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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, SEPT. 6, 1888.

[No. 36.]

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LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 9.—SIXTEENTH SUNDAY AFTER TRINITY.
Morning—2 Chronicles xxxvi. 2 Cor. 1. to 23.
Evening—Nehemiah 1. & ii. to 9; Mark ix. 30.

THURSDAY, SEPT. 6, 1888.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "*Dominion Churchman*."

THE FORGED M.S.—Some excitement has been caused by the discovery of an M.S. of Deuteronomy for which the date of B.C. 800 is claimed. The *Jewish Chronicle*, however, hesitates between that year and A.D. 1880. It was certainly unpleasant to learn that the discoverer valued his "find" at a million sterling; though it has since been denied that he had ever put a money value upon it at all, and for the present the matter must be left in the hands of the archaeologists. His story is that the M.S. was found in 1865 by certain Arabs in a cave, and had been preserved as a talisman. It is written in the old Phœnician character, and its variations from the received text are very numerous, though they are chiefly in the way of omissions. It is a purely Elohistic document; and the Decalogue is given in a very remarkable form. Its first Commandment answers to our first and second; its second to our third; its third to our fifth; its fourth to our sixth; its fifth to our seventh; its sixth to our eighth; its seventh to our third; its eighth to our ninth; and its ninth to our tenth; its tenth being as follows:—"Thou shalt not hate thy brother in thy heart" (Lev. xix. 17). After each commandment are the words, "I am God, thy God." If the verdict of Hebrew scholars should be in favour of its authenticity this M.S. will possess a perfectly unique interest, for it would be the only *Codex* of the Old Testament that yielded various readings; the Jewish scribes having had a practice of destroying old M.S.S. and so preventing disputes as to the correctness of the sacred text. This has led to the deplorable result of suppressing all evidence as to the correct reading where there is reason to suspect corruption; but it does not appear from the specimens which the *Jewish Chronicle* has published that Mr. Shapira's M.S. is likely to afford many critical results of much real value. Since the above appeared the experts of the British Museum have pronounced the M.S. a forgery. What a wonderful display of perverted talent and skill!

STATE AIDED EMIGRATION.—A meeting in aid of State-directed and State-paid emigration was held in the Mansion House, London, Eng., on the afternoon of Friday, the 10th inst., and was attended by Lord Shaftesbury and the Archbishop of Canterbury. The proposal was put forth for the removal at once of 10,000 families of operatives, by the way of an experiment. A few words at this time on the choice of the place of immigration may be of service, when the greater resort to

emigration by the unemployed English workmen is by many persons considered as the best solution of the prevailing distress. According to the "*Colonists' Handbook*," published by the authority of the Christian Knowledge Society, Canada is represented as a safe and remunerative field of emigration. The table of statistics contained in this volume gives the following numbers of emigrants during the last three years in succession—29,202 in 1880, 34,239 in 1881, 46,739 in 1882. The classes recommended to emigrate, with a certainty of doing well, are tenant-farmers, possessed of sufficient capital to enable them to settle on farms. The same assurance applies to men and women farm-labourers, women domestic servants, operatives, and mechanics. These latter persons may all obtain assisted passages. The classes warned against emigration are women above the grade of servants, clerks, shopmen, and persons having no particular trade or calling, or unaccustomed to manual labour. A doctor, surveyor, civil engineer, and barrister will find no difficulty in succeeding in Canada, but they should have some money to rely on for a time. The Church of England Settlers' Society has just been formed, and it is suggested that all persons proposing to settle in the North-west of Canada should apply to its clerical representatives in Liverpool, the Rev. J. Bridger and Rev. R. O. Greer, St. Nicholas's parish church. The excellent aims of the Settlers' Society are to supply advice and information, to give the settler references to reliable residents in the district for which he is bound, and letters of introduction to the Bishop and clergy, and to afford facilities for his speedy and comfortable settlement. It is our purpose in making these arrangements known to induce every settler, whatever be his rank in life, to make a frank and free acceptance of the friendly and valuable services offered to them in the operations of the Church of England's Settlers' Society for Rupert's Land, Manitoba, and the North-west of Canada.

A CORRECTION AND WARNING.—The above appears in the *English Churchman*. We esteem it our duty to warn doctors, surveyors, civil engineers, and barristers against removing to Canada on the strength of the statement that they will do well here. There is almost a dead certainty that they will not do well, but very ill indeed to remove to this Dominion with the intention of practising their several professions. They will not be allowed to do so without first obtaining a Canadian diploma or its equivalent, and to the bulk of Englishmen who are already engaged in a profession it is almost impossible to obtain a foothold at all in this country. If, however, they take up land, then there is a chance of doing well, a good chance, and as land cultivators we should be very glad indeed of a large immigration of educated men who can rough it for a year or two. English papers will please copy this, as we speak from intimate knowledge of professional life in both England and Canada.

STATE OF THE IRISH CHURCH.—The following is written by one who manifestly knows whereof he speaks:—"The ancient Church founded by St. Patrick in the fourth century is still the purest branch of the Holy Catholic Church in this Island. The older clergy are for the most part, no doubt, deeply steeped in Puritan prejudices, and the elder laity even more so, and are grossly ignorant of Church principles; but there is an awakening amongst the more educated and thoughtful members of the Church, evidence of which can be seen in the increased number of orderly services, improvement of Church music, restoration and embellishment of churches, which has been most remarkable when we take into consideration the poverty and sparseness of our people, and, above all, in the care which is now being bestowed on the training of the young in Holy Scripture and the formularies of the Church. There are now few churches where some improvements have not been effected in the

internal arrangements since Disestablishment. Chancels have been built in large numbers; three-decker pulpits and square pews are fast becoming things of the past; surpliced choirs and floral decorations can now be safely introduced in places where a few years ago they would have created a riot, and many of our clergy are no longer preaching the "truly evangelical," "goody-goody," "Gospel sermon;" but practical and carefully prepared discourses, free from evangelical claptrap, but full of sound Catholic teaching. The black gown, too, is fast disappearing. In Dublin, our two Cathedrals are models of what Cathedrals should be. They are centres of real, Church life.

METHODISM A FORM OF SECTISM.—It is highly significant to find a President of the Wesleyan Conference using language that implies a conviction of the duty of being "ecclesiastically part of the Church Catholic." Does this good man speak of himself as a "Catholic" or a "Wesleyan," that is, does he regard most his union with the Universal Church or glory chiefly in his following a human teacher? We fear the answer would show that his allusion to union with the Church Catholic is mere unmeaning sentimental small talk. How can it be otherwise? For surely there can be no vivid, earnest, living sense of union with the Church Catholic in a body which is elaborately organized on lines utterly unknown to the Church in any age prior to this, a body which is openly at war with the Church Catholic wherever they are at work side by side, a body which indeed ignores the very existence of the Church Catholic wherever it can, and justifies its schismatical operations by pleas which show that so far from being "a part of the Church Catholic" as the President claims, Methodism to day is an influence avowedly antagonistic to the Catholicity of the Church.

A WEAKNESS INHERENT TO METHODISM.—We are not surprised at the defection of men like Dr. Osborne. We once heard a very aged and very prominent Methodist minister of the old school say that "Wesleyanism was doomed when its Ministers began to be made classical scholars!" Learning drives Methodists into the Church Catholic, where alone learning is honoured and recognized as an auxiliary to the faith. The best work done by Wesleyans was in the time when their magazine published portraits of the ministers of the body and issued each one as Mr. So-and-So, preacher of the Gospel. In those days these noble workers were indeed one with the Church Catholic. They would not recognize the Methodism of to-day as their idea of Methodism, for its spiritual unction has gone, as it is fast becoming the most worldly of all the separated bodies, glorifying chiefly in its "respectability." We speak of what we know, well remembering men who knew Wesley well, and kept up, like him, connection with the Church Catholic by reception of the Sacrament at her altars. We see that another scholarly Methodist at Southport has come over to the Church.

SLIPS OF THE TONGUE.—One of the Savoy clergy narrowly escaped testifying to the divineness of the law of divorce. According to the *Evening News*, at the marriage of Archdeacon Watkins, of Durham, on Saturday, "one of the officiating clergymen made a gross slip during the Marriage Service. He said, with great solemnity, 'Those whom God hath joined asunder let no man put together,' and was unconsciously proceeding with the Service when the Rev. Henry White, with much quiet tact, directed his attention to the blunder, whereupon the injunction was redelivered in its correct form." This was almost eclipsed at the recent festival luncheon at St. Peter's, London Docks. One of the speakers, alluding to the lamented death of good Father Lowder, said in conclusion, with manifest feeling, "Nevertheless, there is no doubt that the loss is his and the gain ours." Unlike the previous case, however, this obvious *lapsus lingue* passed uncorrected and almost unobserved.

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Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

THE PROVINCIAL SYNOD.

THE Synod of the ecclesiastical province of Canada will meet on the 12th inst., at Montreal. We commend the members who will assemble to the prayers of the Church, that their work may be done with a single eye to the glory of God in furthering His kingdom upon earth.

Happily the strife of party seldom disturbs this Synod, there is an elevation of tone, both educational and spiritual, a loyal sense of deep responsibility to the Church in whose name they meet, which seems too pure an atmosphere for those who elsewhere raise their voices against charity, wisdom, peace and loyalty.

We trust this Synod will have a happy and noble record in this elevated sense, that bishops, priests and laymen will alike realize that the Church is the temple of the HOLY GHOST, and that the Divine SPIRIT is guiding them into all truth, and hallowing all they do by inspiring their hearts with love and their minds with wisdom from above.

THE BISHOP OF NIAGARA.

FIFTY YEARS IN THE MINISTRY.

THE Bishop of NIAGARA will have completed his fiftieth year of ministerial life, on the 8th September next. It is proposed to hold a special thanksgiving service in the cathedral church of Hamilton, on that day, or on the day previous (Friday), as being more convenient to the greater number of clergy and laity in order to attendance. We believe that the Ven. Archdeacon DIXON, M.A., of Guelph, is invited to be the preacher on this most interesting occasion. It is indeed most fitting that at the end of fifty years active life in the ministry, thanksgiving, praise and prayer should be intermingled, and that the young diocese of Niagara should join in the solemn exercise with him who has been their first bishop now for more than eight years.

The Right Rev. THOMAS BROCK FULLER, D.D., D.C.L., Bishop of NIAGARA, was born at Kingston, Ontario, 1810; educated at the Grammar School, Hamilton, and at the Theological Seminary, Quebec, and was ordained deacon in 1838 by the Bishop of QUEBEC, and priest in 1835 by the same Bishop. He was appointed curate at Adolphus town in 1838; missionary at Chatham, Ont., in 1836; Rector of Thorold, in 1840; Rector of St. GEORGE'S, Toronto, 1861 to 1875. In 1867 he was appointed Archdeacon of Toronto. On the division of the Diocese of Toronto in 1875, and the erection of the new Diocese of Niagara, the Venerable Archdeacon FULLER was elected first Bishop, and on the Feast of SS. PHILIP and JAMES, of the same year, was consecrated in St. THOMAS' Church, Hamilton, by the Most Rev. the Metropolitan, assisted by the Bishops of Toronto, Huron, Michigan, U. S.; and Western New York, U. S.

With the faithful clergy and laity of the Diocese of Niagara, and with Dr. FULLER'S very numerous

friends in Canada and the States, where he is much respected, we join our most earnest felicitations on this interesting anniversary, and pray that God may give him all the blessings which give comfort to age. May the Master have reserved for his aged servant the best wine until the last.

MISSION PREACHING.

[COMMUNICATED.]

SURELY the value of mission services has been sufficiently demonstrated within the past few years, to awaken an earnest effort in every diocese to establish the working of such services on some well conceived and regular plan. The majority of our clergy would be glad if it were so. It needs but the recommendation and guiding hand of our deliberative councils in each diocese, regulated and united by the higher council of the Provincial Synod of Canada, to ensure much edification, profit and success to the Church at large. Some such plan is needed if ever we hope to reach the masses. The unwearied zeal of the most active parochial clergyman in visiting from house to house, the strain put upon his mental and physical powers in the pulpit or in private from week to week, will welcome aid such as we propose for him in his great work, which shall prove strengthening and refreshing to souls within his parish, as well as to himself. The advantages are apparent. Mission services utilize the preaching abilities of capable men over a large field, and this is most desirable.

We avail ourselves of the following excellent remarks upon this subject in a recent English Church periodical. "It is a good sign that the office of Canon-Missioner is springing into existence in some places. There is such an official in the Diocese of Truro, and we hope in time to see at least a small staff of efficient preaching clergy organized in every diocese in England, who will itinerate either singly or collectively for the deepening of religious life. This would also give great impetus to the improvement of preaching generally, and would lead to its cultivation as a most valuable art. As it is English clergymen are thrust into the pulpit from the very first without any special training whatever, and expected to preach continually. . . . Some people talk of the danger of religious excitement. What is the extent of such danger? Is it not very small indeed? What is the extent of such danger compared with the danger of coldness, deadness, worldliness and open evil living, from which some are always rescued by a successful mission? Religious excitement, indeed! God knows we want far more of it than we have. We want men with the fire of divine faith in their hearts to scathe and scorch hypocrisy—to denounce popular and respectable sins and vices, and lead sinners to the SAVIOUR. We want a few men with the lion hearts of LUTHER, KNOX and SAVONAROLA in our pulpits. Talk of the danger of religious excitement indeed! Where do we see it? Where is there any such excess of zeal, of faith, of enthusiasm to be found among us? We may, thank God, have much for which to be thankful to God, but we have no excess of zeal; we are in no peril of it, and are far more like to die of respectability. Bad as many men are, and cold and dead, take a really able preacher whose heart is full of love and zeal, and see the effect of his burning words upon them; it is marvellous. May God raise up many such men to minister among us. The Church who possesses

them will not be ashamed to "speak with her enemy in the gate."

May we not venture to suggest this as a subject for practical consideration at the approaching Provincial Synod at Montreal? With the recommendation of that important council of the Church in Canada, might each bishop then appoint one or more Canon-Missioners within his diocese to undertake the office—men not only capable, but far above any temptation or necessity of seeking preferment thereby, for mere preferment sake? Alas! if this were so to be, the results would prove sad and hurtful to the office which we have in view, in more ways than one. But we hope for better things—much good to the cause of CHRIST, and as little harm as possible to the minds of the clergy themselves, or the welfare of souls.

PERVERTED IDEAS.

AMONGST the different positions that the Church assumes in fulfilling her divine commission, there seems to be none in which such a diversity of opinion exists, as in the missionary aspect of her work. This of course arises from the various human elements within the fold, which at times are more or less perceptible. Particular is our attention drawn to this fact, when the office and duties of the sacred ministry, are declining to the ebb of being assailed with presumptuous diction, from those on whose heads rests no vow or obligation. We refer to the unenviable position in which our esteemed and worthy bishop has been placed, through a mistaken conception of his life and holy office, by a worldly-wise and ambitious element in the diocese of Huron. While in a sense, the desire for securing the service of such a man as their chief pastor can be understood, still there are important facts and principles that cannot be got over, without the greatest compromise and violation of the most vital teachings of the Christian religion.

The prevailing opinion with regard to the Missionary Episcopate of Algoma seems to be, that a bishop of the highest ecclesiastical rank, strong and cultured, possessing qualifications for the most influential position, is lost while labouring in a sphere of life, most of which falls within the range of Presbyterian or Diaconate functions! But be it remembered, that a bishop is not outside the pale of discipleship, and "the disciple is not above his master.—It is enough for the disciple that he be as his master." And so with the sacred principle of the Divine Lord, the highest office finds not only abundant incentive but glory also, in being in harmony with the living and marvellous condescension, of the Incarnation and earthly life of the Son of God.

In the light of these stupendous facts, the great and good of all ages, have gone out into the vast missionary field, so that the brightest trophies which have been laid at the feet of the heavenly throne, were gathered by the Selwyns, Pattesons, Fauquiers,—and we may one day add, a Sullivan. It is the highest recognition the church can pay her Divine Lord, and in the past her fidelity is laudable, is when a call is made to send the best at her command, thus acting in the spirit of the loving Father, who when a lost world was to be redeemed, sent to do the great work, the Best at His command. When such principles prevail and actuate the true hearts of the watching host, it will not be in vain, the question will ever be asked,—"who will go for us?"—but that the noble response will be uttered by some trembling yet faithful lips,—"Here am I, send me." Wherein it may be asked, will lie the meaning or sentiment of these words, if ere many months pass by, a spirit of envy and covetousness arises to claim the man, whose Episcopate is an unmistakable evidence of a hearing and answering Providence? May the Church be spared from such unrighteous zeal in a day like the present, when goodness knows, the weak and feeble diocese, should be the very last on which to draw from its ministering ranks.

Our thoughts however, are diverted more to

wards the general welfare and precedent of the church, than towards any personal interest, as there still exists perfect faith and repose in the vitality of the spirit that dwells in the heart of him, who is the great beacon light, to the zealous and struggling missionaries of the vast diocese of Algoma.—*Algoma "Missionary News."*

BOOK NOTICES.

Thomas Whittaker's list of juvenile books for the fall season, includes "A Loving Sister, a story for Big Girls," by Mrs. W. T. Hays, whose previous efforts in "Princess Idleways" and "A Domestic Heroine" are most excellent for growing girls. "Not My Way, or Good out of Evil," by T. M. Brown; "The Three Chums," by M. L. Ridley, author of "Our Captain;" and "Stories from English History," by Louise Creighton.

HOW TO MEET MODERN DOUBTS AND DIFFICULTIES.

READ BEFORE THE CHURCH CONGRESS, HAMILTON, BY THE REV. JOHN W. KRAMER, M. D.

MODERN doubts and difficulties have a distinctive character. If any of them troubled former days, they are presented in a new fashion or with new and stronger support than they had in an earlier age. We must know the character peculiar to the doubts and difficulties of to-day, before venturing upon any attempt to grapple with them.

They are found to be rationalistic and scientific. It is seldom, compared with the preceding days, we hear the coarse, blasphemous, wicked denial, associated with jibe and immorality that shocks the moral sense of decent people. When we do it needs no answer except what is given by the preaching of righteousness, and the living of true and honest lives. We may leave gross ribaldry alone. It always kills itself. It is a drunken beastly thing, which shouts in its early cups and later lies away into the darkness to sleep or to die. The rationalistic and scientific denials and doubts demand to be met, to be met respectfully; they must be recognized as foes worthy of the Christian's mail and sword, or be treated as inquirers of the night who may or may not become disciples, but who will ever be kindly enough to assist in giving the Christ decent burial if die He must. The very terms which indicate the character of these modern doubts show the dignity of their origin. Rationalism is the use of human reason, the noblest act of man excepting worship; science is the observation of facts and the formulation of divine law which governs divine fact. From such high descent—not from a low love of carnality, come denials, sometimes in most unfriendly spirit—bent upon the destruction not alone of Christianity but of the entire religious idea as it looks beyond this world and the present life. However cold, destructive, fatal, the spirit and purpose of these denials, they demand and should have from a courageous Christianity the gage of most honorable war, the respectful behavior which will touch hands before and after the duel. The *odium theologium* on such a field with such a foe, is the unconscious betrayal of Christianity, and he who is possessed of it will most surely be harmed—however intellectual, learned, and skilled in polemics he may be—for he has thrown away his shield unmindful that there are blows to parry as well as to give, and he and his cause will be badly wounded whatever the issue of the battle. With the same high descent of these unfriendly denials come—that deserve to be called by another name than denials—doubts and difficulties, and these probably are exactly what the given topic meant should be the subject-matter for our consideration. With the same noble origin of the denials, these present themselves in no unfriendly spirit, but each is a Nicodemus doubting his doubts, admitting signs which he cannot understand without supposing God to be behind all, and they are most moral and devout. That is the true presentation of much of agnosticism and of doubts and difficulties that do not rise into agnosticism. Surely the spirit in which these are to be met must be most kindly and sympathetic. To deal with such as if they were possessions of the devil would be mistaken and cruel medication or surgery.

In such a spirit these troublesome things are to be met with a candid mind, with a mind which manifests as great love and zeal for the truth—apart from all previous conceptions—as the doubting ones profess. We must be those who say "Come let us try to find the truth, I have as much interest in discovering it as you have, we must not be afraid of it before we see it, and even if it be something we shall deplore and be frightened at when we have found it, our duty is to search for it and know it, if that be possible."

We must also have enlightened minds. The doubting and the stumbling are almost always persons who are more or less informed upon some special line of modern thought where theology will not help them or us. The religious teacher who will be helpful to such persons must do enough reading to acquaint himself with all phases of modern scepticism. He need not be—cannot be—thoroughly read in them all; but he should have so much acquaintance with them as to understand their speech, to recognize their meaning, to give an intelligent helping answer at a moment's notice, and to be ready immediately thereafter to make an equally intelligent examination of what may be postponed from the moment. It is courageous reading, let me assure any who has not gone into it, that this age requires of us. We must go down into the dangerous arena to confront beasts whose roaring will make some theological minds tremble. We may be tempted to avoid such studies lest our own faith may be troubled, our peace disturbed, our preaching and even our praying disquieted. If we yield, it is the ostrich policy, adopted, and that puts us certainly in a plight which disables us from helping others. Unfortunately there is reason to fear that our theological seminaries do not inform and strengthen young men here. Graduates seem to be launched into the sacred profession to chant a service, to swing a censer, and to warble out a little sermon for devout women who are behind the times, and effeminate men who have not the strength to be sinful or sceptical. As the men and women who are strong, go by in the world's great possession, if they stop a moment to gaze at the priestlet or listen to the evangelical warbler, they smile and pass from scepticism to disbelief.

Supposing that we have the sympathetic and courageous spirit, the candid and enlightened mind, we shall find that these modern doubts and difficulties are to be met successfully by bearing in mind some matters which belong to theology and common-sense. Of course it is not expected that any one in this discussion will present all the various types of objection that produce or enter into modern doubts and difficulties with the answers that may be made to them. To do that would require a volume of apologetics. A very few remarks will be offered here in this line of the discussion. It is pertinent to every doubt that touches the real essence of religion—the being of God and His perfections, and the immortality of the soul—to say that the choice is between optimism and pessimism, light and darkness, something and nothing. We may urge that fairly. It is very old, it holds good to-day and will hold good to all time. Is there anything? Is the anything good? Is all right or all wrong? Is all to be right or to be eternally wrong? The fair and urgent presentation of that choice, which should be made by every mind for itself, will be helpful to any doubter who is pained by doubt.

While we should "stick to the argument from design," on the advice of such a prominent and industrious maker of modern difficulties as Professor Tyndall, I would suggest that in helping one to reach God who is troubled by the fear that he has lost God, we should begin with the doubter's own conscientiousness, even the conscientiousness which belongs to one's honest doubt. Whence came the holy thing in us which is so much in love with truth; which is pained by a knowledge of guilt, by a sense of blameworthiness,—guilt and blameworthiness not within the ken of any other human being,—and what is that holy or healthy thing? If it be not from God, and a part of the man which knows himself and stands blushing in the presence of a personal God who sees the guilt, whence and what can it be? Many pages of thought might be filled out here, following the purely inductive process.

Suppose you get God for a troubled mind; you wish His Christ. There is no such sure way of reaching the divine Man in the fulness of His divinity, it seems to me, as through His immaculate and perfect life. Let us be familiar with this argument as it is so fully furnished for us by Horace Bushnell in "Nature and the Supernatural," and by Cannon Liddon in his Bampton Lectures. To live such a life on earth required a paternity that no other man has had. The life is greater than the miracles, it is more than the teaching which was itself greater than the miracles. To have conceived of such a life and given it in any artful manner, or in the artless forms of the gospels, would have been such a miracle as we cannot suppose. The mythical hypothesis cannot stand before the delineation of that Life in any atmosphere of devotion, and I am thinking now of doubters who are both good enough to be devout and strong enough to doubt. The Resurrection may be made most probable as historic fact, notwithstanding the apparently contradictory and most doubtful statements in the gospels as we have them to-day, while the Incarnation as the supernatural conception a Holy Child, is a difficult thing to wrestle with, but what was between the Incarnation and Resurrection, and which seems most certain, is more than either of them. Without that Life which was

between the two, a Christmas Day or an Easter Day is nothing. With a divine origin is required for it, and it was a Life that demanded Resurrection.

Permit me to essay somewhat on a practical side of this topic. We are called upon to meet these modern doubts and difficulties in our pulpit teaching and in our social converse and pastoral ministrations. In the pulpit, as it seems to me, one should not be constantly preaching against the various phases of doubt and difficulty, or that he should do much of such preaching. It may harm some. Doubts are contagious. You will—as has been intimated—feel its baleful breath yourself as you look upon it and study it. You will have the experience of the medical student, who imagines himself becoming the subject of sickness as he leaves the clinique; and if you talk very much of it, wisely or unwisely, you may have some hearers like those of the same medical student, who describes to a circle of lay friends a case of itch he has just seen and finds one-third of them scratching themselves. Occasionally a wise sermon on some phase of scepticism, where the preacher is confident that he knows what it is he is treating, and that he is meeting it, will do good. Of more service possibly will be an excursus in an occasional sermon, which will show the unsatisfactory character of scepticism, or will meet a prevalent cause of doubt. Much heaviness may be lifted from half-learned minds when we declare—as we can most positively—that the evolution theory has not the right to speak a word which dethrones God, and that, whether or no one accepts it, it meets not all the mind needs, because, though it cannot deny God, it knows of no great first cause—it must often guess an efficient cause, and cannot read the meaning of final cause.

We shall do very effectual work by preaching most positively what we believe. The conviction of one mind will give assurance to other minds, provided it is not presented by an ignorant and bigoted one who is proclaiming at second-hand very doubtful and flimsy stuff which he accepts on the authority of a name. It must be an offering of one's own convictions—convictions that have entered into the warp of his creed, and become that woof of harmonious thought which is a very part of his mental and moral being. When we have such true convictions we may give them utterance with no uncertain sound, and they will summon trembling souls to seek repose in them such as we have found.

There is a preaching which calls for very great prudence. The thoughtful clergy are in the drift and whirl of this day: and such men will modify some opinions they have held and abandon some others. There comes with such modification and abandonment a sense of freedom and comfort, for where an opinion has been thoroughly modified or completely abandoned, one is beyond the pain which was experienced with the first shock of it, and is relieved at getting rid of the old opinion and of the shock with it. Then the very natural wish to be helpful to others—which is the breath of life to all true preaching—induces one to proclaim against the old idea which has been lost in modification, or to denounce the old opinion which has been thrown away in abandonment. We are to be very careful that such preaching is not done in the destructive manner only. One may persuade himself that it is but honest and courageous to denounce heartily, but he may overlook the probable and hazardous consequences of originating trouble in the minds of his listeners. Such preaching must be done for one to be true to himself and to his hearers, but let us have the new conviction to utter with it. Break down no support in the minds of men—however artificial and cumbersome it may seem—until you can put in its place a natural and healthful plant which will grow rapidly to give the assistance you have removed. Beware of the honest destructive unaccompanied by the honest constructive process. Keep silence where we cannot do our thorough work. Above all things let us avoid seeking for words with a double sense, coining phraseology the reverse of which is genuine metal, while the obverse is counterfeit—two fillets of unequal worth welded together rather than one piece of pure molten metal from the honest alembic of the brain which has been run into the mould of conviction and stamped with the acceptance of the soul. It is not wrong—surely not the least taint of dishonesty belongs to it—to keep silence where one is only half-prepared to speak. If there be any truth—if there be the something of which any persuasion of good assures us, we never lose any false idea but there is to be found a true one to take its place. We need to wait sometimes until we discover that true conception which will fill the vacancy, and until then we are not most comfortable ourselves, and certainly not prepared to instruct any one on the topic involved. We have no right to talk when we can do nothing but give trouble to other minds. Our hearers have most sacred rights. We preach for their sake, and not for our own. Amid these modern difficulties they are crying out with Goethe, "If you have faith, for God's sake give me some; if you have any doubt,

pray keep them as I have enough of my own." Happy he who can say—if he must say it—the old doctrine of plenary inspiration is gone, blessed be God, for it might hamper you; but we have a more comfortable doctrine for you: God the Holy Ghost is speaking to you in every Scripture which feeds your soul, and that is the highest, fullest inspiration, and the doctrine can never hamper you. Let no one say the first thing until he can say the second. We are ever to be able to preach the Cross, Jesus Christ and Him Crucified. We may not always be in the mind to define it as a divine transaction, for as to that none of us knows certainly anything, and we may have an opinion concerning it shaken in a day, but we may ever preach it as a divine attraction.

It is in our social and pastoral walks we may find opportunity to do most good by a readiness to meet doubts and difficulties. It is practical work there; it is fight or quail when they present themselves there. Wit, however ready, will not do more for us in the social circles than enable us to retreat smiling. The general reading in contemporary thought, the well-furnished mind, will be necessary there.

Special suggestion may be made for the treatment of minds for the pastoral work. We may open our study-door any day to admit some trembling soul whose knock was timid and strange, and who brings a difficulty to be solved. Priestly exorcism, which turns the study into a confessional-box, or evangelical sweetness and smallness combined, which make it a chapel with a prayer-meeting of two, will give but temporary relief to a strong soul who has any faith to lose, who has a real doubt to wrestle with and to solve. Of course we need everything here which is required elsewhere, and perhaps something else—what in preaching, where no one can question our speech, we are seldom large enough to show. By an honest acceptance of the difference, we are to have marked in our mind the deepest line between matters pertaining to the faith and our opinions—opinions that we have learned from any one whose name stands at the head of a system of divinity, or that we have formed for ourselves. These opinions are to be subordinated to matters of faith. You find them helpful to you; they round out the creed for you which without your system of divinity would be to you but a skeleton destitute of even ligament. But you admit the inferiority of these opinions when you recognize the Christ-life in a brother who holds the same creed with an antagonistic system of divinity. If you are a Calvinist you regard an Arminian Methodist as one accepting everything that is needful for his Christian life here and for eternal life hereafter. You recognize the same saving grace in a devout Universalist, and you even hope that it is vouchsafed to a devout Unitarian who has not strayed from the school of Channing. We should keep the matters of faith as few as the Catholic mind of the Church has kept them. Other things must be relegated—however surely we may think them to be true—to their proper place, as opinions which may be accepted or discarded by those who question them. Let us admit that these persons may not need all that we have. God requires faith that the subject of it may be saved; but why? and in what? and how much? We have oftentimes asked more than God requires. On the part of the Father faith is no arbitrary requirement; it is but a revelation of law. The natural law—none the less divine because it is natural—is that faith saves. God cannot violate that law and save us without our consenting, co-operating, and inspiring faith. No one is required to believe anything except it be something which his moral life needs that it must be believed. God does not say of any matter of faith, "Believe this or I will damn you"; He says "Believe, and you shall be saved."

In dealing with individuals who bring to us troubled minds, there was a very wise and pregnant suggestion thrown out by the Rev. Dr. Huntington, of Worcester, Mass., in his speech at the recent Richmond Church Congress. He urges a logical sequence of thought upon men who believe in nothing but goodness. But really it is not faith or belief men hold who have gone so low down into sceptical indifference as that; it is rather a recognition of goodness, and faith is latent. They have the moral sense which cannot but perceive that goodness is. That is a sure foundation on which to build. You usually find inquirers with more than that however; and we should always try to discover what each one does believe. We are to build upon the creed which a troubled mind brings with it, leading the mind to follow its own belief out of a false direction into a true one, and from one step to a higher one. Let us consider the man who only recognizes that there is such a thing as goodness a little further. It appears to me such an one has everything that is hopeful in him. He cannot have the perception of goodness without the admiration of it. Has he any desire for it? If so it is the beginning of the appetite for goodness—the hunger and thirst after righteousness. May not such an one be led on to the best of all evidence, the witness in himself? I think so. We are to discover what such a

mind feels it needs—what such a soul feels it needs, in order to become good, or even what such a soul feels it needs for its own comfort. The inquirer can be led on to accept all that of which he has the sense of need. We will gradually disclose to such a mind new wants which were not before experienced. That, however, should be a very delicate process, not a forced endeavor on our part. If it is natural it will be a development of the mind of the inquirer, and the pastor will not be conscious of it until the man or woman says, "Give me this water that I thirst not." If we try to force the soul into feeling all the need we know ourselves to have, we shall possibly make the fatal mistake of killing every young plant by over-cultivation.

To argue about these things with any one who is stifling his sense of goodness and destroying all appetite for it will ever be a waste of words and time. And this is no confession of a weakness in the religious idea as has been charged: "If any will do God's will he shall know of the doctrine, whether it be of God." Of the others let Mr. Carlyle speak: "To know a thing, what we call knowing, a man must first love the thing, sympathize with it—that is, be virtuously related with it. . . . Nature, with her truth, remains to the bad, to the selfish, and the pusillanimous, forever a sealed book. What such can know of nature is mean, superficial, small—for the uses of day merely. But does not the very fox know something of nature? Exactly so; it knows where the geese lodge." (Quoted in this same connection by a writer in *The Nineteenth Century*.)

Perhaps the future is not so distant when the Church will help her children in this work by revising theological statements now used in a non-natural sense, so as to bring them into accord with the best philosophy and the demonstrations of science, when she will show to the world that she has learned not only from the dear old fathers who have given her so much that is beautiful and true, but also from the seers of the nineteenth century. Then the stars in their courses will fight for us. As defenders of the faith we are not called upon to give up any position until it is taken, unless it seems policy or prudence so to do. But we should have common sense to know when a position is taken, and any guns we try to stand by there will be turned against the citadel for which we fight. Let us betake ourselves away, and carry our guns and ammunition with us.

Finally, let us ever have in mind and present to others the divine sympathy with honest doubt. There is conscience in it which we must think God respects. He has a higher regard for it than He has for the thoughtless babbling of any creed. There is actually more of faith in it—

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

Jesus Christ had a holy quarrel with hypocrites or actors, but He had no quarrel with agnosticism which nursed faith. It was quiet and calm, dispassionate and gentle, though positive teaching, which was given on a silent night, when the soft moon of a sacred feast shone over Jerusalem. We cannot improve on His manner and matter—sympathizing with the doubt concerning the unknown by the unknowing one, giving seed truth to fall and rest in the fallow mind—the first positive teaching being what is needed for goodness, *the new birth*, and the end being the declaration: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

OSGOODE.—A picnic party composed of the children and teachers connected with the two Sunday-schools of the parish, together with a few friends, gathered last week in the beautiful grounds of Trinity Parsonage, Metcalf, and had "a splendid time." Two good driving-sheds with accommodation for twenty teams have been erected one on each side of the Metcalf Church and received the finishing touches this week. It is hoped that the coming winter will be the last in which the congregation of St. Mary's Church, Duncanville, will worship in their present cold and awkwardly situated church, as a site has been purchased in the middle of the village, and brick and other material laid down for a new building, which it is proposed to put up next summer.

STIRLING.—A very pleasant parlor and lawn concert was given by Mrs. Godden at the parsonage on 15th August. The readings, singing and playing being remarkably good. The only strangers taking part

in the concert were Miss Williams, of Belleville, who sang some pretty songs, and Mr. J. K. Godden who played some pieces remarkably well. The ladies of the church made a nice sum of money at their table. The Incumbent being away on his summer trip was missed. The proceeds are for repairs on St. John's Church Parsonage.

CLARA.—The Rev. Foster Bliss desires to acknowledge his gratitude to the undermentioned churchmen and churchwomen for the substantial aid they rendered him when soliciting contributions towards the erection of a church and parsonage at the missionary headquarters of the large territory under his charge. Both buildings are now in use, though neither completed and considerable yet to be collected therefor. James Worthington, \$1.40; J. L. Coverhill, \$2; W. C. Coverhill, \$25; John Wallwork, \$10; S. McMakin, \$10; Charles Landers, (collected) \$38; S. McMakin, (collected) \$23; Sam Tongue, \$20; Sir Alex. Campbell, \$5; D. Kemp, \$9; Col. Powell, \$20; Robt. Hamilton, \$70; Hon. John Hamilton, \$20; G. W. Wicksteed, \$10; R. J. Wicksteed, \$5; Major Wicksteed, \$5; H. Hartney, \$5; H. O. Wood, \$5; Rev. J. W. Burke, \$7; Rev. H. Pollard, \$4; T. C. Newburn, \$6.25; Geo. Snider, \$5; Arthur Smith, \$5; Charles Landers, \$5; Miss Cattell, (collected) \$9; Rural Dean Nesbitt, \$4; Parish of Smith's Falls, \$49; Rev. K. L. Jones, \$5; Parish of Arnprior, \$56; Rev. F. L. Stephenson, \$2; Parish of Almonte and Clayton, \$60; Rev. A. Jarvis, \$2; Parish of Morrisburg, \$17.50; Canon White, \$2; Parish of Iroquois, \$21; Parish of Carleton Place, \$43.75; Parish of Pembroke, \$15, (\$25 of which by J. P. Bostwick); Parish of Belleville, \$17; Parish of Cornwall, \$108; S. Keefer, \$10; John Crawford, \$5; Bourri and Bate, \$5; Rev. L. P. Crawford, \$5; Trinity Parish, Brockville, \$62; Rev. Dr. Wilson, \$5; Rev. A. Spencer, \$5; Rev. T. Bousfield, \$2; Rev. F. W. Kirkpatrick, \$2; Rev. W. B. Carey, \$2; City of Kingston, \$104; Professor Jones, \$10; E. O. Bickford, \$20; St. George's Church Association, Toronto, \$25; Provost Body, \$5; Rev. J. Langtry, \$5; Messrs. Ince and Young, \$10; C. Robinson, \$10; E. M. Chadwick, \$7; Wm. Mulock, \$20; City of Toronto (sundry other subscriptions) \$105; Dean Baldwin, \$4; Archdeacon Evans, \$4; Canon Carmichael, \$4; Canon Henderson, \$2; Canon Norman, \$2; City of Montreal, \$117; Mission of Osgoode, \$12.68. The missionary is deeply indebted to the clergy of the several places visited for the great interest manifested in his work, for their unvarying kindness, and for the privilege accorded him of addressing their congregations, thus materially reducing his labour, the labour of "begging." Furthermore, he would add, that such is the progress of the great C. P. Railway, which runs directly through his mission, that ere many months it will be a matter of absolute necessity, if the church is to hold her own, to erect two more churches at points which railway requirements are forcing into some importance, and where many Church people are already settled. At these points however much more inexpensive buildings than the one at head quarters will be erected, costing probably not more than six or eight hundred dollars each. On his last visit to these places the missionary held service in the engine house and carpenter shop of the company, baptizing eight children. It is hoped that when it becomes necessary to appeal for help to build up these waste places there will be found many ready and willing to respond for the glory of God and the extension of His Church.

NIAGARA.

HAMILTON.—St. Mark's.—The children of St. Mark's Church Sunday-school held their annual picnic at the Brant house, on the 6th inst. Between 300 and 400 went down. The Rev. R. G. Sutherland, and superintendent, Cyrus Oliver, very carefully directed the movements of the young people for a lively day out of town, and along the Lake shore, at Burlington.

Christ Church Cathedral.—On Sunday, August 26th, an impressive service was held, at which a very large number of the Ancient Order of Foresters was present, including delegates from different parts of the Province and United States. The Rev. Dr. Mockridge officiated, and also preached an effective sermon from St. John xviii., 37: ". . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." We shall give an extract from this sermon next week.

Church of the Ascension.—The Rev. S. E. Knight, of the West Indies, and late of Bermuda, gave two excellent lectures under the patronage of the Bishop of Niagara, in the lecture-room of the Church of the Ascension:—"Egypt," on Tuesday, August 28th; and the second lecture—"Origin of the Nations of the World," on Thursday, August 30th. Several members of the Masonic fraternity of Hamilton were present, and felt deeply interested on both occasions.

The names of six W. M's appear on the printed notice recommending the reverend lecturer to the public.

The Salvation Army.—Trouble seems to beset this motley group here as well as elsewhere. The case of Captain Ludgate, of the Salvation Army, is not decided yet. The magistrate, on the 27th August, issued a distress warrant on his goods; but if unable to realize \$5 that way, he will have the gallant captain arrested and put in durance vile.

On the 15th ult. the large Sunday-school of the Church of the Ascension enjoyed their annual picnic and recreation on the pretty grounds of Dundurn, situated at the head of Burlington Bay, at Hamilton.

The choir of St. Thomas' Church will soon be reinforced. Great attention has been given to the divine art under Professor Aldous, who has resumed his position as organist after an absence of five weeks. The superior ability of Professor Aldous will ensure success.

ANGASTER.—*St. John's Church.*—The congregation of this church, and a very large circle of other friends, deeply bewail the sad calamity which resulted in the death of Mr. Harry C. Aikman, on the 15th ult., aged twenty-three years. He was the only son of John C. Aikman, Esq., of Thorndale, Ancaster. It seems that on the day mentioned he was driving a pair of horses attached to a load of rails, and owing to a sudden jerk of the waggon the rails became displaced, which frightened the horses, causing them to kick fatally their fallen driver. A most estimable young man and Church member has thus been suddenly removed. It is a bereavement most keenly felt, on account of which we would offer our words of sorrow, and yet of the blessed hope to his most loving parents and two sisters.

DEPARTED THIS LIFE, at his residence, 107 Market street, Hamilton, on Saturday, 18th ult., in his 68th year, the Rev. Anthony Crawford Walshe, formerly Captain of Her Majesty's 87th Regiment, subsequently Military Chaplain in this city, eldest son of the late Col. Blaney Walshe, Royal Artillery. The rev. gentleman had come to Hamilton as chaplain to the P. C. O. Rifle brigade under Col. Lord Russell, about twenty years ago. Since that time he has spent short periods of ministry both in the East and West Indies for the sake of climate, being well and familiarly known there, but returning to Hamilton as better suited to him in summer owing to failing health. His funeral took place on the 21st ult., at All Saints' Church, the Rev. L. Des Brisay officiating. The pall bearers were chosen from among very intimate friends: Fr. Villiers, C.E., G. W. R. R., Maitland Young, N. W. R. R.; G. H. Mills, John Riddle, G. H. Bull, Esqrs., and Capt. Caddy. Among the chief mourners were Major Moore, 13th Bat.; Rev. R. G. Sutherland, Rev. P. W. Smith, of Dunnville; and Rev. Rural Dean Bull. Several pensioners and discharged soldiers also attended. The Bishop of Niagara was unable to be present, owing to ill health, but sent kind words in memory of the deceased, which were spoken by the officiating rector.

YORK.—Mr. James Kyffin, who died at York, in the county of Haldimand, on the 25th of July last, by his will left the following bequests: To the Church of England Mission Fund in Canada, \$8,000, to be applied in payment of missionaries in the Diocese of Algoma and Saskatchewan, \$4,000 to each; \$500 to Protestant Orphans' Home, Hamilton; \$500 to Protestant Orphans' Home, Toronto; \$500 to British and Foreign Bible Society; \$300 to Upper Canada Bible Society; \$500 to Indian School, Shingwauk Home, in the Diocese of Algoma, to be divided equally between the boys' and girls' schools; \$3,000 permanent investment, the interest to be applied yearly in assisting to pay ministers' stipend officiating here; \$4,500 to be invested for five years, interest to be added to principal, the whole amount then to be applied in the erection of a new brick English church, in or near the village of York. These amounts are held in good securities by Mr. A. A. Davis, of York, executor.

TORONTO.

TO BOOK BORROWERS.—The Rev. A. J. Broughall would be deeply obliged if any of his friends who may have one or more of his books in their possession, such as Vol. II of "Godet on St. Luke," "Kemble's Letters of Spiritual Guidance," "Donaldson's Pindar," &c., &c., would kindly return them as soon as convenient.

MARRIAGE OF REV. J. F. SWEENEY.—Thursday, 9th ult., the pretty little town of Berthierville witnessed the joining in holy matrimony of the Rev. J. Sweeney,

rector of St. Philips', Toronto, and the eldest daughter of John Bostwick, Esq., of Lanoraie. The wedding was a quiet one, but the church was filled with friends, both bride and bridegroom being evidently popular in the neighbourhood, the choir also was present, having volunteered for the musical part of the service. The church was decorated appropriately to the occasion, a wedding-bell of bright flowers being suspended over the aisle, and the font being filled with white water lilies. At eleven o'clock the Rev. Joseph Merrick, uncle of the bride, and the Rev. E. McManus, rector, took their place in the chancel, and the bridegroom at the chancel rail, supported by Rev. J. A. Newnham, assistant minister of Christ Church Cathedral, and the Rev. P. LeB. Cross, incumbent of St. Luke's, Montreal. Almost at the same time the bride arrived, accompanied by her father and her bridesmaids, Misses Minnie Bostwick and Eleanor Sweeney, sisters of the bride and bridegroom, and the service proceeded. After the service the friends adjourned to the house of Col. Hanson, uncle of the bride, where the *dejeuner* awaited them. At 1.30 o'clock the young pair started, amid a shower of rice and good wishes, for New York and Philadelphia, via Montreal. The wedding presents evinced the affection and esteem of many friends. We beg to join Mr. and Mrs. Sweeney's friends in cordially wishing them every happiness.

NEWMARKET.—A surprise was given to the Rev. A. W. Sprague, rector of Newmarket, last Friday evening. The lately confirmed candidates presented him with a very handsome silver pocket communion service (large size) as "a little token of thanks for the patience and trouble taken in their preparation for the rite of laying on of hands." The service is beautifully chaste and appropriately designed, the sacred monogram being on chalice and paten while the flagon is surmounted by the Christian symbol. The old church is pulled down to make room for a very handsome stone church. The old frame building was of early Canadian style of architecture, consequently quite unsuited for the style and growth of the Church at the present time. An interesting relic was the old vane, constructed by Lount the rebel. The bell was given by Lady Simcoe to the church nearest Lake Simcoe.

CARTWRIGHT.—The rectory of St. John's Church, Cartwright, was burned to the ground at 3 a.m. Monday, 11th inst. As the fire had made much progress before it was discovered, there was hardly time for the family to escape. All had to escape in their night clothes. The loss was consequently great. The rector, the Rev. J. Creighton, lost his valuable library, the family all their clothing, and very few articles out of a comfortably furnished home were saved. Unfortunately there was no insurance on either house or furniture.

PENETANGUISHERNE.—The Sunday-school of All Saints' had their annual excursion to Indian Harbor, August the 8th, which was well patronized, and the children had a delightful time. The deanery meeting of North Simcoe met here on July 31st. The chapter opened with evensong in All Saints'. Eleven of the clergy were present. The Rev. C. E. Whitcombe, of St. Luke's, Toronto, preached an excellent sermon from the words "What manner of man is this?" The following morning Holy Communion was celebrated. The Rev. C. E. Whitcombe gave an address on two aspects of the Holy Communion. The day was taken up in discussing the need of "missions" in parishes, and of definite teaching about the Church. On Friday the Rev. R. J. W. Webb, of Luther, gave an address on Saints' days in the Church of England and on Sunday at evensong preached for help for his church building. The incumbent in charge, the Rev. R. S. Radcliffe, handed him over \$20, the free will offerings during the day, and other kind friends have sent other sums of money towards the proposed church in the Luther mission. Mrs. James Lockhart, of Toronto, who has been visiting here, and whose earnest zeal for the Church has been most marked, has collected enough to buy matting for the main aisle. T. R. Fuller, Esq., (son of Bishop Fuller) has also kindly given lumber for a side walk from the gate to the church door. Confirmation Service was held on the 14th August in All Saints' Church. There were 25 candidates, several being adults; of these four had been brought up Presbyterians, one Methodist, one Baptist, one Adventist, one nothing, and three Roman Catholic. The Rev. J. P. Lewis, of Toronto, T. W. Patterson, of Deer Park, Toronto, and Wm. Jupp, of Midland, took part in the service. The church was crowded, people of all denominations being present. The following Sunday an early celebration for the newly confirmed was held. In the afternoon the Rev. T. W. Patterson preached at St. James', and the Rev. J. P. Lewis at evensong at All Saints'. Presentation.—The Mayor, W. J. Keating, Esq., and Mrs. Keating have presented to All Saints' Church a handsome altar cloth. The outlines of the

ecclesiastical designs were worked by Mrs. Lockhart, of Toronto, in gold coloured silk, the filling in of the designs Mayor Keating did with great taste and exactness, with a new kind of paint much used for church decorations. The donors are to be congratulated upon their very successful effort to beautify the Holy Table. The Rev. Alfred Fletcher, of Alliston, is at present recruiting his health here.

ST. STEPHENS.—*Church of England Temperance Association.*—The usual general meeting of this branch was held, on Monday, August 27th, with a very good attendance of members. The Rev. H. H. Waters, of New Orleans, formerly of Toronto, and the Rev. Dr. Fair, of Baltimore, addressed the meeting, the former from the temperance, and the latter taking the total abstinence side. Several new members joined. It was stated that the combined Sunday-school and the Church of England Temperance Society picnic to Lorne Park had resulted successfully both as to the enjoyableness of the trip and as to the finances.

COBOURG.—It was our privilege to be present at the evening service at St. Peter's, Cobourg, on the 26th ult., being our first visit to this church. It was cheering indeed to see so large a congregation. The sermon was preached by the Rev. — Roe, M.A., who has recently taken Orders in the Church, after some years service in the Wesleyan body. The discourse was founded upon the question, "Is thy heart right?" which appeared in the first lesson of the day. The preacher after glancing at the circumstances narrated in the lesson went on to justify the use of the question for enforcing sacred teaching, as to the necessity of the heart being right with God as from it came the chief forces directing the life. The preacher remarked that the world was not ruled by logic, but that the great revolutions and movements of history showed that the likes of men and their dislikes were the governing powers of the world. A picture of the moral degradation revealed by the walls of the cities of Herculaneum and Pompeii was given to enforce the truth that mere intellectual culture had no influence over the moral life. The sermon closed with a very earnest appeal to each hearer to answer in the light of Christ's teaching "Is thy heart right? not" said he, "was it right at some past period, not will it be right in the future, but, now is it right in the sight of God, so right that His laws and His people are loved and His yoke born with delight." We could not but regret to find the choir of this church so imperfect, being wholly composed of female voices. We heard several young men near us singing in a faint kind of a way who had voices which would have been very useful in the choir. Surely the town of Cobourg could furnish an excellent choir of men and boys, to be supplemented by these excellent and devoted ladies upon whom now so unfairly falls the whole burden of the work of the choir.

THE HONBLE. AND REV. CANON ANSON.—A party of the Directors of the C. P. R. went up to the North West by special train on the 22nd ult., and they courteously asked Canon Anson to join the party. He writes to us privately, that "it was an opportunity not to be lost." He returns to Toronto in a fortnight, and will most likely preach at St. George's Church during his stay here. His scheme of Work in the North West comprises the organization of a band of clerical and lay volunteers, who for love of the mission cause will give up a few years to the Church's work in the North West. We see that Canon Anson is announced to speak on missions at the Reading Church Congress early in October.

HURON.

SARNIA INDIAN RESERVE.—The annual picnic of the Congregation and Sunday School of St. Peter's Church, on Thursday August 16th, was a very enjoyable and brilliant affair, surpassing all others gotten up by that congregation. The British flag waved proudly at the entrance to the grounds. Besides the residents of the Reserve, there were present R. S. Gurd, Esq., Rev. Mr. Davis, Rev. I. Barefoot and family, Mr. Featherston and family, Mrs. Bryan and family, Mrs. and Miss Pigot, Mrs. Glyn, Mrs. Johnston, Mrs. O. Wilson and family, Mr. E. Wells, &c. At 2.30 p.m. the tables presented quite an inviting appearance. The pastor, Rev. J. Jacobs, and Mrs. Jacobs, acted as host and hostess, and were ably assisted by a number of helpers who did their utmost in entertaining the crowd. After the elegant repast the children were indulged in running races and receiving prizes, until all were called into St. Peter's church for a brief gathering. The pastor presided and opened the proceedings by calling on the children to sing "Jesus loves me," and then offered a brief prayer. R. S. Gurd, Esq., then addressed the audience and children in a very entertaining and happy manner, and promised to present two prizes to the two best scholars at the next Xmas

festival. "Shall we gather at the river," was next sung, and then the Rev. Mr. Davis, rector of Sarnia, gave a brief but impressive address. The choir sang "Soldiers of Christ arise," in Ojibway, Rev. Mr. Barefoot of the Six Nations, rector of Point Edward, gave an excellent address on "the excellency of the teaching of the Church of England." The children and choir sang the evening hymn "Sun of my Soul &c." About 60 gifts, were then distributed to the children. At 6 p.m. the people were summoned to an elegant repast in the school house. The Sarnia Reserve Brass Band played several pieces and made the picnic quite lively. At 7 p.m. the people dispersed, thoroughly delighted with the afternoon's entertainment. Long may the congregation of St. Peter's church, Sarnia Reserve, be enabled to give such pleasing entertainments.

DIOCESAN SYNOD.—The regular meeting of the standing committee will be held on the 7th prox. Rev. Canon Innes, Bishop-Commissary, returns from his vacation to preside at the session. As to the election of the successor to the Right Rev. Bishop Helmuth, matters seem to stand *in statu quo*. There is no anxiety for the result. "Deus dirigit."

LONDON CHAPTER HOUSE.—At a special vestry meeting, held on the 28th ult., Very Rev. Dean Boomer presiding, the salary of Rev. T. O'Connell, assistant minister, was raised to \$1,200. The Church is in a good position financially, and in her labours.

PARKHILL.—The vestries of the mission—Parkhill, McGillivray and Thedford, have presented addresses to the Rev. H. A. Thomas, incumbent, on his resignation of the mission for Wallaceburgh, to which he had been appointed. On Sunday, the 26th ult., he preached his farewell sermons at St. Paul's Church, at 10.30 a.m.; at Grace Church, at 3 p.m.; and at St. James' at 7 p.m. At each service there has administration of the Holy Communion.

MOORETOWN.—The Church Sunday-school had an excursion on the Hiawatha on Wednesday, the 22nd ult. The attendance was very large, and all enjoyed themselves heartily.

ALGOMA.

ULLSWATER.—The wardens of St. Mamas Church beg to acknowledge the gift of an altar cloth as a thanks' offering from Mrs. Chowne, of Rosseau, wife of the Incumbent.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the handsome gift of altar linen from Mrs. Taylor, of 336 Jarvis Street, Toronto. Also "Pall Mall Budget" from England, name unknown.

ROSSEAU.—On the 7th inst. a grand concert and entertainment was given by the ladies at the Rosseau House when \$57 were raised to be devoted to the paying of the debt on the parsonage. The ladies and gentlemen were most energetic in bringing the tableaux to the beauty at which they arrived to enable them to depict the historic pieces which they represented. It might be invidious to name some only of the performers, but Mrs. Redmond and Mrs. Campbell, who took the matter in hand, were most assiduous in their work, and when supported by Mr. and Mrs. Joe Murphy, of New York, and backed by the talent and generosity of others who did all in their power to help the cause of the Church, we must return them our hearty thanks for their timely aid. Mrs. Nelson, of Toronto, sent for three dozen Chinese lanterns which made a very beautiful addition to the scene and which she afterwards presented to the Sunday-school.

RUPERT'S LAND.

MANITOBA AND N. W. PROVINCIAL SYNOD.—A *New Diocese to be Constituted—Rules of Order Adopted.*—The Provincial Synod of the Church of England in Manitoba and the Northwest was in session Wednesday, Divine service was held in St. John's Cathedral in the forenoon, His Lordship, the Bishop of Rupert's Land, Ven. Archdeacon Cowley, and His Lordship the Bishop of Saskatchewan, conducting the various parts of the exercises, and the last mentioned preaching the sermon. After the sermon the celebration of the holy communion took place. The sermon of the Bishop of Saskatchewan was an able and important one and was as follows:—"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Psalm cxxvii. On the conclusion of the services in the Cathedral, an adjournment to Bishop's Court

for luncheon took place. 1.30 p.m. the delegates to the Synod reassembled in St. John's College. Their Lordships the Metropolitan Bishop of Rupert's Land and the Bishop of Saskatchewan, having taken their seats, the session of the Synod was opened with prayer by the Metropolitan, who then read an important address on the condition and progress of the church in the N. W. since the last Synod in 1879. The Bishop said that the Railway now crosses the whole of their ecclesiastical Province and branch lines were to be made. In Manitoba there are hundreds of settled townships without a church or clergy, and in a few years Saskatchewan and Alberta will be in same condition. The most pressing needs now are for help in Assiniboia. The Bishop acknowledged the services of Rev. D. H. Cooper sent out by the S.P.G., and said, "We also have heard with no small interest and sympathy, that the story of our growing spiritual needs in the vast expanse of country receiving immigrants, has led the Honorable and Rev. Canon Anson, Rector of Woolwich, to give up his valuable and important living, and dedicate himself to the mission work of the Church in our Northwest. Archdeacon McDonald, whom we rejoice to welcome from the distant scene of his arduous labors, though we regret to have to welcome him in inferior health, has been deputed by the Bishop of Athabaska to bring before the Synod the necessity of a division of his Diocese." On motion of Rev. O. Fortin, seconded by Dean Grisdale, Ven. A. Cowley, Archdeacon of Cumberland, was elected Prolocutor of the House. In taking his seat he briefly referred to the many changes which had taken place in the country during the past forty years. At that period the clergy were very few in number, including only himself and one or two others. They were very thankful when Bishop Anderson, the first bishop, was appointed. He congratulated them on the great change for the better that had taken place, and he hoped that what the Bishop of Saskatchewan had so clearly and forcibly set forth would be realized, and that unity of action and great zeal would be displayed by the members. Discussion took place on the further division of the Province for episcopal oversight, the Rev. O. Fortin remarking that the growth of the Church depended upon the extension of the episcopacy and frequent visits by Bishops. The Bishops named the following gentlemen as the committee on the constitution and canons: The Prolocutor, Ven. Archdeacon Cowley, Conventor: Dean Grisdale, Archdeacon McDonald, Archdeacon Pinkham, Archdeacon Vincent, Archdeacon McKay, Canon O'Meara, Canon Flett, Rev. O. Fortin, Rev. E. S. W. Pentreath, the Chief Justice of Manitoba, Hon. J. Norquay, Sheriff Inkster, Messrs, C. J. Brydges, G. B. Spencer, H. M. Howell, W. V. MacIise, and W. R. Mulock. This Committee was accepted by the Lower House. *Delegation to the Synod of Canada.*—The House of Bishops agreed to the resolution appointing a Delegation to attend the approaching Provincial Synod of Canada, and named the following: The Bishop of Saskatchewan, Rev. O. Fortin, Rev. E. S. W. Pentreath, and Hon. John Norquay. The Synod was closed in usual form.

HOLY TRINITY, WINNIPEG.—On the 13th of August, the Corner Stone of a new Church was laid by the Bishop of Rupert's Land with the customary ceremonies. Shortly after 4 o'clock, the Bishops and officiating clergymen, who had donned their robes in Dr. Kerr's residence, ascended the platform in the following order:—His Lordship the Bishop of Rupert's Land, Bishop of Saskatchewan, Rev. O. Fortin, rector; and Rev. R. Hicks, assistant minister. Archdeacons Pinkham, Cowley, and McDonald; Canons O'Meara, McRae, Pritchard and Matheson; Dean Grisdale. While the procession was moving up to the corner-stone, a choir of thirty voices, under the leadership of Dr. McLagan, sang the hymn, "Onward Christian Soldiers." The clergymen, taking their places, the vestrymen and other church officers who were present surrounded the stone, and His Lordship, the most Reverend Metropolitan, proceeded with the service, after which he delivered an address saying in the course of which:—"On the night of the opening services in the first portion of Holy Trinity Church he installed Mr. Fortin, the present rector, and they all knew how the congregation had grown under his care. Since then the size of the congregation had so increased as to demand a new edifice. But he did not wish them to be satisfied with a beautiful church alone, or with full congregations and exquisite music. He would remind his dear friends that these were only the means towards a great end and that was the spiritual worship of God. The church is designed in the style which prevailed in Europe during the end of the twelfth and the early part of the thirteenth centuries, freely treated and adapted to modern requirements, and is of solid limestone throughout. As will be seen from the sub-joined description, the proportions of the building are exceptionally fine. The church looks like a cathedral, and yet the aspect of a parish church is perfectly preserved. The ornament, severely restrained, is yet

full enough to impart richness to the lines of the structure, and every detail has been so carefully considered, that there is nothing which the most fastidious taste could wish either to add or remove. So far as we can judge the result will be a most satisfactory addition to the ecclesiastical edifices of Winnipeg, and of which any city, however rich in fine buildings, might well be proud. The plan is cruciform. Nave 100 feet long and 52 feet wide, not including western narthex or portico. North and south transepts 17 feet wide, chancel 40 feet long, 25 feet wide, a fine organ chamber 36 feet by 20 feet, together with a massive square tower of splendid proportions terminated by a spire. Total height from ground 180 feet. It is hoped that the structure will be completed in every particular by July, 1884. The officers of the church at present are as follows: Rector, Rev. O. Fortin, Assistant minister, Rev. R. Hicks, B. D. Church Wardens, G. B. Spencer, F. H. Mathewson, Select Vestry, Chief Justice Wallbridge, Messrs Aquila Walsh, E. P. Leacock, R. H. Hunter, A. H. Whitaker, G. F. Carruthers, L. M. Lewis, A. Strang, J. H. Brock, R. D. Richardson, W. R. Mulock, T. H. Schneider. Delegates to the Synod, G. B. Spencer, A. H. Whitaker, G. F. Carruthers, Sidesmen, Messrs. W. R. Mulock, James Furner, I. O. Piper, F. W. Stobart, M. A. Banks, W. D. Bayley. Vestry Clerk, E. R. Coleman. Sexton, William Sharpe. Building Committee, G. B. Spencer, chairman, F. H. Mathewson, treasurer, Andrew Strang, R. H. Hunter, G. F. Carruthers. Finance Committee, G. S. Spencer, F. H. Mathewson, J. H. Brock.

BRITISH.

The Rev. J. and Mrs. Hines left England, on May 12, for Winnipeg, via New York.

We regret to state that the very Rev. Archibald Boyd, Dean of Exeter, whose serious illness we announced last week, died at the Deanery on Wednesday morning. The late Dean, who was eighty years old, was educated at Trinity College, Dublin, where he graduated as B.A. in 1825, M.A. in 1832, taking the degrees of B.D. and D.D. in 1868. He was ordained by the Bishop of Derry in 1828. He came to England and became incumbent of Christ Church, Cheltenham, in 1842, retaining that position until 1859. The Bishop of Gloucester conferred upon him an honorary canonry in Gloucester Cathedral in 1857. Canon Boyd was appointed vicar of Paddington in 1859, and was preferred to the deanery of Exeter in 1867, during the third administration of the late Earl of Derby. He was a voluminous writer, and took part in the leading controversies of the last forty years.

On St. Peter's Day the Bishop of Meath (Lord Plunket) preached a sermon in St. Patrick's Cathedral before the Incorporated Society for the Promotion of Protestant Schools in Ireland, on the occasion of the 150th anniversary of its foundation. In the year 1832 the annual Parliamentary grants made to the society were withdrawn, from which date the society has entirely depended on its private endowments. The "High School," Harcourt Street, is one of the most important educational institutions connected with the society, which has done service in the past on behalf of the Protestant youth of Ireland. 'A former pupil' (to quote the Bishop) 'is now a Fellow of Cambridge, another Professor in an Indian College, another a District Judge in the Madras Presidency, another the governor and tutor of four Indian Princes, another a member of Parliament in a Colonial Legislature for the capital city of his province, another a Government District Surveyor in an independent colony.'

At the annual (May 1st) meeting, in London, Eng., of the Church Missionary Society, the year's receipts were reported as follows: Ordinary—Associations, £143,614 16s. 5d; Benefactions, £19,847 8s. 11d.; Legacies, £24,115 4s. 11d.; Sundries, £12,824 17s. 0d.; Total, £200,402 7s. 3d. Extension Fund, £6,097 2s. 9d.; Special Funds—Contributions and Interest, £13,335 6s. 3d.; Extraordinary Receipts—Sales of Property, £5,456 13s. 5d; Grand Total, £225,231 9s. 8d., which is exclusive of the noble gift of £72,000 from Mr. W. G. Jones, for a China and Japan Native Church and Mission Fund. The total amount may therefore really be reckoned as £297,231 9s. 8d., for the year ending March 31, 1888, which is a noble record. Two donations were omitted, £900 being too late received. A very happy augury of increasing vitality in the Missionary Church of England, and of the spirit of truth, unity and concord among her members, was noticeable in the fraternal interchange of congratulations this year between the S.P.G. and the C.M.S. The two secretaries of each grand society attended together both annual meetings, the new Archbishop of Canterbury presiding. The reports of both societies are most cheering. "A joyful and a pleasant thing it is to be thankful." The Archbishop in opening the

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proceedings of the C.M.S., said, "One great point which appears in the beginning of the report is—and may the Lord increase it a thousandfold!—the great wealth which is this year at the disposal of the Society. And then it is most remarkable to think where this great wealth goes, how it goes to the service of the poor, how hitherto they that are converted the whole world through are mainly the poor,—and how when this society is spending its princely revenues the teachers still remain, and are content to remain poor men also. Then, again, there is a growing conviction that the time is very fast approaching when we shall not only recognize that the rich also have souls, but when we shall begin to deliver an assault upon the souls of the rich and the educated in those great populations and among those ancient cultivations of distant lands. It is not only that we are just on the borders of the mission-field, considering its extent, but we have also much harder work to do than we have done before."

Correspondence.

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

THE TEMPERANCE PROBLEM.

SIR,—At the session of Synod held 1882, a resolution was passed as follows: "That the several delegates of this Synod, clerical and lay, adopt the principle of the Constitution of the Church of England Temperance Society of the Diocese of Toronto, approved by the Synod, and pledge themselves to use their utmost endeavours to establish branch societies in their several parishes."

At the last session of the Synod held in June, 1888, our Bishop thus addressed the delegates on this question—His Lordship said: "I have no information to what extent this pledge has been carried out in the country parishes; I fear to an extent that is scarcely appreciable. You will agree with me in regarding it as most deplorable, as a sure evidence of defective organization, when schemes of vast benefit are adopted by the Synod at one session only to be forgotten and inoperative till the next session; mere plans on paper, however beautifully executed, that remain useless ornaments in the office, until energetic hands set to work and raise from them the superstructure of the noble and useful edifice. Much more is this deplorable when the neglected scheme is so urgently needed, and withal so glorious as the laying hold by our church, in her corporate capacity, as a duty inherent in her Christ-like mission, of the mighty task of grappling with the giant soul-destroying evil, which perhaps opposes more powerfully than any other the progress of Christ's kingdom amongst us—the sin of intemperance."

There are 102 parishes and missions in the Diocese of Toronto, and as yet I believe there are only fifteen branch associations of the Church of England Temperance Society in active work, and these are chiefly in Toronto. It is a crying shame that there should be a single parish in this important diocese without such an association and its accompanying Band of Hope—Bands of Hope, that your little ones may be early inspired to the importance which attaches to the cause of temperance. I address myself to the parishes which are lukewarm in this great movement. I need hardly appeal to every man who attends his church to consider well his duty in this particular. I need hardly say that no man would have any shadow of a right to the title of a Christian—nay, he would brand himself as an enemy to his race—if he did not join heart and soul in the desire to check intemperance. If that were all, it would be an insult to the understandings of your readers to argue that the temperance movement has claims upon us; of course it has claims upon every living man in whose breast beats a human heart.

But to what has your Synod pledged itself?—"that the delegates, clerical and lay, should use their best endeavours to establish branch societies in their several parishes." What has been done? What says your Bishop on this point? What do you say yourselves? Are there difficulties to be overcome? What have the clergy and lay delegates done to remove them? Has an effort been made? In numerous instances I fear not. To members of the Church of England I say, therefore—if you have not a Church Temperance Society organized in your parish, set about the organization at once. Interview your clergyman, and have the association set on foot, and members enrolled, and fortnightly meetings held. Redeem the pledge of your delegates, clerical and lay, made in the Synod of your diocese in 1882. There can be nothing worse than indifference to this great work. Will not your Bishop's words excite you to action? Will not the glorious work to be done enlist you in the cause? Does not your Church call you to her aid in this great movement to check the sin of

intemperance. All then strike the note, hoping for the echo, and relying entirely on the response. I want to find that within two months we have 102 Church Temperance Societies in active work in the diocese of Toronto.

A central association has been formed in Toronto, the aim being thereby to offer a central rallying point; to establish a communication with the branches that will embrace them all under one supervision; to stimulate backward parishes into action; to do for weak parishes, by sending a strong deputation, what they have not been able to do for themselves, starting the machinery for them; to provide a depository for Church of England Temperance literature and material.

Well then, to the laity I appeal. There is work to be done in this great cause—enough to task your energies, your patience and your industry. Men, women and children—all Christian workers can join in the labour. Each may find his or her mission; Shame on the idler in such a work. Flinch not from the work which God has given you to do. Your Church needs the work: it will strengthen her in her labour for Christ, it will build up every Christian community in greater force and number. And in the prosecution of this glorious task there is a lasting reward. I beseech Christian men and women to reflect on the grave emergency which drink has brought about in this land. It is not the question of abstinence merely which that emergency is forcing on the Christian conscience. It is also the searching and nearer question of Christian duty and sacrifice. Go forth to labour then—God will speed the work—let us report within two months from this a branch Church of England Temperance Society and its accompanying Band of Hope in each one of the 102 parishes and missions in this diocese of Toronto. The organization can be accomplished—it requires a few willing ones to make the start. We desire in all humility of mind to put our hand to the plough, and for the sake of the good that is promoted, and the evil that is prevented thereby, we would lay all hands upon this beginning of a method for rolling away this "reproach" from our people and our country.

Your obedient servant,
RICHARD SNELLING, L.L.D.

Toronto, Aug. 29, 1888.

THE CHURCH OF ENGLAND IN CANADA.

SIR,—I am quite well aware that Lord Romilly, in what has been termed "a learned exposition of his own theory of the Royal Supremacy," embodied in the judgment delivered by him in *Colenso vs. Gladstone*, has very strenuously contended that, notwithstanding the prior decisions of the Privy Council, colonial bishops derive their power of exercising episcopal functions from the Crown, and in preparing the paper criticised by Mr. Leggo, I had intended to show that, being the judgment of an inferior court, it could not be held "to explain or qualify" the court of ultimate appeal. I found, however, that any satisfactory examination of Lord Romilly's comments on the judgments delivered by Lords Kingsdown and Westbury would have occupied far more time than I could fairly claim from the Congress, and I, therefore, in dealing with the legal status of the Church in Canada, simply quoted as law the findings of the higher court, treating those of the Rolls Court as determining nothing, except that the non-existence of jurisdiction did not deprive Bishop Colenso of his endowment. This is the mode in which they have been judicially treated, and is the view adopted by the law officers of the Crown, who when applied to by the colonial office advised that the higher authority must be taken to be right, and that Lord Romilly's doctrines must be treated as mere *obiter dicta*, and not as authoritative expositions of the report of the Judicial Committee.

It is, no doubt, quite true that the Privy Council seemed to think that the Crown, even in colonies governed by their own legislatures, possessed the power of commanding the consecration of a bishop although unable to assign him any diocese, or clothe him with coercive jurisdiction. But whether this is correct or not, such a power would, it seems to me, be but the shell without the kernel, and of no practical importance to the consideration of the question I was discussing, for it can scarcely be imagined that the Crown would deliberately create a bishop who could not enforce obedience to his official commands. I did not enlarge on this detail of the judgments, because the purpose for which I quoted them was to show that their general result was a declaration by the highest court in the empire of the futility of the attempt which had been made to extend the English establishment of the colonies. That such is the general result, it will be sufficient to cite the now well-known words of Lord Kingsdown: "The Church of England in places where there is no Church established by law, is in the same situation with any other religious body—in no better but in no worse position,

and the members may adopt rules for enforcing discipline within their body, which will be binding on all those who expressly or by implication have assented to them."

As recently put by an able writer on the subject, "The Crown was declared incapable of first conferring the substance, and at last of conferring even the shadow of authority and the whole parchment structure, reared as a creature of the State, was swept down like a house of cards."

I do not know on what authority Mr. Leggo asserts that "by no power other than that of the Crown can a bishop be appointed at all." Observation of the practice in Canada, at any rate, would lead to a different conclusion; and in *Merriman vs. Williams* (L. R. T. App. Case, at page 507) it is said that the enacting by the Provincial Synod of South Africa of a canon for the election of bishops without the consent of the Crown was a necessary result of the legal and political situation as laid down by Her Majesty in Council. Mr. Leggo appears to have fallen into the error of confusing the powers which a bishop derives from the Church, with those which he may derive from the State. The visitation and superintendence of his clergy, the supervision of the doctrines which they preach, and the performance of other functions mentioned in the extract from Lord Romilly's judgment, are incidents of the episcopal office, and require no patents or Acts of Parliament to confer or create them; but the right to exercise those functions in any particular locality must be subject to the laws of that locality. In England, and in Crown colonies where the English Church is established, the right follows as a legal sequence to the appointment to office, but in Canada, and in other colonies where the Church is not established, and the ecclesiastical law is no part of the law of the land, a bishop can only derive the right from the express or implied agreement of the body in which it is to be exercised. This agreement, if not contrary to, and if entered into in conformity with the requirements of the local law, will be enforced by the civil courts in reference to all matters of which such courts can take cognizance. But when a bishop resorts to a civil court to enforce obedience to his orders, he does not say "I am entitled to the relief I ask, because I am a bishop, and I only come to you because I have lost my own judicial machinery and means of execution;" but he says "I am an official of an association, whose members have agreed that I shall exercise certain powers; the exercise of these powers in this case involves the enjoyment of some civil right or property, and I ask you to protect the enjoyment of that right or property by enforcing the agreement for the exercise of my powers."

The fact that unless the enjoyment of property or civil rights be called in question, the civil courts will not interfere (as has been ably shown by Mr. J. C. Proudfoot in *Dunnett vs. Forneri* 25 Grant 199) is quite conclusive that it is in its nature and creation, and not merely in the "mode of its exercise" that the difference lies between the right of an English and a Canadian bishop to exercise episcopal functions within his diocese. Were the position as Mr. Leggo states it, why should not a Canadian bishop be entitled to call upon the civil courts to enforce his orders in all cases, whether involving the enjoyment of a property and civil rights or not.

Yours truly,
J. A. WORRELL.

Toronto, Aug. 25th, 1888.

Family Reading.

A WIFE TO HER HUSBAND.

One of us, dear—
But one—
Will sit by a bed with a marvellous fear,
And clasp a hand,
Growing cold as it feels for the spirit land—
Darling, which one?

One of us, dear—
But one—
Will stand by the other's coffin bier,
And look and weep,
While those marble lips strange silence keep,
Darling, which one?

One of us, dear—
But one—
By an open grave will drop a tear,
And homeward go,
The anguish of an unshared grief to know—
Darling, which one?

One of us, darling, it must be;
It may be you will slip from me;
Or perhaps my life may just be done—
Which one?

RELIGION IN DAILY LIFE.

THE ABBOT JOACHIM.

My work is finished; I am strong
 In faith, and hope, and charity;
 For I have written the things I see,
 The things that have been and shall be,
 Conscious of right, nor fearing wrong;
 Because I am in love with Love,
 And the sole thing I hate is Hate;
 For Hate is death; and Love is life,
 A peace, a splendour from above;
 And Hate a never-ending strife,
 A smoke, a blackness from the abyss
 Where unclean serpents coil and hiss!
 Love is the Holy Ghost within;
 Hate the unpardonable sin!
 Who preaches otherwise than this
 Betrays his Master with a kiss.

H. W. LONGFELLOW.

FOURTEEN LIFE MISTAKES.

Somebody has condensed the mistakes of life and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life; that they were like the drops in the ocean or the sands on the shore in number, but it is well to be accurate. Here then are fourteen great mistakes: "It is a great mistake to set up our own standard of right and wrong and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others over what can not be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowance for the infirmities of others; to consider everything impossible that we can not perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live only for time when any moment may launch us into eternity."

HINTS TO VISITORS.

Try, without being too familiar, to make yourself so much like one of the family that no one shall feel you to be in the way, and at the same time be observant of those small courtesies and kindnesses which altogether make up what the world agrees to call good manners. Regulate your hours of rising and retiring by the customs of the house. Do not keep your friends sitting up later than usual, and do not be roaming about the house an hour or two before breakfast-time, unless you are very sure that your presence in the parlor will not be unwelcome. Write in large letters in a prominent place in your mind "Be Punctual." A visitor has no excuse for keeping a whole family waiting, and it is unpardonable negligence not to be prompt at the table. Here is a place to test good manners, and any manifestation of ill-breeding here will be noticed and remembered. Do not be too ready to express your likes and dislikes for the various dishes before you. It is well to remember that some things which seem of very little importance to you may make an unfavourable impression upon others, in consequence of a difference in training. The other day two young ladies were heard discussing a gentleman who had a great many pleasant qualities. "Yes," said one, "he is very handsome, but he does eat pie with his knife." Take care that no trifle of that kind is recalled when people are speaking of you. If your friends invite you to join them in an excursion, express your pleasure and readiness to go, and do not act as though you were conferring a favour instead of receiving one. No visitors are so wearisome as those who do not meet half way proposals that are made for their pleasure. If games are proposed, do not say that you will not play, or "would rather look on," but join with the rest, and do the best you can. Never let a foolish feeling of pride, lest you should not make so good an appearance as the others, prevent your trying.—*St. Nicholas.*

SISTERS' INFLUENCES.

"Be instant in season, out of season."

There is a very common complaint amongst girls that they have a lack of interest and activity in their lives, and they are very fond of contrasting their own (as they think) useless condition with that of their brothers who have to go out into the world to work. Without speaking of the countless other ways in which their time and abilities might be utilised, if they would seek them, there is one in their own homes which even the busiest often overlook. It is with regard to these very brothers that it may not be amiss to give a word or two of advice.

From the fact of going out into the world as they do, young men are subjected to many temptations, from which girls who remain at home are entirely free. There are the attractions to extravagances and dissipation, from which they were formerly exempt, and the still more serious evil of inducement to disregard their early religious training. Looking at this, it comes to be distinctly a part of a sister's duty to keep her brother by all the means in her power from falling into ways and errors which she must plainly see to be wrong.

The need arises in the first place where young men are engaged during the day in offices or professions, and would be expected, in the ordinary course, to return home in the evening. If, then, the home is not made attractive and cheerful, there is an immediate desire to look elsewhere for that which they fail to find. A habit is thus begun of spending evenings away, which must surely grow until, in this case, that prop of our national character—home-life—becomes a thing of the last past. The result is that sisters lose their natural protectors, brothers their best humanizers, and parents their greatest comfort.

But where their influences should most particularly be brought to bear is in the disregard of religion, which, while it is seen too often in a home circle, almost invariably follows a separation from it. We all know how fearful is the amount of infidelity, active and passive, which is rife among us, and we know how few are the evidences of a true religion with young men. It seems often to be a passport to that society which they seek, to declare themselves above all such concerns, and to ignore all attendance at places of worship; atheistical doctrines are clutched at for the sake of easing the conscience in a false security, and of showing the signs of a superior form of intelligence. The evil, which was perhaps begun in the atmosphere of a public school, finds itself unchecked, and is consummated in spiritual ruin.

Will you, then, sisters, not make it a special care, in dependence upon God, to save from such a fate those who are dear to you? Will you not, with your gentle influences, try to keep them in those paths, which alone can lead to happiness? Too ready will they be to fall away, while a few earnest words, or the quiet force of a good example, might turn the whole current of their lives.

Now, there are two attitudes taken up by girls with regard to this matter which are both wrong. In the first place, there is that of inferiority. They see religion ignored, and perhaps ridiculed, by men with whom they come into contact, and they will very often have the weakness to convey the impression that they look upon it also as a lower frame of mind, and are perhaps quite prepared if the opportunity offers, to lend their voice to its detraction. In better moments they will see the wrong of this, and then possibly think that it answered its immediate purpose of pleasing, and no harm was done. But will they not remember that they have encouraged a great

social sin and strengthened some one in evil ways? In the next place, we find them assuming a position of uncompromising superiority, the opposite extreme to the other. They place themselves and their religious principles on an elevated pedestal, from which they look upon men as creatures for whom religion was not intended; they calmly neglected their need and let them sink into any courses they choose. If ever the subject be broached, woman will take up a spiritual eminence to which they appear to suppose it is hopeless to raise benighted man.

Why should there be this difference in the condition of the sexes? They are both equal sharers in God's means of grace, and all alike have souls to be saved. Why is it that so few men attend places of worship, and fewer still, proportionately of course, ever partake of the Holy Communion? The reason is greatly in themselves; but should it not be "woman's work" to try and overcome the reason by her influence for good? Let girls try to put themselves on a footing of equality and sympathy in the matters of religion with their brothers, and to walk with them hand in hand along the road to heaven; let them be not afraid to talk of spiritual subjects, to ventilate them freely, and soon they will be able to see and check the beginnings of carelessness or scepticism.

Try and picture to yourselves, mothers and sisters, a young man thrown upon the world: see him being slowly and surely drawn into its vortex of sin, and realize what might be the effect of a little kindly help and sympathy. Before you say there is nothing to do, look into your own homes and see, if there be such a case, whether you cannot somehow exert an influence for good upon your sons and brothers. Get some of the energy which they daily throw away in the pursuit of profitless and hurtful pleasures, or which they waste in idleness, turned into the right channel. Draw them to take an interest in the things of God, and teach them to be proud of their religion and their faith.

If the sisters of England would unite in such an effort, we should soon see a different aspect put upon what is now the fearful curse of irreligion, and blasphemy, and infidelity. If they would determine, in dependence upon God, by conversations and by letters, to be instant in season, we should soon have the satisfaction of feeling that some check was being put on those evils which are steadily sapping the spiritual life of the young men of this country.

F. S. C.

The eruption of the volcanoes which have startled the whole world, and whose fiery brilliance terrifies the natives of the adjacent country, sink into insignificance when compared with the mountains of light set in rings, bracelets, lockets, lace pins, etc., in Woltz Bros. & Co.'s celebrated Diamond House, 29 King Street East.

More coldnesses and estrangements, if not more absolute quarrels and separations, grow out of a disregard of the common rule of courtesy in married life than any other cause. The wife gets up and goes off to give a direction to her servants while her husband is in the middle of a sentence; if he were any other gentleman she would at least say, "Excuse me a moment." The wife comes into the room, and the husband sits still in his chair; if any other lady enters he rises and offers her one. If a guest is coming to the house, the lady of the house is dressed and at the door ready to receive him; if it is only her husband, she has no welcome. If a lady is at a table as a guest, the gentleman brings some topic of social conversation to entertain her with her tea and berries; if the wife is the only lady, he sits silent, or even whips a letter or a newspaper out of his pocket and reads to himself. Madam! no gentleman is entitled to such distinguished consideration as your husband. Sir! no lady is entitled to such deferential treatment as your wife. The truth is, with most of us, manner is like a dress suit, put on upon special occasions; whereas it ought to be as our skin, put on from within, and never taken off while we are alive.—*Christian Union.*

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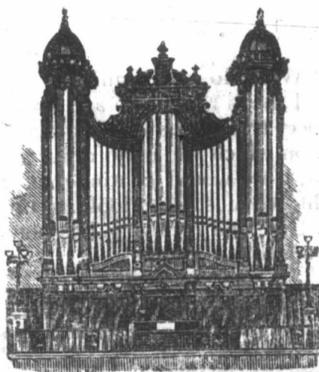
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Amongst my pets I have a bull-terrier called 'Snob,' he is not what you would call pretty, having a thick, broad head, and a broken tail. He is quite white, except a black patch over one eye, which makes him look rather as if he had been having a fight with some other dog. No; our Snob is not pretty, but he is very fond of us all.

One Sunday, however, poor Snob got into disgrace, and though he caused amusement to several people, he caused me much discomfort. Upon leaving the house for church as usual on Sunday morning, I ordered Snob to be chained up in case he might follow me, and then I left the house for church, which is about half a mile distant. We were about in the middle of the prayers when, happening to glance for a minute towards the door, I saw to my horror an ugly white face, with a black patch over one eye, peeping in at the door, followed by the entrance of Master Snob in person, who marched straight across the church to where I was kneeling, and began leaping upon me in a great state of delight at having found me. I did not know what to do at first, I felt so so ashamed of his behaviour; but I did all I could to quiet him, and I succeeded at last by raising my finger and saying in a half whisper, Lie down, Snob! Naughty dog! when to my surprise he quietly lay down at my feet, and, putting his nose between his two forepaws, went fast to sleep, and there he remained until the service was over.

Upon reaching home I found that some time after my leaving the house he had been unchained, the servant thinking he could not possibly follow me; but Snob had watched his chance, and escaping through a back-door had found his way to church.

TWENTY YEARS A SUFFERER.

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HOW IT IS DONE.

I remember a man who had been a Christian for two years, but he was bemoaning his hard and sinful heart. I said to him one day, "Did you ever know a sinner who had not a hard heart?"

"No," he said, "but mine is getting no better."

I arose and closed all the shutters, and made the room quite dark.

"Why do you do that?" he asked.

"I want to teach you how to drive away the darkness," I said; so I handed him a long broom and a duster. "Now, I want you to sweep out the darkness."

"I can't," he said.

"Can't you if you try hard? Will no amount of physical force do it?"

"Certainly not," he said.

Then I opened the shutters, and the room was beautifully illuminated. "So you see that, if you want the darkness and dreadings of your heart to be dispelled, it is not by any amount of effort of your own, but by letting in the light of the Sun of Righteousness. But now that we have such a beautiful light in the room, we may close the shutters again; we shall want no more, I suppose, for a month," I said.

"What do you mean?"

"I mean that we are not to expect to have a stock of grace laid up, on which we may draw; but that, if we would continue in the light, we must keep looking up to the Sun, and receiving His blessed rays into our souls."

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