

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 17, 1888.

[No. 20.]

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GENTLEMEN.—We hereby acknowledge the receipt of the fifteen thousand dollars, being in full payment of policy No. 1115, on the life of the late Charles E. Freeman, Barrister, of this city, accidentally drowned in Burlington Bay, on the 13th of February. This prompt payment, with out rebate, speaks volumes for the integrity and business management of your Company, the more so that the deceased had only been recently insured, and had merely given his note on one of the Company's forms for the premium, which falls due to-day.  
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Toronto, Dec. 16, 1882. Dep. F. Works, Ont.  
A personal examination is preferable, after which you can be treated at home. If impossible to call; write for Questions and Circular. Consultation free. Fees moderate. Address:  
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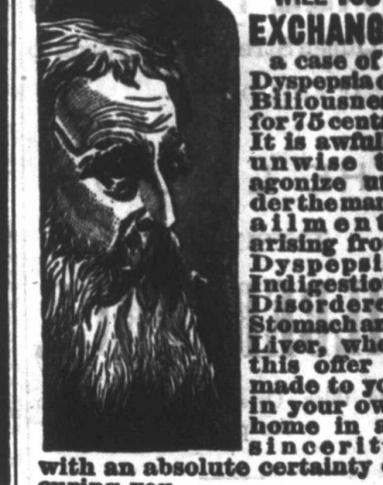
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FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

May 20... TRINITY SUNDAY.

Morning—Isaiah vi. to 11. Rev. John I. to 9.

Evening—Genesis xviii. or i. and ii. to 4. Ephesians iv. to 17; or Matthew iii.

THURSDAY, MAY 17, 1888.

## CAUTION!

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

**THE ENGLISH ARISTOCRACY.**—A correspondent writes to express his disapproval of what he calls our "attack on the English Aristocracy," meaning the paragraph in which we condemned a fashionable society paper for, as our correspondent says, "an indecent assault on the Archbishop." Life is too short to discuss such subjects at length, and Canada has pressing need of all our time and energy without going out of our way to defend the English aristocracy, who can take care of themselves. But we may say, that we personally know who the writer of the indecent attack complained of is. Our correspondent says, "the proof is lacking that he is one of the upper ten,"—well, well, it is notorious in society at home. We may say also, that we have had closer intimacies with and have probably more personal friends among the English aristocracy than our correspondent can have had, and our views as to the coming social changes in England are shared by the most intelligent of the "upper ten," many of whom we know to be preparing their estates and fortunes so as to stand as well as possible when the shock comes. *Church Bells* recently echoed our words. Our concern is to build up a Canadian aristocracy, men and women full of the fear of God and love of man. We ask our correspondent to help us in this great work, which is the work of the Church Catholic in this land.

Since writing the above our English papers have come; and by a singular coincidence—a timely one—we are enabled to give a striking article from the *Church Review* which more than confirms our judgment.

**THE AFFIRMATION BILL.**—This bill which is aptly said to be "a Bill to admit Mr. Bradlaugh into Parliament," has been rejected in spite of the support of the Government. It is somewhat remarkable how diverse are the views of some of the leading Churchmen of England as well as dissenters, on this Bill. The point is this; at present each M.P. has to take an oath of allegiance ending with the phrase "So help me God." The Bill in question was meant to cancel this phrase, so that atheists could make the affirmation substituted for the oath. On one side the contention was strong that such an omission would commit England to a recognition of atheism, it would be a national ignoring of God.

**REPLY TO THE ABOVE.**—The friends of the Bill say, that men who are infidels take the oath now, laughing at the phrase "So help me God," therefore it would be better to give no such occasion for blasphemy. It is also contended that the oath is not a Christian oath, inasmuch as the original oath was Christian in its terms and the words in it refer-

ring to Christ, "On the faith of a Christian" were omitted in order to allow Jews to take the oath as Members of Parliament. The dispute has swollen into very formidable proportions, the contestants for the Bill being led by that very able divine, the Rev. Malcolm MacColl, who is met by Archdeacon Denison, Canon Trevor, Mr. Poyntz, Mr. Hubbard, all of the same school. The dissenters are also divided. The controversy is weighted by the consideration that that most abominable person, Mr. Bradlaugh, would enter Parliament if there were no such barrier to an atheist sitting therein. There was a time when the Parliament of England was the Synod of England's Church. What a fall from this down to the miserable state when it is proposed to abolish all reference to the Supreme in the proceedings of the Parliament of so-called Christian England!

**A RICHLY-EARNED REBUKE.**—The following biting sarcasm in rebuke of those who have recently disturbed Divine service in the interests of the Anti-Church party is from the *Guardian*. Things have come to a pretty pass when this staid paper speaks out so bluntly:—"The services in St. Paul's Cathedral continue to furnish occasions for a kind of interruption which serves to show by how faint a line fanaticism is separated from lunacy. The man who on Friday insisted on telling the congregation that the Cathedral Clergy were "making a mockery of religion in a Church which has stood out for Gospel and liberty for hundreds of years" is probably mad; but what he said is not much in excess of what may be heard every day from people who, to all appearance, are perfectly sane. Unfortunately for him he had no recognised position, and the Lord Mayor gave him fourteen days' imprisonment. Had he been a people's churchwarden, and been brought before a northern police-court, he might have been complimented on his zeal in the cause of ecclesiastical order."

**AN OPENING FOR A COMPOSER.**—If any of our musical friends have in them the longing of a composer for a fit theme to set in musical form, we commend the following from the poems of the Rev. F. Langbridge. The words are full of music and musical suggestions, and a charming sacred song could be made from them, which would be popular if the melody were at all equal to the words.

### THE SONG OF THE SOWER.

"The wind of March blew keen and shrill,  
And the earth lay naked and cold and still  
As the sower wrought at his patient toil,  
Casting the seed in the furrowed soil:  
But his hopes took wing to the autumn morn  
When the valley should laugh with the rustling  
corn,

And the reapers bold  
Should garner the gold  
Thirty, sixty, an hundred fold.

O scatter the seed with a lavish hand  
O'er all the breadth of the fruitful land;  
Compassionate word, and kindly deed,  
And diligent prayer's unfeeling seed,  
Though now thou sowest in lonely tears,  
Though long it be ere a blade appears—  
When thy heart is old  
Thou shalt garner thy gold  
Thirty, sixty, an hundred fold."

The *Times* gives some curious statistics of the Quaker body, or, as they call themselves, "The Society of Friends." They are now reduced to about 7,000 families, a majority of whom reside in Ireland, and 5,700 regular attendants who are not in full membership. They seat ten Members in the House of Commons, the best known of whom is Mr. W. E. Forster; and according to the *Times*, "the Society includes one baronet, Sir J. W. Pease," and one knight, Sir J. Barrington. Are they regular members? A baronet might be, because he would inherit his title, but a knighthood must be taken, and considering the testimony borne by the Society against "man-worship," is an inconsistent absurdity. We have Pagan knights and Mussul-

man knights in dozens, and probably knights who believe nothing, but a Quaker knight seems a contradiction in terms. In spite of their oddities, a good Quaker is better than a bad Churchman in our thinking.

**EVANGELICAL DIFFERENCES.**—The *Record* in an article upon "Evangelical Differences," protests that the party "has been of late steadily growing in homogeneousness and strength;" but it proceeds to explain that upon some points they must agree to differ, and that such matters should not separate brother from brother, or be made a pretext for discord when union and harmony are of special importance. This, says the *Church Times*, is precisely what we are ourselves contending for; and is a concession which the more pious and intelligent members of the Low Church school are fast learning to make. If they will but take the trouble to inform themselves what the Catholic revival is, and what its aims really are, they will see that there is no more occasion for schism between us and them than there is between the two sections of the Islington gathering.

**AMEN AND AMEN.**—The foreign correspondent of an English paper who met Dr. Pigou at Neuilly, France, where he has been officiating, writes: "I am happy to recognise in Dr. Pigou—whose parochial success and influence in Halifax is, I believe, well known—the most favourable type that it has been my privilege to meet, of that new section of the more learned and thoughtful, and devout Evangelical clergymen, whose divergence from their Ultra-Protestant brethren of the same school was so signally developed at the last Islington Conference. Such men as Canon Elliot, the Rev. Mr. Bickersteth, Dr. Pigou, are happily supplying the missing link to connect earnest and devout Evangelical clergymen—who shrink perhaps from avowing themselves Catholics, but exhibit a truly Catholic spirit—with the great historical High Church party, and those who may be styled the advanced guard of the Catholic Church Militant, the Anglo-Catholics. Such men—to quote an able article—'have already begun to see through the ridiculous misunderstandings of earlier years, and to throw off the shackles of mere words and nicknames.' Such men only desire to promote unity and concord on the Catholic basis of love for one common Lord and Master. And all truly Catholic minded Christians will surely welcome such men in the great brotherhood of Christ's Catholic Church, remembering that the grand old name of 'Christian' was the simple designation of the Apostles, before the universal propagation of Christ's kingdom required as an Article of the Christian faith, 'belief in one Catholic and Apostolic Church.' And well may we join with such brethren in the bright hope that we are entering on a more peaceful period, when, dropping party names, all the clergy of the Church of England—no longer making the church an arena for bitter strife and contention—may unite in one common spiritual warfare with the combined powers of Satan—rampant sin, infidelity and atheism."

To this all the faithful will say Amen most fervently.

**A NEAR APPROACH TO BLASPHEMY.**—One cannot be surprised at the irreverence of infidels when we find Christians setting the words and prayers even of their Divine Master at naught. At a recent debate in the P. E. D. S., Toronto, the students decided that the divisions of Christendom are a source of strength, not of weakness. This is a very close approximation to blasphemy, for it was a formal resolution that the Lord Jesus, when He prayed that His people might be one, as He and the Eternal Father are one, was praying for a state of things which would weaken His Church; for, say these students, unity is weakness, division is strength. What a spirit to carry out into our parishes! If division is strength, let us all set up a private Church of our own! This love of divinity students for disunion bodes ill for the Church.

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

## GAMING.

BY THE REV. JOHN CARRY, B.D.

SOME time ago the Rev. R. S. FORNERI requested in this paper, some correspondent to explain wherein lies the ethical criminality of lotteries. I don't remember the words, but this was the meaning. As I am not aware that any response has been made to his inquiry, I will attempt an answer; which, if it have no other success, may provoke some one else to do better.

1. Now, as lotteries are identical with games of chance, save in the element of skill, which is sometimes a real factor in the latter, though wholly absent from the former, I suppose they must fall under the general head of gambling. And, considering how large a place and how high a rank it holds among vices, it is nothing short of surprising that formal writers on morals should have almost ignored it. For instance, HAMMOND'S excellent Practical Catechism does not name it. So the very complete and admirable Catechism of the Council of Trent. The Lutheran HARLESS, in his treatise, Christian Ethics, does not allude to it. St. THOMAS AQUINAS, in his voluminous "Summa," has only a few lines, which are slightly expanded in St. ALPHONSO LIGUORI, the chief (and most unsatisfactory) guide in morals of the modern Church of Rome. In truth, all that AQUINAS has is just a couple of lines from ARISTOTLE. JEREMY TAYLOR'S "Ductor Dubitantium" has a very learned chapter, historical and legal, on gaming; but no one of them attempts any analysis of its character, such as Mr. FORNERI desiderates, nor is there a word to help us, save in the heathen philosopher.

2. However, a brief review of its attendant circumstances, of old as well as new, will assist in leading us to a proper understanding of the thing itself. There never has been a question as to its mischievous character. I may quote as all-sufficient the testimony of a "Veteran" on its present day character. "In nine-tenths of the places a man is robbed by means of every device that human ingenuity can put in the hands of men as merciless as sharks. A man stands as much show of winning as he would if he had encountered a band of Italian brigands in one of their native passes. . . . God only knows how many homes are broken up, how many promising lives are blasted every year in the gambling places of this city,"—New York—all which is compendiously expressed in the designation given them by universal consent, "gambling hells."

3. That there is in gaming an immense vitiosity, some tremendous energy of evil, is plain to be seen from the vices which invariably accompany it. Of old, as now, drinking was observed in this connection, as MARTIAL'S "udus aleator," half-drunken dicer; and QUID'S "Dice and wine deprive a man's mind of all vigor without a wound." So that if waste of time be vicious, this combination works harm enough. St. ISIDORE says much in a few words: "Fraud, lying, and perjury are

never absent, besides hatred and loss of goods; for which reason gaming is forbidden by the laws." That fraud is inherent in gaming is demonstrated by the secondary sense which *kubeia*, dicing, obtained, as may be seen in Eph. iv. 14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight (*kubeia*) of men, and cunning craftiness whereby they lie in wait to deceive." Simple Christians are "tossed to and fro" like dice, by heretical deceivers—a suggestive metaphor.

4. It is no wonder that such a fruitful pest became the subject of numerous repressive laws, alluding to which HORACE has, "vetita legibus alea;" SENECA, "loca æmule metuentia;" while later on the Emperor JUSTINIAN'S laws forbade gambling "in public and private houses." The Church also made laws against it, wholly interdicting the clergy, under pain of excommunication, in numerous canons of various Councils, as may be seen in BINGHAM and JEREMY TAYLOR, *loc. cit.*, and disciplining the laity who so offended, by exclusion from the Communion for a whole year. I may add that the laws of JUSTINIAN made recoverable, even after thirty years, what was lost in play.

5. I think it will not now be difficult to determine to what moral category gaming in all forms belongs: what else can it be but dishonest love of gain? And as I know no one else who speaks as well on this head as ARISTOTLE, I shall briefly quote him. "Now (says he) the dicer and bath plunderer and the robber belong to this class of the Stingy, for they are given to base gain; both busy themselves and submit to disgrace for the sake of gain, and the one class incur the greatest dangers for the sake of their booty, while the others make gain of their friends to whom they ought to be giving." Just before, he had put in the class of the illiberal or stingy, whose "characteristic is base-gaining," "brothel-keepers, and such like, and usurers who lend small sums at large interest."

I conclude, then, that the evil heart of gambling is (1) Covetousness—not only the love of money in general, but of "filthy lucre" in particular, that is, the "base gain" stamped with reprobation in the New Testament. But why "base?" Because it is gain from another's loss; because we give no equivalent for it; because of its base associations; because it is against the civil justice of all civilized states, Christian and heathen alike. (2) Gaming is evil, as it springs out of a general discontent, the very opposite of that contentment which with godliness constitutes the true gain of a Christian, or "way of gain," as our Revisors explain it. Another origin is restlessness of spirit which is ever craving the pleasureable excitement of an evil hope flavoured with an evil fear. Such a temper and such associations as have been enumerated, ever prove the utter ruin of all that may be religious or moral in a man's character, and on this account, as well as for its disastrous consequences to the gambler's family and fortunes, gambling of every sort must be pronounced one of the most mischievous of vices. I shall end with a terrible story from a late newspaper, which illustrates the concentration of causes and effects which I have dwelt on in this communication.

A railway servant in Hungary had won two thousand florins in a lottery. While handling the roll of notes, an approaching train hurriedly called him to his post. He flung down the roll and rushed out of the house. On returning he found that a very young child had thrown the notes in

the fire, upon which he dashed out its brains in a sudden fury. The mother hastened from the adjoining room, leaving her infant in the bath, and on returning found it drowned. She immediately went out and hanged herself in a shed. The father, on finding himself bereft of wife, money and children, immediately shot himself. The tragedy had clearly one real source, the love of "filthy lucre."

## CHURCH THOUGHTS BY A LAYMAN.

No. 58.

THE CANON MISSIONER OF DURHAM.

WHILE we deprecate the custom of taking the old country, in either Church, State or Society, as an infallible model to be copied in this country, at the same time we condemn as not reasonable the feeling cherished by some in Canada, that we must show our patriotism by despising, or at least ignoring the experience of the mother country. We have advanced to some points in Church management far ahead of the old land, but that is no reason why improved plans of diocesan administration introduced into Church at home should not be followed here.

The recent founding, or rather revival, of the office of Canon Missioner in the Diocese of Durham, is a step forward in cathedral establishment reform which will have to be taken in Canada. The great value of having a Mission Agent, detached from parochial ties, has been already demonstrated in more than one of our dioceses, but the position has been made merely a temporary one, and the stipend of the agent and his expenses have been a charge upon the funds he has collected. This mercantile phase of the office is not very Scriptural or "Churchy," or even satisfactory from a business standpoint. The appointment made by the Bishop of DURHAM proclaims what in his judgment are the functions of a Canon Missioner. The attacks which have been made upon this Church officer, also announce trumpet-tongued what are his duties; what too are the expected results of his labours. These attacks reveal in which direction flow the sympathies of those who made these onslaughts. They afford us also a highly instructive, although somewhat painful, if indeed we may not say revolting, conception of the relative value attached by partisans to the maintenance of party divisions, with apathy leading up to godlessness, as compared with the arousing of Church life, the cementing of Church unity, the diffusion of Church teaching, and, beyond all, the evangelization of the masses left in ignorance and sin owing to our divisions and the weakness consequent upon disunion. The outburst of slanderous wrath which the appointment of the Canon Missioner for Durham has elicited, is the most triumphant testimony to the wisdom of the office and the providential provision of the Canon Missioner whom Bishop LIGHTFOOT has appointed. His name has roused into fury the powers which revel in partyism, in sectism, powers which only exist by faction, powers nominally within the Church, but which are in all but open revolt against the Church.

These evil forces cannot thrive amid the blaze of Gospel light shining out from such an evangelist as the Canon Missioner. They know his powers, they know his calling, they know their doom, and hiss and scream out their anger in dismay. We quote a letter which alludes to the opposition

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shown by some to Canon Body, the new Missioner. The letter in the *Durham Chronicle* condemning his appointment, which has been published in a Canadian paper—we cannot say Church paper, for that would not be accurate—was written by a dissenter. One writer says: "Mr. Body as Canon Missioner in the diocese of Durham, is sure to add to the life and strength of the Church—*Hinc illa lachryma*. A few ultra-Evangelicals disapprove of the appointment, but a number of clergy of various views have expressed satisfaction." The following is from a prominent and able clergyman of that diocese:—

Will you allow a "moderate" man to speak from twenty years' experience of the diocese—and a very varied experience, which has brought him into contact with large numbers of the clergy—to express his opinion that, amongst the large class of men who hold what are called moderate views, the recent appointment will be received with sincere and general satisfaction. Such difference of view or of ritual as there may be betwixt Canon Body and ourselves will, I venture to assert, seem to us as nothing when compared with the gift which he possesses in so eminent a degree of bringing home the Gospel message with power to men's souls."

The duties of the Canon Missioner are "to preach and teach in divers places of the diocese, as occasion shall be given, as well in the way of holding missions, as also of giving courses of lectures on the true faith and life of Christians; and likewise to labour and direct, or assist others to labour for the conversion of unbelieving and ungodly, ignorant people."

If at any time God manifestly prepared an agent by special experience, special gifts, special training, special Divine inspiration for a special work, that preparation has been given by the Church to Canon Body. How he will think over the way God was leading him in Staffordshire, and teaching him and drawing out his soul towards the very class He has now given him to evangelize in the North! On no human being was ever poured out a fuller measure of the glorious gifts of an evangelist. How magnificent is his preaching, how solid the matter, how well reasoned, how full of Scripture, how fervid the utterance; how tender he is, how untiring, how able in administration, how inspiring to others, how humble, how brave, how reckless almost of health and life; how even the wicked honour him, how all true Churchmen thank God for giving him to their day and generation! If, as a certain party organ declares, Canon Body is injurious to the Church, then Christianity is an imposture, and Divine influence in evangelistic work a sham. For if this slander be true, holiness of life is either injurious, or it can be so imitated that all its sacred influences are exercised by sham, for Canon Body is eminently distinguished for holiness of life. If this slander be true, then the highest Evangelistic gifts are either injurious to the Church or the Holy Spirit flows out to bless richly the work of an imposter, for Canon Body has thousands of seals to his ministry and tens of thousands to testify to the abiding spiritual blessings bestowed on his labours. If this slander be true, then loyalty to the Church is injurious to the Church, or else one of holy life, one of high spiritual powers may be also a deceiver, for Canon Body is intensely zealous for the honour and glory of the Catholic Church of England, and has been greatly blessed in drawing men out of schism into her fold. But why continue? If the English Church is to be injured by Canon Body, the English Church will be injured by holiness of life, splendour of spiritual gifts, nobility of self-sacrifice,

by the preaching of Jesus, Incarnate Redeemer of mankind, Jesus, Crucified Saviour of sinners, Jesus Intercessory Head of His Church; it will be injured by the preaching of repentance and faith, by the ministry of reconciliation and grace, injured by the Holy Spirit being poured out to stir and quicken lead souls.

What must the godly Evangelical Churchmen, what indeed must the pious nonconformists of Canada think when they read or hear of so divinely gifted an Evangelist being abused by contemptuously scornful slanderers, who speak of his coming work as likely to be injurious, as sure to work more evil than good? Those who have done so have forgotten also the common decencies of life by insulting Bishop Lightfoot, a favourite Bishop of their party, a bishop whom they have again and again praised for his evangelical teachings, but whom they now fling overboard as unworthy their further esteem because he has appointed a Canon Missioner "pre-eminently gifted with the power of bringing home the Gospel to men's souls." And all this trampling upon charity, all this virulence for what and for why? Simply because Canon Body follows the ritual of divine service as laid down in the Book of Common Prayer to which he has sworn his unfeigned assent!

We may be excused speaking with some emphasis. It was our privilege to witness for years the wonderful evangelistic powers of Canon Body. We knew of large numbers of men of the roughest type, whom he was instrumental in bringing out of the darkness of vice and neglect into Gospel light and activity. We knew, for we took an active share in a work he suggested for reaching the masses, a work which was enthusiastically approved and helped by every Evangelical clergyman in the district in which it was carried on. These earnest Evangelical clergy will react of their party associates' attack with keenest sorrow and shame. We, familiar with Canon Body's passionate devotion to the work of an evangelist; we, knowing his martyr-like spirit of contempt for all earthly comforts, enjoyments and ease; we, having witnessed how he constantly risked his frail life in the fervour of his zeal for souls; we, who have warned him of his danger in preaching, in visiting, in giving so lovingly all manner of services to humanity, from dawn of day to late in the night, with a gentle patience and self-sacrifice beyond belief if not witnessed; we, who know that God gave this modern apostle marvellous tokens of his acceptance, His love and His blessing, shrink from the impossible task of finding fit words to condemn the slanderer heaped on one whom he deems it an honour, as it was a blessing, to have been a fellow-worker with, one whom his heart loves, and his whole spirit regards with reverence.

God help the Church, if those who name the sacred Name are so lost in, or blinded by, the darkness of party prejudice that they are unable to see that souls like Canon Body are shining in the world to light up the Cross of our Lord Jesus Christ in order to lead men unto Him, by the power and illumination of the Holy Spirit. To Canon Body we can say with the utmost emphasis, and we send him this word of love across the sea: No man can do the evangelistic works thou doest, except God be with him; and we know that the cavils and the slanders of men are to thy noble spirit only incentives to deeper devotion to thy calling as a shepherd longing to win back the strayed ones to the fold of Christ.

But we suppose what is really meant by this slander is that Canon Body will injure "our party" and make havoc with all forms of sectarianism. No doubt! But the greatest havoc ever made of these hinderers of the Gospel will occur when Christ comes a second time to judge the world! We know the fate in that day, of our beloved and revered friend, for they "that turn many to righteousness shall shine as the stars for ever and for ever." Where will his slanderers be, where will "our party" be in that hour when the Church rises triumphantly to share the glory of her Divine Head?

PAPERS BY ORGANISTS.

No. II.—CHOIR TRAINING.

BY R. BLACKBURN, ORGANIST.

It would not be wise, even if it were possible, to lay down fast and binding rules and regulations for the guidance of Organists and Choirmasters, in the training of their respective choirs; because in every choir it is necessary that to some extent we yield to local and individual circumstances which may arise. Especially will these occur where aid in the choir is voluntary. But we can in all cases apply some general principles and instructions gleaned from those masters who have been the most skilful and successful in their work. We may say that one of the first requisites is a love for the work, both by the instructor and the instructed. If heart and soul be not thrown into the work of the choir, it will at the best be but a piece of cold, lifeless mechanism. However technically correct their singing may be, if this be wanting the choir will be devoid of all the magnetic effect which creates and sustains a sympathetic feeling between heart and heart, and so unites all as one voice in pouring forth one glorious hymn of praise.

There are two plans adopted in teaching, not only choirs but music in general, both vocal and instrumental. One method with instrumental pupils is to teach them tunes with little or no attention to the training of the fingers, etc. The same shallow system is followed with vocal pupils. Melodies are taught by being played over upon a violin or reed organ, and are so picked up by soloists or choristers in a parrot-like manner, with little or no technical knowledge. What is even worse, too many do not care to acquire any real knowledge of music, so long as they can retain their position in a choir, and be pushed, pulled and dragged through by the competent few. Some may consider this to be harsh, but there are diseases which demand that the knife be used before a permanent cure can be effected.

The second and proper plan (though not popular) is to commence at the foundation and build upwards. Though at first the process is naturally slow, yet if well and carefully done, it will repay us for all our trouble in the end. It would be a great help if permanent singing classes could be established with three distinct grades of scholars, classified in a similar manner as the pupils are in the common schools.

The first class should be devoted to voice forming, and taught to give any sound in the diatonic scale, with purity of intonation, and likewise simple intervals; then divide the class into four parts, as evenly as possible so as to have a balance of voices. They should practice thoroughly all the common chords, derivable from the diatonic scale, after grounding which, they could proceed to easy rounds and four-part songs, which have no chromatic intervals.

This elementary class should now form into a second grade, who should be taught easy chromatic modulations, with the chord of the seventh, all the voices taking the intervals in union, the instructor being careful to secure pure intonation; then in harmony, blended with the common chord. Simple suspensions of one or two parts in the chord is good practice for the proper rendering of old church music, which is too much neglected. Anthems and glees should now be taken up, selected with the view of putting into practice the various exercises already gone through.

The second class should form a third grade. Earnest and careful practice must now be given to the diminished seventh, in its various positions, and all augmented and chromatic intervals. Florid passages selected from the great masters must now be practised slowly, with proper accent, and clear articulation—fugues and all kinds of phrases, with various degrees of shading, being sure the voices blend well together, and all parts move together with a smooth and easy flow. We well know how difficult it is (and especially in a new country like this) to put much that is here laid down into practice, but in all cases something can be done to do away with this system of Cram.—Let our motto be, Educate, Educate!

#### NEW PAPERS.

WE have received a Church Journal published at HONOLULU, containing a very kind notice of this paper. We appreciate this brotherly greeting from so far distant a centre of Church life, and send back our earnest good wishes for the success of the Church and the organ of the Church at Honolulu, of whose prosperity we hope to hear again and again.

We have also to hand the first number of *The Canadian Missionary*, published at Arnprior, under editorship of the Rev. K. L. Jones, M.A. We wish this venture every success, the mission field is large, the interest in it needs rousing, and a paper like this may do a great service to the Church. The price, however, is a drawback, it should be published at least monthly, so as to secure more subscribers.

We have to thank our old friend in the Parsonage, Dutton Bassett, for *The Family Churchman*, a capital, newsy little Church paper, which we shall be pleased to receive among our exchanges. It is a very bright sign of the times to see the *Record*, the *Rock*, and such vitriolic organs superseded by papers which have a Christian tone, conducted by Churchmen who are not ashamed of the Catholic Apostolic Church. In the good time coming Church papers will cease pandering to dissenting prejudices against the Church, and will stand firmly shoulder to shoulder for her defence. In that happy day the party advocates will feel like Rip Van Winkle after his long sleep, so far will they be in arrear of the times!

#### GAINS AND LOSSES.

BY EARL NELSON.

UNITY is of the very essence of Christianity, and it can be proved both by logic and by history, that whatever special gains may have come from divisions, they have never compensated for the losses which must, in the long run, end in the loss of all Christian influence and the disintegration of Christianity altogether.

These evils have been mitigated by God's good providence from time to time overruling Satan's devices, and His promise to be with His Church to the end will eventually save the threatened disintegration by drawing the present yearnings for unity to a successful end.

It is nevertheless well for us from time to time to consider the logical consequences of a wilful rending of the Body of Christ, and to set before our minds the true basis upon which the unity many are now longing after can alone be surely restored.

On the one hand we have—

"The account of the foundation of His Church by Christ Himself, as given us in Holy Scripture, when on the Mount of the Ascension He said, 'All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and, lo! I am with you always, even unto the end of the world.'

"Here, then, we find the Greater Charter of the visible Kingdom of God set up among men. We find it in the great Apostolic Commission; in the Faith then given; in the Sacraments then enjoined; in the things which our Saviour taught, and commanded His appointed Ministry to teach; and above all, in His pledged indwelling Presence in and with that Church of which He spake when He said, 'I appoint unto you a Kingdom.'

We have the promise, "And they shall become one flock, one Shepherd," in which and under Whom the Jewish and Gentile Churches were to be essentially one.

We have His own parable of the One Vine, of which we are the branches.

We have His prayer for visible Unity.

We have the teaching of St. Paul through his parable of the One Body, of which Christ is the Head and we are the members.

All based upon the great doctrine of the Incarnation, by which Christ took upon Him the whole nature of man to raise all mankind; and, as One Body, to raise them to that nearness to God from which the first Adam fell.

Any continued separation from this Body of Christ must result, 1st, in the drifting from the original faith to which I have referred in my former letters, whether that drifting take the form of new dogmas, as with Rome, or of an abandonment, first of the special truth which was the only justification of the original secession, and thence (that having been their chief standing-point) drifting from distinctive teaching altogether.

The 2nd logical result of secession is the further dividing of the seceding body, the very fact of secession obliging a fresh *Credenda*. The more minute these definitions become the more certain people are to split off again upon them. Hence we have had the innumerable forms of Baptists, Wesleyans, and the like; hence arose the necessity for the Thirty-nine Articles, the Westminster Confession, and the Decrees of Trent, all creating fresh starting-points for fresh divisions, clouding the simple faith of the first centuries of the undivided Church, and making a return to unity more difficult than ever.

3rd. "We have the extraordinary theory, set up from the very longing for unity, that every seceder may found a separate Church in which God's Holy Spirit will be pleased to dwell. This is founded on the general notion that though indirectly the Church may be of God, yet as to foundation and institution it is of man. They are all churches now. Some talk of John Calvin as their founder, some of John Wesley, some of George Cummins, &c.;" an exact counterpart of the evils against which St. Paul protested—"One says, I am of Paul; another, I of Apollos; another, I of Cephas; and another, I of Christ."

"But the logical sequence of all this is *Individualism*, or *disintegration of all Church Brotherhood*. For if John Calvin or John Wesley could found a Church, then you and I, or any other man or woman, could do so also. It would be a Church, and as good as there is going, so far as the right of foundation goes. It would not signify whether it was three hundred years old, or ten, or one; whether it had a million members, or two, or one. This, therefore, logically results in Individualism, as it is practically proved in America at the present day, and must be subversive of unity altogether."

If we turn shortly to history these logical sequences are verified by facts. The great division between Eastern and Western Christendom did certainly save the West from the numbing influences of the Mahometan rule, but it is only too true that the divisions of East and West destroyed the powerful witness of unity that might have withstood those ravages altogether; whilst the animosities of the divided Churches pressed the Eastern Church down instead of rescuing her from under that numbing influence, and the virtual suppression of the other great Patriarchates, so far as the West was concerned, paved the way to the exaggerated powers of the one Patriarch of the West, resulting in the papal claims. These things brought about, in due course, further divisions; and though by an appeal to a General Council of the reunited Church, we have made our position as a branch of the Church Catholic secure; and though by our action the accretions of error were greatly cleared away, still none can doubt the evils which the fresh divisions in Western Christendom have in other ways brought upon the cause of Christianity.

As to the Protestant secessions on the Continent, the drifting has too frequently resulted in loss of the great truths of Christianity; and though, among us, this tendency has been greatly retarded by the continued witness of our Church to the old truths, both

in her services and in the theological works of our divines; and though we may reckon among the gains the witness of much zeal in the seceding bodies, of which we were lacking, and a grand protest against a persecuting spirit, yet this disintegrating process is, even among our Protestant communities, slowly going on, and bringing with it losses greater than the gains which we rejoice in.

In a true desire after unity I believe that it will be found that our branch of Christ's Church holds an essentially central position, round which Catholics and Protestants may rally in that great reuniting of East and West, and of all the different bodies of Christians, for which we daily pray.

I append one extract from the author of *Ecco Homo*, which contains a reproach that ought to bring us nearer together:—

"Why should we be so wilful as to forget that the error of monstrously over estimating doctrinal differences has been all along the plague of theology? There can be no greater mistake than to measure the real importance of a dispute by the excitement of the disputants. It has often been remarked of theological controversies, that they are never conducted more bitterly than when the difference between the rival doctrines is very small. This is nearly correct, but not quite. If you want to see the true white heat of controversial passion, if you want to see men fling away the very thought of reconciliation and close in internecine conflict, you should look at controversialists who do not differ at all, but who have adopted different words to express the same opinion."—*Natural Religion*, by Author of *Ecco Homo*, p. 26.—*Church Bells*.

#### THE CORRUPTION OF OUR UPPER CIRCLES.

SOME thirty years ago a favourite subject of chaff in *Punch* and in society was the High Church girl of fashion. This being (who was by no means wholly a creature of imagination) was supposed to dance till 3 or 4 a.m., and to go to Matins at 6 or 7 a.m. She dressed in the very latest fashion, and never touched meat on Friday. She went regularly to the opera and as regularly to daily prayers. She ran after the best actors and the most approved confessor. She always read the last new novel, and the last newly "translated and adapted" book of devotion. She knew day and hour of every fashionable amusement, and punctually observed every vigil and saint's day. She combined in her own life and person all that was high class and distinguished both in the Church and in the world.

But with all her eccentricities this young lady was allowed on all hands to be irreproachable in morals, pure and blameless in life. If she was in the forefront of fashion and rather more than a little rattling, she was, at all events, not "fast." If she was rather apt to bring religion too near to the level of the world, she was at least thoroughly womanly, and did not wish to be anything else.

At the present day you might range through the whole circle of comic and "society" periodical literature without coming across one single jest or one bit of chaff about the High Church girl of fashion, nor in a club or drawing-room would you ever hear her whimsicalities laughed at or commented on, for the simple reason that she has ceased to exist. The upper ten have no distinctive religious leanings just now. No doubt there is a sort of feeling among them that it is better form to be rather High Church than Low. But Church is, at present, out of fashion. The men will hardly trouble themselves to go to church at all, and the women do so languidly and without zeal or interest, rather as a "bore" that cannot be decently dropped altogether, than as a source of pleasurable excitement. If any vestige of religious interest survives in the fashionable woman's breast, it is reserved rather for the æsthetic Broad-High Churchman than for the Ritualist.

The girl of fashion having ceased to be gushingly religious can hardly be said to have, in consequence, improved in her morals.

It is the exception in the present day to find a girl with any pretensions to be in "good" society who is not more or less slangy and fast. Nor are the slang and fastness now in vogue mere vulgarity, they are only too generally vulgarity which is almost indistinguishable from immodesty. And if our girl of fashion nowadays affect the immodest, she does not emulate the immodesty of a former age which was too prodigal and forward in its display and exercise of female charms, but she adopts a much more repulsive form of immodesty, and assumes it in dress and manner a hideous parody of manly attire and ways which renders her bold and easy of approach, without adding or heightening a single womanly charm.

An Englishman used to be able truthfully to boast that the aristocracy of his native land were pre-eminently for the purity of their manners and lives; but he can boast of this no more. It is hardly too much to say that English society at the present day is as

corrupt as, or even more corrupt, than that of any country in Europe, and that the higher you go the more shamelessly vicious and degraded it is.

In this, we see perhaps a punishment for our former boastfulness. Englishmen are rather apt to trust in themselves that they are righteous and to despise others, and our highly moral aristocracy was one great occasion of this boasting. Our pride deserved a fall. One great reason which the Protestant Englishman assigned as the cause of the presumed licentiousness of the upper circles on the continent was the prevalence among them of Catholic religion—it was distinctly the Catholic, and not the merely Roman, element in continental religion which was supposed to be favourable to licence in morals. Let him look now at his own upper circles. Those who knew London society well said that a distinct change for the worse took place in its moral tone, when through Episcopal influence, an outspoken priest of a fashionable church was, some thirty years ago, removed because of his Ritualistic tendencies. This one stern man (those who knew said), who was respected and feared in the upper circles, was enough to exercise a sensible check on immoral freedom in manners, and his removal was distinctly felt to be the removal of a moral safeguard.

The history of other times and countries leads us to be quite sure that the matters cannot rest where they are. Corruption in the upper circles sooner or later makes itself felt below, and is either imitated, and then the whole nation becomes enervated and corrupt, and ready to be the prey of the first invader; or it provokes resentment, and then a collision and a revolution are the result. Observers thought this latter contingent not far off not a dozen years ago. Any way, the look out is a very dangerous one, and, whatever ill happens, the curse must and will light on those who have deliberately counteracted the only power which could have kept society wholesome and safe.—*Church Review.*

SOME UNTITLED NOBILITY.

"I ALSO am a Priest—of Nature," said a medical man of eminence, as he pressed back into the writer's hand the proffered fee. The same writer once was expecting, with some nervous apprehension, the account for five months' daily (sometimes nightly) attendance on his wife. The account was never sent in. The offered fee was also refused by another medical man—one of the Queen's physicians—and by another first-rate man, who, being in the neighbourhood, had been asked to come and see the writer's little daughter, and prescribe for her. A celebrated London physician (one of the first) received a nominal fee, having offered to forgo any, for coming twenty miles from London at a critical moment. The same man did the same thing on coming six miles from London to see the dear maid child spoken of before. After three weeks' attention upon a patient who had taken lodgings in London in order to undergo an operation at his hands, his fee was £5, for the whole. A physician at Epsom, after attendance on the writer and his child, and accompanying him to London for a consultation, returned no answer to repeated requests that he would send in an account.

What more shall be said? The writer's brother had a fearful accident, and for six months was attended almost daily, sometimes three times a day, by two of the very first medical men in a southern city only second to London; careful operations, medicine and attendance, for all that time, were valued, by them, at nil. By the way, one of these very men performed an operation on the writer, attended him for a week, and at the end "was very glad to have been of service to him," nor would receive aught.

But the pen might run on to weariness in giving instances within the experience of only one man of the noble conduct of those benefactors of the human race, our medical men. Why should a comment in *Church Bells* be written on such a subject? Even because earnest and loving work ought to be acknowledged and valued; and because these messengers of mercy, who move about us in a very angel's ministry, are seldom, it must be feared, recognised as such ministrants by the many. How hard they work! what a life of constant self-denial! how little thanks they get! And Sir Pompey Bedel looks down upon them offensively, drops the "Mr." in speaking of them, patronises or ignores their wives, uses their brains and their unceasing pains, the resources of their skill and their patience, expects them to face every danger of infection, to give up rest night after night, disregard meals and all home comfort, and then looks surly and askance at the moderate accounts they send in. And if some of them have, alas! taken Science for their master, instead and in place of the Great Physician, whose healing balms and whose wise directions they need as much as any, yet must we not own with shame that their life, in its work of patient doing good, and relieving sorrow,

often unthanked and unpaid for, is more like His, the great Master, than that of those who profess more and practise less? Ah! we often hope that some of those who know Him not, while they self-denyingly minister to Him, may be at last found in the number of those who ask with awed amazement, "Lord when saw we Thee sick, or in need, and ministered unto Thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." There are, and will be, exceptions to the rule; and hard men, such as that one drawn so marvellously in Tennyson's lovely "Children's Hospital." But he never meant that one to be a type of the more part. All honour to a class of noble, self-denying, under-valued men!

Every one ought to read "The Doctor's Dream," in *Punch*, Jan. 20, 1883. It is one of those pieces of true pathos which come out sometimes in pages filled with mostly mere fun. Here is an extract or two:—

"The burden's sore for the best of men, but few can dream what a doctor bears;  
For here I sit at the close of a day, whilst others have counted their profit and gain;  
And I've tried as much as a man can do, in my humble way, to soften pain;  
I've warned them all in a learned way of careful diet, and talked of tone;  
And when I have preached of regular meals, I've scarcely had time to swallow my own.  
I was waked last night in my first long sleep, when I crawled to bed from my rounds, dead beat;  
"Ah, the Doctor's called!"—and they turned and snored, as my trap went rattling down the street."

How many can endorse the truth of the earnest protest that follows?—

"Upon my honour, we're not too hard on those who cannot afford to pay;  
For nothing I cured the widow and child; for nothing I've watched till the night turned day;  
I've earned the prayers of the poor, thank God! and I've born the sneers of the pampered beast;  
I've heard confessions and kept them safe as a sacred trust, like a righteous priest;  
To my duty I never have sworn, as these must do in this world of woe.  
But I've found my way to the bed of pain, through days of rain and through nights of snow."

And due appreciation, though they require it not, as an incentive to do their duty, would surely lighten the labour of it, and cheer the hearts of our noble benefactors.

The above just tribute to the most chivalric of all professions, is from the pen of I. R. V. in *Church Bells*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

**BEDFORD DEANERY.**—The Bishop began his annual visitation of this portion of his diocese last week. At Stanbridge, on the evening of the 1st inst., there was a confirmation, when six candidates were presented for the rite. Following the service for the evening came a marriage. The congregation was large, and the Bishop's words were listened to with marked attention. From Stanbridge the Bishop proceeded, on the 2nd inst., to Bedford, where a class of twelve candidates awaited confirmation. Rev. Messrs. Constantine and Kerr assisted the Bishop, and Rev. H. W. Nye, M.A., in the administration of the Blessed Sacrament which followed the laying on of hands. In the evening a warm and well attended service was held in the mission church at Mystac, some three miles from Bedford village. From Bedford the Bishop proceeded to Philipsburgh and Pigeon Hill; we have no information as to what was done at either of these places. The congregation at Pigeon Hill was, however, very small, miserably so for a district in which there are so many Church people, and in which the Church has been for so many years at work. Frelighsburg was the next point taken. Here there was a splendid turn out of the people notwithstanding a dark night and inclement weather. A missionary meeting was held at which addresses were made by the Bishop, Canon Davidson and Rev. H. W. Nye, of Bedford, and a collection was made for the mission fund. There was no confirmation, but probably will be when the Bishop visits the par-

ish in a few months to open the noble new Church Canon Davidson is now completing. On Saturday the Bishop reached Dunham and remained over Sunday, returning to Montreal on Monday for the meeting of the executive committee. At the Ladies' College he was presented with an address and a beautiful bouquet of flowers by the teachers and pupils, and also with a sum of \$50 for the diocesan mission fund. At the morning service on Sunday there was a confirmation, followed by the Blessed Sacrament. In the evening a missionary service was held, at which spirited and moving addresses were made by the Rev. H. W. Nye, M.A., of Bedford, and the Lord Bishop. The collection for the mission fund was unusually large. The Bishop resumed his tour on the 10th inst., at Adamsville and East Farnham.

**COWANVILLE.**—This place is still in want of a Rector. The emoluments are \$1,000 per annum, and a house and some (small) quantity of land. It is in some respects an important and desirable parish; in some respects, not so. The election rests with the people.

**LACOLLE.**—Mr. Acton goes from this parish to Portage Du Fort amidst the deep regrets of his people. He has worked hard in Lacolle, built a new and splendid church, and in various ways has endeared himself to the hearts of his people. Mr. Rogers succeeds him.

ONTARIO.

**HILLIER.**—Christ Church, which has been closed for some time, was opened on Sunday the 13th inst. Service was conducted by the rector the Rev. J. Halliwell.

**KEMPTVILLE.**—On Tuesday, the feast of St. Philip and St. James, a missionary meeting was held in St. James' Church Kemptville, to advocate the claims of the Church in Algoma. The Bishop of Algoma was present, and laid before the people a succinct account of the pressing claims of the people scattered up and down his vast diocese. The offertory amounted to \$17.10. The next day, at the request of the rector, the Rev. Mr. Emery, His Lordship ministered confirmation to a young man whose health being considered very precarious caused him to feel that he might not be spared to live till the next regular confirmation in the parish. As an intelligent Christian he became all the more anxious to receive that important means of grace. Another person, who was "the same day added to the Church" by baptism, was also confirmed, and with the invalid candidate received "first communion." The Bishop of Algoma preached a plain but striking sermon, in which he insisted on the use of grace, warning people against merely religious frames of mind. In plainest manner he showed from Scripture that confirmation was a means of grace, "they (the Apostles) laid their hands on them and they received the Holy Ghost." He also warned the people against the puerile superstition that because the Church of Rome taught or believed certain things that those things must be false as a natural consequence. The Holy Communion was celebrated by the Rector, assisted by the Rev. W. Read, vicar of Oxford Mills, and the Rev. W. Mercer, incumbent of South Mountain, the Bishop pronouncing the absolution, and benediction. The offertory amounting to \$3.20 was given to Algoma. There were three services and one celebration in St. James' on Ascension Day. The children were catechized three times. The offertory was given to the Diocese of Rupert's Land.

**HONOURS TO PORT HOPE SCHOOL.**—Mr. James Porter, of Kemptville, formerly a pupil of Trinity College School, Port Hope, took his B.A. degree last week in McGill College. He came off with honours. He also succeeded in obtaining the "Logan Gold Medal." He has been placed on a government geological survey.

**RENFREW.—St. Paul's.**—During divine service on Sunday April 15th, the incumbent stated that through the kindness of an occasional attendant he was enabled to place on the altar, as an offering to God \$37, the price of the handsome carpet which had been placed on the floor of the chancel and first used on Easter Sunday.

**CLARA.**—The annual vestry meeting for this mission was held on Monday evening, April 30th. The financial report of the Trustees showed that the subscriptions to their Building Fund of church and parsonage amounted to \$1,484.05 collected since July last. Much yet remains to be done to both buildings, and the Trustees have not only exhausted their funds but have had to borrow in order to bring the work to its present state of partial completion.

The offertory, for parochial and missionary purposes, amounted to \$184.26 for the previous twelve months. A resolution was passed cordially thanking those liberal Churchmen in other parishes who had so cheerfully contributed to the furtherance of the work. The question as to "what name shall we call the church" was discussed. Several very appropriate names were suggested, when it was finally decided by unanimous resolution "That this church, the first erected in this section of the country, be consecrated to the worship and glory of God and to the memory of the first Christian Martyr of Britain, Saint Alban." This decision gives universal satisfaction and the name is most appropriate, commemorating as it will in the first English Church in this distant part of the Province, the martyrdom of the first Christian who shed his blood on England's soil in defence of the same truths that England's Church to-day proclaims. A church bearing such a name is a standing protest against those who in the present day would rob England's Church of her antiquity.

#### TORONTO.

**C. E. T. SOCIETY.**—At a meeting held on the 10th inst., the Bishop in the chair, a constitution was adopted to govern the Church Temperance Society. Provision is made for a depot of temperance literature, for providing lectures, assistants at entertainments, badges and cards for members. Dr. O'Meara addressed the meeting on the general question. The organization of parish branches is to be proceeded with. One speaker characteristically objected to the adoption of any badge used in England. While allusion to the "old land" for precedents may be overdone, the temper shewn by some, when England and English customs are named, is very childish. Sensible people are ready to take hints from Timbuctoo if the people there have had any experience bearing on our needs.

**MEETING OF SYNOD.**—The Synod will meet on 12th June. The opening services will be in St. James' Cathedral at 10 a.m., and business opened at St. George's school-house at 2 p.m. A missionary meeting will be held as usual. We trust the Synod will be characterized by first, Christian temper, next, business-like order and conservatism of time. We should have liked much for the Church Choir Union to have made the occasion memorable by taking part in the opening service.

**ASCENSION DAY.**—The revival of interest in the Church's order of fast and festival was very manifest in the general observance of Ascension Day in Toronto. In certain cities of the old land the custom obtains of one service being held after the parochial ones, in which all the churches join, and occasion is taken to invite some distinguished "defender of the faith," to preach a special sermon on a topic selected by the local clergy. The custom might with much profit be adopted in Canada.

**MISSION BOARD.**—At the meeting held on the 11th inst. the statement read showed an increase in receipts of \$4,000. A grant of \$1,000 was made to Rupert's Land, \$1,000 each to Algoma and to English societies for foreign missions having previously been made. The Board granted \$1,000 to diocesan missions, a new one being arranged to be opened in the western suburbs of Toronto. The Bishop's scheme is working with great success, the gradual cessation of party warfare in the diocese having enabled this admirable plan to be brought into general operation.

**CRAIGHURST AND VESPERA MISSION.**—The collection from this mission was stated in our last issue, as \$1, instead of \$100. These mistakes would be avoided if a little more care were shown in writing reports.

The quarterly meeting of the Ruri-decanal chapter of the deanery of Durham and Victoria was held at St. John's Rectory, Port Hope. There were present the Revs. Rural-dean Allan, Dr. O'Meara, Dr. Smithett, W. H. Cooper, J. E. Cooper, H. T. Burgess, A. B. Chaffee and J. W. Forster. The meeting was opened with the customary religious exercises. The first part of the session was taken up with observations on the form of statistical parochial report required by the Bishop. The second part of the session was devoted to reading the third chapter of Philippians and considering it as far as the tenth verse. It was moved by Dr. Smithett, seconded by Dr. O'Meara, that the secretary be requested to convey the thanks of the deanery to Mr. White, of the Midland Railway, for his kindness in granting a reduction of fare to the members attending the meeting. It was also resolved that the following be the subject for consideration:—The best means for awakening spiritual life in our parishes. Service was held in St. John's Church in the evening, prayers were said by the Rural-dean,

the lessons were read by Rev. J. E. Cooper, and the sermon was preached by Dr. Smithett, from the text Nehemiah ix. 17. The next meeting will be held in Millbrook, subject to the call of the Rural-dean.

#### NIAGARA.

**HAMILTON.**—*The Girls' Home.*—This excellent institution is sustained by various Christian friends here. The 20th annual meeting was held on the 2nd inst., and was attended by a large number of ladies and gentlemen interested in its welfare. The amount of receipts during the past twelve months is reported to be \$2,920. The balance on hand is \$93.12. The corresponding secretary's report shows that there are now 95 children in the home, 31 of whom have been received since the last annual meeting, 23 have been discharged in the same time. The progress of the children under their teacher, Miss Marshall, has been very satisfactory, and in domestic and needle work they are becoming very useful. The health of the children has been remarkably good, only one case of serious illness having been reported during the year. This was a case of heart disease and proved fatal. The school-room is not as well furnished as could be desired, owing to the fact that it is used as a play-room in wet weather. The comfort of the inmates has been greatly increased during the year by the introduction of new grate mattresses. Dr. Gaviller was asked and consented to be one of the advising physicians to the home. The thanks of the committee were extended to all parties who had so kindly helped the home by subscriptions, donations, and in various other ways.

**Ascension Day.**—Although Thursday the 3rd inst. was wet in the morning, foggy and cold during the day, the attendance at the various churches was good. In the cathedral church at 11 a.m. there was a bright service, and at 8 in the evening, an enlivening Service of Sacred Song was well rendered, "The Saviour King." The anthems, "The Lord is King (Pittman), Now Let the Gates of Zion Ring (Cook), Lift up your Head, (Hopkins), were sung, together with various hymns and sacred pieces suitable to the resurrection and ascension of our Lord. The Rev. C. E. Whitcombe was the evening preacher.

The St. Thomas' Church Literary Society gave their last entertainment for the season on the 7th inst. to a large audience. Rev. Canon Curran, president, in the chair. A good programme had been arranged for, Miss Scott, mezzo-soprano, of Toronto, Mrs. McNab, elocutionist, of St. Catharines, Mr. Moody, of Montreal, and Mr. Charles, of Dundas, being engaged as foreign talent. Mrs. McNab is a superior reader, and met with a most enthusiastic reception. Miss Scott has a powerful voice, sings true to pitch, and enunciates very distinctly, but sings in a rather expressionless manner. Miss Roy and Mr. Aldous deserve praise for their playing of a "Marche Brillante," by Raff, as a piano duet. Among the other performers were Mrs. Dickson, Miss Chittenden, Mr. Herring, Mr. F. Powis, Mr. Bedlington, and Mr. J. Allamore. The president alluded to the good work done by the society during the season, and the performance closed with the singing of the national anthem.

**Church of Ascension.**—A concert of the Church of Ascension Sunday-school singing class under the direction of Prof. Johnson took place Friday evening the 4th inst. The singing class sang a number of pieces very acceptably. Prof. Johnson and his private pupils rendered efficient services. Miss Walker and Mr. Pearce played the accompaniments. Mr. Adam Brown, the superintendent of the school, sang a couple of pieces, with Mr. Johnson's private pupils singing the chorus. The director, the Rev. Hartley Carmichael, delivered an address on the importance of music in the worship of God, as an act of devotion, not of mere performance, and dwelt upon the antiphonal feature in the Psalms. A vote of thanks was given at the close of the entertainment to Prof. Johnson and all who assisted. Our correspondent adds the hope that such excellent material may be utilized in the public services of worship in the church. The singing at the regular Wednesday evening service and lecture in the Sunday-school room is excellent, and at present far superior to the Sunday singing, which, strange to say, does not seem congregational at all. By all means let the grand material for a Sunday-school concert, such as we heard on the 4th inst., be utilized at the regular public service of worship on Sundays.

**GUELPH.**—In the account of the meeting held for the purpose of organizing a parochial association of lay helpers, not 800, but only (about) sixty were present, nearly all of whom signed their names to a roll of membership, thereby actually organizing a society. At the adjourned meeting this week, the following were formed:—1. An Executive Branch; 2. Church of

England Temperance Branch; 3. Literary Branch; 4. General Church Work Branch. F. J. Jennings, Esq., of the Grand Trunk Railway, F. Blecker Powell, Esq., of the Inland Revenue, and Geo. Martin, Esq., Churchwarden, being the chairmen respectively of 2, 3 and 4. A Ladies' Association is to be organized as soon as the above is in working order.

**THOROLD.**—In consequence of the ill health of the rector, the Rev. Wm. E. Graham, and his absence in England, the Bishop of the diocese has appointed the Rev. C. R. Lee, B.A., as *locum tenens*, for one year.

**ST. CATHARINES.**—The Rev. H. Holland, B.A., of St. George's Church, is also about to leave for England, for a short time, for change and rest. We fervently hope that his former health will be restored, during his leave of absence.

**ACTON.**—The Bishop of Niagara administered the Holy rite of confirmation in St. Alban's Church on Monday evening the 30th of April. On the occasion there were thirteen candidates presented by the incumbent, Rev. H. F. Pigott, B.A. The church was well filled. The singing and responses were heartily rendered. The Bishop delivered one of his usual plain, practical and forcible addresses, setting forth the distinctive principle of the Church, which was earnestly listened to and gave much pleasure to all assembled.

#### HURON.

**LONDON TOWNSHIP.**—Emanuel Church is another instance of what may be accomplished by a few in behalf of the Church. The church at which the members of this congregation were wont to assemble for divine worship was at such a distance that many of the families were often obliged to be absent. As the only remedy they determined to build a church in their own immediate neighbourhood, and they have now a handsome brick church at a cost of \$3,000, and paid for, except a small balance of about \$800. This has been done by farmers without any help from others. The incumbent, Rev. R. Fletcher, hopes soon to establish a Sunday School. There are about one hundred families in connection with the Church.

**LONDON.**—*Chapter House.*—His Lordship the Bishop of Huron held confirmation here on Thursday, the 4th inst., when fifteen candidates were presented to him for the apostolic rite of the laying on of hands. Very Rev. Dean Boomer and Revs. F. W. Kerr and W. Gollmor took part in the service. The Bishop addressed the newly confirmed very impressively and affectionately.

**Ascension Day in St. Paul's.**—The congregation at St. Paul's on Ascension Day was not large. The appointed service was read by Revs. Canon Innes and A. Brown. Mr. Brown preached an excellent sermon on the Ascension of our Lord, in which he referred to the importance of that article in the Christian Creed—"He ascended into heaven"—and the place it held in the estimation of the Church, special service, Collect, Epistle and Gospel, and Lessons having been appointed for this holy day.

**MISSOURI.**—The annual missionary sermons were preached at Dorchester, Harrietsville and Belmont, on Sunday, April 29th. Mr. Armstrong, divinity student, read the prayers, and Rev. W. F. Campbell preached. His sermons were very earnest, and to the point. The collections amounted to \$60.

**CLARKSBURG.**—The annual donation party was held at the parsonage of Rev. F. D. Brown. There were present about seventy members of the congregation, and they spent a very happy evening. The donation comprised \$28 in cash, besides numerous other valuable gifts. These freewill offerings are highly appreciated as indicating the kind of spirit that prompts the generous donors. In the mission of Clarksburg, about eleven miles from the church, a few families, members of the Church, have determined to build a church—no light undertaking for them. They have let the contract to build a small church to cost \$540, which is to be built this summer. The subscriptions at present are about \$450. This much has been accomplished by the persevering efforts of a lady whose deceased husband was wont, ere called hence, to assemble his neighbours to his own house that they might unite in the delightful service of the old Church that they loved with an undying love.

**LAKE ARROW.**—A contract has been let for a new church to be completed in September. A large part of the money has been raised by cultivating eighteen acres of land, each man giving two or three days' work. The brick and stone have been hauled also in

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ERRATUM CHURCHMAN should have

MEETING of Rupert's proceeding Cathedral Rev. O.

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this manner. The church will cost about \$1,000. It is a great undertaking for so weak a congregation, and it will be a lasting proof of what can be accomplished by a few faithful families.

A VALUABLE SUGGESTION.—We have been favoured by Rev. Jeffery Hill, St. Thomas' Church, Seaforth, with a card, "Evening Prayer for the use Strangers." It is headed with the name of the church and the number of the pew. The parts in the evening service to be taken by the minister and people are printed in different types, so as to do away with the difficulty sometimes experienced by strangers to the Anglican Church, in taking part in her evening service when, especially, many attend who are not Church folks.

ERRATUM.—In our last number of the DOMINION CHURCHMAN, "Rev. Mr. Stoney, of Port Stoney," should have been Rev. Mr. Strong, of Port Stanley.

RUPERT'S LAND

MEETING OF SYNOD.—The Synod of the Diocese of Rupert's Land met yesterday at St. John's, the proceedings being opened with divine service in the Cathedral at 10 a.m. The prayers were read by Rev. O. Fortin; the first lesson, Isaiah, chap. 55 by Rev. T. Cook, and the second I Cor., Chap. 2, by Rev. E. S. W. Pentreath. The reading of the third collect and the singing of a hymn then took place and were followed by the Bishop's address which was very lengthy and highly interesting. The Bishop commenced by lamenting that the drain upon the time and energies of the clergy was so great in the perfecting of their organization and providing the means for the church's work, which though necessary drew away strength needed for spiritual work. "Our attention," said he "then, in the present crisis of the country, from the ever increasing population and settlement, must as in past years be still almost restricted to the perfecting of our organization for furnishing the means of grace. Nearly eighteen months have passed since the last meeting of Synod. Our population has nearly doubled since the census of 1881. There may now be said to be uninterrupted railway communication from Lake Superior to the Saskatchewan, a distance of about 1,000 miles. Winnipeg, the hamlet of a few years ago, distances in foreign importations the ancient city of Quebec, and stands third in the list of Canadian cities. I shall not attempt to speculate as to the future. One eminently qualified to do so by his calm and clear judgment and thorough knowledge of what has been real in the business and progress of the past, lately described it in no faint-hearted words, as he pictured the change awaiting the North-west during the next twenty years, by which time he expected the face of the country to be covered by a net work of railways, and our prairies, now looking so bleak, to be cultivated and dotted over with the comfortable homes of a prosperous and a contented people. In so short a period he considered that this city and Province might not be behind any in Canada. Well might he add, 'with such a future before us, we may well work, and hope, and wait.' For myself, as far as the country and its resources are concerned, I have little fear. But, unfortunately, the growth of the country does not depend upon itself. It is difficult to say how far its advantages may be neutralized by its inland position, possible providences, on the acts of others. But the hopes that fill us in this country, and to which expression is often so enthusiastically given, had led to strangely erroneous estimates of our present position and ability. What are the real facts of the case, when we reflect on the vast expanse of bare prairie which the settlers of this country have been grappling with in the last few years, under the greatest difficulties? There are very large districts with a sparsely settled population to-day in which there was no inhabitant four years ago. What labour and expense in these districts, often far from railways, are brought up to our minds in the occupying and stocking of their farms, and in putting up the necessary houses and out-buildings. The cost of everything is great. The incoming immigrants bear so large a proportion to the existing population, that a heavy importation is required, even for the supply of food and farm stock. In addition to this, the farmer is weighted with the heavy duty added to the necessarily heavy freight on so many articles, and when he comes to sell, distance from railway often greatly reduces what he can obtain. It is very far from the case then, that our people are, as has been said, saving their millions. The majority are, I believe, full of hope and in the face of abounding obstacles are, I trust, holding their position, and even making themselves constantly more comfortable, but there have been not a few failures—not a few who have been unequal to what they have to do and have succumbed. There were doubtless considerable sums,

though not millions, made by some persons, not by any means all residents here, about the time of the last synod. That arose from an exceptional and very undesirable state of things, and the number of such persons is so inconsiderable as not to be deserving of mention in any solid calculation. I have felt it necessary to refer to these enormous estimates, because unfortunately they seem to have made a deep impression on many Churchmen in Eastern Canada." After reference to certain details of diocesan work the Bishop stated that out of fifty new municipalities only fifteen had settled clergy, and in nearly 700 townships there are no clergymen, while in the new Province of Assiniboia, there is only one clergyman, while immigrants are pouring in rapidly. In this Province the Bishop very wisely proposes that a Bishop be first provided to organize a new diocese and plant there the flag of the Church, to rally her children, and assure them of their future spiritual needs being cared for. He also suggested the appointment of a financial secretary who could represent the North-west in the East and in England. Gifts from Eastern Canada of \$2,124 and grants from the S. P. G. and C. C. C. Societies were thankfully acknowledged. The need of parsonages was dwelt upon and the liberal gifts of the Methodists and Presbyterians named, each raising \$100,000 for their respective Missions, was cited as an example for Churchmen. From the general work and needs of this vast field the Bishop turned to St. John's College, which has now a full theological staff, and is enlarging its staff so as to be thoroughly equipped as an Arts school. The Bishop said "We have had the pleasure to add to our staff the Rev. A. H. Parker, M.A., who took first class honours at Trinity College, Toronto, he has been appointed as a Fellow of the College." New appointments were then named, Mr. Fortin to St. Mary's, Portage la Prairie, Mr. Pentreath to Christ Church, Winnipeg, and clergy to Brandon, Nelson, Birtle, Roundthwaite, Russel, Mountain City, Grand Rapids and Regina. The Bishop complains of the Government throwing difficulties in the way of evangelizing the Indians, which is a serious mistake and needs attention of all interested in Missions. After this most comprehensive address the Holy Eucharist was celebrated, and afterwards the Synod proceeded to business by electing the Ven. Archdeacon Pinkham, clerical secretary. The scrutineers for the election of delegates to the Provincial Synod reported the election of Dean Grisdale, Archdeacon Pinkham, Canon Matheson, Canon O'Meara, Revs. O. Fortin and R. Young and Archdeacon Cowley; and Hon. Mr. Norquay, Sheriff Inkster, Spencer, Leacock, Bedson, and Hon. Wm. Tait, substitutes Messrs. Carruthers, Murdoch, Capt. Kennedy, James, Crotty, Baker and Sinclair. The work of the Church in the North-west is almost comparable in magnitude to that placed on the early Church, when Europe lay before the missionaries to be won for Christ, with this difference that behind this work lies the power of the English Church. Whether that power will be exercised as it ought to be is a problem for the future, the responsibility cannot be shirked however without a terrible loss to the Church to whom is given this magnificent opportunity.

BRITISH.

THE RIGHT MAN IN THE RIGHT PLACE.—The Bishop of Durham has taken a step in the right direction (he has presented the Rev. George Body to a stall in Durham Cathedral, on the understanding that he is to resign his benefice of Kirby Misperton in Yorkshire, and reside wholly in the College at Durham, and devote himself to the duties of Diocesan Missioner. The late Dr. Hook, than whom no one had more at heart the interests of the Church of England, long ago discerned that the permitting Canons of Cathedrals to hold a second office, whether as an incumbent of a parish or as principal of a College, was incompatible with a due performance of his duties as a Canon Residentiary. He thus enters his protest in his Life of Archbishop Crammer (vol. [vi., p. 21] against this far too common practice:—"Although the Cathedral establishments have not, of late years, been rendered so serviceable in the cause of religion as might have been wished, yet it is to the abuse of patronage that the fault is to be chiefly traced; and they will probably never become what they are designed to be, a provision for learned men—those who are not called to be pastors, but whose learned business is to edify the body of Christ, until every canon or prebendary be compelled to perpetual residence, and be prohibited under any pretence from holding a living in commendam with a stall. A pastor should devote the whole of his time to his flock; but as God has appointed in His Church not only pastors, but also prophets and teachers, there ought to be provision made for those who are to be employed in learned labours for the perfecting of saints."

Family Reading.

FIRST LOVE IS SO PRECIOUS THAT WE MUST BEWARE OF LOSING IT.

Young disciples are sometimes lightly told that the joyous love they have when first they close with offered mercy in Christ is never long retained, and that sooner or later a time of darkness and lukewarmness is sure to come. But such a statement is wholly unwarranted. There is no evidence to show, nor is there any reason whatever to believe, that John ever lost his first love, or Paul or Timothy theirs; or Epaphroditus, who for the work of Christ was nigh unto death; or Priscilla or Aquila, who for Paul's life laid down their own necks, and unto whom not only he gave thanks, but also all the churches of the Gentiles. Nay, on the contrary, their love to Christ, though not always, it may be, so visibly emotional as at first, yet became year by year warmer and more intense, till in the end there was nothing they would not gladly have done or suffered for His sake.

Doubtless from unwatchfulness and over-intimacy with the world, and the manifold cares and conflicts of life, too many lose in part their early and blessed experience. There is, however, no "must be" in such a declension. This is very manifest from the way in which our Lord addressed the Church of Ephesus. He spoke of their losing their first love, not as a misfortune merely, but as a grievous blemish in their character, as a dangerous symptom, as a sin to be confessed and deplored, and one that called for loving yet earnest rebuke. True, they served and laboured, and were commended for so doing; but as a service with decreasing love can never satisfy Him who said, "My son, give me thine heart," there was rebuke as well as commendation. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

It should ever, therefore, be our resolute and prayerful effort, through grace, to keep the love that was warm at the first warm to the last. It was said of Moses that even when an hundred and twenty years old, his eye was not dim, nor his natural force abated; and so has it been from time to time, spiritually, with not a few aged believers. It was noted by his friends as out of the grandest things about Dr. Cappadose that, long as he lived, he never lost the ardour of his first love. Indeed, ever and again, as his thoughts turned to the Lord who was so dear to him, his heart seemed to burn.

"Sun of my soul, thou Saviour dear,  
It is not night if Thou be near;  
Oh, may no earth-born cloud arise  
To hide Thee from Thy servant's eyes!"

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CONSECRATION OF BISHOPS.—On St. Mark's day Dr. Wilkinson, Dr. Sandford, and Dr. Lewis were respectively consecrated as Bishops of Truro, Tasmania, and Llandaff. Archbishop Benson officiated in this function, assisted by the Bishops of London, Bangor, and other prelates.

**Children's Department.**

**SUPPOSE!**

Suppose, my little lady,  
Your doll should break her head,  
Could you make it whole by crying  
Till your eyes and nose are red?  
And wouldn't it be pleasanter  
To treat it as a joke;  
And say you're glad 'twas Dolly's,  
And not your head that broke?

Suppose you're dressed for walking,  
And the rain comes pouring down,  
Will it clear off any sooner  
Because you scold and frown?  
And wouldn't it be nicer  
For you to smile than pout,  
And so make sunshine in the house,  
When there is none without?

Suppose your task, my little man,  
Is very hard to get,  
Will it make it any easier  
For you to sit and fret?  
And wouldn't it be wiser,  
Than waiting like a dunce,  
To go to work in earnest  
And learn the thing at once?

Suppose that some boys have a horse,  
And some a coach and pair,  
Will it tire you less while walking  
To say "It isn't fair?"  
And wouldn't it be nobler  
To keep your temper sweet,  
And in your heart be thankful  
You can walk upon your feet?

And suppose the world don't please  
you,  
Nor the way some people do,  
Do you think the whole creation  
Will be altered just for you?  
And isn't it, my girl or boy,  
The wisest, bravest plan,  
Whatever comes or doesn't come,  
To do the best you can?

**PROFANITY**

Caesar Malan, of Geneva, began his career as an instructor of youth, and though, from his childhood up, he had been of a thoughtful nature, he fell into the bad habit common among his countrymen of using the Creator's name both lightly and frequently. Without knowing it he used it in the school among his pupils, and, perhaps, might not have been aware of it, but that the example was followed by the scholars. There the name of the great God coming from their thoughtless lips struck him painfully. He was about to chide them, when conscience reproved him: "I do this myself; how can I blame them?"

He instantly resolved on an amendment. Calling the boys around him, he told them that this way of speaking was wrong and he made an agreement that they were to watch him, and he would watch them, so as to correct what he felt to be a sinful practice.

He was very guarded for two reasons: he wished to avoid the sin, and, as a school-master he wished not to give his pupils the chance of correcting him. At length one day, when he was speaking with great liveliness to the school, he used the words, "Mon Dieu" (My God). Instantly all the scholars rose, and respectfully remained standing. He inquired the cause, and the head boy replied by telling

him of the name he had just used. The good master stood still for a moment, confronting his boys, and in a grave and sorrowful tone expressed his regret for his fault; afterward kneeling down before them—they kneeling also—he offered up a prayer that God would pardon the past, and give His grace, that in the future His name might be honoured among them, and His commands obeyed.

Doubtless that touching scene was never forgotten by those present; it never was by the master, for he must, long years after, have told about it to the son who has written his life. Happy the man who has the humility openly to own his faults to those whom his example may have injured, and the wisdom to go to the Strong for strength to overcome them. It is written, "The Lord will not hold him guiltless who taketh His name in vain."

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**A NEW KEY.**

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"What is the key?" asked aunty. "It is only one little word—guess what!" But aunty was no guesser.

"It is 'please!'" said the child; "aunty, it is please. If I ask one of the great girls in school, 'Please show me my parsing lesson!' she says, 'Oh yes,' and helps me. If I ask uncle, 'Please,' he says, 'Yes, puss, if I can;' and if I say, 'Please, aunty—'"

"What does aunty do?" asked aunty herself.

"Oh, you look and smile just like my mother, and that is best of all," cried the little girl, throwing her arms around aunty's neck with a tear in her eye.

Perhaps other children would like to know about this key; and I hope they will use it also; for there is great power in the small, kind courtesies of life.

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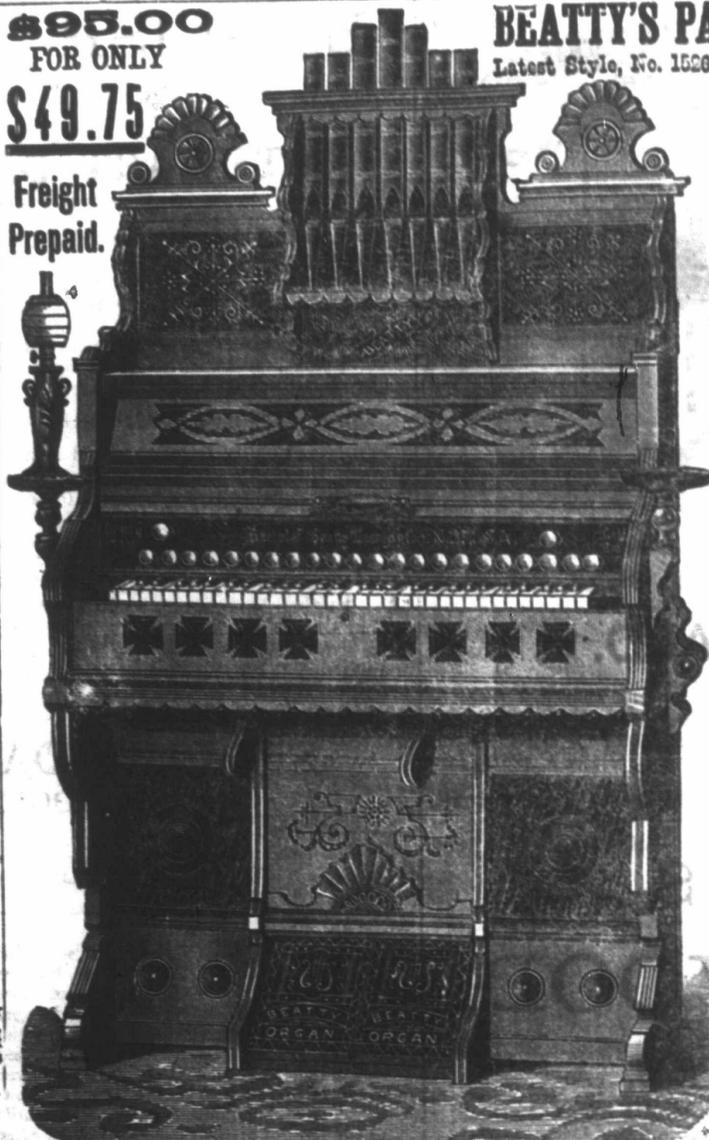
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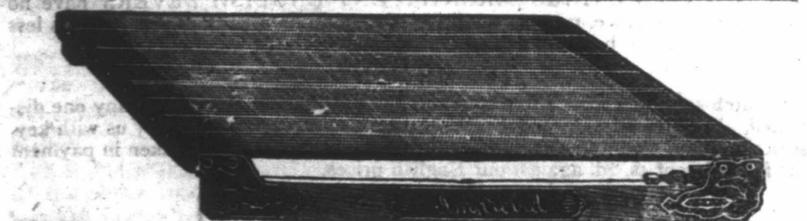
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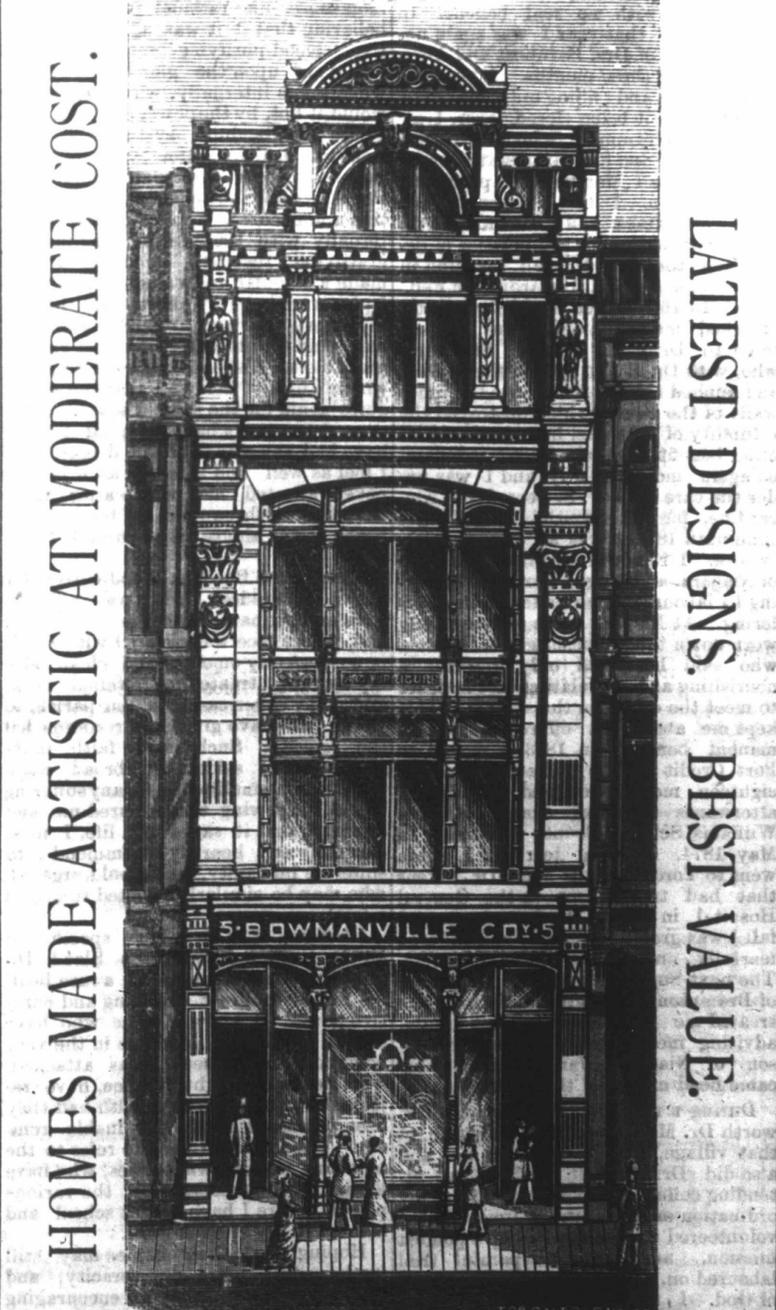
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Gay toys and jolly plays;
But never, never such fine things
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But sometime, ah, I'm very sure,
When I grow big and tall,
I'll find the way to that Someday,
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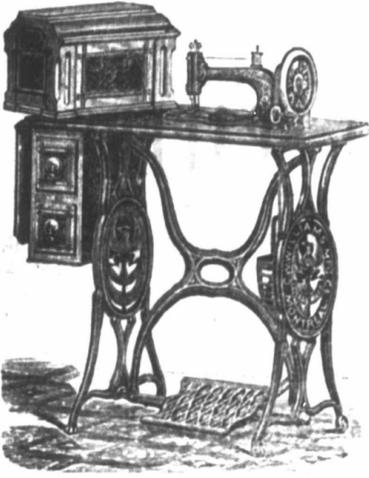
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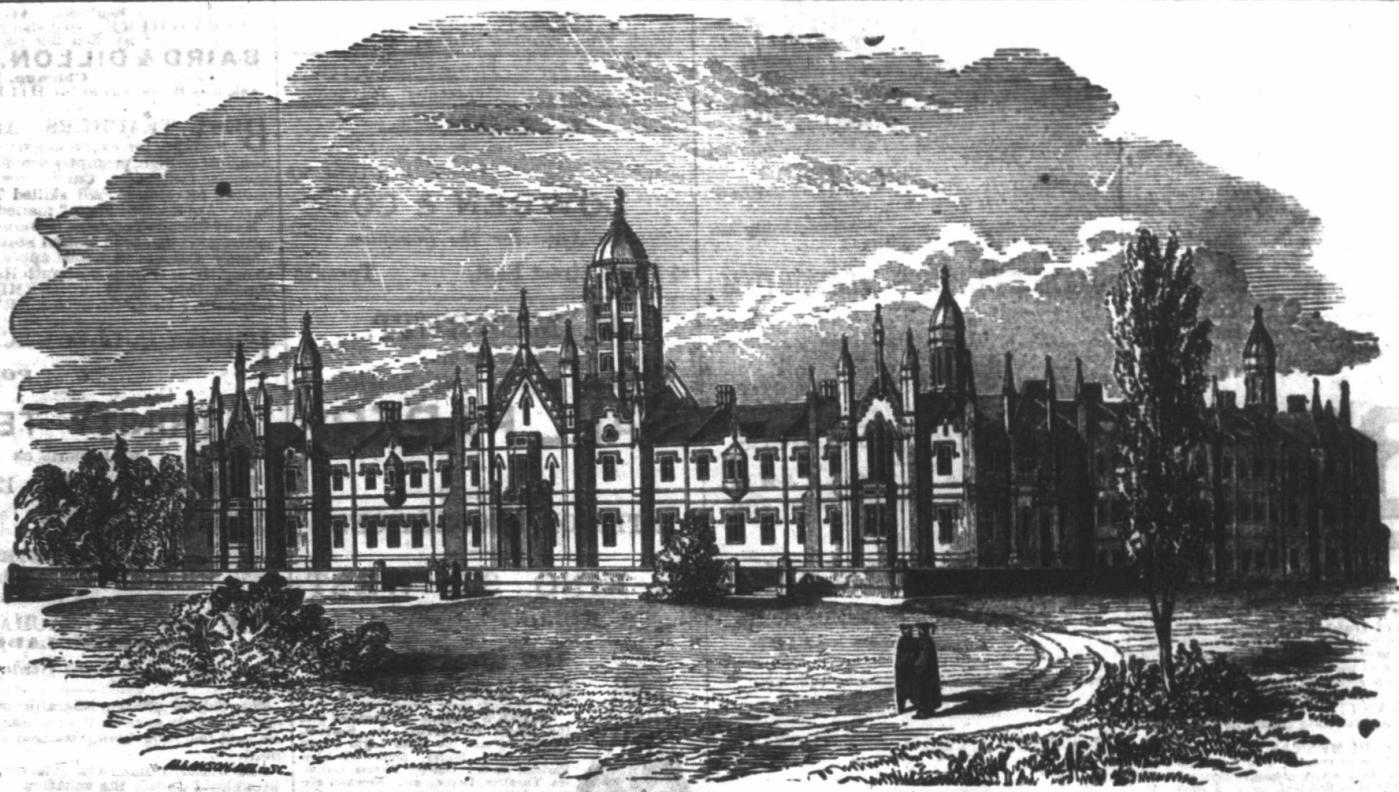
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