

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. IX.—No. 10. Whole No. 426. TORONTO, THURSDAY, July 17, 1884.

{ \$2.00 per Annum in Advance
Single Copies 5 Cents.

The Evangelical Churchman

PUBLISHING COMPANY,

TORONTO, . . . CANADA.

DIRECTORS.

A. H. CAMPBELL, Esq., President.
 HON. S. H. BLAKE, Q.C. J. GEORGE HODGINS, Esq. LL.D.
 REV. SEPTIMUS JONES, M.A. N. W. HOYLES, Esq., B.A.
 B. HOMER DIXON, K.N.L. J. HERBERT MASON, Esq.
 W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.

CONTENTS.

	PAGE
Sweet Fern	111
Abide in Christ, as your Wisdom	111
The Church of England and Christian Unity	112
MISSIONARY—	
Uganda, Central Africa	113
BRITISH AND FOREIGN NEWS	113
HOME NEWS	114
CHURCH OF ENGLAND TEMPERANCE SOCIETY	117
EDITORIAL—	
Editorial Note	118
Religion in the Public Schools	118
THE SUNDAY SCHOOL—	
Kindness to Jonathan's Son	119
The Church	119
CORRESPONDENCE	121
CHILDREN'S CORNER—	
Lady Temple's Grandchildren	121

SWEET FERN.

BY JOHN GREENLEAF WHITTIER.

The subtle power in perfume found
 Nor priest nor sibyl vainly learned;
 On Grecian shrine or Aztec mound
 No censer idly burned.

That power the hoary Magian' knew,
 The dervish in his frenzied dance,
 The Pythian princess swooning through
 The wonderland of trance.

And Nature holds, in wood and field,
 Her thousand sun-lit censers still;
 To spell of flower and shrub we yield
 Against or with our will.

I climbed a hill-path strange and new
 With slow feet, pausing at each turn;
 A sudden waft of west wind blew
 The breath of the sweet fern.

That fragrance from my vision swept
 The alien landscape; in its stead,
 Up fairer hills of youth I stepped,
 As light of heart as tread.

With me June's freshness, lapsing brook,
 Murmurs of leaf and bee, the call
 Of birds, and one whose voice and look
 In keeping were with all.

A fern beside the way we went
 She plucked, and smiling, held it up,
 And from her hand the wild, sweet scent,
 I drank as from a cup.

O potent witchery of smell!
 The dust-dry leaves to life return;
 And she who plucks them owns the spell,
 And lifts her ghostly fern.

Or sense or spirit? Who shall say
 What touch the chords of memory thrills?
 It passed; and left the August day
 Ablaze on lonely hills.

ABIDE IN CHRIST, AS YOUR WISDOM.

"OF GOD ARE YE IN CHRIST JESUS, who was made unto us wisdom from God, both righteousness and sanctification, and redemption."—1 COR. i. 30 (R. V. marg.)

Jesus Christ is not only Priest to purchase, and King to secure, but also Prophet to reveal to us the salvation which God hath prepared for them that love Him. Just as at the creation the light was first called into existence, that in it all God's other works might have their life and beauty, so in our text wisdom is mentioned first as the treasury in which are to be found the three precious gifts that follow. The life is the light of man; it is in revealing to us, and making us behold the glory of God in His own face, that Christ makes us partakers of eternal life. It was by the tree of knowledge that sin came; it is through the knowledge that Christ gives that salvation comes. He is made of God unto us wisdom. *In Him* are hid all the treasures of wisdom and knowledge.

And of God you are *in Him*, and have but to abide in Him, to be made partaker of these treasures of wisdom. *In Him* you are, and *in Him* the wisdom is; dwelling in Him, you dwell in the very fountain of all light; abiding in Him, you have Christ the wisdom of God leading your whole spiritual life, and ready to communicate, in the form of knowledge, just as much as is needful for you to know. Christ is made unto us wisdom; ye are in Christ.

It is this connection between what Christ has been made of God to us, and how we have it only as also being in Him, that we must learn to understand better. We shall thus see that the blessings prepared for us in Christ cannot be obtained as special gifts in answer to prayer *apart from the abiding in Him*. The answer to each prayer must come in the closer union and the deeper abiding in Him; in Him the unspeakable gift, all other gifts are treasured up, the gift of wisdom and knowledge too.

How often have you longed for wisdom and spiritual understanding that you might *know* God better, whom to know is life eternal! Abide in Jesus: your life in Him will lead you to that fellowship with God in which the only true knowledge of God is to be had. His love, His power, His infinite glory will, as you abide in Jesus, be so revealed as it hath not entered into the heart of man to conceive. You may not be able to grasp it with the understanding, or to express it in words; but the knowledge which is deeper than thoughts or words will be given,—the knowing of God which comes of being known of Him. "We preach Christ crucified unto them which are called, Christ the power of God, and the wisdom of God."

Or you would fain count all things but loss for the excellency of the *knowledge of Jesus Christ* your Lord. Abide in Jesus, and be found in Him. You shall know Him in the power of His resurrection and the fellowship

of His sufferings. Following Him, you shall not walk in darkness, but have the light of life. It is only when God shines into the heart, and Christ Jesus dwells there, that the light of the knowledge of God in the face of Christ can be seen.

Or would you understand His blessed *work*, as he wrought it on earth, or works it from heaven by His Spirit? Would you know how Christ can become our righteousness, and our sanctification, and redemption? It is just as bringing, and revealing, and communicating these that He is made unto us wisdom from God. There are a thousand questions that at times come up, and the attempt to answer them becomes a weariness and a burden. It is because you have forgotten you are in Christ, whom God has made to be your wisdom. Let it be your first care to abide in Him in undivided fervent devotion of heart; when the heart and the life are right, rooted in Christ, knowledge will come in such measure as Christ's own wisdom sees meet. And without such abiding in Christ the knowledge does not really profit, but is often most hurtful. The soul satisfies itself with thoughts which are but the forms and images of truth, without receiving the truth itself in its power. God's way is ever first to give us, even though it be but as a seed, the thing itself, the life and the power, and then the knowledge. Man seeks the knowledge first, and often, alas! never gets beyond it. God gives us Christ, and in Him *hid* the treasures of wisdom and knowledge. O let us be content to possess Christ, to dwell in Him, to make Him our life, and only in a deeper searching into Him, to search and find the knowledge we desire. Such knowledge is life indeed.

Therefore, believer, abide in Jesus as your wisdom, and expect from Him most confidently whatever teaching you may need for a life to the glory of the Father. In all that concerns your *spiritual life*, abide in Jesus as your wisdom. The life you have in Christ is a thing of infinite sacredness, far too high and holy for you to know how to act it out. It is He alone who can guide you, as by a secret spiritual instinct, to know what is becoming your dignity as a child of God, what will help and what will hinder your inner life, and specially your abiding in Him. Do not think of it as a mystery or a difficulty you must solve. Whatever questions come up as to the possibility of abiding perfectly and uninterruptedly in Him, and of really obtaining all the blessing that comes from it, always remember: He knows, all is perfectly clear to Him, and He is my wisdom. Just as much as you need to know and are capable of apprehending, will be communicated, *if you only trust Him*. Never think of the riches of wisdom and knowledge hid in Jesus as treasures without a key, or of your way as a path without a light. Jesus your wisdom is guiding you in the right way, even when you do not see it.

In all your intercourse with the *blessed Word*, remember the same truth; abide in Jesus, your wisdom. Study much to know the written Word; but study more to know the living Word, in whom you are of God. Jesus, the wisdom of God, is only known by a life of implicit confidence and obedience. The words

He speaks are spirit and life to those *who live in Him*. Therefore, each time you read, or hear, or meditate upon the word, be careful to take up your true position. Realize first your oneness with Him who is the wisdom of God; know yourself to be under His direct and special training; go to the Word abiding in Him, the very fountain of Divine light,—*in His light you shall see light*.

In all *your daily life*, its ways and its work, abide in Jesus as your wisdom. Your body and your daily life show in the great salvation: in Christ, the wisdom of God, provision has been made for their guidance too. Your body is His temple, your daily life—the sphere for glorifying Him: it is to Him a matter of deep interest that all your earthly concerns should be guided aright. Only trust His sympathy, believe His love, and wait for His guidance,—it will be given. Abiding in Him, the mind will be calmed and freed from passion, the judgment cleared and strengthened, the light of heaven will shine on earthly things, and your prayer for wisdom, like Solomon's, will be fulfilled above what you ask or think.

And so, especially in any *work* you do for God, abide in Jesus as your wisdom. 'We are created into Christ Jesus unto good works, which God hath before ordained that we should walk in them;' let all fear or doubt lest we should not know exactly what these works are, be put far away. In Christ we are created for them: He will show us what they are, and how to do them. Cultivate the habit of rejoicing in the assurance that the Divine wisdom is guiding you, even where you do not yet see the way.

All that you can wish to know is perfectly clear to Him. As man, as Mediator, He has access to the counsels of Deity, to the secrets of Providence, in your interest, and on your behalf. If you will but trust Him fully, and abide in Him entirely, you can be confident of having unerring guidance.

Yes, abide in Jesus as your wisdom. Seek to maintain the spirit of waiting and dependence, that always seeks to learn, and will not move but as the heavenly light leads on. Withdraw yourself from all needless distraction, close your ears to the voices of the world, and be as a docile learner, ever listening for the heavenly wisdom the Master has to teach. Surrender all your wisdom; seek a deep conviction of the utter blindness of the natural understanding in the things of God; and both as to what you have to believe and have to do, wait for Jesus to teach and to guide. Remember that the teaching and guidance come not from without; it is by *His life in us* that the Divine wisdom does His work. Retire frequently with Him into the inner chamber of the heart, where the gentle voice of the Spirit is only heard if all be still. Hold fast with unshaken confidence, even in the midst of darkness and apparent desertion, His own assurance that He is the light and the leader of His own. And live, above all, day by day in the blessed truth that, as He Himself, the living Christ Jesus, is your wisdom, your first and last care must ever be this alone,—to abide in Him. Abiding in Him, His wisdom will come to you as the spontaneous outflowing of a life rooted in Him. I am, I abide in Christ, who was *made unto us* wisdom from God; wisdom will be given me.

THE CHURCH OF ENGLAND AND CHRISTIAN UNITY.

I

Friday, the 13th of June, 1884, was a memorable day in the history of the Church of England in this diocese. On that day was witnessed a sight which will never be forgotten by those who were privileged enough to be present, the inter-

change of fraternal greetings between the Synod of the Church of England in this diocese, and the general assembly of the Presbyterian Church in Canada. It was indeed a wonderful sight.

The great assembly which represents our church rising to greet with every token of cordiality the Presbyterian deputation; the heart-felt applause with which the Catholic address of the learned Principal of Queen's was greeted as he spoke of the significance of the event; the hearty smiles and handshaking given as they passed in return between the standing rows of clergy and laity—to all must have been a scene hardly to be witnessed without interest and emotion. But to those who believe in the unity of God's church invisible it was more. It was not only a significant event. It was the significant event in the history of our church in this diocese. It was not only grand, but the grandest spectacle that has been witnessed in Toronto since its foundation. It was the realization, exceedingly above all that could be asked or dreamed of by trembling faith of the prayer of our Lord for the unity of his people, it was the accomplishment of what they had prayed for for years. No wonder that many hearts were jubilant with thanksgiving that afternoon, and that the eyes of many who have long been looking for the peace of Jerusalem were filled with tears. But not only was that scene remarkable as a manifestation of the true unity which underlies all non-essential dividing lines, and binds in one compact body the great Protestant churches, but to me as a lover of the church of England it was extremely significant in that it raised the hope that our church was at length again reverting to the noble position of catholicity which distinguished her at the Reformation. The church of England at the time of the Reformation, and for 75 years after, as all our churchmen ought to know, and so few of our churchmen do know, was very very different from what it is now. It was thoroughly catholic and evangelical. It asserted and allowed its entire doctrinal unity with the Presbyterians and all other Protestants. It held out the right hand of fellowship to all who loved the Lord Jesus in sincerity and truth, and made common cause against the adversaries, the Papists, with men that now would be termed dissenters. In fact, both the teaching and the practice of the Church of England as touching the unity of all true believers were very significant. With regard to the teaching of the Church of England on the subject of the church the following expressions will show that her doctrine is "that all who believe have the true unity."

What is the Church Catholic? "More especially we pray for the good estate of the *Catholic Church*, that it may be so guided, &c., that *all who profess and call themselves Christians* may be led," etc.

In the collect for All Saints, the elect are declared to be the church. "O Almighty God, who hast knit together thine *elect in one communion* and fellowship in the mystical body of Thy Son Christ our Lord."

In the prayer in the communion office, the mystical body of God's Son is declared to be "the blessed company of all faithful people," and, most explicit of all, according to the 55th canon, ministers are enjoined in the bidding prayer to move the people to join them in prayer, "for Christ's Holy Catholic Church, that is, *for the whole congregation of Christian people dispersed throughout the whole world*." The teaching of the Church of England is, therefore, that wherever a man is found who is a *true believer*, one of the *elect* through faith, there is found one who is really in communion with the church, no matter how separated by the small, and comparatively non-essential points of church government and discipline. So much for the church's teaching; now for the practice and opinions of her representatives, and leaders. This is still more significant.

Would to God that our church as a whole would learn this lesson, and follow their example.

In all essential points of doctrine our Reformers confessed their entire unity with the great continental Protestant divines, and more especially with those of the Reformed (i. e. Calvinistic) churches.

Cranmer, Ridley, Latimer, Hooper, were completely in sympathy with the continental Reformers, who were for the most part Presbyterians. With these men they joined hand in hand, confessing their confraternity and unity as against the "enemies of the gospel, the Papists."

In 1548 Cranmer wrote a letter to John A Lasco a divine of the "Reformed church," in which he says, that being "anxious to set forth in our churches the *true doctrine of God*, and to transmit to posterity a true and explicit form of doctrine, we have therefore invited both yourself and some other learned men, and earnestly request you both to come yourself and if possible to bring Melancthon with you."

In 1552 he writes a most pressing letter to Calvin signing himself "*Frater tuus in Christo carissimus*," your most affectionate brother in Christ, in which he says that "as nothing tends more effectually to unite the churches of God than the pure teaching of the Gospel and harmony of doctrine," and as, "our adversaries are holding their councils at Trent for the establishment of their errors, *shall we neglect to call together a godly synod for the refutation of error and the propagation of the truth*."

He writes similarly to Bullinger, a thoroughly sound, and excellent Calvinistic divine, and his dear friend Melancthon. In the latter letter he says in language which every true child of God in our church will gladly re-echo:—"Though *all our controversies cannot be removed in this world*, it is nevertheless to be desired that the *members of the true Church* should agree among themselves upon the *chief heads of ecclesiastical doctrine*."

Surely such language as this cannot be misunderstood. It simply means that the Church of England was *at one* with the Lutherans and Presbyterians in all essential matters of doctrine. With them she was in entire sympathy. With the Romanists she was in irreconcilable antipathy. The testimony of Philpot, archdeacon of Winchester, is equally clear. Replying to a Romanist who sneered at the church of Geneva he said, "I allow the church of Geneva, and the *doctrine of the same*, for it is *una et apostolica*, and doth follow the doctrine that the apostles did preach; and the *doctrine taught and preached in King Edward's days was also according to the same*." So is the testimony of Bishop Jewel, 1562. Writing to Peter Martyn, a Calvinistic Reformer, he says: "Now that the full light of the gospel hath shone forth, the very vestiges of error must as far as possible be removed, together with the rubbish. *As to matters of doctrine, we do not differ from your doctrine by a nail's breadth*." In 1566, writing to H. Bullinger, shortly after the publication of the Helvetic confession, a thoroughly Calvinistic system of doctrine, he says, "the pure doctrine of the gospel remains with us in its integrity, and freeness, in *which we most fully agree with your churches*, and with the confession you have lately published."

So Beza, a foreign Calvinist, in a letter to Bishop Grindal, in 1566, writes, "We consider that your churches agree with us in all points of doctrine." So Peter Du Moulin, of the French Reformed Church (Calvanistic):—"I know that under pretence that the Church of England has another form of discipline than ours is, our adversaries charge us that our religion is diverse. But experience confuteth this accusation, for we assemble with the Englishmen in their churches, participate with them in the Holy Communion; the *doctrine* of their confession is wholly agreeable unto ours." So Bishop Hall:—"Blessed be God, there is no difference in any *essential matter* between the Church of England, and her sisters of the Reformation. The only difference is in the form of outward administration; wherein also

we are
form no

As t
with th
Puritan
Noncon
Salisbury
controve
(the Pa
matters
religion.
us, and
or rather
regiment

So, B
the Pur
church
doctrine
confessed
Puritans
variance,
varied in
where; y
the same
eral con
doctrine
the Chur

So Mos
the Churc
theolog
was adopt
in Englan
must be c
earliest ar
tory? Su
Protestant
fundamen
Nonconfor
body is con
the matter
unity in t
doctrinal
Church of
and Luther
her true
Dissenters
true brethr

And fur
the present
trines as th
eva, and th
land, the o
adopted, we
even by the
ality, and c
bers of the
alist, and
proudly by,
to his Prote
companions
at once inc
degraded fro
ecclesiastica

U-G.

Eight yea
Nyanza Mi
Church Mis
six years' re
have been b
beset with g
have had m
in New Ze
Fuh-Kien, n
out a single
with scarcely
a more diffic
New Zealan

we are so far agreed as that we all profess this form *not* to be essential to the church."

As the Church was thoroughly in harmony with the Presbyterians so also was it with the Puritans, the ecclesiastical progenitors of the Nonconformists of to-day. Bridges, Dean of Salisbury, and Bishop of Oxford, says, "The controversies between the common adversaries (the Papists) and us, are *pro aris et focis* for matters of the substance and life of our Christian religion. Whereas the controversies betwixt us, and our brethren (the Puritans) are matters, or rather but manners and forms of the church's regiment. (Carlton.)

So, Bishop Carlton, "the difference between the Puritans and the Bishops is a matter of church discipline not of doctrine. A Puritan doctrine is a strange thing because it hath been confessed on both sides that Protestants and Puritans have held the same doctrine without variance. The discipline (*i. e.* church government) varied in England, Scotland, Geneva, and elsewhere; yet the doctrine hath hitherto been held the same according to the harmony of the several confessions of these churches. Not one doctrine of the Church of England, another of the Church of Scotland, and so of others."

So Mosheim, "Geneva was acknowledged by the Church of England as a sister church; and the theological system there established by Calvin was adopted and rendered the public rule of faith in England." What then is the conclusion that must be drawn by every candid student of the earliest and brightest period of our church's history? Surely this, and no other. That our Protestant Church of England recognizes her fundamental oneness with the Presbyterian and Nonconformist Churches. The unity of Christ's body is constituted not by internal conformity in the matter of church government, but by doctrinal unity in the apostolic faith. This similarity of doctrinal teaching she discovered *not* in the Church of Rome, but in the Calvinistic, Reformed, and Lutheran Churches. Therefore she declared her true affinity with the Nonconformists and Dissenters of her day and recognized in them her true brethren in the Lord.

And further, since the Nonconformist bodies of the present day hold substantially the same doctrines as the Reformed churches of France, Geneva, and the Puritan body in the Church of England, the only position that can be consistently adopted, we will not say by the true Christian, but even by the true churchman, is that of entire cordiality, and confessed unanimity with all the members of the Presbyterian, Methodist, Congregationalist, and Baptist Churches. He who stands proudly by, refusing the warm hand of fellowship to his Protestant brethren, while he yearns for companionship with the false Church of Rome, is at once incredibly inconsistent, and lamentably degraded from the lofty Christian standing of his ecclesiastical ancestors.

DYSON HAGUE.

Missionary.

U-GANDA, CENTRAL AFRICA.

(Continued.)

Eight years have now passed away since the Nyanza Mission was resolved upon by the Church Missionary Society. The record of six years' residence and labours in U-Ganda have been before us. Few Missions have been beset with greater dangers and trials; but few have had more signal mercies. In West Africa, in New Zealand, in the Telugu Mission, in Fuh-Kien, more than six years went by without a single convert, without even an inquirer, with scarcely a sign of interest. In U-Ganda, a more difficult field than any of these except New Zealand, hundreds have gladly heard the

Gospel, scores have learned to read it in their own tongue, many have avowed their belief in Christianity, a few already have been willing to confess Christ. "Not unto us, O Lord, not unto us, but unto Thy Name give the praise, for Thy loving mercy, and for Thy truth's sake."

Some months later in August, of the same year (1883), encouraging news comes from the Revs. P. O'Flaherty and R. P. Ashe. Mr. O'Flaherty writes that nine men, seven women, and four children were baptized in August, making, with the first five converts baptized in March, 1882, and Henry Wright Duta (baptized at Zanzibar), and one seemingly true convert baptized when dying of the plague, a total of sixteen men, seven women, and four children, twenty-seven in all. Mr. O'Flaherty gives some interesting accounts of his work, and of some of these first Wa-Ganda Christians. The following extracts are from his letter, and give us cause to praise God for His blessing, as well as to entreat its continuance:

RUBAGA, August 31, 1883.

Within the last month I have to report glad tidings and sad tidings—news of births, deaths, and marriages, and news of persecutions and perplexities. I have had the unspeakable joy of admitting sixteen persons into the visible Church of Christ through the sacred door of baptism, and four children, making in all twenty-three adults and four children. There are other candidates also to be baptized, and some are away in the service of their country, and some are reading up here.

I ask you to join with us to praise Almighty God for His mercy and love.

A few words on some of our converts might be of interest to you.

Some eight or ten months ago, a young man came to us to ask leave to remain while he learned to read. I was slow in admitting him, because others who came "to serve us" had other objects of a furtive nature in view. However, I liked his looks, and he was admitted to our family circle and society. I taught him at nights: his perseverance surprised me. He laboured by my side in the plantations by day, and asked me a thousand and one questions by night, which intensified my interest in him. We read and translated the Gospels of St. Matthew and St. Luke, and the Scripture History; and he committed to heart our Manual of Theology in Ruganda. Before going home he told me he was like a man climbing ridge after ridge of mountain, and seeing still more lofty peaks above and beyond. But that for his part he wished to linger on the heights he ascended, and drink of the living stream that flowed so refreshingly to his soul. I did not before know the language contained any poetry. On his going home I gave him some books. Having remained at home several months, he came with his wife and babe, just toddling. His request for his wife to stay to learn to read having been granted, she too applied with might and main to learn. I found she could read, her husband having taught her while at home, and not only her, but others also in their village. A day or two after she came to me for a hoe, that she might go and cultivate and help to earn her own bread. I demurred; I said, "Stay and learn, and you are my guest; I'll feed you." She said, "How can I while you labour? No, do you stay with us and teach us, and we will go and cultivate." Their lives were model lives; it was refreshing how Mwira loved his wife, and how he taught her. They were both baptized, under the names of Yohana and Maryamu—names chosen by themselves out of love to the Evangelist and Virgin (John and Mary). I also baptized their child. They soon afterwards wished to be married after the manner of the Prayer-book. This I consider to be an important step.

Nakimu is baptized as Sarah; her husband's name is Philip, now our teacher. She came here two years or so ago. She was then a haughty savage, and would not touch our food. She said, "Can women learn?" "Try and see." She tried, and was astonished to find herself and the other women learning. Her knowledge greatly increased and her impressions deepened; she became grave and thoughtful, and wished to have her husband's Saviour to be hers. I examined her, and found she knew a great deal, and her life having testified that she was in earnest, I baptized herself and child; she also wished to be married properly in Christ's way. Nothing has testified the reality of the change more than the way she conducts herself. I found her one day working in the plantation with other women. I said, "Sarah, who told you to work; I thought you were above working?" She said, "I cannot wash or sew like my sisters in England; I wish I could; but I can prune and hoe, and the plantains which teed us require both. It is my duty to assist in feeding this great family."

There were two baptisms unto death. Two young officers of Cæsar's household, whose baptism I postponed for some time, came here to me and said, "We wish for several reasons to be baptized; we wish to show to Christ that we obey him." Their baptism was fixed for the 8th of July, with that of twelve others.

On the sixth, two days before the time set apart for their baptism, a messenger came running to me, and said, "Hasten to such a place in Rubaga, and bring with you some medicine, for your two friends are being conveyed thither smitten by the plague." I hastened and found them; the place was deserted. After a few words and a short prayer, I sent the messenger to the river for water, and poured it on the first, Makasa, in the name of the blessed Trinity. I shall never forget the look up to heaven, and the words, among many others, to the effect that, although he was leaving the palace of earth, he was going to the palace in heaven; and, turning to his friend, he said, "Jesus our Saviour is our King." His hands were clasped in mine, but in a paroxysm of burning agony he relaxed his grasp and gave up the ghost. Turning to my other friend, I found him already in the throes of death. I did not put the water on him, but I felt his name was entered in the baptismal register of heaven.

British & Foreign News.

ENGLAND.

The commemoration of the Quincentenary of the death of Wycliffe was suitably and enthusiastically celebrated both in London and the Provinces on Wednesday. The Bishop of Liverpool preached at St. Andrew's, Blackfriars, in the morning, and gave honor to Wycliffe as one of the first Englishmen who maintained the supremacy and sufficiency of Holy Scripture, and who denounced the errors of the Church of Rome. In the afternoon, a conference was held in the Egyptian-hall of the Mansion-house, the Lord Mayor presiding. A discussion took place as to the best method of crystallizing the enthusiasm the occasion had called forth, and it was resolved to help the Wycliffe Society in promoting the widest possible circulation of the works of Wycliffe, and to take steps for the erection of a statue of Wycliffe on the Thames Embankment. The authorities of the British Museum have formed a Wycliffe exhibition, which is now on view at the King's Library. It is very rich in MSS. and examples of early typography. Some well-authenticated portraits of the Reformer are extremely interesting.

The celebration was concluded with a great meeting at Exeter Hall in the evening, the Earl of Shaftesbury presiding. The exercises were interspersed with the singing of hymns which had been specially selected for their bearing upon the life and doctrines of the great reformer. The chairman, in his opening address, spoke substantially as follows: "Of the three

great reformers—Wycliffe, Luther, and Tyndale—Wycliffe was perhaps the greatest. This great Wycliffe movement will diffuse information and knowledge among the common people, which hitherto only the learned have possessed. Wycliffe's correct title is the Morning Star of the Reformation. In translating and circulating the Holy Scriptures he was the first, the greatest, and the most direct reformer. England, after his time, was never again subject to the rule of the Pope. Wycliffe has been slandered; he has been called a worthless fellow, an apostate, a rascal. But these clouds of contumely are now vanishing, disclosing the brilliancy of the man's character and the nobleness of his heart. He is a standing proof that God has never left an age without a witness to Himself. The people of England to-day owe Wycliffe a debt of gratitude which they can never repay. They can only show their thankful appreciation of his life and labors by testifying to the world of the work which he performed, by cherishing his precepts, and blessing God for the translation of the Scriptures which he made.

Canon Taylor moved a resolution to the effect that "the quincenary of John Wycliffe's death affords a suitable opportunity to commemorate his work as a patriot and Church reformer, a translator and preacher of the Holy Scriptures." He added: "The great work which Wycliffe did for the Church is now in danger of being overthrown. We should beware of those who are trying to lead us back to the darkness and blindness of idolatry and medievalism." The motion was carried without a dissenting voice. After this a resolution was adopted instructing the Memorial Committee to appeal for £10,000, to be used in the publication and circulation of Wycliffe's writings, and for the erection of a memorial statue on some suitable site in London.

The Young Men's Christian Association of London has formed a Foreign Missionary Society. During the year four young men from its ranks have gone forth to distant lands to labor for God and for souls. Six others are now in training for the field, while many more are waiting for the way to open up.

Truth, which is a journal representative of worldly sentiments rather than those of the Christian Church, has lately commented on the inconsistency of ladies who do their own shopping early in the day, sending out their servants for that purpose in the evening, thereby not only helping to keep up the system of late closing, but also exposing the girls themselves to many temptations. There needs to be more thought and care exercised all around in order to the securing such ends as are desirable in the interests of social morality.

For the first time since the Reformation, a Synod of the clergy of the Diocese of Lichfield met in the Cathedral, at the summons of the Bishop, to consider questions belonging to their spiritual life and work. Upwards of four hundred of the clergy were present, and the Synod was conducted as far as possible according to the ancient forms. A protest was signed by five of the beneficed clergy of the diocese, explaining their reasons for not being present, and for not recognizing the Synod. The chief of these are the exclusion of the laity, and the summoning of the Synod without Royal authority.

NOT JACOB'S PILLOW.—In the House of Commons Mr. Kenny recently complained that the public notice attached to the coronation chair in Westminster Abbey has been altered by the omission of all reference to the legend that the coronation stone (in Irish, Lia Fail), was first used for the coronation of the Irish kings, and was only carried to Scotland by Fergus, the Irish king who invaded that country. Mr. Shaw Lefevre, in reply, offered to show the honorable member a letter of explanation he had received from the Dean. The legend to which the honorable member referred was not admitted to be accurate by many of the best Irish authorities. The explanation furnished by Dean Bradley was to the following effect: Among the interesting features of Westminster Abbey the coronation stone has always been popular. Many years ago an inscription in Latin was attached to it stating that the stone was the pillow on which Jacob rested his head at Bethel; and the legend went on to say that it was carried from Palestine to Egypt, and from thence to Spain. From Spain it was said to be conveyed to the Hill of Tara, in Ireland. In the year 1851, in order to meet the convenience of the visitors to the Great Exhibition, the head guide wrote on a label a notice to the effect that the stone had been used at the coronation of the ancient kings of Scotland and Ireland, but he omitted all reference to the legend relating to Jacob's pillow, whilst retaining the closing

part referring to Ireland. The label having become dusty and dirty, the guide, who has considerable antiquarian knowledge, turned it over recently, and on the back wrote simply the historical fact with regard to Scotland, and ignored the legend entirely. Dean Bradley adds that geologists have conclusively shown that the stone is of Scotch lime stone, and that no stone of the kind is to be found in Palestine or Egypt. He has, however, in contemplation the addition of a separate inscription, setting forth the curious legend of its travels in the Holy Land, as distinct from the authenticated history of the stone. This will prove a sad blow to the Anglo-Israelites and their "Identifications."

SCOTLAND.

Henry Drummond has suddenly become a name of note in Great Britain. While large numbers have been reading his book entitled "Natural Law in the Spiritual World," the author has been threading his way through the lakes and jungles of Southern Africa. He was sent there by a Glasgow merchant, chiefly in the interest of science, and went into the interior as far as Lake Tanganyika. He found the missionaries of the Free Church of Scotland at the Livingstonia Mission of that Church, and was helped by them in his journeyings. He came back in hearty sympathy with the missionaries, and at the late meeting of the Free Church Assembly made a most earnest plea for their support and the extension of the mission. The Free Church, appreciating the services of Mr. Drummond, and his admirable defence of Christianity in its relations to science, added another chair to its College in Glasgow, and elected Mr. Drummond to be Professor. Mr. Stevenson, of Glasgow, has endowed the chair by the gift of \$30,000.

UNITED STATES.

The Rev. Nelson S. Rulison, D.D., Rector of St. Paul's Church, Cleveland, Ohio, has been elected Assistant Bishop of Central Pennsylvania. He is a High Churchman.

At the One Hundredth Convention of the Diocese of Pennsylvania, in the very able sermon preached by Bishop Stevens, the twofold line of thought pursued were, 1st, What was done in establishing the Church in this Diocese? and 2nd, The influence of certain great principles which guided those who were instrumental in organizing it. In unfolding the latter, the Bishop said:—To form a general organization of a shattered Church was a task of great difficulty. To form it so that it would stand the storm of one hundred years, required masterly statesmanship. The introduction of laymen was first suggested by Bishop White, against great opposition. Nearly all the New England States questioned its propriety. But "had the laity been excluded," said Bishop White, "no Church could have been formed." It was Bishop White also who first suggested the idea of electing a Bishop by clergy and laity together. It restores to the laity a long-withheld right. In his thrilling peroration, Bishop Stevens grouped together most eloquently the characteristics of the wonderful nineteenth century in which we live, "the banner century of all the centuries," and urged on his hearers that whilst our zeal should not be mere devotion to our organization, but devotion to Christ Himself, personal loyalty, yet as the work of the century that was past was that of laying foundation, the work of the new century that has dawned upon us is a work of extending and building up the Churches.

FOREIGN.

The following is from *The Indian Witness* of April 26:—"A formal invitation has been sent both by the Missionary Conference and the Evangelical Ministers of Calcutta to Messrs. Moody and Sankey, asking them to visit India at the earliest practicable date. We are not aware that any information has been received which makes it probable that the invitation will be accepted, but we notice that very many earnest Christians seem strong in the faith and hope that the great Evangelists can be persuaded to devote at least one season in India, and we are assured that no effort will be spared to induce them to do so. That they would stir our great cities as they have never been stirred before is more than probable, and even if they should not succeed in breaking the ranks of the non-Christian population they would make a deep impression upon a very important class of young men, while the awakening and conversion of worldly and irreligious Europeans would make a profound impression upon all classes."

Home News.

DIocese OF TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending July 10th, 1884:—

PAROCHIAL MISSIONARY ASSOCIATION.

Mission Fund.—Etobicoke, St. George's, \$2.45; Christ Church, \$5.50; Cookstown, \$11.40; St. Luke's, Creemore, \$6.30; St. Thomas', Allenwood, \$3.00.

MISSION FUND.

Parochial Fund.—Christ Church, Mimico, additional, \$1.00; West Mono, balance, \$29.95.

July Collection.—Grace Church, Markham, \$3.25.

DOMESTIC MISSIONS.

Ascensiontide Collection.—Mulmur West, Whitfield, 70 cents; Elba, 76 cents; Honeywood, \$1.34; West Mono, \$5.05.

RECEPTION FUND.

Subscription.—Mrs. Fleming, \$5.00.

THE CHURCH OF THE ASCENSION.—Mr. R. A. Bilkey who has lately severed his connection with the Reformed Episcopal Church in this city, is to be ordained Deacon by the Bishop of Toronto, next Sunday morning. Mr. Bilkey will preach at the Church of the Ascension in the evening, when he enters upon his duties as assistant Minister in that church.

The annual pic-nic of the Sunday School of the Church of the Ascension, took place on Wednesday, July 9th, to Riverside Park. The school, including teachers, children, and friends, to the number of about 400 left the Union Station by special train, at 11 o'clock, and soon afterwards safely arrived at the beautiful pic nic grounds on the banks of the Humber. The day was all that could be desired, and every arrangement connected with the pic nic was most satisfactorily carried out. After a good feast had been partaken of by the children, who did ample justice to the things provided, the afternoon was spent in various amusements. Foot and base ball claimed the attention of some of the boys for a time. Various races for both boys and girls took up a good portion of the afternoon, the successful competitors being rewarded with prizes in the form of balls, knives, purses, &c. After a most enjoyable day all arrived home in the city about six o'clock, and dispersed to their various homes.

CHURCH OF THE REDEEMER.—Rev. Septimus Jones, M.A., left last week for Gaspe. During his absence Rev. Ed. Owen, late of Jamaica, has charge of his duties.

ST. PAUL'S CHURCH.—Rev. T. C. DesBarres is staying in Muskoka. Until his return Mr. H. P. Hobson, of Wycliffe College, will officiate in the church.

HOLY TRINITY.—The Bishop of Toronto will hold an ordination service in this church on Sunday next, during the morning service.

Mr. A. P. Kennedy, of Jamaica, who graduated from Wycliffe College this year, sailed last week for the West Indies, to be ordained by the Bishop of Jamaica.

SUNDERLAND.—On July 12th, Mr. G. E. Lloyd addressed a very large demonstration of Orangemen held in Sunderland on behalf of the Church of England, and on Sunday the six lodges of the district attended divine service in the three churches of this parish, each being filled to its utmost capacity. The subject of the sermon was, "Wycliffe's Times and Works."

DIocese OF HURON.

Bishop Baldwin has appointed the Rev. J. W. Armstrong to the mission at Onondaga, instead of Rev. R. F. Dixon, who remains at Bothwell for a time longer.

LONDON.—Rev. Dr. Hellmuth, suffragan bishop of Ripon, England, and ex-bishop of Huron, arrived in London Saturday afternoon, on a visit to his son, Mr. I. F. Hellmuth. Among those who were at the station to receive him were Right Rev. Bishop Baldwin, Dean Boomer, Canon Innes, Canon Newman, and Mr. F. B. Reed. Bishop Hellmuth will probably remain some time in London before going back to England.

The Rev. A. G. Smith, of Leamington, will exchange duty with the Rev. J. B. Richardson, of Memorial Church, for one month, commencing on the second Sunday in August.

CHRIST C... vices held in... of Huron we... for commemo... to the doors... adherents of... Messrs. Mar... on the platfo... service was r... cumbent, and... eloquent add... class, by his... and gentlem... to receive th... ing deeply im... sion. In the... confirmed ni... and preached... gregation. T... ulated upon t... gregations o... retaining the... drawn his res...

Collections... Office, for thr... FOR THE M... Gore, \$1.00; Stephen's, Mo... FOR BISHO... 1883-4, Porta... Huntingdon, \$... FOR EXPE... —North Wak... \$5.20; Dunha... \$5.20; St. Ja... Trinity, \$9.00... \$4.25; Lachu... \$5.80; St. Arr... Vaudreuil, \$6... \$5.15; Bolton... West Shefford... St. Stephen's... Franklin, \$5.2... \$4.30; Onslow... \$9.00; Abbot... Stephen's, M... Lacadie and S... St. Luke's, \$4... ville, \$6.00; C... Hull, \$4.50; W... enceville, \$4.50... FOR WIDOW... \$1.50; Rev. C... Rev. T. A. Ha... Rev. J. Pyke, \$... \$5.00; Rev. F... Lambert, \$2.50... FOR CITY M... \$89.00... FOR SUPER... Rev. R. Lind... \$5.00... FOR FOREIG... Nelsonville, \$6... Jews, 42 cents... FOR DOMES... \$13.28; Potton... FOR THEOLOG...

MONTREAL... Martin's Church... The Rev. Ca... left by the AL... week, for a trip... Rev. F. H. Duv... Church during... DIOC... ST. JOHN'S.—Trinity Church, munion was cel... jutor, Rev. Can... ber taking part... ed business at... Metropolitan... Rev. H. J. Br... rector of St. Pa... on the floor of... BOARD... reported the am...

CHRIST CHURCH, EXETER.—The confirmation services held in Christ Church last week by the Bishop of Huron were very successful. Long before the hour for commencement the church was completely filled to the doors by an audience comprising members and adherents of all the congregations in the village. Revs. Messrs. Martin, Dickson and Pascoe occupied seats on the platform outside the Communion rails. The service was read by the Rev. E. J. Robinson, the incumbent, and upon its close, a most instructive and eloquent address was delivered to the confirmation class, by his Lordship the Bishop. Few of the 33 ladies and gentlemen composing the class could have knelt to receive the benediction of his Lordship without being deeply impressed with the solemnity of the occasion. In the afternoon of the same day, his Lordship confirmed nine persons in St. Paul's Church, Hensall, and preached a powerful sermon to a very large congregation. The Rev. E. J. Robinson is to be congratulated upon this evidence of success, and the congregations of St. Paul's and Christ Church upon retaining the services of this gentleman, who has withdrawn his resignation at their earnest request.

DIocese of MONTREAL.

Collections and subscriptions received at the Synod Office, for three weeks ending July 4th, 1884:—

FOR THE MISSION FUND.—Thorne, \$31.55; North Gore, \$1.00; Onslow, \$50.00; Bolton, \$23.45; St. Stephen's, Montreal, balance, \$36.00; Warden, \$9.60.

FOR BISHOPRIC OF ALGOMA.—Assessment for year 1883-4, Portage du Fort, \$7.20; Ormstown, \$6.30; Huntingdon, \$6.85.

FOR EXPENSES OF SYNOD, Assessment for 1884.—North Wakefield, \$4.50; Berthier, \$6.00; Aylmer, \$5.20; Dunham, \$4.50; North Gore, \$4.10; Granby, \$5.20; St. James' Church of the Apostle, \$27.00; Trinity, \$9.00; St. Paul's, Lachine, \$1.50; Longueuil, \$4.25; Lachute, \$5.35; Laprairie and St. Lambert, \$5.80; St. Armand West, \$4.50; Nelsonville, \$4.82; Vaudreuil, \$6.30; Portage du Fort, \$5.25; Huntingdon, \$5.15; Bolton, \$4.80; Ormstown, \$4.70; Milton, \$3.80; West Shefford, \$4.50; Aylwin, \$4.94; Brome, \$5.10; St. Stephen's, Lachine, \$4.50; Stanbridge East, \$4.30; Franklin, \$5.20; Mascouche, \$3.00; Glen Sutton, \$4.30; Onslow, \$4.50; Sabrevois, \$2.75; St. Thomas' \$9.00; Abbottsford, \$5.46; Chambly, \$4.50; St. Stephen's, Montreal, 13.50; Christieville, \$4.50; Lacadie and Savanne, \$1.50; Hochelaga, \$4.50; St. Luke's, \$4.50; Sutton, \$4.50; Thorne, \$4.83; Grenville, \$6.00; Clarendon, \$5.20; Buckingham, \$3.55; Hull, \$4.50; Waterloo, \$10.50; Potton, \$4.50; Clarenceville, \$4.50.

FOR WIDOWS' AND ORPHANS' FUND.—Thorne, \$1.50; Rev. C. Bancroft, \$5.00; Rev. W. J. Dart, \$5.00; Rev. T. A. Haslam, \$5.00; Rev. H. Gomery, \$5.00; Rev. J. Pyke, \$5.00; Rawdon, \$1.65; Rev. H. J. Evans, \$5.00; Rev. F. R. Smith, \$5.00; Laprairie and St. Lambert, \$2.50.

FOR CITY MISSIONARY FUND.—St. George's Church, \$89.00.

FOR SUPERANNUATION FUND.—Thorne, \$1.31; Rev. R. Lindsay, bal. \$5.00; Rev. T. A. Haslam, \$5.00.

FOR FOREIGN MISSIONS FUND.—Thorne, \$1.72; Nelsonville, \$6.56; Onslow, for Jews, \$1.84; Rawdon, Jews, 42 cents.

FOR DOMESTIC MISSIONS FUND.—Abbottsford, \$13.28; Potton, Algoma, \$8.88.

FOR THEOLOGICAL TRAINING FUND.—Thorne, \$2.13;

MONTREAL.—Rev. Septimus Jones preached in St. Martin's Church on Sunday morning last.

The Rev. Canon Mills, Rector of Trinity Church, left by the Allan steamer Sarmatian, on Saturday week, for a trip to England and the Continent. The Rev. F. H. Duvernet will occupy the pulpit of Trinity Church during the absence of the Rector.

DIocese of FREDERICTON.

ST. JOHN'S.—The Synod of the Diocese met in Trinity Church, July the 2nd, at 7.30 a.m. Holy Communion was celebrated, the Metropolitan, the Coadjutor, Rev. Canon Brigstocke and Rev. Canon DeVeber taking part in the service. The Synod commenced business at 10 o'clock after a short prayer from the Metropolitan.

Rev. H. J. Brigstocke moved that Rev. Mr. Neillis, rector of St. Paul's church, San Francisco, take a seat on the floor of the house.—Carried.

BOARD OF DOMESTIC MISSIONS

reported the amount realized for general purposes of

the Diocese of Algoma during the year was \$626.22; for the Shingwauk Home, \$81.31; Wanwanosh Home, \$16.33; for the Widows' and Orphans' Fund, \$88.37; making with the proportion of the Bishop's stipend \$1,097.22 for that diocese. The amount raised for North West missions and Diocese of Saskatchewan was \$201.33, making a total of \$1,298.55. By a report presented to the last Provincial Synod it appears \$2,252.74 had been contributed for the Diocese of Algoma during the past three years; \$139.62 for North West Missions and \$1,028.86 for the Indian Homes, making a total of \$3,421.22. The eight dioceses of this ecclesiastical Province in the same time contributed \$23,874.49 for Algoma; \$3,067.99 for Indian Homes, and \$7,449.62 for North West Missions, making a total of \$34,396.10. The report goes on to state the Bishop of Algoma's stipend has been fully paid and the amount raised for missionary work has been increased. The Society for the Propagation of the Gospel in Foreign Parts has voted \$1,000 for the Endowment Fund, provided that \$4,000 be raised for the same purpose by 1887, and the Society for Promoting Christian Knowledge has also generously voted \$1,000 for the same object. Pressing need existed for more labourers, six clergymen were sorely wanted, two important missions being vacant, while four other fields are white for the harvest. There appeared to be no prospect of getting the want supplied in Canada. It then went on to refer to the necessity of better provision being made for the widows and children of deceased clergy. In part this can be remedied by the various dioceses in the Provinces providing that any clergyman removing to Algoma shall not forfeit his claims on the Widow's and Orphan's Fund in the diocese where he has acquired it, and further by raising a fund for the widows and orphans of deceased clergy in the diocese. This is now being done. The Homes for Indian boys and girls have continued their work with persevering diligence. At present there are 26 boys and 27 girls as inmates of the Homes. On the 29 August, 1883, Bishop Fanguier Memorial Chapel was consecrated. A society was formed by the Provincial Synod, called the Domestic and Foreign Missionary Society of the Church of England in Canada. They trusted the domestic missionary work of the church will be pushed vigorously forward.

On motion of Canon Brigstocke this report was adopted and ordered to be published in the *Journal*.

THE TREASURER OF BOARD OF FOREIGN AND DOMESTIC MISSIONS.

reported:—

Balance on hand Foreign Missions.....	\$ 243 52
“ “ Domestic Missions.....	30 00
“ “ North West Missions.....	5 00
Balance acct. Contingencies of Boards.....	6 73
Receipts Foreign Missions.....	743 57
“ Domestic Missions.....	1,097 22
“ North West Missions.....	193 79
“ Dioc. Saskatchewan.....	7 54
	\$2,327 37
By Contingencies.....	5 69
Remittances Foreign Mission.....	789 63
“ Domestic Missions.....	1,127 22
“ North West Missions.....	78 94
Balances on hand.....	334 89
	\$2,327 37

BOARD OF FOREIGN MISSIONS

reported that at the annual meeting on the 2nd July, 1883, a collection had been taken up, \$13.87. A Domestic and Foreign Missionary Society had been formed at the Provincial Synod. The management of the new society was entrusted to one board composed of all the bishops with two clergymen and two laymen from each Diocese, which was forthwith organized, and without waiting for the confirmation of the several Diocesan Synods, proceeded to act by appointing a secretary and a treasurer and afterwards by issuing appeals for moneys in behalf of Domestic and Foreign Missions, to be paid to the society's treasurer in Montreal. After the first appeal, called an Epiphany appeal, was issued, your Board met, and upon due consideration of the whole subject, passed the following resolution: "That this Board think it inadvisable to take any action in connection with the newly constituted Domestic and Foreign Missionary Society of the Church of England in Canada until the action of the Provincial Synod thereon shall have been confirmed by the Synod of this Diocese." Collections have been made as follows:—

Towards the S. P. G.....	\$332 08
“ “ C. M. S.....	109 72
“ “ S. P. C.....	195 47

Making a total of.....\$637 27
The report was received.

MISSION CHURCH OF ST. JOHN BAPTIST.

The committee appointed at the last meeting of the Synod to carry out the recommendations of the committee to whom was referred the memorial of the rector and church wardens and vestry of St. Paul's church, Portland, contained in their report, and in accordance with such recommendations to obtain an opinion from a professional gentleman upon the legal questions set out in the said report, beg to submit the following report:—

"Your committee met and after due consideration selected Sachan Bethune, Esq., Q. C., of Montreal, Mr. Bethune being not only known as a leading member of the bar of Quebec and also as being for several years the chancellor of the Diocese of Montreal and an active participant not only in the affairs of that Diocese, but also in those of the Provincial Synod.

"Your committee accordingly prepared a case and appointed a sub-committee to wait upon Mr. Bethune with the same case, consisting of the following documents, namely:

"1. A copy of the memorial of the rector, wardens, and vestry of St. Paul's, Portland.
"2. The report of the committee to whom the same was referred as set out in the journal of the Synod, Appendix F.

"3. Extracts from the Royal instructions issued to Thomas Carleton, Esq., the first Lieutenant Governor of the Province.

"4. A memorandum of the various statutes relating to the church in the Province, passed by the Legislature, and also of decisions of the Supreme Court upon questions arising as to the status of the church in the Province.

"Before submitting the case, your committee notified the vestry of St. Paul's and Rev. J. M. Davenport of the nature of the case to be submitted, and also that the committee would submit therewith any statement either party might wish to make, reserving to your committee the correction of any statement of fact.

"The vestry of St. Paul's submitted a statement which was sent with the case.

"Mr. Bethune's opinion was requested on the following points:

"First—The right involved in the erection of a proprietary chapel or chapel of ease within the limits of a parish and using the same for services in connection with the church of the Diocese, not only without the consent of the rector or incumbents of the parish, but contrary to their express wish and protest.

"Second—The right of the Bishop of the Diocese, notwithstanding such refusal, to consent to the erection of such proprietary chapel or chapel of ease, and to authorize or permit a licensed minister to officiate and conduct services in such chapel.

"Your committee have received Mr. Bethune's opinion, which they submit herewith to the Synod.

"Your committee have further to report with grateful acknowledgements that Mr. Bethune declined to accept any fee for his opinion, expressing that he would be amply repaid if it should in any way serve to promote the harmony of the church in New Brunswick. All of which is respectfully submitted."

We regret that space prevents our giving Mr. Bethune's opinion in full. After quoting from various legal documents and authorities on ecclesiastical law Mr. Bethune says: "In the case of *Farnworth vs. The Bishop of Chester*, 4th B. H., 569, Chief Justice Abbott remarked, 'It is undoubtedly law that whenever a chapel of ease is erected the incumbent of the mother church is entitled to nominate the minister unless there is a special agreement to the contrary, to which parson, patron and ordinary must be parties... It appears to me that no person can have a right to compel the vicar of the parish to allow another, although licensed by the Bishop, to officiate in a public chapel, erected for the use of the inhabitants of a portion of the parish, without the consent of the Vicar.'

"And Sir Robert Phillimore, in his treatise on ecclesiastical law, 2nd vol., p. 1181, says: 'There is no general principle of ecclesiastical law more firmly established than this, that it is not competent to any clergyman to officiate in any church or chapel within the limits of a parish without the consent of the incumbent.' And he refers to the following as 'leading cases on this cardinal point of ecclesiastical law,' viz.: *The Duke of Portland v. Bingham*, 1 Consist. Rep. 157; *Carr v. Marsh*, 2 Phil. 198; *Morpey v. Hillcoat*, 2 Hogg 30; *Bliss v. Woods*, 3 Hogg, 486; *Williams v. Brown*, 1 Curtes 54, and *Hodgson v. Dillon*, 2 Cur. 388.

"I am consequently of the opinion that the erection of the chapel in question not only without the consent but contrary to the expressed wish and protest of the rector of the parish of St. Paul, was illegal, notwithstanding any consent which may have been given to

the erection of such chapel by the Bishop of the Diocese.

"I am also of the opinion that the Rev. John M. Davenport had not and has not any legal right to officiate in said chapel, without the consent of the rector of the parish of St. Paul, notwithstanding that Mr. Davenport may have been licensed by the Bishop of the Diocese and authorized and permitted by the Bishop to officiate and conduct services in such chapel."

BOOK DEPOSITORY.

The committee on book depository reported that \$989.09 had been realized from the sale of books during the year ending April 30th. Large numbers of books and magazines have been circulated, and two branch depositories, one in Moncton and the other in St. Stephen, have been started during the year. The committee acknowledge the receipt of several donations.

SUNDAY SCHOOLS.

The report of the committee to interest Sunday schools in the mission work was read. There are now 1,076 boxes out, being 25 more than in July last. Of this number only about 700 are in the hands of children. The amount returned during the year was \$824.57 of which \$818.89 has been paid.

Rev. Mr. Smith moved that a special grant of \$500 be given to the deanery of St. Andrews, provided an additional \$500 is given by the deanery to pay a travelling missionary within the deanery. The matter was referred to the Board of Home Missions.

THE MISSIONARY SCHEDULE

The estimated income and expenditure for the year is as follows:—

Income.	
S. P. G. Grant.....	\$ 7,220
Hazen trust.....	650
Chipman trust.....	2,430
Merritt trust.....	230
Other interest.....	350
Mission boxes.....	800
Subscriptions and collections.....	7,200
Balance on hand.....	1,980
Total.....	\$ 20,860
Expenditure.	
Salaries.....	\$ 400
Contingencies.....	450
S. P. G. Pensions.....	1,480
	2,330
Less, second payment account Maugeville ville endowment.....	100
Available for grants.....	\$ 18,430

On motion of Rev. Canon Brigstocke the Synod approved of the recommendations of the joint committee on foreign and domestic missions. The recommendations are: That the action of the Provincial Synod in the formation of The Domestic and Foreign Missionary Society of the Church of England, be approved of; that in place of two boards of missions there be one board, to be called The Board of Foreign and Domestic Missions for the Diocese of Fredericton. Revs. Canon Brigstocke, G. M. Armstrong and D. Forsyth; Messrs. G. Herbert Lee, T. Barclay Robinson and E. J. Wetmore were appointed the joint board.

After other unimportant business His Lordship pronounced the benediction and the Synod adjourned *sine die*.

TRENTON.—ST. GEORGE'S CHURCH.—What was without doubt the most successful Anglican Church picnic ever held in the Metropolitan Diocese, was held here in Wilkin's grove, on Tuesday, the 1st of July, instant. Prominent men and clergymen came from considerable distances to be present, and the grounds were thronged with visitors during the greater part of the day. The total number who attended could not have been less than 3,000. The proceeds of the picnic reached the large sum of \$1,200, which is to go towards purchasing a handsome pipe-organ for St. George's Church. The success of the affair was due to the indefatigable exertions of the Rev. H. G. Parker, curate of the parish, and to the efforts of the small committee of management, as well as to the laborious zeal of the ladies of the congregation.

DIocese OF NOVA SCOTIA,

The seventeenth session of the Synod of the Diocese of Nova Scotia opened July 1 with a celebration of the Holy Communion in St. Luke's Cathedral at ten

o'clock. The Bishop and clergy met in St. Luke's Hall, and robing there, marched in procession to the cathedral. There they were met at the door by the Rector of the cathedral and his choir, and the procession moved slowly, chanting as a processional the hymn:

"We pray Thee Heavenly Father
To hear us in thy love."

His Lordship the Bishop was celebrant, assisted by the Ven. Archdeacon Gilpin, the Rev. Canon Dart and the Rev. Canon Maynard.

After the service the Bishop opened the Synod formally and read his charge. Since the last Synod, His Lordship has ordained 14 deacons, 11 priests, and received 3 priests from other dioceses and has confirmed 2,459 people. He spoke hopefully of the educational institutions at Windsor. About \$25,000 had been subscribed to the Endowment Fund, but only \$9,000 have been paid in. He hoped the clergy and laity would co-operate with the agent of the college to do all that lay in their power to increase the efficiency of King's College. There was, too, a want of youths to enter the sacred ministry, and while we look to the Lord of the Harvest to send forth labourers into His Harvest, we must try and do our share in getting hold of earnest labourers who look forward to the ministry, not as a profession, but as a holy calling acceptable to God.

The Bishop said: Your attention will be called to the canon on Divinity Students passed at our last session, when it was enacted that every such student shall be expected to pass a matriculation examination and to take a full arts course, except in cases where an exception is specially allowed by the visitor. Now the cases are frequent in which such an exception must be allowed, unless we are to close the churches in consequence of a deficiency of candidates for Holy Orders, and therefore, after due deliberation, the Executive Committee has determined the adoption of regulations for a divinity course, so that there may be a definite preparation for Holy Orders instead of the present system under which nothing is known of the nature of the course pursued.

His Lordship ruled, as he was asked, concerning the representation of the Parish of Trinity Church to the Synod, that Trinity Church, Halifax, had no right to send representatives to the Synod, on the ground that as the territorial limits had not been defined, legally, it had no right to representation, and in accordance with this, gave his decision as chairman.

In place of rule 10 of the Constitution and regulations of the Synod the following was adopted:

"That the assessment be made early in each year in which a regular meeting of the Synod is to be held, and communicated to the Rector or officiating minister of each parish not less than four weeks before Easter; that the amount assessed shall be due and shall be remitted to the Treasurer of Synod immediately after the Easter meeting, and that no representative shall be allowed to take his seat at the ensuing session of the Synod until the sum so assessed shall have been paid, together with the arrears that may have become due after the confirmation of this resolution."

The Rev. V. E. Harris moved: "That in every church in the Diocese an address be given annually upon the position and claims of King's College, and that at the same time contributions be solicited for the maintenance of a Professor of Divinity." After discussion the motion was withdrawn.

The Bishop brought forward the matter regarding the Arts course required of Divinity Students, passed as a canon at the last session of the Synod. He proposed the following scheme, endorsed by the Executive Committee, for the establishment of a definite Divinity School in connection with the University of King's College, Windsor:

Students admitted to this department must be over 18 years of age. Those who are not students or graduates in Arts of some other University recognized by it, are required to pass an entrance examination, in which they must show at least a knowledge of arithmetic, English composition, modern history, geography, scripture history, and the elements of Latin and Greek grammar. Divinity students are required to pass an examination at the end of each term in the lectures given during the term by the Professors of Divinity, and by the Lecturers in Divinity appointed by the Board of Governors.

The Bishop, in bringing forward the scheme, stated that it had been submitted to the Governors of the college and adopted by them, subject to the approval of the Synod. It was highly desirable that a special course be provided for those who were unable, through lack of previous preparation, to avail themselves of the privileges of the Arts course. We cannot deny the great and valuable services to the church by men who had not taken the Arts course, men, in

some cases, much more fitted and able for the work of the ministry than some who could boast of a B.A. degree. Not long ago all theological colleges in England conferred on the subject, and it was decided to adopt a special course of theology. Whatever degree or diploma may be granted a man, he ought to be known as one who had undergone a special preparation for the work, and for that matter may be entitled to wear a hood, which could be decided on.

An animated discussion ensued, which resulted in the scheme's being adopted by a very large majority.

The Bishop appointed Rev. W. H. Snyder, Rector of Mahone Bay, to be Rural Dean of Lunenburg, in place of Rev. Dr. Owen, deceased.

On motion the Bishop's charge was ordered to be printed for distribution.

The Bishop suggested that a canon be adopted similar to that in the diocese of Montreal, recognizing the official work of women in the church.

Mr. Norman Ritchie, seconded by Mr. C. Palmer, moved in amendment to the Canon proposed, that it be so worded as to exclude life vows.

The amendment was defeated by a large majority, and the canon was subsequently adopted.

Rev. Dr. Fitzgerald moved a resolution that a committee be appointed to look into the subject of the shortening of the church service, especially on such occasions as when the morning prayer, litany and communion came together, and prepare a report, which could be sent to the Provincial Synod with a recommendation for its adoption. He referred to the unnecessary repetition of the Lord's Prayer six or seven times and the collect for the day twice. By the omission of these and some curtailment of length in sermon the service would still be a long one on such an occasion as that mentioned. The prayers for sovereignty, etc., might also be condensed.

The motion passed and the following were appointed the Committee: Revs. Fitzgerald, Hodgson and Moore; Messrs. Watson and Charles Palmer.

All remaining unfinished business was deferred till next session, and the Synod closed by singing the doxology and benediction by the Bishop.

DIocese OF ALGOMA.

The Bishop of Algoma acknowledges with many thanks the receipt of \$20 from "C. D.," Nova Scotia, and \$1 from "One of St. George's Y.M.C.A.," Montreal.

ALGOMA IN ENGLAND

No. III.

SIRS,—Among all the missionary organizations with which I came in contact while in England, I counted most confidently on the "C. M. S. (Church Missionary Society) as certain to sympathize with our difficulties in the evangelization of the Indian tribes. The conversion of the heathen I knew to be their "specialty." It was therefore with a heart full of hope that I found myself ushered into the presence of the Committee at their headquarters in Salisbury Square. As they rose to receive me, with very hearty greeting, I said to myself, "I have but to tell my story, and a grant will immediately be voted." At least fifty or sixty members were present, listening with intense interest to some letters recently received by the Secretary from some of their Foreign Mission stations. The regular course of business was suspended in order to make room for my address, in which I dwelt mainly on our Indian Missions, and the need of outside help to aid in their preservation. At the close, Sir W. Hill, the chairman, spoke a few kindly words, expressive of his own sympathy, and that of the Society, with the trying position which we occupied, but the hopes awakened by his reply, were soon dashed to the ground by the chilling announcement made by the secretary that the Society was unable to meet its existing obligations, and ought not to assume the responsibility of any further outlay. I had asked but a very small sum, which it seemed to me could not have been a very formidable outlay to a Society which counts its income by hundreds of thousands sterling. Even £100 would have aided us materially, but it was not to be, and so it comes to pass that of ten different societies with which I had the opportunity of pleading the case of Algoma, for one object or another, the Church Missionary Society is the only one that has not extended, in any form, a helping hand. The disappointment, however, bitter as it was, had its attendant alleviations, and was so overruled as to 'work for good.' One or two laymen followed me from the Committee Room to assure me of their individual sympathy, and promised me substantial aid (since contributed), while a well-known clergyman, 'feeling unhappy (as he shortly after wrote) about my reception by the Committee' kindly volunteered to place his pulpit at my

disposal, ar what betwee to house sol into our Alg

Within tw addressing moting Chi Avenue. T staunch and not in exact others equa by no mean duly commis partly for the the delivery lation and t contains it, t ations being of Prayer B other forms characteristi peculiarity in which deser entiates betw sends out no behalf from e justice of its Churchmen t shows itself, Society cont the periodic exhibits no s; in the mana which has no branch of its on its income like principle a prolific so £7,000 being general fund, other merits, the S. P. C. men. But th better still, ar which even must now and are firm in the God's own we has given it t it as unto H trust in that d to the Church may be most l only to the en common secu Nor has this society's coffe the wealthiest efforts to suppl lying portions goma is only S. P. C. K. ha as may be, nay but never can first Bishop of erection of cl Since 1882, £1 ment of the di Missionary B students, and f from £50 to spirit of large-l characterising "S. P. G." O made before m mention of its half of which w very reduced p Books, for use i and the other School Literat necessary. A first, is an incal where the mem purchase the l sentation of one even to those judices have hit of regard and preciated.

THE FRUIT submission and we should expe

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

ABROAD.

GOSPEL TEMPERANCE MISSION.—The annual demonstration of this Mission took place in Exeter Hall under the presidency of Mr. W. Shepherd Allen, M.P. Mr. John T. Rae read the annual report. The work, he said, has been extended beyond the permanent Mission at Hoxton Hall, where 2243 consecutive nightly meetings had been held until March 31, and various agencies had been carried on, embracing twenty-five meetings weekly. The members of the committee and honorary deputations had spoken at 3177 meetings in London and the suburbs. The general work had consisted in answering questions and giving advice on a variety of points. Letters were received from all parts of England, Ireland, Scotland, Sweden, Switzerland, the Cape, the Australian Colonies, New Zealand, the United States, Ceylon, and Syria; these indicated the far-reaching influence of the Mission. The Chairman was bound to say that he looked upon the Blue Ribbon Gospel Temperance movement as one of the grandest, if not the grandest temperance movement of the present day, for here they had the union of two things which, in his opinion, could not well be separated—the Gospel and Temperance. He was sometimes saddened at the indifference exhibited by Christian men with respect to this question of temperance, especially when he saw Christian parents placing the intoxicating cup before their children, and Christian men engaging in this traffic. He would be ashamed of calling himself a Christian man if he were thus tempting his fellow men to destruction. Rev. William Barker said it was a subject which was burning hot in the hearts of thousands throughout the length and breadth of the land, and they wished tonight to stir this question into a flame. There had been many movements in England, but, in his opinion, there was never a movement fraught with greater good results than this Blue Ribbon movement. There were many Christians, total abstainers, who did not see the necessity for wearing this badge. What was the good of Christians if they did not let their lights shine before men, that others may see their good works and glorify their Father in heaven? This piece of blue acted precisely in the capacity of illuminating their principles as they walked along the streets. Rev. J. Ossian Davies rejoiced in their motto—"Gospel Temperance." He was very proud of the little badge of blue which he always wore, not because he was very anxious to advertise his abstinence in a Pharisaic manner, but because it helped the wavering and the weak ones around him. A publican once asked an abstainer, "Why do you wear that ribbon?" "I will put you a question," said the abstainer, "why do you put a signboard above your door?" "Oh," said the publican, "to sell my beer." "Then," said the abstainer, "I wear this ribbon to show that I don't want your beer." This Blue Ribbon movement had shaken the castles of Bacchus as nothing else had done. Time was when the medical men and the Press were arrayed against them. Even the Christian Church had looked down upon them; now, the majority of our ministers and students were total abstainers, and, in defiance of Burton-on-Trent persecutions, their principles would leaven all the Christian churches of the land. What they wanted was a Sunday Closing Bill for the publican's sake, for the sake of the poor barmaids, and for the sake of the other tradesmen around. And they wanted the grocers' licenses abolished. This was the one great mistake of Mr. Gladstone's life, and he trusted that before the great statesman's death he would make amends for it by abolishing these licenses. They also wanted the law to deal with the club-houses that destroyed the young men as the butcher slays the early lambs of spring—these whitened sepulchres, attractive from without, but foul within. Let them come forward and join the ranks of this army; then they would gather up the beer vats, the whiskey casks, and the wine hogsheads, and piling them up in one vast heap, would set fire to them, and when the flames were wildly crackling, let the nation dance round the reeking pile, and send up to the God of heaven songs of praise. Mr. Alderman White, of Birmingham, said that the police in that city had become, under the pressure of the Temperance reformation, a little more vigilant in their arrests of men from drunkenness. He believed that in Birmingham, as in all other places, in-

temperance was on the decrease, or else what did the 130,000 customers they found weekly in the numerous coffee-houses of the Birmingham Coffee House Company mean? He rejoiced to bear testimony to the good work which Mr. Noble had done a little while ago at Bradford. Mr. William Noble spoke of the quiet, but yet great work which was being done by individuals behind the scenes. He often asked God to give him an overwhelming sense of the great truth that there was deliverance for the worst of men. The nearer they got to science the less enthusiasm they would have, and the nearer they got to the man's heart the more enthusiasm they would have in their work. Hence the importance of rescue work; let them take that as the watchword of the future—rescue. They must add to faith in God, faith in the people.

The Roman Catholic Bishop of Albany has very wisely prohibited bars for the sale of liquor or beer at pic-nics or excursions held by people of his parishes, as they are generally the cause of disorder and drunkenness.

The *Examiner* makes the following uncomfortable statements about business men in New York, which may be true of the same class of men in other places:—"The habit of drinking frequently during the day, and of the strongest liquors, has become common among that army of well-dressed and well-behaved people who live uptown and come down below Canal street every day to their work—brokers, merchants, clerks, editors, lawyers, reporters, and so on. Two reasons impel them to this course. The first is the supposed need of a stimulant to sustain the flagging energies under the hard brain-and-body-taxing labors of the day; the second the pernicious habit of 'treating,' which makes it imperative upon every man who drinks at all to drink with his friends whenever they meet. Thousands of men are compelled to drink wine or brandy when they do not want it, and would rather let it alone, simply out of a foolish deference to this absurd custom of treating, or, as they persuade themselves, on account of the fatigue resulting from overwork. They are not drunkards—perhaps never become so, in the ordinary sense of the term; but every day of their lives they drink enough, not always to intoxicate, but certainly to make serious inroads upon their bodily and mental vigor, and to pave the way to permanent ill-health, if not to a drunkard's grave."

SIR HENRY THOMPSON AND THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.—Among the letters read by the secretary, Mr. A. Sargent, at the recent annual meetings of the Church of England Temperance Society, from gentlemen who had been invited to take part but were unable, was the following, by Sir Henry Thompson:—"Dear Sir,—I am unfortunately compelled to visit the country to-morrow afternoon, a circumstance which makes it impossible for me to attend at the Lambeth Palace, which I had greatly desired to do. I am not less convinced than I formerly was that the habitual use of alcoholic drinks is prejudicial to the health of a very large majority of those who consume them, and here my testimony might end if medical experience were the only result obtained, but after many years of intimate relation with all sorts and conditions of men, I have found it impossible not also to learn that this use of liquors involves expenditure for persons whose means are limited—to the majority, therefore, of our countrymen, the working men especially, so enormous in proportion to their income that no power could exact it in the form of a tax for any purpose whatever, and yet it is paid solely because either through their ignorance or their sensuality, it is self-imposed. The necessary consequences are misery in countless families, the rearing of under-fed and ill-trained children, so that no moral sense, no self-restraint, no sense of duty, can ever be developed during the early years of life in homes where a large portion of the earnings is consumed in drinking. Hence the evil of drinking habits influence the coming generation almost as injuriously as the present. Having been honoured by an invitation to co-operate with your influential organization, I have ventured, on the ground of my enforced absence, to assure you thus briefly how valuable I believe your labours to be, and that it is difficult to conceive any objects more important than those which the C. E. T. S. is endeavouring to obtain. Very faithfully yours, HENRY THOMPSON."

WORTH VERSUS FAME.—To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one; and who would not rather have been the penitent thief than Pilate?—*Sir Thomas Browne.*

disposal, and so made an opening through which, what between offerings, and responses to my house to house solicitations, between £400 and £500 flowed into our Algoma treasury.

Within two hours after I left Salisbury Square, I was addressing the Committee of the "Society for Promoting Christian Knowledge," in Northumberland Avenue. This Society has always proved itself a staunch and liberal friend of our Missionary Diocese, not in exactly the same line as the "S. P. G.," but in others equally important, the latter aiding, though by no means exclusively, in the support of the living, duly commissioned messenger; while the former cares, partly for the erection of churches, to be consecrated to the delivery of the message, and partly, for the translation and transmission of the Inspired Volume that contains it, this latter branch of the Society's operations being supplemented by our enormous circulation of Prayer Books, Sunday-school Books, Tracts, and other forms of religious literature. Among many characteristic features it possesses, there is one peculiarity in the *modus operandi* of the "S. P. C. K.," which deserves special attention, and which differentiates between it and all the societies round it. *It sends out no deputations to make eloquent appeals in its behalf from either pulpit or platform.* Confident of the justice of its own claims, and of the readiness of English Churchmen to extend their support to any cause that shows itself, by its works, deserving of support, this Society contents itself with two instrumentalities for the periodic replenishing of its treasury. First, it exhibits no small amount of legitimate worldly wisdom in the management of its publication department, which has now grown to very large dimensions. This branch of its work was a few years ago, a heavy drain on its income—now, thanks to the thoroughly business-like principles on which it is conducted, it has become a prolific source of revenue, the sum of £6,000 or £7,000 being transferred from it, not seldom, to the general fund, as an assessed profit. Apart from its other merits, a fact like this should go far to commend the S. P. C. K. to the support of all good business men. But the second help which the Society uses is better still, and knows nothing of the fluctuations of which even the most skilfully managed business must now and then have experience. The Committee are firm in the belief that the work they are doing is God's own work, that the great Head of the Church has given it to them to do, and that so long as they do it as unto Him, they can lean with implicit prayerful trust in that divine presence which has been pledged to the Church, "always, even to the end," and which may be most legitimately interpreted as applying not only to the enrichment of her spiritual life, but to such common secular things as "the silver and the gold." Nor has this trust ever failed them. It has filled the society's coffers sufficiently to keep it abreast with even the wealthiest of the sister societies in their respective efforts to supply what was lacking in the needy outlying portions of the Church's missionary field. Algoma is only one among a host of dioceses that the S. P. C. K. has laid under weighty obligations, such as may be, nay, must ever be gratefully acknowledged, but never can be repaid. During the lifetime of the first Bishop of Algoma, her benefactions towards the erection of churches amounted to nearly £1,000. Since 1882, £1,000 has been voted towards the endowment of the diocese, £100 to aid in the purchase of a Missionary Boat, £30 each for two theological students, and for church building several sums ranging from £50 to £10; and all this in the same loving spirit of large-hearted catholicity already alluded to as characterising the action of the sister society, the "S. P. G." Our other grant of this Society, the last made before my return to Canada, deserves a special mention of its own. It consisted of the sum of £40, half of which was to be expended in the purchase, at very reduced prices, of large type Bibles and Prayer Books, for use in churches erected in needy districts, and the other half in Prayer Books, Tracts, Sunday School Literature, &c., for free distribution, where necessary. A gift like this, and it has not been the first, is an incalculable boon in a diocese such as this, where the members of the Church are often unable to purchase the luxury of a prayer book, and the presentation of one as a gift furnishes, in many a case, even to those outside her communion, whose prejudices have hitherto kept them at a distance, a token of regard and religious interest very gratefully appreciated.

E. ALGOMA.

(To be continued.)

THE FRUIT OF SELF-NEGATION.—We expect submission and amendment from the wrong person; we should expect them from ourselves.—*Adams.*

NOTICE.

The Publishing Office of the EVANGELICAL CHURCHMAN is now in Room 18 Corn Exchange, Imperial Bank Buildings, Wellington Street East. Entrance at rear of Bank, on Leader Lane.

Subscriptions and Advertisements are to be addressed to the Business Manager, P.O. Box 2502. All Correspondence to the Editor, P.O. Box 2502.

NOTICE.

Subscribers will please to consult the pink label on their papers, and if the subscription is due they will confer a favor upon the publishers by prompt remittances.

CALENDAR.

SIXTH SUNDAY AFTER TRINITY, JULY 20, 1884.
Margaret, Virgin and Martyr, at Antioch.

MORNING LESSONS.

2 Sam. i.

Acts xxi. v. 17 to 27.

EVENING LESSONS.

2 Sam. xii. to v. 24 or xviii.

Matt. x. to v. 24.

The Evangelical Churchman,

TORONTO, THURSDAY, JULY 17, 1884.

EDITORIAL NOTE.

We earnestly desire that every reader of the EVANGELICAL CHURCHMAN should carefully read the article copied from the *Irish Canadian*, to be found on page 119. We purpose in our next issue referring to this most important matter.

RELIGION IN THE PUBLIC SCHOOLS.

We have recently had a most delightful exhibition of brotherly and Christian fellowship between the three principal Churches of Canada. We would be deeply grieved to think it naught but empty compliment and meaningless sentiment. There is ample opportunity to test its reality, and to give it some practical and efficient form for the common good and the advancement of the Redeemer's Kingdom. In no sphere is there more urgent necessity and riper opportunity for Christian co-operation than in that of education.

The State must educate its rulers. Its stability and progress depend upon the enlightenment and intelligence of those who possess the franchise. It would be suicidal to entrust the great work of education to individual and irresponsible efforts. It is the bounden duty of the Commonwealth to make a good, sound, effective education accessible and available for all its citizens, as it is to provide an efficient police and sanitary service. But, divided as its citizens are into various sections and denominations, the education provided by the State must of necessity be non-sectarian and undenominational. But it is not, therefore, as falsely asserted, non-Christian and godless. The contrary is emphatically declared in the Education Acts and in the "General Regulations" prescribed by the Council of Education, which lie before us. In the section of the latter relating to "Religious and Moral Instruction," we read: "As Christianity is recognized by common consent throughout this Province as an essential element of education, it ought to pervade all the regulations for elementary instruction." Having quoted the Consolidated Public School Act, it proceeds as follows:—"In the section of

the Act thus quoted, the principle of religious instruction in the schools is recognized, the restrictions within which it is to be given are stated, and the exclusive right of each parent and guardian on the subject is secured."

The regulations recommend that, "with a view to secure the Divine blessing, and to impress upon the pupils the importance of religious duties and their entire dependence upon their Maker, the daily exercises of each public school be opened and closed by reading a portion of Scripture and by prayer." They enact that "the Lord's Prayer shall form part of the opening exercises." In addition, forms of prayer are provided which "may be used, or any other prayer preferred by the Trustees and Master of each school." We venture to suggest that a brief manual of devotion could easily be compiled which would commend itself to all, and which might consist partly of the beautiful collects of our Prayer Book and partly of other prayers drawn from the standards and divines of other churches. If we are correctly informed, these devotional exercises and reading of the Scriptures are conducted in more than five-sixths of the schools of Ontario.

In the matter of usual and religious instruction the regulations contain two provisions. One is that "the Ten Commandments be taught to all the pupils, and be repeated at least once a week." The other is the declaration that "the clergy of any persuasion, or their authorized representatives, shall have the right to give religious instructions to the pupils of their own church, in each school-house, at least once a week, after the hour of four o'clock in the afternoon; and if the clergy of more than one persuasion apply to give religious instruction in the same schoolhouse, the trustees shall decide on what day of the week the school-house shall be at the disposal of the clergyman of each persuasion, at the time above stated. But it shall be lawful for the trustees and clergyman of any denomination to agree upon any hour of the day at which a clergyman, or his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school." Such are the regulations as they stand. Under them there has not been done by any means all that ought to be done and all that can be done. The difficulty does not lie in the regulations themselves, but in the want of unity and of interest among those upon whom the practical application of any system must devolve. Let there be removed from the regulations the one restriction which now exists, and it will be seen that they afford ample scope for all that is practicable or desirable. At present, as the Hon. Edward Blake in his address before the Toronto Synod aptly said, religious instruction is penalized; for to receive it the children must be kept in after the regular hours. Every one knows the practical effect of this provision. It is unreasonable to prolong the hours already stretched to the verge of endurance; and it would require a very skilful teacher indeed to overcome such a *vis inertiae*, in the weariness of the children before him and the distractions which proceed from their liberated companions. Let the regulations be amended so as to permit religious instruction within the school hours, and the only weakness and difficulty will have disappeared.

Then much more can be done; but it can only be done by means of cordial Christian co-operation. If we are all really anxious to promote, not our own peculiar denominational views, but the true, moral and religious well-being of the children; if we are anxious to make, not Episcopalians, or Presbyterians, or Methodists, or Baptists, but worthy Christian citizens; if there be any reality and substantial verity in those professions of Christian unity which we have just witnessed; why cannot the Christian people of Ontario agree upon a plan like this? Let there be a well-considered synopsis of Biblical and ethical instruction, embracing the great facts and truths of our common Christianity and its moral applications, centering in the Person, Life and Works of Jesus Christ. Then instead of each school being divided up according to the denominational relationship of the scholars; let it be divided and graded for Biblical study, as it is for ordinary studies; then let each class be taught for the year or the term by some one Christian minister or layman, or laywoman, selected by the trustees, or by a Board of Religious Instruction having representatives of all the denominations whose children attended the school. Let the aptest teacher, the most available, be in each case chosen. Let the whole business be lifted up altogether out of denominational preferences and jealousies. In villages and towns there might thus be several teachers for each school, and a plain, thorough systematic course of instruction be imparted as a portion of the school curriculum. In the country, the advantages of this system would be still more apparent. It is altogether impossible for the pastor of a scattered congregation to give regular instruction in every school which is attended by children of his flock. But how readily could the different schools of a parish be allotted to the various ministers, each taking his quota, and instructing all of the children in the schools placed under his care. Each term or year a re-allotment could be made. Then if beside the Christian minister there were Christian laymen and ladies apt to teach who could bear their share in the work, much more could be accomplished. Doubtless very many of the public school teachers themselves could and would, with the consent of the trustees and the concurrence of the ministers, undertake the special religious instruction, and be able to do so all the more effectively, on account of their professional training and their authoritative relations with the children.

We have thus given in brief and crude outline what appears to be a practicable and effective plan. Principal Tulloch lately said that the old denominational and sectarian issues were dead. If this is the case, if the Christian sentiment of this Province has outgrown those sectarian jealousies and puerilities, which were often but thinly veiled under the plea of loyalty to Divine Truth, if there be substantial growth in the sense of our Christian oneness and sincerity in our longings for a better and a nearer realization of true unity, there ought to be no insuperable difficulty in finding some practical and satisfactory solution of this question. Can we not have it carefully and soberly discussed? We invite the attention of our contemporaries to this matter; and we will be glad to publish practical and well-considered letters of reasonable length. Will not some of our readers give us their views upon the subject?

Along with such it we are not ripe ly practical sugges Blake in his address University of Toronto. He said:

"I want to make reference to religion that if this proposition nominations it is to the plainest way than any other basis. of the various deno testant and Catholic tion of passages of comment, which it to set for the school in the public school lectly possible in th which prevails amc creeds for such a co The State cannot and if those who schools will meet to tain passages may b note or comment, w by the master—leav at home or in church would be of very g that the Bible shou memory is young, should be stored in tain the impression. will be done; if the consent of the deno be done?"

We emphatically more can be done. proposal which wou garly elements of se ism in our school sy not rest satisfied unt we make our public complete as a moral cator.

The S

SUNDAY

7th SUNDAY AFTE

BII

Kindness to Jonat

Recall, first, David's beloved Jonathan, and the covenant mad two friends. Trace th Upon Mount Gilboa l The king and his heir a sudden cry of alarm the nurse catches up th than to save it from tl falls with the little one the bent limbs of Mepl meets him of that day, tory. For fifteen year den in the house of M the eastern table-land condition forbid him t the house of Saul, and moil of revolution his throne of David stand over the tribes, and the nations around. The ence had been kept ca follow the custom of alr the lame youth who mi At last David learns t than living. He sends tates, now a part of t his hiding-place. With royal presence, and fall

Along with such a plan as we have sketched, or if we are not ripe for it, apart from it, the eminently practical suggestion made by the Hon. Edward Blake in his address at the Convocation of the University of Toronto, should find ready acceptance. He said:—

"I want to make one practical proposal with reference to religion in the schools, and I maintain that if this proposal is not acceptable to the denominations it is to be regretted, and it proves in the plainest way the impossibility of such a system on any other basis. I see no reason why the heads of the various denominations of this country, Protestant and Catholic, should not unite in a selection of passages of Sacred Writ without note or comment, which it should be the duty of masters to set for the scholars to learn and to repeat daily in the public schools of the land. I think it perfectly possible in the present more happy sentiment which prevails among those of different religious creeds for such a combination to be made by them. The State cannot make it; it cannot attempt it; and if those who call for religion in the public schools will meet together and will agree that certain passages may be learned and repeated without note or comment, without exposition or explanation by the master—leaving that to the pastor or parent at home or in church—then that can be done which would be of very great consequence, not merely that the Bible should be read, but that while the memory is young, fresh, and retentive, its words should be stored in the mind, which will then retain the impression. If that can be done, much will be done; if that cannot be done by common consent of the denominations, I ask you what can be done?"

We emphatically say it can be done, and much more can be done. While we resist every foolish proposal which would bring us back into the beggarly elements of separatism and denominationalism in our school system, let us press onward and not rest satisfied until as a united Christian people we make our public school system efficient and complete as a moral as well as an intellectual educator.

The Sunday School.

SUNDAY SCHOOL LESSON.

7th SUNDAY AFTER TRINITY, JULY 27th, 1884

BIBLE LESSON.

Kindness to Jonathan's Son.—2 Sam. ix. 1-13.

Recall, first, David's affectionate relations with his beloved Jonathan, and especially the sorrowful parting and the covenant made at the stone Ezel between the two friends. Trace the subsequent course of events. Upon Mount Gilboa lies the dead body of Jonathan. The king and his heir have fallen together. There is a sudden cry of alarm in Saul's palace at Gibeah, and the nurse catches up the sleeping child of Prince Jonathan to save it from the murderous Philistines. She falls with the little one in her arms, and through life the bent limbs of Mephibosheth remind everyone who meets him of that day, the darkest yet in Israel's history. For fifteen years the child of Jonathan lies hidden in the house of Machir, among the mountains of the eastern table-land. His lameness and helpless condition forbid him from assuming the headship of the house of Saul, and there is danger lest in the turmoil of revolution his life may be lost. But now the throne of David stands secure, his sceptre is supreme over the tribes, and there is a lull in the wars with the nations around. The secret of Mephibosheth's existence had been kept carefully, for fear lest David may follow the custom of almost all Oriental kings, and slay the lame youth who might one day become his rival. At last David learns that there is yet a son of Jonathan living. He sends for the manager of Saul's estates, now a part of the royal domain, and finds out his hiding-place. With terror the youth limps into the royal presence, and falls upon his face. The gracious

look that shone on the king's face, and his tender greeting, dispelled all fear. Mephibosheth rose an adopted son of David, no more to hide in the wilderness, but to dwell in a palace, to enjoy a princely revenue, and to sit down at the place of honor at the royal table. To the end of his days he cherished a grateful love of his benefactor, remained loyal, though sadly wronged, through the rebellion of Absalom, and left a son through whom the house of Saul, almost extinct, blossomed anew in Israel. Our lesson relates briefly the discovery and restoration of Mephibosheth. The brief history can be most effectively discussed under two headings:—Kindness Remembered, and Kindness Required.

I. KINDNESS REMEMBERED. How David wonders at God's goodness to him! He may well lift up his heart to bless God (Ps. ciii. 1, 2), when he remembers what he once was and what he is. Once a shepherd-boy—once a young harpist playing before Saul—once a fugitive. Thinks often, too, of what he has gone through! His troubles—his exile—his dangers. But he knows the secret. Read the last sentence of chap. viii. 14. God had "preserved David." And there was one friend God had raised up for him. He cannot forget him—his old friend Jonathan. How he had loved him! (i. 26.) How can he repay all this love of Jonathan's? Read ver. 1. What can he do for Jonathan's sake? Is there any one of the family left? If so he will "show him kindness."—"The kindness of God," that is, such kindness as God shows to men; or kindness shown for God's sake and in obedience to His command. A servant of Saul is there, Ziba (ver. 2-4). Ziba tells him of a young man who is alive. A son of Jonathan's too! How interested David is! Ziba tells him that the young man is a cripple. How came he to be a cripple? Read 2 Sam. iv. 4. His nurse had dropped him as they fled on the day of Saul's defeat at Gilboa. How anxiously David inquires about him! Feels almost ashamed that he has not found out all this before. Very likely, however, he had never heard of this son of Jonathan; for he had been kept in close concealment, and none of those about the king could give him the information he asked.

2. KINDNESS REQUIRED. What quarrels in times past—and in these days too—between rival claimants for a throne! How many dreadful wars caused in this way! What deeds of violence and bloodshed! How those in power have tried to get rid of those of the opposite party who might be troublesome! [Illustr.—Princes smothered in the Tower by order of Richard III.] Did David feel alarmed at hearing that Saul had a grandson living? Did he wish to get rid of Mephibosheth? No! He would be kind to him for his father's sake. This was entirely contrary to Oriental ideas and practice, for a new king was accustomed to cut off all possible rivals.

Picture Mephibosheth in his home. It is away to the east of Jordan, at Lodebar, somewhere near Mahanaim, his uncle Ishbosheth's capital (ii. 8). Very probably he is afraid of becoming known to David. One day a messenger arrives at Lodebar (ver. 5). It is a messenger from the king. Mephibosheth is alarmed when he finds the king has sent for him.

Imagine the scene in the palace. Poor lame Mephibosheth taken before the king (ver. 6). Falls down "on his face" before David. But see how kind David is. Calls him by his name—tells him not to be afraid (ver. 7)—tells him what he means to do for him for his father Jonathan's sake. He is to have his family estates again—and to sit at the king's table. How overjoyed Mephibosheth is! How humble! Bows himself before the king. David's kindness overpowers him. He says he is not worthy of all this kindness. (Ver. 8.) He calls himself "a dead dog," an object of contempt, and as harmless as loathsome. The expression is in accordance with Eastern modes of address, but even when judged by these, it is painfully servile and suggestive of the fears which filled the heart of the poor scion of the house of Saul. Perhaps there is also something of policy in the expression:—"I am too weak and insignificant ever to become your rival."

How different Mephibosheth's lot now. Read ver. 9-13. He has servants and riches; at David's table there is always a place for the lame prince. The latter clause of verse 11 should probably be connected with the following two verses as part of the narrative, and not the words of Ziba; and read:—"So Mephibosheth did eat at David's table as one of the king's sons." Ziba himself is made his steward.

III. LESSONS FROM THIS HISTORY.

1. It sets us an example of kindness to the unfortunate and afflicted. Think of the poor lame prince of Lodebar. Surely David was very sorry for him. How gentle David was! (ver. 6.) Let us, too, be kind to the unfortunate. Be sorry for them. Aim at doing them some good (Gal. vi. 10. rep.) Look at that poor

cripple—that idiot or deformed boy. Think! it is of God's goodness that we are not like him! Don't tease these poor creatures. Protect them. Help them. Think Jesus would have teased them? How sorry He was for the blind—the lepers—the deformed. (Mark x. 46-52; Luke xvii. 11-14; Luke xiii. 11-13.)

2. We have here an illustrious example of gratitude. A Russian fable relates that all the virtues were once invited to an entertainment. In the course of the evening the host observed two fair ladies who appeared to be unacquainted with each other. He accordingly introduced them thus: "Benevolence—Gratitude: Gratitude—Benevolence." Of course they were delighted to meet. The satire is plain enough, and too often deserved. How prone men are to forget benefits! How rare a thing is genuine gratitude! How bountifully David dealt with Mephibosheth; and all he did, he did for Jonathan's sake, in grateful remembrance of his friend, and in payment of a debt of love which he felt he would always owe.

3. David's kindness to Mephibosheth is a picture of God's kindness to sinners. David's conduct here reminds us of what God has done for us. Think of Him in heaven, loving us, looking upon us even when we hated Him. How little we deserved His love! Yet He came from heaven Himself to bring us to Him (1 Peter iii. 18). What wonderful love! What wonderful kindness! Far, far surpasses David's. Think of God's kindness towards us through Jesus Christ. Eph. ii. 4-7. Is this kindness to you, each of you? Yes. Yet how little you think of it! But does Christ stop loving you because you think so little of Him? No. He keeps asking you to love Him more. Then if we answer when He calls, see what glory shall be ours! Matt. viii. 11. We, poor, sinful, unworthy, shall, if we are Christ's, sit at His right hand in His kingdom in heaven.

4. Jonathan's love to David is a type of Christ's love to His redeemed. There is a Friend, of whose love Jonathan's was a faint type, who has given His life for us; One "above all others." How shall we pay our debt of love to Him? David had loved Jonathan with all his heart, but he longed for some other way of showing his gratitude. And Jonathan was gone. He needed no earthly dwelling, no earthly comforts more. So with our Friend. Our Lord Jesus Christ is gone back to heaven, to the right hand of God. We cannot "minister to him," like the women of old, nor bring Him precious ointment like Mary. John xii. 3-8. But He has left others behind in His place. To His disciples He said: "Me ye have not always," "the poor have ye always." And thoroughly did they understand this. See Acts iv. 35; vi. 1; ix. 36; xi. 29. The one charge given by Peter, James, and John to their brother apostle was that he should "remember the poor." Gal. ii. 10.

But almsgiving is not enough. David did not give Mephibosheth a sum of money and send him away. That would never have satisfied the loving heart of Jonathan's friend. And that would be a poor way of showing love to the Lord Jesus. There is that old, infirm woman, so dull and tiresome; that sick boy, so fidgety; that miserable child, so dirty; nothing in them to delight our eyes. But of such the Lord says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Love to Him will seek them out, and show them kindness for Jesus sake.

THE CHURCH.

UNITY AND UNIVERSALITY OF THE CATHOLIC RELIGION.

WEAKNESS OF THE EPISCOPALIANS.

Mgr. Capel has extended what he calls an "olive branch" to the members of the Protestant Episcopal Church in this country in the shape of a neat volume of 136 pages, dedicated to "the members of the Protestant Episcopal Convention, held at Philadelphia in the year of grace 1883, and to those whom they represent." The little book discusses, among other things, the claim advanced by many Anglicans and Protestant Episcopalians to the name "Catholic," and aims at demolishing everything in the shape of a branch theory as between the Church of Rome and these churches. Part I. states the argument. Part II. gives *in extenso* St. Cyprian's "Treatment on the Unity of the Church," written in 251; "The Catechetical Lecture of St. Cyril of Jerusalem," delivered in 347;

and "St. Pacian's Letter on the Name Catholic," written in 373. To these are added Lord Macaulay's "Judgment on the Roman Catholic Church."

Probably no man has taken a keener interest in the movements which have taken place of late in the churches concerned than Mgr. Capel, and probably no one is better acquainted with their tendency. He speaks, of course, purely from the Catholic standpoint, and it is likely that his message of peace will be the starting point of a very lively controversy.

At the Philadelphia Convention, which was held last October, there was considered a proposition to change the title of the Book of Common Prayer, according to the use of the Protestant Episcopal Church in the United States of America, by striking out the words "Protestant Episcopal" and inserting instead the words "Holy Catholic." An amendment was proposed to this motion to suppress the words "Protestant Episcopal" and merely leave "the Church." The amendment was lost, and the original motion was put and defeated by 252 nays against 21 yeas. The decision was carried to the House of Bishops, and "their Lordships," as Mgr. Capel politely styles them, decided that, in face of the vote, it was inexpedient to alter the title page of the Book of Common Prayer. Nevertheless, Mgr. Capel considers it "a remarkable sign of the times" that "in the representative body of the Protestant Episcopalians there should have been found one-twelfth of its members claiming the name 'Catholic' for their religious society." "It has increased importance," says Mgr. Capel, "if there be added the undeniable fact that the so-called High Church movement has gained a sure footing, and is making steady progress among the Protestant Episcopalians."

STARTLING INNOVATIONS.

"The same fact is true in a still more remarkable degree of the members of the same religious society in England," adds the Monsignor. "The doctrines of the Sacrifice of the Mass, of the real Presence of Jesus in the Blessed Sacrament, of confession and priestly absolution, of prayers and honor to the saints, more especially to the Queen of Saints, are now more or less openly taught in a number of the Episcopal churches. Why the teachers and believers in such doctrines do not return to the old Church, seeing that these were the very doctrines repudiated at the so-called Reformation, as the Thirty-nine Articles and the Book of Homilies show, is to any intelligent mind inexplicable."

With these doctrines, he says, have crept into the Protestant Episcopal body religious practices which "were unknown to the Episcopalians of the past generations." Such are the "reservation of the sacrament, auricular confession, the use of vestments, ritual, confraternities of the Blessed Sacrament and of the Blessed Virgin, processions, blessing of palms, and many other practices, some of which are, in plain language, devotions generated in the Roman Church in the last two centuries."

The author asserts that there is no town of any size in the United States where such religious belief and practices have not a fair, sometimes even a large following. Of those who do not believe and practice he thinks "the greater number are verily convinced their Church is not Protestant but Catholic," and acting in honest faith "they receive of God grace, and joy and peace."

COMING EVENTS.

"If so great a change has been brought about where Protestant bigotry was rampant, what," the author asks, "may not be expected in the next generation of those who will succeed the present holders of High Church teaching?" One of the chief objects of his little book is to guide the movement. The topic he proposes to discuss is stated thus: "Catholic—An Essential and Exclusive Attribute of the True Church." This Church, according to Mgr. Capel, is, of course, the Roman Catholic body. He devotes some space to presenting it as a living organism, with

Christ for its head, and he dwells on the delegation of power to Peter and subsequently to the Twelve Apostles collectively. The early Fathers, he says, taught the supremacy of St. Peter. The organization of the Church was completed by the coming of the Holy Ghost. Pentecost was the birthday of the "Church of the Living God." From that moment forward to the consummation of ages she is to have an unbroken life which no power of earth or hell can destroy.

Though indestructible because of the divine element within, yet composed of human beings without, the Church "bears outwardly the manifestation of man's weakness." In the outward visible body of the Church "the good and the bad will ever be commingled till the harvest comes. But this destroys not her divine life more than sickly or delicate flesh destroys the life of the human being."

On Pentecost night, Mgr. Capel says, the Church was commensurate with Christianity. She alone was the duly appointed organ for teaching revelation to man. Being thus constituted once, she was so constituted for ages. "The God of Truth cannot have revealed contradictory doctrines," he says, "and sects proclaiming contradictory doctrines cannot all be right, though all may be wrong. And in like manner the same essential attribute cannot be predicted in the same sense of two religious societies having fundamentally different principles of belief and of worship."

As regards the ministry, there were from the beginning two elements in the appointment of pastors. These were "imposition of hands" and "the being sent." The former constituted the sacrament of orders, and, like the other sacraments, its effect is conferred directly from God. The commission, or "being sent," is derived direct from the apostles. These two elements are respectively the "power of order" and the "power of jurisdiction." The one comes direct through the sacrament of orders; the other indirectly from God through the Church by appointment. The power of jurisdiction is not necessarily attached to orders. A man may be a bishop, yet not bishop of a diocese. The dispenser of the power of order is but an instrument; the granter of the power of jurisdiction exercises authority and dominion.

The episcopate of authority was first given in its fulness to Peter, separately; "later, the power of binding and loosing was given collectively to the Apostolic College, Peter, the head, being of the twelve on the occasion." Thus the existence of one episcopate is secured, the living cohesion of the Church consisting—"First, of its unicity, by which there is not and cannot be a plurality of Christians or co-ordinate churches. Second, of its oneness, according to which the Church in all its members and parts forms one entire connecting whole."

THREE GREAT UNITIES.

The author, speaking upon unity of doctrine, says the Church is the sole and divine interpreter of the deposit of faith or revelation. The councils made no addition to the faith; their decisions were but explicit declarations of what the faith contained. There were schism and heresy almost from the beginning. Men severed themselves from the Church bearing away fragments of Christian teaching. This from the earliest day was considered the greatest of crimes.

The author cites many authorities to prove the universality of the Church. He holds it to be universal in time or duration, universal in extension universal in doctrine. "In these is the catholicity of the Church," he says, and then he argues that the Anglican or Episcopalian body has none of these characteristics. Universality of duration, he says, can only pertain to the human-divine creature that was born on Pentecost day, to which perpetual domination was promised. The universality of extension is the result of the mission to teach all nations.

The name "Catholic," Mgr. Capel contends, was applied to the Church from the earliest times.

In the second century, he says, the name had passed into established use.

"All heretics," wrote St. Augustine fifteen centuries ago, "would fain have themselves called Catholics: yet to the inquiry of any stranger, 'Where is the meeting of the Catholic Church held?' no heretic would dare to point out his own basilica or house."

CHRISTIANITY IN ENGLAND.

Mgr. Capel next traces the history of Christianity in England, and the direct and constant communication between the Popes and the early Church. The establishment of the hierarchy with St. Augustine as the first Archbishop of Canterbury, the writer says, was effected by authority of Pope Gregory the Great. "What was given in the first instance by Gregory was granted to each Archbishop of Canterbury by the Roman Pontiffs, successors of St. Gregory. And so mission and jurisdiction to govern the whole Church in England proceeded perpetually from St. Peter's Chair."

Mgr. Capel does not gloss over the conflicts that occurred at times between England and Rome, but claims that they were conflicts with the temporal and not with the spiritual authority of the Pope. The independence of the Church from the State was secured by Magna Charta, he says, and it was not until the succession of the Tudors that "a mighty and radical change was effected."

"The civil power," says the author, speaking of the time of the Reformation, "reduced the Church in England to be the Church of England. Thus was it made a department of State, deriving its authority and jurisdiction from the crown, just as do the army and the judges." "What," he asks, "would be thought of Congress declaring the President to be possessed of ecclesiastical jurisdiction?"

PROTESTANTISM SUMMARIZED.

Mgr. Capel finds the Thirty-nine Articles "thoroughly at variance" with the doctrines taught by St. Augustine and the early English Church. Here is his brief summary of the work and present condition of the Church of England:

First—The Established Church of England rejected the divine and spiritual authority of the successors of St. Peter; took in its stead human authority from the sovereign of England, and so constituted itself a State department of the crown.

Second—The Established Church of England rejected the divine and therefore infallible teaching authority of the Church; it substituted private judgment; it created the Thirty-nine Articles as the boundary and symbol of its doctrine; it accepted the Crown, aided later by the Council, which may be composed of men of any or no religion, as the ultimate judge of its doctrine.

Third—The result has been that England, which for nine centuries believed in one Church and had one faith, is at present, according to Whitaker's Almanac for this year, split up into some one hundred and fifty sects. The Church of England herself boasts of a comprehensiveness ranging from the most attenuated latitudinarianism to the extreme ritualistic doctrine; and were it not for the iron hand of the State, which grasps her firmly, she would fall to pieces by the warring elements of High, Low, and Broad existing within.

The daughter of the Anglican body, the Protestant Episcopal Church of this country, is pictured thus:

The daughter has the same symbol of faith, the Thirty-nine Articles; the same liturgy, the Book of Common Prayer, toned down by allowing the article in the Apostles' Creed on the descent into hell to be considered unimportant, by the omission of the Athanasian Creed, as well as of every trace of auricular confession, together with the suppression of the form of absolution from the office of the visitation of the sick, and augmented by sundry "enrichments." She has her doctrine, her discipline, her worship from the English establishment. In common with her mother she protests against the supremacy of St. Peter and his successors; she protests against the teaching brought from Rome

by Augustine. Righter bear the name Primunium with Rome the See of Peter, co of the organic body other organism, for from that mother, sh pendent corporation and bereft of every sl which appertains to t

"There is, however tors of this Church : on the Book of Con Thirty-nine Articles, trines of the Catholic insist on a blind obedi are practically subje they constitute their c intents and purposes, have not the checks priesthood, yet they t sciences of people i then the preparation sion! All the world kind of a preparation

These are the clerg call themselves Catho tant their brother cl pleased to follow the n ing doctrine from the tional expressions of t are louder than they i fallible Pope." Mgr. mon sense prefer "s elected Pope instead Popes."

In the matter of au Episcopal Church in t even than her mother i Church," he says, "at ever be its nature, fi American daughter dra admitting her orders Scotland are valid, w Episcopal Church in t mission and jurisdiction

Speaking of Anglica curious and little knov Anglican clergymen a validity of their orders rector of All Saints', L ren, went to the Jans Holland, and succeeded orders of the priesthoo The validity of Janser by Catholics. "The Mgr. Capel, "went b since been ordaining i are to-day upward of f priests in the Anglican

Returning to the qu Capel says that previo were no Anglican bisl only supervision of the London, under authori tells how several Ame crated in England aft on:

"It was not till 1789 ment of the Protestant clesiastical corporation its creation is thus dete a half centuries after the It could not, therefore, from England: there is tion was obtained from States, who, by the wa cord it as has the sove enough, the authority c Church has no origin o poration possessed of members may create, authority is but human,

by Augustine. Rightly, therefore, does the daughter bear the name Protestant. She holds no communion with Rome; she has no jurisdiction from the See of Peter, consequently she forms no part of the organic body of Christ, nor, indeed, of any other organism, for, like her mother, and apart from that mother, she forms a separate and independent corporation possessed of human authority and bereft of every shred of the divine jurisdiction which appertains to the Catholic Church.

"There is, however," he holds, "among the pastors of this Church a limited number who, relying on the Book of Common Prayer rather than the Thirty-nine Articles, teach the characteristic doctrines of the Catholic Church. These clergymen insist on a blind obedience to their teaching. They are practically subject to no controlling power; they constitute their own infallibility, and are, to all intents and purposes, a law unto themselves. They have not the checks and restraints of the Catholic priesthood, yet they take the guidance of the consciences of people into their own hands. And then the preparation for such a self-imposed mission! All the world understands very well what kind of a preparation that is in many instances.

A CONTRAST.

These are the clergymen who, Mgr. Capel says, call themselves Catholic and stigmatize as Protestant their brother clergy and Bishops who are pleased to follow the more logical procedure of taking doctrine from the Articles to explain the devotional expressions of the Prayer Book. Yet none are louder than they in the denunciation of an "infallible Pope." Mgr. Capel hints that men of common sense prefer "subjection to one canonically elected Pope instead of to many self-constituted Popes."

In the matter of authority Mgr. Capel finds the Episcopal Church in the United States worse off even than her mother in England. "The English Church," he says, "at least claims authority, whatever be its nature, from the sovereign, but her American daughter draws hers from nowhere. Even admitting her orders derived from England and Scotland are valid, whence does the Protestant Episcopal Church in the United States derive its mission and jurisdiction?"

Speaking of Anglican orders, Mgr. Capel tells a curious and little known fact. He says that many Anglican clergymen are very doubtful as to the validity of their orders, and one of them, Dr. Lee, rector of All Saints', London, with four of his brethren, went to the Jansenist Bishop of Utrecht, in Holland, and succeeded in obtaining not only the orders of the priesthood, but of the episcopate also. The validity of Jansenist orders is not questioned by Catholics. "The Anglican Jansenists," says Mgr. Capel, "went back to England and have since been ordaining right and left, so that there are to-day upward of four hundred duly ordained priests in the Anglican communion."

Returning to the question of jurisdiction, Mgr. Capel says that previous to the Revolution there were no Anglican bishops in this country. The only supervision of the clergy was by the Bishop of London, under authority of the sovereign. He tells how several American bishops were consecrated in England after the peace, and then goes on:

"It was not till 1789 that the union and settlement of the Protestant Episcopalians into one ecclesiastical corporation was effected. The time of its creation is thus determined to be seventeen and a half centuries after the birth of the Body of Christ. It could not, therefore, have received jurisdiction from England: there is no pretension that jurisdiction was obtained from the President of the United States, who, by the way, has as much right to accord it as has the sovereign of England. Clearly enough, the authority of the Protestant Episcopal Church has no origin outside of itself. It is a corporation possessed of such authority as its own members may create, define and accept. This authority is but human, and depends for extension,

restriction, existence and validity on the will of the majority."

In the matter of self-government Mgr. Capel finds the Protestant and Methodist churches on the same basis. He agrees with Dr. Fulton, who pointed out at convention that it would be scarcely "modest or truthful" for a Church that does not represent at the most three per cent. of the population to call itself "the Holy Catholic Church of the United States of America."

NOT A FOREIGN CHURCH.

As for calling the Catholic Church a "foreign" church, Mgr. Capel points out that it came here with Columbus, and consequently somewhat in advance of the Protestant Episcopal community. The author says:

"The world without stigmatizes this Church as 'Romanists,' and therefore, foreign. It is an appeal to the passions of the people. Do those who so speak forget that Jesus Christ and His twelve apostles were of the Jewish race, and therefore foreigners? Obedience of the children of the Church in matters spiritual to the fountain head of authority, the holder of which may be of any nationality residing in Rome, is no more foreign than is obedience to the Apostles, who abode in Palestine. As we have seen, the Church of Christ is to be universal, and not national; therefore to it nothing can be foreign."

After a defence of the word "Roman" as applied to the Catholic Church, Mgr. Capel concludes as follows:

"The tide of indifference, of agnosticism, of infidelity, of socialism, of civil disorder, is rapidly rising. God's Church can alone stem it. Numbers and influence and wealth co-operating with the Spouse of Christ can help to do great things to aid in saving humanity from the growing ills. She is the Church of your baptism, to whom you owe allegiance and obedience, for the saving waters of regeneration are the portal to but one Church. They made you not members of Protestantism, but children of the Church of God."—*Irish Canadian.*

Correspondence.

THE CHURCH OF ENGLAND BOOK SOCIETY.

To the Editors of the EVANGELICAL CHURCHMAN:

DEAR SIRS,—I do not think that "The Church of England Book Society," 21 Adam-street, Strand, London, is sufficiently known to your many readers. It is a strictly Evangelical Society, adhering to the doctrines established at the Reformation.

The Catalogue of Books (supplied only to subscribers) published by the Society embraces secular as well as religious reading. It is an invaluable compilation. It differs widely from the catalogues of books which other Church Literature Societies issue of those works which they themselves publish, inasmuch as it contains particulars of about four thousand books, all of which have been selected from the wide range of the publishing world, have been carefully read by the reader of the Society, and finally approved by the Committee.

Half-price grants of books are made to libraries for the parish or Sunday Schools, and also to Young Men and Young Women's Institutes and other libraries.

The applications for grants have to be placed before a committee, but the recipients are privileged to make their own selection of the books from the "Arranged Catalogue," which is sent upon the receipt of the amount to be expended.

The Society's Hymn Book, "Common Praise," is quietly but steadily becoming a power for good in the Church of England, and the spiritual benefit reaped in the use of "Common Praise" by the congregations that have adopted it has been most marked.

"The million" like hymns the power of which they can "feel in their heart," and the testimony to the compilation of "Common Praise" proves that this craving for heart-praise is supplied when this hymn-book is used. Grants are made to churches, mission halls, and also to the clergy for their parochial work. I may add that the penny edition is a marvel of cheapness.

Perhaps you will allow me to mention another

branch of this Society's work, which has been greatly blessed of God, *i.e.*, the free grants of Theological books made to the poorer clergy whose incomes do not enable them to procure such. All applicants have to fill in a form of application, and I would here say that all duty and freight must be provided for by the applicant. Free grants of the Society's tracts, booklets, and cards are made sometimes to really poor parishes. I shall be greatly pleased if you can find room for the insertion of this letter in your excellent paper. I always peruse it with real pleasure and gratitude that the Evangelical truth of our Church is so well presented to its many readers.

Your faithful servant,

JOHN SHRIMPTON.

11 Adam-street, Strand,
London, June 27th, 1884.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER IV.

(Continued.)

Dolly would have given much to have been allowed to remain in the carriage when it drew up before the strange house; but she said nothing, and quietly followed her grandmother into a large drawing room, where an elderly lady received them. Dolly was kissed and then set down in a low chair with a book of engravings to turn over.

She sat obediently where she had been placed, with her eyes bent steadily upon the pages before her. But she could not shut her ears up, and some of the low-toned talk between her grandmother and the strange lady would penetrate her understanding.

She knew they were talking of Duke, and it was very hard not to listen, and many words in her grandmother's clear utterance she could not help hearing.

"Beautiful boy—the image of his father—just his character and disposition—self-willed to the last degree and sadly spoiled;"—then came something still lower about "Mother's neglect—cannot see faults—only son—delicate health excuse," which made Dolly's cheek flame. She was very much relieved when the door opened and admitted an elderly gentleman with a very kindly face, who as soon as he had shaken hands with Lady Temple, came over to where the child was sitting, and lifted her upon his knee.

"So you are the child of my old friend Marmaduke, are you?" he asked kindly. "Did your father ever tell you anything about a certain Dr. Gordon?"

"O yes!" cried Dolly eagerly. "It's one of our favorite stories, how he got carried out to sea one day when he was bathing, and Dr. Gordon came after him with a boat and picked him up, and saved his life. He often tells it us, and there are a lot more stories besides. And often when we are playing games, Duke says, 'Now I'm going to be Dr. Gordon.' Please, are you Dr. Gordon?"

"The very same," he answered, laughing and patting her cheek. "I see you and I are going to be capital friends. Lady Temple," he added, raising his voice, "will you allow me to take Miss Dorothy a walk round the garden, and show her my flowers and my houses?"

"Yes, certainly, Dr. Gordon," was the gracious response. "Dorothy ought to be much honoured."

Dorothy was certainly much rejoiced and very grateful, as the little gasp of relief testified more plainly than words, as soon as she found herself in the open air. Her new friend looked down at her with a smile.

"Well," he said, "what does that mean?" "I am so pleased to be out of doors," she answered, looking up at him trustfully, "It was so hot in that room."

"Why, so it was. People have no business to keep up such fires, and shut out the fresh air in May, have they? You look quite pale, little one."

"My head aches," admitted Dolly shyly. "I think it is because I couldn't help crying last night, everything was so strange, even the ayah had gone; but it was silly, and I don't mean to cry any more."

The kind face, which had seemed to invite this confidence, looked still more kindly upon her as she made this simple confession; but he laughed as he answered lightly—

"If you cry yourself ill, Miss Dorothy, or fall sick any other way, you will have to have me to come and see you, to give you physic and keep you in order, and what will you say to that?"

"I think that will be the best part of it," answered Dolly, catching the laughter in his voice, and joining in it as she finished her demure reply. And after that there was no more shyness, and the little girl spent a very happy half-hour, walking about his large garden, gathering strawberries out of his greenhouses, and receiving with pretty eagerness and admiration the beautiful flowers he cut from time to time, and bestowed upon her as they walked through the conservatories.

They parted on the best of terms, Dr. Gordon declaring that he should very soon come over to ask if the headache was quite gone, and to see how Master Marmaduke behaved when he "played at being Dr. Gordon."

And Duke, when he heard where Dolly had been, informed his grandmother at dessert that same evening, "that as soon as she had bought him that pony he wanted, he should ride over and call on Dr. Gordon himself."

CHAPTER V. IN THE GARDENS.

Two days later Dolly and Duke went together to spend some hours of the afternoon in the pretty gardens which they admired so much.

Duke had, on the previous occasion, struck up a sort of friendship with some boys who lived in one of the great houses behind the trees, which Lucy had pointed out; and Lady Temple had greatly approved of the advances made to one another. The Honourable Mr. and Mrs. Fitzherbert Lennox were the most intimate acquaintances which that distant, haughty dame possessed in the neighborhood; and although they did not very frequently meet, and their intercourse was generally limited to occasional stiff calls, still the two families were on decidedly friendly terms; and Mrs. Lennox, who, though much younger, was in her own way as proud and exclusive as Lady Semple herself, was decidedly gratified by the solemn courtesy displayed towards her by the dowager, and did all in her power to increase the intimacy between their houses.

Of course this was well known to both nurses, and the children were accordingly encouraged to chat and play together.

There were four boys in the Lennox nursery party, the youngest of whom was about Duke's age, and the eldest a year and a half older than Dolly. Their names were Bruce, Wilfred, Edgar, and Hubert, and they were fine, handsome boys, and had been very much indulged all their lives.

Dolly thought them very noisy and rather quarrelsome, and was half afraid to join in their rough-looking play; but Duke was daunted by nothing, and could hold his own with any one. His masterful way always seemed to make him popular with other boys, and even those older than himself frequently allowed themselves to be led by him, and were not unwilling to do his bidding.

Dolly, however, withdrew herself a little from the noisy play, which rather alarmed her, and stood watching it at a little distance.

Presently she noticed that one of the strange boys, she did not know which, stopped playing and stood apart also, looking at her. He was slight and pale, and had light brown hair and dark grey eyes, and did not look strong like his brothers. Dolly could not be sure whether or not he was a nice boy. There was something in his face that she liked, and that made her feel sorry for him, she hardly knew why; and yet there was a fretful look about the lines of the mouth, and two furrows in the forehead which seemed to show that it was very often puckered into an ugly frown, and these things made her feel a little doubt as to whether or not he would be a pleasant companion.

She did not move, but by and by he did, drawing a little nearer to her at every step, until at last he stood by her side. Then Dolly looked at him and smiled shyly; and he smiled a little too, and his face was quite pleasant then.

He did not seem as though he meant to speak, and so, after a minute, Dolly thought she had better say something.

"Are you Edgar?" she asked, by way of opening the conversation.

"No; I'm Wilfred. I'm older than Edgar. I'm just as old you are. I'm ten. Duke said you were ten."

"So I am."

"And your name's Dolly?"

"Yes."

"Is it anything else?"

"It is really Dorothy—Dorothy Temple; only most people call me Dolly."

"I think I shall call you Dolly; I suppose I may?"

"Oh yes, do."

"I mean to, because it sounds as if we were friends. I think I should like to be friends with you."

"I should like it too," said Dolly politely, feeling courtesy demanded of her some such reply.

Wilfred looked at her under his brows for a moment or two, and then said without a hesitation—

"I want you to like me better than you like them,"—indicating with a sweep of his hand his three brothers. "I want you to be my friend."

"Why?" asked Dolly, feeling rather perplexed.

"I hate going shares with anybody," returned the boy, with the little frown beginning to show upon his forehead. "I like to have a thing all to myself. I want to have you for my friend."

"I will be your friend if I can."

"And not to any of the others?"

"I can't tell. I haven't spoken to them hardly yet. I daresay they won't want me."

"Yes, they will, because you're pretty and you're a girl. But don't you care for them. I want you only to like me. You will, won't you?"

"I really can't tell yet," answered Dolly, rather bewildered by his persistence; "but I shall like you just the same, whether I like them or not, so it will make no difference to you."

"Yes, but it will; it will spoil it all," asserted Wilfred, and the frown was all the more marked now from his impatience and earnestness. "The others always get everything nice, and I get nothing. I'm always left out, and nothing good ever comes to me."

"Doesn't it?" returned Dolly with sympathy. "I'm so sorry."

Wilfred seemed pacified for the time, and did not continue the conversation. There was silence awhile, and then he asked—

"Don't you care to play?"

"I don't think I do very much. I didn't in India, not often, except just with Duke. There weren't many children in the station, and it was often so very hot there."

"I don't care to play either. I'm not strong like the others, I like keeping quiet. Mostly I bring out a book and read. They call me a bookworm and a milksop; but I don't care. I don't like any of them much."

"But you ought to be very fond of your brothers," said Dolly.

"Well, I am not then."

"But why? I love Duke so very, very much."

"I don't love my brothers a bit, and they don't love me. Bruce says it's being like a girl to be fond of people, and love them. He doesn't love anybody, I'm sure, and I don't believe Edgar does either."

Dolly was silent. It seemed a very curious state of affairs to her.

"But you love your mother," she said by and by, in a wondering kind of way.

"Oh, pretty well—not particularly," replied Wilfred in an off-hand way; and as Dolly was too much aghast at his tone to volunteer a word, he added later, "I love Molly as well as anybody, when she isn't very cross."

"Who is Molly?"

"My sister."

"Have you got a sister? I didn't know."

"I've got two. One's grown up. Molly and I are twins."

"She isn't out here, is she?"

"Oh no! She never comes out hardly. She fell downstairs three years ago and hurt her back. She always has to lie down now."

"Oh dear! I am sorry," said tender-hearted Dolly, very pitifully. "Poor Molly!"

"She used to be stronger than me, and could do lots of things I never could; and she was always laughing then. She doesn't often laugh now. Very often she is very cross indeed."

"It must make her feel so unhappy not to be able to run about; perhaps we should be cross if we had to lie down always," suggested Dolly gently.

"Perhaps. I don't think I should care much. I like keeping quiet and reading. Molly is nice when she isn't cross. Will you come and see her?"

"I should like to, if my grandmother will let me."

"Oh, she won't mind. She and my mamma call. She's a nasty, cross old woman, isn't she? Duke said so, and we all know she is. But she won't mind your going to see Molly. Will you come now?"

"To-day? Oh, I can't. I must get leave first."

"She won't mind, I tell you."

"But I can't go without asking."

"She need never know. They won't see us, and I won't tell."

"Oh, but, Wilfred, I couldn't go like that; it wouldn't be right."

"What does it matter if nobody knows?"

"It makes it worse; deceiving people is as bad as telling a story."

"It wouldn't be deceiving anyone," returned Wilfred sullenly. "We're not obliged to tell everybody everything we do."

Dolly looked half perplexed and half distressed, but did not yield.

"Then you won't come?"

"Not till I have asked grandmother."

(To be continued.)

THE POULTRY KEEPER, Printed at Chicago, Ill., is the best poultry journal ever published.—Woolsocket, R. I., Patriot. Read their large advertisement in another column.

The

Vol. IX.—No. 1

The Evang

PUBLISH

TORONTO,

A. H. CAMP
HON. S. H. BLAKE, Q.C.
REV. SEPTIMUS JONES, M.
B. HOMER DIXON, K.N.L.
W. H. HOWLAND, Esq.

Our Danger . . .
Abide in Christ, as you
A Dialogue in Bormor
"Business is Business
Prayer and its Elemen
MISSIONARY—
Uganda, Central
BRITISH AND FOREIGN
HOME NEWS . . .
CHURCH OF ENGLAND
EDITORIAL—
Editorial Notes . . .
The Threatened V
The Metropolitan
Lawlessness.
Shaftesbury, Spurr
THE SUNDAY SCHOOL
David's Repentan
CHILDREN'S CORNER—
Lady Temple's Gr

Lord, with what care
Parents first season
Deliver us to laws;
To rules of reason
Pulpits and Sundays
Afflictions sorted;
Fine nets and strate;
Bibles laid open;
Blessings beforehand
The sound of glory
Without, our shame
Angels and grace,
Yet all these fences;
One cunning bosom

ABIDE IN CHRIST

'Of God are ye in Chri
wisdom from God, both R
and redemption.'—I COR

The first of the gr
our wisdom reveals to
is—Righteousness.
this must be first.
There can be no re
a nation, a home,
peace. As not even
unless it be in rest,