

uly 21, 1887

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY AUG. 11, 1887.

[No. 80-82.

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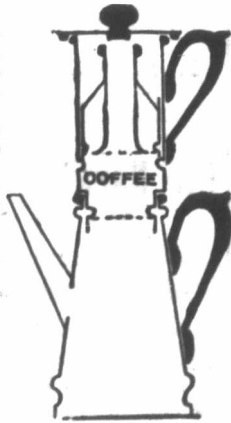
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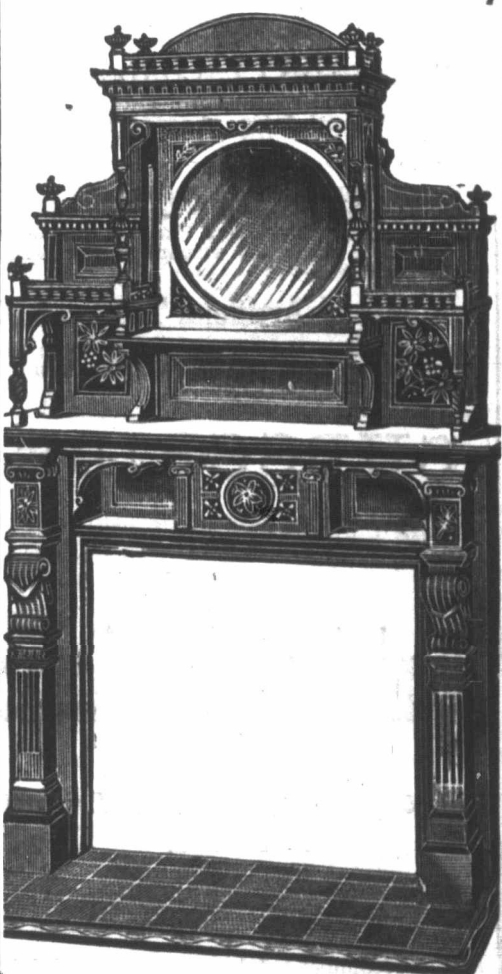
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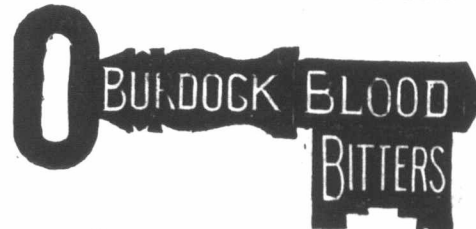
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## LESSONS for SUNDAYS and HOLY-DAYS.

August 14th.—TENTH SUNDAY AFTER TRINITY  
Morning.—1 Kings xli.; Romans xi. 25.  
Evening.—1 Kings xlii., or 1 Kings xvii. Matt. xiv to 29.

THURSDAY, AUG. 11, 1887.

To CORRESPONDENTS.—All matter for publication in any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

**METHODISM ON THE DECLINE.**—The following appears in the *Methodist Recorder*, of 26th May last:

We have received the following letter from an esteemed minister: "Sir,—In view of the question 'Can we do anything to fill our large city chapels, many of which are now all but empty?' let me give your readers a little of my experience on Sunday last. Having preached in the morning, I went at 1.30 to ——. Here we have a very good chapel, which will seat 400 people, and a large schoolroom on the same site. The chapel-keeper informed me that the congregation in the morning, consisted of about twelve adults and a few children. I met a class at 2.30 which had three members. In the school I found 101 boys, 97 girls, and 28 teachers. At three o'clock I went to the meeting of the Church Army, which is held near to our chapel. Here the congregation consisted of 420 working people, some of them very poorly clad and wearing clogs. The service, which was short, lively, and varied, was conducted by the rector, his curate, and army captain. Every night the Army band is out. The schoolroom is packed every evening in the week, and on Sunday both the church and army-meeting room are full to overflowing. The people say that often the rector is preaching in the streets at half-past nine o'clock in the evening—a worthy example to Methodist preachers. This service, and the sight of so many hundreds of men, women, and children, in the streets, moved my heart.

If the rectors of the neighbouring parishes can fill their churches, we ought to fill our chapels. The people can be reached if only we set to work in the right way. In this one district we have 68,000 people, and a public-house for every 30 families, but we have not one resident Methodist preacher or a Nonconformist minister of any kind. The clergy and Catholic priests live near their

churches, among the people. This district is not sufficiently clean, healthy, and pleasant for Nonconformist ministers. This fact, together with our unwillingness to adapt ourselves and our services to the changed condition of the people, accounts for our empty chapels."

Over Methodism in England, may be written "Ishabod"—the glory has vanished, rather the spirit which gave it power, has returned to the Church from whence it came forth. There are several noticeable points in the above letter. Note how the word "chapel" is used, not church. Note too how the writer recognizes that the Church of England shepherds all classes, while Wesleyans and Nonconformists abandon the poor, seeking only souls with pockets equal to the charge for pew rents. Note too the sad narrowness of the system. The writer's heart was moved not to help those who were doing God's work—but moved to do something to disturb that work, for the sake of helping to fill a chapel. God help such small minded and petty souls, the system that breeds them must break up.

**HOW FACTS ARE MANUFACTURED.**—The following is taken from the *London Times* report of the Crimes Bill debate. The speaker, the Hon. Mr. Balfour, is replying to Mr. Gladstone, who had made certain statements to the dreadful number of Irish evictions.

"While I am on statistics I must refer for a moment to the use which the right hon. gentleman has made of statistics, which I think has created very serious misconception in the country. The House may recollect that the right hon. gentleman came down here and gave us some figures with regard to evictions in Ireland during the present reign—allegations founded on the authority of a gentleman whom he described as an eminent statistician.

The right hon. gentleman gave the authority, and the authority was a certain Mr. Mulhall. I was astounded at those figures; there were such as I think nobody the least acquainted with Irish statistics would have known to be correct. I have examined this point, and will the House believe me when I say that in those figures, Mr. Mulhall's method of proceeding had been this: He has taken the Government return, which gave him in two columns the number of families and the number of persons evicted. He has deliberately selected the column containing the number of persons; he has treated that column as if it consisted of families, and he has chosen to assume that the Irish family consists of seven persons, and he has multiplied the number of evictions by seven in consequence, and those are the figures which, on the authority of the right hon. gentleman, are now quoted in newspaper after newspaper, they receive a currency which they never would otherwise obtain, and they are used in every quarter of England to excite prejudice against the landlord class and to throw additional weight of disgrace upon English rule in Ireland. Mr. Gladstone must be suffering from softening of the brain, to allow himself to be victimised by cooked statistics in so scandalous a manner. Knowing Mr. Gladstone's power over details, his habit of testing figures before using them, we find it very difficult to believe that he did not know the statistics he quoted to be fraudulently false. Since the exposure of their falsity, we have seen them quoted and commented upon by newspapers as if authentic, so full of vitality is a lie when it is valuable as a party argument or weapon!

**WHAT LAND LEAGUEISM WILL LEAD TO.**—The following timely warning is from the pen of the Rev. Alex. Donovan, Riston, near Hull. That the agitation against payment of rent in Ireland will end there, and end in that is incredible. Canadian property holders who favor the Land League, will one day find the serpent they have reared to drive

out the Protestant landlords of Ireland, will turn upon the property holders class everywhere:

"The landlords of Ireland have been robbed, vilified, slandered, insulted, and language has been used of them in Parliament, and the press which readily explains why they can be murdered with impunity when the gentle means of "boycotting" fails to shake their determination to retain the "part-owner"-ship of the estates they inherited or purchased, which "a legal technicality" (soon no doubt to be removed) still secures to them. It is now generally agreed that they must be got rid of entirely, whether by the bullet of the murderer, or by some other of the "resources of civilization" is as yet undetermined. But when Colonel O'Callaghan and the other "exterminators" have been happily exterminated does any one who knows human nature believe that the thirst for other people's property will cease with one class of proprietors, any more than the bloodthirstiness of a pack of wolves would be satiated by the extermination of one flock of sheep? There is already a "house league" to compel "restitution" to town tenants, to whom (as Mr. Fagan will remember) Jubilee regulations did not apply (Lev. xxv. 30). When the "unproductive classes" have been "expropriated," "the spirit of the Commandments" (I quote the rector of Great Cressingham) may require those who desire "justice for Ireland" to demand "restitution" from those manufacturers and merchants who have not paid "fair" wages to their employes. Then will come the turn of the retail traders, who trade upon the scarcity of commodities, as Colonel O'Callaghan is said to have traded on "the love of home," and tell people who "cling to" their tea and whisky, "I'll be paid in full," when "the poor man begs for an allowance" of the bill. Finally, any Irishman with a decent coat on his back (especially if it be of "foreign," i. e. British, cloth) will be "made to disgorge," and perhaps in the end those who have any clothes at all. When things have been thus made "square all around;" when the land has been reduced to a prairie value, and the inhabitants to a prairie costume of paint, dirt, and feathers; when commerce, manufactures, capital, civilization, and the very tradition of honest industry have been swept away—an Irish Parliament may determine, amid the ruins of Dublin, how the millions of banditti, left with no one to plunder, are to be clothed and fed.

ALEX. DONOVAN.

Riston Parsonage, Hull.

**MAN'S TRUE GLORY.**—"Too often we pride ourselves on some accidental advantage of birth or wealth, or intellectual attainment, or physical strength. Our true glory is that we are the children of God by the power of the Resurrection, bearing (oh, solemn truth) Christ within us, so that we are indeed theotropei and partakers of the divine nature. Oh, the shame, the misery, not to put that life in exercise." "If we cherish the divine life within us, if we exert it in warring against evil, in following after holiness in thought, word, and deed, how bright the prospect opening before us for time and for eternity!"

**LADIES IN SURPLICES.**—An innovation in choirs was introduced on Sunday at St. Luke's Church, one of the fashionable churches in Birmingham. For some time past the choir—a ladies' and gentlemen's voluntary—has been situated in the gallery at the west end of the church. The Rev. W. B. Wilkinson, the vicar, feeling the inconvenience of this arrangement, desired to remove it into the chancel. This necessitated the introduction of surplices, but the difficulty was how to drape the ladies. This has been successfully got over. Very tastefully decorated designed surplices have been made for the female members of the choir. They are of Scotch lawn, with pleated backs. Purple velvet caps complete the attire. St. Luke's is not "High Church."



## CHURCH THOUGHTS BY A LAYMAN.

## THE ABUSE OF STATISTICS.

WERE the law laid down by several speakers at the late Temperance Convention put in operation, that a thing which cannot be used without abuse ought to be prohibited, all arguments based upon statistics would be discontinued. The *abuse* of figures in controversy is more general than their legitimate use. This arises not from wilful perversion of such figures, but from this form of argument being adopted by persons who have never learnt by study or experience, the true relation between statistics and reasoning based thereupon. In the use of literary quotations there is often abuse, but detection and exposure usually follow. But in quoting statistics the original authorities are seldom even known, and when known they are most difficult to examine, except by experts. It is worse than trifling for persons not skilled in such studies to attempt the verification of statistical tables, and the true rank as an authority of any person whose judgment is relied upon, is rarely known outside those of his own profession. Several notable illustrations of the danger of quoting statistics in this loose way, was afforded by a paper read by the Rev. W. C. Bradshaw, before the C. E. T. Conference. He used the words "a celebrated statistician MULHALL." Now let us see how this illustrious workman uses his tools. In the late debates on "The Crimes Bill," Mr. Mulhall's figures on Evictions, were quoted to prove how large a number had taken place. Mr. Mulhall's figures have been quoted by the anti-rent press the world over, to excite anger against Irish landlords. In the House of Commons, the Hon. Mr. Balfour, caused a profound sensation by exposing the shameless falsity of this "celebrated statistician." He showed that the Official return of evictions was in two tables, one table gave the number of families evicted, and the other table the total number of persons in such families. Mr. Mulhall took the total number of persons, and said: "an Irish family averages 7," he, therefore, multiplied the total persons evicted by 7, and gave out that the result of this process showed the total number of evictions in Ireland! Thus 1 family of 3 persons was made to give 21 cases of eviction! When Mr. Balfour exposed this fraud, he demanded an explanation from Mr. Gladstone, who had used Mr. Mulhall's figures, and Mr. Gladstone and the whole Irish party sat dumbfounded, while the House rang with cheers, at this crushing exposure of the tactics of the anti-rentites. It is safe to say that a more "celebrated statistician" is not in existence than Mr. Bradshaw's authority, Mr. Mulhall, for he will go down to future ages as the illustrious genius who converted each single case of eviction into from 20 to 50, by his statistical skill!

Of course, Mr. Bradshaw is not in any way to blame; he however, will, we hope, have learnt a lesson, so that when he next quotes from any authority on statistics, he will take care to guard himself and his hearers from being deceived by "a celebrated statistician."

There is in the paper alluded to, another instance of lame logic. That lunacy has increased largely during this century is admitted. Now, it is also admitted, that drinking has decreased largely this century. How then is it, if drinking is the chief cause of lunacy, that while the cause has been largely diminishing, the effect has been largely increasing? Mr. Bradshaw tells us that in the last 40 years, the insane in the three Kingdoms, have nearly doubled in number, despite care and skill, and the advancement of scientific and medical knowledge." Mr. Bradshaw also tells us, that "while the population in the States increased in 10 years by 30 per cent., the insane increased 155 per cent." Yet in those 40 years in England, and those ten years in the States, Prohibition was spreading over large territories, and the people universally were becoming more sober! If Mr. Bradshaw's figures prove anything it is that lunacy advances at a very high rate of speed, when excessive and moderate drinking become less general. In plain words he shows that teetotalism has helped to fill the lunatic asylums. The connection between drink and lunacy in the very nature of things cannot be shown by figures. We have known more minds upset by revival meetings than by drink, and more still by the gloom of life deprived of innocent pleasures. Any physician can testify that the mind becomes diseased, when by solitude, or brooding over sorrow, or religious fanaticism, it is withdrawn from the healthful stimulus of social joys. The superintendent of the Toronto Lunatic Asylum said a few weeks ago, that those whose brains have a tendency to insanity are driven to drink to drown their sorrow, and, that it is far more true to say, that lunacy produces drinking habits than that drinking produces lunacy. We once heard a physician, a philanthropist of high fame, assert, that there is so much bitter sorrow, such grinding poverty, such cruel suffering in the world, that were it not for the temporary lull caused by the use of stimulants, there would be periodic waves of suicide and social outbreaks that would be incomparably more dangerous to social well being, than the terrible evils of drink. This assertion is not without Scriptural warrant. It is significant that the leaders of the Anarchists are, as they were in the last century, men of extremely temperate habits, some of them indeed total abstainers, it is also worthy of note that drink finds its most numerous victims in those classes that feel most heavily the weight of life's burthen, to which they add by efforts to forget.

Take again Mr. B's criminal statistics which he "mixes and muddles" in a perplexing disorder. We are first told that four-fifths of all crime is caused by drink, then that 80 per cent. which is four-fifths, of commitments are for drunkenness; so that what we are really asked to accept is this absurd statement—that drink causes 80 per cent. of all crime because 80 per cent., of all crime is the one crime of excess in drink! Thus according to Mr. Bradshaw drink is responsible only for drunkenness! It was not respectful to a Temperance Conference to present statistics

in so crude a form. When the Judges speak of drink as the cause of crime they refer to such crime as they have to deal with at assizes. But drunkenness is not tried by Judges at assizes, therefore Mr. Bradshaw's assertions that 80 per cent. of crime is drunkenness, and that drink only is responsible for 80 per cent. of crime, makes the testimony of Judges of none effect. We should like to see an official analysis of criminal returns showing how many murders, forgeries, burglaries, highway robberies, swindles, embezzlements, petty larcenies, assaults, perjuries, injuries to cattle, arsons, &c., were inspired by drink. Such a return would be valuable; but the statement that 80 per cent. of commitments are for drunkenness, and that drink is responsible only for 80 per cent. of crime, upsets the whole argument as to drink and crime, for it is a demonstration that not one single crime in the calendar except drunkenness, is caused by drink! But Mr. Bradshaw quotes figures that destroy each other. He says "80 per cent. of the commitments were for drunkenness and disorderly conduct." In the next sentence he says of "the total commitments to the gaols of Ontario at least 34 per cent. were for drunkenness and kindred crimes.

It is however an abuse of statistics to make drink responsible for crime because a certain percentage of criminals are fond of drink. Suppose we take another class, the industrious, honest mechanics, or the tradesmen, or lawyers, should we not find that fully as large a proportion of any of these classes habitually and as freely use intoxicants as the criminal class? If drink causes crime how comes it to pass that the vast mass of the people who lead honest lives, to use Mr. Bradshaw's phrase, "are addicted to drink?" In days just past every person was a drinker and the majority drank to excess. Pray, were criminals then the overwhelming majority, as they must have been if the use of drink freely necessarily produces crime? Is crime unknown where strong drink is not used? How comes it to pass that we have such a terrible amount of juvenile crime? Have the children in our Reformatories learnt or been driven to steal by strong drink? Is it not a fact that every man in our prisons is fond of meat, most of them greedily so? Has animal food then some relation to crime? To assert that crime is the child of drink is to make the Scripture false which declares that the evil heart of man is the fountain of all his wrong doing. As the result of an examination of the prisoners at the Elmira Reformatory, U.S., it was found that 79 per cent. of them were "absolutely devoid of moral sense." If the theory is correct that the vast mass of crime is caused by drink, the Ten Commandments ought to have been compressed into one "Thou shalt not drink," then the remainder would have been hardly needed. It is very strange theology to attribute the acts of our corrupt nature to a fluid! Drink is a concomitant of crime, the aider and abettor of some, but the real instigator of all crime is human passion in one



form or other, for mastery, for revenge, for possessions, for lustful pleasures, and so forth; and drink is taken to excess from a passion for animal excitement, or as a mental or physical opiate. The Officials who compile criminal returns would do well to avoid mixing up drunkenness with crimes in the ordinary sense of the word. It is most difficult we know to define their bounds, to differentiate them, but there is a distinction between *vice* and *crime*. If society determines to class drunkards as criminals then those who tempt them into, who aid and abet them in committing, and who profit by their crime should be sharers of their punishment. But revolting and disgraceful as is this vice, the most dangerous criminals, the criminal class as a class are not drunkards, a persistent treading in the crooked paths of crime is not possible to the victim of drink. Our present mode of treating drunkenness is a survival from the days when it was regarded with complacency. Holding as we do that a temperate use of stimulant is as innocent as the temperate use of beef, we should like to see the scandals and dangers arising from its abuse more effectively grappled with. The greatest of living medical writers, Sir William Thompson, says in his little work on "Diet" that "glutting does more harm than drunkenness." He means we believe, harm to health of body. But drunkenness is a grave, social danger; it destroys in a man that which stands between his baser passions and their gratification at any cost to others, and in self-defence society should make this act of moral and intellectual suicide one involving most serious penalties to the drunkard and to whoever has shared in his offence in any form. It is the duty as well as the interest of the moderate section of the C. E. T. S. to agitate for the reform of our present laws in this regard, and a further and related duty is to examine authoritative records bearing upon the drink problem, so that the temperance platform may be redeemed from the scandal of the abuse of statistics. Such discrepancies as those displayed in Mr. Bradshaw's treatment of the questions, "Crime and Drink," and "Lunacy and Drink," tend to bring the temperance cause into contempt, and justify us in saying that the worst enemies of temperance are its advocates—especially those who use, *i.e.* abuse statistics!

DR. MCGLYNN ON THE POLICY OF ROME.

AN article by the excommunicated priest Dr. McGlynn, in the N. A. Review, has the deepest interest to Canadians, for the same policy he exposes and condemns is pursued by the Roman Church in this land. Unhappily there is a political alliance between certain bodies of our people, to whom civil and religious liberty naturally looks for support, and the Roman authorities by virtue of which Rome is allowed freely to pursue her policy, and she in return for political protection gives political support to so-called Protestants.

"There was not then," he says, "as now, in

our great cities, and in whole quarters of the agricultural districts of great States, vast agglomerations of men of one foreign nationality, preserving almost entire their manners, language and traditions, and by virtue of their numbers making even the public schools in many places use a foreign tongue as the common vehicle of instruction, and producing the strange spectacle of native Americans of some totally different stock actually taking on the speech and characteristics of other nationalities."

The scheme of the church, he alleges, is to foster this spirit, and "in furtherance of this plan, Germans speaking but imperfectly the English language are appointed pastors over English-speaking congregations, and especially where there is the excuse of the existence in the congregation of a few German-speaking families. This plan has been so successful that the ecclesiastical archiepiscopal province of Milwaukee, with its German Archbishop and its German theological seminary, has been largely Germanized, and similar designs for the immediate future are entertained for the great archbishoprics of Cincinnati and St. Louis."

After this he proceeds to more serious charges:

The ears of American boys born of German parents are boxed by the religious teacher in parochial schools in St. Louis, for the heinous offence of speaking the common language of America—the English—and a clerical superintendent, to reproach an American boy of German parents for manliness and independence, can find no better words to do justice to his reprobation than to say, "Du bist ein Amerikaner"—(You are an American)! \* \* \* But a few years ago many bishops, assembled in the Provincial Council of Cincinnati, issued a pastoral letter, the product of the pen of the Scotch Bishop Gilmour of Cleveland, which was largely a deliberate thesis against our Declaration of Independence in the attempt to show that men are not born free and equal.

And he further states that when a remonstrance was raised against this Bishop Chatard of Indianapolis hastened to justify the manifesto and quoted in its defence extracts from a letter of Pope Leo XIII.

He then turns his attention to the attempted grasp of the Catholic Church upon the schools. Millions of dollars, he declares, have been appropriated, and most valuable public lands donated to the support of the Roman Catholic Church. It may be sufficient, by way of illustration, to refer to the Catholic Protectory in Winchester, to the House of the Sisters of Mercy in Eighty-first Street, and to the Foundling Asylum of the Sisters of Charity in Sixty-eight Street, immense institutions supported by the city treasury of New York, at an expense of from half a million to a million of dollars a year, and the two latter built upon blocks of ground given by the city through the favor of the Tammany ring, and worth hundreds of thousands each. Would it not be enough to make the elder Know-Nothing bigots turn in their graves could they hear that vast sums and great public properties

are thus turned over to irresponsible, private and sectarian institutions, especially if they could learn that the priests and monks and nuns, whose institutions are thus benefitted by the public, are but the more emboldened to denounce our schools and other public institutions, in language at times brutal if not obscene, while indulging in unwarranted parasitic glorification of their own institutions and of themselves."

The "extraordinary zeal" shown in getting up these parochial schools is prompted, he declares, by jealousy of our schools and institutions, by the desire to keep children from attending them, and also "to make employment for and give comfortable homes to the rapidly increasing hosts of monks and nuns, who make so called education and so-called charity their regular business, for which a very common experience shows that they have but little qualification beyond their professional stamp and garb."

TESTIMONY OF A BISHOP.

THE following words are from the pen of the Assistant Bishop of Kansas, and are of such clearness and weight that we give them prominent place in our columns. Says he:

Never since I have been a minister in the Church of Christ, have I known so many of all denominations, feeling so kindly toward us, and enquiring with such interest in regard to the Episcopal Church. Prejudices against our ritual are fast giving way, and mistaken impressions in regard to our exclusiveness are fast being corrected.

The Anglican Church is now looked upon by the Greek, and the old Catholic, and the Lutheran, and by many in the denominations about us, as the only possible rallying point of a broken and disorganised Zion.

No body of christians, it must, I think, be conceded by all, is more broad or more truly Catholic, than the Protestant Episcopal Church of America. We have an advantage, even over the Church of England, in that we are not hampered by political connection with the State. We have taken for our model, *not* the Church of Constantine, but the Church of Timothy and Titus and Ignatius. We require no creed but the Apostles'. *We insist upon no human theories.* We have no theory of inspiration, resting content in the belief that the Scriptures contain the Word of Life. We have no theory of the Trinity, but believe in God the Father Almighty, Maker of Heaven and Earth; in Jesus Christ, His only Son our Lord, and in the Holy Ghost. *Theories* we leave to Sabellius and Calvin, and other individual divines.

We have no theory of the Atonement, but simply believe that Jesus Christ died for us in some such way that He has become our Saviour.

We have no theories of election and predestination, holding equally the two truths, however they may be reconciled: God's foreknowledge and man's free will.

We have no theories in regard to the historic



Church, believing simply that it has come to us in unbroken descent from the Apostles.

We have no theory of the Sacraments, being satisfied with the belief that they are commanded, and that God will bless our obedience.

Never spake this bishop more wisely than in this language; and daily, for years, have the words been becoming more and more singularly true. And that others who are not of our household of the one family are daily more and more fully realizing our generous and comprehensive position, we all have cause to know.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### NEWFOUNDLAND.

St. JOHN'S, July 10th.—The diocesan synod is at present in session, its meetings being biennial. The session was opened by a very able and interesting address by Bishop Jones, in which he reviewed the work and progress of the Church since the last meeting of synod, two years ago. After referring, in touching terms, to the death of the late Bishop Binney, of Nova Scotia, and to the deaths of two of his own clergy, he stated that during the last two years five additional laborers had been appointed on the staff of the clergy of the diocese, their total number now being 57; that in that time he had held 66 confirmations, at which 2,343 candidates had been presented; that he had consecrated 9 new churches, and 16 graveyards. He spoke most hopefully of the prospects of the Church and the increasing and extending missionary spirit among the clergymen of the diocese.

The Diocesan Synod in Newfoundland was incorporated in 1875. It is composed of the Bishop, clergy and laity of the diocese. Every clergyman in the diocese licensed by the bishop has a seat and vote in the synod. The laity appear and vote by their representatives. Each mission or parish elects two representatives. The vote of each other, namely, bishop, clergy and laity, is taken separately, and the result of each vote is determined by the majority of the members present and voting in order, and no act or resolution is valid unless it has received the concurrent assent of the bishop and a majority of the clergy and laity. When the See becomes vacant the Synod elects a new bishop. In 1787 the first colonial bishopric was created—that of Nova Scotia—"with ecclesiastical jurisdiction over the provinces of Upper and Lower Canada, New Brunswick and the island of Newfoundland." It was not till 1839 that Newfoundland was erected in a separate diocese, the Rev. Aubrey S. Spencer being the first bishop. When he arrived he found but eight clergymen in the island, and the church in a very disorganized and disheartened condition. At the end of two years he was able to report that there were twenty-five clergymen, 30,000 Church members and 3,000 scholars in the Sunday Schools. The Society for the Propagation of the Gospel planted numerous missions and sent out clergymen. The foundation of a cathedral was laid in St. John's. In 1844 Bishop Feild, a man of great energy and devotedness, succeeded Bishop Spencer. Under him the Church prospered greatly and extended itself. The nave of the new cathedral was consecrated in 1850. On Bishop Feild's death in 1876 he was succeeded by Bishop Kelly; but infirm health obliged him to resign the following year. Bishop Jones succeeded him in 1878, and under him the Church has witnessed a steady growth and prosperity. The cathedral was completed and consecrated in 1885. It is one of the most beautiful structures on this side of the Atlantic, the cost since the foundation was laid having been \$400,000. The number of clergy have increased since 1878 more than 25 per cent. They now number 57. In 1845 the adherents of the Church of England in Newfoundland numbered 34,294; in 1857 they had increased to 44,285; in 1874 to 59,561; and in 1884 the census gave their number as 69,000. They are now over 70,000. The number of communicants is now 10,000. The number of places of worship 142. In Church of England day schools, which number 137, there are 9,847 scholars. The number of children enrolled in the Sunday Schools is 12,300; they are provided with 860 teachers, or, reckoning the clergy, 917 are engaged

in Sunday School work. There are two orphanages in St. John's which are sustained by private donations and subscriptions. The Society for the Propagation of the Gospel makes an annual grant of £2,900 sterling in aid of the Newfoundland missions. The financial affairs of the Synod are managed by an executive committee, and each mission is assessed by it to the amount it may be expected to contribute to the general fund. There is a clergy, widows' and orphans' fund; a clerical pension fund; and another for the education of the children of the clergy. The diocese is divided into eight deaneries. There are two missionaries stationed on the coast of Labrador, one at Battle Harbour and the other has charge of the extensive mission at Sandwich Bay.

It is thus apparent that the Church of England in Newfoundland is thoroughly organized and is working vigorously and successfully. The zeal and liberality of its members are increasing. The organization of the Diocesan Synod, a dozen years ago, on a popular basis, in which the laity are fully represented, has been attended with happy results in enlisting more fully the sympathy and co-operation of the laity in all departments of Church work. In Bishop Jones the Church has a chief pastor of great zeal, ability and energy, who enjoys the confidence and affection of his own clergy and people, and the respect and esteem of his own community.—*Montreal Gazette.*

#### ONTARIO.

DESERONTO.—The ladies of St. Mark's Guild, the Rev. Rural Dean Stanton, rector, and the Rev. Robt. Atkinson, curate, are very much gratified with the result of their dinner on July 1st, and the grand Jubilee bazaar on July 8th. By their efforts \$300 have been secured to the Treasury of the Church. This is by far the most successful effort made by the congregation at Dresden. The upper part of St. Mark's church is rapidly approaching completion. At present the congregation is worshipping in the basement where the Sunday School also meets. A new organ has been secured and the ladies are arranging for another bazaar to be held in September.

SHANNONVILLE.—The exterior of the beautiful church (Holy Trinity), has recently been restored.

BROCKVILLE.—The regular quarterly meeting of the Rural Deanery of Leeds Co. was held in St. Paul's parish last month; the following clergy being present: the Rev. Rural Dean Grout, the Revs. Messrs. Tighe of Lansdowne, Coleman of North Augusta, R. N. Jones of Farmersville, Quartermain, Pocock and Hague of Brockville. Divine service was held in St. Paul's church on Tuesday evening, the Rev. R. N. Jones preaching the sermon from 1 Peter, ii. 21. The service was very bright, the responses and hymns being joined in with great heartiness. At eight o'clock next morning there was an administration of the Holy Communion. At the regular meeting various subjects were discussed, chiefly the advisability of the use of S. S. Leaflets, and of uniformity of ritual in the churches. Owing to the absence of the Rev. Mr. Codd, the discussions of the 1st and 2nd Resurrections was deferred till the next meeting. After the session was over the members of the Rural Deanery with some friends enjoyed a nine miles run up the river in a steam yacht kindly loaned by one of Brockville's citizens. In the evening a public meeting was held in the church, when addresses were delivered by the Rev. Rural Dean Grout and the Rev. Stearne Tighe. The next meeting will be held in Lansdowne.

#### TORONTO.

Rural Deanery of East York.—The quarterly meeting of the Chapter of this Deanery was held at the rectory, Unionville, on Tuesday and Wednesday, July 12th and 13th. There were present during the session the Revs. John Fletcher, A.M., Rural Dean, John Carry, D.D., John Davidson, A.M., John Vicars, A.B., Isaac Middleton, A.M., and Frederick Burt. Letters of apology for necessary absence were received from the Revs. Anthony Hart and J. H. Harris, the latter was delayed through illness, the former being residing examiner at the terminal examinations of the pupils of the High School at Markham. On Tuesday evening a very practical sermon was preached by Rev. Isaac Middleton from Psalm xix. 12. On Wednesday morning the Sacrament of the Supper of the Lord was administered; the Rev. I. Middleton being celebrant. The business meeting commenced at 10.30 a.m., and was fully occupied during the forenoon in a profitable discussion upon the portion of Scripture appointed for consideration, Heb. xiii., in the original Greek. After recess for dinner the Chapter resumed, when a learned essay was read by

Rev. Dr. Carry on the futile attempt of the Emperor Julian to rebuild the temple of Jerusalem, in which in a clear and exhaustive manner the various proofs of this extraordinary fact were given from contemporary authors. The Chapter then took into consideration the state of the missions in the Deanery, and great regret was expressed at the long continued vacancies in the missions of Beaverton and Sunderland; after a serious deliberation on the subject a resolution was passed requesting the Bishop to use his personal influence and his best endeavours to replace those missions on their former footing with missionaries and regular services. It was thought by the Chapter that the Old Testament did not receive at their hands that full critical examination to which it is entitled, and that our efforts have been confined to the elucidations of the New Testament to the exclusion of that portion of God's Word which the Apostle declares is able to make us wise unto salvation through faith which is in Christ Jesus. It was therefore determined that at least for some time the attention of the Chapter would be directed to the Old Testament, and that the Minor Prophets, as the portion of the oracles of God which receives least notice, should now form the subject of our meditation. The next meeting of the Chapter was appointed to be held at Port Perry on Oct. 11th and 12th, when the following subjects would be considered: an essay by the Rev. John Davidson on special forms of missionary effort suitable to our Deanery, and the first three chapters of the Book of the Prophet Hosea.

JOHN FLETCHER, Rural Dean.

ALNWICK.—Last week a beautiful stained glass window was placed in the chancel of St. James' Church. It is a memorial by the congregation to the late Rev. John McLeary, their beloved pastor for so many years. The window is of three parts and is of the Gothic style. The design is very chaste and cannot fail to meet with the appreciation of all who see it. The figure in the centre piece to the left represents a baptismal font surrounded by a lovely wreath of water lilies, emblematic of purity. In the middle portion is a lamb bearing a white banner on which is a red cross representing the lamb of God who meekly bore His cross and dyed it with His blood. To the right is a figure of a chalice with some heads of golden wheat and a bunch of purple grapes representative of the bread and wine of the Eucharist. Across the foot of the window an inscription reads: "Erected by this congregation to the glory of God and in memory of the Rev. John McLeary, a former Incumbent, who died Oct. 10th, 1886." It was manufactured by McCausland & Son, of Toronto, and the selection was made by the Rev. C. W. Bradshaw, of Ashburnham. It is a real work of art and exceedingly creditable to the congregation of the pretty little church which it adorns. It is very doubtful if its equal could be found outside our larger towns and cities, and those who have been so liberal of time and expense may well be gratified with their beautiful memorial.

The Sec.-Treasurer of the Church Woman's Mission Aid of Toronto Diocese desires that all applications for assistance in the form of clothing, Xmas trees, &c. may be sent in as soon as possible. This Society is now working in connection with the Woman's Auxiliary, but applications of the above nature are to be sent in as usual to Mrs. O'Reilly, 37 Bleeker St. Toronto.

Mrs. A. E. Williamson acknowledges with many thanks the following sums for the Neepigon Mission: Rev. J. C., Cookstown, \$2 00; Kingston, \$5.00.

The following gentlemen were ordained priests on Sunday, 31st July, at St. James' Cathedral by the Bishop of Toronto, Revs. A. J. Broughall, H. P. Hobson and Provost Body assisting, Rev. Prof. Boys delivering the sermon:—Rev. George Herbert Broughall, B.A., master at Trinity College school, Port Hope; Rev. J. G. Lewis, L. T., assistant at St. Alban's, Cathedral, and the Bishop's private secretary; Rev. George E. Lloyd, chaplain to the Reformatory, Penetanguishene. The following were ordained deacons: Herbert J. Hamilton, B.A., to the curacy of St. John's church, Port Hope; Wm. E. Carroll, B.A., to the mission of Mulmur West; Francis John Lynch, to the mission of Sunderland; Thomas Robert O'Meara to the curacy of St. Philip's church, Toronto.

#### NIAGARA.

The Rev. Mr. Bennett, late of the diocese of Ontario, who has been appointed priest in charge of Grace Church, Waterdown, and curate of St. Matthew's, Aldershot, began his duties on the fifth Sunday after Trinity, July 11th.



Mr. Powell of Trinity College takes charge of Lowville and Nassagaweya until a priest is appointed.

HARRISTON.—St. George's Church was made the recipient of a very handsome brass alms dish last Easter, a present from the Rev. W. E. Grahame, a former Incumbent of the parish. Sunday, June 19th, was well spent in this parish. In accordance with the resolution of the Provincial Synod last September, a service was held in each congregation of the mission, commemorative of the establishment of the Colonial Episcopate. Sermons were preached reviewing the mission work of the Church of England and her marvellous growth within the last century. At the evening service in St. George's Church the Queen's Jubilee was celebrated, the church being full to overflowing. The Lord Bishop of this diocese visited this parish on June 20th and 21st, and administered the Apostolic Rite of Confirmation, to 10 candidates in St. George's Church, Harriston, and 8 in Christ Church, Drew. Large congregations were present at both services, and the bishop's addresses, as they always are, were deeply spiritual and impressive.

HAMILTON.—Obituary.—We have to record the departure from this life of Mrs. Charlotte Gaviller, wife of Alex. Gaviller, Esq., a well known ex-member of the synod of Toronto, and of late years resident in Hamilton, at 21 Herkimer St. Mrs. Gaviller's illness was very short, only three days; but like one awaiting her Master's call, she "departed in peace" on Sunday night the 17th inst. In life she was most highly esteemed and greatly beloved by all who knew her. In Tecumseth township where she resided for long years, and in Hamilton, where for about 12 years she has been since living. Possessing an active mind and Christian zeal she was known in public and in private by many good works and words. Public institutions as the "Girl's Home" at Hamilton, "Women's Work in India," she was among the first and foremost of friends and benefactors. Indeed, very few objects of Church work or of local charities at home or other places in this and Toronto dioceses were left without a kind donation or an earnest word. She was zealous in good works and prudent in zeal. Her removal from this to a higher sphere is the thought which only allays the present sorrow of the bereaved family and friends. Several clergy and laymen from the diocese of Toronto, and others from the Niagara Deanery attended her funeral from the Cathedral Church on Wednesday, 20th July.

"The sweet remembrance of the just Shall flourish when they sleep in dust." "Blessed be the name of the Lord."

HAMILTON.—The service in the hospital, July 31, was conducted by Rev. T. Geoghegan, the clergyman in charge of the new parish of St. Matthew. He is to be permanently assisted there by Rev. C. E. Whitcomb and Lenon Smith, a graduate of Trinity college, Toronto; and of Ely theological college, England. At the service in the jail, in the afternoon of the same day, four of the female prisoners professed conversion. Those who lead these services are hoping that some rich charitable people will subscribe to rent and furnish a house where converted prisoners can remain after leaving jail, until they have found employment.

The death of John Winer, Esq., aged eighty-seven years, an old resident of Hamilton, and a prominent member of Christ Church, Hamilton, took place on July 30th. Mr. Winer was born in the United States in the year 1800, and came to Hamilton in 1829. His business for fifty-four years was most prosperous as a druggist. He was a man of sterling integrity and rare business tact and enterprise, and the record of the progress of the firm, of which he was for so many years the senior partner, is closely identified with the progress of the city. Mr. Winer leaves a widow and three daughters, the latter Mrs. George W. Brega, of Hamilton; Mrs. Dr. Cook, of Chicago; and Mrs. John Masson, of this city. He had only one son and he died in Chicago shortly after the fire in 1871 from the effects of a cold received during the great disaster. Two grandsons are living in that city, Dr. John Winer and Wm. Winer.

HURON.

SARNIA.—The Rev. T. R. Davis on leaving for his holidays was presented with an address and a purse of \$107.50.

RIDGETOWN.—Church of the Advent.—The anniversary services last month were well attended considering the great heat, and the sermon by the Rev. Mr. Wye, of Watford, who is a fluent and practical speaker, greatly admired. A garden party was held on the

old fair ground when the attendance was good and the receipts correspondingly large. This parish is flourishing under its recently appointed and talented young rector, the Rev. A. F. Burt.

Anniversary of the Church in Canada.—In accordance with a pastoral from the Right Rev. the Bishop of Huron, the Eighth Sunday after Trinity was duly observed in the churches of the diocese by special services, in commemoration of the hundredth anniversary of the first Anglican church in Canada, that of Nova Scotia. It is to be hoped that the intention to erect a Memorial Cathedral in Halifax will soon be realized.

LONDON WEST.—The city hospital management desires to tender their thanks to the teachers and scholars of St. George's Church Sunday School for their floral donation on Sunday afternoon last (the eighth after Trinity.) It was the result of the second floral service held in St. George's Church, and each patient received a beautiful bouquet.

WARDSVILLE.—The scholars of Miss Docker's class, in St. James Church Sunday school have presented their teacher (with an elegantly bound Bible and an album. The Rev. J. W. Taylor, incumbent of the parish, made the presentation and spoke of the self-denying works of Miss Docker, expressing the regret of all that she was leaving Wardsville.

EXETER, DEANERY OF HURON.—Very seldom do we hear in Canada of an individual being so influenced by the love of the church—the body of Christ—as to build, where need, a house of worship. There are some instances, though rare. In Westminster we know two that have been built by two worthy daughters of the church, and there are others. The most recent instance of this christian liberality is in the deanery of Huron. In connection with this there was very a interesting ceremony on Monday, August 1st. The corner stone of the Trivett Memorial Church was laid on the afternoon by the Lord Bishop of Huron. A number of clergy were present, among whom were Archdeacon Marsh, of London; Rev. Rural Dean of Clinton; R. Kerr, of Mitchell; J. Downie, of Lucan; O. H. Bridgman, of Hensall; T. W. McGahy, of Seaford; R. D. Freeman, assistant minister of St. Paul's Cathedral, London, and T. F. Robinson, of Christ Church, Exeter. There were also Revs. Dr. Parson and Mr. Graham, Methodists, and Rev. Mr. Morton, Presbyterian. Coins and documents, including the Toronto and London newspapers, were deposited in a copper box under the stone. A choir, led by the Exeter band orchestra, furnished the sacred music. The solid silver trowel, with inscription, was presented to the bishop by Mr. Thomas Trivett, donor of the new church, accompanied by an appropriate address, to which the bishop replied eloquently. An immense crowd was present, and all the arrangements were carried out successfully.

The Guthrie Home.—There has been another arrival at the Guthrie Home of young emigrants from England. There are eighty boys, ranging from six to seventeen years of age. They are all in excellent health. They are from Birmingham and vicinity, and under the care of a clergyman who accompanied the assistant minister of St. Asaph's Church, Birmingham. At least nine out of every ten of them belong to the Church of England. They have all got homes already. That these English lads succeed well here in Canada is proved by the eagerness of those who have seen them, to secure for themselves the young strangers. They were all engaged immediately on their arrival, and large numbers have come out this season. It is to be hoped that the clergymen of the parishes in which they are placed will look well after these children, that they stray not from the fold. Were each clergyman in the diocese to obtain the name and residence of any within their pastoral care it were well.

ALGOMA.

GORE BAY.—Sunday, July 17th, this Mission situated on the Manitoulin Island, and which during six winter months is shut off from communication with the outer world, was refreshed and brightened by the annual visit of its beloved Bishop. In the morning at 11 a.m. a Confirmation was held in All Saint's Church, when ten candidates were presented for the Apostolic rite of the laying on of hands. His lordship gave a brief address to the candidates in that earnest, loving manner which is peculiarly his own. This was followed by the sermon and the Holy Communion of which seven of the newly confirmed ones partook. In the afternoon the Bishop held service and preached in one of the out stations, and at night in All Saint's

Church he administered the Sacrament of Baptism to two children, and preached an able, eloquent and telling sermon. On Monday his lordship visited Mills and preached in Trinity Church. The S. S. children had been looking forward to Tuesday with no little eagerness; the bishop had intimated that the "Evangeline" would be available for a picnic, and parents, children and friends spent a most enjoyable day, though the pleasure was somewhat marred by the bishop being too unwell to enter (as all who knew him knows he delights to do) into the children's pastimes. Though far from well the bishop presided until late at a vestry meeting when some serious questions came up for discussion. Certainly the bishop of Algoma does not stint himself in work. He has brightened us by his presence in this Mission, and we trust his visit will be the means of re animating and strengthening all Church members.

E. S. R. has sent us \$3.00 for the Rev. Mr. Frost in answer to Home Sweet Home.

FOREIGN.

A fund is now opened for the restoration of the fine old Norman church at Cressingham, in Lancaster. It is said to have existed in 1225, and was partially rebuilt in 1784.

Truro Cathedral, it is now definitely arranged, will be opened and consecrated in the last week of October next. The Prince and Princess of Wales will be present.

The rector of Ashill church, Norfolk, who is in his ninety-ninth year, gave an address a few days since, reviewing the improvements of the last fifty years.

A local paper gives the following record of one week's work of the Bishop of Manchester during a recent visitation at Preston: two sermons, five addresses, one speech, five confirmations, one official reception, one unofficial reception; and besides all these the necessary and unnecessary correspondence of one of the most populous dioceses in the world.

There has been the completion of a great work in the diocese of Rochester. Early in 1882 the bishop, stimulated by a princely offer of £10,000 from a "A City Merchant," set on foot a Ten Churches Fund to provide church accommodation for congregations already gathered by the labors of missionary clergy. His Lordship appealed for £50,000, and now, after the lapse of but little more than five years, the amount required has been subscribed (with the exception of a small debt of £450), and the ten churches have been built and consecrated.

The principal work of convocation during its recent session was discussion of the "Proposed Additions to the Catechism." For three days the deliberations were carried on, and the definition of the "Church and the Three Orders of the Ministry" carefully considered. The questions and answers, as finally adopted by the Lower House, were sent up to the bishops to revise and sanction. It should be understood that it is not intended that the proposed questions shall be an addition to the Prayer Book.

The Archbishop of Canterbury has sanctioned for use on August 12, the Centenary of the Colonial Episcopate, proper Psalms and Lessons, together with a thanksgiving Collect, as follows:

O God, who art filling the waste places of the world with flocks of men, over whom Thou hast promised of old to set shepherds to feed them; we thank Thee for Thy threescore and fifteen churches of a hundred years accomplished, and for the building up of the whole Body of Christ: And we praise Thee for all Rulers of the same, steadfast in work, faithful in doctrine, especially for them that have witnessed a good confession and sealed it with their blood. For out, we beseech Thee, of Thy Spirit upon all whom Thou hast called, that Thy Name may be no more profaned among the nations by our means, nor the children of the Church go astray in the wildernesses, but that this Thy people may be chief heralds of Thy truth, and knit the bonds of peace among all the Churches. In all Thy folds let there be one holy flock, and One



over them, the Prince of Shepherds, Thy only and beloved Son Jesus Christ our Lord. Amen.

The news of the massacre of Native Christians in Uganda has touched a cord of sympathy in the hearts of the Christians at Palamcottah in Tinnevelly. They raised the large sum of £80 to be forwarded with a letter to their persecuted brethren in Africa. The letter was signed by the native clergyman in charge of the Palamcottah congregation. He is the son of the late Rev. John Devasagayam, the first ordained native clergyman in Tinnevelly. The following is the letter:—"To THE CHRISTIAN CONVERTS IN UGANDA. DEARLY BELOVED IN THE LORD,—The Christian brethren in Tinnevelly have heard with the deepest concern the trials through which Christ's Infant Church in Uganda has been called to pass. I am a convert of the third generation in India. My grandfather was brought to the knowledge of the truth in the year 1761. So it is now 125 years since my family were called from heathen darkness to the blessed light and privileges of the gospel of Christ. There are now above 100,000 Protestant converts in this province of Tinnevelly, wherein, with many other helpers, I have been laboring as Christ's servant, for above forty years. But as we look back on the past, our church lacks the bright crown which so justly belongs to your church as martyrs for faith in a loving Saviour, whose Gospel reached you only so short a time ago, and whom having not seen you have loved even unto death. We wish you, dear Christian brethren, to feel assured of our sympathy with you in your severe trials, for when one member suffers, all the members suffer with it. We gladly send our little assistance through the Committee of the Church Missionary Society to help you as they can best. And now let me add that the experience of the last few months must have given you most convincing evidence of the Divine character of our holy religion. You have seen death in many forms in years gone by, when you were without God and without hope in the world, but can you look back on any scene in which the departed met the separation from life with joy and hope full of glory, and that not when surrounded by loving relations, but when cruel tortures were being inflicted, and life sacrificed to the flames and the spear? Our dear Bishop, Dr. Sargent, before Christmas Day, sent round a printed circular to all the congregations here, describing the cruel trials to which the Christians of Uganda have been exposed, and suggesting that the offerings on Christmas Day should be sent to Uganda, as well as to the Koi Mission in India. The people everywhere felt deep sympathy with you, many were moved even to tears, and the result has been that we are now able to send you a small sum [£80], which you will accept not merely as so much silver and gold, but as a token demonstrative of our sympathy with you, a gift fragrant with our prayers for you, and our unfeigned love towards you in the Lord. In conclusion our earnest prayer for you all is that our Lord Jesus Christ Himself, and God, even our Father, which has loved us and given us everlasting consolation, and good hope through grace, may comfort your hearts and establish you in every good word and work. With every feeling of esteem and love in the name of all the Christian brethren in Tinnevelly, I am, your faithful brother in the Lord,

JESUPATEN JOHN,  
Pastor of Palamcottah."

### Correspondence.

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

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

#### STATEMENTS NOT VERY CORRECT.

SIR,—I am very much surprised at your publishing the letters of anonymous writers such as that signed "Layman of the Church of England and Churchwarden," in your last issue. There is very little truth, if any at all, in the statements he makes regarding the diocese of Ontario, which is to day, in

every respect, one of the most successful in the Dominion. It is quite true there are nine missions vacant, but two of these are new missions created at the last meeting of the mission Board, and are still worked as formerly until clergymen are appointed, thus reducing the number to seven. Four of these are worked by lay readers under the neighbouring priests, so that there are really only 3 missions without regular services. I could have filled some of these missions long ago if I had chosen to take unsuccessful men from other dioceses, but I preferred keeping them vacant until the right sort of men can be found. Besides, I have learned from experience that it is as well not to be in a hurry filling up missions, so that the people may understand that we do not keep clergymen in stock to be supplied when a vacancy occurs, at any price they may think fit to offer. It is quite time that Church people, who are the meaneat contributors of any religious body, were taught that the clergymen must be decently and regularly paid; and this, let me tell your correspondent, is one reason why missions are kept vacant in the diocese of Ontario, and so far we find it producing the desired effect. We have a great many croakers like your correspondent in the Church of England, who have always an excuse for not contributing, and who give us little else than a rambling and cheap advice. Such men do not build up the Church, nor is the diocese of Ontario indebted to them for its present prosperous condition. I am very sorry your correspondent did not give his name, which is the proper thing to do, so that we might know who this friend of the Church is; and I have also to express the hope Mr. Editor, that you will publish no more anonymous correspondence relative to this diocese. We are not afraid of writers who have the courage to sign their names. I am yours very truly,

I. S. LAUDER,  
Commissary of the Bishop of Ontario.  
Ottawa, July 23rd, 1887.

#### LOOSE THEOLOGY.

SIR,—In your issue of the 23rd June "A Country Parson" complains of "loose theology" in S.S. Leaflets, particularly Leaflet 1st Sunday after Trinity. I humbly venture to think his complaint is not without just cause. "A City Parson" thinks otherwise, as clearly appears from his letter in issue 14th July. He quotes from the writings of some half dozen truly eminent clergymen showing that they have used similar words to those objected to in the Leaflet, and he seems to think that by that means alone he has completely vanquished "Country Parson." If this be a fair specimen of "City Parson's" logic and reasoning power, to say the least, they certainly are not of very high order. Are these eminent clergymen infallible? Of course not, but then "City Parson" evidently thinks somehow or other when such great men speak or write they cannot err. I very respectfully submit that "Country Parson" is quite correct when he charges that it is unscriptural to say simply that the Church of Christ was "founded" either by Christ or His Apostles, or by both, because there is no expression in Holy Scripture which will in that connection justify the use of the word "founded" according to its very true and correct meaning. The word "build" used by our Blessed Lord certainly does not justify it, because "found" and "build" are clearly not synonymous words. Moreover the word "founded" as used in the Leaflet and by the eminent clergymen referred to, is not in harmony with the historical fact as to the particular mode and manner in which the Christian Church came into existence. If the word "founded" must of necessity be used by our very learned theologians in speaking of the commencement of the Christian Church, I very respectfully submit that the only way in which it can be legitimately used is by saying that the Christian Church was founded by Christ and His Apostles upon the Jewish Church in such a manner that the latter Church as the Church of God became merged and obliterated in the former, and that such merging took place on the great Day of Pentecost. Thus a positive fact follows, viz.: that there never was a time when God had two Churches on earth, no not even for an hour, the mere opinion of "City Parson" to the contrary, notwithstanding. See sentence in 3rd paragraph of his letter, commencing "On the evening of Pentecost." This sentence when taken in connection with the first in that paragraph makes exceedingly "loose theology" indeed; and besides they do not harmonize together in any very remarkable degree. In that paragraph "City Parson" says: "But to say that the Christian Church and the Jewish Church are essentially the same seems to me a misuse of terms." But who says they are essentially the same? Certainly not "Country Parson," for he has said nothing which would amount to an allegation that they are the same in any fuller sense than a man might truthfully say that a perfect rose-bud and the beautiful full blown rose into which that bud has in due time developed, are the same, and yet they are

not essentially the same, because they are not so in every particular, if indeed in any particular at all. And as in the natural order of things there could be no beautiful full blown rose unless there preceded it a perfect rose-bud, (though in its very nature a thing in some measure obscure and hidden). So in the Divine economy for ought we know to the contrary; there could have been no Christian Church in all its glory unless the rather obscure and undeveloped bud of the Jewish Church had preceded it. And what after all was and is the Christian Church but the full expansion and development of the bud of Judaism which bud was merged and obliterated as a true religion in the glorious full blown rose of a very true and perfect Christianity in the Church of Christ? If this view of the matter be sound theology instead of that which is and has been exceedingly prevalent, viz. "loose theology," it is clear that with no propriety whatever can the word "founded" be used in the manner complained of, to indicate the commencement of the Christian Church. No one would for a moment think of saying that a full blown rose was founded without having sole reference to something relating to it, which preceded even the rose-bud itself. It can be very easily shown from his letter that "City Parson" is not by any means free from "loose theology." The truly great and very able theologian Sadler in his definition of who are the members of "The Holy Catholic Church" as quoted by "City Parson" does most certainly teach very "loose theology," which to say the least, is very liable to mislead. Blunt's definition is better and would have been much better still, had he left out the word "wilful."

ANOTHER COUNTRY PARSON.  
July 20th, 1887.

#### SUNDAY SCHOOL TEACHERS EXAMINATION.

SIR,—Please permit me through your columns, to bespeak, from my brethren the clergy, and Sunday School workers, a greater interest in the Church of England Sunday School Institute. For 16 years the Institute has been labouring, by its *Publications, Teacher's Examinations, and the Gift of Prizes and Certificates of Honour*, to increase the interest in Sunday School Work, and make the teaching more definite and systematic. There is need of all our efforts, if we would save the rising generations to the Church and to God. The subjects for the next Examination, May 28th, 1888, will be as follows:—

I. *Scripture*. Acts, chapters xv. to xxviii.  
II. (1) *Prayer Book*. The Collects for all the Sundays and Holy Days, from Advent to the Sixth Sunday after the Epiphany.

(2) *Church History*. From the Accession of Henry VIII. to the death of Edward VI.

III. *Lesson*. To be selected from Acts xv. to xxviii. Some questions on the "Art of Teaching," will be added.

The Examinations will be in two sections, *The Elementary*, (a) and *The Advanced*, (b), and Thirty Prizes are offered in each. The following Books are recommended in preparing for Section II:—

*The Collects*. Barry's "Teacher's Prayer Book," and Dean Goulburn's, "The Collects of the Day."  
*Church History*. Perry's "History of the English Church."

Perhaps the clergy will kindly bear in mind this Examination, when arranging their Bible classes for the Winter. I remain sincerely, &c., Wm. BRIZ.

Local Secretary for the Diocese of Niagara.  
Burlington, Ontario, July 28th, '87.

#### THE C. E. T. S.

SIR,—It will be remembered that by the Bishop at the synod, and others at the late Conference, regret was expressed at the decline of the C. E. T. S. in this diocese. In this decline, I venture to say, sound churchmen find no cause of either wonder or regret. It is no wonder, for the work of the Society has been rudely interfered with by legislation; and when force intrudes into the region of morals, we have unequal yoke-fellows, and the result is unhappy. Men feel at once the incongruity of persuading their fellows to abstain from a perfectly innocent action, when the majority of electors, backed by the force of the Executive, say: "Cease from your unsatisfactory efforts: we undertake to accomplish your aims in a summary and effective fashion; we shall make it physically impossible to offend." Let it be considered that many in simple faith think themselves hereby discharged from further personal exertion in the work; and that there are many who would gladly see even total abstinence urged by persuasion, but who resent the universal invasion of liberty, and will give no countenance to a Society that has come to pride itself on its contribution to the prohibition sentiment of the country. Nor is there cause of regret, for the C. E. T. S. has lost its character by allowing itself to become the arena of prohibitionist discussion. Several of its members misuse their standing to advocate prohibi-



tion the more successfully; and even Mr. Graham, who is valiant in maintaining the dual basis, inconsistently justifies the position of such in our Society. The Society stands on two legs, that is, moderate use and voluntary abstinence; but prohibition cuts off both, and leaves not a leg to stand upon. Now how any honest man can advocate prohibition while yet a member of this Society, is hopelessly beyond my comprehension. Can a man be a true lover of himself who commits suicide? Is he a true C.E.T.S. man whose highest temperance ambition is its forcible destruction—not its demise when its work has been done? No, he is but as the traitor who accepts Home Rule as a stepping-stone to independence. On these grounds I consider that the Bishop, who has openly expressed himself as adverse to the extremists, not only compromised the synod, but consented to a fatal infraction of the Society's constitution in allowing, as President, the question of prohibition to be discussed at all before him. The synod of this diocese in sanctioning the C.E.T.S., clearly gave no countenance to prohibitionist doctrines, and until the Society repents and amends, and clears its skirts of all complicity with prohibitionists, it cannot hope to be re-instated in the confidence of the Church. There are great principles involved in this movement—more than the mere sobriety and the material welfare of the state. The question is coming to a clear issue—Christianity or Prohibition? Which? Shall the Divine Panacea give pledge to a human specific? Shall the gospel of Christ as ministered in the Catholic Church, the intended remedy for the sickness of sinful humanity, have its authority and its Christ ordained ordinances still maintained in honour; or, shall a part of God's Word be actually excised, and the highest institution of Christ be mutilated, in the supposed interest of not temperance as a virtue, but—the material well-being of the state? Yours,  
Port Perry, July 20th, '87 JOHN CAREY.

W. & O. FUND FOR ALGOMA.

SIR.—Will you kindly insert in your next issue, the following list of offerings already received in Ontario towards the Jubilee W. & O. Fund for Algoma:—From Ottawa W. A., \$801; Synhurst, \$10; Kingston, \$168.62; Cataract, \$13.75; Prescott, \$18.27; Gloucester, \$5.50; Carleton Place, \$39.30; Trinity Church, Brockville, \$17.87; the parish of Odessa, \$3.35; the parish of Kemptville, \$5.10; St. Thomas's, Belleville, \$21.08. Total, \$598.84.  
It is to be wished, that parishes not having already contributed, would send in their offerings as soon as possible.  
ALICE L. ROGERS,  
Kingston, Aug 1st, '87  
Treas., Ont. W. A.

ALGOMA.

SIR.—Will you kindly grant me space gratefully to make the following acknowledgments: A large box, filled by many friends, with clothes for distribution; books for Clifton Hall and our S. S. libraries, per Miss Garrett, Chiselhurst, Eng. Also cheque for £8 towards expenses from a lady in Devon; a cheque for £1 from a lady in Wiltshire, and a cheque for £1 from a lady at Welwyn, England, contributed through the "net"; the greater moiety of these last is to be devoted to the work at Lancelot church. Yours, etc.,  
WILLIAM CROMPTON.  
Aspdin P.O., Muskoka, July 27, '87.

ST. BARNABAS' CHURCH.

SIR.—Will you allow me a few words on St. Barnabas' Church, to which a previous correspondent has drawn attention. I am only an occasional attendant at the Church; but I have seen enough to convince me that the excellent and devoted Incumbent of the Church deserves support rather than criticism.  
There are some things at St. Barnabas which I don't greatly care for; but I dare say I should say the same of any other church in the city. I understand that the Rector stands during the prayers for the sake of being heard. I think the Churchwardens should make better arrangements for his kneeling.  
As regards the service, however, two things should be said: first, that it is most distinctly and markedly reverent, and secondly, that it is wonderfully good, all things considered. This is a poor district, and the persons who contribute to any amount are very few in number, and the results, as regards attendance at the Church and the hearty character of the service, are very remarkable.  
A very short time ago the Rev. W. H. Clarke was appointed to the parish, and began holding services in a small building on Dovercourt Road. The congregation speedily crowded this little building; and then a site was obtained at the corner of Halton and Givens streets, just off Dundas street, where a cheap and plain, but Churchlike, building has been raised. It has not been opened above two or three months,

and it is already fairly filled. The truth is that Mr. Clarke, by quiet, earnest, self-denying work has made a great impression already in his district, and won over many persons holding views very different from his own: and there is every appearance of a great and living Church-work being done in this quiet corner of our great city.  
I am writing these lines simply in the interests of truth, having no personal object to serve, and I hope you will give them a place in your widely circulated paper. Your faithful servant,  
CIVIS

ALGOMA DIOCESE.

SIR.—Kindly allow me, through the columns of your valuable paper, to make an appeal to all good church people, more especially to the friends of our own beloved bishop, for funds for a "missionary horse and rig." In this mission there are some eight stations—the nearest five miles—all others are ten, and above, miles distant. Since taking charge of the mission in November last I have had no horse, and consequently have worked under considerable disadvantage, some of my people I have not even been able to see.

If the good work is to go on and prosper in this mission, something must be done in this matter. I should be deeply grieved to have to leave these people, who ask to be supplied with "spiritual life," with few, perhaps not any, services during the coming winter. The readers of this paper doubtless know how poor our people on the Manitoulin are. After paying their contribution to stipend they cannot spare much more, nevertheless, they will do what they can and raise among themselves perhaps \$50. The Bishop of Algoma has promised the last \$25 needed. Where is the remainder coming from? I bethink me of the many homes into which this paper will find its way, and hopefully, trustfully, I write to you, Mr. Editor, asking for a small space in it for my "begging letter," feeling sure that there are many sympathetic generous church people who would not knowingly have the Bishop of Algoma's hands crippled, and who only have to know our need to help us out of their abundance.

Remember, dear readers, how high jubilee has been kept this year, thanksgivings on every hand, and do not forget the workers in this missionary diocese. Contributions, however small, even the "mite," will be thankfully received and acknowledged by yours,  
CHAS. A. EATON.  
Gore Bay, Manitoulin Island,  
Algoma, July 30, 1887.

QUASI-HIGH CHURCH IRREVERENCE.

SIR.—In your issue of the 21st, a copy of which has just reached me, a Mr. F. G. Plummer attempts to exonerate the rev. rector of St. Barnabas from the implication of irreverent administration of his functions and inattention to the rubrics of the Church in his administration of the rite of Holy Communion referred to in my criticism of the 7th ult. I observe nothing in Mr. Plummer's communication to lead me or any reasonable man to the conclusion that it is any answer at all to my letter. On the contrary, that gentleman admits the truth of my own observations and so the correctness of my information, and adds largely to the regret I have expressed. In point of fact, sir, Mr. Plummer's reply is an attempt to apologize for and excuse the errors complained of, and had that been the head and front of its offending I should not have condescended to notice it; but when actual misrepresentation is added to a general condonation of the wrong, may I ask your permission for liberty to express my opinion of it.  
Mr. Plummer sets out with the assertion that "I do not think that it helps the matter to publish it throughout the country in the columns of a newspaper." I cannot agree with Mr. Plummer when serious mischief and grave errors have been committed, and the very canons and laws of the Church have been ignored. Mr. Plummer's assertion would have been much less ambiguous had he said: "You should submit to everything the rev. rector does, no matter how serious and detrimental to the interests of the Church and the Parish, it may be, without remonstrance other than such as may be quietly set aside to your own disadvantage." I am mistaken however if this is to be accepted as the policy of the open hearted, dignified and Christian Church of England in this Dominion or elsewhere. If it is, I can tell Mr. Plummer that it will not answer at all. Members of the Church of England are too sensitive and too intelligent to submit tamely to any such pretensions or practices.  
I have not the time, and you, sir, perhaps, have not the space to permit me to exhibit the absurd inconsistencies of Mr. Plummer's assertions. I will only call your attention to a few of them: He takes umbrage at my use of the words, "a young clergyman," as applied to Mr. Clarke, who is, he says, "a

man of considerable experience," protesting at the same time that "as Mr. Clarke has really just commenced his work he ought to get a fair trial," and quite oblivious of the fact, as I am informed, that Mr. Clarke has been in charge of the parish for nearly three years already, and that after having held the same responsible position in other parishes. Again, in reference to alleged irreverence in saying the prayers, he says: "As far as the prayers are concerned I think the difficulty arises from the unfinished state of the chancel, and the want of a proper kneeling stool." The chancel is evidently as thoroughly finished as it is likely to be for some time to come. The absence of a kneeling stool is somewhat inexcusable. It might have been overlooked for one or possibly two Sundays, but to remain un-supplied, as I presume it has for months, is quite unpardonable, and would convey the impression of a studied neglect of the rubrics of the Church and the consequent irreverence of which I have complained.

A graver matter is that having reference to the celebration of Holy Communion. I stated that I had been informed that that holy rite had been administered more than once to one or two, including the priest. And Mr. Plummer in reply says that, "even that is defensible," and that "the Rubric says three or four, according to the priest's discretion." The Rubric says nothing of the kind, and nothing that can be construed or twisted into anything of the kind. It says plainly that "there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the priest, according to his discretion. And if there be not above twenty persons in the parish of discretion to receive the communion; yet there shall be no communion except four (or three at the least) communicate with the priest."

Finally Mr. Plummer says, "If Mr. Clifton knew the whole history of the parish, the difficulties in the separation, etc., the deadness of the parish, and the small income of the church," etc., he would be more thankful for what has been done. That may be so; for with all these difficulties, of course, it is impossible for an outsider to be acquainted, except upon reliable information, which my time was too limited to enable me to acquire. But if such difficulties as those which Mr. Plummer refers to have existed, I have little doubt that they are the outgrowth of just such conduct as Mr. Plummer is doing his best to defend and to justify; and so long as that conduct is continued, Mr. Plummer may depend upon it that the deadness of the parish will increase *pari passu* with the decrease of its income.

But is it not painful to know and feel that a united, harmonious and zealous congregation may be rudely scattered and disturbed by the cultivation of unsympathetic conditions and discord among those who would prefer not to be so disturbed. Those who are selected to take charge of our parishes, whether they be high or low, should at least be gentlemen before they are clergymen; not unsympathetic; not prone to make the wrong appear the better reason; but men to whom one can look up with confidence, face to face and eye to eye; men whom, if we may not always agree with them in all things, we may still cordially respect and esteem. If the parish of St. Barnabas has difficulties to contend with—and Mr. Plummer says that it has—then, if my communication may have had the effect of bringing them to the surface, so that they may be diagnosed for special treatment, it will not have been without a salutary effect. Yours, etc.,  
J. K. CLIFTON,  
Montreal, July 28, 1887.

SKETCH OF LESSON.

10TH SUNDAY AFTER TRINITY. AUG. 14TH, 1887.  
A Self-Chosen Priest.

Passages to be read.—Numbers xvi. 33-35.

1. *The Selfish Claim.*—Korah, Moses' cousin, with three others, stirred up a rebellion against Moses and Aaron. They seduced into it 250 princes, (probably heads of families), and, being favoured by the congregation generally, matters looked very serious. They rebelled against Moses' authority, (verse 3). Korah was evidently using the others to further his own ends, viz., to have himself made High Priest (verse 10). It was self all through. The Levites wanted to be priests, the Reubenites (as descendants of Jacob's eldest son (Gen. xxix. 32), wanted to be first instead of Judah. They forgot that this was not Moses' arrangement, but God's. Moses seeks counsel of God, (verse 4), and then reasons with Korah and the Levites, showing them their privilege as Levites, (verse 9). He hopes that by giving them time they will see their error, (verse 8). Moses then sends for Dathan and Abiram, but they set him at defiance, (verses 12-14).  
2. *The Hour of Decision.*—Next morning Korah and his company, having accepted Moses' challenge to



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refer the issue to God's judgment, appear before the door of the Tabernacle, each man with his censor in his hand, thus assuming the priestly office. Large numbers of Israelites side with them, (verse 19). Again the *Shekinah*, "the glory of God" appears over the door of the Tabernacle. Do the people tremble? No. It is Moses and Aaron who prostrate themselves, praying for the deluded people. Their prayer is heard. (Ps. cvi. 33). See God's message, (verse 24). Do the people heed? Yes. (verse 27). The rebels are left alone, Korah with them, defiant to the last.

8. *The End of Presumption.*—The day of grace is over. Again Moses speaks. He pronounces the awful doom of the rebels, and, as he ceases speaking, the earth opens and swallows them up.—(verse 32). The 250 men who offered incense were consumed by a fire from the Lord, while Aaron, who stood with them is spared. Note how the memory of their sin is perpetuated, (verse 38). This lesson has a terrible warning for all. See how *self* works, cunningly, deceitfully, proudly, cruelly. Only Christ can enable us to overcome *self*. He gave Himself for us. Let Him subdue our enemy, take our hearts, and rule them by His Holy Spirit.

### Family Reading.

#### THE LOVED AND LOST.

The loved and lost! Why do we call them lost?  
Because we miss them from our onward road?  
God's unseen angel o'er our pathway cross'd  
Looked on us all, and loving them the most,  
Straightway relieved them of life's weary load.

And this we call a "loss"; oh! selfish sorrow  
Of selfish hearts! Oh! we of little faith!  
Let us look round, some argument to borrow  
Why we in patience should await the morrow  
That surely must succeed this night of death.

Ay, look upon this dreary, desert path,  
The thorns and thistles wheresoe'er we turn;  
What trials and what tears, what wrongs and wrath,  
What struggles and what strife the journey hath!  
They have escaped from these, and lo! we mourn.

Ask the poor sailor, when the wreck is done,  
Who with his treasure strove the shore to reach  
While with the raging waves he battled on,  
Was it not joy where every joy seemed gone,  
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand  
A little child, had halted by the well  
To wash from off her feet the clinging sand  
And tell the tired boy of that bright land  
Where, this long journey past, they longed to dwell.

When lo! the King who many mansions had,  
Drew near and looked upon the suffering twain.  
Then pitying spake, "Give me the little lad;  
In strength renewed, and glorious beauty clad,  
I'll bring him with me when I come again."

Did she make answer selfishly and wrong—  
"Nay, but the woes I feel he too must share!"  
Or, rather bursting into joyful song,  
Go on her way rejoicing and made strong  
To struggle on, since he was freed from care.

We will do likewise; Death has made no breach  
In love and sympathy, in hope and trust;  
If outward sign or sound our ears ne'er reach,  
There is an inward spiritual speech  
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down—  
Take up the song where they broke off the strain:  
So journeying till we reach the heavenly town,  
Where are laid up our treasures and our crown,  
And our lost loved ones will be found again.  
—Church of England Magazine.

#### FAMILY PRAYER.

There is one mark of a household in which God is known and loved, and which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps, each evening too, all the members of the family, the old and the young,

the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing; yet, to whom each is so infinitely dear that He has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house," here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindred, and people, and tongues, which shall dwell with Him, the universal Parent of all eternity.—Canon Liddon.

#### MATTER OR SPIRIT?

If this be all in all;  
Life but one mode of force;  
Law but the plan which binds  
The sequences in course;  
All essence, all design  
Shut out from mortal ken;  
We bow to Nature's fate,  
And drop the style of men!  
The summer dust the wind wafts hither  
Is not more dead to Whence and Whither.

But if our life be life,  
And thought, and will, and love,  
Not vague unrhymic airs  
That o'er wild harp-strings move;  
If consciousness be aught  
Of all it seems to be,  
And souls are something more  
Than lights that gleam and flee;  
Though dark the road that leads us thither,  
The heart must ask its Whence and Whither.

To matter or to force  
The all is not confined;  
Beside the law of things  
Is set the law of mind;  
One speaks in rock and star,  
And one within the brain;  
In unison at times,  
And then apart again;  
And both in one have brought us hither,  
That we may know our Whence and Whither.

The sequences of law  
We learn through mind alone;  
'Tis only through the soul  
That aught we know is known:  
With equal voice she tells  
Of what we touch and see  
Within the bounds of life,  
And of a life to be;  
Proclaiming One who brought us hither,  
And holds the keys of Whence and Whither.

#### SEVEN QUESTIONS.

If you meet with an atheist, do not let him entangle you into the discussion of side issues. As to many points which he raises, you must learn to make the rabbi's answer: "I do not know." But ask him these seven questions:

1. Ask him, Where did matter come from? Can a dead thing create itself?
2. Ask him, Where did motion come from?
3. Ask him, Where life came from save the finger-tip of Omnipotence?
4. Ask him, Whence came the exquisite order and design in Nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine Comedy of Dante or the plays of Shakespeare, would you not think him a madman?
5. Ask him, Whence came consciousness?
6. Ask him, Who gave you free will?
7. Ask him, Whence came conscience?

He who says there is no God in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations—one of the things which cannot be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people and the sheep of His pasture.—Archdeacon Farrar.

#### FAMILY PRAYER.

There is one mark of a household in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing; yet, to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house," here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindred, and people and tongues, which shall dwell with Him, the universal parent of all eternity.—Canon Liddon.

#### A CHEERFUL GIVER.

An amusing story was lately told, in some one of our exchanges, of a little boy, who had two small coins, one of which he had resolved to give to missions and to spend the other for candy. He lost one of them, and when asked by his mother which of them was lost, he promptly answered, "The missionary one."

The late Russell Scarritt at one time subscribed \$5,000 toward the payment of a debt which was burdening and imperilling the church of which he was an elder. Soon afterward the business house of the firm in which he was a partner was burned. His share of the loss was estimated at \$5,000; but he cheerfully said, "That was not the \$5,000 which I've promised to the Church, but that with which I hoped to build me a house." So he and his family contentedly remained in a plain hired house.—The Church at Home and Abroad.

#### ANOTHER FALLACY.

That a rich man is more under obligation to give than a poor man. Nay; he is under obligation to give more; not under more obligation to give. "For if there first be a willing mind it is accepted according to that a man hath, and not according to what a man hath not."

"Let every one of you, rich and poor alike, lay by him in store as God hath prospered him."

A practice needed in the Church. "When I first went to Philadelphia as Rector of a Church there," said Bishop Stevens, in a missionary address, "I was called upon to present a great object to my congregation. I did so, knowing they were wealthy and expecting from them a liberal response. Afterwards I called on several individuals, one, a rich gentleman, who, after some hesitation, promised me fifty dollars. Noticing my surprise, he said, 'I see you are disappointed. I am; I expected a thousand dollars.' 'Well,' replied he, 'I have not been educated to give.' I said, you shall never have cause to say that again. I will educate you. By the blessing of God, I was enabled so to bring this great subject before my people, that when I was called to the Episcopate, there was no church that could vie with it in the liberality of its gifts for the support of the Church of Christ.

"Now, what we want is the practice carried out in the missionary work. It is Christ's work, not ours."

If each man and woman could feel their indebtedness to Christ, how would they give? Not words merely, but, love for Christ, work for

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Christ, gifts for Christ. Let each feel that it is a privilege to give. I will not call it a duty. It is a blessed privilege to be a co-worker with God. "While we have time, let us do good unto all men; and especially unto them that are of the household of faith."—*The American Church.*

### "HERO."

Hero is a great shaggy Newfoundland dog. At night he is left alone in a large store to keep watch. During the day he sleeps. Any one would think he was a very lazy dog; but, in the night, he is on the alert. At the slightest noise he bounds from one end of the store to the other.

One night, the store next to that where Hero watched was broken into by burglars, and the iron safe opened. Hero heard the noise that was made. In his efforts to punish the offenders, he gnawed at the front doors, and tore great strips of wood from them. In the morning, Hero was punished for marring the doors. Afterward, when the reason was known, he was praised, petted, and called a noble dog.

He trots off to the butchers every day for his dinner. When it is time for him to go, one of the clerks puts a dime between his teeth. Away he goes, deposits it in the butcher's hand, and in return obtains a piece of meat.

One day there was no small change at hand. The clerk picked up a piece of wrapping paper from the floor, and wrote, "Please give Hero his meat, and charge." "Now, go after your dinner!" said the clerk. Away he went with the paper where he usually carried a dime. The next day, at noon, the clerks were all busy. Hero wanted his dinner, but no one attended to him. He was very hungry. Soon he began to think he was neglected. So he picked up a scrap of paper, and very quietly walked away with it to get his meat. The butcher who knew him well, rewarded him royally for his intelligence.

Another time, while in the market, he became tired of waiting for the ladies to be served. Without even a bark of "by your leave," he snatched a nice porter-house steak, and away he ran, leaving his ten cents!

His owner thinks that there is not another such Hero in the world. They are often seen together on the street. Hero looks very dignified as he walks by his master's side, sometimes carrying his gloves or newspaper for him.

His long, shaggy hair is clipped every summer. He seems to be ashamed of his appearance for a day or two. At sight of a stranger, he will slink under his master's desk or into a corner.—*Our Little Ones.*

### SIX REASONS WHY I SHOULD GO TO CHURCH ON SUNDAYS.

Does any reader ask the question, "Why should I go to Church on Sunday? Will it not be quite as well if I stop at home and read my bible? If so let me try and answer him.

I say it will not do as well.

1. *Because you should do as our Lord did.* He left us an example to follow in His steps. What was His practice when on earth? It was always His custom to go and worship on the Sabbath in the Jewish synagogue. There was, in one sense, no need for Him to do so, because He was God. There is need for us because we are sinners. Nevertheless, He did not absent Himself from the Sabbath worship in the church of His fathers. If you would be like Jesus, you too should be found each Sunday worshipping in the church of your fathers, never being absent from it except for grave cause. Do you say, "I read my Bible at home?" I am afraid a good many people who stay at home don't do even that. Do you?

2. *Because a special blessing is promised to united prayer.* A blessing is attached, as we know, to all prayer. See what our Lord says, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." Many of us know, by experience, the benefit of private prayer. But, to united prayer, that is the prayer of public worship, a special blessing is attached, that of Jesus'

very presence. He has told us, and we believe it, that where two or three are gathered together in His Name, there is He in the midst of them. On this ground we claim His presence in the prayer of S. Chrysostom, "And dost promise that when two or three are gathered together in His Name, Thou wilt grant their requests." Again, remember how He says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven;" and, if such blessing is promised to the united prayer of two or three, how much more, in answer to the petitions of the large congregations, which, in many instances, Sunday after Sunday, fill the churches of our land. Yes, remember, reader, a special blessing is promised to united prayer. Do not neglect it. It is worth seeking. Come to church in order that you may profit by it.

3. *Because we are told to keep the Seventh day holy.* When CHRIST rose from the dead, Christians applied the command to the first day. The commandment is none the less binding now, that we should keep one day in the week or one seventh of our time holy to God. How, I ask, can we do so if we habitually stay away from God's house, and neglect the call of the church bells when they summon us thither, with our brethren to worship. He who stays at home on Sunday not only breaks the second but the fourth commandment: "Remember that thou keep holy the Sabbath day."

4. *Because Sunday is a day of rest.* On that day all unnecessary work is, by God's command, laid aside. But why? In order that you may have leisure to go to the house of God. Do you say, "I do take my rest. I abstain from all work on Sunday." Yes, but that is not the kind of rest which is meant. The kind of rest meant is that which we shall have in heaven, in which worship will be the chief feature. Have you ever read of that glimpse of the rest in heaven which St. John saw in his vision in the Island of Patmos? Perhaps it hardly seems like rest to you. "They rest not day and night, singing, Holy, Holy, Holy." Yet, as that will be our employment hereafter, so must it be ours now. You don't only require rest for the body, but for the soul; and that rest you must get, and you can only get, in the house of God.

5. *Because it is the Lord's Day.* Yes, and if so shall we not worship the Lord on that day? How can we call it the "Lord's" Day if we stay at home when our brethren are going to His house; how, when we never shew any reverence to that Maker and Redeemer whose day it is?

6. *Because the writer to the Hebrews tells us "not to forsake the assembling of ourselves together as the manner of some is."* So you see that there were people who stayed away from church even in those days. They were to be more careful as they saw the Day of the Lord approaching. Eighteen hundred years have gone by since then. It must be very near now. What if He shall not find us watching when He comes? What if He finds us among those who never enter the House of Prayer?

Here then are six reasons why I should go to church on Sunday. Think them well over. I think you come to the conclusion that if you are a real Christian, you cannot stay at home. When next you hear the Church bells going, come. Come to "render thanks for the great benefits that you have received at His hand, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul."—*H. M. Hilton.*

### HER MAJESTY QUEEN VICTORIA.

LIFE AT OSBORNE AND BALMORAL.

In 1842 sad news came from India of a series of disasters to the British arms in Afghanistan; and for a long time the attention of the Queen and of her valued friend and adviser, the Duke of Wellington, was completely occupied in the endeavor to restore peace in India. "The Duke," as he was popularly called, was the first military authority in England; and the whole nation looked up to him with feelings of the deepest admiration and respect. He was the soul of honor itself, and in all his actions showed himself above considera-

tions of party, thinking only of the good of the Empire.

How often in late years have the people of England longed to have their trusty Duke back again to settle some difficult military problem; and how many blunders might perhaps have been avoided if only he had been among us? One special reform in military life effected by him, at the suggestion of Prince Albert, deserves to be mentioned: It was the final abolition of the barbarous custom of duelling, owing to an alteration made in the *Articles of War*. This alteration fully sanctioned an apology instead of a murderous combat, in cases of personal offence committed by one officer against another. In 1845, a terrible calamity befell the Irish nation in the potato famine. The English people were in a bad way themselves; but they came forward nobly, and all classes joined together in sending help to the famine-stricken land. Nothing could exceed the kindness of the Queen and Prince Albert on this occasion; and they set an example to their subjects in the strict economies they practised in their own household in order to be able to contribute largely to the Irish Relief Fund. It was a terribly anxious time for all who were in authority, and the cares both of home and of the state began to tell on the health of the Queen. When a second son, (Alfred) had been born in 1844, and the Princess Helena in 1846, Prince Albert thought it would be a good thing to provide a rural retreat for occasional retirement from public life, and accordingly he made arrangements for the purchase of Osborne, a prettily situated estate in the Isle of Wight. The Prince writes in one of his letters:—"The fine air will be of great service to Victoria and the children; and I, partly builder, partly farmer, expect to be on my legs a good deal in the open air." Many happy days were now spent every year in this new seaside home; and the Queen and her children much enjoyed the freedom of country life, as a change from the routine and etiquette of the Court. In future days too, the Swiss cottage in the grounds became a school of practical industry for the children as they grew older; and while the Princesses worked in the carpenter's shop, the young Princesses made cakes in the model kitchen fitted up for the purpose. The experiment of this rural home in the Isle of Wight, answered perfectly for certain months in the year; but the climate was not bracing enough for the Queen in the summer, and her physician strongly advised Prince Albert to find her a country residence in Scotland as well as in the South of England. He, therefore, in accordance with the doctor's advice, and at his own expense, purchased Balmoral in Aberdeenshire. At that time a very small house stood on the estate; but a new Castle was soon built in place of the old house, and in the Queen's Journal we read how delighted she was with this lovely home among the hills. "The view is so beautiful," she says, "over the dear hills, and the air is so fine; all seems to breathe freedom and peace, and to make one forget the world and its sad turmoils. May God bless this place and allow us to enjoy it many a long year?" A visitor at the Castle describes the Queen and Prince Albert as "constantly engaged in reading, sketching, or gardening;" and says, "at Balmoral the Queen appeared not in her royal character but as the mother; while the Prince as the head of the family, was looked up to and loved with the tenderest affection." But the best account of the life at Balmoral, is to be found in the Queen's own Journal, which abounds with charming little sketches of the various excursions they made, and shows how thoroughly they enjoyed the time they spent every year in Scotland.

—Shall I come to his table and take the sacramental bread and say, "It is his body, broken for me," and then proceed to say, "But as for him, the crumbs which fall from my table, the odd shillings or sovereigns that can be spared, the things that are left after my own needs, present or future, have been met, these, these shall be payment for Gethsemane, and requital for the cross." The question is not, What will be easy? but it is, What are we bound to do, by honor, and duty, and love?



### Childrens' Department.

#### A LOVING MOTHER MONKEY.

The servant of a medical gentleman, who was sometime in India, caught a young monkey, and brought it to his tent, where every care was taken of it; but the mother was so greatly distressed with the loss of her baby that she never ceased uttering a piteous cry, night and day, in the immediate vicinity of the tent. The doctor, at length, tired out with the constant howling, desired the servant to restore the young one to its mother, which he did, when the poor animal happily retired, and sped its way to the community to which it belonged. Here, however, she found she could not be received. She and her baby had lost caste, and, like the hunted deer, were beaten and rejected by the flock.

A few days after, our medical friend was astonished to see the monkey return to his tent, bringing the young one along with her. She entered the tent of her own accord, apparently very much exhausted, and having deposited her young one, she then retired a few yards from the tent, and there laid herself down and died. The body of the poor animal was found in a most emaciated state, starved, wounded, and scratched all over, so that there can be no doubt that she had been terribly maltreated by her comrades, and, finding no safety for herself or her offspring, returned the little one into the care of those who were the cause of her misfortunes.

#### MOLLY'S PENNIES.

The young assistant editor of one of the most important magazines in New York is also the teacher of a class of little ragamuffins in a mission Sunday school. These children are allowed to bring a penny each Sunday, for the help of other children still worse off than themselves. Mind, they are allowed, as a privilege, not required, or even expected. It is set before them as an honor to help in the good work; and many of them bring their penny regularly—others seldom; but there is scarcely one so poor as not sometimes to produce it.

Among the class is one little mite, perhaps six years old, who always comes well patched and clean, yet whose whole aspect shows her to be one of the poorest of those poor. She is not a pretty child. Life has been hard on her, and pinched her little face, and made sharp angles where there ought to be soft outlines and dimples; but she has bright, eager eyes, and she never loses a word the teacher says to her, and he feels that she is one of his most hopeful scholars.

One Sunday of last winter, when the times were very hard, he heard a small voice at his elbow.

"Well Molly?"

"Please, sir, here's four pennies, for this Sunday and three more Sundays."

"Why do you bring them all at once, Molly?" the teacher asked, with curious interest.

"Because, please, father is out of work, and he said there might not be any pennies if I did not take them now," and the thin little brown hand slipped into his a brown paper parcel in which the four pennies were carefully wrapped.

So the good work was not to suffer, however hungry the child's mouth might be before the month was over. The teacher wondered how many of the rich men, playing with fortunes as a child plays with toys, would remember, before making some desperate throw, to provide for the charities they were wont to help, lest there should not be any money in the weeks to come. *Parish Visitor.*

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At Stafford Rectory, the wife of the Rev. J. P. Smitheman, of a daughter, on July 20th.

##### DEATH.

Margaret Emma, daughter of the Rev. J. P. Smitheman, died July 24th, aged 4 days.

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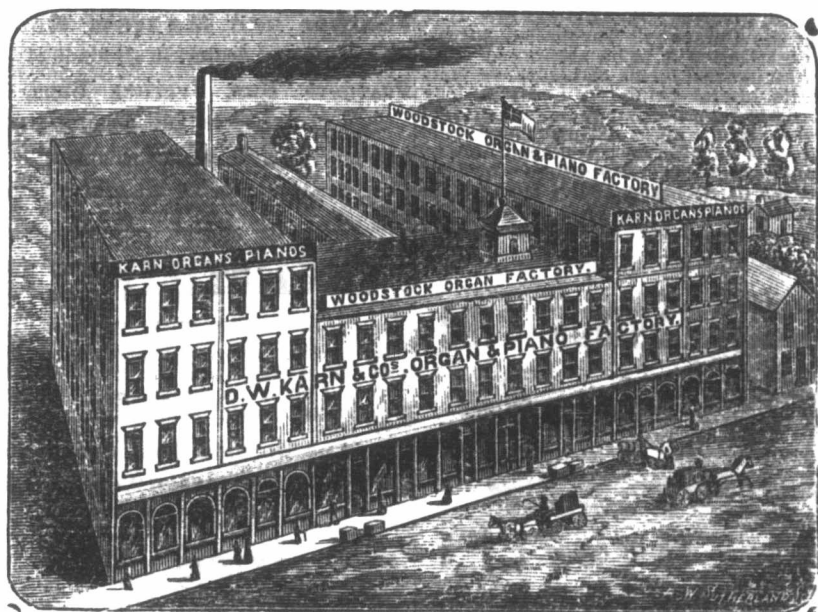
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