

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

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[No. 6

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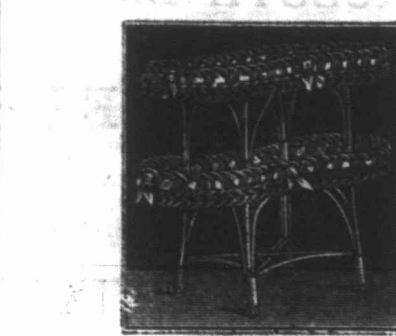
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Morning Genesis xix. 12 to 30. Matthew xxiii. 13
Evening Genesis xxii. 29, or xxiii. Acts xxvi.

THURSDAY, FEBRUARY 8, 1883.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, 30 Adelaide St. East, west of Post Office.

WHO MARRY THE PEOPLE?—Statistics are out showing beyond any doubt that the Old Church is yet the church of the people of England. The marriages last year were performed as follows: by Roman Catholic priests, 1247; by registrars, 2499; by Dissenters, 1229; by the Church of England, 28,727; that is, out of every 100 marriages more than 84 took place in the Old Church. All which looks healthy for us and encouraging, especially when we are told so positively that the people are being alienated from the Church wholesale. The wish in this case is father to the thought.

A RAP BY A CROZIER.—Whatever may be our respective views of the ritual established by the two devoted priests named below, none but an Atheist can look at their marvellous work without thanking God for such wonderful works in evangelizing the semi-savages of London. The Bishop of London has given the following hard rap with his crozier to the Church Association for lamenting the action of the late Archbishop in retaining Mr. Mackonochie. The Bishop writes: "If there are those who, knowing, as I do, the good and self-denying work done among the poor and ignorant by such men as Mr. Mackonochie and the late Mr. Lowder, are yet, on account of difference in discipline and doctrine (the seriousness of which I do not wish to extenuate), unable to appreciate or afraid to acknowledge it, I cannot sympathise with them; I can only pity them. I am, sir, your obedient servant, J. LONDON."

UNCONSCIOUS HUMOURISTS.—The blunders made by the English papers in regard to Canada are at times very amusing. Our papers, however, would do well to look at such errors in this light and not, as they always do, flatter themselves as being very well informed as to be incapable of like mistakes. A leading Ontario paper had this paragraph in its issue of 30th ult.:—"The ceremony of electing Edward Benson Archbishop of Canterbury took place at Canterbury Cathedral yesterday." We have no wish to make sport of this, for it is of itself a perfect gem of humour, we only ask the writer to avoid Church matters in future.

COMICAL INDIGNATION.—Another instance of unfitness to deal with English Church affairs was afforded by a Toronto daily not long ago. A long editorial was inserted full of fire and fury against the English clergy and English Churchmen for causing a Dissenting minister to be elected a Poor Law Guardian. This was represented as an outrage, an indignity, a bit of priestly intolerance,

and so on. The writer and his readers will be glad to know that the office of Poor Law Guardian is held by a large portion of the nobility, the leading landowners, and the lordly rectors and vicars of the Church, so that the poor man, whom the Canadian editor spoke of as a "victim," was really very highly honoured by being elected to sit among so distinguished a company!

IMPOTENT MALICE.—Alluding to the name of the proposed cathedral at Toronto, St. Alban's, a writer in the *World*, who we are credibly informed will have reason to believe is the leader of the anti-Church party, says: "Who this saint is it would be interesting to know, but one thing we do know, that in England there is a certain church called by this name which has been notorious for its ritualism and ritualistic paraphernalia. The adoption of the name may be taken as good indication of what the St. Alban's cathedral of Toronto is likely to be." Imagine the state of mind of a Churchman, who is incessantly laying down the law as to Church doctrine and custom, yet who never heard of St. Alban! One does not know at which feature of the above to be most shocked, its ignorance, its absolute falsity, or its malice. These three, but the worst is—malice! Poor Bishop of Toronto—he must have grave doubts at times, whether his flock are really all sheep inside as well out! Their bite is very like a wolf's.

THE TEMPERANCE PROBLEM.—A recent traveller in Norway has the following comments on the working of a strict license law. It tallies with the observations of those who have studied the Maine Law, and other prohibitive Acts against drinking: "Whether he be a social philosopher or not, the traveller in Norway can hardly fail to be interested in the liquor laws of the country. Though the Gottenburg system has not been fully introduced in Norway, the restrictions are very considerable, and sometimes give trouble to those who are not prepared for them. The license to sell wine and beer is distinct from the license to sell spirits. All the hotels have the former, but very few of them the latter, even in the largest towns. The consequence is that the traveller has no difficulty in procuring beer or wine at any time, but if he should ask for Cognac, he must wait till it is procured for him from a house or shop which has the spirit license. No spirit is sold anywhere, not even in the licensed houses, between 5 o'clock on Saturday night and 8 o'clock on Monday morning. If I am asked to say how the system works, I regret that I cannot give a wholly favourable reply. It leads to a great deal of dodging and trickery. Knowing the difficulty of procuring spirits at hotels, the traveller supplies himself at the larger towns, and carries brandy or whiskey with him in his valise. Should he, unfortunately, run short, he will have little difficulty in getting a bottle of Cognac or of Irish Whiskey from the landlord, and will find it entered in his bill as 'old sherry.' This is how over-strict laws defeat their object. They do not prevent drinking, and in the case of Norway they have not put down drunkenness, while they tempt honest men to risk their credit in devices which can hardly fail to have a demoralizing effect." The subject is too large for this column, but we may just say that it seems to us that there is a grave distinction between vice and crime, and a vice not universally so recognized, so that they each demand special treatment, and force does not seem successful in dealing with the first and third.

EDUCATION NO MORAL FORCE.—We extract the following from an official report just issued by the Government of France, on the subject of Crime and Criminals: "The educational statistics of French crime show that 75 per cent. of the criminal classes can now read and write, and that a very large proportion of them have received what is called a superior education. What will be said to this by those social reformers who used to pro-

phesy that the multiplication of schools would serve to empty the prisons? It is just fifty years ago that Victor Hugo, in his 'Claude Gueux,' which was a powerful paradoxical plea for the abolition of capital punishment, attributed the crimes of his hero to the fact that he could neither read nor write. *Que voulez vous? il ne savait pas lire.* The same idea was developed by Eugene Sue in his 'Mysteres de Paris.' The Governor of the prison of Mazas now complains that the standard of education among his prisoners is too high; that they cover his walls with cleverly composed inscriptions, which are to be read 'between the lines' by other criminals, or that they scrawl satirical verses and cynical rodomontade, describing themselves as victims of an 'ill-constructed social system.'

CULTURE VERSUS MORALS AND MANNERS.—From the same report we cull also this remarkable testimony as to the utter failure of "culture" as a moral agent. "Dr. Legrand du Saulle, Dr. Luys, and Dr. Lassegue, the experts on brain diseases in criminal causes, comes forward to say that they attribute a large proportion of the crimes committed by young men to the influence of vile novels and newspapers. Whatever may be the incentives to increased crime, and it is certain that they are various, the melancholy fact which the French Government has now commended to public attention is that the spread of culture and general enlightenment in France have not been accompanied by any improvement in the national morals and manners. It is all the other way. The authorities are asking themselves how they can deal with the monstrous evil of a diminishing population and an annual increment in the number of criminals? The gospel of Culture, according to the Agnostics, is to supersede the Gospel of Christ. The prospect is not inviting to those who have any love of morality left.

EPISCOPAL HARD WORK.—It is well known that Bishop Wilberforce was the first modern Bishop who set up a high standard of diligence. An illustration of this is given by the following extract from his diary in 1861:—"October 16th, from London for Wolverton; on 17th preached at Wolverton; on the 18th, after preaching and school-opening, went to Rugby. Next morning, at Derby, preached to 2,000 workmen of the Midland Railway Company; they intensely attentive; then back to Tamworth and out to Ingestre with Lord Shrewsbury. The 20th, 'prepared sermon for Lichfield' in the morning; in the afternoon drove to Colwich and preached to a great congregation. The 21st, the Bishop of Lichfield came to breakfast, and together went to Kingcote, where I consecrated and preached. Then off to Lichfield. The 22nd, 'Up early and finished sermon. Cathedral excellent, services striking. Then luncheon, Lord Lichfield presiding. Then at afternoon service I preached; a good deal exhausted with the effort; vast numbers.'" And so on day after day.

A REVOLUTIONARY BISHOP.—No wonder the Bishop was attacked on all hands. His example and words of fire fluttered the cosy palaces and parsonages of bishops and priests all over England, and laymen and Nonconformists too were shaken up out of their lethargy by this episcopal steam engine thundering along with untiring, resistless energy. In the midst of all this work the Bishop was full of humour, and the life and soul of every social circle he went into. Truly a revolutionist such as the Church then needed. How incredible it sounds, and how encouraging it should be to others of a like temperament that Bishop Wilberforce "was naturally indolent, and had at first to flog himself up to his work." The love of Christ constrained him and the deadness of Christ's Church roused him to this life of unceasing labour for souls and for the return of the Church to apostolic diligence.

"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.

MISSION MEETINGS.

PAROCHIAL mission meetings are now being held very generally in the various dioceses. In some cases there is an organized scheme including an itineracy of a selected mission advocate, as well as an arranged order of local, clerical and lay speakers. This is an advance into the region of order beyond the lines of that fitful, irregular, happy-go-lucky want of system which prevailed universally some years ago, and which still is in vogue here and there. We mention no names, let the gall'd jade wince, whom the cap fits should wear it. In those dioceses where an itinerant mission advocate has an arranged order of meetings, there is the danger of the whole burden of the meeting being thrown upon his shoulders, or more exactly speaking, upon his tongue. It will need great care to be taken by such speakers lest they so fill up the time of meetings as to discourage local effort, and so dampen local zeal, especially lest they deter local laymen from pleading the mission cause, however imperfectly. The monopoly of the mission platform by the clergy is a woful mistake. The annual mission meeting is usually the only open one of the year, and its rarity should turn the thoughts of the clergy to its more perfect utilization than usually obtains. The younger men in every parish should be encouraged to take some active share in these meetings, their absence as a class is one of the most marked, as it is the most painful feature in parish gatherings in the mission cause.

The opportunities of public life are highly appreciated in Canada, hence the multiplication here and large membership of the secret and benevolent friendly societies. Every Canadian adult is a Mason, or Oddfellow, or Forester, or Knight of this or Brother in that fraternity. Surely the Church must be judicially blinded that does not see this to be a generally diffused taste, as it is within due limits, a highly healthy one. Yet this rushing tide of young life, this enthusiasm for fraternal association, seems to be unseen by the Church, or if seen not understood, for its force might be largely directed in providing Church machinery with power and skill. The mission work of the Church is essentially the work of brotherhood. All mission work flows out from and rests ultimately upon the Incarnation, which is the true fount and only rational basis of human fraternity. The Church has allowed the essentially Christian work now done by the friendly societies to be usurped by them, but it is not too late to institute organizations looking to the resumption of all benevolent efforts by the Church. Our young men should then be invited to share in the public advocacy of missions, or public assertion of their claims by having a definite position given them in the parochial organization. How comes it to pass that every Lodge and Court can provide two or three officers who regularly attend to the needs of the sick, who visit them, carry alms to their families, if need be, watch at their bedsides and nurse their brethren, while our Churches can find no such systematic lay ministrations to carry on the work of

domestic missions? The secret is this: these societies look to every member for work and they provide it and get it done, whereas the Church only talks about the subject. The mission meeting should be organized, a series of resolutions should be drawn up, to be formally presented to the audience by a succession of speakers. By this means the opportunity would occur for giving young men of promise a much coveted and much appreciated opening for public speaking and the mission meeting would be enlivened by a variety of voices, and the natural and laudable interest excited by the efforts of the young relatives and friends of the members of the congregation. The reflex action upon such speakers would be most excellent, they would acquire a knowledge of the mission cause, they would be excited to share in its life and fortunes, they would become personally identified with the work of the Church by a living bond of interest, a connection which would influence their lives for good.

We commend, with all humility, to the various diocesan authorities the desirability of securing a mission secretary; and upon the various parochial clergy in the same spirit we press the expediency of enlisting the laity as helpers by personal service in the mission meetings.

WHAT IS A WEDGE.

DEFINITIONS of material objects are seldom very instructive to those unfamiliar with their forms and uses. For instance, even old Johnson tells us no more about a wedge than that it is "a body having a sharp edge continually growing thicker: is used to cleave timber." But we have no need to remain any longer in confusion about this article so far as one part of it is concerned, although having obtained an exact idea of this part we are somewhat more puzzled than ever about the rest. We have authority, presumably very high authority, for it is pretentious to the ultimate degree of confidence, for saying that the thin edge of a wedge is a LECTERN! Now, an edge of anything is hard to describe, but an edge which is also a reading desk is indeed a marvel of art, or perhaps we may say of artfulness. But a contemporary, whose chief function seems to be to sow the seeds of strife, and whose delight is to gloat over some miserable display of party passion which it has excited, gravely informs the Churchmen who are unfortunate enough to see its columns, that a lectern in a Church is "the thin edge of the wedge." What wedge is not stated, nor any explanation given how such a piece of furniture can at one and the same time be a reading desk and the edge of anything else. But morbid minds see strange things; "seeing snakes" is a well known phrase for delirium tremens, and "seeing the thin edge of a wedge in a lectern" would be an appropriate expression to indicate the delirium of ecclesiastical bigotry.

This marvellous phenomenon arises thus. A lectern was placed in a church in the diocese of Huron by the clergyman and warden, who regarded this as a fit memorial of God's goodness, which the congregation desired to commemorate by some outward and visible sign of the inward and spiritual grace of thankfulness. Their selection was not agreeable to certain parishioners, who entered the church and carried off the lectern, thus demonstrating that the thin edge of a wedge is separable from the wedge itself.

The dispute is merely local, there is no principle involved, it should be settled by referring the

matter to the Bishop or Archdeacon. But the chance was seized upon by the professional mischief makers of another diocese to stir up these quiet villagers by inoculating them with the poison of party virus, teaching them, what neither they nor any one else ever dreamt of, that a lectern is Popish! Churchmen and Churchwomen, and for that matter the children of this Dominion can judge of the amount of Christian principle existing in those who have rushed into this dispute to aggravate its bitterness, when they learn as we tell them that there is a lectern in the church which is controlled by the principal agitator engaged in stirring up this strife. A lectern is a mere desk for holding the Bible in a convenient position for reading. Yet we are told that it has some dangerous function, some very mysterious power as "the thin edge of a wedge." What will not men do whose minds are set upon creating division and strife? We beg the authorities in the Diocese in which this unhappy strife has arisen to close it. We press upon the pastor of the flock and his warden the urgency of seeking some way of peace. We urge upon those whose anti-Romish feelings have been excited, a consideration of these two facts, first, that lecterns are to be seen in hundreds of the most Evangelical churches and in all Nonconformist places of worship; next, that there is no such article known in any Romish church in the world as a lectern for holding the Bible. A lectern is after all a wedge in a metaphorical sense, when, as in this case, it is used to split a parish by persons who delight in setting brethren at variance in the hope to get some party advantage out of the squabble.

They are manifestly acting in the spirit of the great satirist's lines:

"Blocks are better cleft with wedges
Than tools of sharp and subtle edges,
And dullest nonsense has been found
By some to be the solid'st and the most profound."

CANON INNES ON WEDGES.

WE have much satisfaction in giving the following extracts from a letter written by CANON INNES, who is acting as Commissary of the Bishop of HURON, in reference to the great Wedge question. CANON INNES, as might have been expected from one of his experience and mature judgment, crushes the contention of those who regard the use of a Lectern as tending to Popery to powder. He administers also a well earned rebuke to those who have made so much disturbance over this article, and to those in another diocese who stirred them up to perpetrating this mischief and disorder. It will not escape notice, as indicating who are creating this disturbance, that the anti-Lectern party are following the example of the Warden of Grace Church, Toronto, in setting up a Sunday-school independently of the Church.

"The charges which you have preferred against the Rev. W. Hill are charges made in ignorance of what the practices of the Church are, and on the assumption that whatever you have not seen must necessarily be Ritualistic. 1st, the lectern is in use in most churches, even in those that are distinctively Low Church, and is approved by the Bishop of the diocese. 2nd, The singing of the responses to the Commandments is practised in the Bishop's pro-Cathedral, and in most churches, and cannot in any sense be called "Ritualistic." 3rd, Placing the offertory on the Communion Table reverently is directed by the rubric, and I have yet to learn that doing this with prayer, and in a standing position, is an infringement of the Prayer Book directions. 4th, Turning to the left or right in pronouncing the Absolution (not with the back to the people) at the conclusion of the sermon is a mere matter of taste,

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which I do not approve or practise, yet a charge based upon such action could not be entertained as anything but a frivolous charge. 5th. The use or non-use of prayer before the sermon is entirely a matter of private conviction, the preceding service being considered by many as sufficient preparation for the declaration of the sermon, the only authorized prayer being what is called "The Bidding Prayer," canon 55, and this, by reason of its unsuitableness to the circumstances of most congregations (in this country particularly) has fallen into disuse. In this difficulty with certain members of the Wingham congregation I have endeavoured to act with the utmost impartiality, bearing in mind that the clergyman has rights as well as the complainants, and that when frivolous charges are brought against him, he has a right to look to those in authority to defend and uphold him. I would remind you that you and those who were associated with you in removing the lecturer by night from the church have acted in a most unbecoming way, and been guilty of a gross ecclesiastical misdemeanour, and one which no bishop of the Church would pass over without the severest censure. There is provision made for the remedy of all just causes of complaint in canon 20, and no man, or body of men, has a right to take the law into his own hands. I trust, however, that notwithstanding the past, with its errors and hard feelings, you and they may still be open to reason, and hesitate before creating a schism on account of differences of opinion on points which, though perhaps outside your personal knowledge and experience, are, nevertheless, not forbidden by the canons of the Church, and have the sanction of general practice within its borders. I must tell you plainly that I regard the Rev. W. Hill as the victim of a most ungenerous and unchristian prejudice, a prejudice that rests upon no foundation whatever save that of ignorance of all Church practice outside the town of Wingham, and I have arrived at this conclusion, not from what has been reported to me by others, but from your own statements made at the time of our personal interview, the letters you have written and the absurd and frivolous charges preferred. My own views are, as is well known, strongly on the side of evangelical truth and practice, but I trust that my own opinions will never close my eyes to the fact that the basis of the Church of England is liberal and broad, excluding sectarian narrowness and party divisions—such was the mind of Christ and the teaching of the Holy Spirit by the Apostles. Those who seek to create difficulties and put obstacles in the path of the ministers of the Church, who, within legitimate bounds, strive to improve the services, are (though perhaps unconsciously) enemies of the Church, and so far as I am concerned, will meet with no encouragement. If you imagine, as I conceive from the tenor of your letter you do, that in appeal to his Lordship the Bishop of the diocese you will be able to secure the reversion of my decision in this case, then you are in error. By the commission which I hold my acts are the Bishop's acts, my decisions his decisions, and I am always careful neither to act or decide in a way in which I am not confident that his Lordship will approve. Of course, should you and those who are associated with you, choose to establish a Sunday-school in opposition to the Church school, and not under the control of clergyman of the parish, you have a perfect right to do so, but you must clearly understand that such school will not receive the sanction or approval of the Bishop of the diocese, nor will those taught in it be accepted as candidates for Confirmation until they have been instructed by the clergyman of the parish, and are presented by him as properly prepared for the reception of the rite. I cannot even in charity come to any other conclusion than that your present action is dictated by a feeling of irritation, because I, compelled by a sense of justice and fair play, have upheld what you opposed, and decided in a way which is contrary to your wishes. I have entered thus fully into these several points in the hope that the evil consequences of the course you and your friends have thought fit to pursue may be avoided and harmony be restored in the parish, and because I shall place this correspondence before his Lordship, on his return, for his information. I remain, dear sir, yours faithfully,
 GEORGE M. INNES,
 Bishop's Commissary.

UNION AND UNITY.

IT may be doubted whether, up to the present time, there is any very strong desire amongst Christian Dissenters for the promotion of unity Churchmen are, happily, the first to show anxiety in this particular; but the day is not very far off, probably, when Dissenters will desire it too. There are many unconscious proofs of this, as it appears at least to some men, in the wonderful approaches

which Dissenters are making in their own ministrations at their meeting-houses towards the services of the Church. It may astonish some thousands of Churchmen to be told, what however is now beyond disputation, that in not a few Dissenting places of worship the services are far more ornate than would even be tolerated in some churches of the Anglican Communion. But so it is, and the services as now rendered in many Wesleyan chapels, and in very many chapels of Independents, are such as, within the last ten years even, have been denounced as "Popish," "suspicious," "Popery and water," "going back to Rome," and the like, when attempted in some few churches. It is possible to point to large towns in which the Dissenting services are far ahead of those in the churches in the same towns in regard to ritual. The Psalms are always chanted; an anthem forms part of every Sunday-morning service; and even the Lord's Prayer, the use of which was once practically forbidden, is now "said" or "sung" very frequently, and this too in some parishes wherein the Church Services are still very cold and dreary! All this may not be regarded by the Dissenter as likely to lead to further changes; but to the Church man it is a sign full of much anticipation. The movement is in the true direction, and cannot rest until it reaches the real ground of repose in the whole truth of the Church of God.

Minds which see the propriety of forms of prayer and hearty services will not long be contented to have these alone, but they will inquire presently why they are severed from the Church of their ancestors, seeing that their mode of worship has been almost unconsciously brought back to that of their ancestors, and differs only in the question of Unity *versus* Dissent, or of the authority of an episcopally ordained minister *versus* one chosen and made by the laity alone. Then, too, the fact that a trust-deed of any meeting-house is as dogmatic as any of the Thirty-nine Articles or the Creed of Athanasius, the only difference being that these latter are the words of the Church, and the trust-deeds are the dogmas of a few men who wrote down in solemn words certain declarations which should henceforth regulate the doctrines of the people assembling as members of that meeting-house, must sooner or later come forcibly before their consciences, and they will reflect upon the inquiry: Is it right that we should bow before the opinions of a few men who, fifty years or a hundred years since, embodied those opinions in the title-deeds of this place of worship to regulate them through all time, or prefer the teaching of the Church of God? This inquiry must before long come forcibly into the minds of thoughtful men amongst the Dissenters, because circumstances are forcing it upon them. And when once it takes possession of them the results must be important. For so it is. Every meeting-house has its "trust-deed," the work of a few well-meaning men, perhaps, in every instance. The object in these trust-deeds has been to secure the setting forth, not of all the counsel of God, but of certain portions of the whole truth, *practically* to the exclusion of the other portions; whereas the Church witnesses for and to the whole Catholic truth in all its many sides, even when seemingly they contradict one another. This is her glory. Dissenters will come to see this presently, and must break from the trust-deeds and adopt the more excellent way, and this will be to return to the Church of their fathers.

Every sect of Dissenters arises in its proceeding as if that one sect in particular presented the *whole* of God's revealed truth, and that in the points

wherein other sects differed from it those sects were in the wrong. Thus one sect has assumed that Calvinism was in itself a complete system of theology, while another has regarded Arminianism as the real truth, and in this way each sect has been produced, and has for a while flourished, and then waned. Now the Church attempts nothing of this narrowing character, but, with St. Paul, does not hesitate to declare all the counsel of God.

There is a practical remedy in regard to our pitiful divisions which now imperil all Protestant Christendom. It has not perhaps been mooted before, but it might be put into operation easily.

Let the Home Reunion Society prepare a very lively, suitable service, to be drawn up by some of their own body, to be used at sundry meetings, which might be held in different parts of Great Britain, in schoolrooms and elsewhere. Let Dissenters be invited to come and join in using it; let the petitions simply pray for guidance, for direction, for the Divine presence and blessing, that unity may be promoted only so far as God appointeth, in the manner He approveth, in the time He chooseth, and by such concessions as He alone wills. Let this service be well conducted and most heartily said or sung on the knees before the majesty of God. Let the people be invited to attend, and let all be done simply, with the intention of securing the guidance and blessing of God. And there, on such occasions, let the matter rest.

—G. V. IN *Church Bells*.

AD CLERUM.

HINDRANCES TO DAILY PRAYER.

AS to the apparent difficulties connected with this subject, they seem of little importance—"Where there's a will, there's a way." In secular matters we triumph over difficulties which in matters of religion, with shame let it be said, we magnify and urge as excuses for actual duties incumbent upon us.

We will not consider the difficulties raised by the brethren of the laity, but notice those which occur to the incumbent of a city or country parish.

First, it is urged that there would be no congregation. We answer, in the first place, that this would surely be because we have never yet made reference to it or urged it upon our people. Moreover if the congregation be small, is this a valid objection to an observance which the Church requires, when we reflect that it is a requisition that has respect to every priest and deacon, whether there be a congregation or not? It is scarcely conceivable that there is a parish anywhere in which "two or three" cannot be found to embrace the opportunity of daily praising God in His holy temple, if it only be extended to them. Most clergymen have their own households with which to form the nucleus of a congregation. Moreover it would be practically a new movement in whatever parish it was introduced, and being so would require working up and explaining to the faithful. Of the three thousand converts to Christianity, made by the preaching of St. Peter, we read that they were "daily and with one accord in the temple praising God," and yet the time was when Jesus stood alone in that temple preaching the Kingdom of God. In like manner we shall find our congregations will increase if we ourselves be faithful, and if true and earnest religion exists amongst our people. Men need to be taught that time must be given for religious duties. That their work must not be allow-

ed to interfere with that education of the soul which every man requires. Many of our people seem to think that being "diligent in business" is the whole of religion. We must bid them remember that it is also required that they be "fervent in spirit, serving the Lord." And when we reflect upon the difficulty attendant upon the proper education of the soul, we should infer that the former should in all cases be subordinate to the latter.

Another difficulty in regard to this matter, occurring to the clergy of this county, is the heating of the church edifice. This is the most serious obstacle of all, but not insurmountable—unless we choose to make it so. At the worst it is only half a difficulty, inasmuch as it does not apply to the summer months. To overcome this it may be suggested that in some cases the vestry would be found large enough, and the heating of which would be of comparatively little cost or labour. Should this not be possible, a room in the rectory or parsonage might be used for this purpose; or a small oratory might be attached to every such building for the holding of week-day services, with a small bell for calling the people to prayers.

With regard to the prejudices of a congregation against the introduction of daily service, this should constitute no difficulty or obstacle in our way. With some of our clergy their first concern, even in matters about which the voice of the Church is most plain, is the sanction and approval of their congregation. But let the faithful priest remember that he must not allow his people to constitute themselves his judges, neither must he become their servant. We must hearken to the words of the Judge of quick and dead, that to "our own Master, we stand or fall." And remember that at our admission into our sacred office, we declared in the sight of God, that we would be "diligent in prayers."

But lastly, how can we restore this practice to its proper position?

In an essay of this character, it is sought not only to gain a tacit assent to what is recognized as good and true, but also to influence the practice of those to whom it is addressed.

We conceive that any effort in the direction of carrying out the wishes of the Church in respect to daily service must be put forth carefully and wisely, and if possible must be a general effort. That is, we must seek to influence the opinions of men, that a general move in that direction may be made. It is only possible here to make suggestions. At our conferences, at the meetings of our Deaneries and Diocesan and Provincial Synods, the subject might be agitated, and if necessary the Bishops memorialized in regard thereto. One would suppose that they would be gratified at such an evidence of life in the Church, and if approached in the matter would issue pastorals recommending the practice. If that were done it would greatly smooth the way of, and support the hands of, the clergy in introducing it into their parishes.

Surely it is not Utopian to wish to see every parish in our land, from Victoria to Labrador, from Athabasca to Newfoundland, with the daily incense prayer, praise and thanksgiving, ascending to Throne of God.

In the meantime, let the clergy of our Church endeavour to determine how far this should become a matter of conscience with them, remembering that as "stewards of the mysteries of God," we shall one day have to give an account.

Ask all your friends to subscribe to the DOMINION CHURCHMAN.

SCIENCE AND RELIGION.

THE following admirable discourse which claims for the Church, as we do, the whole realm of philanthropic enterprise as its kingdom, was preached at the last Social Science Congress, Nottingham, by the Rev. J. M. WILSON, head master of Clifton College. The preacher said—

By social science he meant all that might be learned by history and observation as to the nature and conditions of social and national well-being; the result of methodical inquiry into economical and sociological phenomena. Religion had always been a great and even universal power in social life, and its standard, though perhaps not its influence, had always been rising and never falling. It was based on human nature itself; on man's necessary relation to the Infinite, to the supernatural, to God. Now it was not necessary that there should be any relation or co-operation between these two great powers. They might be totally separate from each other. Social science might be toiled for from scientific or utilitarian motives, with as little religious feeling as was imported into chemistry. Religion might be either an abstract philosophy, or the sense of individual sin, forgiveness, salvation. Such a separation did in fact exist in the 2nd and 3rd centuries of our era, when politicians and lawyers formed a great Social Science Association, and Christianity was a system of religious individualism, concerning itself more with the next world than with this. But the separation of the two tended to the paralysis of both. Religion was the true brotherhood of men in Christ, giving more faith in God, teaching the rich that wealth was a splendid trust, and the poor that poverty was not ignoble. Religion alone, love of God alone, could support such workers as Oberlin and Edward Denison, as Mary Carpenter and Octavia Hill, and others of that noble band known to fame, who had served and were serving God in the services of their fellows. But it was not less true that the combination of social science and religion was the one condition for the permanence and true life and growth of social science, which must be ultimately based on some philosophy. It might be utilitarian and agnostic; it might be theologic and Christian.

Materialistic and evolutionary philosophies have for the time perhaps obscured the divine supernatural element in our sociological philosophy, or shaken confidence in it; but utilitarianism could never be the basis of vigorous social action. Men judged of their own interests, and the feelings of the nation in the long run often conflicted with the interests of the individual. The fundamental belief of religion that man was made in the image of God, and that CHRIST was our Restorer and Saviour; the proof to us that love and self-devotion were essential elements of the Divine, and therefore of the highest human character, were the only permanent springs of consistent endeavour to bring about the coming of the kingdom of God.

In the same combination lay the hope of the Church, and the hope of obtaining a less sectarian Christianity. In such a combination was also the cure of aimlessness, for melancholy, perhaps even for cynical worldliness, and an aid to purity and simplicity. Some social problems, too, might be solved in the same manner. One great evil of our age was the wedge of breach between classes in our cities. The wedge of separation was daily being driven home by natural causes which, if left to themselves, would widen the breach and ruin the nation. Social science had to find a cure for this, a cure by prevention, not revolution, and in such a work experience proved that the enthusiasm for social amelioration, the infection of a grand aim, were strong enough to make Christians of all denominations work together. Any

greater aggressive philanthropic movement, the abolition of slavery, the promotion of temperance, the protection of women and children, the relief of great temporary local distress, did in fact bring men on the same platform who would meet in no other way. For many ages past Christianity had too little aimed at the improvement of social conditions. We were too much haunted by the medieval unchristian opposition between the secular and the religious. We dared not boldly say, though few would deny, that the first religious duty of a community was to make the conditions of life for every member of it such that he might arrive at the best of which he was capable. If Christianity moved along that line it would find itself in the first place reinforced by the irresistible democratic movement of the age. The deeply-seated inherited religious feeling of the industrial classes in England, and their faith and trust in God, their wonderful kindness, patience, sympathy, and hope were still, in spite of all discouraging signs, the basis of a national religion and a national Church. In the second place, the appearance of a direct collision between religious faith and materialistic philosophy would be avoided. They would be seen to be moving on different lines. A contest about opinion would be seen to be of secondary importance as compared to the Christ-like and truth-loving life which never failed to command the honor and love of the materialist. In the third place, Christianity would co-operate with the sociological forces of the age. The age of struggling for liberty was nearly over in England as in America. What use was to be made of Liberty? Unrestrained liberty tended to widen the breach between rich and poor; it concentrated advantages on the strong and disadvantages on the weak. Now, it was the aim of the statesman, the social reformer, and of the Christian alike to secure favourable conditions for the physical, moral, and intellectual development of every individual. A nation might perish from excess of misdirected freedom. Freedom must be won only to be sacrificed to higher aims. To preach such a Christianity we required the help of associations such as that which he was addressing. It was not ignorant and uncombined philanthropic views, not mere charity sermons that were needed, but the co-operation of scientific organization with religious zeal. Let them never despair. There was plenty to do on the largest scale. Education, land, drink, prostitution, vagabondism required attention. Let no private right be pleaded as an excuse for public wrongs. For private rights compensation could be found. There was none for a public wrong. It was our duty to protect the weak; the helpless and the poor could not protect themselves against ignorance, vice, ill sanitation, overwork, tyranny. Let each one of them work for others. Let him do something for his city, his parish, for one street, one household. Let him give something more than money, his time, his thought, his love. We were not called on to reform the world, but each might do something for his neighbours to show that he had the spirit of Christ.

BISHOP WILBERFORCE AND ECCLESIASTICAL APPOINTMENTS.

THE third volume of Bishop Wilberforce's "Life" has been published, with great accidental opportuneness. It is interesting, just when an appointment is being made to the vacant Archbishopric of Canterbury, to read the details of a similar appointment.

The vacancy of Canterbury raised great excitement. Archbishop Longley died during the height of the controversy about the Irish Church, and Bishop Tait's appointment has commonly been attributed to Mr. Disraeli's knowledge of character. Apparently, this is altogether a mistake. A curious letter from Mr. Disraeli is printed in the "Life":—"Notwithstanding," he says "the fine sentiments in which it is very easy to indulge for those who are not responsible, it is all over with the Church of England, if she be disconnected with the State. . . . Every wise man on our side should attract the Protestant feeling as much as practicable to the Church of England." Even in 1868, Mr. Disraeli had made up his mind about Ritualism. "I think the chief Minister of this country, if he be ignorant of the bent of the national feeling at this crisis, must be an idiot. His means of arriving at the truth are so various. Now, certainly, I hold that the long pent-up feeling of this nation against ultra-Ritualism, will pronounce itself at the impending election." As we know, it was not Ritualism, but the Irish Church, against which the long-pent-up feeling of the nation pronounced itself; but Mr. Disraeli waited until the excitement which secured the passing of the Public Worship Regulation Bill seemed to justify his prediction. Apparently, the Prime Minister tried to make some very preposterous appointment to Canterbury, generally understood to be that of Bishop Ellicott, for though the name is surpressed in the extracts from the Bishop's diary, it was plainly one which startled Dean Welles-

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Disraeli. The Queen was most reluctant then proposed objected strops, &c.; the not you, bec and Disraeli opposed Leigh arate occasion him, but Disraeli conceive the or was overru votes of the r all Church n ing." The Disraeli's ex Closet. Som Malmesbury raeli, he said me; I have The whole ir raeli is curio tained of hin he certainly

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Home

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BOLTON menced a ly attend paving fo

ley, from whom the Bishop heard it. "The Church," the Dean said, "does not know what it owes to the Queen. Disraeli has been utterly ignorant, utterly unprincipled; he rode the Protestant horse one day; then got frightened that it had gone too far, and was injuring the county elections. So he went right round, and proposed names never heard of."

Disraeli recommended—for Canterbury!!! The Queen would not have him; then Disraeli agreed most reluctantly and with passion to Tait. Disraeli then proposed Wordsworth for London. The Queen objected strongly; no experience; passing over Bishops, &c.; then she suggested Jackson and two others, not you, because of Disraeli's expressed hostility; and Disraeli choose Jackson.

Disraeli opposed Leighton with all his strength on every separate occasion. The Queen would have greatly liked him, but Disraeli would not hear of him. You cannot conceive the appointments he proposed and retracted, or was overruled; he had no other thought than the votes of the moment; he showed an ignorance about all Church matters, men, opinions, that was astonishing." The Duke of Marlborough told the Bishop "of Disraeli's excitement when he came out of the Royal Closet. Some struggle about the Primacy." Lord Malmesbury "also said that when he spoke to Disraeli, he said, 'Don't bring any more bothers before me; I have enough already to drive a man mad.'" The whole impression the extracts give of Mr. Disraeli is curiously different from that usually entertained of him. If in his closing years he lost in vigour, he certainly seems to have gained in temper.

Of the Bishop of Cork, Bishop Wilberforce tells a good story:—"The Congress began with service in St. Patrick's; admirable sermon from Dean of Cork, of which Bishop of Cork said, 'It was an admirably arranged and delivered sermon, clever, eloquent, argumentative, illustrative, and not in it Gospel enough to save a tomtit!'" Limerick, "clever, quite unread—no taste for Episcopate; was scarcely persuaded to be made a Bishop. His living—the best in Ireland—was wanted, and so he was quite pressed into accepting." Cashel, "very fond of money, and simply a low party man."

The Church of England owes to Lord Beaconsfield a very real loss. But for him, Bishop Wilberforce would have gone to London in 1868, and in that great diocese he would have found an admirable field for his peculiar gifts. That he would have made as eminent an Archbishop of Canterbury as Bishop Tait, we are inclined to doubt. He might have been too ubiquitous, too much the Primate "of All England." But in London he would have been exactly in the right place. No man could grapple with work as he grappled with it, and the continuous contact with mankind which would have awaited him there would have brought out the best aspects of his character, his readiness, his unwearied energy, his power of sympathising with all who would allow themselves to be sympathised with. It is to be noted, as a striking exception to the knowledge of men with which Lord Beaconsfield is credited, that he made no attempt to gain—seemingly, never even wished to gain—Bishop Wilberforce.—Spectator

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The missionary meetings in connection with the city churches have just been held with encouraging results. The Bishop took the chair on each occasion. The Rev. Mr. Duvernet, son of Canon Duvernet, rector of Chabley, is named for the position of curate at the church of St. James the Apostle. Mr. Duvernet received deacon's orders on the 21st Jan., at the hands of the Bishop of Montreal. The Rev. Canon Henderson, who lately met with a serious accident, is convalescent and will resume his lectures at the college.

St. James Church.—The Rev. F. H. Duvernet has been appointed to the curacy of this church by the Bishop.

AYLMER.—It is expected that an appointment will be made to this parish in a few days. It is rumoured that the Rev. T. E. Cunningham, incumbent of Buckingham, will be appointed. The Rev. Mr. Naylor preached on the occasion of the opening of the church after restoration.

BOLTON.—The Incumbent of this mission has commenced a series of historical classes, which are largely attended and very much appreciated by those preparing for confirmation, and those anxious to receive

instruction in the history of the Church. The results of such classes in the past history of the mission speak favourably in regard to their utility.

ONTARIO.

CLARA. It is but nine months since this mission, away up the Upper Ottawa to the extreme western limits of the Diocese, was established. It is one of several new missions the Bishop has caused to be opened in the past year. It occupies a very large tract of country, upwards of one hundred miles from Ottawa, ten miles west of Pembroke to the borders of Lake Nipissing, not many miles from the eastern boundary of Algoma. The Missionary chose for his head quarters, as being most central, the picturesque little village Mattawa and Mattawa Rivers. Here he has established himself and from this central point he makes his periodical missionary trips east and west, and here also he has built a church and parsonage house, making it indeed the one part of his mission where he can look forward to having a hearty and reverent service in a house dedicated to such use, and this, after frequent services in log houses and shanties, is a comfort to appreciate which must first be realized. Mattawa is a thriving village (and a very expensive one for a residence) with a population of about 600, it is well chosen as the head quarters of the mission. It is the distributing point for the vast lumber regions of the Upper Ottawa, and in consequence has a very large floating population. The church now being finished is the first English Church in this section of the Province, and the missionary Rev. Mr. Bliss, the first Church clergyman. There is not another English Church within a distance of one hundred miles. Building in this part of the country is a serious matter, everything being so costly. The Church and parsonage, however, have been rapidly and energetically pushed on. The latter was built first, and both buildings have been brought to their present state of partial completion within six months. The Church (Holy Trinity) was opened for divine worship on the Sunday before Christmas. The Rev. Mr. Forsythe, of Pembroke, celebrated Holy Communion and preached an admirable and most appropriate sermon, and in the afternoon addressed the Sunday-school children and a considerable congregation assembled for the Litany service. At the evening service Rev. Mr. Bliss, preached, addressing his people for the first time in the little church they had together laboured so hard to erect. Rev. Mr. Daw of Beachburg, and Rev. Mr. Howey of Stafford also came up to take part in the services which were continued throughout the early part of the week. The congregations were good throughout, and though some were disappointed in their expectations of seeing the Bishop, were yet very glad to learn that his lordship would be up later on and hold a Confirmation for which it is expected there will be a number of candidates. The church is a very neat structure, gothic, and capable of seating one hundred. It is a frame, veneered with brick, cost, when finished, will be about \$2,000. This is more than it was contemplated to expend, but it could not be done cheaper. It is almost paid for, the Missionary having succeeded in collecting \$1,500. The parsonage, however, has yet to be paid for. It was built with money borrowed from a very earnest churchman in the mission, and to refund this the Missionary is pledged. He will have to collect this sum as well as the balance required for the church, but from the success that attended his efforts last year we do not anticipate much difficulty in this respect. A portion of the sum will be subscribed in the mission, but the people having contributed a good sum last year, and being mostly all poor, a very large part has to be collected from outside. It is hoped that when our clergyman again goes out to distant and wealthier parishes soliciting aid to build up this young and very poor mission, he may meet with that practical assistance of which we stand so much in need, and which wherever solicited in the past year was always cheerfully rendered.

PERTH.—The Bishop of Ontario administered the apostolic rite of laying on of hands in St. James' Church on Sunday the 14th. January. The rector Rev. R. Stephenson, M.A., presented fifty-one candidates, 29 males and 32 females, all of whom had undergone a careful preparation in confirmation classes during the preceding three months. Several were converts from the Presbyterian and Methodist bodies, and a few were workmen in the car-shops of the Canada Pacific Railway. The Bishop addressed them at some length on the benefits of the Holy Rite of Confirmation, and the blessings which are thereby received. All the newly confirmed received the Holy Communion. At evensong the annual missionary meeting was held. Before introducing the deputation, the Rector announced that the parish had contributed towards the missionary work of the diocese during the past year the sum of \$178.04, and to the missionary diocese of Algoma \$80, making a total for mis-

sions of \$208.04. The convener of the deputation, Rev. Canon White, stated that the policy of the Mission Board was to withdraw gradually the grants from the older missions and to open missions in the remote and sparsely settled parts of the diocese, and be no longer a crutch for some parishes. The Rev. J. W. Muckleston, of Cardinal, well and plainly set before the congregation the claims of the Church to their sympathy and support. The Bishop, who was also present, delivered a forcible and telling address. The offertory at the close amounted to \$54. At both services the spacious church was crowded. Miss Hicks accompanied the services on the organ throughout the day. Special care had been given by the decorating committee of the guild of St. James' to the Christmas decorations. By the proceeds of an apron sale and concert, the debt on the organ, purchased from Messrs Warren in March 1882, at a cost of \$2,000, has been reduced to \$250, and from annual subscriptions to the rectory house debt, the churchwardens have been enabled to reduce the mortgage on the house to \$950, the building cost \$5,000 exclusive of site. The extra parish debt at present is only \$1,200. The Rector's stipend is paid to the day, and in addition, on Christmas Day, he was presented with \$150, in cash, besides presents in kind to the value of more than \$10.

LANARK.—On the 15th January, the Bishop of Ontario held a confirmation at Balderson in this mission. The missionary Rev. D. V. Gwilym, presented 41 candidates. The Bishop addressed them at some length. After the Confirmation Service, a member of the congregation presented a paten and chalice for the service of the Altar of correct ecclesiastical design. This mission has lately been divided, and a new mission set off with the village of Maberly as head quarters. An earnest and energetic presbyter would here find a suitable field of labour. Two new lines of railway pass through the centre of the mission, whilst a few miles west, trains run on the Kingston and Pembroke Railway. The grant to this mission from the Mission Board is \$400 per annum. \$200 or more could be raised by the church people. There are two churches free of debt. The people are attached to the Church. An unmarried presbyter by tact and management and devoted work, has here the promise of most encouraging reward.

PRESENTATION TO THE BISHOP.—The following address and reply explain themselves:—To the Right Reverend J. Travers Lewis, D.D., LL.D., Lord Bishop of Ontario. Right Reverend Father,—A number of the clergy of your diocese respectfully ask your Lordship to accept this Persian lamb coat as a small token of their friendship and good-will at this holy season, and that your Lordship may long be spared to preside over them. Very Rev. James Lyster, LL.D.; Venerable Archdeacon Jones, LL.D.; Revs. Canons Bleasdel, Mulock, White; Revs. H. Wilson, F. W. Kirkpatrick, R. Lewis, E. H. M. Baker, G. W. G. Grout, H. Austin, T. Bailey, J. W. Burke, W. B. Carey, J. J. Christie, F. Codd, R. J. Harvey, R. L. M. Houston, A. Jarvis, G. Jemmett, K. L. Jones, S. T. Leathly, E. Loucks, G. I. Low, S. McMorine, W. D. Mercer, G. Metzler, R. D. Mills, J. A. Morris, J. W. Muckleston, J. H. Nimmo, A. J. Loughlin, J. Osborne, M. G. Poole, S. G. Poole, A. C. Nesbitt, T. G. Porter, F. Prime, A. H. Coleman, A. W. Cooke, E. P. Crawford, A. F. Elchlin, A. Elliott, C. P. Emery, H. Farrar, R. S. Formeri, J. W. Forsythe, S. Fraser, G. Gardner, T. Garrett, T. Godden, E. A. W. Hannington, R. Harding, C. M. Harris, W. A. Read, J. Serson, A. Spencer, F. L. Stephenson, S. Tighe, J. W. Weatherdon, W. Wright, C. V. F. Bliss, S. Daw, C. O'Dell Bayley, T. Stanton, D. V. Gwilym, D. F. Bogert, J. J. Bogert, B. B. Smith.

To the Rev. Rural Dean Nesbitt, and the Rev. George J. Low. My Dear Brethren,—I thank you most sincerely for the kind present, which, on behalf of a number of the clergy of the diocese, you have been kind enough to give me lately. The donors mean the gift of such a valuable Persian lamb coat as a mark of good-will and friendship at the season of Christmas, and as such I accept it with many thanks, and reciprocating all your good wishes. Believe me sincerely yours, J. T. Ontario. Jan. 1st, 1888.

DEPUTATION No. 3.—The Revs. C. P. Emery and E. W. Mackay, visited ten mission stations at the beginning of January, to advocate the cause of diocesan missions. Three of these stations were without a missionary, and but a few of the people had been informed of the meetings. A severe snow storm occurred during the visit to three other stations, making many of the country roads impassable, yet the monetary response to the appeals of the missionaries was in advance of last year. In some cases the increase was thirty per cent., and in others just double.

RURAL DEANERY OF LANARK AND RENFREW.—Deputation No. 3. Rev. R. L. M. Houston, B.A., Convener; Rev. A. H. Coleman, Coadjutor. Meetings will

be held as follows:—Amprior, Wednesday, January 31st, 7 p.m.; Galetta, Thursday, February 1st, 7 p.m.; Renfrew, Friday, 2nd, 7 p.m.; Stratford, Sunday, 4th, Cobden, Monday, 5th, 7 p.m.; Beachburg, Tuesday, 6th, 7 p.m.; Westmeath, Wednesday, 7th, 7 p.m.; Pembroke, Thursday, 8th, 7 p.m.; Alice, Friday, 9th, 7 p.m.

TORONTO.

THE ST. JAMES RECTORY DISPUTE.

The following has been issued to give the public some idea of the merits of the question in dispute between the Synod, the Toronto clergy, and the authorities of St. James' Church. We do not pledge ourselves to the statement, but have every reason to believe that it is accurate and fair:—

Question.—What is a Rectorial endowment?

Answer.—It is an endowment for the rector, vested in himself at the time of his induction, over which the parish has no control, and in which it has no direct interest.

Q.—What is a Parochial endowment?

A.—It is an endowment vested in the rector and churchwardens or other trustees, and may be under the control of the parish or vestry.

Q.—What are parochial or church revenues?

A.—They may include parochial endowment, pew and ground rent, offertories and subscriptions, and are under the control of the vestry and churchwardens, but they do not include the rectorial endowments.

Q.—Are the endowments of St. James' rectorial or parochial?

A.—The rents, issues and profits of the lands granted by the Crown as a glebe or, as appurtenant or belonging to, or appropriated for any rector of the church by whatsoever name the same may be called, or in whomsoever the title thereto may be vested, as is shown by 29-30 Vic., cap. 16 (1866), are rectorial endowments; but lands purchased by the congregation of St. James' and vested in the rector and churchwardens, or other trustees, are parochial endowments.

Q.—What was the object for which the rectorial lands were originally granted?

A.—To provide for the "future comfort, if not the complete maintenance" of the several rectors, as may be seen by reference to the Act 31, Geo. III. (1791), the several instructions to Governors-General, the reports of several Attorney-Generals and patents under which the lands were granted.

Q.—What are the St. James' parochial endowments?

A.—The park lots comprising 16 acres of land in the City of Toronto, yielding a revenue of \$748 57.

Q.—Who is entitled to distribute the surplus of the rectorial endowment?

A.—By the Act 29-30 Vic. cap. 16 (1866) 39 Vic. cap. 109, (1876) and 41 Vic. cap. 69, the Synod is charged with the distribution of the surplus after providing a salary of \$5,000 for the rector of St. James'. Said surplus to be divided among the rectors of the other churches, in such way as the Synod shall from time to time direct.

Q.—If the Acts grants all these powers what is the necessity for amending the Act?

A.—It was supposed that the whole of the lands would have been sold, and the proceeds be absolutely at the disposal of the Synod, but as a portion of these lands are not sold, and the fee is in the rector, who has no personal interest in the same, the Synod desires to have these lands vested in itself, in order that it may efficiently administer the same in accordance with the trusts reposed in it by the said Acts.

Q.—Who has the power of dealing with the surplus of the parochial endowment of St. James'?

A.—The vestry of St. James', as may be seen by the Act 29-30 Vic., cap. 151, (1866).

Q.—What is a church benefice?

A.—It is an appointment in the church with emoluments. A rector becomes a beneficiary when he is inducted into a rector, he being inducted into all the rights and emoluments of his office.

Q.—Is not the rector of St. James' then legally entitled to all the proceeds of the rectorial endowment?

A.—Beneficially he may be, but legally he is not, for the acts of 66, 77 and 78 limit his rights, and when inducted the legal rights of the other city rectors were reserved by the Bishop.

Q.—Will St. James' still be an endowed church?

A.—Yes. It will have \$5,000 per annum for its rector in addition to its large parochial revenues.

Q.—Will the benefits arising from the distribution of the rectorial funds remain wholly with the city and township churches other than St. James'?

A.—No. The whole diocese will benefit by it, at least indirectly, for as soon as the distribution takes place several of the city rectors will have to relinquish the amounts they receive from the commutation fund, which will have the effect of placing an equal number of the country clergy as beneficiaries for that fund.

Q.—Has St. James' any other endowments of church revenues?

A.—Yes. It possesses \$23,000 worth of pews, which are the property of the church, in addition to the ground rent of the sold pews which, during the year 1882, yielded a revenue of \$3,403 17. Its collections for the past year, for general purposes, amounted to \$5,480 44; casual revenue, \$541 28. The total receipts for general purposes being \$10,403 46, while the special collections swelled the amount to \$19,996 39. And this entirely independent of any rectorial endowment funds.

Q.—What proportion of the rectorial endowment is the rector of St. James' entitled to under the Acts referred to?

A.—More than one-fourth to St. James', while less than three-fourths will have to be divided amongst the sixteen city churches and the six township churches if it is found they are entitled to participate.

Q.—Which of these endowments have been given as security for the debenture debt of \$67,000?

A.—The church, valued at \$226,738 65, the land used therewith, and all other lands the property of the vestry. These are also made a first charge on the whole revenue of the church, but they are not secured on the rectorial endowment.

Q.—But was not the land upon which the church was built and used therewith an original grant from the Crown?

A.—Yes; but any lands granted by the Crown as sites for churches, parsonages or burial grounds or occupied as such were exempted from the powers of the Rectorial Sales Act, 29-30 Vic., cap. 17 (1866).

Q.—Can you give any reason why the Synod should administer the trust and not a paid agent of the rector?

A.—Yes. The rector, having a stated interest and that interest fully secured, does not need any lien upon the unsold lands, and would have less interest in administering them to the best advantage than the Synod, which by its committee would act independently for the interests for all parties.

Q.—Is there not a maxim in law that a person having a secured stated interest should not manage an estate for the benefit of those who are interested in the surplus?

A.—Yes. It is held that those who are interested in the surplus should in all such cases administer, and not he who has the stated secured interest.

Q.—Is it not also true that when endowments for charitable purposes produce an income which is more than a reasonable recompense for the services rendered, the courts will interfere and divide the funds for other cognate purposes?

A.—Yes. And this is the principle upon which the division has been made by several Acts at the request of the Provincial and Diocesan Synod of Canada.

Q.—Then there is no desire to interfere with the parochial endowment, or other church revenues of St. James', in the Act now before the Ontario Legislature.

A.—By no means. The Synod simply desires to have the rectorial lands vested in itself in order that it may administer the rents, issues and profits thereof in accordance with the terms of the Vestry Lands Act of 1866, 1876 and 1878.

SYNOD OFFICE.—Collections, &c., received during the week ending February 1st, 1888:

MISSION FUND.—January Collection.—Seymour and Percy, Campbellford, \$6.00; Percy 30 cents; Alliston \$2.11; West Essa 83 cents; Church of the Redeemer, Toronto, \$15.48; S. Anne's, Toronto, \$6.00; Trinity College chapel, Toronto, \$87.25; Grafton \$3.27; Barrir \$10.22; Bowmanville \$8.66; Whitby \$5 00; York Mills \$3.39. Thanksgiving Collection.—Scarborough, S. Jude's \$1.37; S. Paul's \$4.85; Christ Church \$13.62. Missionary Meeting.—Alliston, \$2 77; West Essa, \$1.62; Weston, \$8.35; Etobicoke, St. George's, \$4.16, Christ Church, \$4.65. Parochial Collections.—Mulmur, for 1881-82, \$102; Toronto, St. Stephen's, from Young Women's Association, one-tenth of yearly proceeds, \$6.00.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—Barrie, \$16.22; Credit, \$3.80; Halliburton, \$1.45; Aurora and Oakridge, \$15.32; Midland, \$5 00; St. Paul's, Lindsay, Diocesan, \$1.10, Domestic, \$1.35, General, \$7.74.

CHANCELLOR OF DIOCESE.—The Bishop has appointed the Honourable Edw. Blake, Q.C., Chancellor of the Diocese, Mr. S. B. Harman, B.C.L., having resigned. We hope that Mr. Blake will be as faithful to the interests of the Church as his predecessor.

A HOSPITABLE WARDEN.—Mr. H. C. Blachford, Warden of Holy Trinity, entertained the choir to supper recently. These social attentions to choirs are worthy of all praise.

PROPOSED SISTERHOOD.—A service and meeting were held at St. George's on the 2nd inst. in the interests of the Sisterhood proposed to be established. Dr. Mockridge preached, and a statement was read by

Mr. Marling on the work to be done. We hope to give a full report with comments next week.

S. Luke's.—We much regret the continued indisposition of the Rev. Mr. Langtry, who is likely to be sent South to recruit.

BOBCAYGEON.—The Rev. John Farncombe, B.A., has been offered this appointment.

HASTINGS.—On the 22nd ult. about thirty members of S. James Church, Alnwick, drove to Hastings, and besieged and took possession of the parsonage. The ladies were provided with baskets of viands in great abundance and variety, for they had provided not only for the enjoyment of a social evening, but also provision for the future use of the family at the parsonage. The tables were profusely furnished, grace was said, and then Mr. E. Weir read the following address:

To the Rev. John McCleary, Incumbent of Hastings and Alnwick, our beloved friend.—Rev. and dear Sir,—We, the members of S. James Church, Alnwick, in token of our appreciation of your untiring zeal and faithful ministrations amongst us in the cause of Christ and the saving of souls, beg of you to accept of this purse, also of a load of oats which have heartily been contributed by our few but willing members, not on account of their intrinsic value, but as a kind remembrance of the deep affection and good-will we at all times entertain for you. Hoping that you and your esteemed lady and family may be long spared in the enjoyment of health and happiness.—Signed on behalf of the congregation, Edward Weir, John Coyle, Alexander Kennedy, Thomas Drope, James Leeper.

The reply was a very heartfelt acknowledgment of this kindness. A happy evening was spent, in the course of which Miss E. Drope and Mrs. David Drope sang a Scottish song, which was much applauded. The purse contained a considerable sum of money in bills, and the sleigh contained twenty bags of well cleaned oats and other grains.

HURON.

CORRECTION.—We are much obliged to a correspondent for pointing out that the name of the parvert to Rome, named in our issue of the 25th January was not as there given, K. L. Jones, but John R. Jones. We are always happy to make corrections, into which every journal is liable to fall. The incident alluded to occurred some years ago, and cannot in any way be regarded as a reflection on Huron College, but on its unfortunate student.

THE COLLEGE OF HURON.—The article in DOMINION CHURCHMAN, JANUARY 25th, under the heading "Huron College," may need a few words of explanation to prevent the possibility of its making an erroneous impression on the minds of some. The reasons for the foundation of Huron College and Toronto Ev. School were widely different. Huron was founded to meet a diocesan need. It was designed to educate young men for the ministry of the Church in pure "Evangelical" doctrine for the diocese. Many of the students of Huron are sound scholars and well read theologians. The columns of this paper bear ample testimony to the good for the Church that they have done in the diocese and beyond its limits. On the contrary, the Toronto Ev. School originated with a few persons, under the government of a lay bishop. Its object was to oppose the instruction of the students in Church principles, in a college of no mean standing, whose Principal enjoyed a reputation second to none in the Empire, in all acquirements to render him thoroughly adequate to the performance of the duties falling upon him. The names of the first professors of Huron are sufficient guarantee for its learning, and in almost all things its orthodoxy. We have but to add the names of Revs. Dr. Helmuth, Halpin, Wicks, Young and Broom. May we not hopefully pray that she may before long be affiliated with her elder sister, Trinity College, Toronto.

WOODLAND.—The committee of Mount-Pleasant Cemetery have published a report which is very favourable. The report of St. Paul's will not be published till after the meeting of vestry. Meantime we would present in advance a few suggestions. We would crave for those whose loved ones sleep beneath the verdent turf of Woodlands a few suggestions. Let us enjoy more frequently the pleasure of visiting them. The distance now to be travelled is too great, and the way for pedestrians at times almost impassable. The highway after rain makes travelling almost a Herculean task for vehicles. This should have the care of the municipal authorities; the municipalities avail themselves of its benefits. Let the sidewalks be kept in good order; they should be constructed of young hemlock, procured beside the road, at least eight feet wide. Have them well drained,

and a row of shall be planted each some church by perpetual rect James' and of and, after a tisting when officiating. Th

THE CHURCH the Sunday sel As to teachers, of the best fr from St. Jame have never tan land.

WALKERVILLE Many readers know the hist owes its birth distiller, desiro many of whom ville. It has b ported by his l Methodists; th He then gave i tively owing to and for some t incumbent now i man, who inhe sympathy of we are happy whom he mini and esteem of watch by ther

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The Bishop many thanks tions for the \$40 00; J. E. land, all of Strickland, E to any of the E-q., Treasur duly acknow

ROSSEAU.—(tainment was Church of the when thirty-e after which th and proficien earned them. joyable man of Toronto, a Guelph, for dren in differ by gifts from was collected

The Bishop question con appears to be may probabl as of State po observations net's History strong langua to Rome in high treason was very Bishop desc Nuncio, Carc it was not tl (vol. i. 716, Lord Castlen on a charge c dor to Rome to the Tower to Rome for courtesy to a pose. You v ruary 7), Lo House of Lo carry on d Rome. The ary 28, and which it was and was reac Bill came i

and a row of shade trees, arbor vitas, willows, and be planted each side of the roadway. Let a handsome church be now built. Rev. Canon Innis to be perpetual rector *de facto*, the Incumbents of St. James' and of Byron ministers. The city clergymen and, after a time, the incumbent of St. George's assisting when possible. Many others are desirous of officiating. The offertory would defray the costs.

THE CHURCH SUNDAY-SCHOOL.—Why not commence the Sunday school at once? 'Tis madness to defer. As to teachers, the difficulty will be in the selection of the best from every Sunday-school in the city; from St. James', St. George's and from some who have never taught since they did so in the good old land.

WALKERVILLE.—Honour to whom honour is due. Many readers of the DOMINION CHURCHMAN have known the history of the event to which this church owes its birth and continuous existence. A Detroit distiller, desirous of the welfare of his employees, many of whom dwell there, built a church at Walkerville. It has been since that time almost wholly supported by his liberality. He handed it over to the Methodists; they unable to maintain it returned it. He then gave it to the Anglican Church; it was entirely owing to this that the Rev. Mr. Jones received and for some time held the appointment. The Incumbent now is Rev. E. Furgand, a southern clergyman, who inherits the warm affection and undying sympathy of those lovable people. Mr. Furgand, we are happy to say, enjoys the love of the church to whom he ministers. As a slight token of that love and esteem of his flock, he was presented with a gold watch by them.

ALGOMA.

SAULT STE. MARIE.—The Geo. B. Cooke gratefully acknowledges the receipt of ten dollars from Mrs. McKnight and sons, Vienna, to be applied as follows—five towards the Memorial chapel fund, and five to the Wawano-sh Home."

The Bishop of Algoma desires to acknowledge with many thanks the receipt of the following contributions for the Steam Yacht fund—C. D., Nova Scotia, \$40 00; J. E. Lout, Esq., J. Pratt, Esq., Dr. Bridgland, all of Bracebridge, \$5 00 each; R. and G. Strickland, Esqrs., Lakefield, \$20 00. Contributions to any of the funds addressed to A. H. Campbell, Esq., Treasurer of the Diocese, at Toronto, will be duly acknowledged.

ROSSEAU.—On Thursday the 4th of January, an entertainment was given to the Sunday scholars of the Church of the Redeemer in the Parsonage, Rosseau, when thirty-eight children were entertained at tea, after which the prizes for attendance, good conduct, and proficiency were distributed to those who had earned them. The evening was spent in a most enjoyable manner. We have to thank the C. W. A. S. of Toronto, and Miss Fanny Dixon, of the Rectory, Guelph, for their liberal aid, inasmuch as many children in different parts of the mission were made happy by gifts from their bounty. The money for the prizes was collected in the neighbourhood by Mrs. Chowne.

BRITISH.

The Bishop of Lincoln writes to the *Times*:—"The question concerning diplomatic relations with Rome appears to be attracting public attention, and as it may probably affect the interests of religion, as well as of State policy, let me be permitted to offer some observations upon it. The readers of Bishop Burnet's *History of his own Time*, will remember his strong language on the Earl of Castlemaine's embassy to Rome in 1687. 'This,' says the Bishop, 'was high treason by law. Jeffries' (Lord Chancellor) 'was very uneasy in it' (vol. i. 708, 716). The Bishop describes also the reception of the Papal Nuncio, Cardinal Dadd, at Windsor, on July 3, 1687; it was not thought prudent to receive him in London (vol. i. 716, *Earl Somers' Tracts*, ix. 268). In 1689, Lord Castlemaine was tried in the House of Commons on a charge of high treason, for 'going as an ambassador to Rome' (*State Trials*, xii. 598), and was sent to the Tower. The Earl pleaded that he did not go to Rome for any religious purpose, but only to show courtesy to a temporal prince, and for a secular purpose. You will recollect that in the year 1848 (February 7), Lord Lansdowne brought in a Bill into the House of Lords to enable her Majesty to open and carry on diplomatic relations with the Court of Rome.' That Bill was read a third time on February 28, and was sent to the House of Commons, in which it was reserved for a late period of the session, and was read a second time on August 17, 1848. The Bill came into committee on August 24, when Mr.

Henley moved that instead of the words 'Court of Rome,' the words 'Sovereign of the Roman States' should be inserted. Lord Palmerston assented to Mr. Henley's amendment, which was carried, and the Bill became a law on September 4, 1848. The title of the Act (11 and 12 Vict. cap. 108) is as follows:—"An Act to enable her Majesty to establish and maintain diplomatic relations with the Sovereign of the Roman States." The words 'Church of Rome,' 'See of Rome,' 'Bishop of Rome,' 'Sovereign Pontiff,' do not occur in the Act. Probably, neither Lord Palmerston nor Mr. Henley nor any member of either House of Parliament, had any foresight in 1848 of the events which took place twenty-two years afterwards (in September and October, 1870), when the Bishop of Rome ceased to be 'Sovereign of the Roman States,' and that title was transferred (by the *plebiscite* of October 2) to Victor Emmanuel, king of Italy. The question, therefore, which may now be submitted for consideration, is whether, as far as 'diplomatic relations with Rome' are concerned, we have not now been thrown back (by the Italian Revolution of 1870) to the times of James II. and of Lord Castlemaine, and whether the Act of 1848 (which debarred any ecclesiastic from being accredited as ambassador from Rome) has any other validity at the present time than to enable her Majesty to maintain friendly relations with the King of Italy."

Several of the Hampstead clergy have been taking part in prayer meetings in Dissenting chapels. At the churches served by these clergymen the facilities offered to their own people for common prayer and praise on week-days consist of a single evening service (and at Trinity Church one morning service), the observance of Saints' Days being entirely ignored. A correspondent, in calling our attention to this strange proceeding on the part of the reverend gentlemen, asks how they can reconcile the formal act of publicly ministering or leading the prayers of the congregation in a Nonconformist meeting-house with their ordination vow "to minister the doctrine and Sacraments and the discipline of Christ as this Church and realm hath received the same," and how they can take part in a service conducted in a building avowedly erected for the promotion of schism by men who contravene the twenty-third Article, which affirms that "It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments, in the Congregation, before he be lawfully called, and sent to execute the same."

The Bishop of Lichfield, in his pastoral, hopes that the sounds of party strife in the Church are dying away, and that peace has been advanced through the intervention of Archbishop Tait. He holds that in the late Primate's room a truly noble Archbishop has been chosen. He considers the great danger of the clergy is their forgetting the grandeur of their work, and he desires that this year should be one of especial evangelistic effort adapted to the wants of different localities.

Dr. Wordsworth, Bishop of St. Andrews, is the author of these pleasant lines:—

As Abram's name to Abraham,
In earnest of undying fame,
Was changed by voice from Heaven;
So, raised to the Primatial Throne,
May Benson turn to Benison,
Proclaim henceforth in richest boon
Blessing received and given.

S. S. Teacher's Assistant.

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What is the next Article of our Faith?
A. That Jesus ascended into heaven.
Q. How is the ascension described?
A. Luke xxiv. 50, 51; see Acts i.
Q. On what day did Christ ascend?
A. On the fortieth day after Easter.
Q. At the Ascension did He suddenly disappear?
A. No; He rose above the earth in the sight of His apostles, and a cloud received and hid Him.
Q. Whither did He ascend?
A. Into heaven, where God manifests His special presence, and where He sat down at the right hand of God. Ephes. i. 20 22; *vide* Ascension-Day psalm xxiv. and Lesson, 2 Kings ii.
Q. Since Christ is God, why needed He to be exalted by the Father?
A. Because He had emptied Himself of His glory, and had taken the manhood into such union with the Godhead, that as man needed to be glorified by the Father with the glory which He had with Him before the world was. John xvii. 5.
Q. For what purpose of salvation is Christ at the right hand of God?

A. To appear as our Great High Priest in the presence of God for us. Hebrews ix. 11-24.

Q. What part of the Jewish ritual typified our Lord's entrance into heaven?

A. The entrance of the High Priest once a year into the Holy of Holies. Hebrews ix. 7, 11, 12.

Q. But did He not cease to act a High Priest after He had completed our atonement on the cross?

A. No; He exercises an unchangeable Priesthood of intercession, for He is a Priest *for ever*, after the order of Melchizedec. Hebrews vii. 21 26.

Q. How does He act in doing this?

A. We know not the form in which He pleads and presents His sacrifice, but we believe it is really done. Christ is figured even in heaven as a Lamb slain.—Rev. v. 6.

Q. Can the sacrifice of Christ be repeated?

A. No; so far as pain and death are concerned, but if He be a Priest, He must have something to offer.—Hebrews viii. 3.

Q. What then does He offer?

A. He offers Himself as the Head of His Body the Church; and in doing this He necessarily offers His people, their hearts and lives and services in Himself; as the living members of Himself, their Head.

Q. Have we on earth any means of joining ourselves in this His act of intercessory priesthood?

A. Yes; as He presents the memorials of His death in heaven, so we, in the Holy Eucharist, join in His commemorative act, for as often as we eat this bread, and drink this cup, we shew forth His death till He come. 1 Cor xi. 26.

Q. How else does the Eucharist enable us to join in Christ's intercession?

A. Because "We being many are one bread and one body, for we are all partakers of that one bread."—1 Cor. x. 17. If by partaking of that bread we are members of the Body of Christ, we are members of That which He is ever presenting before God.

Q. What does the intercession of Christ embrace?

A. Everything; for He says "Whatsoever ye shall ask the Father in my name, that will I do." John xiv. 13.

Q. Does sin deprive us of the benefits of Christ's intercession?

A. Not if we repent of it. 1 John ii. 1.

Q. For what purposes of grace did Christ ascend into heaven?

A. For five: 1. To receive the glory which He had before the world was; John xvii. 5. 2. To appear as our High Priest; Heb. iv. 14. 3. To send down the Holy Ghost; John xiv. 7. 4. To rule all in our behalf; Eph. i. 22. 5. To prepare a place for us; John xiv. 2.

Q. How are we to honour the Ascension of Christ?

A. By coming to God through Him; Heb. iv. 16, vii. 25. By setting our affections where He is; Col. iii. 2.

Correspondence.

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

"AMERICAN CHURCH REVIEW."

SIR,—Referring to my letter to you of 15th inst., will you allow me to say that I have received a communication from the editor of the *American Church Review* in which he says "no one can be a greater admirer of the policy of England in the East than myself, or wish more to encourage the friendly relations between England and America." He reminds me that the policy of the *Review* is to give both sides a fair hearing; a feature which I had not noticed, but it accounts for the great variety of opinion therein, and there are some excellent papers; one on Dr. Pusey in the current monthly number is the best of the many I have seen. At the same time I question the wisdom of such articles as the one I alluded to, as having a tendency to irritate, and not have any bearing on Church matters.

The editor says the *Review* is open to reply to the article on "Egypt and the Eastern Question."

Yours faithfully,

P. HARDING.

Apsley Jan. 26, 1888.

CHRISTMAS IN HAWAII.

SIR,—Perhaps a few lines from an old subscriber, now resident in a remote corner of the world, may not be without interest to some of your readers. I therefore purpose with your permission, to say a few words as to how the festival of Christmas is kept in these Islands of the Pacific. There are in this group six inhabited islands, in four of which English Missions are established. The pro-cathedral at Honolulu claims the first notice; it is a plain wooden structure neatly fitted, the Edwardine ornaments of Church

and minister in as, as indeed they are in all the English missions in this diocese. On Christmas Day there were three celebrations and 122 communicants. Wailuku on the eastern side of the island of Maui is the third town in the kingdom; the mission there has been long established, and a good congregation was reported on Christmas Day. Lahaina, the ancient capital, on the other side of the island, commenced its Christmas services on Sunday with evensong and *Te Deum*, and on the festival, plain matins having been said at 9.30, a choral celebration followed, the music being admirably rendered by the native girls of the mission school of St. Cross. The number of communicants on this occasion was greater than has been recorded since Christmas 1877, on the island of Kauai; where the Bishop's commissary, the Rev. R. Wainwright, an old Canadian worker, has charge, the services were at 7 a.m. and notwithstanding the early hour were very successful. Our Bishop is now in England, but he is expected back in February, when the erection of a permanent stone cathedral will be vigorously pressed forward. The mission here has now existed for 20 years, and has had uphill work from the very commencement, owing to their native mind having been thoroughly imbued with congregationalism before it arrived. The Church was certainly at fault for not beginning earlier. There are still groups of islands lying to the south and west at present virgin soil; let us trust the mistake will not be repeated.

Yours etc.,

Z. H. TURTON,

Missionary at Lahaina, Maui, Hawaiian Islands.

CANONS.

SIR.—In the Niagara diocesan news this week it is mentioned that the Lord Bishop of Niagara recently offered the Rev. Dr. Mockridge a Canonry in Christ Church Cathedral, Hamilton, but that he had felt compelled to decline the proffered honour, on the grounds that he had always considered such titles in this country as without meaning, and had openly declared the same; so that it would be inconsistent in him to accept the Canonry.

I much regret that he has thus declined. If he has spoken unadvisedly with his lips in times past, recantation is always in order. He would without doubt be subjected to many a sarcastic remark; but then a man generally has to pay the penalty for ill-advised utterances.

Canons and cathedrals are of equally ancient foundation; and as my good friend never adjoins the title of cathedral for that church which he so ably serves as Rector in charge, I see not why he should reject the position of Canon, which is most especially appropriate for one who is in charge of a Cathedral.

Dr. Mockridge is the only clergyman in the whole diocese to whom the title would be most eminently fitting, on account of the canonical duties which he performs, not only for three months in the year (as the Canons residentiary in the English cathedrals), but all the year round. It was the empty titles he so eloquently repudiated in Synod; but with him at any rate it would not be an empty title; and I think none of the clergy would think he was inconsistent should he, considering his intimate connection with the cathedral, have accepted the position which the Bishop desired him to fill. An offer coming from such a source is almost too much akin to a command to be declined without very sure grounds to go upon. And I trust that, should the Bishop give him the opportunity of reconsidering his offer, either now or on some future vacancy occurring, he will decide differently.

I am not writing this, however, merely for the sake of seeing Dr. Mockridge decorated with a title which in his case would certainly be most appropriate. It is in the interests of the Church in this diocese that I write. If our cathedral system is ever to become a reality, it is of the first importance that the clergyman or clergymen in charge of Christ Church parish and its church should heartily co-operate in making it so. It would be in the power of a rector of Christ Church entirely to defeat any scheme proposed by the Bishop or Synod to make the cathedral system a reality.

Now, I am sure that Dr. Mockridge wishes, as much as anybody can, that the diocese should have an active cathedral chapter, and it is only because no duties are imposed upon the Canons that he declines to be of the number. But surely this difficulty can be obviated. But one who is a Canon is in a better position for getting duties assigned to himself and his brethren than one who is not. Those outside the charmed circle might well hesitate to impose duties upon the Canons which they may have never contemplated in accepting the honour. But I think the Bishop and Synod would give heed in due time to the united and earnest appeal by the six Canons themselves—"Give us duties to discharge in the position you have called us to fill."

Bishop Benson, on becoming the first Bishop of

Truro, did not decline to install any Canons, on the ground of there being no work for them to do; but he installed them, and then made work for them to do; and their labours have contributed very greatly to the success which our Archbishop elect has attained in that new diocese.

Let me ask Dr. Mockridge, in what respects Canada so differs from England that the title of Canon which is right enough there, is out of place here. Canons have, in most cathedrals at home, little enough to do for their honourable title and emoluments. Thus, in Salisbury Cathedral, which I have known from my childhood, and where I was ordained, there were four Canons residentiary (receiving £600 a year each), 40 Prebendaries or Honorary Canons, and four Minor Canons. The duties of the Canons residentiary consisted in residing three months in the year in his canonical residence in the cathedral close, attending the daily morning and evening services, and reading the 2nd Lesson at those services, preaching once a year and occasionally at other times when the absence of the appointed Prebendary or Honorary Canon necessitated the supplying of the pulpit in some other way. At the meetings of the Cathedral Chapter his presence would be expected. The Honorary Canons or Prebendaries received no emoluments, and their duties consisted in preaching once a year in the cathedral; each having one Sunday in the year permanently assigned to his particular stall. The four Minor Canons were practically the working clergy of the cathedral; having to conduct the daily and Sunday services; two of these having to be always present together, and each having to serve one week at a time without intermission. So that one week out of every two weeks each had to be there, and each Minor Canon had the privilege and duty of preaching once every year in the cathedral; the salary being £150.

Now, although it may not be sufficiently evident to which of the three orders of Canons we are supposed to belong, yet, since Dr. Mockridge already discharges all the duties of all of them put together in the cathedral at Hamilton, I do not see why he at any rate should disclaim the title. As to the rest of us we should probably be willing to preach one Sunday in the year at the cathedral, each on some Sunday permanently assigned to him by the Bishop or Synod, and I cannot think that the parochial authorities at Christ Church would place any difficulties in the way of such an arrangement, and the Rector in charge would have a Sunday's rest once in every two months.

A good deal might be done in an informal way even as things are now, which might lead to a more formal and official position for the Canons in the cathedral at some future time. Indeed perhaps it is better that for the present; any arrangement should be tentative, instead of being all cut and dried, drawn up minutely on paper, and stamped with the official sanction of the Bishop and Synod. Let us gradually feel our way to the consummation devoutly to be wished. Toronto is moving for a real cathedral and Cathedral Chapter. Our new diocese is in a better position in some respects for so moving. The great debt on our cathedral is perhaps one great obstacle to the diocese taking up the matter. But if the importance of a real cathedral to the working of the diocese were thoroughly impressed upon the minds of some in the diocese we might in due time find some good person immortalizing his memory by bequeathing \$40,000 to pay off the whole debt of Christ Church, on condition of its being made a cathedral first, and a parish church second.

Apologizing for the length of my letter, I remain, yours truly,

ROBERT C. CASWELL,

5th Canon of Christ Church Cathedral, Hamilton.
Feb. 1st, 1888.

Family Reading.

SAVING AND SPENDING.

"Jem, Jem!" sobbed the poor woman, "don't speak like that. You are stronger; the doctor said so only yesterday, you know he did. Do have a bit of patience, and in time you'll be at work again, and then I'll save and scrape and do my very best until we've paid our debts. You know, Jem I don't owe anything at the shops. Have you been fretting about that? So did I after you were very ill, for the baker's wife she was always coming here after the money, and saying she must have it or she would County Court us; and one day she went on so, that I could not stand it no longer, and I cried till I was fairly ill. Mrs. Robertson was with you upstairs, and I sup-

pose she heard me, for by and by she came down, and oh, Jem, how good she was! I hate myself when I remember I used to laugh at her for being so careful—miserly I used to call it, I believe."

"Do you mean to say she paid the baker for you?" asked Jem hoarsely.

"She did do more than that, Jem, bless her for it! She and John came round that night you had had your sleeping draught, and were as sound asleep as a baby, and I can't tell you all they did say, but they just made me tell them what I owed at the shops, and before many days were over, Mrs. Robertson brought me all the bills paid. There they lie in the top drawer yonder, and she said I was to worry no more about them; by and by, when times were better, we might pay them back again, but they should never press us for a farthing of it."

"I'll pay them back every farthing, that I will," declared the man, "please God I get well again. Not a penny shall go in 'baccy or drink till that's done. Did they take it out of the bank, think you? for it was to much money to have by them."

"Yes, they took it out of their bank-book. I know it, because Mary Robertson said that was why they had to wait a few days, because it takes two or three days to get the money out."

"I know it does, Jennie. When all is paid up, you and I must begin a book at the bank too. We've had a lesson this time."

"Yes, indeed, Jem—a lesson of saving and giving too; but, of course, I see now they must go together, for if we don't save we can't have anything and give."

"That's true enough, Jennie. They're right good folk, those Robertsons, and though we may pay them back the money part, the kindness can't be repaid, and that's more than the money."

"But they did like doing it, Jem; I know they did. Mrs. Robertson always says what a pleasure it is to give. I feel as if I must try it for myself some day, Jem," she added softly; "for people being so kind to you makes one want to be kind too, at least that's how I feel it."

"It's more blessed to give than to receive," said Jem, and then, as if half-ashamed of quoting a Bible text, he hurriedly changed the conversation. "Wife, what do you think Mrs. Robertson read me in the paper to-day? That old aunt of mine, Mrs. Roper, of Garden Lane, is dead."

"Dead is she? O Jem! The neighbours used to tell me she was a miser, and ever so rich. I wonder if she's left you anything?"

"Not she!" returned Jem; "she and I fell out years ago, and have never spoken since. I did try to speak one day when I met her outside the factory, but she turned away and would have none of me."

"Dear, dear! I wish she'd left you a bit of money; it would come in handy now. But there! it's no use wishing, and I won't be ungrateful. If you'll get well again, that'll be better than all the fortunes in the world."

Mrs. Jenkins spoke as she felt, for though in former days she and her husband had often "had words," as the Bedminster people phrased it, yet in her heart she loved him dearly. She was delighted when, in a few days, a lawyer's letter arrived for Mr. Jenkins, and she felt sure that her Jem was the heir to the old lady's hoarded wealth, and even Jem's hand trembled a little as he broke the seal. He soon, however, threw the letter to his wife, with the words, "I should say it concerns you more than me, as I don't wear gowns," and then he laughed, but it was rather a forced laugh.

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"Tell me what it means, Jem. I never understand these fine written letters. Are you to have her money?"

"Not I; but I am to have all her clothes, and much good they'll do me, or you either, if they're no better than what I used to see her wear."

Certainly the old lady's wardrobe was not much to boast of, when the bundle arrived and was displayed on the floor of the Robertson's kitchen a few days later.

"Burn them!" said Jem fretfully. "What's the good of making our house an old clothes shop?"

"No, I won't burn them," said Mrs. Jenkins. "They'll fetch something down town; and see, here is a stout cloth jacket. I could wear that, and it's not so remarkable a colour as most of the clothes, which seem fitter for a parrot than a Christian woman. Look at it Jem."

Jem took it in hand to oblige his wife, but soon returned it, saying the colour was right enough, but the jacket was a heavy lumpy thing.

"It's the cloth; it's real good, I can see. That's what makes it so heavy, and it's so loaded with buttons too, regularly plastered on, they are, I declare. Now I'll clear all this rubbish away, and get the water to boil for tea. After tea I'll take the things to Mrs. Powell of the old clothes shop, and see what sort of a bargain I can make." So saying, she set to work with a will, and the kitchen was soon clear of all the clothes but the jacket, which still lay on the back of a chair. Jem's eye fell on it.

"Give me the scissors, Jennie; I'll cut of the buttons for you; it will be doing som'at better than sitting with my hands before me, as I do all day."

"Here they are, Jem! See here, take them off the sleeves to begin with; don't cut the cloth through."

Jem took the scissors and snipped away man-like, letting the buttons fall to the ground as he did so. Percy's quick little fingers picked them up, and as he lifted one he said, "Mother, look! it's prettier inside than out, may I keep them to play with?"

"Yes, sure, child," said Mrs. Jenkins, busy with the teapot, "keep them and welcome."

So Percy had the buttons, and very quiet he was with them, stripping of the cloth they were covered with and arranging them along the window-sill, and he had to be twice called to come for his tea before he could leave his "pretty buttons." "Look, mother!" he said again, "just look! Don't they shine nice and bright?"

Mrs. Jenkins turned her glance toward the window. What made her rise so hastily from her seat and seize so quickly the discarded buttons? "Jem! Jem!" she cried, "they're not buttons, they're every one real gold sovereigns; see if they aren't. O Jem! you don't think there's any mistake, do you?"

Jem's pale face flushed as he took in the matter. The sovereigns were good enough, that he felt sure of; he rang them each on the table, and there is no mistaking the ring of true gold; but were they rightly his? That was the question which rose so quickly to his mind and prevented him at once answering his wife's eager question.

"Speak, Jem," she said again. "They are sovereigns, are they not? Feel how heavy they are."

"Yes, they are good, as good as gold need be; and look, here's the date—1845. What a time she must have kept them, and what a way of keeping her money. But are they ours, wife, think you?"

"Ours! whose should they be?" declared

Mrs. Jenkins. "Of course they are ours, and that's why she left you her old clothes; and oh, how thankful I feel, Jem. We'll be out of debt before I go to sleep this night. Let's count them—seven on each sleeve, that's fourteen, and twelve down the front is"—And Mrs. Jenkins began reckoning on her fingers.

"Twenty-six," said Jem; "but look here, Jenny, don't you spend one penny of it till we've asked the lawyer if it is truly ours."

"O dear!" sighed Mrs. Jenkins, "my poor father used to say lawyers were sharks. I hope he won't want to have the money himself."

"No fear," said her husband. "Old Mr. Lane is as honest as the day, and I shall feel it's all right if he says it is."

"But if he doesn't, Jem?" urged his wife.

"Well, we cannot help it then. Just run down town now and ask him, and it will be done with. Be quick, for the office closes at six."

Mrs. Jenkins obeyed, and certainly did not dawdle on her errand, for she was back before her husband could have believed it possible, eager as he nevertheless was for her return.

"Well?" he said breathlessly as she opened the door; he could not utter another word; his eagerness and his anxiety all but choked him.

"Oh, Jem, it's all right! it's truly and lawfully ours—those were Mr. Lane's own words; and how gratefully I do feel, Jem. I've been thinking as I ran home of two things I must do to-night with the money. One is, I must pay the Robertsons, and the other is, I must go to the service this evening. I have so prayed for some way to pay my debts, and now this has come, I feel as I must praise God in His own house."

"I'll come with you," said Jem in a low voice. "I'm sure I feel as if thankful as you do."

"You, Jem!" said his wife, looking at him in utter astonishment. "You forget surely, how ill you've been. It's all you can do to crawl down-stairs once a day; you can never walk to church. It's night, too; you must never go out at night for the first time."

"Yes, I can," said Jem stoutly, and with more backbone in his voice than his wife had heard for many a long day. "The thought of paying my debts has given me fresh life. I feel a different man already."

"Well, I never!" ejaculated Mrs. Jenkins as she sat down to her long-deferred tea. "Then I shall have two things to be thankful for if you feel able to get out once more;" and then again jumping up, for she felt too excited to sit still that night, she reached down her husband's great-coat from the press and set it to air in front of the fire, and Percy, with a child's love of imitation, immediately fetched his coat and put it before the fire too.

"What's that for, Percy? It will be too late for you to go to church. Little boys are in bed when their fathers and mothers go out at night."

"Oh, mother!" interposed Jem, "let him come with us; it won't hurt him to be up late once in a way, will it Percy?"

"Very well—yes, you shall come, my lad; it will be nice to come to church with father, won't it?"

"Yes, mother; and may I have one of the pieces money to give in church, like Johnnie does?"

Mr. and Mrs. Jenkins looked at each other and were silent a minute, at last Jem said—

"I fancy Percy is about right, mother. We thought plenty about paying, and now we must think about giving. I've fancied often enough, as I lay here, how, if I were rich, I would help the sick and the poor; and now I've the chance I won't shirk it. Here, Percy,

here's one of your buttons, as you call them, and you must put it in the poor box that stands by the church door as you go out; and here, mother, let you and I each give one."

"O Jem!" ejaculated Mrs. Jenkins, her breath taken away with the thought of so great a gift, and then continuing, "Well, I believe you're right, and perhaps it will bring a blessing on the rest, as Mrs. Robertson always says money given to the poor does. Dear! how thankful I am to feel rich instead of poor. I'm sure I'm glad enough to be able to help the poor. Now, Jem, I'll just run and pay the Robertsons—it's nine pounds eleven shillings we owe—I've reckoned it over many a time—and then it will be time to start for church, if you really feel strong enough to walk."

"I feel strong enough to walk to Ireland," said Mr. Jenkins, and with a light heart at her husband's joke, Mrs. Jenkins ran quickly to the last house in Orchard Row.

The Robertsons were both in, and were almost startled as with a hasty knock Mrs. Jenkins burst in among them and laid the gold upon the table, and saying, amid a flood of happy tears, "God bless you! and He only knows how glad I am to be able to pay you. It's very few would have done what you did, and Jem and I don't mean to forget. There's plenty I can't pay back, I know, but the money part I can, at any rate; and I'm so pleased to be able to do it."

The Robertsons stared at their visitor and at the golden coins she showered on the table, and Mrs. Robertson at last found voice to ask—

"But how did you ever come by it all? Is it really true then what folks have been saying, that Mr. Jenkins' aunt has left him five thousand pounds and her house and garden?"

Mrs. Jenkins had recovered herself by this time, and going easily from one extreme to the other, she could not help laughing at this exaggerated account of their little legacy.

"Oh, dear," she said, "what will folks say next? We're nothing like such grand people as that yet, but we've had enough given to us to pay our debts and get straight again; and both my husband and I mean to keep straight this time, and to follow your plan of putting by something for a rainy day. I can't stop now, though come in to a bit of supper, please, and my Jem will tell you all about it. And bring Johnnie, for it's like a fairy story."

It is not possible to give here the whole story of the future lives of the Jenkinses, so I think we cannot better say good-bye to them than in the old church where they kneel, blessing God for present mercies and even past trials, and drawing from both the lessons they were meant to teach.

The three golden chinks, representing three sovereigns dropped into the poor box as they went out, brought smiles to three glad faces.

"We'll save if it's only to be able to spend in this way," said Jem, pressing Mary's arm.

"And, father, may I put som'at in the bag on Sunday, like Johnnie does?" asked Percy.

"Aye, you shall put a halfpenny of your own penny that I give you on Saturdays for sweets," said his mother.

"Aye," returned the child thoughtfully, "that'll be my very own to give. Thank you, mother!"

Who?—Who has not seen the glistening dew-drop clinging to the rose-bud in the early spring morn? Who has not seen our brilliant blue-white Diamonds brighter far and more resplendent than any dew-drop? Echo answers, "Who have not, come and see!" Woltz Bros. & Co., 29 King St., East, Toronto.

Children's Department.

BLACK, BLUE, AND GRAY?

Johnnie, Rob, and Walter,
Stood up side by side;
Sister Winnie stood in front,
With, "Open your eyes wide!"

Johnnie's eyes are blue as skies,
Rob's are black as jet,
Walter's, soft and pretty gray;
All, bright as e'er were met.

"Which of all these colors
Is the very best for eyes?
If a little boy could choose
Which one would he prize?"

"I guess you'd better try them all—
Run away and see;
Use them now the best you can,
To-morrow, come to me."

When to-morrow came along,
The boys stood up in line:
Black, and gray, and sunny blue—
How those eyes did shine!

Johnnie spoke up briskly first,
"I say, 'hurrah' for blue;
They found mamma's lost scissors,
I guess my eyen will do."

Rob came in for second speech
"Mine found me a new pet:
I saw a little hungry dog;
So, black will suit me yet."

Then up spoke gray eyed Walter,
"Gray's good enough for me!
My eyes saw Papa first last night
When he came home to tea."

Good Sister Winnie had to smile
At black, and blue, and gray;
"I guess the colors all see right
If you see the right way."

THE FISHER-LAD AND THE WOUNDED SEA-GULL.

Alan Robertson's home was on the seashore in the north of England, near Flamborough Head. The coast is wild and rugged; high cliffs of limestone rock stand boldly out to sea, making a home for countless wild birds, who build their nest in the clefts of the cliffs, far above the tossing waves, where they feel sure no one can reach them.

But men and boys often risk their lives by climbing down these dangerous places, or sometimes lowering one another by ropes, in order to get the birds' eggs, which they take to the neighbouring towns to sell. Alan had often been with his father in these excursions, and he knew the names and habits of the sea-birds as well as any one. He loved the wild free life on that exposed promontory, and when he was not engaged in helping his father with the boat, he was constantly roaming over the rocks, examining the various sorts of life he found in the pools or crevices, or watching the habits of the birds.

One day, while Alan was down on the shore, he noticed a seagull not very far off that was making a strange noise, and seemed as if it could not move. He scrambled over the rocks to see what was the matter, and taking the poor bird up in his arms, found that one of

its wings was broken. It seemed in great pain, but as the boy talked gently to it, and stroked it softly with one hand, the gull seemed to understand that Alan did not want to hurt it, and its anxious fluttering ceased as it lay quietly in his hands.

Then the boy took a piece of bread out of his pocket, and offered it to the bird, who eagerly took it as if it was very hungry.

Presently a loud laugh was heard as an older boy came round the promontory. "What have you got there? A wounded gull! Kill it and have done with it."

"No, indeed," said Alan indignantly, "the poor creature has hurt its wing, and I am going to cure it."

"Going to cure it! Ha! ha! ha!" laughed the elder boy, "who ever heard of nursing a wounded gull? Let it lie there and die; there are plenty of them."

"No," said kind-hearted Alan, "I won't leave it here: its wing is so injured that it cannot fly to the water, and it would starve to death if no one cared for it. I shall try all I can to cure it. We read in Sunday-school yesterday about the sparrows, how God cares for even those small birds, and none of them die without His knowing. So I am sure He cares for the gulls, because they are ever so much larger, and He would know if this one died for want of my looking after it."

"Do you really believe that?"

"Why, yes; didn't our minister speak to us at the school only a week or two since of the lions that roar and seek their meat from God, and how He feeds them and all the creatures He has made? I am going to be kind always to all creatures because God watches over them and cares for them."

"You're a queer fellow, Alan; good fortune to you and your gull."

Alan hastened up the cliff, carrying the bird with him. When he reached his cottage-home, he begged some soft rag of his mother, and then with some difficulty he cut a tolerably smooth splint out of a piece of wood, and bound up the bird's wing as carefully as he could. Then he filled a basket with seaweed, and placed it in a niche of the stone wall that surrounded the little garden, where the sick gull could hear the roar and rush of the sea it loved so well, and where it would not feel so much of a prisoner as indoors. Alan became quite fond of his patient, and two or three times a day brought it up some fish to eat, besides giving it bread and milk, which was an unheard of delicacy to the sea bird.

A few days after he found the gull, Alan was out fishing with his father, and as they only got a small haul, they decided to stay out all night. The boy was a little anxious about his bird, but hoped he should find it all right on his return. But next day when he went to the basket, it was empty,

and he returned with downcast face to the cottage.

"Never mind my lad," said his father, "you did good while you could. As we have therefore opportunity, let us do good unto all—that's how the Word of God runs. You cared for the sick gull while you had opportunity, but it was your duty to go out with me last night, and you could not look after it then. Don't fret about it; the Lord knows you did what you could while you had the time. Only let us seek to do all the good we can while we have opportunity, and then leave everything to Him who cares for all."

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An old physician, retired from active practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections; also a positive and radical cure for General Debility, and all nervous complaints; after having thoroughly tested its wonderful curative powers in thousands of cases, feels it is his duty to make it known to his fellows. The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your home, will be received by you by return mail, free of charge, by addressing with stamp or stamped, self-addressed envelope to

DR. J. C. RAYMOND,
164 Washington Street, Brooklyn, N.Y.

OUR reporter visited the stores of Pettley & Pettley this morning, and found the workmen busily employed in partitioning off another portion of the building which is to be pulled down. This completes the whole of the new addition to the west store. We must say that they are in great confusion, and we can readily understand their anxiety to clear out their large stock at low figures.

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Walter Linton, of Waterloo, writes that Hagyard's Yellow Oil has done great good in his family, his wife being cured of Callouse lumps that other medicines failed to remove, he also states that a neighbour was promptly relieved of Rheumatism by the same remedy.

Mr. C. E. Riggins, Beamsville, writes: "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words, 'It just seemed to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was in for another, when I recommended this valuable medicine with such happy results."

THE MILK-MAIDS OF DORT.

If any of you ever go to Holland, the land of dykes and wind-mills, it is quite possible that you may find yourselves some day in the ancient town of Dort, or Dordrecht. It is a grand old city. Here among these antiquated buildings, with their queer gables and great iron cranes, many an interesting and historical event has taken place.

In the centre of the great market place of Dort stands a fountain; and if you will look close, you will see upon the tall pyramid a *relievo* representing a cow, and underneath, in sitting posture, a milkmaid. They are there to commemorate the following historical facts:

When the province of the United Netherlands were struggling for their liberty, two beautiful daughters of a rich farmer, on their way to the town with milk, observed not far from their path several Spanish soldiers concealed behind some hedges. The patriotic maidens pretended not to have seen anything, pursued their journey, and as soon as they arrived in the city, insisted upon admission to the burgomaster, who had not yet left his bed. They were admitted, and related what they had discovered. The news was spread about. Not a moment was lost. The Council was assembled; measures were immediately taken; the sluices were opened, and a number of the enemy lost their lives in the water. Thus the inhabitants were saved from an awful doom. The magistrates in a body honored the farmer with a visit, where they thanked his daughters for their act of patriotism which saved the town. They afterward indemnified him fully for the loss he sustained from inundation, and the most distinguished young citizens vied with each other who should be honored with the hands of the milk-maids. Then as the years went by, the fountain was erected, and the story commemorated in stone.—*Harper's Young People.*

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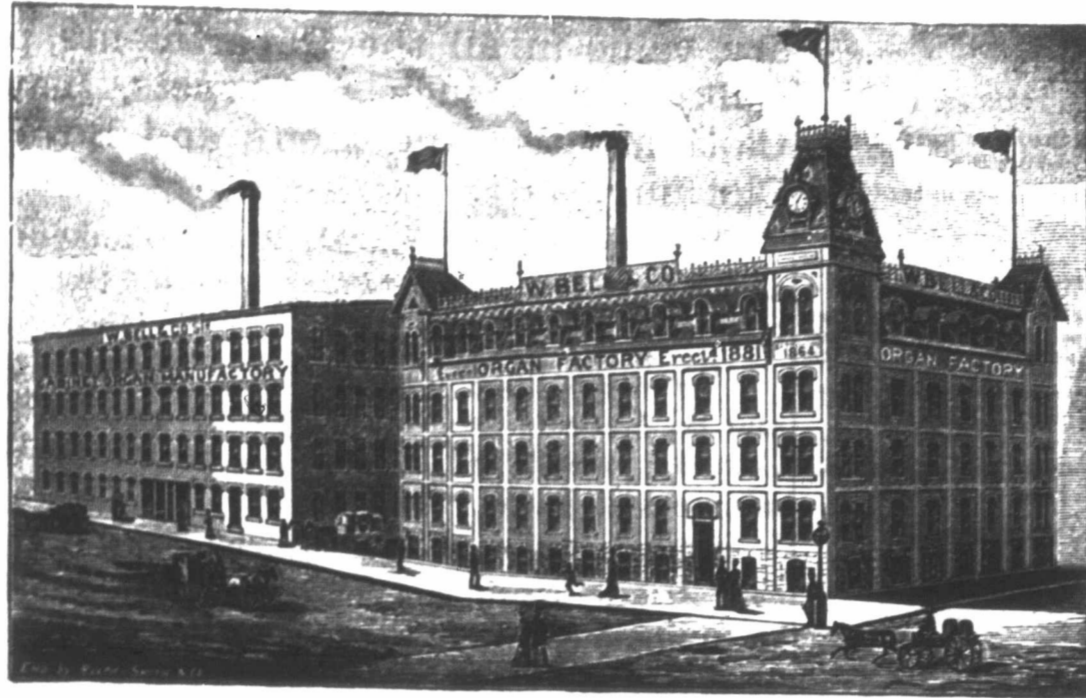
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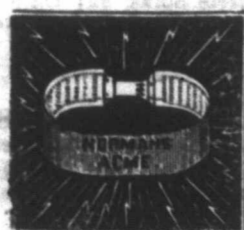
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