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LESSONS for SUNDAYS and HOLY-DAYS.

JUNE 18th—WHITSUNDAY.
Morning—Exodus xvi. to 18. Romans viii. to 18.
Evening—Isaiah xl. or Ezekiel xxxvi. 25. Galatians v. 16; or Acts xviii. 24 to x x.

THURSDAY, JUNE 10, 1886.

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

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

HONOUR TO WHOM HONOUR IS DUE.—The honour we pay to others is very often the mere extension of our self approbation. We hold certain opinions for instance and therefore honour those who agree with us. Such honour rests on no sound principle, it has little value and oft times is the reverse of complimentary. When we see a Church clergyman going out of his way to pay honour to a Presbyterian and know that this is merely done to proclaim his well known contempt for the Episcopal office, which the Presbyterian however does not share, we may surely conclude that such a form of honour is worse than worthless. The Churchman who retains office in a Bishop ruled Church, and yet treats the Episcopal office with contempt, is not one who is in a position to pay honour to a Presbyterian, who belongs to a body which simply declines to be ruled by bishops. Presbyterians see this and pay very little respect to the churchman who effusively associates with them while keeping up an official connection with the Bishop ruled Church of England. They do not regard it as paying them any honour for a Church clergyman to use their body in order to give offence to his Bishop and brethren. We of the English Church may pay honour to our neighbors such as they must esteem, for it compromises neither our principles nor theirs, yet is based on a sound principle.

THE GROUND OF HONOUR.—We have been moved recently to pay honour to our Presbyterian neigh-

bours for several noble and notable utterances by their prominent divines. What could be more admirable than the words used by Dr. McLaren when addressing a congregation a few weeks ago, "Nothing more sensational than the preaching of the Cross of Christ should be needed to fill this Church. It was to the disgrace of Christians that in some quarters it should be thought necessary to preach other than Christ crucified in order to fill the Church." That declaration and protest have in them the ring of apostolic dignity and boldness. Whoever holds the ministry in honour will rejoice to give honour to Dr. McLaren for these timely words. Then how every Churchmen's heart must respond to the tone of the questions which the Presbyterian authorities put to a pastor on entering upon a new charge, "Do you promise to follow no divisive course, but maintain according to your power the unity and peace of the Church?" How worthy of imitation this ceremony of induction is! How happy is that phrase a divisive course! Those few of our clergy who are continually seen in gatherings of a non-Church character, even of an anti-Church tendency, who are constantly aiding and abetting movements of a "divisive" character, would find such a question prick their consciences and possibly recall them to a sense of duty. One who heard that question must have felt that he could not answer it as Dr. Kellogg did "I do," with the emphasis of deep sincerity, for his whole energies are given to the pursuit himself and the urging others to pursue "a divisive course." We honour also another Presbyterian divine, Mr. Milligan, who very recently has defended the pulpit from the absurd aspersion of being "dumb" because it is silent in regard to the scandals of political warfare. Mr. M. struck out with manly vigour as a Christian having convictions against politicians pandering to Rome when seeking the Roman Catholic votes of Frenchmen and Irishmen who sympathise with rebellion and disunion. So, also worthy of high honour was the same preacher's protest against mob tyranny as being more dangerous than the tyranny of capital. We pay honour then freely and rejoicingly to these brave Presbyterian upholders of the dignity of the pulpit, the necessity of order, the supremacy of principle, and the regal claims of individual liberty.

ROMANIST AGGRESSIONS.—While there is much at times in what is called "Protestant" zeal, which is unworthy, we cannot as Churchmen afford to ignore what is passing around us in the constant aggressions made by the Romanists. They have a policy, that policy is "power," and for that power they scheme and toil sleeplessly while we are sluggards and indifferent. The well known official of the Educational system, than whom no one is better informed on this question, has spoken out on the audacious aggressions of Rome in his department. Mr. J. L. Hughes says:

"The history of the past few months in the Dominion showed how necessary it was they should enlarge their ranks and bring in all thoroughly legal Protestants. It behoved them to seek to inculcate their principles in the young. They need not go back five years in the history of the province to see that the battle with the Roman Catholic hierarchy was to be fought among the rising generation. The Roman Catholics had demanded five things and had got four of them. They demanded Separate Model schools and got them. They demanded the separate inspection of schools, and they got two inspectors appointed for whom the Protestants had to help pay for. They demanded compulsory representation on every High School Board in districts where there was a Separate school and got this also. But these were small in comparison with the fourth privilege, which they also got at the hands of the Ontario Government. They demanded that the Roman Catholic schools should be placed on the same foundation as the Public school system, while the

educational principle of the country was that every man of whatever nationality or creed should be a supporter primarily of the national system of this province. Now every Roman Catholic was made by law a primary supporter of the Separate schools. That being the case, he claimed the Separate schools should stand on the same plane as the national system. They had, however, a separate Roman Catholic system, a separate Protestant system, and mixed system in the rural districts. The Roman Catholic School Board could select their own text-books, while the Protestant School Board had to take the dictum of one man. He hoped they would never be satisfied till they got equal rights with the Roman Catholics in this respect. Then the Government attempted to say that Protestants must take a certain Bible, or certain parts of the Bible, for use in their schools, while no dictation was attempted with the Separate schools.

A SCOTCH DEAN ON LAY HELP.—Dean Montgomery, of Edinburgh, in a recent address made the following allusions to the needs and value of lay help:

"The subject of home missions presses itself strongly upon the attention of the Church at present. As we become increasingly conscious that an obligation rests on us to supply the means of grace to our people scattered throughout the country, and to do our part as a christianizing power in the land, shewing, as we believe, the more excellent way—missions planted in our smaller towns may be productive of the greatest benefit. They may develop into regular charges, and in the meantime they would let our Church spread like a net over the country, and would form links of connection between the larger centres. Such missions may be carried on to a great extent by lay reader; but a certain amount of clerical help is needful for the administration of sacraments and general oversight.

"The only other point on which I would touch is that of evangelistic work, chiefly in the city. There is urgent need for this. We open our churches, but thousands will not come in; and meanwhile, infidelity lays traps for them in every direction. Should we not try to seek these out and persuade them? Exceptional means are required, and we should not scruple to use them. The whole mode of procedure, while the foundations of Christianity were being laid, was exceptional. If I may say so, two root principles of the early Christian teachers were to go wherever they found an opening, and to become all things to all men. And the same features have characterized almost every great religious movement in the history of the Church. I should like to see, and if I may be allowed to, take part in some combined effort in this direction. If we could establish some well chosen centre—say in the Cowgate or Grassmarket—there, in a hall or large room, have a mission station, and thence try every means to gain a hearing for the Gospel—in the hall or in the street—by regular addresses or discussion—by argument, or by the power of singing—we could hardly fail to make some impression, and at least to prepare the way for the more regular efforts of the parochial clergy. In this kind of work the help of laymen is of the greatest use. This has lately been tried.

—One of the greatest facilities in China, as compared with any population equal in number, is that all the readers among its two hundred and eighty millions read the same language. What a grand opportunity it is that when the Scriptures are satisfactorily translated into the Chinese book language, it will gradually become the Bible of two hundred and eighty millions of our fellow-men. The same remark applies to all commentaries on the books of the Bible, treatises on Christian doctrine, the evidences of Christianity, and all departments of Christian literature.

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THE SACRED COLOURS.

BY REV. H. C. STUART, M.A.

OF course, red prescribed by both Roman and Sarum Rule, is used to symbolize fire, the tongues of flame which descended upon the apostles. It may be intended to represent the apocalyptic colour of brimstone when burned, which assumes a deep ruby hue. It is probably better to follow the Eastern Rule in this one particular for the sake of doctrinal uniformity. As it has ancient authority it is not, of course, open to the charge of novelty or a departure from Catholic custom.

According to Eastern and Roman Rule, white is the colour prescribed for Trinity Sunday, although green is also permitted by the former. As gold is the royal metal, so is it the royal colour, and as such it is frequently used instead of white, more commonly in union with it in the elaboration and adornment of the material thus set aside to symbolize the Divinity of the Person in whose honour the Festival was instituted. It seems more proper to notice in this place the use of vesture of gold-cloth, than to reserve it for special reference later on.

The perfect union of the three primary colours, in white, furnishes the key to the combination of colour used to symbolize the particular attribute of the Deity presented to us for our contemplation and encouragement in the various seasons of the Christian year. As the orthodox believer may rejoice to know, the three primary colours are all combined together, only in different strength, in each season colour. This accounts for the Church's rejection of a bright violet or purple. The violet of Advent and Lent, prescribed for daily use, in the Eastern and Roman Rules, and on week days in Sarum, is rendered dull by the sparing introduction of yellow, violet and all shades of purple are produced, as most people are aware, by the admixture of red with blue. Thus the ecclesiastical shades of violet, teach us through the sense of sight, the doctrine specially dwelt on in Advent and Lent, that it is only through the Precious Blood of Christ that we can gain access to God the Father. It symbolizes our great High Priest ever pleading before the Throne the merits of His own Blood. It represents Christ's intercession for us. It also reminds us of the striving of the Holy Spirit for us weak mortals. There we see symbolized the pleading of the Holy Spirit with groans that cannot be uttered. There we see the figure of Him who inspired the Sacred Word for our learning, and Him on whom we lean for support and guidance in the midst of temptation, Him to whom we say,

"Lead Kindly Light, amid th' encircling gloom
Lead thou me on."

The Sarum use of red as the Sunday colour, not only in Advent and Lent, but as the general Sunday colour, merely shows that our Anglican progenitors dwelt specially on the Person of Christ as the Great Head of the Church, as showing that all our prayers, must be presented through Him, the Apocalyptic vision already mentioned appears to sanction this ar-

range. If this use of red be a survival of any ancient ecclesiastical rule as a penitential colour, the only other instance of its survival that I know of, is in the universal rule of red as the proper colour for the Virgil of Trinity Sunday. The use of violet or purple on the week days of Advent and Lent shows us that Sarum had no intention of departing from the Orthodox rule as observed by the rest of Christendom.

It was by no means the result of accident or indifference that the Eastern, Roman and Sarum custom was to use green for the season of Trinity. The Roman Rule is to use green not only for week days but also for the Sundays in the season. The Sarum Custom was green for week days and red for the Sundays. The Sarum use of red for the Sundays after Trinity may be explained in the same manner as before. It is as if this branch of the church in laudable imitation of St. Paul's determination to know nothing but Christ crucified, determined to preach nothing but the same grand doctrine of the cross in which, like her possible founder, she gloried.

The Sarum Sunday colour then, shows no want of sympathy with the other orthodox uses. By prescribing green for week days the Sarum rule testified her acknowledgment of the value of that colour to represent the great doctrine of that important season. During the long season of Trinity, the Church presents to our consideration the completed doctrine of the dispensation under which we live, namely the special presence in the world of the Holy Spirit, enabling us through the Blood of Christ to attain to our Father's arms and our Father's Home. In symbolizing the doctrine of the Holy Trinity and the mode of our progression into the golden city, the three primary colours are used in equal strength, that is, more yellow is added to the Advent and Lent colours, resulting in that quiet shade of olive green commonly called ecclesiastical, which the old illuminators were careful to retain in all their work. I believe there is no specimen of ancient or even mediæval illumination, of a sacred character, containing a bright shade of green.

There is no difficulty whatever in the Roman use of green as the proper colour for Epiphany-tide. If the colour fittingly represents the Dispensation of the Holy Spirit, it is very appropriate for this season, as the Epiphany Star is very closely connected with the sacred Fire of Pentecost. From a modern Anglican standpoint, whatever colour we use for Trinity-tide, or the Pentecostal season of the Roman Church, that colour is highly proper for this season, inasmuch as the two seasons are so closely allied that the offices of the Divine Liturgy are occasionally interchanged. The Church of England in her important character of a great missionary church, can ill afford to lose sight of the close analogy subsisting between this colour and the doctrine it teaches. Its teaching capacity is by no means inconsiderable. People hear coupled with the doxology the doctrine of God's eternal nature. "As it was in the beginning is now and ever shall

be, world without end, Amen." The ever-green foliage which, in nearly all lands, in some form or another furnishes a beautiful feature in the landscape, silently speaks of the everlasting God. No natural object so appropriately presents to the eye and the understanding the great doctrine of the One in Three, and the Three in One, as the green mantle with which God has clothed the world. How silently and eloquently does the green grass of the fields and the growing corn, preach to us of the great multitude of souls ripe for harvest. Does it not proclaim everywhere "Thy Saving Truth among all nations?" The colour of the shamrock furnishes a better illustration of the doctrine of the Holy Trinity than its form itself which St. Patrick found so effectual in the course of his teaching. A simple piece of blue glass presents nothing unaccountable to the eye. Neither does another of yellow hue. And yet when placed one over the other the two unite in producing a beautiful green in which neither blue nor yellow can be discerned. No one can explain how these colours, each perfectly distinct in itself, join in an equally perfect manner in forming this season colour, and yet no one would ever dream of denying that green is a distinct colour, much less then should he dream of questioning the doctrine of the Trinity of God. Again, the green of the rainbow, and the prism, caused by the overlapping of blue and yellow is not the exact tint of the green of nature, and it is too "raw" to be pleasing to the cultivated eye as an ecclesiastical colour. To produce the rich but quiet tint which has for so many ages been used to symbolize the Holy Trinity, red must be added,—the colour proper of our Saviour. The teaching value of green as a season colour is thus seen to be too important to be lost sight of. With reference to this colour as the proper colour for Epiphany-tide according to Roman use, and its alleged contradiction to Sarum and Eastern practice, we should bear in mind the lawfulness of dwelling on some particular point of doctrine presented to our consideration on any Festival or season. This is always left to the sole judgment of the preacher in every parish church. Surely the same liberty of emphasizing certain aspects of doctrine, cannot be denied to national churches, whose councils assuredly know best the wants and the peculiar temperaments of their own people. We must concede to them not only this liberty, as a matter of justice, but also the use of their local colour, which is only the outward expression of their views on church doctrines generally; and instead of treating them as mere shibboleths of national narrow-mindedness, we should welcome them as evidences of the existence of sound local thought, working within the lines accorded to every branch of the Catholic Church. Certainly the only power competent to bring about a rigid uniformity in this matter is the authority of a general council, which would scarcely attempt to do anything of the kind, in the face of the Holy Gospels themselves, which, although professedly relating to the same Divine Life, nevertheless present us

with special aspects of the Life and Death of our Blessed Lord. The subject will be concluded next week.

MEANS OF GRACE.

REV. JOHN MAY.

WHAT would be thought of the master workman who undertook to teach his apprentices to build a ship by a course of lectures on carpentering? Suppose a case. The scene: Quebec say. A good-sized room; thirty or forty youths seated; ship-carpenter in the desk. He is lecturing them on the art of ship-building. Weeks, months, years, they listen; but not an axe, saw, or hammer is heard in all that time. They graduate as ship-carpenters. Some morning they are marched to the dock yards, and set to build a ship

"That shall laugh at all disaster,
And with wave and whirlwind wrestle."

Can they build? Not at all. Not one of them can even handle a saw or drive a nail. They know *how* the thing should be done; but they cannot *do* it. Thousands are busy with the same laborious idleness to-day. Our churches are the Quebec lecture-room. The pulpit is the desk. The preacher, the master-builder. The congregation is the apprentice group, crammed with doctrine, dogma, THEORY. The dock yard is man's environment, stored with tools and timbers for building ships. Are men trained to use the tools? to work *in* the material? How many can build a ship? Nearly all THEORY!

Ask the first man you meet what he understands by the phrase, "Means of Grace." He will answer: "Sacraments, Prayer, Sermons, Bible study, &c." Very good. Now suggest that *toothache* is a "means of grace:" he laughs outright! In his ignorance he deems you jesting. He is a regular church-goer. He has the "plan of Salvation" at his finger ends; and has missed its meaning altogether. He is a theoretical ship-builder. He has heard a thousand times the grand old story. He can split hairs with the divines concerning doctrines; yet knows not that a toothache is a means of grace!

Toothache? *Every* ache! Every pain, every lawful delight, is a minister of God's grace to the soul, if so accepted. He that is trained to regard suffering as the touch of a loving Father's finger, endures it submissively; and so grows in the grace of Patience. Each drop of bliss he accepts as the unmerited gift of Love. That drop lifts his eyes heavenward; and somewhat is thus added to his stature. He grows in grace. No sight, sound, object, or event, but may be made tributary to the endless welfare of him "who loves God." The golden sunshine; the liquid air; the crystal waters; all sounds of harmony and sights of beauty; nay, each cloud, each pang, each bitter tear; the thong of oppression; the gnawings of want; the teaching of friendship; all good, all evil: especially each trumpet call to duty,—what are all these, if used aright, but one vast, complicated, divinely fashioned apparatus to lift fallen men from the mire, and

set him among Princes? They are as a ladder set on the earth on which he may mount to perfection. What, but one universal, all-encompassing system of God's "means of grace."

The modern preacher addresses a congregation of Christians as he would a congregation of Hindoos. He harps on the "Plan of Salvation to people" who knew it long ago, as *he* sets it forth, quite as well as himself. A solid half of it, without which the rest is useless, he practically omits. He warns the grocer who sands his sugar, that that *sand* will be a dead weight on his soul; but does he strive to engrain the ennobling thought in his heart that every pound of *honest* sugar, honestly exchanged as under God's eye, pleases God; and is an act of homage quite as much as there may be in the bended knee or the up-rolling Psalm? Is the ploughman taught that a sod well-turned from a sense of duty,—well-turned so that it *may* please Him,—*does* please the Almighty; and is thus a means of grace? How many a poor mother, bowed down with household cares, would find her burden lifted, were she sedulously taught that God takes note of burnished dishes, sanded floors, and tidy children? That what she feels a drudgery is a "means of grace," intended to advance her daily on her way to Paradise?

Some one will say: "This is Salvation by Works!" Very well. Is there Salvation without Good Works? Your "Gospel Preacher" is noted for his jealous protection of the people from the insidious but deadly peril of trusting to Good Works; and we all know that apart from Redemption, all our best efforts would not avail. Our Saviour Himself says He will judge us by what we "did," or "did not:" and elsewhere we are taught that before His Judgment Seat we must "give an account of the *deeds* done in the body." Not one word about doctrine, feelings, thinkings, talkings, prayings: all about *DOINGS*. From what we know of the typical Christian of our time, moreover, the vigilant jealousy of the Preacher on this score would seem to be somewhat superogatory. Human nature does not seem to need any very violent restraint from Good Works, whether dangerous or otherwise.

The crowning error of our day is making Religion to consist in mere *acts of Worship*. Work done in the right spirit is *Worship*. Every thing (but sin) can be made a means of grace. These are the two thoughts calling loudest for persistent reiteration and enforcement in an age which seems to forget that it is *angels* only that have *wings*; and that for "lumps of clay" still remains the slow and toilsome ascent to Paradise,—step by step.

SHAM CHURCHMEN AND REAL CHURCHMEN.

IN the course of the witty and wise speech which Canon Reynolds Hole made at Clumber on the occasion of the dinner in celebration of the Duke of Newcastle's majority, he said, 'There were two kinds of Churchmen and two kinds of Nonconformists. There was the real Churchman, who loved the Church

knew her history, knew she was the purest Church in Christendom, and then there was the sham Churchman, who was only a Churchman because his "pa" and "ma" belonged to the Church or because his customers went there. There was the Nonconformist who loved his Lord as he (Canon Hole) did, and there was the political Nonconformist whom he despised and with whom he would have nothing to do.'

At the conclusion of his speech he said, 'The noble house of Newcastle had the motto, "Loyalty is never shamed," and he was thankful to know that its present head knew what loyalty meant. It meant the loyalty of man to his Maker—the loyalty of a Christian to his Church—the Church of England, the old Catholic Apostolic Church of England, coeval with her history, the source of our greatness; and it meant loyalty to our dear Queen Victoria, the Queen of Great Britain, and (added Canon Hole with significant emphasis)—'and Ireland. It meant loyalty to whatsoever things were true, honest, just, lovely, and of good report; it meant loyalty to one's self in the dignity of manhood, to one's neighbor, and to God. He was sure it was the fervent wish and hope of all that God would bless the Duke of Newcastle.'

There would be fewer sham Churchmen, and more loyal, intelligent Churchmen, such as Canon Hole wanted, if only the members of the Church were instructed during their earlier years in the history and principles of the Church. Where that education has been neglected, it is the duty of the Church's members to undertake the work of self-education. To aid the working classes to carry on a course of study by themselves, we mention, and strongly recommend, the following books, bearing on the chief subjects of controversy between the Church of England on the one hand, and the Church of Rome and the Protestant Dissenters on the other hand. Any one who thoroughly masters the facts and arguments contained in these short and simple words will be able to give an intelligent answer to the question, 'Why am I a Churchman?' instead of being able to say only, 'Because "pa" and "ma" went to church;' and will not only understand clearly the position and principles of his own Church, but will also be able to point out to Romanists and other Dissenters how and why they are wrong. The list is only a short one, and the books are very cheap, so that almost every adult working man or woman could afford to buy them in the course of a few weeks. The prices attached are those at which most booksellers (who allow 2d. in the 1s. discount) will be ready to supply them:

- *Our Church and our Country (a simple history by Venables), 3d.
- *Englishman's Brief in Defence of his National Church, by Rev. T. Moore (S.P.C.K.), 6d.
- *Watson's Lectures on the Church of England in relation to the Church of Rome, the Sects, the State, and Church Parties (Simpkin, Marshall, & Co.) 6d.
- Gladius Ecclesie, or Church Lessons for Young Churchmen (Church of England Sunday School Institute), 1s. 9d.
- Garner's Church or Dissent (Bell & Sons), 11d.
- Blunt's Household Theology, a Handbook of Religious Information (Rivington's), 11d.

Mrs. Toogood's Simple Sketches from Church History, for Young People (Ed. Stanford), 11d.
Miss Yonge's Church History (National Society), 1s. 4d.

The first three books on the list, marked with an asterisk, should certainly be got, even if the others cannot be purchased. But every one on the list is most valuable and interesting. Any working man who obtains all these books will possess a CAPITAL CHEAP CHURCH DEFENCE LIBRARY.

The above is part of an article signed O. D. in *Church Bells*. We may add that a very valuable sheet for the work of Church Defence has been prepared by the Rev. A. J. Belt, M. A., Arthur, which should be placed in every Church school and class room, and wherever it will find observers in private dwellings.

THE MUSICAL FESTIVAL.

WHEN the Toronto Philharmonic Society was first organized an address was issued in which it was affirmed that such a society would develop a taste for the higher order of musical compositions, would facilitate their study, would stimulate the church choirs to higher efforts, and excite interest in musical works of the great masters by their public rendition. The most sanguine supporters of that movement never dreamt that in a few years their hopes would find such realisation as to render possible a Music Festival such as our columns announce. Toronto has proved singularly fertile in amateur vocalists, there are few, if any, cities abroad of its size, where a choir could be brought together for an Oratoria performance on as large a scale as the Festival chorus will be. Upon all who have the opportunity we urge attendance at this Festival. It will mark a historical epoch in the progress of music in Canada. It will afford those who may never have such a chance again, the delight and the teaching and the ineffaceable, joyous memory of a grand presentation of two supremely great works, representing the Oratorio in its more classic form, and as developed and colored by modern ideas and conceptions of harmony. To hear Handel's magnificent "Israel in Egypt," is a duty all lovers of sacred music owes to themselves. It will come as a revelation to those who have not listened to its splendid effects in chorus power and dramatic solos. This work demands the large massive treatment it will receive at the Festival. The Oratorio solos will be rendered by as great artists as this Continent possesses. The orchestra will doubtless give that brilliance and tone to the performance which it is the function of rich instrumentation to add to vocal harmonies. The miscellaneous concerts will have a great charm to all lovers of selected arias by distinguished vocalists, and piano and harp solos by such distinguished artists as Chatterton and Bendix. The children's share in one concert adds a novel and interesting feature to a Musical Festival. This was indeed "a happy thought." These young folk will delight their audience, and will carry away with them such memories as will not only be a life-long delight and

pride, but in many cases may prove the fairy wand to awaken latent talent, taste, and genius. The Festival at Toronto will be a great musical event for Canada. It should draw every amateur and connoisseur from Ontario and not a few from distant Provinces. Those thinking of attending the Musical Festival should decide promptly and secure seats. The conductor will be, we need hardly say, Mr. F. H. Torrington, who has proved himself to be gifted with high capacity both in teaching musicians how to render Oratorio and in guiding and controlling them when performing.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

TORONTO.

STREETSVILLE.—Trinity Church.—The annual vestry meetings passed off satisfactorily, for the first time for several years the churchwardens books showed a balance on the right side. S. H. Goodeson was reappointed by the incumbent, and W. H. Rutledge was elected by the vestry as wardens for the ensuing year. Being now clear of debt, it is hoped that the Church will enter upon an era of increased prosperity. On the Tuesday after Easter, a number of the members of the congregation assembled at the house of the organist, Miss Graydon, for the purpose of making her the recipient of a very handsome silver water pitcher, accompanied by the following address.

To Miss S. J. Graydon, organist of Trinity Church, Streetsville.—We, the members of the congregation of Trinity Church, Streetsville, are desirous of giving expression to our feelings of appreciation of the manner in which you fulfilled the difficult duties pertaining to the position you occupy. We feel that it is not right to go on from year to year accepting your services, so zealously and efficiently performed, without making some effort to show that your labours are not expended on behalf of ungrateful hearts.

We know that it requires a great deal of perseverance, patience, tact, and energy to fill the position of organist, and to sustain the efficient and harmonious working of a choir, and these we feel you have exercised with a conscientious regard for the proper worship of God and the interests of the congregation. It is the duty of all true members of the church to employ the talents God bestows upon them for the glory of His Name and the good of the Church, but you have not only used the great talents, wherewith the Almighty has blessed you, in keeping up an efficient choir, and giving suitable expression to the service of praise; but have also zealously taken your part in every branch of church work. We beg, therefore, that you will accept our Easter offering, not as by any means a reward for your services, but as a token of the good will, which you have so richly merited, and which we feel constrained to give expression to at this joyous season of the Christian year.

Hoping that you may long be spared to fill the position which you so worthily occupy, we beg to subscribe ourselves your sincere friends. Signed on behalf of the congregation, by Mary Irwin, Jessie Davidson. Easter, 1886.

Mr. Wm. Graydon, sr., made a suitable reply on behalf of his daughter, after which a pleasant evening was spent, each striving to contribute something to the general amusement, and when the company broke up, all bore away with them a pleasing remembrance of the hospitable manner in which they had been received.

On Monday, May 10th, the Lord Bishop administered the rite of confirmation in this church. The day turned out one of the stormiest of the season, yet one hundred persons assembled to take part in the service. Twelve candidates received the apostolic rite, two others from a distance being prevented from attending by the severity of the storm. It was encouraging to see the candidates with one exception remain to avail themselves of the great privilege to which they had just been admitted, and come forward to partake with their brethren in the body and blood of Christ, and it is to be hoped that with His help they will press forward in the course on which they have entered, striving faithfully to live up to the vows which they have taken upon them.

Gross Misstatements.—The statement of the case "The Evangelical Churchman Versus Fitzgerald" which appeared in our last issue was absolutely correct and fair. Much to its discredit, the paper whose policy was so terribly exposed, had the bad taste to criticize the defendant's case, which it dared not meet in open court. In this criticism several gross misstatements occur. It is said, "The plaintiffs," that is, the E. J. paper managers, "have won their suit. They sued for \$100, and they received \$150." That whole statement is untrue in every detail, it bears the stamp of falsehood on its very face, for whoever heard of a man, suing for \$100 only and being awarded \$150? When a man sues for twenty shares, and voluntarily abandons ten shares altogether, rather than go into court, we may rest assured that he went for feathers and came back plucked of his own.

The examination of the gentleman who has been the larger part of the time the Editor of that journal of strife, compelled him to disclose what might have very seriously damaged the party, had it been made public. The best course he and the managers can now take is to repent of their evil course as disseminators of untruthful and malignant slanders, and to enter upon a better course of life consistent with the title they assume. Guilt is only deepened by denial of proved facts and such shameless misrepresentation as we have pointed out.

TORONTO.—Musical Matters at St. James's Church.—For a length of time back, the musical affairs at St. James's Church, have been a constant source of trouble—unusually so even for so proverbial a cause of strife as music. The congregation desires two contradictory things—it wishes what is called "congregational singing," when the congregation at St. James's never sings, and it also desires an attractive musical service while it objects to the choir being treated as a Church choir by being allowed to sing thoroughly good church music. While Methodists are singing selections from mass music, oratorios, and elaborate Te Deums, anthems, &c., in their services, the St. James's people are scared out of their lives lest a little good church music should turn them all into Romanists, so slight do they feel to be their hold on Church of England principles! The rector, Canon Dumoulin, has excellent judgment in, and is very fond of good music. He has endeavoured to make the service of St. James's appropriate and effective without success, being thwarted by those who dread anything befitting the ritual of the Church. To get a better service, the rector has arranged to have a musical director, who will have the entire control of the music, the organist will be a mere accompanist. Mr. Haslam has undertaken this task, and will, we trust, be successful. But the essential thing needed is for the congregation to realize that the service of the Church of England is a totally distinct thing from the wretched Puritanism which has prevailed in that church so many years, the effect of which on a stranger is as comfortable and inspiring as a sudden plunge into a cold bath or a visit to a hospital dead house.

A WORD FOR THE BOYS.—The Police Magistrate of Toronto has spoken some brave and wise words on a topic which deserves more attention than the press seems inclined to give to it. The Park, Toronto, has been used by the boys of the city as a general play ground. It is a very suitable spot, central, quiet, and healthy. Some curmudgeon, whose narrow soul is incapable of sympathizing with the sports of the young, when their noise steals into his dwelling, has secured the ejection of the boys from this Park. One little fellow was actually hauled up before the Police Magistrate for playing on the street! This is what Colonel Denison said:

"I have never been in a large city where there was not some provision made for the amusement of the boys. It is a cruel thing that there is no place for them to play in. In European cities, and notably in Berlin, special provision is made for the children. There are some people who think it wrong to do anything in the shape of amusement." "There will be a revolt here some day, like there was on the restoration of Charles II.," continued the Magistrate. Addressing the prisoner, he said, "I could fine you \$50 or six months for playing on the streets. That would please some people, but in this case I intend to please myself. You can go."

Well done! say we to the gallant Colonel. We trust the citizens of Toronto, and all other centres of large populations, will provide play grounds. It is a crying necessity.

Annual Games of St. Luke's Church School.—The annual games in connection with St. Luke's Church School, were successfully held on grounds lent by Mr. W. Beardmore. There was a large attendance of visitors, who evidently much enjoyed the sports. The ladies who were present were pleasantly seated under

the shade of the field. were amply distributed. We heartily who desire school yet teaching a tions, but not be too ours.

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NIAGARA of Niagara life in the cathedral interest in meetings a The wisd was admit minded, an to find. W courteous i rulings, he now seems strong, con diocese of Church.

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the shade of the trees on an elevated spot overlooking the field. The Lieut. Governor and Captain Geddes were among the visitors, and the Bishop of Toronto distributed the prizes to the successful competitors. We heartily commend this School to those parents who desire to have their sons at home during their school years, they will find that not only are the teaching and discipline superior to the public institutions, but that there is a tone maintained which cannot be too highly appreciated in a community like ours.

Toronto Mission Union.—The annual meeting of this Union was held on the 3rd June. The mission was established to seduce members of the Church of England from attendance upon Church ordinances, and to carry into certain parishes an organized staff of labourers, who do a great work, from the standpoint of this mission, in injuring the influence and thwarting the efforts of the parish clergy and institutions. We admit that success has been achieved in this.

NIAGARA.

NIAGARA SYNOD.—The twelfth session of the Synod of Niagara has come and gone. The signs of new life in the more reverent and hearty services in the cathedral were many, and the signs of increased interest in the affairs of the church in the Synod meetings abundant.

The wisdom of the Synod in their choice of a Bishop was admitted on all sides, for a more dignified, fair minded, and impartial officer, it would be impossible to find. Well up in all points of order, patient and courteous in his bearing, yet prompt and firm in his rulings, he will soon work the struggling and, what now seems the turbulent and hostile elements, into a strong, compact, aggressive force, which must lift the diocese of Niagara to a front place in the Canadian Church.

The plan of the services was well ordered, and, although in some points the details were not perfectly executed, yet on the whole all who have an internal sense of the beautiful, and can appreciate the orderly and reverent carrying out of the ritual of the church, could not but have been struck with the vast improvement in the services over any previous meeting of Synod. The early celebrations of the holy eucharist were well attended, especially by the country clergy, and highly appreciated by them. It will be paid in the future that more attention will be paid to the great central act of Christian worship. The Bishop of Niagara celebrates so reverently, yet so unostentatiously, that it will be the aim of most of his priests to copy his excellence in this respect.

In the Synod room it could easily be seen that the old party lines of high and low had been wiped out, but an evil almost as great was struggling for existence, that is, a combination of what in politics might be called the right and left wings, for the advancement, not of party, but of personality.

The leaders of the movement, (it had two) as in all cases where the extremes meet, killed most effectively their own prospects for the future, by the manner which they assumed towards the chair and towards the House.

The Bishop's charge was well received. It was clear plain and forcible. The report of the mission board was rather roughly handled on all sides. Unfortunately the Mission Board is neither an elective nor a responsible body. On the clerical side it is made up of dignitaries, most of whom know but little of the condition and needs of the struggling congregations and the younger clergy. Occupying, as most of them do, the old government rectories, and receiving their commutations in full, they can hardly appreciate the position of their younger brethren in districts where the population is decreasing through various causes, and where, through the lack of distinctive Church teaching in the past, many are only nondescript Christians, willing to throw themselves in with any form of religious service that may be convenient to them.

The Report was badly received on all sides, for, while it had decided to make reductions in all its grants, it had made no corresponding effort to prevent the loss coming upon the clergy. The Synod freely expressed the opinions that an effort should rather be made to increase the very slender incomes of the missionary, and it was shown that the clergy in the diocese of Niagara, are the most poorly paid of any in the Dominion. The discussion brought out some striking facts, and it is hoped that good will result.

Great interest was manifested in the canon on the perpetual Diaconate, which provoked a very lively discussion. The voice of the Synod was decidedly against taking any further advantage of the canon of the Provincial Synod on this head, as the result of the perpetual Diaconate has so far proved very unsatisfactory.

A great deal of important business was left over until the next meeting. As it drew towards the end

of the week many of the clergy had to return to their parishes. The house became thin, and when threats were indulged in of counting out, it was thought best to close.

There is evidently a bright prospect before the Niagara diocese. Although Bishop Hamilton has so far found it anything but a bed of roses, he has, however, shown such capacity for work and such pleasure and zeal in his work, with such a thorough consideration for the interests and feelings of all under his care, that he holds such a firm place in their hearts as makes him not only their honoured and trusted leader, but also their beloved friend and true father in God.

HARRISTON.—The Rev. William Bevan, who has laboured very successfully this in mission for the past three years, has returned to England. Before his departure, Mr. Bevan was presented by his parishioners with a handsome purse well filled.

HURON.

MEETING OF THE SYNOD.—The annual meeting of the Synod of Huron will be held in the Chapter House on Tuesday, June 15th, and following days. There will be morning service in St. Paul's Church, and a business session in the Chapter House in the afternoon. It is understood the cases of Wright vs. Huron and Stinson vs. Huron will be brought before the Synod. Well may the irreligious accuse (not the Church) the Synod of litigiousness.

PORT STANLEY.—The Lord Bishop of Huron held confirmation in Christ Church on Wednesday a. m. the 26th May. The incumbent, Rev. Henry Banwell, presiding for the Apostolic rite of the laying on of hands nine candidates, two of whom were in advanced years. Christ Church is a very diminutive one, but large enough for the congregation. There are but few Church members in the lake village and the vicinity, and certainly the pastor has done well to bring forward nine candidates. His other congregation (in Yarmouth) is larger than that of Christ Church.

FOREST CITY.—The semi-annual meeting of the Middlesex Deanery was held at Christ Church on the afternoon of May 27th, the Rural Dean, Canon Smith, presiding. There were present thirteen clerical and five members. After some routine they were occupied some time in collecting statistics, after which a long discussion ensued as to the best means of supporting missions. It was resolved that a general meeting of members and others for conference only should be held in October next in this city. After appointing a committee to make the necessary arrangements the meeting adjourned until January next.

WINGHAM.—Rev. R. McOosh, rector of St. Paul's Church, has left for a visit to California. He was necessitated to go by the sad intelligence that his brother-in-law, Mr. Sovereign, was dangerously ill.

DETROIT.—While we must confess to no little partiality to our Church in Canada, we are forced to acknowledge that there is greater warmth, more intense church zeal in our sister church over the border. In the seasons of fast and solemn festival our brethren are more devoted church people. The fault with us rests, perhaps, more on the laity. In the city of Detroit there were, during Lent, daily services in the twenty-four churches and their chapels. There were confirmation services in at least three of the churches. In Grace Church there was confirmed a class of forty-nine candidates. Of these, not less than twenty had been brought up in Romanism, Unitarianism and other isms; and the rector, Rev. Mr. McCarroll, is preparing another class to be confirmed in June.

On April 18th also Bishop Harris confirmed a class of eighty or eighty-five young people in St. John's Church. The church was crowded to the capacity of its pews and aisles. The Bishop's address was a splendid effort, his definition of the sacred rite and his appeal to the unconfirmed to lose no time, being received with marked effect by the vast audience.

LONDON.—The first parade of the 7th Fusiliers since their being at the seat of the rebellion, was a Church parade here on the fifth Sunday after Easter. They marched in regular array from the drill shed along Wellington street and Queen's avenue to Richmond street to meet at our old St. Paul's. There was a very good turn-out and Richmond street was crowded with spectators. The morning service was read by the Rev. R. Hicks; the Rev. Canon Innes, rector of the parish, preached an excellent sermon, taking as his text, Rev. 21, 28. There was a crowded church.

WINDSOR.—The many friends of Rev. Canon Hincks will hear with sorrow that his second son died last week. Mr. Hincks has had great trials. He has not yet taken up his residence in Windsor to which he was appointed some time since, as he could not leave Galt on account of the illness of his son.

MORPETH.—The Mission services of St. John's, Morpeth; St. David's, Clearville; and Trinity Church, Howard, was brought to a close the third week after Easter, after fifteen days continuous services. They have, it is hoped, been instrumental in doing much good in arousing the luke-warm to more actual spiritual life. The attendance was good, the church population is not large. The number of communicants were much greater than usual. In country parishes many become very lifeless in religious matters, and they need to be roused from their lethargy.

LUCAN.—Rev. D. P. DeLom, the diocesan missionary, preached and assisted at the church services in the mission parish of Rev. Thomas Magahy—Trinity, Lucan; St. James, Biddulph, and the Granton Church.

LAKESIDE.—Deanery of Oxford.—The Huron missionary commences his mission labors in the parish of Christ Church, Lakeside, and St. John's, Thamesford, this week. This is the sphere of Rev. W. M. Seaford's labours.

Ministerial Aid from Toronto.—It is rumored that during the vacation of Wycliffe college, four of the students will be employed in mission work and the supply of vacant parishes in the diocese of Huron. It is to be hoped they will not preach their own sermons.

Helmuth Ladies' College.—His Lordship Bishop Baldwin held confirmation service on Thursday, May 20, and addressed the candidates very impressively. He confirmed fourteen candidates in St. Anne's chapel. It is very handsome and a truly ecclesiastical edifice; it is beautifully situated to the east of the ladies' college; it commands a delightful prospect.

The Ladies' Flower Mission sent a number of bouquets to the city hospital on last Saturday. They were very gratefully received.

CHATHAM.—The Lord Bishop of Huron held confirmation service in Holy Trinity Church lately, and also at Christ Church. He preached at both services. Also the same day at 8 o'clock p. m. he preached at St. Thomas' Church, down east. St. Thomas' Church is in the parish of Holy Trinity. The number confirmed were—in Christ Church, 89; in Holy Trinity Church, 21.

COUNTY OF GREY.—The May meeting of the Rural-decanal Chapter was held on May 26th, in Christ Church, Markdale, the Rev. James Ward, incumbent. There was a very good attendance of laymen who evinced a goodly interest in the objects of the meeting. The Rev. Rural Dean K-y-y occupied the chair. Statistics for the period intervening since last meeting were collected as far as possible. Many do not appear to see the necessity of this part of the order of proceedings. The Rev. H. G. Moore, B. D., reported that the recommendations of the last meeting to divide his mission was already carried out and a student placed in charge at Dundalk out-stations. A resolution was passed asking that steps be taken to separate Markdale and Maxwell, making each a centre of a new mission. They are fifteen miles asunder. The meeting passed a resolution calling a convention of clergy, Sunday school superintendents and teachers to form an association for the county. It is to meet at Markdale on July 9th. A resolution was passed favoring the removal of clergy at the close of their short fixed period. This was prepared to limit to mission parishes and not to be imperative, but subject to the approval of the bishops and the mission. The Rev. H. G. Moore, B. D., was requested to prepare a short essay on the subject of tithes to be read at next meeting. It was resolved to hold the January meeting at Chatsworth.

Rural Deanery of Norfolk.—On the afternoon of May 27th the Rural-decanal Chapter met in St. Paul's S. S. rooms, Port Dover—the Rev. John Gemley, R. D., in the chair. The Rev. J. K. Newell was re-elected secretary of the Chapter. The minutes of last meeting were read and confirmed. Reports from the various parishes were presented by the various incumbents and rectors, and some of the reports show a decided advance over the reports presented at the January meeting. A motion was made asking that Rev. W. A. Young, Bishop's Commissioner, be urgently requested to visit the deanery to make some much-needed re-arrangements. A motion was also made requesting the bishop to instruct the secretary-treasurer to furnish blank forms of schedules for rural deanery meetings. Much discussion took place as to mission services, and how revivals may be kept

from becoming merely emotional, and be made instructive as well as awakening. A public meeting was held the same evening at which Lawrence Skey, Esq., gave an address on systematic giving. He said that he was a member of the "Society of the Treasury of God," and was giving a tenth of his income. He believed it to be the duty of every Christian to do likewise. Discussion followed, and a good impression was made on those present. Mr. Skey was tendered a vote of thanks for his manly utterances. The rural dean purposes having a similar meeting in the evening when the Chapter next meets, and exertions will be made to bring forward prominent laymen to give addresses. The next meeting of the Chapter will be at Simcoe.

BRANTFORD.—Grace Church.—Very interesting services were lately held in this Church. The rite of baptism was administered by the Bishop to a number of adult candidates, the service being very impressive. The confirmation class, which was a very large one, occupied the front seats. His Lordship addressed the candidates in a most impressive manner, taking for his text the 5th chap. of Ephe., 1st and 2nd verses. After the address Rev. Rural Dean Mackenzie presented the candidates, who numbered over fifty, for the solemn rite of laying on of hands. The majority of the class were young persons but several had attained to mature years.

A Temperance Discourse.—In the afternoon, by special request, the Bishop at 4 o'clock preached a sermon in connection with the Church of England Temperance Society. The litany was first read by the Rev. George Wye. The Bishop took for his text the 10th verse of the 19th chap. of St. Luke, "For the son of man is come to seek and to save that which was lost." The remarks of his Lordship had undoubtedly much weight with the congregation, many of whom were temperance workers of other denominations.

At St. Jude's.—In the evening this church was crowded, the Bishop again conducting a confirmation, Rev. Mr. Strong presenting twelve candidates. His Lordship gave a very impressive address from 1st chapter of the Epistle of St. John, 5th verse. The singing of the choir was especially enjoyable.

ALGOMA.

Mrs. J. S. Cole, superintendent of St. Paul's Sunday school, Manitowaning, begs to acknowledge with most sincere thanks, the sum of \$2. from Miss Thurtell, of Guelph, towards the funds of the school.

GORE BAY.—The Rev. M. Tooke, acknowledges with many thanks, a box of books from Wm. Rainford, of Fort Erie, for our library. I would again ask your readers for any good novels, books of travel and adventure, new or second hand, for our circulating library. All such will be gratefully acknowledged.

PORT SYDNEY.—The Rev. R. W. Plante desires to acknowledge the following, received during March, April and May: For parsonage fund—Mr. McLean Howard, Toronto, \$2.00; Mrs. McLean Howard, Toronto, \$2.50. Per Miss Osler, York Mills, as follows: H. Thorne, E. q., \$5.00; Mrs. Thorne, \$1.00; Mrs. H. B. Osler, \$1.00; Miss Osler, \$1.00. Per H. W. Plante, Esq., New York City, \$15.00; Miss Wheewright, per Miss Mary S. Barker, Toronto, \$1.00; St. George's Church, Toronto, \$35.00, for the mission. A box of books, paper, etc., from Miss L. Howard, Sutton West, and the DOMINION CHURCHMAN, from Mrs. McLean Howard, Toronto. From the friends in England a constant supply of the best church papers for old and young. Also a package of papers from Miss Jennie Hamilton, Collingwood, and Mrs. Hammond, Peterboro, all of which are highly appreciated and are in constant circulation through the mission.

To those who have so generously aided the work of the Church in this mission, it will be of interest to learn that their assistance has not been misplaced. The Easter returns this year from each station show a large increase over any previous year, and the disposition towards "self help" is every where more apparent. In three out of four churches a number of permanent improvements have been made, and these chiefly by the members of the respective congregations.

The demand for "good reading matter" is growing so that in expressing our gratitude for what has been sent us, we sincerely trust the efforts of our friends in this direction will not be relaxed. It is a most pleasing fact to record that during the past few months several fellow churchmen in the United States have become regular contributors to the work here, having become acquainted with the mission through the medium of our *Mission News*. The new parsonage is shortly to be commenced. This is a most encouraging fact. Our available funds for this purpose justified us in accepting one of the tenders sub-

mitted to the building committee. Nothing extravagant has been indulged in; the place being for a good substantial house and one adapted to the mission. The terms of the contract call for its completion in September next, with the exception of the verandah and the painting. The building committee have undertaken the responsibility of one hundred dollars (\$100.00), the amount short of contract price, and at least one hundred and fifty more will be required to thoroughly finish the house. After five years of waiting, (during which time we lost three hundred dollars (\$300.00), through the failure of the bank in which this money was deposited), it seems like the beginning of a new existence to know that we are so soon to have our parsonage rebuilt. The new fence is now under way being built by voluntary labour among us. For these and many other signs of the blessing of God resting upon our labor, we thank God and take courage.

FOREIGN.

The South American Missionary Society last year had an income of £12,080.

The income last year of the Colonial and Continental Church Society was £16,501, and the expenditures £17,335.

The clergy in the Diocese of Ballarat have increased from 36 in 1878 to 54 in 1885, (fifty per cent.); yet the demand for more workers is most urgent.

At nearly all the Easter vesteries in Ireland resolutions were passed condemning Mr. Gladstone's scheme for local government in Ireland.

New York has an endowment for the support of the Episcopate of \$114,000; Michigan, \$86,000; and Central New York, \$68,000. Five others have an income from endowments exceeding \$50,000.

The report of the trustees of the Diocese of Long Island acknowledge the receipt of \$5,000 from the estate of the late Thomas S. Messenger; and the Missionary Society state that a lady, whose name is withheld, proposes to give land, erect and endow a church in the Fourteenth Ward of Brooklyn. The invested funds for the relief of the aged and infirm clergy has reached \$62,065.80.

At the Norwich Diocesan Conference it was resolved to appoint a committee to consider how opportunities of due preparation for holy orders can be brought more within the reach of the sons of the poor, and a large number of them thus enabled to become fit persons to serve in the ministry of the Church.

The Archdeacon of Bristol in his charge delivered at Bristol made an announcement which will be cordially welcomed by the friends of the Additional Bishops Fund, when he said that the endowment of the separate see of Bristol had now reached £32,000 and that an anonymous donor had offered £10,000 provided £20,000 more is forthcoming by June, 1887.

The report of the S. P. G. shows that the venerable society had last year a larger general fund than was ever before entrusted to it. The total is £101,825 against £90,656 last year. It is a considerable drawback to find £10,389 is accounted for by an increase under the head of legacies.

The returns from the S. P. G. Madras mission show the work in 916 villages of fifty-seven clergymen, of whom forty are natives and 713 native lay agents. During the year 492 adults were baptized, as well as 1,560 children. The number of (baptized) Christians is 41,856, in addition to 13,344 catechumens. The number of communicants is 13,040, as against 12,449 in the previous year.

The Bishop of Sierra Leone's recent visitation of Yoruba Mission lasted from November to January. He confirmed five hundred and twelve African Christians at Lagos, Abeokuta, etc., and admitted two Africans to deacon's orders. He took active part in the Special Missions held at Lagos in Christmas tide.

The General Synod of New Zealand was opened on January 28th, at Auckland. The Primate of Australia, Bishop Barry, of Sydney, was present at the opening and preached on the same day. One of the most interesting events of his visit was his reception of ten Maori clergy who welcomed him with a characteristic address in the name of their race.

The Bishop of Oxford confirmed one hundred and sixty-three students at Eaton before breaking up for the Easter vacation, among whom were the Marquis of Hamilton, the Earl of Burford, Lord Loughborough, the Master of Ruthven, Sir Henry Polk Carew, the Hon. A. H. Baring, the Hon. R. F. Carnegie, the Hon. C. S. H. D. Willoughby, the Hon. G. O. Cadogan, and the Hon. N. W. Hill-Trevor.

An excellent record of Church work is that made by the Vicar of St Simons, Sheffield, who reports that during the last twenty five years seventeen new churches with sites had been acquired at a cost of £192,300; eighteen churches had been enlarged or restored at a cost of over £40,000; besides new mission houses, school rooms, and parsonages to the value of upwards of £80,000. The total amount raised in Sheffield during that time is not less than £254,000.

The report of the Church Missionary Society states that the income of the society in 1885 was £201,327, or £3,025 more than last year, and £825 more than the ordinary income of any year. In special funds £80,982 were received in addition. For the new wing of the Church Missionary House £19,000 has been given, and £8,500 are still needed. The new buildings at Limsfield, in Surrey, for the children of missionaries, are progressing.

The Archbishop of Canterbury preached the annual sermon of eighty-seventh anniversary of the C. M. S. and the new president, the venerable Captain Mando occupied the chair. The income of the society during the year has been £201,327, besides special gifts of nearly £31,000. The income of the South American Missionary Society was over £12,000, and it is doing a good work for the spiritual advantage of British subjects in South America and among heathen Indians.

Of 3,144 churches and chapels in forty-two dioceses in the United States we learn from the annual report of the Free and Open Church Association 2,182 are free, and in the Diocese of Florida all seats are free. Of the 78 churches and chapels in New York 37 are free. In seven dioceses the statistics are wanting. In London, in 1870, one church in ten was free, and now one church in three. One church in seven is now open for private prayer, and in 1870 one in twenty-five. The receipts of the association last year were \$1,332,85.

Correspondence.

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

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

THE TITHE QUESTION.

SIR,—The Rev. Mr. Ford's courteous and kindly letter calls for a response. The Society of the Treasury of God, desires nothing more than discussion. The first promoters set out with this expression, "if this matter be of God it shall prosper." In this spirit, therefore, we most earnestly desire that a free and full discussion of the subject should take place, but we will not enter upon any hot argument with the Rev. Dr. Carry, or any other pungent writer. Mr. Ford fairly asks that the advocates of the law of the tithe should bring forward their evidence as to the teaching of Christian antiquity. I submit, therefore, for his consideration, the following references.

St. Irenaeus says, "We are bound, therefore, to offer to God the first fruits of His creation, as Moses also says, 'Thou shalt not appear in the presence of the Lord Thy God empty—And the class of oblations in general has not been set aside; for there were oblations there (among the Jews), and there are oblations here (among the Christians)'. For the Lord is (ever) one and the same; but the character of a servile oblation is peculiar (to itself), as is also that of freemen, in order that by the very oblations, the indication of liberty may be set forth. For with Him there is nothing purposeless, nor without signification, nor without design. And for this reason (the Jews) had indeed the tithes of their goods consecrated to Him, but those who have received liberty, set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portions of their property, since they have the hope of better things." It is, indeed, true, that here Irenaeus would seem to imply the freedom of the Christian from a law, but that liberty only for the purpose of a greater

liberality. Now, all that the S. T. G. contends for is that the law of the tithe is of moral obligation on Christians, just as the law of a seventh of time. Liberty does not mean licence. The duty of a son can not fall behind the duty of a servant. Irenaeus was writing at a time when Christians held all their possessions as God's.

Prideaux quotes Origen as saying "The law of tithes is to be observed by us according to the letter, because Christ, speaking of the Pharisees paying tithes of mint, anise, and cummin, saith, this ought to be done; and that although this was said to the Pharisees, yet it must oblige us Christians, because Christ tells us in another place, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of Heaven. What, therefore, (saith he) Christ would have done by Pharisees, much more abundantly would He have fulfilled by His disciples.

He also quotes St. Hilary as saying "Christ did, therefore, tell the Pharisees that they ought to pay tithes according to the law, because it was useful in order to those things which were to be settled afterwards by that pattern," which plainly shows his opinion, that the maintenance of the ministers of religion in the Christian Church ought to be settled according to the precedent which God gave for it in the Jewish Church.

Again, "St. Ambrose, in several of his sermons very earnestly presseth the payment of tithes as a duty very necessary to be observed by Christians. In one he tells us, that 'the Lord had commanded that the tithes of all our fruits, cattle, &c., be annually paid. That the nine parts are given to us, and that if we will not give the tenth part to God, we shall be reduced to a tenth. In another he says 'that of all the substance which God hath given us, He hath reserved a tenth part to Himself; that, therefore, it is not lawful to retain that which God hath reserved to Himself.'

"St. Chrisostom saith 'O what a shame is this, that what was no great matter among the Jews should be pretended to be so among Christians. If it were a dangerous thing to fail of giving tithes then, to be sure it is much more dangerous now.' And again, 'I require no great matter, but that as the Jews, who were infants in religion, and laden with many sins, did pay, so let us pay who expect heaven. I speak not this as making a law, or forbidding to give more, but requiring that less than a tenth be not consecrated. This must be observed by all that gather any just increase.'

"St. Jerome saith that 'as a priest and Levite, he lived of tithes, and serving the altar, was sustained by the altar.' And in his Comment on Malachi iii. he hath these words: 'That which we have said of tithes and first fruits given by the people of old to the priests and Levites, do you understand also of Christian people, to whom it is commanded not only to give tithes, but to sell all and give to the poor, and follow their Lord and Saviour; which if we will not do, at least let us imitate the beginnings of the Jews, giving the poor a part out of the whole, and paying due honour to the priests and Levites; and he that doth not do this, manifestly cheats and deceiveth God.'

"St. Augustine is very full for the payment of tithes in many places of his works. His whole sermon 'De Tempore,' is to press the payment of them; wherein he tells us that, 'God, the Giver of all, requires back a tenth from us; that He requires tithes of whatsoever is our livelihood, and they are due as a debt; and that whosoever would procure of God either pardon or reward, must pay them, and out of the nine parts remaining, endeavour to give alms. And again in Hom. 48, 'Our forefathers, therefore, abounded in plenty, because they gave tithes to God and tribute to Cæsar; but since devotion is decreased, exactions are increased. We will not let God have His share in our tithes, and now all is taken from us; that which Christ receiveth not, the publican seizeth.'

Dean Comber also quotes Isidore of Pelusium, a scholar of St. Chrysostom, as commending Count Herminius 'for rightly honouring God, by giving the first of his fruits to the Church, and returning the tithes of his increase to Him that gave it,' so that here," says Comber, "is both opinion and practice for paying tithes, which was esteemed a Christian duty."

With such names as Origen, Hilary, Ambrose, Chrisostom, Jerome, and Augustine in favour of tithes paying, we surely cannot be said to be without the testimony of the fathers.

I will endeavour in another letter to give extracts from some of the great authorities of the Church of England in support of the law of the tithe as a moral obligation upon Christians.

Brockville,
May, 31st, 1886.

E. P. CRAWFORD.

HOW SHALL WE VOTE?

SIR,—The Toronto Synod will soon be called upon to elect the Executive Committee and the delegates to the Provincial Synod. How shall we vote? We must not have "tickets,"—that course has been so loudly condemned. Yet how can we vote otherwise? If we act independently we shall fear that our vote will be lost, or that others may, unknown to us, act in concert, and so a party "ticket," such as we may not like, be elected. In this dilemma we must turn, as most of us did last year, to the Synod Journal, and there we find a "ticket" already prepared. It is substantially the same that was elected last year, and the preceding year, and the year before that. So we shall elect the same again this year, and probably next year, and the year after. And thus are the same members elected for life. If this is desirable, why not elect the members for life at once, as is done in the case of the cathedral chapter, and thus avoid the repetition year after year of the same monotonous struggle? But if a change is desirable, and most will agree that it is, there must be concerted action to procure it. Might not the law, then, be so altered that the Executive Committee and the delegates to the Provincial Synod should be nominated as the Standing Committees are, either by the Executive or some other committee, such nomination being ratified or amended by the Synod? Yours, &c.,
May 31st, 1886. P.

EXECUTIVE COMMITTEE AND SYNOD OF HURON.

SIR,—The convening circular of the Huron Synod has just been issued, and I ask for a few words to your readers before that body meets. Two matters contained therein deserve careful consideration by every lover of the Church and of religion in the diocese of Huron.

1. It is proposed, (gravely), to give the executive committee all the financial power that can be exercised by the Synod, to make that power absolute and beyond appeal. Practically this has been the case. It has long been felt by members of the Synod that all that they were asked to do was to come to London to give their final consent to what had already been "cut and dried" by the Standing Committee. "The evil that men do lives after them." The late Bishop inaugurated a system of centralization and ecclesiastical despotism, and there is now a body of men, clergymen and laymen, who desire to perpetuate what is essentially an arbitrary and irresponsible rule. "History repeats itself." Although under a Protestant name, it is simply the question as to whether a Pope or a General Council is to be supreme or infallible. I for one believe in a Protestant Episcopacy, and in constitutional government.

It is a happy thing for Toronto diocese, that it did not accept the "admirable constitution of the diocese of Huron," nor prove so tractable as to come under the yoke of the one man power. In this diocese Bishop Hellmuth was absolute ruler. The Executive Committee, now, wish to take his place and exercise his power. This move is not, I believe, appreciated by Bishop Baldwin. It now behooves the members of the Synod as freemen, and as Protestant Churchmen, to arise and assert their rights. Give the Executive Committee this power, and we may just as well give them power to make all other laws and regulations affecting the church, and do away with the Synod altogether. I expressed my opinion before the election of the present Bishop, that it was necessary to the Church's well being and that of her faithful clergy, to organize a Church defence association for conference, and united synodical action. Can it be denied that the Executive Committee is now a packed committee? The laity are led, and the real body of the clergy are afraid either to speak or act upon their honest convictions. The issue of this Synod is fraught with a grave crisis, not only to this diocese, but for the future of the whole Canadian Church.

2. I can draw no other conclusion from the convening circular, that the Executive Committee desires to maintain the law by which the senior and ill paid clergymen of the diocese are deprived of their just rights. It appears to me as if Mr. Wright is still left alone to plead the cause of truth and justice. Whatever the law of the land may be construed to say about it, no member of the Synod, conversant with facts, will say anything else than that it was the universal feeling of the clergy, that when put on the Surplus Commutation Fund, it was for life, or while in the diocese, except, of course, the provision of the canons of discipline, or other provisions of canons and bylaws. I will lastly say this, that if her Synod does not do what is just and right in this matter, and restore the Surplus Commutation Fund to its just and proper use, as so received by every other diocese in Canada, for the adequate support of the senior clergy who are faithfully serving God's cause in the diocese, it does not deserve the material or moral support of any good Churchman, and man of God. And also if

the Synod should be so truculent as to abdicate its legitimate functions in favour of a committee to wield absolute financial power, we want no more sample "sepi of the times." Ichabod may be written on the diocese of Huron, and it will justly lose all claims to the confidence of loyal sons of the Church of England. But when the Western University can be defended, and apologies be formed for all the wrong of her past administration, we can wonder at nothing.

Yours truly,

EDWARD SOFTLEY, B. D.

P. S.—Vice Chancellor Prud'oot says that a clergyman when put on the Surplus Commutation list under the bylaw, had a right to expect that he would remain thereon, so long as he fulfilled the conditions therein defined; as a matter of fact, all the clergy of the diocese did, at that time, so construe and regard it.

The argument of Justice Patterson, and Chief Justice Ritchie, that the clergy knew it to be revocable by the Synod, is met by the fact that they regarded the provisions of the bylaw, and the intentions therein expressed by the administrators of the Trust; and not the legal powers they might be possessed of. In fact, they relied on the moral honesty of the Synod. Alas!

E. S.

THE HURON EPISCOPATE.

SIR,—Whilst there is not a large amount of business set forth in the circular convening the Synod of Huron for the 15th inst., yet it is of more than ordinary importance. The litigation which has made the diocese so notorious is to come before it, and a determination is evinced to look into the issues connected therewith. Notice is also given of an attempt to legislate in a manner which involves not only the integrity of the Synod, but also the vital power of Episcopal jurisdiction. It is amazing that any one can be found claiming a devoted adherence to the Church of Christ, and recognizing Episcopal authority as necessary thereto, introducing it. The only attempted legislation at all to be compared with it, was introduced a few years since, to the effect that clergymen could be dismissed at six months notice, or with six months stipend in advance. The old spirit seems to have resuscitated, and it has to be seen if the ecclesiastical atmosphere is congenial to the growth and development of jurisdiction to supplant and supersede both Synodical and Episcopal authority. The main proposition is as follows:—"It shall be the duty of the Executive Committee to manage and administer all the funds, lands and property of the Synod of what kind or nature soever, and generally to exercise all the powers and functions of the Synod, in accordance with the constitution and canons thereof, without further or other authority from the Synod than is herein contained, as fully and effectually to all intents and purposes as the Synod can or may do." Whilst I have nothing to do with motives, I, and every loyal Churchman, have something to do with effects. What does this strange proposition mean? It words have meaning, then "to exercise all the powers and functions of the Synod, as fully and effectually to all intents and purposes as the Synod can or may do," does away with the necessity of obtaining "further or other authority from the Synod" of any description whatever. The Synod itself is subject to its Constitution and Canons, and it is only by exercising its "powers and functions" that any change can be made. Yet this Executive Committee is to be thus empowered, and the anomaly is presented that a committee appointed to execute the will of the body which created it, is to be possessed of "creative" power. The creature is to be transformed into the creator, and like some voracious monster to devour the author of its own existence? But what would become of its existence? It would no longer be executive but legislative, and to adopt the practice of its progenitor would be to destroy itself. The sub-committee was appointed to "define more clearly the powers and duties of the Executive Committee," but they submit a proposition which would destroy the only power which can give them any duties to perform, or any power to execute. These modern Solon's out-Herod Demosthenes, without the brains of either the Athenian law giver or orator, and will be noted in the legislative halls of Huron, as those "three" who arrogated to themselves the title of "we, the people of England." But what would become of the Bishop as the executive head of the Church in the diocese? Oh dear! Instead of being an executive authority, he would be executed just as effectually as old "Guy" would have extradited King Charles and his Parliament to other regions, had he not been caught. Is it not about time that his lordship the Bishop and all loyal Churchmen, realized the volcanic agency around them? Have the lessons of the last Synod been forgotten? Will the members of the Synod be forgetful of the attempt made last year to reduce the Bishop to a mere Synod officer, and to take from him the guardianship of the



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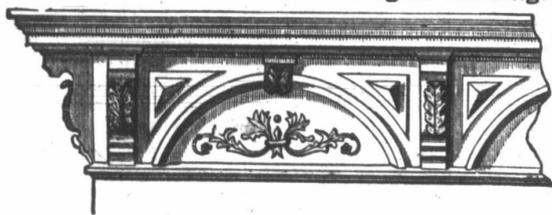
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Express and Post Office. It costs you nothing for a trial,
and I will cure you. Address DR. H. G. ROOT,
Branch Office, 37 Yonge St., Toronto.

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financial system of the diocese by handing it over to the Standing Committee? Will they be unmindful of the objection then made to print his Synodic charge, unless subscribers for the same were obtained in each parish to pay for the printing thereof? More might be said, but are advocates of such legislation worthy of the confidence of loyal Churchmen, and fit to represent them on the Executive Committee? Would the interests of the Church, the diocese, and the Episcopate be safe under such influence, and possibly such control?

VIGIL.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JUNE 20th, 1886.

Vol. V. Trinity Sunday. No. 30

BIBLE LESSON.

"Good and Evil in the Church."—St. Matt. xiii. 24, 30, 36, 43.

We saw in last lesson why our Lord began to teach by parables. Because He had mysteries to teach His disciples, and so must make a difference between "those for Him," and "those against Him." Jesus is still in the boat by the side of the lake, teaching the people, crowds standing by the shore. Let us notice how the parable of the tares begins. "The kingdom of heaven is likened unto." These words mean "the Church of God" or the "Gospel Kingdom." This expression is used very often in the gospels.

(1) *The Church as it is.* A man is represented as sowing good wheat in a field he had prepared. In the night an enemy comes secretly and sows a worthless weed all over the field. The crop springs up and when it begins to come into ear, he discovers the fraud. His servants come and ask him in surprise if he knows how the accident happened. He tells them it is no accident, but had been done designedly by an unfriendly neighbour. What is to be done? He tells them it is too late now to attempt to irradiate the tares or darnel, a worthless kind of grass; both good and bad must be left to ripen till the harvest, when the separation can be made, the wheat gathered into the barn, the tares picked out and burned. All this is a picture of God's Church, good and bad side by side. The wheat and tares mean men and women, boys and girls, holy persons who truly love the Lord, and false professors, "children of the kingdom," and "children of the wicked one," verse 38.

(a) *How came the bad there?* Just what the servants wanted to know, verse 27. It had a different origin to the wheat, the one sown by Christ, in expectation of what? see St. Luke xiii. 6; St. John xv. 8, the other sown by Satan, who will do anything to spoil Christ's harvest; all the misery and wickedness in the world is the work of Satan; a mystery this to us, but all will come right, and Satan will be defeated, Rev. xx. 10. See what Satan has done in the past, Gen. iii. 1; 1 Chron. xxi. 1; Job ii. 7; Acts v. 3; Acts xiii. 10; Gal. iii. 1; 2 Cor. xii. 20; Zech. xiii. 4.

(b) *What is to be done with it?* What did the servants wish to do? verse 28, but not allowed, why? verse 29. A lesson here which Christ would have His disciples learn; we must wait for perfection till we join the Church above, must be surprised if we see persons baptized into Christ's Church living badly, or be tempted to go elsewhere in search of absolute purity, or as in times gone by resort to violence to crush it out. Rather let us see to it that we do not, by word or deed, put a stumbling block in another's way, and so bring a blot on our Christian profession. Let us be patient "till the harvest."

(c) *Some reasons why we should be patient.* Just as the wheat and the tares were at first very similar, so in the Church the good and bad cannot always be known. We cannot see "the heart," Psalm xlv. 21. Only God can really separate tares and wheat. Another thing too. Though the tares could not be changed into wheat, some who appear to be tares may one day, through God's converting grace, be changed into precious wheat. All are *by nature*. What? "Children of wrath," see catechism. What may we become; *regenerate*, see St. John iii. 5, 6; Titus iii. 5. Let us see to it that we forget not our baptismal vows, but that our heart beat true to Christ; then shall we be among those described in verse 43.

(2) *The Church as it will be.* A separation to take place, at harvest time, verse 39, see Rev. xiv. 14, 15. Christ will then have a pure Church, Isaiah lx. 21.

There will be no mistakes possible, no tares collected in mistake for wheat. No sheep on the goat's side. St. Matt. xxv. 32, 33. What is to be the end? the tares cast into "a furnace of fire," verses 41, 42. Shut out from all love, goodness, purity, banished from God, 2 Thes. i. 9. What of the wheat? the righteous? verse 43, shall "shine forth as the sun," shall bask in the sunshine of God's presence, Col. iii. 4; John iii. 2; Mal. iv. 2. Are we wheat or tares? we are in God's field, which are we ripening for? May none of us fail to be "gathered into the barn."

Lord of harvest grant that we,
Wholesome grain and pure may be.

Family Reading.

THE OLD CHURCH BELL.

Born of the metal and the fire,
They bore me from my raging sire,
And made me of the city's choir
Which sings in free air only;
And here since then I've patient hung,
Silent, untouched; but, being swung,
Giving my voice with iron tongue—
Alone, but never lonely.

The hermit of the belfry here,
Celled in the upper atmosphere,
I speak in accents stern and clear
To all the listening people;
With none my speech to check or mar,
Sending my utterance near and far,
With sonorous clang and sudden jar,
I shake the slender steeple.

I ring the chimes for the bridal day;
I toll when the dead are borne away;
I clang when the red flames rise and play
On crackling roof and rafter;
I tell the hours for the steady clock;
I call to prayers the pastor's flock,
And back and forth in my work I rock,
And sink to silence after.

Here by myself in the belfry high,
Peeping through bars at earth and sky,
And mocking the breezes sweeping by,
And back their kisses flinging,
I chime for smiles I toil for tears,
I herald news and hopes and fears,
As I have done for many years,
And never tire of ringing.

From place of vantage, looking down
On yellow lights and shadows brown
Which glint and tint the busy town
With hues that gleam and quiver,
I see within the street below
The human currents crosswise flow,
Eddying, surging to and fro,
An ever-living river.

Or day or night they meet my gaze
The sloping roofs, the crowded ways,
The meshes of a dreary maze
Where men are ever wending;
One day a rest for them may see—
One day in seven; but for me,
No time from call of duty free,
My toil is never-ending.

I chime for birth or bridal chain;
I toll when souls have burst their chain;
I clang when fire its ruddy rain
From clouds of smoke is flinging;
I chime for smiles; I toll for tears;
I herald news and hopes and fears;
And so shall do for many years,
And never tire of ringing.

WHITSUN-DAY—THE CHURCH'S BIRTH-DAY.

What is the Church? is a question very often asked. We shall answer it best by looking back at her beginning. She has her existence by the favour of no earthly prince. In her early history every earthly power was against her, yet she grew, because she was not of man but of God.

When God created man, we are told that he breathed into his nostrils the breath of life, and man became a living soul.

The body was there, all perfect and complete, but there was no life till the Holy Spirit breathed into it. The Spirit was the life of the Human Body.

So it was, too, when our Lord Jesus Christ would build that Spiritual Body—His Church.

During His earthly ministry, by His Cross and Passion, He travelled in birth, as it were for His Church. The little group gathered in that upper room in Jerusalem were the first beginning of the Church.

They were indeed a body, but the principle of life, which was to give strength and wisdom throughout all ages, was not yet given.

The Spirit was the Life, and till the Spirit was given they were to wait, to go forth with no message, to perform no ministerial act.

But on the day of Pentecost, the Spirit of God came down with the sound as of a rushing mighty wind. New Powers, new Life came upon them. They lived as they had never lived before. It was the Spiritual birthday of the Church. But after birth comes growth, and so, from that day, the Church of Christ grew. She put forth her branches and filled the land. There had come up to that Feast of Pentecost, "Jews, devout men, out of every nation under Heaven," and these heard the message of the Gospel from the lips of unlearned fishermen, "every man in his own language."

There was another time, long before, when, by God's power, men spake in tongues they had never learned. Then, because they rebelled against Him, God gave them tongues to divide them so that they could not understand one another's speech: but the Feast of Pentecost tells us that, through the Spirit of God, we are all one in Christ Jesus, whether we be Jews or Gentiles, whether we be bond or free. In Adam all died: in Christ all were made alive. In Babel all were divided: in Pentecost all were united.

The growth of Christ's Church did not depend upon the gift of tongues, which was rather the sign which accompanied the abiding gift of wisdom and power.

Look at the Apostles of our Lord before the day of Pentecost, and after: Before, they were full of doubt and hesitation, but after the Holy Spirit of God came upon them they were different men. No longer timid and doubting, they preached Christ in all boldness, in the power of the Spirit.

They did more. They established the Church in order: "ordaining Elders (or Priests) in every Church." They set apart men, by the laying on of hands, for the work of Deacons; and so the three Orders of the Sacred Ministry were duly appointed, and have been handed down in one unbroken line from age to age.

In one word, they went forth from the day of Pentecost, to preach Christ and to build up His Church on earth, as the refuge and strength of God's children in every nation, to the end of time. To be, in fact, what she is called in the Apostles' Creed,—"The Holy Catholic (or Universal) Church."

But Whitsun-Day speaks also of a present work of God the Holy Ghost—"For by one Spirit are we all baptized into one body."

"And every virtue we possess
And every conquest won,
And every thought of holiness
Are His alone."

May he help us to bring forth abundantly the fruits of the Spirit.

CHRISTIAN WORK.

Consider this fact: What if you have only an hour in a week in which you could devote to doing good in your neighborhood? In that one hour you could visit a sick neighbor, or throw yourself in the way of some careless neighbor, to whom you might speak a word in season; and thus at the end of the year you would have left fifty-two testimonies for God in that circle where God has placed you, and by the claims of which he will judge you. Now let conscience say, in prospect of that judgment; could you redeem an hour for that purpose? Do not say no, until you have duly considered how that negative will look in the light of eternity, and how it would sound in heaven. It is sure to recur to your immortal memory there, and to be sifted to the bottom by your perfect conscience. Unless therefore you are quite sure that they will confirm the negative, when they decide in the presence of all the saved, and with the knowledge of all the lost, do not utter or whisper it now.

BEREAVEMENT.

Flow on, Thou Fountain of my joy,
Through all the wilderness.
Thou seest what will work for good,
Thou knowest how to bless,
Get Thyself glory, O my God,
Be praised in my distress.

Oh, let Thy true, refining love
Its utmost pleasure see;
And lift not up Thy faithful Hand
Whate'er my cry may be,
Till I am strong for Thy renown,
And pure for use to Thee.

I know Thine eye has weighed the path
To Thy lost creature's bliss.
No comfort could supply the need
Of grief so sore as this;
No joy could wake my heart so well
To Thy full preciousness.

Thou wast the Source of all that love
Which makes me glad no more,
And Thou hast taken to Thyself
What was Thine own before,
Thine, and mine too, O Good to give,
O Faithful to restore.

That loving spirit is withdrawn
From every shade of sin;
And I in sympathy with her
A holier life begin.
Yes, to her new delight in Thee,
I, Lord, can enter in.

She with Thee, whereso'er Thou art,
In fellowship untold!
She in Thee, living by my Bread,
My Hope, my Heart's Stronghold!
Oh! 'tis a song for days of grief,
Whate'er their depths untold.

As one whose mother comforts him,
I will lift up my head.
No wound of Thine shall take the life
From words which Thou hast said;
And in the fulness of Thy truth
I shall be comforted.

—A. L. Waring.

ONLY ONE BRICK UPON ANOTHER.

A boy watched a large building as the workmen from day to day carried up the brick and mortar. "My son," said his father, "you seem taken with the bricklayers.—Do you think of learning the trade?"

"No, sir; I was thinking of what a little thing a brick is, and what great houses are built by laying one brick upon another."

"Very true, my son; never forget it. So it is in all great works. All your learning is one lesson added to another. If a man could walk all around the world, it would be by putting one foot before another.—Your whole life will be made up of one moment upon another. Drops added to drops make the ocean.

"Learn from this not to despise little things. Be not discouraged by great labors; they become easy if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the large, large building went up only one brick upon another."—Selected.

BIBLE WORDS ABOUT GIVING A PORTION OF OUR SUBSTANCE TO THE LORD'S WORK.

1. God claims a portion of our substance.

And all the tithes of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.—LEV. xxvii. 30.

2. Withholding this claim is to rob God.
Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.—MAL. iii. 8.

3. Therefore the claim should be attended to promptly.

And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithes of all the things brought they in abundantly.—CHRON. xxxi. 5.

4. Worldly prosperity promised to those who honour God with their substance.

Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine.—PROV. iii. 9, 10.

5. It is accepted according to what a man hath. First if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 COR. viii. 12.

6. It should be given willingly.
Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver.—2 COR. ix. 7.

7. Does poverty or limited means excuse any one from giving to the Lord?

They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.—DEUT. xvi. 17, 18.

8. Jacob's vow.
Of all that Thou shalt give me, I will surely give the tenth unto Thee.—GEN. xxviii. 22.

Will you act on these principles? If so, begin to-day.

But now complete the doing also; that as there was the readiness to will, so their may be the completion also out of your ability. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.—2 COR. viii. 11, 12, New Version.—Words of Faith.

A MOTHER'S PICTURE.

A poor woman lost her only daughter in the whirlpool of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo, and telling him the story, asked if he could do anything to help find the lost one. He said:—

"Yes, I can; get your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me."

Dr. Barnardo sent the photographs to the gin palaces, dance halls, and other places which the wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture.—Struck with astonishment, she looked closely at it, and saw the invitation, "Come home," written underneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and that night she returned to her mother's arms just as she was.

This is God's loving cry to every wanderer—"Come home!" and there is a loving welcome, full of sweetest forgiveness, for all who cheerfully respond to it.

In Christ we see the picture of God, the merciful, loving, heavenly Father. Under the dying form of his Son on Calvary's cross, God has written in letters of blood, "Come home, wanderer; come, come home."

CONSEQUENCES.

In a country town, many years ago, some children were met for a social evening at an old farm house, and while the sport was at its height, a little boy thought it would be "funny" to draw a chair out from under a little girl, and let her sit down on the floor.

He watched the opportunity, and made the attempt; but the little girl, seeing what he was doing, jumped back into the chair, and, striking her spine upon one of its projections, broke her back. For seven years, from fourteen to twenty-one, she lay upon her bed, and during all that time was from her chamber to the parlor but once. Thirty years have passed: I have just returned from a visit to her sick chamber. Thirty years of disability and pain as the consequences of a thoughtless deed by a little boy. A few strangers minister to her daily wants, without whose aid she would be sent to the poor house or home for the wretched and homeless poor. Terrible consequences to follow a thoughtless act! Let boys be careful. Let all remember that consequences walk hand in hand with every deed, and that for all our deeds, God will bring us into judgment.—Christian Era.

REVERENCE.

It is related of Prince Bismark, the German statesman, that when a boy his father overheard him speak of the Emperor as "Fritz." He reproved him for the familiarity, and told him to "Learn to speak reverently of his majesty, and you will grow accustomed to think of him with veneration."

This is advice very much needed by our American boys. In this country reverence for the ruling powers is very slight, and even the President is spoken of as familiarly as one would address his most intimate chum. Our newspapers encourage the habit; by giving slang names to our statesmen. This may work favorably in a political campaign, but when one is occupying a high office, all nick-names and slang sobriquets should be dropped.

This lack of reverence is felt, too, in the Church, and it is shocking, to a devout worshipper, to note the slovenly behaviour of many people when in the house of God. The Sunday club-house character of many places of worship begets the idea of irreverence; but the children of the Church should early be trained to regard not only the church building, but all its appointments, with the most sacred reverence, because it is all set apart for use in the worship of Almighty God. No matter how lowly or common a thing may seem, when it is once set apart for God's service, it is raised from its ordinary level, and belongs to the things of God.

Ruskin says: "Reverence is the chief joy and power of life—reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead, and marvelous in the powers that cannot die."

THE LIVING SEED.

Here is a singular story which we found in the local columns of a Pennsylvania paper. In fact, it is a tragedy; yet we find it instinct with a strange lesson of hope and good cheer.

Michael Dunn was born fifty odd years ago in England. His parents were thieves. He was taught to pick pockets as soon as he could walk. At eight years of age he was sent to the Old Bailey for stealing a silk dress.

As he grew older he was trained as a burglar by the most accomplished "cracksmen" of England. In prison or out, his sole companions were convicts, thieves and murderers. He served out terms of imprisonment in England, Ireland, Van Dieman's Land, Canada, and three of our State prisons. Could any good come out of such a life?

One man however hoped for him; a man who never lost hope of any human being, however debased. This was Joseph R. Chandler, the journalist, who gave up the later years of his life to the reform of prisons and prisoners.

He observed Dunn's affection for a dog that was in the Philadelphia jail, and, one day, his eager tender manner to a little child who visited the prison.

"All is not lost," said Mr. Chandler to the chaplain. "The good seed is alive still." He saw Dunn daily, and strove to elevate his moral nature, and hoped he had succeeded. The man was discharged. But six months later he was again convicted of stealing in New York.

The good seed, however, was not dead. When he was released, under the influence of Mr. Chandler's teaching he went to a religious meeting held for discharged convicts, became a sincere penitent, and then—the best proof of sincerity—set about helping men who had sunk as low as himself. He opened in New York a house of Industry where discharged convicts were set to work, or allowed to stay until work was found for them. In three years he had found employment for over four hundred men and started them on the road to honesty and honor.

—Only pause and think of the difference in every home that is made by one even, pleasant, sunny temper; and when a whole family are amiable and considerate, it is almost too sweet for earth.

Childrens' Department

LADDIE.

CHAPTER V. Continued.

The doctor still stopped, looking at the lilies in the old hand.

"She is badly hurt," he said. The nurse explained what the house surgeon had said: "Another day will see an end of it. I thought she would have died this morning when I first came on, she was restless then, and talked a little. I fancy she's Scotch, for I heard her say 'Laddie' several times."

The word seemed to catch the otherwise unconscious ear, for the old woman turned her head on the pillow, and said feebly "Laddie."

And then, all at once, the doctor gave a cry that startled all the patients in the ward, and made many a one to lift up her head to see the cause of such a cry.

"Mother!" he cried, "mother, is it you?"

Dr. Carter was kneeling by the bed, looking eagerly, wildly, at the wan white face. Was he mad? The nurse thought he must be, and this a sudden frenzy. And then he called again—

"Mother, mother, speak to me!"

A childless mother near said afterwards she thought such a cry would have called her back from the dead, and it almost seemed to do so in this case, for the closed lids trembled and raised themselves a very little, and the drawn mouth moved into the ghost of a smile, and she said—

"Eh, Laddie, here I be."

And then the nurse came nearer to reason with the madman.

"There is some mistake," she said; "this is a quite poor old woman."

And then he got up and looked at her, she said afterwards, "like my lord duke, as proud as anything."

"Yes," he said, "and she is my mother. I will make arrangements at once for her removal to my house if she can bear it."

Ah! that was the question, and it wanted little examination or experience to tell that the old woman was past moving. The nurse, still bewildered and incredulous, persuaded him not to attempt it, and instead, her bed was moved into a small ward off the large one, where she could be left alone.

Love is stronger than death, many waters cannot drown it. Yes, but it cannot turn back those cold waters of death, when the soul has once entered them, and so Dr. Carter found that with all his love and with all his skill, he could only smooth, and that but a very little, the steep, stony road down into Jordan.

He got a nurse to attend specially upon her, but he would not leave her, and the nurse said it was not much good her being there, for he smoothed her pillows, and raised her head, and damped her lips, and fanned her with untiring patience and tenderness. Once when he had his arm under her head, raising it, she opened her eyes wide, and looked at him.

"Ah! Laddie," she said, "I'm a bit tired with my journey. It's a longish way from Sunnybrook."

"Did you come from there?"

"Yes, sure, I've never been such a long way before, and I'm tired out."

"Why didn't you write?" he asked presently, when she opened her eyes again.

"I wanted to give you a surprise," she said, "and I knew as you'd be glad to see me at any time as I liked to come."

And then it dawned on him that the past eighteen months had been blotted clean out of her memory, and that she thought she had just arrived. Then she dozed, and then again spoke, "And so this is your house, Laddie? and mighty fine it be!" looking round on the bare hospital room "and I'm that comfortable if I wasn't so tired, but I'll be getting up when I'm rested a bit. But it do me good to see you when I opens my eyes. I've been thinking all the way how pleased you'd be." All this she said a word or two at a time, and very low and weakly, so that only a son's ear could have heard.

To be continued.

—In our Advertising Columns will be found notices of the sailings of the well equipped and splendid fleet of steamers owned by the Doty Company—sailing to the Humber, High Park, Exhibition grounds and Haulan's Point. The Company deserve the liberal support of the citizens in their efforts to supply a regular and efficient service to those attractive points. We draw the attention of the managers of Sunday Schools and other societies to these safe and splendid steamers, those who may patronize them during the season will receive courtesy and attention.

PETLEYS'

BIG JUNE SALE.

- Eight cent Prints for 4 1-2 cents.
- Ten cent Prints for 6 1-2 cents.
- Ten cent Dress Goods for 6 1-2 cents.
- Fifteen cent Dress Goods for 8 1-2 cents.
- Seventy-five cent Black Silks for 42 cents.
- One dollar Black Silks for 58 cents.
- Fifty cent Tapestry Carpets for 35 cents.
- Sixty-five cent Tapestry Carpets for 45 cents.
- Sixty cent Kidderminster Carpets for 40 cents.
- One dollar Brussels Carpets for 78 cents.
- One twenty Brussels Carpets for 98 cents.

DURING THE **Big JUNE SALE**

AT **Petley & Petley**

OUR BREAD IN DANGER.

The Alarming Increase in Baking Powder Adulterations.

Among recent important discoveries by the food analysts is that by Prof. MOTT, U. S. Government Chemist, of large amounts of lime and alum in the cheap baking powders. It is a startling fact that of over one hundred different brands of baking powder so far analyzed, comprising all those sold in this vicinity, not one, with the single exception of Royal Baking Powder, was found free from both lime and alum.

The use of alum is to produce a cheap baking powder. It costs less than two cents a pound, whereas pure cream of tartar costs forty. Its effect upon the system has been ascertained to be poisonous, and overdoses have been attended with fatal results. Lime is the most useless adulterant yet found in baking powders. It is true that when subjected to heat a certain amount of carbonic acid gas is given off, but a quicklime is left, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting rooms to more quickly rot the flesh from the bones of dead subjects.

The effect of lime upon the delicate membranes of the stomach, intestines and kidneys, more particularly of infants and children, and especially when taken into the system day after day, and with almost every meal, is pernicious in the extreme, and is said by physicians to be one of the chief causes of indigestion, dyspepsia, and diseases of the kidneys. Chemists have found 12 per cent., or one-eighth of the weight, of some of the baking powders prominently sold in this vicinity, to be lime. The wickedness of this adulteration is apparent.

The absolute purity and wholesomeness of the Royal Baking Powder—now affirmed by every chemist and food analyst of prominence, and conceded by all manufacturers of other brands—arises from the exclusive use of cream of tartar specially refined by patent processes, which remove totally the lime and all other impurities. These facilities are possessed by no other manufacturer. The Chemist of the Department of Health of Brooklyn, N. Y., in which city the works of the Royal Baking Powder Company are situated, after recent numerous experiments, reports:

"I subjected several samples of the Royal Baking Powder, purchased from dealers in Brooklyn, to chemical analysis, and I take pleasure in stating that this powder has attained a most remarkable purity. I am unable to detect the slightest trace of lime tartrate in it, while all its constituents are pure and of the highest quality. The 'Royal' is a baking powder undoubtedly of the greatest leavening power, and perfectly wholesome,

DR. O. GROTHE.

Chemist Department of Health, Brooklyn, N. Y."

A GENEROUS BOY.

The life of the Rev. Frederick Denison Maurice illustrated Milton's familiar lines:—

"The childhood shows the man,
As morning shows the day."

In his boyhood he was honest and truth-telling, gentle and affectionate. He was never known to utter an unkind word to his companions, or to do them an ungenerous action. On the contrary, he never seemed so delighted as when he had an opportunity to do them a favor, even when it required him to deny himself. Generosity seemed as natural to him, as selfishness was to other children.

When he was five years old, he came, one day, into the familiar room, with a biscuit in one hand, and a flower in the other. A gentleman happening to be present, whispered to Frederick's mother:

"Children always give up what they least care for. Now we shall see which he likes best."

Then turning to the child he said: "Frederick, which will you give me, the flower or the biscuit?"

"Choose which you like," answered the boy, holding out both hands.

One summer evening, while he and two other boys were rambling in the country, an angry bull forced them to take refuge upon an embankment in a large field. They were safe there, but the bull, by pacing round, kept them prisoners until the approach of night warned them that their parents would grow uneasy at their long absence.

The boys decided that one of them should make the attempt to procure assistance, and drawing lots was spoken of.

"No" said Frederick, "I am the oldest; it is my duty to go."

Quietly he descended the embankment whilst the two boys tried to divert the bull's attention. But the bull followed Frederick, who retired facing the animal, slowly bowing to it with his hat at intervals—according to a theory which he had heard of on managing angry beasts.

When he had approached so near the gate that he could reach it before the bull, by a smart run, he made the final rush and got through, thereby increasing the animal's rage. In a few minutes he returned with a man, who drove away the bull and released the two boys.

A man who would risk his life to save a friend from danger might refuse to accept mortification for himself to save his friend's feelings. But young Maurice was quite equal even to the self denial.

He and a friend while students at the university, were walking over the Isle of Wight. At the end of a long day's walk, they met a party of fashionable friends, who insisted that the students should call upon them at their house and pass the evening.

The two friends retired to the inn to furnish up their travel-stained

garments. Upon looking for clean stockings—in those days short breeches and long stockings were worn—they found only one pair remaining in the joint wardrobe.

These were silk ones, and belonged to Maurice. With his characteristic generosity, he urged his friend to wear them, who would not allow the self denial.

This dispute ended in a compromise. Each put one stocking upon his right leg. With one clean stocking on, both shuffled into their friend's parlour trying to conceal the disreputable leg and to put the best foot foremost. In a few years the two had many a hearty laugh over the shifts they resorted to to keep the unclean stocking out of sight.

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Hill's Hair and Whisker Dye—Black & Brown, 50c.
Fike's Toothache Drops cure in 1 Minute, 25c.

I WAS GOING TO.

Children are very fond of saying, "I am going to." The boy lets the rat catch his chickens. He was going to fill up the hole with glass and to set traps for the rats; but he did not do it in time and the chickens were eaten.—He consoles himself for the loss, and excuses his carelessness by saying, "I was going to attend to that."

A boy wets his feet and sits without changing his shoes, catches a severe cold, and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in; and he was going to do it, but he did not.

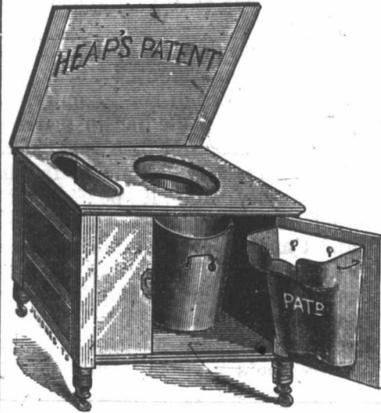
A girl tears her dress so badly that all her mending cannot make it look well again. There was a little rent before, and she was going to mend it, but she forgot it.

And so we might go on giving instance after instance, such as happen in every home with almost every man and woman and boy and girl. "Procrastination is" not only "the thief of time," but the worker of vast mischiefs. If a Mr. "I-was-going-to" lives in your house just give him warning to leave. He is a loungeur and a nuisance. He has wrought unnumbered mischiefs. The boy or girl who begins to live with him will have a very unhappy time of it and life will not be successful. Put Mr. "I-was-going-to" out of your house and keep him out. Always do things which you were going to do.

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I remain, faithfully,

THOMAS HEYS,

Analytical Chemist and Professor of Chemistry,
Toronto School of Medicine.

116 King St. West, Toronto, Nov. 30, 1885.

"BUT I WANT TO."

That is what Alice Belden always says when she is told not to do anything. She is a pretty little girl, but she is an only child, and is badly spoiled. When her mamma says, "Come now, Alice, and learn your lessons, do not swing any longer this morning," Alice whines out, "But I want to!" And then her weak mother does not say any more. One day her nurse was with her by the river's side, and Alice got into a little boat that was there. "O, Miss Alice," said the nurse, "you must not do that! I am sure your mamma would not like it." "But I want to!" said Alice in a pet; and she lifted one of the big oars and tried to put it into the water. How frightened she was when the little boat turned over, and she felt herself going down in the deep river. The foolish child would have been drowned had not some men in the field heard the cries of her nurse and plunged into the water to save her. I hope Alice will learn before long that "But I want to" is not a good

reason for doing anything that it is not best to do.

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