

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY MAR 7, 1889.

[No. 10.]

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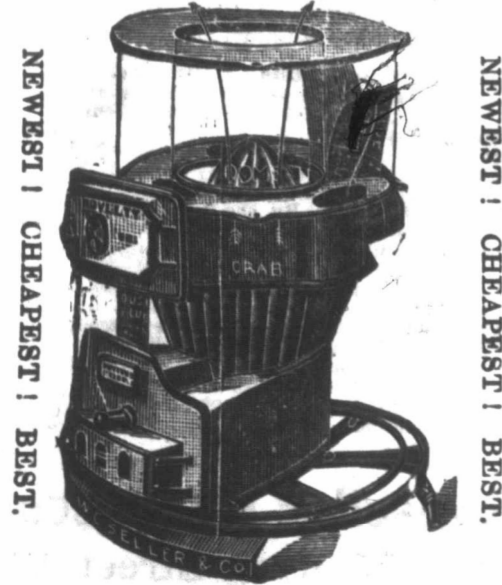
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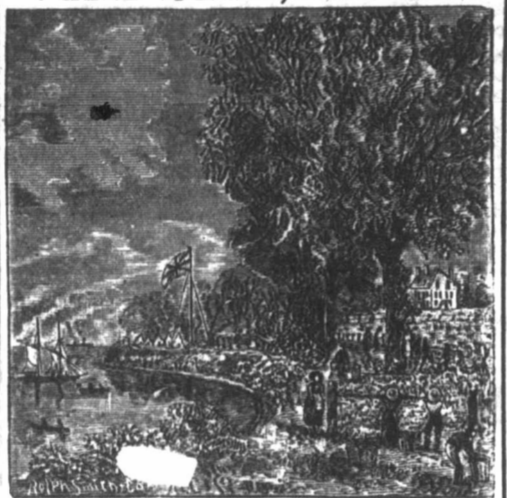
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Mar. 10th.—FIRST SUNDAY IN LENT.
Morning.—Gen. 12 to 30. Mark 9, 30.
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THURSDAY, MAR. 7, 1889.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

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

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

ON CHRISTIAN BAPTISM.—Commenting upon the views of two prominent Wesleyan ministers, the Revs. Joseph Agar Beet, and Benjamin Gregory, D.D., in relation to Christian baptism, as expressed in two recently-published works of theirs, *The Methodist Recorder* says:—"With all this we heartily sympathize, but fail to see why Dr. Gregory should protest elsewhere against the idea of grace as an imparted gift, contending that 'grace given always implies in the New Testament a consciously realised power' (p. 51). We understand the protest in its context, in relation to High Church dogmas, but surely grace may be given where it is not consciously realised. Surely when our Lord took little children into His arms—most of them, at least, 'unconscious' of what was happening to them—and 'blessed them,' the blessing was not the mere utterance of words of benediction? Surely the 'preventing grace' for which we daily pray is not always 'a consciously realised power,' and tens of thousands of God's gifts of grace are bestowed upon us without our conscious realisation? If it be said that regeneration cannot be imparted without the consciousness of the recipient, and

that we have no warrant for supposing that converting grace will be, or even could be, imparted to an unconscious infant, we fully agree. But we prefer to follow Dr. Gregory in the line of exposition quoted in the last paragraph, and to suppose that in the latter quotations we have misunderstood, or somewhat strained, his meaning. For surely if the basis of Christian baptism be what Dr. Gregory and Mr. Beet alike declare it to be, it is not "a mere formal recognition" of the great facts of redemption, entailing deeper responsibility, but conferring no privilege, imparting no blessing? If it be, as we believe, a duty of Christian parents thus to bring their children to God, surely there is privilege and blessing for the offspring, in response to prayer, and faith and dedication? The "favourable" allowing of the "godly work" does not mean that God permits the act, but no more; or enjoins it, without at the same time bestowing blessing in proportion to the faithful discharge of duty. And why should our just shrinking from Anglican sacramentalism lead us to denude this holy and blessed rite of significance in relation to the child presented, as well as in relation to the parents presenting? Cannot God bless unconscious infants, and surround them with grace from the very dawning of consciousness, and would it not be out of all keeping with the "God of all grace," if just here, where parents are most anxious and most helpless, His grace were withheld?

THE CHURCH AND AMUSEMENTS.—The Rev. W. H. Bullock, chaplain of the Forces, in a lecture on 'The Church and Amusements,' protested against adding to the Decalogue. We have no doubt that he gave his audience some much-needed warnings on the subject of amusements, but this protest of his seems to have especially attracted the reporter's attention. The Dean of Rochester endorsed every word of the lecture, and some thousands of people will do the same. 'Thou shalt not play cards,' 'Thou shalt not drink a glass of wine,' and 'Thou shalt not dance.' These are commandments which no one has a right to insist on all his neighbours observing. And yet we believe that many a parish priest finds himself saying—to one and another—In your case cards are to be avoided; in yours, the theatre or the ball; while for you, your only chance is to become a total abstainer. There need be no harm in whist, waltzing, or wine, but there very often is, as parochial clergy know very well.—*Church Bells.*

A POINT OF ETIQUETTE.—The *Jamaica Churchman* publishes a letter from the Bishop of the diocese, in which he gives his opinion on an interesting point of etiquette in the colonial Church. He writes:—"When I was about to be consecrated Bishop of Jamaica I sought advice from the highest source as to my own style and title; and in doing so I stated that my personal preference was for the simpler style adopted by our brethren in the United States. I was informed that the matter had been carefully gone into when advice was asked some time before in a similar case; and I was advised that the diocese of Jamaica having been created by Royal Letters Patent, which patent remains unrevoked, it would be proper to sign my Christian name and surname; and that it would be proper for me to receive and use the title 'Lord Bishop of Jamaica.' Being so advised I have acted accordingly. But I have made all my friends understand that I should be glad if they would reserve the title 'My Lord,' for use in formal documents and on official occasions. I have felt, and still feel, that to be addressed in personal conversation by comparative strangers as 'Dr. Nuttall,' and by my brethren and friends 'Bishop,' and in correspondence by the title as 'Right Reverend,' is, in each case, all that the most perfect courtesy demands; and to me, at least, the designation 'Bishop' is more honourable than the title 'My Lord.' I know that many of my colonial brethren think as I do.

Having so few titled persons in Canada our people are apt to get sadly astray in these matters. It seems in England to come naturally to address the titled both personally and by letter correctly, but opportunities of hearing what is right on such points do not exist here. The usual mistake is to fancy the words, "My Lord" are proper at every sentence, and that "His Lordship," is required by etiquette and courtesy whenever the title "Bishop" is used. All this is wrong. In addressing a nobleman in person or by letter, the usage is to recognise his rank at the beginning, and afterwards as seldom as possible, unless you wish to show how extraordinary an event it is for you to speak to a titled person, or to display your sycophancy. English papers do not say "His Lordship, the Earl of—this or that," but "Lord so and so." It is bad taste to display an anxiety to be ostentatiously respectful by repeating conventional phrases such as "My Lord," and "His Lordship," or "Your Lordship." No titled person of any sense is hurt by a little deficiency in this respect, but an excess of it is offensive.

ROME ON THE DECLINE.—We gave last year, the figures from an article in the *Quarterly Review* for January, 1888, proving that the numbers of Romanists in England has for about thirty years been on the decline. These figures have not been discredited by any Roman Catholic organ. If we take the Catholic Directory for last year we find their numbers still diminishing. The normal increase of population in England last year was one in 75, but the Romanists only increased at the rate of one in 225, this, too, in spite of the notoriously prolific Irish element in that body. They really lost 12,000 members in 1888. The number of perverts who have returned is also noticeable, the latest being the Rev. Vernon William Russell, B. A., formerly curate of Aghade, diocese of Leighlin, and who succeeded to the Church of Rome, who read his recantation, and on the Feast of the Epiphany received the Holy Communion in the Cathedral Church of Cashel.

The *Church Quarterly Review*, for January, says, The future ecclesiastical historian of our age will be compelled to place on record two facts of very different character. Against the acceptance of the Roman claims during the period 1845—1889 he will notify the secession from Vaticanism of an eminent Canonist like Schulte against the genius of Newman. He will place that of Ignatius von Dollinger as that of a recalcitrant from the latest usurpations of the Roman see; a man fully Newman's equal in all purely intellectual gifts, his superior in judicial clearance of outlook, and perhaps more than his superior in all the learning concerned with the history and claims of the Church of Rome. Nor is this all. He will remember how of three brilliant converts to Rome of an earlier date—Chillingworth, Boyle, Gibbon—one returned to the Anglican Church, while the other two became hopeless sceptics. He will ask himself whether this phenomenon has not been repeated in the nineteenth century. And even apart from the revival of the Jansenist Church in Holland, and the Alt-Katholik movement in Germany, he will find that in England it is impossible to specify any body of men of which so large a percentage has resiled. . . . The names of Foulkes, Jephson, Hemans, Case, Renouf, Hutton, are instances in point.

THE CHURCH PRECEDED THE BIBLE.—The *Church Times* very justly says, To make the Bible a teacher apart from the Church is to use it for other ends than God intended; and too many people are apt to forget, or perhaps have never been taught, that the Church was before the Bible, and that to the Church, and not to the Bible, was given the commission to teach, and the promise of the Holy Spirit's guidance.

THE FOLLY OF PARTY STRIFE.

IN a well known chapter Hooker discusses the thesis that nothing must be done by Christians without express warrant of Scripture. Although that great writer treats this topic with his customary force of logic and fulness of illustration, one cannot but feel that the demand that a Scriptural basis must be shown for all Church observances and ceremonies is too impracticable for serious consideration. The Plymouth Brethren carried out this notion more thoroughly than any other sect, they even refused to hold their services on the ground floor, because "the upper room" is named as the meeting place of the early disciples! It would, however, be an easy task to show how in many ways these precisians do things not directed by the Scripture, things indeed wholly unknown to the Apostles—as for instance reading those Apostle's own letters in a printed book. When our dissenting neighbours then demand of us a Scriptural warrant for our Church observances, we may fairly ask them to show us, that they do nothing in their services without such warrant. First of all we demand of them their authority for setting up rival gatherings for divine worship, apart from and avowedly in opposition to the Church of God by whose ministrations they were taught the Christian faith? Next, we ask their warrant for declaring the Bible to be God's Word, apart from the tradition of the Church they set at naught? We are not pressing this point against dissent at present, their utter helplessness in this controversy calls for merciful treatment. We now ask those who profess and call themselves, Churchmen, why they should be so terribly excited over certain ceremonial acts seeing that those acts are not forbidden by Scripture? Our friends of the school we allude to, never lose a chance of sneering at the authority, and belittling the position of the Church. Why then should they get so angry because other men, as they affirm, pay less regard to Church authority and common usages, than seems to them, in one matter, to be right and proper? The Church declares most emphatically the teaching of Scripture as to the Ministry. Why do some Churchmen so delight in setting that teaching at naught by treating all self-appointed preachers, or preachers elected by schismatical bodies, as equal in ecclesiastical rank to those in the line of succession as laid down by the authoritative declaration of the Church? A handful of excited men in the Niagara diocese are working to rend that diocese because a few clergy use ceremonies which these protesters say, are not according to the order of the Church. Pray, do those whose anger is being roused, do they observe fully and observe only what the Church ordains? We venture to say that every day of their lives the two or three protesting Niagara clergy commit acts of ecclesiastical disorder and disobedience. Why are those clergy who set a perpetual example of neglect of Church order so sensitive about the obedience of their brethren? Is it part of a priest's duty, to go

up and down a diocese inflaming the minds of peaceful people against the Church, and his brethren in the priesthood, because of their ceremonial being not as barren and dissenter-like as his own? Is a priest's time his own, or is he a servant of the Church? And if a servant, what justifies his stirring up evil passions against his fellow-servants? Is "stumping," after the manner of politicians, fit work for one called to the sacred ministry? Was that function, the function of a strife breeder, included in those to which he was ordained? Pray, of the two which is the worse? The priest who by the intensity of his faith emphasizes unduly one aspect of the Sacrament, and leads his flock into deeper and deeper devotion and reverence for sacred things, or he who flies off from his priestly and pastoral duties to run to and fro slandering and abusing his more reverentially minded brother? One wonders what time such clergy as we allude to have for study and duty, whom we in another diocese see constantly away from their parishes, and hear of like professional agitators here, there, and every where—*except with the sick, sorrowing, and sinful of their flock.* The sermons of these agitators must largely consist of extempore froth, and their own minds and their hearts instead of becoming enriched by study and reflection, must be growing harder and narrower—ossified by party strife. One cannot wonder at the increasing number of young men who are seeking Orders by the channel that has provided the Niagara agitation with an agent. These persons must think it a very easy and very delightful way of earning a living compared to any business occupation, to be running about talking the common places of the party platform, and never touching the real, hard, self-sacrificing work of the ministry. The calling of the party agent is one needing a very slight equipment of principles, of education, and of religious convictions—for success, the less the better.

The parishes wherein ceremonial has provoked comment, were offered to the so-called evangelicals and declined *because there was no money in them.* The present clergy, *money or no money,* thought there were souls there anyway, so *taking this truly evangelical view,* they went, and by great devotion have built up congregations, who prefer the ceremonies complained of, to the puritanic severity prevailing elsewhere. Hence these tears! Certain we are of this, that no clergyman in charge of a parish can habitually neglect his daily round of duty, in the Church, or in his study, or amongst his flock, without committing most scandalous sin, and if he does this wickedness in order to go up and down exciting party strife, he would be as honestly engaged in some disreputable calling.

Pray what services to the Church, or to his parish, is a Niagara priest discharging who spends so much time on party business in a distant city? No man can be faithful to God and Mammon, to God in His Church, and to the Mammon of party interests. If a man feels that his vocation is that of a party agent, he ought to abandon the pastoral office, the two

callings are utterly incapable of being honestly, jointly followed, no man with a spark of honor in his soul, would pretend to fulfil the duties of two such inharmonious positions. The question of time alone proves this to be so, for he who has a care of souls fills an office which demands every moment of his time, and especially demands that no distracting, outside engagements shall interfere with his absolute consecration to his sacred duties. The Master calls His Ministers to be fishers of souls, not agitators on behalf of party interests, or fomentors of party strife.

It is painfully evident that we have recently got into our ministry a class of young men who cannot settle down to the duties of clerical life. They want to be on the move, to be in constant excitement, they must have somebody or something to run down, or something other than the Church to puff, solicit help for, and advertise. These young men are as secular in their habits, tastes, and tendencies as the travelling agent of a business house. It is lamentable that such persons ever left business life, or did not go into the calling of a commercial life, for which their whole nature designed them. Sad indeed is it, that men sought the priesthood who have no sympathy with the life befitting that vocation, and no respect for its responsibilities. Our bishops will have to take a decided stand against this class of candidates for orders, and against the system of educating men to assume the priestly office chiefly to act as the agents of a party agitation under the false plea of providing "a spiritually-minded ministry."

While, however, we demand all lawful liberty in matters not prohibited, or not clearly defined, or indiffent, we must ask those who are being selected for complaint, that they will avoid mere sensationalism, or the doing of things, such as that display of candles at a funeral, which though harmless enough in themselves, are calculated to provoke strife and bitterness. They are called to show forbearance as well as others, and to avoid giving needless offence. The spirit of charity would broaden men's views as to these matters of ritual, and restrain all within the bonds of peace.

IS THE GAME WORTH THE CANDLE?

JUDGING by the reports of meetings held to organize the movement now agitating the Diocese of Niagara, the main cause of the stir seems to have been a funeral ceremony. The incidents of an event so distressing, in which the strongest natures are broken down with grief, one would think the hardest hearts would regard as too sacred to be made the subject of those violent and bitter attacks inspired by party strife. However unwise, as unwise we think them to have been, it would have been only decent, only respectful to the dead and to the mourners, had criticism been hushed in their presence. But party passion has no feelings of reverence or sympathy. We say that we should have much preferred to have had no occasion given for this tumult of harsh

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condemnation excited by a funeral. The motives for the ceremonies complained of it is impossible to believe were any other than respect for the departed shown by the bereaved. Alas! that we in such dark hours of sorrow cannot display our love for the dead without being assailed by invective and scorn! But it would have been wiser for the clergy who were in their office ministering to the bereaved had they given less occasion for such unseemly and cruel criticism. There is nothing popish in the use of candles at a funeral it is true, for the Lutheran ceremonial allows them, and surely the Lutherans are Protestants? But is it well to give any appearance of following usages generally associated with Popery? We say decidedly it is not well, it is far otherwise, it is a needless irritation of feeling against the Church of Rome, with which we of the Church of England are by tradition and by principle embued. The violent language used in condemning this particular ceremony will have the effect of introducing the usage elsewhere, for the singular lack of reverence for the dead and for mourners which has been displayed by party agitators has roused such indignation that as a protest against these unkind attacks, there will be a demand for the display that provoked them. Cannot men learn that we in this free land resent attempts to restrain us by mere vituperation? That Churchmen will not suffer unauthorised persons or their associations to rule us is surely written on the page of history large enough for those even who run to read. In this matter a quiet, private appeal to the Bishop, or to the clergy who arranged this display, manifesting sincere sympathy with the family most interested, would have been far more effectual as a restraint than calling public meetings to denounce the mode in which bereaved sufferers chose to show respect for the dead. Even the strange funeral rites of savages and heathens are treated by travellers who describe them with some sense of the solemnity due to such sad offices.

While, then, we ask our friends who occasioned this excitement to reflect upon the need of prudence, upon the duty of self-repression in the interests of peace and good feeling, we ask our other friends, who have been led into language not seemly, considering the tenderness due to all who share in the sorrows of a funeral, to abstain from harsh judgments and criticisms of their brethren when stricken with the keenest of griefs. If not so touched by sympathy as to be quietly respectful, they will at least be wise, in the interests of party, in avoiding language that provokes resistance. We have seen many funerals in Roman Catholic lands without candles, and we have seen also candles used in one of the most extreme Low churches in England. Save for light in a darkened room, or church, we fail to see any object in using candles at a funeral, or anything in their use to justify excitement.

How suggestive of God and heaven and a resurrection day is spring. The eye must be blind that does not see God's footstep in the new grass, and hear his voice in the call of the swallow at the eaves. A May morning is a door opening into heaven.

THE BASE OF CHRISTIAN UNITY.

BY THE REV. ARTHUR E. WHATHAM.

"I believe in one Catholic and Apostolic Church Creed."

It is often asserted by persons unacquainted either with the history of the English Church or nation, that Henry VIII. was the instigator, from personal reasons of England's Anti-Roman movement, and that the Anglican Church was a new creation at that time. But as Mr. Gladstone has pointed out lately in the "Nineteenth Century," Henry did not create this hostility, but merely turned it to his own account, "for the judgments of our historians from the date of Mr. Hallam has been, that the abolition of the Papal jurisdiction corresponded, on the whole, with the bent of the national mind." How true this is, and that the Anglican Church of to-day has always existed from the time of the Apostles, free from Roman jurisdiction, we shall show from the following brief sketch.

Christianity was established in Britain as early as the close of the first century. With the coming of the English heathen, however, in 449 A. D., the British Church was driven into Wales and Cornwall, and Christianity died out in what is now known as England. But in 596, through the instrumentality of a Missionary sent from Rome, the Catholic Church once more spread throughout the land. There was this difference, however, between the two Churches; the first was independent, having its own bishops and jurisdiction, nay, its own martyrs, for St. Alban suffered in A. D. 303. The second Church held its authority from the Bishop of Rome. But it did not live long; heathenism was not to die out without a fierce struggle. In 633, Penda, its supporter, king of Mercia, defeated Eadwine of Northumbria, who was slain at Hatfield.

At Eadwine's death the Church of Rome shrank into inactivity before the heathen revival, and its place in the re-conversion of England was taken by the independent Irish Church, 651 A. D.

To the labours of the Irish Church is due the permanent establishment of English Christianity, an historical fact the importance of which cannot be too highly estimated. Rome, however, was not going to lose her hold over the English Church. In 668 she despatched another Missionary to England, Theodore of Tarsus, owing, it seems, to the importunity of the Archbishop of York, who, with a fanatical love of Roman supremacy, had been instrumental in summoning a council at Whitby, in 664, to debate the question of Roman *versus* Irish supremacy. The Roman element gained the day, and the aforesaid Theodore arriving shortly after, completed the work begun. From that time until the reign of Henry VIII. there has been a constant attempt both by clerics and laity to free themselves from Roman usurpation. Wilfred, Bishop of York in the 7th century, was the first English Churchman to appeal to Rome, for which he was imprisoned as having committed a public offence. Since then, though the papal power has steadily increased, there have been constant efforts to throw off the yoke, which was finally achieved in 1534, when the clergy and parliament sanctioned the resolution that "the bishop of Rome has no greater jurisdiction conferred on him by God in this kingdom than any other foreign bishop." Thus the Church of England again gained the independence which she had lost at Whitby. That the Church of England of to-day is the same Church which had existed before and throughout the Roman usurpation, is proved from the fact that she always retain-

ed her own name, and was never called the Church of Rome.

In 871 King Alfred leased a piece of land from the Church, for 999 years, which was restored to her a few years ago. After the reform in 1537 all those who still owned allegiance to the Pope of Rome were permitted to attend worship in the reformed Church until the reign of Elizabeth, when Rome saw she could no longer hope to gain supremacy over the English Church, whose reform she had offered to recognize if the one point of Roman jurisdiction were allowed. All these facts testify that the Anglican Church is the same Church which existed in England prior to the Papal usurpation.

There is one important fact in religious controversy which most Protestants are either ignorant of, or ignore, that is, that the continental reformers themselves viewed Episcopacy of divine authority.

"We desire to testify to the world," wrote Luther, "that we would willingly preserve the ecclesiastical and canonical government, if the bishops would only cease to exercise cruelty upon our Churches." Calvin wrote, "I should account them deserving of the severest anathema who do not submit themselves reverently, and with all obedience, to such a Hierarchy." The Dutch Reformers at the Synod of Dort, when exhorted by English Churchmen to establish Episcopal government, did they reply that they were as good without it? No, there excuse was that "the civil government made their writ to leave it impracticable, and so they hoped God would be merciful unto them."

So necessary did the early reformers deem Episcopacy, that Calvin, Ballinger, and others, wrote to Edward VI, with a view to secure Episcopal succession and government. The letter, unfortunately, fell into the hands of some Roman Catholics, who forged a hasty and contemptuous reply. John Wesley himself declared it was his opinion that Episcopal government was scriptural and Apostolic. To make this testimony complete, the Church of England declares in the preface to the ordinal, "It is evident unto all men reading the Holy Scriptures, and ancient authors, that from the Apostles time there has been three orders of Ministers in Christ's Church; Bishops, Priests, and Deacons."

We opened one paper by declaring it our duty to search for some basis of unity, which will not only heal our unhappy divisions, but which is calculated to prevent a renewed separation. In closing we shall briefly sum up the result of our research.

1. That Christ founded a definite Church, easy of recognition by outsiders, a Church which St. Paul warned any against causing divisions.
2. That the Church has continued down to the present day, a true and pure branch of which is the Church of England.
3. That the Anglican Church, commonly called the Church of England, is a branch of the Catholic Church.
4. That the heads of this Catholic Church and their successors, viz., the bishops, have alone the power to ordain to the ministry.
5. That the desire of the continental Reformers to obtain their orders from the Anglican Church, is a sufficient proof of her purity.

Can we, dare we in the face of this, when there is no impediment in the way of the various so-called Protestant Churches of the country, from joining the Catholic Church, include them in the same category as the Dutch Reformers, and say, we hope God will be merciful unto them? Are they not committing wilfully the sin of Korah, Dathan, and Abiram, with their terrible punishment plainly in view?

John Wesley himself was alive to the folly of man made Churches, and in the last year of his life, when giving his final revision to the rulers of the Methodist society, he declared, "Warn all against despising the prayers of the Church; against calling our society a Church, against calling our preachers ministers." No words we could utter, could as forcibly condemn the foolish action of some of our own brethren in making light of our great heritage, an action which will never win, but merely puff up the affection of the sects.

Thus are we compelled in seeking for a basis of Christian Unity, to follow the mind of God and not that of man. And so, when we have at our own doors in the Church of England, the Church which Christ himself founded, it is our duty, and the duty of all Christian men, to take that Church as our line and guide, and then to echo with the saints of God through the ages, "I believe one Catholic and Apostolic Church."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

TORONTO.

All Saints' Church has been presented by Mr. Harry Goulding with a magnificent brass and copper lectern, which is in design a copy of that in Sherborne Minister, Dorset, England. The base is in the shape of a Greek cross, and this is carried up and terminates with four gables. From the intersection of these gables, in the centre, spring four twisted shafts with base and cap. The cap is embellished with copper foliage. Above this is the half ball, ornamented with copper rosettes, on which the eagle, which is of a very handsome type, stands. The modelling of the eagle is wonderfully good. In the lower panel of the lectern are the emblems of the four evangelists, and other symbols in copper, all of which are finely finished. It weighs 4 cwt. 2 qrs. 18 lbs. It is said to be without question the handsomest lectern in America. It was made by T. Potter & Sons, of 44 South Molton Street, London, at a cost of \$1,800, and was on exhibition in 361 Oxford Street, with the notice "Executed for All Saints' Church, Toronto, Canada." It is now in position and ready for use. All Saints' is to be congratulated on having so generous a donor.

NIAGARA.

STRABANE.—The Rev. W. R. Blachford, desires to acknowledge the receipt of \$10 from H. P. Blachford, \$10 from R. P. Blachford, Toronto; also \$5 from Rev. H. G. Moore; \$2 from T. Huston, Tapsleytown, towards the building fund of St. Stephen's Church, Strabane.

HURON.

LONDON SOUTH.—The missionary meeting in connection with St. James' Church, was held in the school-room last week, and the attendance was considerably larger than at any of the meetings in other churches in the earlier part of the week, showing the warm interest the members of that Church take in the dissemination of the Gospel. The Rector, Rev. Canon Davis, presided, and timely and powerful addresses were given by Bishop Baldwin, Canon Richardson, Rev. R. Hicks, and Mr. E. Baynes Reid, Secretary of the Diocese. A liberal collection was taken up.

WOODSTOCK.—At old St. Paul's Church, on Wednesday evening, Bishop Baldwin administered the rite of confirmation to a class composed of fifty candidates of all ages, from the child of eighteen years to a grey-haired sire. He also delivered a practical gospel talk to the candidates, after which he addressed a few words to the large congregation. Rev. W. Hinde, of Adelaide, has received the appointment as Incumbent of Bothwell and Thamesville.

Wiarion parish has been divided by the Bishop of Huron. Rev. Mr. Wray takes charge of the new mission, which comprises Big Bay, Sarawak and Wolse-

ley. Mr. Henderson retains Wiarion, Albermarle and Hepworth.

WINDSOR.—At a meeting of the Ruri-decanal Chapter of Essex, held last week in the vestry of All Saints' Church, all the clergy of the country were present, excepting Rev. Mr. Holmes, of Walkerville, who wrote that he could not attend on account of illness in his family. The meeting was called to order by Ven. Archdeacon Sandys, of Chatham, who took the chair. After reading of Scripture and Prayer, by Rev. Canon Hincks, the chairman asked J. E. D'Avignon to act as Secretary, and directed him to read the Bishop's Commission to Archdeacon Sandys, authorizing him to call a meeting of the clergy of the county, for the purpose of electing one of their number to fill the office of Rural Dean, vacated by the death of the late Canon Falls. The chairman appointed Rev. Mr. Fatt and J. E. D'Avignon as Scrutineers, who, upon taking the ballot of the clergy, reported the majority to be in favor of Rev. Charles R. Matthew, M.A., of Kingsville, which seemed to give general satisfaction, and the chairman declared Mr. Matthew to have been elected the nominee for recommendation to the Bishop for appointment as Rural Dean. The benediction having been pronounced, the meeting was closed.

CARADOC RESERVE.—Friday last was a red-letter day with the Indians of Munceytown. The three congregations of Zion Church, Oneida; St. Paul's, Lower Muncey, and St. John's, Upper Muncey, held a grand union missionary meeting in the new Council House on the occasion of a visit from the Right Rev. the Bishop of Huron. The Rev. A. Grasett Smith, missionary in charge, conducted the opening exercises, and gave out a well known missionary hymn, in which all could join; the Oneidas, Munceys and Ojibways, all joining their voices with the white men in singing the praises of the one common Father, and each one singing in his own tongue in which he was born. After the opening prayers the choir of Zion Church sang the *Te Deum* in Oneida, and then, after a short address by Rev. Canon Smith, the choir of St. Paul's sang an anthem in the Muncey tongue, some of the Indian women having voices remarkable for great power and sweetness. The Bishop then gave an admirable address on the subject of the missionary work of the Church in various parts of the world. The Bishop's address was followed by another anthem in English by one of the Indian choirs. A liberal collection was then made, after which the address was interpreted to each tribe by their respective interpreters; James Wolfe for the Munceys, Chief John French for the Ojibways, and Chief Washington Doxtater for the Oneidas. Another hymn was sung by the united choirs, and this was followed by a general hand-shaking, the whole congregation passing up to the front and shaking hands in turn with the Bishop and clergy present. The following address was then read to the Bishop by Chief Washington Doxtater in behalf of the other representatives of congregations present:

To the Right Reverend the Bishop of Huron.

MY LORD.—We are three different bands of Indians, glad to meet you on our Reserve to-day to visit us. We do not see the Great Black Coat very often. By the help of God you have done great good to us by sending your ministers to preach to us the gospel, and so you help us from Church Society to pay teachers to educate our children, to bring them into more light; and therefore we are very thankful to your Lordship that we begin to see the benefit for us, because education has been given to us by your ministers, who teach us how we may prepare for the better world. We wish that you may live long to continue this good work, and we will do all we can to help. We shake hands with you from our hearts. Signed by three interpreters on behalf of the congregations. Chief John French, James Wolfe, Chief Washington Doxtater.

The Bishop was much touched by the address, and replied in feeling terms, promising to visit them as often as circumstances would permit. At the close of the meeting the Bishop and clergy, including the Rev. S. R. Asbury, of Delaware, returned to the parsonage, which had been recently erected through the exertions of the missionary, Rev. A. G. Smith, who collected money in England and the United States, as well as in Canada. The building is a model structure, and reflects the highest credit upon those who had the matter in hand. The Bishop expressed himself as much pleased with the house and with his visit generally.

LONDON.—The last of the series of missionary meetings in connection with the English churches in the city and suburbs, was held in St. Paul's Cathedral last week. The opening services were conducted by the rector, Very Rev. Dean Innes and Rev. W. T. Hill. The Right Rev. the Bishop of Huron presided and addressed the meeting, both at the opening and the

close, in his usual eloquent and earnest style. Rev. Principal Fowell, of this city, and Rev. R. Ker, of Stratford, both advocated the cause of missions at home and abroad in pleasing and forcible terms. There was a good attendance, and a liberal offertory was taken up at the close.

STRATFORD.—A special vestry meeting of the members of St. James' church was held last week, to consider the resignation of the Rev. R. Ker, assistant minister. There was a general feeling of regret at parting with Mr. Ker, who has during his short stay in the city won the golden opinions with all classes by his courtesy, christian zeal, ability and earnestness. The following resolution was put to the meeting and declared carried unanimously:

Moved by Mr. A. Monteith, seconded by Mr. D. B. Burritt, that this vestry in accepting the resignation of the Rev. B. Ker, hereby place on record their high appreciation of his ministerial labors in the parish, and their extreme regret that his ministrations are so soon to terminate. His genial manner has rendered his presence amongst us particularly pleasant, and the untiring zeal and loving earnestness with which he has prosecuted his work have awakened our sincere regard. And this vestry desire further to assure Mr. Ker that on leaving us, he will take with him the best wishes of this congregation for the welfare of himself and his family in his contemplated sphere of labor. This concluded the business.

LONDON.—A largely attended meeting of the "Woman's Auxiliary Missionary Association" was held at Bishopstow on Monday afternoon, February 25th, the Lord Bishop of the Diocese in the chair.

Interesting letters were read from the Bishop of Saskatchewan and Calgary, the Rev. S. Trivett, Fort McLeod, N. W. T.; the Rev. E. F. Wilson, Sault Ste. Marie; and the Rev. J. H. Hamilton, Port Hope, in reference to the Revd. J. Cooper Robinson's work in Japan.

As this was the last meeting of the Central Association before the general annual meeting, the annual reports of the Branches were read. The large majority of them were highly gratifying; showing a great increase of zeal and activity in the cause of missions.

Three new Branches formed since the meeting in January were reported; viz., Glanworth, Lucan, and Christ Church, London, and a junior Branch at St. Paul's Cathedral. A Children's Mission Band formed last spring at St. George's Church, London West, was also reported. One most pleasing feature of the work of the past year has been the formation of a number of junior Branches.

Our annual meeting will be held D. V. on March 12th, 13th, and 14th. We hope that all who are interested in the cause of Missions will join with us in asking God's blessing on this meeting; that all we then undertake or advise to be undertaken may redound to His glory and the increase of the kingdom of our Lord and Saviour Jesus Christ.

A circulating library (for the use of the Branches) of works relating to Missions, has been established. Contributions of books or money will be thankfully received by Mrs. Tilley, 554 King St., London, Ont.

HAYSVILLE, HAMBURG, AND ST. JAMES', WILMOT.—Our Missionary meetings, February 25th, 26th, and 27th, were a decided success. The Deputation consisted of the Rev. Rural Dean Millish, of Caledonia, (Diocese of Niagara) formerly Pastor here; and the Rev. Charles O'Meara, of St. Marys. The latter gentleman attended two meetings and did good service. His addresses were instinct with life and power. The interest, however, centered largely in the visit of the Rev. Mr. Millish, and he received a warm welcome from his old parishioners. He recalled many memories of the days that are gone, 1860 to 1873, when he was clergyman here. His addresses were characterized by much wisdom and thoughtfulness. His intense convictions,—his loyalty to the Church,—his persuasiveness, his evident desire to bring all into real union with Christ, impressed and touched his hearers. It is seldom that Missionary addresses are heard that are at once so spiritual and so interesting.

The collection of offertories were in advance of last year. Hamburg, \$5 97; Haysville, \$11.64; St. James', Wilmot, \$10 51; to be followed, of course, by the Annual subscriptions. The total amount raised last year for the Diocesan Funds was \$191.82. A considerable advance will, God willing, be reported this year.

ALGOMA.

BAR RIVER.—The missionary resident on St. Joseph's Island, paid a visit to this locality early in February. Leaving Hilton soon after noon, he drove to Richard's Landing, then crossed the ice to Port Findlay, and proceeded some 12 or 14 miles on the

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road to Sault Ste. Marie, reaching the house of a Mr. Hollingsworth in time for tea. The distance is 26 miles. Next day he drove 7 miles further to Echo River, and returned soon after dinner to learn that the schoolhouse in which he expected to hold service could not be got ready, and that it lacked a stove. Just as he started out to find the house of a Churchman to ask for its use next morning, he met the owner, who had heard that Mr. Piercy was in the neighbourhood. He was only too glad to give the use of his house. Next morning the missionary repaired to the house of Mr. E. Granger, and was welcomed by a congregation of over 80 persons. Quite a number of them were Old Country church people, some of whom had sometimes attended Methodist services, because there were no other, while others would have nothing but their own and our own Church service. After morning prayers and sermon, the clergyman addressed those assembled, asking them to band themselves together and to find out what they could do towards the financial support of a missionary or student, provided the Bishop of the Diocese could send one, though he was sorry he could not bid them have great hopes, as the diocese wanted men quite as much as money. The service ended, Mr. Piercy had the extreme pleasure of speaking to some persons present, and of hearing words of joyful and hearty thanks for going over to give the people a service, one woman said it was ten years since she had been present at the Church service. Another said he had been living there nine years next May, and had never heard our service read or seen a clergyman in the district. One of the most pleasing features was the sympathy generally expressed for an old man who had not known of the service, and who would be sadly disappointed at losing the opportunity. Mr. Piercy, however, promised to go over again before the ice broke up, if possible, and with many good-byes and much hand-shaking started back to Hilton, where he held service at 7 o'clock.

FOREIGN.

The Bishop of Carlisle has given £500 to start a diocesan rest fund. The object is to provide clergyman who are too poor to take an annual holiday with the means of doing so.

The Bishop of Chichester has conferred the resident canonry in his cathedral, vacant by the death of Canon Crosse, upon the Rev. Dr. Sanderson, head master of Lancing College.

Of the 299 Scottish Church clergy, 188 are in Scottish Orders, and 67 have been members of the Theological Colleges.

The Bishop of Lichfield reminds the clergy of his desire to give the title and position of "catechist" to any Sunday-school superintendent or national schoolmaster who may be recommended for this status by the clergyman of his parish.

Archdeacon Denison states that on two Sundays he has asked, and so long as is necessary he will continue to ask, the prayers of his congregation at East Brent for "Edward King, Lord Bishop of Lincoln, now lying under grievous and wrongful accusation."

The Rt. Rev. J. M. Speechly, Bishop of Travancore and Cochin, has just resigned his see. He was consecrated Bishop in July, 1879. The C. M. S. are taking steps to find a suitable clergyman for presentation to the Archbishop of Canterbury for consecration.

WALES.—The gallant little Welsh Church is pulling ahead. The number of confirmations last year showed an unprecedented increase. A school board contest has been held at Caermarthen, where no such contest has heretofore been waged, because Nonconformists had everything their own way; now three Churchmen have secured seats on the board. Here again is proof of progress which is gratifying.

The Queen has decided to present a statue of Edward the Confessor to Winchester cathedral, where it will be placed in the magnificent restored screen—the erection of which Dean Kitchin is superintending.

The Bishop of Durham has been making steady progress, and that his condition is now more satisfactory than it has been since he went to Bournemouth. He has occasionally been able to see visitors, but owing to the cold weather is not able to go out of doors.

Churchmen in Australia are said to be desirous that the successor of Dr. Barry as Bishop of Sydney should receive the title of archbishop and be the Metropolitan of Australia.

The Bishop of Wakefield in a primary pastoral to the clergy of his diocese, announces his intention of calling a Synod as well as a diocesan conference, of holding four ordinations in the year, with a "quiet day" for the clergy every Ember week, and of confirming in as many parishes as possible. He desires to visit every parish so far as he can. He adds that should he live to become a member of the House of Lords he should consider it his duty to devote some time to social and public questions. The pastoral abounds with sound practical advice.

Lord Salisbury has taken a new departure in the matter of appointing bishops, in the case of the vacant see of St. Asaph. He has referred the appointment to the Archbishop of Canterbury, who in turn has referred it to the Welsh Bishops. This may be, it is to be devoutly hoped, the first step towards the restoration of the right of election to the dioceses.

Little doubt is now entertained, says the London correspondent of the Liverpool Courier, that if the new Bishop of St. Asaph is to be a "working" bishop, with a knowledge of Church work in the principality, Canon Howell, of Wrexham, will be chosen, on the ground of his popularity both as a speaker and an organizer. Archdeacon Watkins, of Durham, and Canon Beavan, of Hey, are named for the deanery, the latter, no doubt, on account of his eminence as a controversialist. The former is a Welshman, but is, I believe, unacquainted with the Welsh language—a serious drawback.

The Family Churchman says: "Scarcely a week passes but we hear of a black gown being disused, or a choir gone into surplices. The latest convert to the surplice is Canon Bell. He squirmed a good deal at first, of course, but eventually complied with the desires of his congregation. In a very sensible letter he gives his reasons for so doing, adding, however, that he could not consent to surplicing the choir."

The Bishop of Gibraltar recently presided over a meeting at Hyeres, in connection with the Gibraltar Mission to Seamen, supported by the Bishop of Quebec and others. The Rev. T. O. Skeggs, consular-chaplain at Marseilles, gave an account of the work in which he is engaged at that port, and the Rev. Mortimer E. Kennedy, formerly consular-chaplain at Malaga, dwelt upon the desirability of establishing sailors' homes or institutes in ports frequented by British seamen. The Bishop of Quebec gave an account of his experiences amongst sailors.

Dr. Robert Edward Sanderson, the head of the school at Lancing, says the World, upon whom the Bishop of Chichester has conferred the preferments vacant by the death of Canon Crosse, has been for nearly thirty years one of the mainstays of the system of education begun by Canon Woodward, now of Manchester, and Canon Lowe, of Ely, and his name, like theirs, will always be inseparably connected with it. Keble College, Oxford, may, in some respects, be regarded as the natural outgrowth of Lancing, Hurstpierpoint and Denstone. From time to time there have been complaints of ritualism and "Romanizing" in connection with them, but on the whole, the "plain living and high thinking" inculcated at these institutions have commended them to the bulk of English Churchmen. Dr. Sanderson will personally be a great gain to the town of Hastings, where the level of attainment in the art of preaching has for many years been an extremely low one.

The funeral of the Bishop of St Asaph took place at St. Asaph cathedral. An extempore prayer was offered at the door of the palace by Canon Howell, of Wrexham. The first portion of the service was read by Canon Hugh Jones, and that at the grave by Canon Richard-on and Canon Ryle. The Welsh hymn, "Fryniau Caerusalem ceir gwled," having been sung, the benediction was given by the Bishop of Bangor. Mr. W. H. Gladstone, Judge Horatio Lloyd and a large number of clergy and laity were present.

At a meeting of the committee of the Bristol Bishopric Society, held under the presidency of the Bishop of Gloucester and Bristol, the honorary secretary reported that the Rev. H. A. Daniel had given as a suitable residence for the new bishop a large house in Berkeley Square, which had been in the possession of his family many years. His generous offer had met the approval of the ecclesiastical commissioners, and it had materially reduced the amount to be raised to

fulfil the conditions of the Bristol Bishopric Act. The subscriptions now exceeded £40,000, and as the statutory income of the bishop was fixed at £3,000 a year, of which £500 would be contributed from the see of Gloucester, there remained about £25,000 to be provided.

Mrs. William Gammell, of Providence, has given \$50,000 to build a church at Olneyville, Rhode Island, as a memorial of a deceased son. Mr. J. J. Astor has given \$150,000 for the erection of a new building for the Cancer Hospital in New York, which makes \$300,000 in all, which he has contributed to that object. The late Mrs. Gen. Cullum left by her will \$50,000 for the erection of a chapel for the hospital. Mr. John Ward Noble, of Anniston, Alabama, is building a church at a cost of \$75,000, as a memorial of James and Samuel Noble. Mr. George Bliss, of New York city, has built a chapel for the City Mission on Blackwell's Island, at a cost of \$75,000. The Rev. Dr. C. F. Hoffman is building a church for the parish of All Angels, New York city, at a cost of \$200,000. Roswell P. and Anson R. Flower are to build a church for Trinity Parish, Watertown, New York, at a cost of \$55,000. Miss Mary Garrett, of Baltimore, is erecting a building for the higher education of girls at a cost of \$200,000. Such gifts as these are of priceless value.

The Statistics of the American Church almanacs which are just out substantially agree, and they give an encouraging outlook. The Church is growing rapidly in numbers and in all the elements that indicate strength. The contributions last year exceeded those of the preceding year by more than a million and a half of dollars, the exact sum being \$11,488,597.48. The number of clergy is 8,910, of communicants 450,042, of confirmations 89,590, of baptisms 56,709, and of Sunday school scholars 824,481, making a grand army out of which the Church is to be recruited. There are 69 bishops, 50 dioceses, 16 missionary jurisdictions, and more than 5,000 parishes and missions.

The Bishop of Lichfield, in a pastoral to his clergy, speaks as follows of the Lincoln prosecution:

It is difficult to see what can be the ultimate object in view when such a prosecution as the present is undertaken. Is it really desired to lower the character of religious worship in the Church of England to what some of us can remember it to have been fifty years ago? Can any one who is not blinded by party spirit fail to acknowledge the general increase of reverence in the services of the Church within that period and of seemliness in our houses of prayer? And if in connection with this blessed improvement there have been some few extravagances of ritual, are they not of comparatively small moment so long as they are not directly contrary to the Word of God and to the doctrines of the Church. Or, on the other hand, is it desired to drive out of the National Church all those who are in sympathy with this higher ritual, and has it been seriously considered what would be the result if such a process could be accomplished? These are very weighty questions, but they are manifestly involved in the approaching trial, and they may well be the occasion of anxious thought to all whose endeavor it is to keep the unity of the spirit in the bond of peace.

Canon Farrar, preaching at Westminster Abbey, alluding to the same subject, said:

A bishop thought it right, no doubt with perfect conscientiousness, to adopt two or three small points of ritual, and he was prosecuted for this. He believed that if St. Paul and St. John could have been sold that such would have been the subject predominantly occupying the thoughts of a great historic Church, they would have wrung their hands and wept. Was Nero fiddling during the burning of Rome a sadder spectacle than the Church of England plunging into such questions, without enough sense or charity to put an end to them, while scepticism and immorality were rank? Was there no voice to say, "Ye are brethren, why do ye these things?"

Correspondence.

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

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

AN OPEN LETTER.

To the Clergy and Laity of the Church of England in the Diocese of Toronto.

GENTLEMEN.—At the last meeting of Synod I gave the following notice of motion:

That it is expedient in order to enable the Bishop to make changes when thought desirable for the welfare of the Church, that all future appointments to parishes or missions lapse at the end of five years.

As it had not come up for a hearing on the last afternoon of the meeting, I thought it best to abandon it then, as so many of the delegates had left for home, but it can be brought before the Executive Committee, and come up in time for discussion next year.

The object of this letter is to make you acquainted with my views, and also to elicit yours in return on the motion, either through the press or privately.

Bear in mind that the motion would not affect the present position of any clergyman in the diocese, nor would it mean itinerancy as practised in the Methodist Church, for under it the bishop could re-appoint for the same position, if he considered it best. It would merely enable him to readjust his appointments, which he cannot now do. It will be said, and said truly, that the bishop does now re-appoint clergymen, and some of them at least several times, and what is there to be gained by the change? There would be this, that periodical appointments would not need investigation, as the causes that now lead to re-appointments often do to the detriment of the Church.

Besides periodical appointments would afford the bishop time to weigh well the needs of the Church in each parish and the opportunity for readjustment, which these enforced changes do not.

Life appointments do not secure that permanency it was designed to affect. As the average of a minister's incumbency in parishes and missions in this diocese is about five years, it is evident that the adoption of my motion would raise the average considerable. Under definite term appointments congregations would not be likely to resort to the questionable means they sometimes now adopt to terminate a distasteful connection, but would wait until the term expires, thereby preventing much bitterness and raising the minimum time to five years. That, with the re-appointments to the same parishes where a change would not be desirable, would, I think, in time bring up the average to near ten years; in fact, the only cases in which life appointments secure permanency is in endowed parishes, in some of which the very permanency of the incumbent is the bane of the Church in that parish, and if those endowments cannot be utilized for general Church purposes, would it not be much better if the bishop would make changes for the Church's welfare than that these endowments, which were designed for the expansion of the Church, should be the means of its contraction, as not infrequently now happens?

However suitable life appointments may be for the Church in England, where the most of the people were born in the parish in which they worship, the very reverse of such a state of society here ought to lead to the enquiry whether it is equally suitable for the Church in Canada which is supported by the voluntary offerings of her members, except in those cases above referred to.

Now the transition from life appointments to a definite term would be so gradual that it could not become a disturbing element in the Church, especially so as it involves no question of doctrine or ritual.

The real question is: Shall the bishop be empowered to remove ministers after a five years' incumbency or not? and it seems to me he cannot exercise an efficient episcopal supervision of the Church in his diocese without some such power. Under the present system the bishop is often called upon to make appointments that he had no intimation of six months previous, and consequently he has to do as he can, and not as he would, under a more Methodical system.

If it can be clearly shown that my motion would dampen the zeal of the clergy, engender unkindly feelings between them and their parishioners, or be in any way injurious to the Church's interests, I will drop it at once; but if, on the other hand, it would tend to remove causes of irritation that sometimes arise in parishes, I ask the clergy's assistance to bring about so desirable a result.

I appeal to the laity for support on the ground that, as their responsibility is great, that they are worthy of the consideration which the motion would secure to them, the lack of which has been the source of some apathy among them. Its passage, I verily believe, would cheer some weary clergymen, impart hope to some desponding parishes and cause many a wandering son of the Church to return to his first love. Yours truly,

J. MOTHERSILL,
Lay Delegate.

THE THREE ADVENTS.

SIR,—Permit me to offer through your paper a helping hand to your correspondent F. C.

He will find all the information and much more—that he needs in a small tract on the Millennium, by the late Bishop of Lincoln, (Chs. Wordsworth). This

is a most valuable compendium of the whole literature of the subject.

Revelation v. 10 which F. C. refers to is very misleading—"And we shall reign on the earth," old translation. In the revised version we find the passage thus rendered, which helps to make the idea of the Sacred Writer clear and consistent, "And they reign"—the present tense—"upon the earth."

J. A. MORRIS.

EXPLANATION.

SIR,—In your issue of February 7th you published a letter from one of your Orillia subscribers relative to a letter written by the Rev. W. J. Armitage to the Incumbent of St. James' Church, Orillia, asking if the whole or part of the Epiphany collection here for Foreign Missions could go towards the fund for the support of the Rev. J. Cooper Robinson, of Japan, who is, I believe, the only missionary as yet sent out to labor in foreign fields by the Church of England in Canada.

The following is a quotation from your subscribers' letter:—"It was a lucky thing that the Peoples' Churchwarden was not Wycliffite, or otherwise our collection, some \$35, would have found its way to Japan."

This statement was made by the writer at a time when he was ignorant of the facts as they really are, and as it is erroneous and misleading, though no doubt, not intended to be so, I desire to make this explanation which I would ask you to be kind enough to insert in your paper. The Incumbent having received a letter from Mr. Armitage, showed it to me (the clergyman's warden), and after a few moments consideration we decided that the collection should be sent as heretofore to the Synod office of the Diocese, no notice to the contrary having been given out;—but at the same time we felt that it would have given us pleasure to have sent a portion of it, at least, towards the support of the cause advocated by Mr. Armitage. On the following day the Incumbent read the letter to the People's churchwarden in my presence, and he coincided with us in the opinion we had already found. Since reading your subscriber's letter I have looked up the Canon of the Synod on this subject, and it will be interesting to your readers to know (and possibly beneficial to the cause in which Mr. Armitage is interested) that money subscribed for such objects as Foreign Missions are to be distributed according to the wish of the donors, so that it is in the power of contributors to appropriate their subscriptions to any particular mission in which they are interested.

Yours &c.,

FRANK EVANS.

Orillia, Feb. 22nd, 1889.

The Canon Mr. Evans refers to does not give the Wardens or Incumbent of any Church the right to appropriate an offertory collected in response to a Bishop's Pastoral, according to their private fancy. The Wardens and Incumbent are not the "donors" of the Mission offertory, therefore, the Canon alluded to by Mr. Evans has no reference whatever to them or to the case in question. Those officials are trustees for the congregation, and for the Mission Board, when a Mission offertory is made, and it is a breach of trust for them to divert trust money from the channel the donors desire it to flow in, or to any purpose not specifically in accordance with the Pastoral under which the offertory was made. Suppose the Grand Master of the Masons issued a letter to all the Lodges in his jurisdiction asking a collection for the general benevolent fund, what would be said if some one Master and his Wardens, took up such a collection, and gave it to a private friend? The cases are exactly parallel, and Mr. Evans can get an answer from any Mason in good standing, which may possibly be beneficial to Mr. Armitage to learn.

SIR,—My attention has been called to a letter that appeared in a late issue of your paper, from an Orillia subscriber concerning the Epiphany-tide collection for Foreign Missions. I beg leave to correct a misstatement in the letter, the Epiphany collection at St. John's, Port Hope, was not \$25.50, nor was it given to the Rev. J. C. Robinson Fund. Our collection on that occasion for Foreign Missions was \$72 68, \$25.50 of which the givers themselves appropriated to Mr. Robinson's work. I quite agree with you when you say that neither Rector nor Churchwardens can appropriate the funds collected on that day, but I go farther, and say that neither Rector nor Churchwardens can take money contributed for a special fund and hand it over to another. Your Orillia subscriber should have taken the trouble of examining attentively Mr. Kemp's returns in your contemporary on the

occasion mentioned, and also of finding out what the Rev. Mr. Armitage's request to the Rector of Orillia, really was. Trusting that you will find room to insert this explanation of your hasty correspondent's statement. I remain, Yours truly,

H. J. HAMILTON,

Curate in charge St. John's Church.

THE LAMBETH ENCYCICAL AND THE PRAYER BOOK.

SIR,—It is well said in the Lambeth Encyclical that, "The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion." But the Bishops did not overlook another important line of instruction most sadly neglected. They say, "It would be possible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the rational of Divine Service, lead on the congregations to the perception of the definite relations between worship, faith, and work—the lessons of the Prayer Book, the Catechism, and the Creeds."

We have not only an historic Church and ministry, and faith, but also an historic worship. It is no extravagant hyperbole to say that there is scarcely a rubric or a paragraph of the Prayer Book, which does not bear the impress of whole ages of history and of conflict, while numberless words have each a most interesting history; and yet whole congregations pass year after year without ever hearing anything of this, or without being brought into intelligent sympathy with the long life of the Catholic Church, or knowing anything of the varied fortunes of our own branch of it. There is no Church that affords such scope for varied instruction as ours, nor any that more requires it. Who does not remember with surprise and shame the poor people of a past generation, saying the priests part as well as the people's, and showing thereby their unacquaintance with the nature of the service? and who does not note even still the unreadiness of many in the use of the Prayer Book? So neglected is this line of study, that the clergy themselves are sometimes unacquainted with matters of no small consequence by no means difficult or obscure. But I venture to assure them, after a good share of experience, that the people when instructed in the history and meaning of the Church services are interested, pleased, and helped; and it is little wonder, if in the absence of this knowledge, the Church has small hold of them, and they are easily attracted to other quarters, or are easily perturbed by unfair or disloyal representations from within. Besides formalism is the disease of all religion, following it as shadow follows substance, and so without the aid of exact knowledge the service becomes little better than a soporific, or the cantillation of a magical formula. If this is a general danger, a Liturgical worship can certainly claim no exemption.

Our Liturgy is, on every account, justly said to be scriptural. What stores then of sound instruction must be in Canticles and Prayers, representing the very heart of the Gospel! What insight may be thence derived into the character of true prayer, and what a sure guide are they to a Christian's devotion in every part of his life! In the Litany, too, for example, what a synopsis of ethical subjects is presented; while the collects are a body of exact theology, in the best and safest form, the devotional. Then the offices of the Prayer Book leave nothing to be desired in the statement of doctrine, or in matter for fullest instruction and devout suggestion. As for the Psalter, that back-bone of the Daily Prayer, it is most distressing to think of its neglect in the pulpit. The Church's Manual, which the Son of God consecrated by His own use, is honoured by having an occasional text taken from it, and that is all; while the people go on in their unintelligent recital. Its structure, interpretation, and the method of its devotional use are seldom set forth—even the proper Psalms are not fully expounded in their relation to the Christian Mysteries of the Seasons. In a word, for want of teaching, we don't get the good of our Church Service.

What I would suggest is, that we endeavour to have one sermon each month on the Prayer Book. This would not be so frequent as to be monotonous and wearisome, and, indeed would help to a necessary vanity in our preaching; while it would keep the subject before the people, and would be frequent enough to secure the necessary amount of attention to the consecutive treatment. Though an occasional break would be a matter of no consequence, this method at least should be observed, I have done this for a quarter of a century, and I hope with advantage. Any good text book on the Prayer Book will contain the skeleton of such sermons, while old Dean Comber and some later authors will assist in devotionally completing the work, i.e., if the need of any such help is felt.

In my next I hope to send you a specimen of this

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Port Perry.

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sort of work from a far off time, in that very model of Homilists, St. Chrysostom. Yours, JOHN CARRY.

Port Perry, 11th Feb., 1889.

THE RENAISSANCE OF THEOLOGY AND PREACHING.

SIR.—The greatest theologians and preachers in the early ages of the Church, among the Greek and Latin fathers, were St. Augustine and St. Chrysostom, called the "golden mouthed," because of his beautiful illustrations. St. Augustine was Bishop of Hippo, in the fourth century, who is the pride of the Universal Church. The Protestant vies with Roman Catholics in paying him honor. He was a preacher of the highest order, and is said to be the source of much of the flavor of the early Puritans. The whole of the Reformers were followers of St. Augustine on the subject of Predestenarianism. Any moderate Calvinist would be content with the statements of the seventeenth article of the Church of England on this subject. Men like Ambrose, Bishop of Milan, Augustine, and Chrysostom, built up a colossal fabric of scriptural knowledge. Some centuries after these great men, came Wyckliffe, called the "morning star" of the Reformation, next came Luther and Melancthon, then came Knox, Cranmer, Ridley, Latimer, Hooper, Rogers, and others. Then came the great preachers and theologians of the sixteenth and seventeenth centuries, such as South, Barrow, and Owen. Of Barrow, it has been said "he wrote divinity like a philosopher, and philosophy like a divine." The great Jeremy Taylor, is said to be "A Bernard and St. Chrysostom combined, the honey of the one and the gold of the other." There were the great French preachers, Bossuet, Masillon, and Bourdaloue, Bishop Warburton says, "Bourdalone, though a member of the worst Society, the Jesuits, produced the best sermons which ever were written."

If we were to single out the men who had done most to extend the Kingdom of Christ, for the last two centuries, we should name John Wesley, James Harvey, author of "Meditations among the Tombs," the Perronnetts, and the Sainly Fletcher, later on Dr. Coxe and Joseph Benson, grandfather of the present Archbishop of Canterbury. Here I make a little digression to say, that some years ago, I visited Newburyport, Mass. U. S., where I saw the remains of the "Prince of Preachers," Whitefield. They are deposited beneath the floor of the first Presbyterian Church. I cannot describe my feelings, as I lifted the skull and some of the bones as they lay in the coffin of this eminent man. I visited the house where Mr. Whitefield resided, and sat in the chair in which he died of Asthma, Sept. 30th, 1770.

These were all highly educated men. It is a significant fact, that the individuals who have most profoundly influenced the Christian Church at the great epochs of her career were educated men—men who had received such a mental culture and discipline of their faculties as the circumstances of their time permitted. Preaching has been regarded as an ordinance of divine appointment, and of the highest dignity by the most eminent divines. Hooker saith, "sermons are the keys to the Kingdom of Heaven, wings to the diseased minds," and says Bishop Horne, "To preach practical sermons on virtues and vices without inculcating redemption and grace, which alone enable men to forsake sin and practice virtue, were to put together the wheels of a clock or watch, and set the watch, losing sight of the main spring." Cranmer saith, "The chief labor of a Christian should be to believe, and of a minister to preach Christ crucified," that Bishop Lavington said in his day, is true now, "We have long been undertaking the reformation of the people, by moral preaching—with what success? None at all. Only we have dexterously preached the people into downright infidelity. We must change our voice, and preach Jesus Christ and Him crucified." It is asserted that there is a renaissance of theology in the present age, based upon the results of modern Biblical and Historical Criticism, and of modern philosophy and science. Ministers might have much scientific knowledge, and yet be inefficient for lack of theological knowledge. Astronomy has been called a beautiful science, but it pours no light into the midnight of the sinful soul, botany has been called a sweet science, but it gives out no balm for the wounded heart. In some quarters there is a tendency to depreciate preaching of the old-fashioned type. It is asserted that the preaching which in Apostolic times bore down all opposition and converted the Roman world,—the preaching which roused the Church from the sleep of ages, and brought about the Reformation of the sixteenth century, the preaching which prepared confessors and Martyrs for the persecution they endured and sustained them by the scaffold and by the stake, the preaching which, in our own and other ages, has prompted so many to deeds of heroic and generous self-denial, has become in this advanced and cultured age altogether obsolete and effete. That the pulpit must discard many of the old

doctrines and methods, and adapt itself to the æsthetic and intellectual requirements of the age, preaching more refined, and elevated in tone, preaching in which the old fashioned doctrine of the Cross is ignored. The preaching of St. Paul and his fellow Apostles "was to the Jews a stumbling block, and to the Greeks foolishness." It was found that the preaching of the Apostles met the necessities of that age. Human nature and human needs are essentially the same in every age, and among all orders of Society. The grand theme of Apostolic preaching was Christ. Their preaching proved to be the power of God, and the wisdom of God to every one who believed it. The preaching of the Apostles eighteen hundred years ago, proved itself a sovereign balm for the worlds woe. To-day the world needs Christ, as it needed Him then. Let men preach Christ, and now, as in these olden times, their preaching will bring rest and peace, and courage, and strength, and hope, and joy to weary, restless, fearful hearts. I have heard some of the greatest preachers in my day. But there are divers kind of men in the ministry. There are those who go about seeking fat pastures for the Shepherd, who follow religion when in her "silver slippers," who speculate in something beside metaphysics, who show the people through their theological kaleidoscope, many short cuts to truth, which they parade as glorious discoveries. But when weighed in the balances are found wanting. Most professions get their share of men who fall below the standard of their calling. Speaking of the discarded pulpit, Bishop Coxe says: "Young preachers now run to a sort of music-stand, or read their inflated verbiage from the lectern. The lectern was not designed to hold the preachers' manuscripts, much less to bear the flimsy performances which are substituted for preaching in some places. Good honest pulpits may be abused as well; and one hears out of them occasionally a fustian preachment. It yet remains a mystery how a Church, which retains such a stimulating and inspiring liturgy, could have such drowsy preaching." Some of the preaching of to-day is finer, more scholarly and more brilliant than it ever was. Some of the men who occupy our pulpits, are the peers in intellect and education of any other class of men. The trouble is Christ is not the grand theme of their preaching. The emotion of the sermons is not equal to their information. The logic is good, the theology is sound. Yet it would appear that either the preacher had no heart, or he preached to hearers who had none. The Renaissance of preaching should be, God the Father, Christ the Son, and the Holy Ghost the Comforter. If there be one truth more than another which needs to be stamped upon the heart of every minister of Christ, it is, that the Holy Ghost is the Lord and giver of life, and that without His influence, no power of organisation, no learning however profound, no eloquence however fervid, is ought else than sounding brass and tinkling symbol. As Bishop Hall says, "There is not so much need of learning as of grace to apprehend those things which concern our everlasting peace. Neither is it our brain that must be set to work, but our heart." Bishop Jewell says, "As the scriptures are written by the Spirit, so must they be explained by the spirit, for without the spirit we have neither ears to hear, nor eyes to see." And Bishop Sanderson says, "It is a kind of alimony to expect to make spiritual gifts by hard study, independently of the Holy Ghost." We want more preaching of the Holy Ghost type. If the efficacious power of the Holy Ghost was expedient for the Apostles in an increased degree, it is indispensable to ministers now. Here we have the key to open and explain one great cause of the unfruitfulness of the pulpit of the present day.

Feb. 18th. PHILIP TOCQUE.

SKETCH OF LESSON.

1ST SUNDAY IN LENT. MARCH 10TH, 1889.

The Fasting and Temptation.

Passage to be read.—St. Matt. iv. 1-11.

In the lesson on the Incarnation we saw that Jesus really became man: the two natures were united in the one Person. As man "He was in all points tempted like as we are, yet without sin." Before beginning His Ministry, immediately after His Baptism, Jesus was led into the wilderness, when, after forty days of retirement in fasting and prayer, the devil came to Him tempting Him.

Notice how He begins. The First Temptation.—Satan remembers the words of God at the baptism of Jesus. He therefore begins by tempting Him to use His Divine power to relieve the wants of His humanity (v. 3). But Jesus will not do so. He does not argue about being the Son of God, but takes His place as a weak man. God had sustained the children of Israel forty years without earthly food. (See Deut. viii. 2-6.) He therefore quotes God's words to them (v. 4). The Second Temptation.—The devil now tries flattery.

They stand on the edge of a lofty tower on the Temple wall. Down far below is the valley of Jehoshaphat; so far below that one cannot look down for giddiness. Satan tempts Him to throw Himself down (v. 6): This time he too quotes Scripture, but leaves out the words "in all Thy ways" (comp. Ps. xci. 2 with v. 6 and St. Luke iv. 10); but our Lord shows that to expect God's blessing when walking otherwise than in His appointed ways is "to tempt" Him, which is sin, (Deut. vi. 16.)

The Third Temptation. Satan makes one last effort. Ever since the fall of man he has been regarded as the God and Prince of this world, (2 Cor. iv. 4; St. John xii. 31.) He knows that Jesus will take the throne which he had usurped, he thinks "Can I only get Him to receive it from myself?"

Consider the temptation. It offered (1) that His Kingdom (which should put an end to all sin and suffering that so pained Him) should begin at once. (2) That He should gain that Kingdom without conflict and suffering. But Jesus will not do evil that good may come, (St. John xviii. 2.) He again rejects the Tempter as a man (v. 10). Why did our Lord submit to all this? Heb. ii. 17, 18.

The same adversary assails us now, (Eph. vi. 12; 1 St. Pet. v. 8.) and with the same temptations, sometimes to doubt God's love, sometimes "to tempt God," sometimes to do evil that good may come. What shall we do?

- 1. Look to Christ for sympathy. (Heb. ii. 18; iv. 15.)
2. Look to Christ for example. (a) Resist the devil, (St. Jas. iv. 7.) (b) Use God's Word as your weapon, and have it always ready, Eph. vi. 17.
3. Look to Christ for strength, (Phil. iv. 13.) Use such prayers as Ps. xvii. 5; xix. 18; St. Matt. vi. 13.

The Bishop of Toronto has appointed this as Temperance Sunday in his Diocese. A Temperance Sunday means a day in which the endeavour is made to bring home to the hearts of our people the necessity of keeping our bodily desires under control, bringing our fleshly nature into subjection to our spiritual. Temperance is a fruit of the Spirit, (see Gal. v. 23.) The word means "self-control." Some persons have in these late days changed the meaning of the word altogether in their use of it, they use it to mean "total abstinence from all intoxicating liquors!" but this is not the meaning you will find for it in any standard dictionary of the English language; and it is unscriptural. Compare St. Paul's words in 1 Cor. ix. 25, with Gal. v. 25, in the Greek of the New Testament, the word "is temperate" in the former, is that verb which corresponds to the Greek of the noun "temperance" in the latter passage. If we would be temperate in all things, i. e., if we would keep our bodily appetites under control, then we must deny them their gratification sometimes, i. e., practice fasting or abstinence. "To fast" is to give up food altogether for a longer or shorter time; "abstinence" is the taking of less, or abstaining from something we like much and taking something we do not like so much. Lent sets before us the duty of fasting and abstinence. (For these days see Table in Book of Common Prayer.) Our Lord sets us the example of fasting in lesson to-day; that He expects us to fast we learn from St. Matt. vi. 16, 17, 18; ix. 14, 15. That the early Church did fast we learn from Acts xiii. 2, 8; xiv. 23; 2 Cor. xi. 27.

The object of fasting and abstinence, is to bring the body into subjection, as St. Paul says, (1 Cor. ix. 27,) i. e., to cultivate the Christian grace of "Temperance."

WHATEVER IS—IS BEST

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as light brings shade,
Is somewhere, sometimes punished,
Though the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer,
But whatever is—is best.

I know there is no error
In the great supernal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall cry, as I look back earthward,
"Whatever is—is best."

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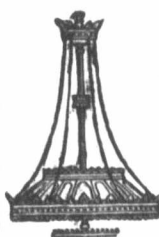
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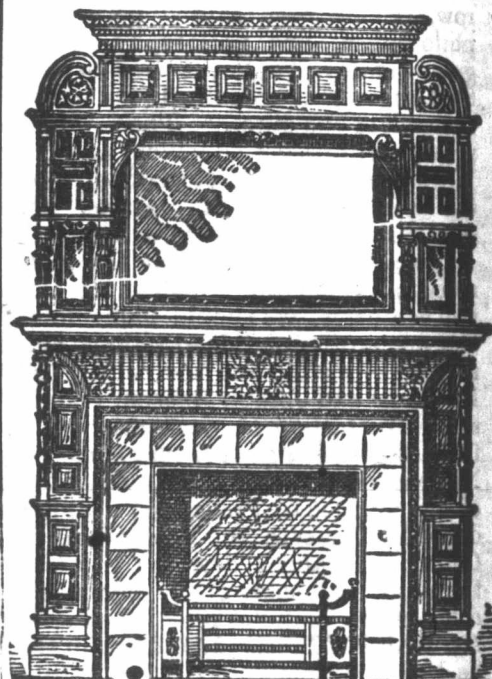


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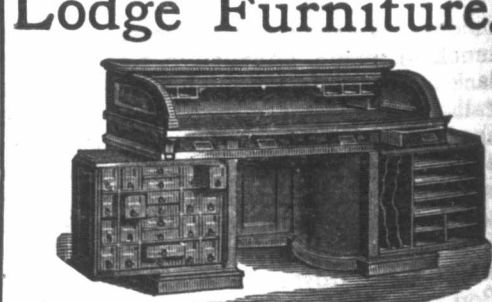
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In the year 1 alterations in the bury Cathedral, removing some an ancient monument the figure of a man wearing a mitre right hand a crucifix. For some antiquaries were identity of the this tomb. At dary of Sarum, diligent search ments, elicited it had been the to Salisbury Cathedral. Nicholas Day, number to the in question history of one such during the short.

This extract from among the edral and collect the role known though it may vance in days abundance of only extended churches, but schools, more and Winchester Puerorum was among the bo appointment by one of episcopozier. For title and status obedience from him in the After his election panions took and continue (as Day) to cent's Day), offices of the Mass.

According were issued. Puerorum for in the colleges of the Winchester, companions sacred offices the Church quaint ceremony Cathedral foundation. De episcopo cessionale" the whole ce on the eve of went, in sole altar dedicat copes, and b Here the bis "Centum q was followed Prosa sedent censed the s the Holy Tr. other rites a altar to the told that 't by the wes and canons boy bishop, last and hig and the res upon each ascent, the b according terminated the boy bis ities take

BOY BISHOPS.

In the year 1680, during the progress of certain alterations in the internal arrangements of Salisbury Cathedral, the workmen, while engaged in removing some seats near the pulpit, discovered an ancient monument, upon which was sculptured the figure of a boy arrayed in full episcopal robes, wearing a mitre on his head, and bearing in his right hand a crozier, or pastoral staff.

For some considerable length of time the local antiquaries were totally unable to establish the identity of the dignitary who lay buried beneath this tomb. At length, however, a certain prebendary of Sarum, John Gregorie, by name, after a diligent search among ancient statutes and monuments, elicited the fact that during the middle ages it had been the practice for the choirsters attached to Salisbury Cathedral to annually elect, on St. Nicholas Day, the most deserving boy of their number to the office of a bishop, and that the tomb in question had undoubtedly been erected in memory of one such "chorister bishop" who had died during the short space of his episcopate.

This extraordinary custom of selecting a boy from among the choristers in the respective cathedral and collegiate churches, in order to sustain the role known as *Episcopus Puerorum*, was, strange though it may appear, a well nigh universal observance in days anterior to the Reformation. There is abundance of evidence to prove that the usage not only extended itself to many of our old parish churches, but was also peculiar to the great public schools, more especially those established at Eton and Winchester. In the cathedrals, the *Episcopus Puerorum* was, as we have stated, elected from among the boys in the choir, and invested on his appointment with the customary habiliments worn by one of episcopal rank, together with the mitre and crozier. For the space of one month he bore the title and status of a prelate, and exacted canonical obedience from his fellow choristers, who served him in the capacity of prebendaries or priests. After his election, the boy bishop and his companions took possession of the cathedral or church, and continued from the 6th of December (St. Nicholas Day) to the 28th of the same month (Innocent's Day), to perform all the ceremonies and offices of the Church, excepting the celebration of Mass.

According to the statutes of Eton College, orders were issued in the year 1441 to the *Episcopus Puerorum* for the due performance of divine service in the college chapel, and we learn from the statutes of the "Blessed College of Seynte Marie," at Winchester, that in 1380 the boy bishop and his companions were permitted to execute all the sacred offices in the chapel according to the use of the Church of Sarum. But nowhere was this quaint ceremony more honored than at Salisbury Cathedral. In the old statutes relating to this foundation we find an entire chapter devoted to *De episcopo choristarum*, while in the "Sarum Processionale" there is a long and minute account of the whole ceremony. From this we gather that on the eve of Holy Innocent's Day the boy bishop went, in solemn procession with his fellows, to the altar dedicated to the Holy Innocents, vested in copes, and bearing lighted tapers in their hands. Here the bishop opened the service with the words, "Centum quadraginta quatuor," etc., in which he was followed by the boys. Then was sung the *Prosa sedentem*, during which the chorister bishop censed the altar, and subsequently the image of the Holy Trinity. After the performance of various other rites and ceremonies they returned from the altar to their seats in the choir. We are further told that the procession was made into the choir by the west door, in such order that the dean and canons went foremost, the chaplains next, the boy bishop, with his little 'prebendaries,' in the last and highest place. The bishop took his seat, and the rest of the children disposed themselves upon each side of the choir, upon the uppermost ascent, the canons resident bearing the incense and the book, and the *petit* canons the tapers, according to the Rubric. The whole ceremony terminated with the benediction, pronounced by the boy bishop. Such precautions did the authorities take for the due preservation of order and

effect that it is on record that the thunders of excommunication were to be instantly hurled against all who dared to impede the progress of the procession, or who interrupted the service.

This peculiar custom has also been traced to Canterbury, London, Winchester, Westminster, Norwich, Lambeth, York, Beverley, Exeter, Newcastle upon-Tyne, Rotherham, and other places. A somewhat similar festival was celebrated throughout France. In the statutes of the archiepiscopal cathedral at Tullis it is stated that during "the festival of the boy bishop, moralities were performed, shows of miracles, with farces and other sports, but compatible with decorum." "After dinner," continues the record, "they exhibited, without their masks, but in proper dresses, such farces as they were masters of in different parts of the city." It is more than probable that similar entertainments attended the solemnization of this quaint festival in England, although but few particulars are extant concerning them. Lysons, in his "Environs of London," quotes the following extract: "1528. For the bishop's dynner and hys company on St. Nycolas Day, ijs. viijd, as occuring in the churchwarden's book of accounts for the parish of Lambeth, in Surrey; and those of St. Mary-at-Hill, in the City of London, make mention, temp. Henry VI., of "two children's copes, also a myter of cloth of gold set with stones," while among the items contained in an "Inventory of Church Goods," belonging to the same parish, appears "a mitre for a bishop at St. Nicholas-tyde, garnished with silver, and enamelyd, and perle, and counterfeit stone."

There was a strange scene in connection with the ceremony of electing a boy bishop enacted in Norwich Cathedral during mediæval times. A chorister having been placed with due solemnity upon a scaffold in the midst of the choir, a cloud descended from the vaulting of the ceiling, which stopped midway, and then opened. Forthwith two angels bent forward from the cloud and placed a mitre on the head of the "bishop elect," and immediately ascended in the same order in which they came down. It is not surprising to find that this singular custom gave rise to "some irregularities," and that the "prebendaries" undertook all manner of "secular offices," such as, *inter alia*, "catchpoles, dog-whippers, sweepers," and the like.

In the statutes relating to St. Paul's School, Dean Colet wills that the scholars "shall every Childermas Day come to Paulis Churche, and hear the Childe Bishop sermon; and after be at Hygh Masse, and each of them offer a penny to the Childe Bishop, and with them the maisters and surveyors of the scole." This clause indicates that the custom was then fully established in the cathedral church of the metropolis. Hall, in the "Triumphs of Rome," informs us that after the Cathedral service "the Boy Bishop was led, with songs and dances, from house to house, blessing the people who stood in the way to expect that ridiculous benediction. Yea," he concludes, "boys in that holy sport were wont to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the simple auditory."

On the Continent the ceremony was very generally observed. At Tours, Antwerp, Beauvais, Senlis, Noyon, and Amiens, "tiny pontificals" were provided for their use. At Rouen, The Rev. Prebendary Walcott relates that the choristers assembled in the sacristy and thence went in procession, headed by the boy bishop, mitred and pontifically vested, to the altar of Holy Innocents, where the child gave his benediction to the people. On the festival Mass was sung by a canon, the boy bishop singing the prose and offertory. At vespers, during the singing of the words, "He hath put down the mighty from their seat," he resigned both his staff and office.

At Cognac, in France, the boy bishop presided annually, on Holy Innocent's Day, over the "Festival of Fools." The chief actor in this festival "was dressed in bishop's robes reversed, with spectacles of orange peel; his companions grotesquely dressed, placed themselves in the stalls, parodied divine service, and burned old shoes as incense!" The mummery concluded with dances,

buffoonery, songs, and a procession through the streets, in which the sham bishop followed, mounted on a car. These "religious mockeries" were forbidden by several councils of the Church, but they were not stamped out until far on the sixteenth century.

In England a proclamation was issued against such exhibitions by King Henry VIII., on 22d of July, 1512, but Strype, in his "Ecclesiastical Memorials," asserts that on November 18, 1554, the Bishop of London issued an edict to all the clergy of his diocese, to have a boy bishop in the procession on St. Nicholas eve. "At evensong time," however, adds the chronicler, "came a commandment that St. Nicholas should not go abroad or about. But notwithstanding, it seems, so much were the citizens taken with the mock of St. Nicholas—that is, a boy bishop—that there went about these St. Nicholases in divers parishes, as in St. Andrews, Holborn, and St. Nicholas Olaves, in Bread Street. The reason the procession of St. Nicholas was forbid was because the cardinal had this St. Nicholas Day sent for all the convocation, bishops, and inferior clergy to come to him at Lambeth, there to be absolved from all their perjuries, schisms and heresies."

By the close of the sixteenth century this spectacle ceased to be exhibited, the "Liliputian See" was suppressed, and all traces of the "mockery of episcopal dignity" had been relegated to the limbo of oblivion.—*Household Words.*

TEN GOOD THINGS TO KNOW.

1. That salt will curdle new milk; hence in preparing milk porridge, gravies, etc, the salt should not be added until the dish is prepared.
2. That clear boiling water will remove tea stains and many fruit stains. Pour the water through the stains and thus prevent it spreading over the fabric.
3. That ripe tomatoes will remove ink and other stains from white cloth; also from the hands.
4. That a tablespoonful of turpentine boiled with white clothes will aid to the whitening process.
5. That boiled starch is much improved by the addition of a little sperm salt or gum arabic dissolved.
6. That beeswax and salt will make rusty flat-irons as clean and as smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the irons are hot, rub them first with the wax rag, then scour with a paper or cloth sprinkled with salt.
7. That blue ointment and kerosene mixed in equal proportions and applied to the bedstead is an unfailing bedbug remedy, as a coat of white-wash is for the walls of a log-house.
8. That kerosene will soften boots or shoes that have hardened by water, and render them as pliable as new.
9. That kerosene will make tin tea-kettles as bright as new. Saturate a wollen rag and rub with it. It will also remove stains from varnished furniture.
10. That cool rain-water and soda will remove machine grease from washable fabrics.—*The Sanatarian.*

"BOAT, AHOY!"

"The rapids are below you," cried a man to a pleasure party whom he descried gliding swiftly down the stream to the foaming cataract. And we would cry "Boat ahoy!" to the one whose life bark is being drawn into the whirl-pool of consumption, for unless you use effective measures you will be wrecked in Death's foaming rapids. Dr. Pierce's Golden Medical Discovery will strengthen and restore your lungs to a healthy condition, and is a sure relief for coughs and colds.

—Our fellow creatures can only judge of what we are from what we do; but in the eyes of our Maker what we do is of no worth except as it flows from what we are.

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WHY KEEP LENT?

A Word to Busy People.

This is a busy age. There are so many calls upon our time in the daily round of our lives that we can hardly find leisure or opportunity to do anything seriously. The morning paper with its many and absorbing interests, the daily occupation, the business, the cares of life, the worldly conversation, the social amusements, they all take up so much of our time that what is left is barely enough for the rest of these bodies of ours. We go through our three score years and ten as an express train goes through a country, so rapidly indeed that we cannot see clearly the features of the landscape, or know whither we are tending, until some sickness or the feebleness of the last hours reduces the speed, and we begin to look at things with other and clearer eyes. Is it well for body, or soul, for happiness or enjoyment of this life, that we should give way to this break-neck speed? Even from a worldly point of view is it not well at times to make a little leisure, so that we may think over the meaning of life seriously, and review our lives from the standpoint of an impartial spectator? What does this haste and hurry mean? What will be the end of it? Is life given us that we may, by following one excitement after another, forget that there is an object in living at all?

Our Blessed Lord knew how liable our poor human nature is to be taken up by the work of the hour. Even great spiritual concerns may become too exacting. "Come ye yourselves apart into a desert place" He said to his disciples on one occasion, "and rest awhile: for there were many coming and going, and they had no leisure so much as to eat."—S. Mark vi. 31. Well may these words come with new force to all our ears at this season, when the Church calls us to break for a time some of the ties that bind us to a worldly life that we may meditate upon the deepest concerns of our souls. "Come ye yourselves apart into a desert place." Come where no earthly object, no worldly pleasure, no worldly thought, no worldly care will take up your mind, but where in a desert place—in the secret chamber of your soul—you may stand before Him who now calls you as your Saviour, and one day will call you as your Judge. There is no spiritual progress without such communion between your soul and God. Between you and Canaan—the land of promised rest—lies the desert. You cannot reach that rest while you dwell among, and are loth to leave, the flesh-pots of Egypt. It was God's way with His people of old; yea, with all the great spiritual leaders of old, to lead them through the desert—the desert of privation, the desert of loneliness, the desert of persecution—before he brought them to see "the glory that would be," or the rest of nearness to Him. Abraham was led from his home and kindred to a place among strangers where, when he had not a rood of land or a child to call his own—in the desert of hopelessness—he was made to see afar off his seed as the sands upon the seashore for number, and the whole world their spiritual inheritance. Moses was an exile upon the lonely slopes of Horeb before he saw the vision of the burning bush and held sweet communion with Jehovah. It was on the bleak summit of Sinai too, away from his people and his friends, he had that vision of the Almighty which made his face to shine as he went down the mount to become the Divine Lawgiver of Israel. And even in later times, S. John the Baptist, who was greater than a prophet, was in the desert until his shewing unto Israel; and our Blessed Lord Himself, that in this as in all else he might fulfil all righteousness, was forty days and forty nights in the desert before the Angels came and ministered unto Him—before He began His great mission. Come ye yourselves then apart into a desert place and rest awhile, for in the daily clamour and business of your lives you have not leisure to eat of that spiritual food which satisfieth the immortal soul. Give up your round of delights, your amusements, something of your daily food, that you may in spirit, during these forty days, enter that desert which leads to Jesus and rest. At the end of those days there rises in spiritual vision the great fact of

our Lord's Resurrection. Bound up with that fact is your resurrection, your rising here to a higher life. Come apart and dwell upon it. Give half an hour, one hour, more than that, every day during this time to meditate upon yourself and that great truth. Give up something—give up things that seem of value now, which in your last earthly hours will seem as dust and ashes, that you may draw near to Jesus in the desert, Jesus in the Garden, Jesus on the Cross, Jesus risen from the dead, Jesus ascended into Heaven. The Church bells call you all this solemn season. "Come apart and rest awhile." Will you go on another year without attending to the call? Will you go on heedlessly, breathlessly, until in the slow movement of your last hours you see, for the first time perhaps, for what you have been sacrificing your best days and energies?

HOW CAN I HELP THE CHURCH.

"What can I do?" Why, help your rector. What else do you expect to do? The congregation needed a leader, and chose him because they judged him to be the very person who could best lead in the work necessary to be done.

Or, if you belong to a mission station, help the missionary. Of all men in the world they especially need help. How many ever ask their pastor what he would like to have them do? Every clergyman would say, "First, fill your seat in church once on every Sunday, if you can consistently with due regard to health and family duties. Many seem to quiet the conscience by going to church only once, when they could just as well go the second time. I heard of a clergyman who asked the church people to stay at home in the evening in order that others might be enabled to get seats. We have not reached that sublime era yet in the Northwest, and until we do every person who can do so should attend twice on Sunday with an especial end in view—to help build up the congregation. Come and bring others with you. The evening service is the time for missionary work.

Secondly, come to the week day services if you can. Don't make yourself a judge of their necessity or utility. The minister is best qualified for that. Gladden his heart by helping him.

Thirdly, help the minister through the societies which exist in your parish and, oh dear! I must say it, be reliable and don't fail to do what you undertake, whether on a committee or in any way. How many kinds of machinery there are that have a screw loose somewhere!

Lastly, don't get out of church on Communion Sunday before the Communion service, if you are a communicant. One of the most painful things to a faithful priest is the sight of so many turning away from God's invitation to His heavenly feast. What would be thought of the priest if he should say he was not prepared to receive and consequently could not minister to others? Is there any excuse which can be made for others that could not equally apply to him?

—What can be more foolish than to think that all this rare fabric of Heaven and earth could come by chance, when all the skill of art is not able to make an oyster? To see rare effects and no cause, a motion without a mover, a circle without a centre, a time without an eternity, a second without a first—these are things so against philosophy and natural reason that he must be a beast in his understanding who can believe in them. The thing formed, says that nothing formed it; and that which is made, is, while that which made it, is not! This folly is infinite.—Jeremy Taylor.

Yellow as an Egyptian mummy,
Was his fallow face,
And he seemed a very dummy
Of the human race.
Now he's brimmed with sunshine o'er
His clear and sparkling eye
Tells us that he lives in clover;
Ask you the reason why?

What has wrought the transformation? Dr. Pierce's Pleasant Purgative Pellets restored this delapidated individual in a single week. Nothing like them to regulate the liver, stomach and bowels.

GOD'S OWNERSHIP.

When the Scriptures and reason speak of God's ownership in us, they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of his own. It means that, since our possessions are his property, they should be used in his service—not a fraction of them, but whole. When the Lord returned from the far country, to reach his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principal and interest—"Mine own with usury." Every dollar that belongs to God must serve him. And it is not enough that we make a good use of our means. We are under exactly the same obligations to make the best of our money that we are able to make good use of it; and to make any use of it than the best is a mal-administration of trust. Here, then, is the principle always applicable, that of our entire possessions every dollar, every cent, is to be employed in the way that it will best honor God.

I ADMIT that there are men and women in the church who ought not to be there; but let us be just as frank, and admit the fact that there are hundreds and thousands of glorious Christian men and women, holy, blessed, useful, consecrated, and triumphant.

THE WORLD MOVES!

Don't disgust everybody with the offensive odor from your catarrh just because some old foggy doctor, who has not discovered and will not believe that the world moves, tells you it cannot be cured. The manufacturers of Dr. Sage's Catarrh Remedy have for many years offered in good faith, \$500 reward for a case of nasal catarrh, no matter how bad, or how long standing, which they cannot cure. They are thoroughly responsible financially, as any one can learn by proper enquiry through druggists (who sell the medicine at only 50.) and they "mean business."

If we do not want to "speak of him," let us beware of plausibly persuading ourselves that it is because we do not want to speak about ourselves. Let us be honest, and own that the vessel does not overflow because it is not very full of faith and love.—F. R. Havergal.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

WHILE we cannot, like the tortoise, carry our house on our back, we are better off than he, for by the right of culture of a contented spirit we may make the sky itself the mottled shell of our residence, and the horizon all around us shall be the place where the carapace, "shuts down on the plastron."

A RULE OF LIFE.

To do, each day, its work, however small
To see, each day, that something has been done;
To rear, each day, life's solemn fanes more tall,
Still near and nearer to the blessed sun—
This is to live life well: the task, begun,
Never to be relinquished, though beset
By faint-heart fears and sorrows many a one;
This is to live that life may claim no debt
Unpaid, when summons the Great Arbitrator
To the dread audit of the Last Account,
When Death shall close the balance, and refer,
Life's books to Him who claims a full amount.
One day's work little on the whole may touch,
Yet many a little added maketh much.

"Is this my
cried old grand
fretful face of
stool holding a
hand. Only a
laugh had filled
Harry looked
angry words
blows, and now
upon her disfig
"Never mind
man, "come to
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It was a new
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"What m
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"Ay, just
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THE SHADOW ON THE WALL.

"Is this my Minnie? Surely not!" cried old grandpa, as he looked on the fretful face of a little girl who sat on a stool holding a torn picture book in her hand.

"Never mind," said the old gentleman, "come to grandpapa and he will make pictures on the wall for you." It was a new idea to Minnie, and she watched the dancing shadows with delight until all traces of the late disaster had disappeared.

"What makes the shadow, Harry?" asked his grandfather.

"It is something coming between us and the light,"

"And what can take it away?"

"Moving away that something, I suppose," said Harry; "If you put away your hand there will be no shadow."

"Ay, just so," said the old gentleman. "But all shadows are not like this; there are dark ones sent by God, and darker still brought by man's own sinful passion." Then recollecting that the children could not understand his words, he added, "I like to see the sunshine of good humor on my little Minnie's brow; but there was a dark shadow on it a while ago—who put it there, Harry?"

Harry did not answer. That night he lay thinking about the shadow on the wall until he fell asleep and dreamed a dream. He thought he saw a long road before him basking in sunshine, which seemed to lead to beautiful palace beyond, and his heart rejoiced to think of the pleasant journey before him. Presently, however, he became perplexed by a number of flitting shadows that followed and surrounded him on all sides.

"I," said a little limping shadow upon stilts, "I am Discontent and I have followed you from the cradle."



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing itching, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster, 30c.

"I," said a gigantic shadow in front, "I am Passion, and you must follow me."

"I," cried a little creeping one, "I am Envy, and I am going to follow you now."

"I," cried a huge broad shadow, "I am Indolence, and I think of following you too."

"I," said another in front, "I am Pride, and this is Ambition my brother, and we two are leading you."

"I," cried the most distorted of all, "I am Selfishness, and you know me well;" and as he spoke he crept closer and closer, until his shadows and Harry's seemed to become almost one.

"I," and "I," and "I," resounded on all sides, but Harry turned to three silent shadows on his right hand. "And who are you?" he asked, with a trembling voice.

"I am sickness; but I come from God that I may draw you nearer to him, and further away from these your tormentors," said the first.

"I am Sorrow, and I come from God, and I too will lead you to him," said the second.

And Harry did not need to ask the name of the third, for he knew that it was Death.

"Do not fear me," said that great, great solemn shadow. "I too come from God, and can bring you to a land where the shadows flee away."

Then Harry awoke and found it was a dream. And Harry did not speak about his dream, but if any one had asked him why that morning he did not, as usual, try to get the best of all that was upon the breakfast table, perhaps he would have told that he had seen a creeping shadow called Selfishness, and wished to hold no brotherhood with him.

NOTHING LIKE IT.—"I was troubled with liver complaint for a good many years, but was cured by one bottle of Burdock Blood Bitters. I have never found any medicine to help me like B.B. B. in fact one bottle made a complete cure." W. J. West, Parkhill, Ont.

TWO GENTLEMEN.

I saw two gentlemen on a street car lately. One of them was grown up. He was handsomely dressed in a gray business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches, and needed more; and his shirt was of brown cotton, and not very clean. Do you wonder how I knew he was a gentleman? I will tell you.

The boy went through the car to give some message to the driver. As he returned, he gave a little jump through the door, and as he did so, his bare foot touched the grown gentleman's knee, and left a little mud on it. Turning around on the platform, he raised his hat, and said very politely, in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn, just as he would have done to one of his own age and said with a pleasant smile, "Certainly."—Youth's World.

PARTLY GAVE UP.—"In the year 1885 I coughed for six months, and having unsuccessfully tried many remedies, I partly gave up, thinking I had consumption. At last I tried Haggard's Pectoral Balsam, less than one bottle of which cured me, leaving me as well as ever I was." Henry W. Carns, Wabash, Ont.

FOR CHRIST'S SAKE.

I have read of a princess of Sweden, whose name has become famous from her self denial for the sick and suffering. Many years ago this princess, whose name was Eugenie, was ill, and advised by her physicians to go to an island on the coast, for her health. There she found a number of wretched cripples hopelessly incurable. She prayed earnestly to God that she might be able to do something for their relief. Then came the thought that she would build a hospital for them, but how was she to raise the money? A thought came to her and she wrote to the King of Sweden, her brother, asking his consent to sell the crown jewels which belonged to her, that she might use the money for her hospital. This letter, hallowed by many prayers, reached the King, and at first he thought she must be crazy, for these precious jewels had come to her from past generations. "Whoever herd of such a thing?" said the king; "that these family treasures should be used to build a hospital." But there was one thing in the letter the king could not forget. All through it the plea was, "For Christ's Sake" At last he gave his consent, the jewels were sold, and the princess founded and furnished her hospital. The princess became a ministering angel to these poor suffering people. One day as she sat by the bedside of a poor dying cripple, whom she had taught to love the Saviour, the poor creature raised herself in bed and said to the princess: "Bless the Lord for sending you to this island; but for you I would never have learned to love my Saviour." She held the hand of the princess until she died, and the tears from her dying eyes fell upon it. As Eugenie looked down at her hand and saw the tears glistening in the sunlight she said: "O, my Saviour, I sold my jewels for Thee, but see them all restored, and how much more beautiful they are now than when I formerly owned them."

COMMON CROUP.—Is often fatal when not remedied in time. Leslie B. Nicholson, 19 Wellesley Ave., Toronto, says: "As a quick cure for croup, colds, sore throat, chilblains, etc., I can recommend Haggard's Yellow Oil" It is a sure cure. Directions accompany each bottle.

TOTSEY READING.

Totsey was our pet. She was so bright and cunning. She liked to get her brother's paper or book, and read from it. But Totsey's reading was very funny. You would have laughed to hear it; and I am sure you would not have understood it! She made her own words, very queer ones, which no one ever heard before! But, one thing, she knew perfectly; and that was the Lord's Prayer. She would read it from the paper or magazine; and it sounded very sweetly. Brother Joe brought Totsey some blocks with letters on, and now he thinks she will soon read in earnest. The Shepherd's Arms.

...cure for colds, coughs, consumption... is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid

GOODMAN FACT is allowed by everybody to be a plain-spoken person, and a man of very few words. He flatters nobody.—Addison.

WESTERN ASSURANCE COMPANY.

The thirty-eighth annual meeting of the shareholders of the Western Assurance Company was held at its offices in this city on Thursday, the 21st instant, the president, A. M. Smith, Esq., being in the chair. The managing director, Mr. J. J. Kenny, read the following

REPORT:

The directors beg to submit the annual statement of the company's accounts for the year ending 31st December last, and have pleasure in being able to report to the shareholders so favorable a condition of the affairs of the company as these exhibit.

The total income, it will be observed, was \$1,659,877.56, and after providing for all losses incurred during the year, and expenses of management, two half-yearly dividends at the rate of ten per cent. per annum have been paid upon the capital stock, and \$50,000 added to the reserve fund, while \$7,853.72 remains at the credit of profit and loss account.

The total surplus funds of the company now amount to \$882,853.72, but out of this the unexpired risks under policies current at the close of the year have to be provided for. The sum estimated as necessary to reinsure or run off these is \$536,096.24, which leaves a net surplus over and above the capital and all liabilities of \$296,757.48.

While congratulating the shareholders on the gratifying result of the year's transactions, the directors desire to acknowledge their appreciation of the efficiency and zeal displayed by the officers and agents of the company in securing and supervising the large volume of business which is summarized in the accompanying accounts.

REVENUE ACCOUNT.

Table with 2 columns: Description and Amount. Includes Fire premium, Marine premium, Less re-insurance, Interest account, Fire losses, Marine losses, General expenses, and Balance to profit and loss.

PROFIT AND LOSS ACCOUNT.

Table with 2 columns: Description and Amount. Includes Dividend paid July 1888, Dividend payable Jan. 8, 1889, Carried to reserve fund, Balance from last year, Profit for the year as above.

Liabilities.

Table with 2 columns: Description and Amount. Includes Capital stock paid up, Losses under adjustment, Dividend payable Jan. 8, 1889, Reserve fund, Balance, profit and loss.

Assets.

Table with 2 columns: Description and Amount. Includes United States bonds, Dominion of Canada bonds, Loan company and bank stock, Company's building, Municipal debentures, Cash on hand and on deposit, Bills receivable, Mortgages, Re-assurance due from other companies, Interest due and accrued, Agents' balances and sundry accounts.

A. M. SMITH, President.

J. J. KENNY, Managing Director.

WESTERN ASSURANCE OFFICES, TORONTO, February 14th, 1889.

AUDITORS' REPORT.

To the President and Directors of the Western Assurance Co.:

GENTLEMEN.—We hereby certify that we have audited the books of the company for the year ending 31st December, 1888, and have examined the vouchers and securities, and find the same carefully kept, correct, and properly set forth in the above statements.

R. R. CATRON,
JOHN M. MARTIN, F.C.A., } Auditors.

Toronto, February 14th, 1889.

The president, in moving the adoption of the report, congratulated the stockholders on the favorable showing which the company made at the close of the thirty-eighth year of its existence. He referred to the wide field over which the company's business extended, embracing nearly every State in the Union as well as some of the West India Islands, while in "this Canada of ours" the "Western" had become almost a household word from Nova Scotia, in the east to Manitoba and British Columbia in the west.

The aim of the management during the past year has continued to be to make quality rather than quantity of business the first consideration, and in carrying out this policy, they are working as far as possible upon the lines of the experience gained in the company's various fields of operation, reducing the amounts carried on certain classes of risks, or cutting off altogether such as have yielded no profit in the past. There would have been no difficulty, had they been less conservative, in showing a large increase in the premium income; but this might perhaps have been at the expense of the profit balance, and it would, moreover, have left a corresponding increased liability on current policies at the end of the year.

In the fire branch the results of the past year show an improvement on those of 1887, and with the maintenance of existing tariffs he thought that they might continue to look for a fair return upon the business transacted. It was scarcely necessary for him to tell the shareholders that at home the "Western" continues to maintain its position in the front rank, both as to the amount of its income and its low loss ratio; and he was happy to say that the efforts during the past few years to place the company's fire business in the United States on an equally satisfactory footing are meeting with encouraging success.

In its inland and ocean marine business the company appears to have had a varied experience, for while a good profit is shown in some departments, in others this branch shows a considerable loss. Changes, however, which have been decided upon in the direction of discontinuing altogether certain lines of business will, it is hoped, bring about more uniformly satisfactory results in the future.

The total expense of conducting the business bears, within a small fraction of one per cent., the same ratio to income as last year, and he thought he was safe in saying that it is as low, if not lower, than the average expense ratio of companies doing a similar business.

The assets of the company, amounting to nearly a million and a half dollars, consist of unquestionable securities, and would readily realize the figures at which they stand on the books.

The only item of the liabilities that might call for any reference was outstanding losses, of which, in such a large business, there must necessarily be a considerable number at all times awaiting further proof and under adjustment; but he might say that by far the larger proportion of those that were outstanding on the 31st December were settled and paid in the early part of January.

He was sure that they would agree with him that in all that constitutes material prosperity, either from a shareholder's or a policy-holder's point of view, the statements presented show that the "Western" during 1888 had made a most gratifying step forward, and while they had not got far enough into the present year to venture to forecast what 1889 might bring forth, he felt that they might confidently look forward to at least a fair share of any good fortune it may have in store for those engaged in the business of fire and marine underwriting.

William Gooderham, Esq., vice-president, seconded the adoption of this report, which was carried unanimously, and a vote of thanks was passed to the directors for their services during the past year.

Messrs. Wm. Anderson and J. K. Niven were appointed to act as scrutineers, and reported the following gentlemen unanimously re-elected directors for the ensuing year:—Messrs. A. M. Smith, Wm. Gooderham, Hon. S. C. Wood, Robt. Beaty, A. T. Fulton, Geo. A. Cox, Geo. McMurrich, H. N. Baird, and J. J. Kenny.

At a meeting of the board held subsequently, A. M. Smith, Esq., was re-elected president, and Wm. Gooderham, Esq., vice-president for the ensuing year.

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COOKE.—Entered into the rest of Paradise, at Kinross, Ont., on Friday, February 23, 1889. Aged 13 years, Arthur Reginald, the dear son of Rev. A. W. Cooke and Eliza Margaret his wife. Grant him O Lord eternal rest, and let perpetual light shine upon him.

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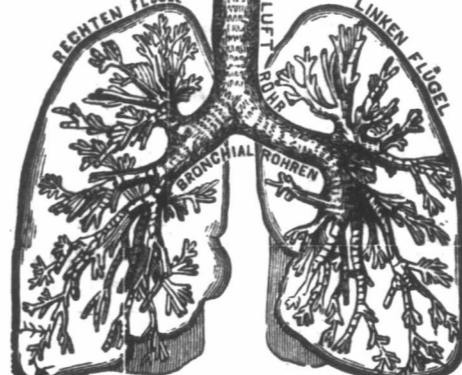
"Whatever work thou hast for me to do, give it unto my hands.

"If there are those thou wouldst have me to help in any way, send them to me.

"Take my time and use it as thou wilt.

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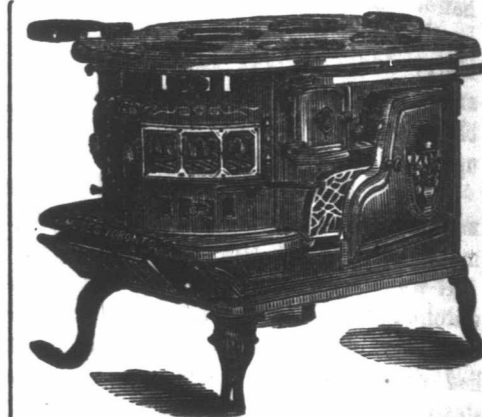
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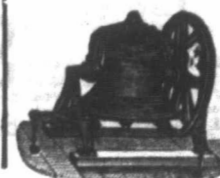
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