

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 8.]

TORONTO, CANADA, THURSDAY, OCTOBER 12 1882.

[No. 41.

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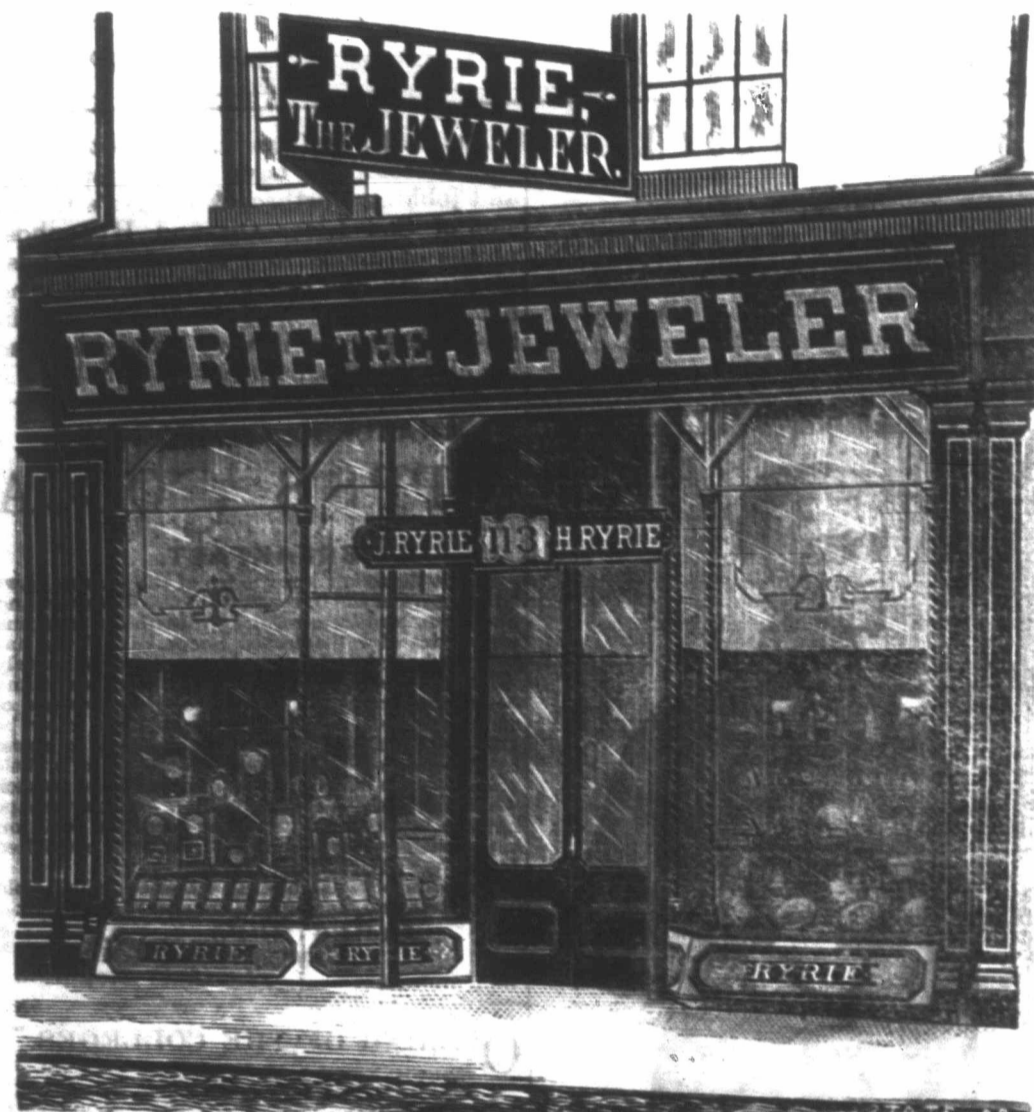
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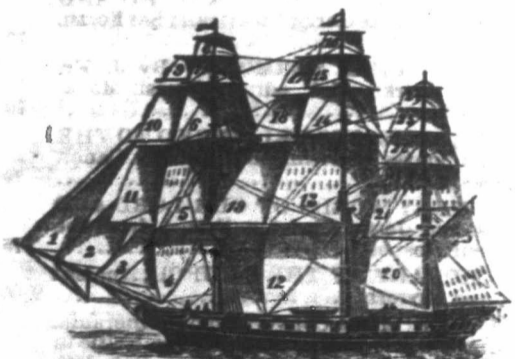
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LESSONS FOR SUNDAYS and HOLY-DAYS.

Oct. 15. NINETEENTH SUNDAY AFTER TRINITY.—
Morning... Ezekiel 14. Colossians 3, 18, and 4.
Evening... Ezekiel 18; or 24, 15 Luke 12, to 35.

THURSDAY, OCTOBER 12, 1882.

LORD ARDILAUN is about to erect a new church in the parish of Raheny, county Dublin.

The *Guardian* states that Dean Close has written to the *Record* denouncing in the strongest terms "the Army self-named 'Salvation.'"

Malacca is said to be the next isthmus to be attacked. The French consul at Siam has pronounced its piercing to be practicable, and the king is willing to have arrangements made for the purpose.

We are pleased to learn that the Church population is rapidly increasing in the Killester district of Clontarf, Ireland. An effort is now being made to build a free and open church there which will cost over £1,000.

The authoress of the books by A.L.O.E., which letters stand for "A Lady Of England," is Miss Charlotte Maria Tucker. She resided some time ago at Oakville, Ontario; but for the last six years has been a missionary in India.

An English contemporary professes to see in the Egyptian war an indication of the divine disapproval of the action of the United Presbyterians in favour of instrumental music in public worship! Can puritanic imbecility further go?

The Rev. H. Hollingsworth, of St. Benedict's, Ardwick, has declined the important vicarage of Prescott, Lancashire, with an income of £1,215 a year. That which he desires to retain is worth forth-two pounds per annum.

Lord Spencer concluded on the 15th his tour in the West of Ireland, having everywhere met with a respectful, and in some places, a cordial reception. He thought there were signs of a return to law and order which would bring the needed tranquility.

An eight days' Temperance Mission has been held in the diocese of Salisbury, Chancellor Swayne

presided. In one of the addresses Canon Wilberforce delivered, he said that if there was a tavern or public house on his glebe he would burn it down at once.

A memorial window to Lord Cavendish has been placed in the parish church of Edenson by the Duke of Devonshire's servants. The chief figure will be that of Christ as the "Man of Sorrows." In the lower part of the window will be the kneeling figure of Lord Frederic, and the armorial bearings of the family.

The Rev Erasmus J. H. Van Deerlin, of Christ's College, Cambridge, who some years ago seceded to the Church of Rome, recently made a public recantation, and was formally reconciled by the Bishop of New Westminster in Holy Trinity Church, New Westminster.

Mr. C. Gamble writes, in reference to a remark in a late issue:—"That almost the whole of the property belonging to the rectory of St. James', in this city, has been covered with valuable buildings, and the tenants, without one exception, are highly respectable." We have much pleasure in publishing this statement.

A resolution was recently adopted by the Hull branch of the Church of England Working Men's Society in respect to Mr. Green's imprisonment. It was sent to Mr. Gladstone, whose secretary replied:—"I am directed to acquaint you that the matter is in the hands of the Lord Chancellor, who is most anxious to carry it through."

At York Minster, on the 10th ult., Mr. Sims Reeves sang for the County Hospital. Twelve thousand persons were present. The selections were from the *Messiah*. The recitatives, "Thy rebuke hath broken His heart," "He was cut off out of the land of the living," and the arias "Behold and see," and "But Thou didst not leave His soul in hell," were sung by Mr. Reeves.

On the 14th, at St. Patrick's Cathedral, a massive buttress, seventy feet high, surmounted by a stone pinnacle of several tons weight, fell away suddenly from the north chancel, and descended en masse across north Patrick's close. A girl aged sixteen and two small children were killed on the spot, and another seriously injured. The present works for the protection of the foundations are very extensive, and will cost some six or eight thousand pounds.

One of the most energetic priests in the brotherhood known as the Cowley Fathers, has recently died. Father O'Neill, S.S.J.E., was a brave and loving spirit. There will be many who will feel they have much to thank God for on account of his ministrations. He lived and laboured for the conversion of Indore; living a self-denying life in the Muhammadan quarter of the native city, and showing the people there that an English Christian can be humble and gentle. His life and death have doubtless been as seed cast into the ground, which will bear much fruit.

Canon Knox-Little will preach the temperance sermon in connection with the forthcoming anniversary of the Worcester Diocesan Church of England Temperance Society, in Worcester Cathedral, Sunday evening, October 15th. The *Church Review* remarks on this:—"The activity which prevails in the temperance ranks at the present moment is simply astonishing. There can be no doubt whatever that Englishmen are awakening to the importance of strict moderation in their bibations.

The earth works which General Wolseley found at Tel-el-Kebir are described as a "series that Plevna itself can hardly have surpassed." Three long lines of redoubts—flanked on both sides by impassable ground, and traversed by a railway and canal, each line of redoubts with a fifteen foot moat before it; the distance between the first two redoubts being 2½ miles, the third 3½ miles behind the second—formed a position which 2,000 soldiers might have held for weeks against 10,000, but which 15,000 surrendered to 4,000. The loss of the enemy is estimated at from 1,500 to 2,000 killed or wounded. The British loss was 54 killed and 820 wounded.

At Port Said a temporary church and a water-side mission were commenced last December; services were held also once a month at Suez, and a grant of land for church and hospital was made by the Canal Company. The English at Zagazig were also visited, children baptized and a service held. The war prevented the different plans from being carried out, but the Church at Port Said has been retained for services by one of the churchwardens since the departure of the honorary-acting chaplain at the end of March, excepting upon the Sunday after the bombardment of Alexandria, and on the Sunday when Port Said was occupied unexpectedly by the British.

On the 12th ult., the church of St. Matthew, Brynecrug, near Towyn, Merionethshire, was consecrated by the Bishop of Bangor. It has been built partly as a memorial to the late eminent antiquary, who was said to be the first authority on Welsh literature, Mr. Wynne, of Peniarth, formerly M.P. for Merionethshire, and a devout son of the Church. In plan it comprises a nave with south porch, chancel and vestry. It is built of the pleasing looking syenite of the neighbourhood, and covered with slates from an adjoining quarry. There were Welsh services very largely attended; the preacher in the afternoon being the Archdeacon of Merioneth.

The Synod for the united dioceses of Killala and Achonry met at Ballina on the 18th. The Bishop of Tuam, at the opening of his address, spoke of the great loss they had sustained by the death of Dean Moore. The financial condition of the diocese—the poorest, most remote, and most extensive in the United Kingdom—was satisfactory; but they must recollect that they could never be really safe if they trusted to external assistance. He earnestly deprecated a tendency to meet financial difficulties by the amalgamation of parishes. He thought it bad for both clergy and people. His

own experience—and it was the history of the Church—had been this, that the extinction of our religious body kept pace with the extension of parishes and the formation of unions.

It will gratify our Canadian readers as well as others to learn that, in the words of the *Guardian*, "without grudging one bit of the congratulations justly due to the successful General Wolseley, we must not forget the great ability as a diplomatist shown by Lord Dufferin in his dealings with the Porte. The sinuous turnings of the Oriental mind have been watched and met with undeviating persistency and success. The Turkish contingent has appeared only on paper; and Arabi's army has neither been conquered nor fostered by the aid of the Sultan." The fact is that Lord Dufferin is no stranger to Turkish tricks. Some years ago, long before the Bulgarian outrages, when twelve thousand Christians were massacred on the slopes of Mount Lebanon, the Turkish Government said the wild tribes called the Druses had done it. Lord Dufferin was one of the commissioners sent to investigate the matter, and he very soon discovered that the whole massacre had been ordered by the Turkish Government.

The recent death of Dr. Pusey has called to mind a number of incidents relating to his connection with the religious movement which has sometimes been called by his name. One of these is the following:—On the 16th of October, 1850, a small band of English Churchmen were met together in St. Martin's Hall, to consider how best to meet the secessions to Rome of the Wilberforces, Manning and others who fell away at the time of the distress occasioned by the Gorham judgment. It had been suggested at a meeting in Bristol to send out a repudiation of Romanism as a proof of loyalty to the Church of England. One voice, that of Dr. Pusey, was raised against the proposal. He said:—"Men do not love exertion. To what end to weary ourselves if we did not love? Why toil for the Church but in the belief that she is of God, that she is a messenger from Heaven—the Bride of Christ—His instrument for the salvation of souls. These were the terms of our union. We did not ask one another what was our opinion on each point which had been questioned. We were united together by one common faith, one common care and love for our Mother. It was assumed that we all loved her for whom we gave up our ease and rest, and our quiet pursuits. We are bound to her by all our early ties; by our early prayers; by our catechising; some of us by our labours for her; by our longings that she, and we in her, should be all which God willed for her, and us in her; by our confirmations, our absolutions, our communions; by the faith which she taught us; the worship with which she hallowed all our blessings. These are the bonds of love with which we are held to her; by which even those who have misgivings, WHICH I HAVE NOT, are held to her. And shall we think that these can be strengthened by a mere negative? . . . If the labours of seventeen or twenty years will not persuade men that we are faithful to the Church of England, words will not. We must await God's time, until this fever of fear subside; or if nothing will convince them, DEATH IN THE BOSOM OF THE CHURCH OF ENGLAND WILL." The majority of those who were then present have passed away, but it was only on the 16th ult. that he who uttered the above words fulfilled them. John Keble, Dr. Mill, Archdeacon Thorp, Colonel Short, Robert Brett, and others of the London Church Union, had gone before.

THE LATE BISHOP STEERE.

THE Church in these days needs confessors of the faith, men devoted to her dogmatic teaching, and earnest and zealous in the propagation of the truth. Such, in an important sense of the word, was the late missionary Bishop whose loss the Church of CHRIST now laments; and there are several lessons connected with the life of this eminent man, which it would be well to be pondered over by those who remain as members of the Church Militant still on earth.

He was educated at University College, London, and originally intended to devote himself to the practice of the law. As a missionary Bishop he ever afterwards found his legal studies of the highest possible service to him. Although educated at what has been not inaptly termed a "godless college," yet as by private assiduity he pursued his theological studies to such an extent when he changed his purpose in life and became a public champion of the cross, he was found to be as accomplished a theologian as he had already proved himself to be learned in the law. His deep spring of enthusiasm which bore him along in the course he took through life sprung not so much from any particular aspect under which he regarded human nature, as from the love of God supremely, absolutely, and alone. This intense and all absorbing principle of his life could have been awakened by no ideal substitute for the Deity, by no enthusiasm of humanity. He experienced a large amount of that power which has transformed myriads of human souls into the image of CHRIST; and realized in an abundant measure the foundation on which the very existence of religion depends, by cultivating a close union with Him who alone has "the words of eternal life," and who reveals to us the mysteries of God and of humanity. The late Bishop recognized the whole Gospel in his experience and practice, and therefore could only see the two opposite "views" of Christianity—the sacramental and the non-sacramental, and was accustomed to say that "the one logically resulted in High Church, and the other as logically resulted in Quakerism."

The African missions have already cost many noble lives, from the time of the death of Bishop MACKENZIE to the death of the Bishop whose loss the Church now deploras. The results of his work are real and solid, though not immediately apparent, and although they may be what the world deem small. Indeed the world might be inclined to ask, when it sees men of high talent and character, of large accomplishments and manifold energy sacrificed after a short career in the cause of missions, "To what purpose is this waste?" Sometimes, also, on wholly different grounds, we are tempted to wonder why powers so sorely needed at home should be given up to what appears to be a simpler and more rudimentary work in the comparative barbarism of a place like Zanzibar. But there is no waste. The legacy of an inspiring example, which such sacrifices leave behind them, must tell, and has told, on the whole work of the Church everywhere. Some men seem born to be evangelists; to them belongs the field of origination and enterprise abroad. To others is assigned the quieter and more thoughtful duty of moulding life and faith here. Each class has to hear its own call and obey it, and each fails if it mistakes that call. It is a familiar historical truth that the two works bear powerfully on each other, and that therefore an age of missionary advance is sure to be an age of similar growth at home. This is a

principle which cannot be too deeply implanted in the breasts of members of the Church. And the same thing is true, not only in personal exertions, but also in the financial aspect of missionary enterprise. The more money is raised to extend the cause of the Church abroad, the more she will be able to gather in order to carry on her operations at home. But after all, in building up the Church of CHRIST, there is no such thing as "little" or "great." In a very true sense the greatest work is little, and the least work is great. Nor is this all. To the English race, and therefore to its branch of the Church Catholic, is committed in an unexampled degree, the task of sowing the seeds of future Christianity over the length and breadth of the world. To have aided that work, even in the slightest degree, is a duty on which the very highest qualifications of soul and mind cannot be wasted.

CHARGE OF THE BISHOP OF ARGYLE AND THE ISLES.

AT the recent session of the Synod of the diocese of Argyle and the Isles, the Bishop delivered a charge which alludes to subjects of general interest. After alluding to the work of the diocese for the past year, his Lordship first speaks of the education of the youth growing up in the bosom of the Church. It appears that some remarks he made last year about the maintenance of the Church schools being of primary importance, had been rather severely criticized. He now repeats his former statement that our Church schools "are the seed plots of the Church;" and he proceeds to say that "unless we teach the rising generation of our own people the faith of their fathers, we can hardly expect that they will hold that faith continuously. It is all very well to boast here and there of old sturdy Churchmen and Churchwomen who through long years of persecution or apathy have held firmly to the traditions of the past; what we further want is that their children and their children's children should do the same, that they should be taught not only to read and write, but be carefully instructed in the tenets of our holy religion, as set forth in the Church Catechism and the formularies of the Church in our day-schools, during the hour allotted to religious teaching, and specially in our Sunday-schools, with the complete control over which no State legislation has ever yet attempted to interfere. This is our bounden duty towards the little ones of our own flocks at least, whatever may be our conduct towards those without. And if we do not maintain our schools in a state of efficiency and take care that the religious training is made of highest importance, we can hardly wonder, not that our Church is unable to lengthen her cords and strengthen her stakes, but that she fails even to retain those who have been baptized within her pale."

The Bishop's former remarks upon the same subject, having been stigmatized by some portions of the press as an undue attempt at proselytizing, his Lordship next proceeds to defend himself from the charge; and on this point we cannot help thinking that he is unnecessarily tender. He almost seems to forget for the moment that Christianity is essentially an aggressive and also an exclusive system; that, in fact, it is the most aggressive and the most exclusive religious system that has ever yet appeared in the world; that it aims at the overthrow of every other religious system all the world over; and that while it admits of no compromise with error, it allows no schisms,

no divisions within its own borders. We will give the Bishop's own words however:—"I have used the word proselytizing. It is an unpleasant word: it is a word which has various meanings. It may be used in a good sense or a bad sense. The first suggests to many minds either folly or superstition, or underhand practices, or polemical strife. The indifferent worldly considers it folly to wish to make a proselyte. All forms of faith are alike to him; one is as good as another, if only men are honest and moral, good citizens, and peaceable subjects. He cannot understand why people should trouble themselves about the religious opinions of their neighbours, and therefore to him the proselytizer is simply a silly enthusiast." There is also another aspect of the subject, to which the Bishop does not allude; and that is the supposed want of charitableness in those who seek to win men to the faith, as though there were no such thing as absolute truth in the Christian system, and that therefore it argues a want of charity in those who seek to win men over to what they believe to be the very truth of God. As if it were any charity for a man to tell his neighbour that he is all right, when he thoroughly believes that he is all wrong; or as if it were the crowning act of charity to tell a man he is perfectly safe, when he is seen to be on the point of heedlessly falling over a precipice! The Christianity of the New Testament knows of no such charity as that.

The Bishop, however, reminds his priests of their ordination vows; of the question asked them:—"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" And the answer:—"I will, the Lord being my helper." In carrying out the principles involved here, his Lordship recommends particularly the defensive mode, using actual aggressiveness on rare occasions; that is, that Churchmen instead of dwelling chiefly on error should inculcate the truth; instead of showing how other people are wrong, should dwell most of all on the defences of their own position. In doing so he would not, however, part with the Church's own dogmatic teaching. While admitting that distinctly controversial sermons engender bitterness and strife, they hide from men's thoughts the lovelier and purer teachings of the Gospel, he asks:—"but do I therefore say that we should not preach distinctive sermons, setting forth the distinctive truths of our holy religion, as held by our branch of CHRIST'S Holy Catholic Church? God forbid! We are bound to teach our own people their distinctive truths—to build them up in their most holy faith. He is no faithful minister who disguises the dogmatic teaching of the Church to please any hearers; but while we clearly and positively explain the doctrine of Apostolic Succession and the Scriptural authority for the threefold ministry, we need not enter into controversy with those who hold an opposite view of Church government. We may assert our belief in the New Birth in Holy Baptism without ever alluding to those in whose religious system the doctrine of Baptismal Regeneration finds no place. We may teach the Church's doctrine on the Holy Eucharist as the highest act of Christian worship and the constant food of Christian souls, without any reference to those who consider it merely a commemorative rite to be used on rare occasions. We cannot be too confident as Churchmen, in asserting our own principles. We cannot be too diffident, as Christians, in controverting the opinions of those who differ from us, if they do not thrust their controversy upon us."

It is, indeed, in these latitudinarian days, something to admit that Churchmen should be taught the principles of their religion, but why other people should not also be taught the same, as opportunity may serve, we are at a loss to imagine.

"TRACTS FOR THE TIMES."

(Continued.)

"THIS instance may suggest many others of the superior influence of an apostolical over a mere secular method of teaching. The awakened mind knows its wants, but cannot provide for them; and in its hunger will feed upon ashes, if it cannot obtain the pure milk of the Word. Methodism and Popery, are in different ways the refuge of those whom the Church stints of the gifts of grace; they are the foster-mothers of abandoned children. The neglect of the daily service, desecration of festivals, the Eucharist scantily administered, insubordination permitted in all ranks of the Church, orders and offices imperfectly developed, the want of societies for particular religious objects, and the like deficiencies lead the feverish mind, desirous of a vent to its feelings and a stricter rule of life, to the smaller religious communities, to prayer and Bible meetings, and ill-advised institutions and societies on the one hand; on the other, to the solemn and captivating services by which Popery gains its proselytes. Moreover, the multitude of men cannot teach or guide themselves; and an injunction given them to depend on their own private judgment, cruel in itself, is doubly hurtful, as throwing them on such teachers as speak daringly and promise largely, and not only aid but supersede individual exertion.

These remarks may serve as a clue, for those who care to peruse it, to the views which have led to the publication of the following Tracts. The Church of CHRIST was intended to cope with human nature in all its forms, and surely the gifts vouchsafed to it are adequate for that gracious purpose. There are zealous sons and servants of her English branch, who see with sorrow that she is defrauded of her full usefulness by particular theories and principles of the present age, which interfere with the execution of one portion of her commission; and while they consider that the revival of this portion of truth is especially adapted to break up existing parties in the Church and to form instead a bond of union among all who love the Lord JESUS CHRIST in sincerity, they believe that nothing but these neglected doctrines faithfully preached, will repress the extension of Popery, for which the ever multiplying divisions of the religious world are too clearly preparing the way."

"Oxford,
The Feast of All Saints, 1834."

THE JUBILEE SINGERS.—This well known and talented company give three grand concerts in the Grand Hall, Horticultural Gardens, on the 16th, 17th, and 18th October. There is an irresistible charm in the singing of these artists; their dramatic expression and genuine emotion at once touch the sympathies of their audience. We bespeak for them a crowded attendance.

THE LATE REV. DR. PUSEY.

A SERMON PREACHED BY THE [REV. JOHN LANGTRY, RECTOR OF ST. LUKE'S, TORONTO, SUNDAY MORNING, SEPTEMBER 24, 1882.

The righteous perisheth and no man layeth it to heart.—Isaiah lvi. 1.

On Monday last one of the leaders of secular thought and information in this city announced "Dr. Pusey, the leader of the Tractarians, is dead." I thought as I read the announcement what a striking illustration of the words of the text. This is all the world knows, and all the world cares about one who has been the central figure and, in a large measure, the directing mind of one of the greatest revolutions

in the history of the world—a revolution which has been silently accomplished in our day, and by which we have all been influenced in one way or another. Fuller notices afterwards appeared in the daily papers, but they were manifestly the outcome of very exceptional knowledge as to the position and history of this great leader. I feel, therefore, that I shall not be occupying your time unprofitably if I ask your attention to a brief survey of the history that clusters around the life of this great Doctor of the Church. Like his Divine Master he was set for the fall and rising again of many in Israel; and his, as many of you know well, was a name that was abundantly spoken against. Slandering tongues were never tired of heaping upon him the most monstrous accusations. "He was pursued," says a living writer, "by the most venomous aspersions of immorality, and insincerity, and infidelity. He was denounced as a traitor to the English Church, and as the arch-enemy of Protestantism." "These," he says, "were Pusey's crown of thorns, turned now, in England, even among his former enemies, to a crown of reverent respect and tender affection, that fits his thoughtful brow so well." Before his death he was almost universally recognized as being the reverse of all that he had at first been taken to be. In saying this I do not wish to be regarded as endorsing all that Dr. Pusey either said or did, for I do not. He himself described the movement of which he was so prominent a figure, as a movement involving "many sorrows, mistakes, and strong, and, as I think, ill-considered measures;" and he would have been the first to apply this language to himself, and to the part which he played in that movement. And yet, from first to last, he was wedded heart and soul to the truth, and gave abundant proof of his loyal attachment, by suffering reproaches for what he believed to be the truth, such as few other men have been privileged to suffer. Newman says of his first acquaintance with Pusey, "I could not fail to admire and reverence a soul so devoted to the cause of religion, so full of good works; so faithful in his affection. He had a vast influence because of his deep religious seriousness, the munificence of his charities, his Professorship, his family connections, and his easy relations with University authorities. He was a man of large designs; he had a hopeful, sanguine mind; he had no fear of others; he was haunted by no intellectual perplexities;" and so he fell naturally and without design unto the leadership of that widespread, earnest movement, which was even at this time (1835) agitating the heart of England. And yet he was wanting in many of the qualities that are thought essential to a successful leader. He had no planning or scheming power, no subtlety, no natural ability for the management of others. His mind was of the lofty, spiritual, unearthly, rather than practical type. He was an eminently holy man in his life; and as an exact Hebrew and Oriental scholar, as a thoroughly read, accurate, scientific theologian, he had, perhaps, at his death, no equal in this age. "Pusey had never, like Newman, been an Evangelical, in the party sense of the word, his training having been the loyal High Churchmanship of the best sort of English country gentlemen. To these the Church of England was, like England itself, their country and their home, and they would as soon have thought of turning Frenchmen, as of ceasing to be English Churchmen. He shared with others a desire for the unity of Christendom, and for friendly relations with the Continental churches; but he never swerved from the Catholic Faith as held by the great English divines. His teaching from first to last was faithful to the Church of England, and he never for a single instant wavered in his allegiance to her." The departure of such a man, even at the ripe old age of four score years and two, cannot but be a great loss to the Church and to the world. But we rejoice that our loss is his exceeding gain; and we may thank God that there are now thousands of learned, able, holy men to carry forward the work that gathered so long around him. Of himself personally I will not speak further now, but only ask your attention for the time that remains to the history and the results of that movement which he represents.

In order to understand this, it will be necessary to go back to that crisis in our history which alone can supply us with a key to understand the past helplessness, and the present perplexities of the Church of England. I mean the Establishment of the Commonwealth. I do not think it is generally known that when Cromwell came into power he expelled from their livings over eight thousand of the clergy of the Church of England, and filled their places with Presbyterian, Baptist, and Congregational ministers. Many of the expelled clergy starved to death. Many fled to the continent, and were lost sight of. Many, to save themselves from starvation, became

ostlers and servants, and the few who were left undisturbed in their parishes were forbidden, under terrible penalties, to wear the Church's prescribed vestments, or use the Church's Prayers. So that when the restoration took place, and the intruded ministers were required to conform to the prescribed order of worship of the Church of England, or resign their places, there were only about 1,700 out of the 8,000 who refused to conform. But so terrible had the trial been, that of the 8,000 clergymen who had been expelled, there were not a sufficient number left to supply the places vacated by the non-conforming ministers. In other words, the Church at the Restoration had to begin her work with a clergy of whom at least three-fourths were aliens at heart to her doctrine and discipline. Is it not a marvel, which goes far to prove the divine character of the Church, that she did not perish outright in passing through this ordeal. For, South tells us, that it was a saying of a judicious prelate, "that of all sorts of enemies which the Church had, there was none so deadly, so pernicious, and likely to prove so fatal to it, as the conforming Puritan. He is one who lives by the altar, and turns his back on it; one who catches at the preferments of the Church, but hates the discipline and order of it; one who practises conformity, with an inward abhorrence of what he does for the present, and a resolution to act quite contrary when occasion serves." The Liturgy was so read, and mangled in the reading, as if they were ashamed of it. "These have made so many non-conformists to the Church by their conforming to their ministers." This then was the source of that evil tradition which has come down even to our time, and which sanctions men subscribing to statements which they do not believe, and using prayers and offices which teach doctrines the very opposite of what they themselves preach. In spite of this hopeless state of things a very great change for the better in church feeling and practice was brought about during the reigns of Charles the Second and James the Second; a change which enabled the Church to compel the respect and gratitude, not only of the more thoughtful of her sons, but of the masses of the English people, by her determined stand against the wiles and threatenings of James. For it is hardly as well known as it should be, that in this crisis the Church of England stood alone. Whatever was done by the non-conformist party was all in favour of James and his Romanising measures. This favourable change was, however, but of short continuance. "William the Third, who was by habit and education a Dutch Calvinist, always made his religion subservient to his policy. His zeal for Protestantism was a mere mask to deceive the English people; and he was all the while pledged to his allies to grant liberty to the Roman Catholics as the price of the connivance of the Pope, the Emperor, the King of Spain, and several Princes of Germany, in his attack on James; and so the Spanish Ambassador at the Hague ordered masses to be said for the success of William's army. In order to restrain the power and growing influence of the Church, William suppressed convocation, and filled up all vacancies with rationalising latitudinarian bishops and clergy; and so the evil tradition that had come down from Cromwell's days was revived, to be interrupted for a brief space in the reign of Queen Anne, and then to settle down as a deadly pall on the Church of England, under the malign influence of the Georges. Then vice stalked abroad with brazen front and indifference, and unbelief in every form multiplied and prospered. As the older clergy died out, the old traditions and single hearted devotion to the Church died with them. Churches one by one were closed; communions dwindled to three times a year; catechising ceased; and the lack of earnestness in the priest begat indifference in the people. Non-residence became the rule, not the exception. Hoadly was for six years Bishop of Bangor, and yet never once set foot in his diocese; and when he had been transferred to Winchester, he only visited it once in twenty-one years. Watson said that he could not find a suitable house in Landaff, and so he took up his abode in the Lake district, dividing his time between that delightful country and London. The result of this non-residence was that confirmations were rarely administered, and these so irreverently, and to such masses, that it brought that sacramental rite into utter contempt. A bishop has confirmed 8,000 in one day. They stood in great masses before him and with uplifted hands he pronounced the confirming benediction over all. We look in vain during the remainder of this dreary age for signs of Church life. No churches were built or restored. No schools established. No colleges founded. No missions undertaken. No attempt made to keep pace with the growing population. Is it to be wondered at that belief in the Church, and the true ideal of the Church, soon faded from the English mind?

At this darkest hour of the night, the Wesleys appeared on the scene, and working at first within the lines of the Church, they began their passionate personal, pathetic preaching. Before long they changed their plans, as well, as in some measure,

their doctrines. They threw the constituted order of the Church to the winds; claimed the world for their parish, and undertook the reformation of England's Church and nation. They were all the while profuse in declarations of attachment to the Church of England, and of their intention to reclaim her prodigal and erring sons. Many earnest men, therefore, joined them in this laudable work; and thus began what is called the *Evangelical Party*. Godly, earnest, self-denying men, the founders of that party were. But they caught their inspiration and ideal of religion—not from the Church's doctrines, but from the evil traditions that had been handed on from the conforming ministers of Cromwell's intrusion. With the exception of the Wesleys, and a few others who held most of what are called the High Church doctrines to the last, the leaders of this movement—all those who made any semblance of adhering to the Church—were Calvinists. They did not believe the Church's doctrines; they would not submit to her discipline; they claimed the liberty to disregard her ritual. Their position was a false one from the first. They were zealous and earnest, but they were not loyal and true to the Church of England. It is sometimes claimed that they were the real authors of the great revival of the Church of England which our day has witnessed; but the real truth is that they were the authors of the revival of the non-conforming denomination, and very nearly effected the overthrow of the Church of which they were ministers. At the beginning of this movement, in spite of the lethargy produced by the latitudinarians of previous days, the proportion of dissenters to Churchmen, was only one to twenty-five. By the year 1800 it had risen to one to four, and when the Oxford movement began in 1832, they claimed to be a majority of the population. "And history proves that this change was brought about, not by any renewed energy on the part of the dissenting communities, but by the work and teaching of professed Churchmen. It was the legitimate outcome of the teaching of the Evangelical school—a fact which many of the leaders of that school, such as Berridge and Grimshaw, were proud to avow. Their own relationship to the Church was that of disaffected subjects, disregarding her rubrics, mutilating her services, and seeking to change her doctrines. Never, as obedient and loving citizens, clinging to her, as the Jews to Jerusalem, who could dwell in no other home. They might labour for what they called the Gospel, or for the invisible Church of the Elect, of which they spoke; but for the Church, as we understand the Church, they never made the slightest sacrifice, much less did they give her the full devotion of their hearts. They were in the Church, but not of it. Everything was narrow, selfish, sectarian. True, large sums of money were contributed for religious purposes, but it was to build meeting houses, not churches. Acting on the advice of Venn, Whitfield, Berridge, Shirly and the other leaders, chapel after chapel was built under the shadow of the Church's walls, and from the pulpits of these erections, the Church's doctrines and discipline were disparaged and assailed. One of these leaders, Grimshaw, a clergyman of the Church of England, built a meeting house, and a house for the dissenting minister in his parish. Fletcher, another of the leaders, built a chapel at Madeley Wood to secure Gospel preaching for the parish when he was gone. Venn, for the same reason, when leaving Huddersfield, assisted in the erection of a meeting-house, and when it was opened he addressed a pastoral letter to his people, cordially recommending the dissenting preacher as their minister. Butt, the King's Chaplain, in full canonicals, used to hold the plate at the door of the dissenting meeting-house. Wills, knowing, as he said, that the Gospel would not be preached by his successor, sold his family plate to build a meeting-house. Can it be wondered at that hundreds of the ministers, and thousands of the converts of these men, swarmed into the existing dissenting denominations, and not only swelled their numbers, but fanned into a new and vigorous life, the rapidly expiring embers of their zeal? Can it be wondered at that the Evangelicals have always been a popular party with those whose cause they thus saved and helped? Is it strange that hardly any churches were built or restored during the fifty years of their rule? That the education of the young was allowed to slip out of the hands of the Church? That no Church Missions were established? No Church work or enterprise carried on? That in the Principality of Wales, one of the chief scenes of their labours, the dissenting chapels increased from thirty-five to fourteen hundred; and that almost the whole population was lost to the Church? Is it an amazing thing that heartlessness and neglect spread throughout the whole body which the acknowledged leaders of religious life and thought thus contemned? They could not call on men to obey the Church, for they themselves had taught them to despise her authority, and to regard her as only one of a congeries of sects, and one, the most lacking in grace and truth. Is it strange that there was coldness and deadness everywhere? That the churches were empty? That the service of praise was silenced?

That public worship had well nigh ceased—the duett of the parson and clerk being substituted for both? The Sacrament of the Altar was celebrated not more than three times a year, and then with slovenly irreverence. The sacrament of Baptism was huddled and hurried through in private rooms, sometimes administered wholesale, the priest standing and sprinkling the whole crowd before him. Holy matrimony was similarly degraded. Confirmations neglected or ministered without solemnity or due preparation. Good Friday was not observed in twenty per cent. of the Churches of England. Ascension Day was utterly neglected. The scandals of non-residence, and plurality of livings, of buying and selling of livings were greatly increased. The Bishop of Landaff complacently reports that he had provided a sufficient income for himself by appointing himself to sixteen livings, seven of which he left without even a curate to minister in them. Hannah Moore tells us of thirteen contiguous parishes without even a resident curate. The Diocese of Norwich could boast of three brothers who held fifteen livings between them, and so throughout. The Church could hardly have sunk lower. There was despair everywhere; even the great Butler when first offered the Bishopric of Durham refused it, alleging as a reason that it was impossible to save the Church of England from ruin and dissolution.

It cannot surprise us that men should have become indignant at the state of the Establishment, or that murmurs both loud and deep and many, should have been heard at the negligence and supineness that prevailed. It need not surprise us that the ministry of the day determined upon a root and branch reform, and that with a not unnatural ignorance of Church principles. Reform with them took the shape of mere destruction. As a commencement ten Irish Bishops were swept away at one stroke. The Welsh Bishops were attacked. The English warned to set their houses in order. The Chapters were taken in hand, and narrowly escaped being improved off the face of the earth. The Cathedrals were regarded as antiquated anomalies; and certainly to human sight no power existed which could stay the spoiler's hand, or save the Church of England. It was at this juncture, it was this very peril, that called into being what is called the High Church or Oxford movement, and caused a small band of zealous, godly young men to combine together to save, if they might, the Church of England from extinction. To uphold her plainly stated doctrines; to restore her despised and neglected usages; to revive her spiritual life; in one word, to reinstate her in her rightful inheritance as the Catholic Church of this Empire. The ground they took was the simple and honest ground that the members of the Anglican Church are in conscience bound to believe the doctrines set forth in the service books, and to obey her laws; and further, to take the Bible, as interpreted, not by each individual for himself, but as interpreted by the Primitive Catholic Church, and their own as their guide. In other words, to abide by the rule, "*Quod semper, quod ubique quod ab omnibus.*" That which has been held always everywhere, and by all, as their rule of faith. This was the whole aim and object of that High Church movement of which Dr. Pusey so soon became head and representative, and which has everywhere been spoken against. This was the sole object of that movement at its inception. This, in spite of errors and mistakes, is its sole object to-day. No doubt many mistakes have been and are being made; many hasty conclusions reached; many errors propounded by one and another. Many of the ablest and best of the first leaders, in the fierceness of the storm with which they were assailed by friends within and foes without, lost their balance, and were swept overboard. No doubt many, with ill-balanced minds, have brought discredit upon the movement by dwelling upon outward non-essentials, or mere fancies of their own, as though they were the very essence of religion. Some, not a few, perhaps, have merely substituted these outward things for that inner heart of faith in Christ, and love of God, which is the essence of all religion. But that no more diminishes the true worth and significance of the great solid central movement, than the circulation of counterfeit coin diminishes the value of sterling money.

The movement struck a responsive cord in the honest, truth-loving English heart, and it spread like wildfire. Men no longer fought for the Shibboleth of a party, or the opinions of a sect. They rallied around that which they believed to be a divine institution, the Church of the Living God, the pillar and ground of the truth. They were invigorated by a new spirit; they felt themselves to be free, honest men; they worked for another end. One thought animated every breast; one cry was raised by every voice—"Pro ecclesia Dei." The Evangelical party and their allies outside were bitterly, fiercely hostile, for it scattered to the four winds all the principles on which they had acted. But in spite of their hostility, in spite of the State legislation to which they had resorted to crush it, it has continued to grow and spread, until, in every land, with the bare exception

of Ireland, it has transformed the entire Anglican Communion. It has filled her with new life and vigour, and has set her forth before the world as claiming to be, and as being in reality, what she always was in constitution and doctrine—the Catholic Apostolic Church of this land.

In the words of an eloquent American writer:—"It has diffused reverence in worship by its doctrine of sacramental grace. It has revived historical Christianity, and presented an ever living Christ. It has invested with awful signification, sacramental acts that had lapsed into mere forms. It has reformed the manners of the English clergy, where the Sacrament of the Altar had been administered at rare intervals. There is now weekly communion. Where churches had fallen into decay, they have been renovated. Where indecency and profanity prevailed, it has inspired the masses with serious and reverential thoughts. It has virtually destroyed the pew system which made the poor man feel that the house of prayer was not for him. It has made the Bishops something more than ecclesiastical machines and mere figure-heads of the ship of faith. It has revived Christianity as a life, instead of a dead letter. It has made the communion of saints and the presence of angels a living reality. It has created a heroic idea of Christian virtue, and given martyrs and saints to a material and unbelieving age. It has reburnished the old Christian armour, and equipped the flower of England's youth with a new chivalry. It has called a drowsy peasantry to prayer by brief services at matins and evensong. It has made pastors as well as preachers of the national clergy. It has made the wealthy build churches and rear altars as in the olden times. It has weaned many of the aristocracy from frivolity and self-indulgence, and persuaded them to make life worth living by the imitation of Christ. It has founded sisterhoods, and given woman her old place beside the cross and sepulchre of Jesus." Yes; a vast change has passed, not only upon England's Church, but upon all the religious bodies around her, as the result of that movement of which Dr. Pusey was the centre and symbol. It has killed the Calvinism, not only of the Low Church party, but of the denominations. They dare not preach it. It has transformed their worship, their architecture, their ritual, and their ideal of the Christian life. Before this movement began, the few churches that were built were built like meeting-houses, and the meeting-houses were built like barns. Now the utmost skill of architecture and of art are employed in the erection and adornment of churches, and the denominations are outvieing us. The services of the Church were despised and neglected, to make room for crude extemporary effusions which were indulged in, in imitation of the dissenters. Now the dissenters themselves are ashamed of the extemporary effusions, and are resorting more and more to the liturgical forms and hymns of the Church. Before this movement began, dulness and ugliness were the ideals of the House of God. Now brightness and beauty, and joy and praise, are the aim of all. When Pusey and his associates first lifted up their voice, the belief of England had been practically reduced to the belief of one article—the Atonement; and that held in such a form as to exhibit to men a dead and not a living Christ. Now the fullness of the Catholic faith has been restored, and men have learned to believe in an Incarnate Living Lord, coming near to touch us in the sacrament of his love; to heal us by His loving touch, and to dwell in our hearts by faith. And still the tide rolls on, and will continue to roll, till England's Church, healed and restored in all her parts and members, to the full possession of the faith and worship of the first days, will be at peace within herself, and will become the model and the centre around which divided and distracted Christendom will rally and reunite for the final conflict and the final glory; and the name of Edward Bouverie Pusey, who will be found to have so greatly contributed to this blessed consummation, will go down to all generations as one of the greatest lights of the Church of England and of the Church Universal.

Copies of the above sermon are printed in pamphlet form, and may be procured at the office of DOMINION CHURCHMAN. Price \$1 per 100.

Diocesan Intelligence.

ONTARIO.

From our own Correspondent.

BELLEVILLE.—Sunday, 24th Sept., was a bright and pleasant day in this part of the country, and the congregation of St. Thomas's church enjoyed it especially, for on it the annual harvest festival was held in their church. A week had been spent in preparing, and a number of members of the congregation, both male and female, worked hard to make the decorations. The church looked beautiful. Fruits and flowers were distributed around in great profusion, and bunches of grain were placed on the pews and

larger sheafs on the pillars. The pulpit and font were especially beautiful, and did great credit to the ladies who undertook to adorn them. The altar too was well cared for; and over it in the large east window was placed a combination of plants and flowers, most skilfully and beautifully arranged. The sills of the other windows were also bright with moss and various fruits and vegetables. A novel feature was a real plough tastefully decorated and hung under the front of organ gallery. There were two celebrations of the Holy Communion, one at 8 a.m., the other at the midday service. There was choral Litany at 4 p.m., and evensong at 7. The Venerable Archdeacon Jones preached at both morning and evening services to large and attentive congregations. At morning service 500 were present, 400 at the Litany service, and at the evening service over 800 persons were in church, a large number being unable to find seats, and some hundreds went away being unable to get in at all. The music was excellent, and was very creditable to Professor Oldham, the organist of the church, and to the members of the choir. Several members of one of the city bands gave their valuable aid, and their instruments blended most harmoniously with the notes of the organ. At the evening service a choir of the children took their part, and touched the hearts of all the congregation, with their melody. The R. S. Forneri gave an excellent address at the Litany service. Archdeacon Jones sang the Litany with his usual skill, and all seemed to do their best to promote the joyous proceedings of the festival. The offertory at the various services, exclusive of that at the early celebration (which was for the poor) amounted to \$115.58, and was for the restoration fund of the church. The Rev. J. W. Burke said a few words at the Litany and evening services, referring to the solemn and holy thoughts befitting a harvest thanksgiving, and expressing a grateful sense of the kindness of all who had contributed by work and offerings to the success of the festival.

SHANNONVILLE.—Not many villages have a better church or better attended services than this has, but on Thursday, 28th Sept., the church looked more than ever beautiful, and the congregation was surprisingly large for a week-day occasion. The harvest festival was held on this day, and was combined with an excursion to Massassaga Point, some four or five miles up the bay. Service was held in the church at 9.30 a.m., and consisted of the Communion Office alone. The Rev. J. W. Burke celebrated. The Epistle was read by the Rev. A. F. Echlin (the esteemed incumbent), and the Gospel by the Rev. Rural Dean Baker, who preached an excellent sermon from Psalm civ. 13, 14, 15. The congregation numbered eighty, and there were twenty-five communicants, a most pleasing proof of the zeal and success of the priest, and the devotion and spiritual prayers of the people. Many remained during the service who did not communicate, and we wish that this practice, so often and so long neglected, could be more frequently restored, as with a due regard to reverence and orderly conduct it could not fail to promote the spiritual profit of the people. The service over, we proceeded to the wharf, and got on board the steamer *Nellie Cuthbert*, which soon started with a goodly crowd of about one hundred adults and sixty children, down the river and out into the Bay of Quinte. The day was lovely, and summer seemed to shed a parting smile on all the scene. Massassaga Point was reached about noon, and the company proceeded to the further enjoyment of dinner, and afterwards to such amusements as each one's taste suggested. The older persons sitting or strolling about, while the juveniles betook themselves to the swings and various games. The steamer left on return trip about 4.30 p.m., and all safely landed at the Farmer's Wharf, near Shannonville. There was a social gathering at the Town-hall in the evening.

The harvest services were continued on the following Sunday. The decorations of the church, which were beautiful throughout, were replenished and enlarged; and the tasteful and reverent adornments of the house of God with the fruits and flowers, and grain, the works of His hands and the gifts of His bounty, lent their charm to the services of the sanctuary. There was a celebration of the Holy Communion at the morning service. The evening service was very well attended, and was very bright and hearty. Rev. J. W. Burke preached. The Psalms were chanted, and the various appropriate hymns well sung. The music at all the services was excellent, and reflected the greatest credit on the choir and the organist, Miss Shaw, who constantly devotes her time and talents to the furtherance of Church work; and especially uses her efforts most efficiently and successfully to the musical parts of the service. The offertories at these harvest services amounted to about \$15, which, although not to be despised, will, we venture to hope, be larger on future occasions. Offerings to God should be a sign of our gratitude to Him, and we have not yet

by any means reached even a respectable point in the matter of thank-offerings. We can cordially congratulate the incumbent and congregation on the success of their harvest festival.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 7th, 1882.

WIDOWS AND ORPHAN'S FUND.—First Payment under New Canon.—Rev. R. L. Brydges, \$7.62; Rev. Charles Darling, \$8.00; Rev. G. A. Anderson, \$7.20; Rev. W. S. Darling, \$7.20; Rev. Isaac Middleton, \$8.25; Rev. E. W. Sibbald, \$7.62; Rev. Alex. Sanson, \$7.20; Rev. W. W. Bates, \$9.17. Second Payment under New Canon.—Rev. Canon Osler, \$8.50. October Collection.—Bradford, \$5.50; Coulson's, \$1.95; Middleton, \$1.60; Credit. St. Peter's, \$13.10; Dixie, \$4.00; Port Credit, \$2.10.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—St. Stephen's, Toronto, \$19.15; St. Paul's, Lindsay, \$20.18; Albion and Caledon, \$4.00; St. Stephen's, Vaughan, \$4.00; Etobicoke, St. George's, \$5.40. Domestic.—Etobicoke, St. George's, \$3.95.

MISSION FUND.—July Collection.—St. Pauls, Toronto, \$38.00; North Essa, Christ Church, \$1.00; St. Jude's, \$1.00.

ALGOMA FUND.—Whitsunday Collection.—North Essa, Christ's Church, \$1.80; St. Jude's, \$1.60.

SHAFTESBURY COFFEE HOUSE.—On Thursday evening, October 5th, the directors of the Toronto Coffee House Association opened a second and larger house than their first venture of the St. Lawrence Coffee House. The new building was formerly occupied as the Willard Tract Depository and Y. M. C. A. gymnasium. The rooms have been admirably adapted by the architect, Mr. H. B. Gordon, and are fitted up with great neatness and comfort; there is accommodation for 250 guests at 60 tables. Everything presents a bright and attractive appearance, and a substantial and reasonable bill of fare is offered by the committee to visitors. The proceedings of the formal opening were presided over by Colonel Gzowski, who drank success to the undertaking in a cup of coffee. The other speakers were:—Rev. Mr. McLeod, Senator Allan, Patrick Hughes, W. H. Howland, John Blaikie, Mayor McMurrich, and G. M. Rose. Resolutions were proposed and adopted encouraging the Association in its good work, and pledging them hearty support. We wish the directors every success in their undertaking.

HURON.

From our own Correspondent.

LONDON.—Meeting of the Diocesan Synod continued.—The protest read by Ven. Archdeacon Marsh, caused some discussion. The Secretary-Treasurer gave explanations of the report protested against.

Meeting of Synod, second day.—The Synod met in the forenoon, the Bishop presiding. On motion of Rev. A. C. Hill, Rev. Rural Dean Gardiner, of Niagara diocese, was proffered a seat in the Synod. After some discussion as to the legality of the present meeting, Rev. J. T. Wright read a protest against the transaction of any but routine business at this meeting, as the Standing Committee's term of office had expired before the convening circular for the meeting had been prepared; therefore the proceedings from the first was illegal. Mr. Wright said he was acting under legal advice in making this protest. The Bishop, he said, had also taken legal advice to protect the Synod and himself, and it was for them to decide whether this protest would be received or not. After some discussion it was decided that the protest be not received. A memorial against the legality of the meeting of June last, was read by the secretary from the Ven. Archdeacon Marsh. A memorial from the House of Bishops was submitted, proposing a scheme whereby an income of \$4,000 a year for the Bishop of Rupert's Land might be raised between the dioceses of Canada. The assessments necessary for this purpose would include \$700 yearly from the Diocese of Huron.

A resolution from St. James' Church, St. Marys, passed at the last vestry meeting, was received, protesting against the strictures of the Standing Committee as illegal and harsh on the incumbent of the church, Rev. J. T. Wright.

The courtesy of the Synod was then extended to Rev. Messrs. Lewis, Toronto, and Walsh, of the United States Church.

The Secretary-Treasurer read the annual report of the Standing Committee, of which the following is a synopsis:—

The Committee report an increase for the year; the amount received from the voluntary contributions of the diocese was \$15,560.79, \$552.98 over that of the previous year. No collection was received for the Sabrevois Mission, which received the sum of \$1,185.99 last year. The debt of \$10,400.60 on the Mission Fund in 1875 had been altogether cleared off last year, without affecting any of the funds. The amount

the duett for both? not more slovenly ir- as huddled sometimes anding and toly matri- tions neg- due prepa- twenty per- sion Day residence, selling of op of Lan- provided a himself to out even a ore tells us ven a resi- dli boast of ween them, ardy have here; even Bishopric of that it was l from ruin ave become nt, or that ould have ss that pre- ministry of ch reform, of Church ape of mere ish Bishop- The Welsh rned to set re taken in ved off the regarded as to human the spoiler's was at this l into being ford move- dous, godly they might, To uphold er despised tual life; in inheritance The ground nd that the conscience the service er, to take ividual for ve Catholic In other quod ubique held always faith. This igh Church ne head and e been spo- that move- errors and doubt many ade; many propounded and best of storm with in and foes t overboard ave brought g upon out- air own, as ion. Some, ituted these th in Christ, all religion. worth and ement, than es the value ord in the spread like hibboleth of hey rallied ivine insti- pillar and rated by a ree, honest ne thought ed by every ical party cely hostile, rinciples on air hostility, ch they had o grow and a exception

received for missionary work was \$11,245.24, an increase of \$871.89; while the expenditure reached \$18,164.27, an increase of \$877.66. The Mission Fund is overdrawn \$1,811.24, and the yearly income is \$759.82 less than the previous year, while the expenditure is \$1,051.92 more; a total overdraft of \$1,811.24. The Committee suggest that the payment of the Widow and Orphan's Fund go to the Mission Fund. \$603.86 have been received for foreign work, and its report recommends its devotion to the S. P. G. \$267.40; Church Missionary Society, \$267.40. By vote of Synod the following sums were appropriated to Domestic Missions, and paid: Algoma Diocesan Mission Fund, \$486.48; Rupert's Land, \$359.34; Bishop of Saskatchewan, \$359.35. The amount at disposal of the Synod for Domestic Missions is \$1,359.83. The Committee recommend that the unpaid balance of \$188.70 be paid to Rev. Dr. Sullivan, Bishop of Algoma, in addition to the remainder of the last year's Thanksgiving collection, \$371.13. The receipts from the diocese for the Widow and Orphan's Fund were \$1,171.72, a decrease of \$68.36. The pension amounted to \$4,115, with twenty-one widows on the list. The amount paid for superannuation pensions was \$4,396.72.

Rev. J. T. Wright's case has been carried to the Court of Appeal, and the argument will probably take place in November. No decision has been given in Rev. E. R. Stinson's case.

The amendments to the Canon on Discipline, as proposed by a Special Committee, were read by the clerical Secretary and taken up clause by clause. Mr. Wright spoke strongly against the amendments. After a very warm and animated discussion, Mr. Wright's amendment was lost and the motion was carried.

Delegates to the Provincial Synod:—Very Rev. Dean Boomer, Venerable Archdeacon Elwood, Rev. Canon Hincks, Rev. Canon Innes, J. B. Richardson, Rural Deans Mackenzie, Ballard and Smith, W. F. Campbell, Rural Dean Hill, Archdeacon Nelles and Evans Davis, with Revs. Canon Mulholland, A. S. Falls, F. Harding and Rural Dean Evans as substitutes.

Lay members—Messrs. V. Cronyn, R. Bayly, Judge Kingsmill, H. Crothy, Judge Macmahon, W. J. Imlach, E. B. Reed, Wm. Grey, N. Currie, R. Fox, W. H. Eakins and Robert Ashton, Substitutes—A. H. Diamond, G. M. Francis, A. C. Clark and C. F. Camplin.

The Committee on Discipline was elected as follows: By the Bishop—Revs. Rural Dean Daunt, M.A., A. S. Falls, A.B., Canon Hicks, Canon Innes, Canon Mulholland, J. B. Richardson, M.A. The Dean and Archdeacon to be *ex officio* members. Elected by ballot—Revs. F. Harding, Rural Deans Mackenzie, Smith, Cooper, Hill and Evans, A. C. Hill, D. Deacon, Rural Dean Davis and Canon Darnell.

The members of the Standing Committee elected were:—Very Rev. Dean Boomer, Revs. J. W. P. Smith, Jeffrey Hill, F. Harding, Canon Hincks, Arch. Elwood, A. S. Falls, Canon Innes, W. F. Campbell, Arch. Nelles, G. G. Ballard, J. B. Richardson, Evans Davis, G. C. Mckenzie, R. S. Cooper, W. B. Evans, A. C. Hill, W. Daunt, R. Fletcher, A. Jamieson, W. A. Young, W. Davis, D. Deacon, G. Keys, E. Patterson, Canon Mulholland, J. Gemley, Arch. Sandys, Rural Dean Bland and Archdeacon Marsh.

Lay members—Messrs. Richard Bayly, F. Rowland, V. Cronyn, N. Currie, Judge Macmahon, Robt. Fox, Thos. Moyle, E. B. Reed, C. F. Comolin, H. Crotty, L. Skey, W. H. Eskins, Robt. Ashton, Wm. Gray, A. C. Clark, Robt. Martin, H. S. Hughes, W. J. Imlach, G. H. Golding, Jas. Hamilton, G. M. Francis, Judge Kingsmill, Dr. Somerville, H. Bray, Chief A. G. Smith, A. H. Dymond, Judge Leggett, A. Lefroy, Thos. Pierce and John F. Bell.

Clerical Appointments.—Rev. Mr. Uniacke, assistant minister of the Chapter House, has, by his Lordship the Bishop, been appointed Incumbent of Chisley, County Bruce, and the parts adjacent; and the Rev. Mr. Gollmer, lately from England, assistant minister of the Chapter House.

Adjournment of the Synod.—The Synod, on Thursday afternoon, adjourned till next morning, as a quorum could not be mustered. On Friday morning the Synod met, the requisite number having been brought together. Having concluded the business before them they adjourned at 2 p.m. The most important and happy feature of the meeting was a reconciliation between his Lordship the Bishop and Ven. Archdeacon March, who had not for some time been on friendly terms. The scene was one of intense interest. After they had shaken hands twice the whole Synod rose and the Doxology was sung amid tears of rejoicing.

WILMOT.—The annual harvest festival of the congregations of St. James', Huron Road, Christ Church, Haysville, and St. George's, New Hamburg, of which parishes the Rev. Freeman Harding is the incumbent, was held on the 14th inst. The services were held in St. James' church, which was carefully and tastefully decorated with the choicest products of the field and garden. Over the entrance porch was the

text, "Enter into His gates with thanksgiving," and over the chancel arch, "Truly the Lord is in this place," where a silk banner also hung, bearing the text, "Praise ye the Lord;" and over the pretty stained window of the chancel (the gift of the rector) the text, "The earth is full of the goodness of God." On the altar a miniature sheaf of wheat was placed with bunches of grapes tastefully grouped around it, and the sill of the chancel window was chastely decorated with moss, flowers and fruits. The pulpit and reading desk were also similarly decorated. At 10.30 the Holy Communion was administered. At 12 morning prayer was said, and a sermon preached by the Rev. Canon Hincks, rector of Galt, and Rural-dean, from the words, "What shall I render unto the Lord for all His benefits? I will take the cup of salvation and call upon the name of the Lord." Not only was the harvest safely gathered in spoken of as a cause of thanksgiving, but the news that morning received of the success of British arms in Egypt, was also alluded to as a special cause of thanksgiving and praise. After morning service the large company adjourned to the adjoining grounds of Mr. Mark (one of the churchwardens) where under the trees long tables were laid, which groaned under the luxuries with which they were laden. The good things had been provided by the ladies of the congregation. Before dinner grace was sung. A corps of fair waiters did everything to promote the comforts of all present. After the harvest dinner had been done justice to; various sports and games were enjoyed by the younger people, while the older ones watched the sports, or strolled through the grounds. At 6 o'clock all gathered in the church again, and after evening service, which was semi-choral, addresses were delivered by the clergy who had also assisted at the morning services: The Revs. F. Harding, Dr. Beaumont, of Berlin; D. Deacon, of Stratford; Edmunds, of Mitchell; F. D. Brown, of Clarksburg, a former resident of this parish. This service brought to a close one of the pleasantest harvest homes yet held in this parish. The offertories, etc., amounted to over \$100, which will be applied this year to church improvements. It is hoped that another harvest home will mark further progress in this parish.

Since the induction of Mr. Harding, a new parsonage has been built at Haysville, the church restored, and a chancel added to St. James'; and the congregation of St. George's, Hamburg, have just paid \$1,000 cash for the finest building site in that town, with the intention of reselling what part of it they will not require, and they hope before long to commence building a new church. The present payment has been made through the subscriptions of a few. Some help from friends in England, and \$100 given by the Ladies' Aid Society of St. George's congregation, who, though organized not quite a year, and at present only consisting of a very few regular members, have accumulated by their work a handsome sum for Church purposes.

We would mention in closing our remarks, that the musical part of the harvest home services, was efficiently rendered. The choir was principally composed of members of the New Hamburg congregation, and their organist, Miss McCallum, played at the three services.

CHATHAM.—In Church matters the leading events have been the harvest home services in Holy Trinity and Christ Church. Holy Trinity is a very fine brick church, situated in north Chatham, as that portion of our town lying north of the river Thames is called. It is located on Victoria avenue, a residential street, one of the many beautiful tree-girt roads of travel which intersect the town. The arrangements of the church are very complete; the church, Sunday-school and parsonage (a very well built residence) being within a ring fence. The amount of labour spent by the ladies, under Mr. Warren's direction, in preparing the decorations, can only be realized by an eye-witness. The result when the doors were thrown open for matins, was very gratifying. The prayers were read by the Ven. Archdeacon Sandys, and the Rev. R. O. Cooper preached an appropriate sermon from Jer. v. 24. Ven. Archdeacon Sandys preached an able evensong discourse, on St. Luke xviii. 14. He said his function mainly consisted in aiding the ministrations of brother clergymen, and his assistance was all the more readily given on this occasion to the Rev. Mr. Cooper, since that clergyman's father was one of the preacher's most intimate friends, and would have cheerfully reciprocated the service, had circumstances so required.

The Bishop of Huron has been pleased to make the following appointments in his diocese: To be Honorary Canons of the Cathedral of the Holy Trinity, the Rev. J. W. P. Smith, rector of Christ Church, London, and the Rev. A. C. Hill, M.A., incumbent of Strathroy. To be one of his Lordship's examining chaplains, the Rev. J. B. Richardson, rector of the Memorial Church, London.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. Rehearse the Articles of thy Belief.
A. I believe in God the Father Almighty, etc.
- Q. What is the first article of the Christian faith?
A. "I believe in God the Father Almighty, Maker of heaven and earth."
- Q. Can you show that this must precede all other belief?
A. Yes; our Lord says, "Ye believe in God, believe also in Me." (St. John xiv. 1.) Moreover, I could not believe that Jesus is the Son of God, unless I first believed there is a God, and that He has a Son.
- Q. Is this the first reason why we should acknowledge God to be the Father?
A. Certainly; for he is this in His own eternal nature.
- Q. Was there ever a time when God was not a Father?
A. No. He begat one only Son "before all the worlds," i. e. from all eternity.
- Q. Is not this a great mystery?
A. Yes; but no more incomprehensible than God's eternal, unoriginate existence.
- Q. Was God always thus known?
A. No; not till the Son came to "declare Him." (St. John i. 18; xvii. 6, 26.)
- Q. Was not God known as Father in the Old Testament times?
A. Yes; of all men by creation; of the Jews by adoption; but not fully known as Father before creation, and in His own nature.
- Q. By what name was God known to the Jews?
A. By His name Jehovah—meaning "I am from everlasting."
- Q. Who only can believe in God as the Father?
A. Christians; for only they believe he has a true Son.
- Q. Do Mahometans believe in the same God as we do?
A. No; for they hold as the prime article of their creed that God neither has nor can have a Son.
- Q. When you say "I believe in God," do you mean to confess no more than Mahometans or theists, that is, a Supreme Being?
A. No; I mean to confess the true God that Jesus Christ has declared—His eternal Father.
- Q. What besides do you believe concerning God?
A. That He is the Maker of heaven and earth.
- Q. How does the Nicene creed explain this?
A. By saying that He has made all things visible and invisible.
- Q. Is the theory of "Evolution" and "Natural Selection" against this article of the creed?
A. No. These theories, true or false, are not against the creed; but if we accept them, we must, as Christians, believe that God planned those processes, add ordered their separate stages.
- Q. Did God create sin or evil?
A. No; it is the work of the creature's free will, and is a great mystery.

Owing to want of space, a lot of Diocesan and other news is held over till next week.

Don't be alarmed at Bright's Disease, Diabetes, or any disease of the kidneys, liver or urinary organs, as Hop Bitters will certainly and lastingly cure you, and it is the only thing that will.

HERE IN OUR OWN TERRITORY.—It can almost be asserted that St. Jacob's Oil works wonders. Shortly before the New Year, when I visited my family in Mitchell, I found my son Edward, a lad little more than ten years old, very sick. He suffered with rheumatism, and so terribly, that he was perfectly stiff in his limbs, could not possibly walk, and had to be carried from place to place. At once I sent for some St. Jacobs Oil, used it according to directions, and in a few days could see evidence of considerable improvement. On the tenth of this month I again visited my family, and was astonished to find him well and hearty. He once more has fresh colour in his face, and can go to school again. Whenever the old trouble threatens to return relief is immediately secured by the use of the celebrated St. Jacobs Oil. From sheer joy over this result I cannot withhold recommending St. Jacobs Oil to suffering humanity as a true benefactor. CHARLES METZDORF, office of the *Volksfreund*, German paper of Stratford, Ont.

Children's Department.

HONEST LABOUR AND TRUTHFULNESS.

AT the time of the late Crimean war we used often to hear of Sinope, a beautiful city in Anatolia, on the southern coast of the Black Sea, inhabited chiefly by Russian noblemen and gentlemen. It is a very ancient city, for we read of it in the third century, when the district around it was called Pontus in Asia Minor. Though Pontus was at a great distance from Jerusalem, yet the good news of the Gospel reached it early. Dwellers in Pontus were witnesses of the descent of the Holy Spirit on the day of Pentecost, and listened to St. Peter's first sermon. Some of them may have been numbered among the three thousand who were pricked by it to the heart, and were the same day added to the Church; and certainly St. Peter's first Epistle was addressed amongst others to the strangers scattered throughout Pontus. When we add that Aquila was born in Pontus, we shall have brought forward every notice of it in the New Testament.

History gives us few particulars respecting the progress of the Church in this remote district, but we read that, at the beginning of the fourth century, a Christian was living near the gate of Sinope, lowly in station, but eminent for his virtues. His name was Phocas, and by cultivating his garden he not only maintained himself, but earned enough to show hospitality, and to relieve the poor, so that in the city and throughout the neighbourhood he was called "the Charitable Gardener." Many starving beggars, who had asked relief in vain from the rich citizens of Sinope, found a friend in him. He would wash their feet (as the customs of the East required), and give them bread to eat, making known to them at the same time the true bread from heaven and the water of life. Phocas was in one respect less happy than we are; he cannot have had a Bible of his own, for copies of that holy book were in those days rare and costly; nor could he perhaps have read it had he possessed one. But there was a book, also written by the Finger of God, whose pages were ever spread out before him. As the poet truly tells us,—

"There is a book who runs may read,
Which heavenly truth imparts
And all the lore its scholars need,
Pure eyes and Christian hearts.

"The works of God above, below,
Within us and around,
Are pages in that book to show
How God Himself is found."

The heavenly teaching of this book, which we sometimes call the book of nature, was not lost upon Phocas. He led a Christian life of industry and charity, working with his hands the thing that was good, that he might have to give to him that needed.

His native country of Pontus, and indeed the whole of Asia Minor, were at this time subject to Rome, and the head of the Roman Empire was Diocletian, a tyrant so proud and impious that he called himself brother to the sun and moon, and, putting on gold and silver sandals, used to order the people to kiss his feet. In the year 303 this emperor began to issue edicts for the persecution of Christian. First he commanded the churches to be pulled down, and all copies of the Holy Scriptures to be burnt, and then he dismissed from his army all soldiers who would not offer sacrifice to idols. His next step was to imprison all Christian bishops and priests, and, finally, Christians in general were arrested on suspicion, and the choice given them of sacrifice to idols on the one hand, and tortures and death on the other.

When the persecution reached this stage, Phocas was at once impeached as a Christian, and his religion being well known, a trial was not considered necessary. He was, in fact, condemned unheard, and executioners were despatched

from a neighbouring town with orders to kill him on the spot wherever they might find him. These executioners, on arriving at Sinope, were not able to get into the city; the gates were most likely closed for the night, as was the custom in ancient cities, and still is in some foreign countries. Seeing strangers in distress, Phocas opened his doors to them, and at his invitation they thankfully agreed to pass the night under his roof. He prepared them the best supper he could, and so won their confidence that they told him their business at Sinope, and asked him whether he knew this Phocas, and where they should find him. Without betraying any surprise or distress, he replied simply, "I know the man, and will direct you to-morrow where to find him;" and supper being over, he conducted them to their bed-chamber, and went out into his garden to prepare for his approaching end.

The idea of flight does not seem to have presented itself to his mind. He had passed his word to the strangers to show them the man they sought, and doubtless his soul glowed with the thought of laying down his life for his Master. So taking up his spade, the spade by whose help he earned his own bread, and that of the stranger and the poor, he dug himself a grave, and prepared everything for his burial. The rest of the night he spent in making ready for his departure from this world. Sleep he needed not who so soon was to sleep in Jesus. At dawn of day he went to the soldiers, and told them that Phocas was found, and was in their power whenever they pleased to apprehend him. "This is good news," they said, "and we are greatly indebted to you for your diligence in the matter. Tell us now where we may meet this man, that we lose no time in executing the justice of the emperor upon the blasphemer of our gods." "He is in your presence," replied Phocas, "I am the man."

The executioners gazed at him without a word, and as he stood awaiting his death-stroke, they trembled before him. There was a pause, which Phocas broke, first by telling them he was indeed the man they sought, and that he was more ready to suffer death than they were to inflict it. Then, recovering from their astonishment, they fell upon their victim, and struck off his head.

Thus was the simple Christian gardener added to the noble army of martyrs. In later times a church was built at Sinope, perhaps on the site of his garden, and called after his name. His story too was put into verse, and sung by the mariners in the Black Sea, and when it moved them to follow his example and care for the poor, they used to set apart some portion of their gains for them, and call it "Phocas' part." We also in our far-distant island may learn from the gardener of Sinope the lessons set forth in to-day's Epistle,—industry, almsgiving, and truthfulness.

MEMORIAL OF INFANT YEARS.

SOME ACCOUNT OF S. J. W., WRITTEN ON HER FOURTH BIRTHDAY.

THE object of this Paper is to procure some recollections of her infancy, and the proficiency she had already made in the elements of knowledge.

Being a weak and delicate infant, she required much tender care and assiduity on the part of her mother. However, by the good providence of God, she continued comparatively healthy till the Spring of 18—, at which time she began gradually to decline, and remained in a very languishing state during the Summer. At this time our city was suffering from a second visitation of cholera, more dreadful than the first; and numbers were every day swept off; while our dear child still continued to waste away.

This was, indeed, a time of anxiety and trouble, when the most hardened sinner could not fail to lift up his heart in fervent gratitude to Almighty God

for being preserved through the night, and spared to see the light of another day.

Often and often have I walked through the garden, or up and down the room, with my infant child across my arms, so weak and feeble as to be unable to lift up herself. I remember one day in particular as I was thus walking through the room during a severe thunderstorm—my wife giving way to anxious thoughts and apprehensions,—I thought I saw a glowing animation suddenly spring up in our dear child's face as she lay in my arms, so that I could fancy her better even then; and from that moment I began to conceive hopes of her recovery. Nor were we disappointed. For as the summer declined, and the weather became cooler on the approach of autumn, she evidently began to amend, and we soon had the satisfaction of seeing her in a great measure restored. Still she continued very delicate, and though previous to her illness she had attempted to walk, she could not even now stand without support; nor did she again endeavour to walk alone for a considerable time afterwards. Nevertheless, though weak and delicate, her intellect began rapidly to improve, and we were soon again amused with her innocent prattle.

In justice to Dr. R. who attended her, it must be said that he paid her the most unremitting attention, and did all that medical skill in such a case could do to restore the little sufferer, in whom he appeared to take a lively interest.

When our dear child was about two years old we thought she might attempt to learn the letters of the alphabet. For this purpose we purchased a box of circular cards, with the letters on one side, and the figure of some object or animal on the other; and to our great surprise and delight, she became acquainted with all the letters in the course of a few days. The usual mode of proceeding was this: the cards were spread out before her, and she was told to find out and to fetch to us any particular letter, which soon had the effect of making her familiar, not only with the letter, but the animal of which it was the initial, as we usually asked, what animal was on the other side of the card, and what letter stood for it? By this means a certain proportion of useful knowledge was acquired, without the memory of the child being burdened with the alphabetical order of the letters, which, at this stage of instruction can be of no manner of service. In this way, then, the ice was broken, and the fountains of knowledge opened to our little enquirer.

I have been particular in recording this first attempt to instruct the infant mind, because I am persuaded that it is the most successful method that can be practised; and it also shows that the mind of a child, even at this early age, is fully capable of receiving instruction; and, therefore, there can be no good reason why parents should neglect this important duty, for the first five or six years of their children's life, as they commonly do, for at this time the child is learning something, whether good or evil is another matter.

When about three years of age our little dear began to read, and continued steadily to improve ever since. Her understanding and answers at once surprised and delighted us. For what parent is there who can behold unmoved the first attempts of the infant mind in acquiring the rudiments of knowledge, or whose heart does not glow with secret joy and gratitude on beholding these early buds of promise? It is at all times a pleasing task to trace the first steps in the path of learning, and particularly so to the parent, who is the guardian of his children's hopes and prospects, both in this world and in that which is to come.

The mode which we pursued with our child is altogether different from the common and tedious routine of fettering the intellect by every dull and tedious process which can be devised. One day when she was about three and a half

years old, she read for me some fifty lines out of the columns of a newspaper; and since that time she has read several little works quite through, such as "Parlay's Tales of Europe, Africa, America, Sea Islands," &c., together with a great number of hymns and lines of poetry, in which she appears to take particular delight. She has also the faculty of telling little stories about little boys and girls, to such a degree that our powers of invention are often put in requisition in order to gratify the curiosity of our little auditor, who generally repays us by the recital of some little tale of her own. She seems so fond of personifying every object that each of her dolls has a specific name given to it, as "Ellen" (which seems to be the favourite), "Fanny," "Caroline," and a "Little Black Girl." At another time she collects a number of cotton spools and calls them her children, and caresses them with the kindest attention.

The first books of any size which she read regularly over was "Barbauld's Lessons," and this when she was scarcely three and a half years old. She has also been in the habit, for some time past, of praying regularly every day, and not unfrequently requests me to go into some other room to pray with her; and often during the day she drops down on her knees and begins her little prayer; and if she happens to be reading any book in which a prayer is contained, she wishes to read it on her knees, and says, "Papa, I must kneel down, for I know it is a prayer." She often says, "I do not like the Jews, for they crucified our Saviour, but I love my Saviour." Her remarks concerning Heaven, death, and her poor little sister E. M., are often in the highest degree serious and affecting; and I confess that my own coldness and deadness in religion are often reproved by her simple declarations of love to God and to Jesus Christ, especially when she says, "Papa, let us go and pray." She has read many entire chapters in various parts of the Bible, and sometimes takes her verse in turn when we are reading aloud together.

The object of these remarks is not to gratify pride or vanity, but, as I before observed, to preserve some memorial of her infant years, and to mark her progress in knowledge. Whatever advances she has thus early made, are entirely owing to the goodness of that God who maketh even infant lives to praise Him, and under God, to the assiduous and tender care of her kind and dear mother, who spares neither labour nor pains to instil into her infant mind the principles of piety and virtue. May God bless our feeble exertions, and enable our dear child—should she be spared—to "remember her Creator in the days of her youth," and to live a life of holiness here, in order that she may live a life of happiness hereafter.

She has only been once to church, yet, about four months ago, and conducted herself as well as could be expected from a child so young. For as soon as we were seated in the pew she took her hymn book, which she happened to open at the Evening Hymn, and commenced reading aloud the first line, as follows: "Glory to Thee, my God, this night," &c., as she had an idea that she ought to read her book at church. She has since frequently expressed a wish to go again, and promises to behave herself very well; so I have told her that as soon as Spring returns, and the days become warmer, we will take her to church again.

With the new year she commenced reading the Psalms daily, morning and evening, to her mother. This has been to her the most trying duty she has as yet performed. A few days since, after finishing the Psalms for the day, she said, "Mamma, I am always glad when I come to Amen, for then it is over," alluding to the Gloria Patri. One Sunday evening as we were reading the Bible aloud, each a verse in turn, she was sitting in her mother's lap, regularly reading her verse as it came round. At length she came to a diffi-

cult word at which she hesitated. I immediately repeated it, when she said with evident satisfaction, "Thank you, papa, for telling me the word." This was said so promptly, and with such an air of sincerity, that it quite delighted us.

To-day she is completely happy, knowing that it is her birthday, and that she is four years old. She has been indulged with a review of all her toys, with which she seemed quite delighted, particularly with a set of little cups and saucers, which has been given to her; and she promises that I shall drink some tea out of them this evening.

As she has now finished reading the Psalms, she is about to commence regularly "Miss Edgeworth's Early Lessons," with which she is already in some measure acquainted.

The greatest comfort we possess in this world is to see our dear child give such early promise of an intelligent mind and amiable disposition. And setting aside the partiality of a parent, I can with truth say that in every respect she is the most intelligent and extraordinary child of her age that I have ever known. Such as she is, and whatever she may in the future be, we dedicate her on this day, in all humility, to that good and gracious God, to whom we are indebted for every comfort and blessing, both temporal and spiritual. May He vouchsafe to procure, guard, guide, govern, and direct our dear child through all the changes of this transitory life, and finally bring her to a place in His heavenly kingdom, for Jesus Christ's sake. Amen.

W.

As a speedy cure for Dysentery, Cholera Morbus, Diarrhoea, Colic, Sick Stomach, Cramps, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Strawberry. Dealers who sell it and those who buy it are on mutual grounds in confidence of its merits.

MILLIONS IN IT.—J. D. Alexander, editor News, Barnesville, Ga. U. S. A. says:—"For the past twelve months I have been suffering with inflammatory rheumatism. I tried several physicians, but they failed to relieve me. A friend recommended St. Jacobs Oil. I at once procured a half dozen bottles, which I have used, and find that I am improving all the time. It relieves me at once when I am suffering terrible pain, and prevents me from spending many sleepless nights. Nothing has done me so much good."

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If they kissed and made up after every quarrel.

If household expenses were proportioned to receipts.

If they tried to be as agreeable as in courtship days.

If each would try to be a support and comfort to the other.

If each remembered the other was a human being, and not an angel.

If women were as kind to their husbands as they were to their lovers.

If fuel and provisions were laid in during the high tide of summer work.

If both parties remembered that they married for worse as well as for better.

If men were as thoughtful for their wives as they were for their sweethearts.

If their were fewer silks and velvet street costumes and more plain, tidy house dresses.

If there were fewer "please darlings" in public, and more common manners in private.

If wives and husbands would take some pleasure as they go along and not degenerate into mere toiling machines.

Recreation is necessary to keep the heart in its place, and to get along without it is a big mistake.

If men would remember that a woman can't be always smiling who has to cook the dinner, answer the door-bell half a dozen times, and get rid of a neighbour who has dropped in, tend to a sick baby, tie up the cut finger of a two-year-old, gather up the playthings of a four-year-old, tie up the feet of a six-year-old on skates, and get an eight-year-old ready for school—to say nothing of sweeping, cleaning, etc. A woman with all this to contend with may claim it as a privilege to look and feel as tired sometimes, and a word of sympathy would not be too much to expect from the man who, during the honey-moon, wouldn't let her carry as much as a sun-shade.

NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

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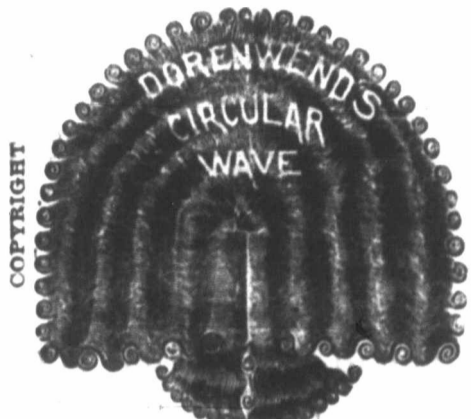
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