

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, AUG. 2, 1888.

[No. 81.

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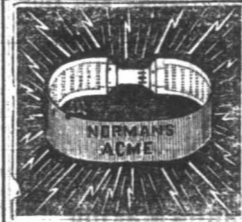
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LESSONS for SUNDAYS and HOLY-DAYS.

Aug. 5.—ELEVENTH SUNDAY AFTER TRINITY. Morning—1 Kings xviii. Romans x. Evening—1 Kings xix.; or 1 Kings xxi. Matt. xix. 3 to 21.

THURSDAY, AUGUST 2, 1888.

WORSHIP OF RELICS.—It appears that the veneration of relics is not confined to members of the Roman Church. At a Bazaar held for reducing the debt on Southwark Wesleyan Chapel, the breast-pin of John Wesley was "displayed at the opening ceremony." The "Rev." F. Crozier, significant name, passed the interesting relic, which was expected to fetch a round sum into the hands of Dr. Bunting, in the presence of some Methodist and civic magnates. We all know, too, how sacredly kept is Wesley's Bible; it is held and used as a symbol of authority to minister the Word and Sacraments, being placed for a few moments in the hands of each new minister on his ordination.

WANTED, A SITTING ROOM.—Great complaints are being made because Lord Penzance has nowhere to sit. He has no Court assigned him in the New Law Courts, and at the recent further hearing of arguments in the Mackonochie case, he could not even secure a Committee Room. It would be better for the Church if Lord Penzance never did sit. His work is very largely the mere outcome of spiteful party spirit and only leads men into more open defiance of the law he is supposed to administer.

WELL DONE, EVANGELICALS!—The Archbishop of York, in acknowledging a gift of cutlery from the working men of Sheffield, stated that during the twenty years of his Episcopate Sheffield had spent 119,500l. on church building; 66,000l. on schools and parsonages; 179,650l. on Church work in general. Sheffield, as Mr. Ommaney puts it, "is given over to Protestantism." We know the place better than Mr. O.; we attended his church when it was first opened, the preacher being a beloved friend, now Vicar of Andover, and we can only say that the spending of over a million dollars in one town on the Church is so very admirable a form of protesting against sin and dissent and Popery that we should like a good many more places to be given over to that form of Protestantism!

STRAWBERRIES AND CREAM.—From the realm of Archbishopial flattery to a dainty dish is no great drop, and just now, when there is so general a rage for Strawberry Festivals, a pleasant word about the berry will be welcome. In a very lively English paper it is stated that at a recent garden party a distinguished foreigner on being presented with a plateful of strawberries and cream asked the question "Pourquoi faire?" in doubt whether it was fit food for man! This reminds us of an incident in our early days. We had been some hours trotting a young Italian friend round London seeing the sights, and we passed into "His Lordship's larder," a restaurant in Cheapside. We ordered a glass of London stout, and our friend seeing its colour asked (not in these words tho') "What, can you drink that dark stuff?" Seeing the feat done, he wished to try the taste and we regret to say that he developed at once a taste for stout quite remark-

able! Teetotalers need not be shocked, we have learnt better since then.

TWO HAPPY PHRASES.—At a recent celebration at St. Augustine's Missionary College, Mr. Beresford Hope, to whose munificence the College and the Church owes so much, made one of his interesting speeches. Mr. Hope is one of the least physically attractive of the sons of men: he affects homeliness in his make up, wears his hair for instance over his forehead, giving him a decidedly burgherish look, and generally would give a terrible shock to those good people who here believe a gentleman is always natty and professional looking. But Mr. Hope, as Sir Stafford Northcote said, "is one of the best men, and most earnest and practical Christians, it has been my privilege to know." In the speech referred to, Mr. Beresford Hope, who is a great art connoisseur said: "The continuity of the English Church is now a generally accepted fact. We now understand and use without abusing the practice of linking Gods' houses with the memories of Gods' Saints. The devastations of three centuries back are no longer lovely in our eyes." These are two happy and suggestive phrases, the latter especially; it expresses in a few words from the point of Art the injury to the Church and to civilization, done by the ruthless hands of those coarse men who stripped God's churches of beauty and devastated His Temples, three centuries ago, so that they became as rude as barns and as depressing to witness as the walls of a prison cell. But as Mr. Hope says; "devastation is no longer lovely," nor ugliness and meanness in a church indicative of the piety and devotion of worshippers.

MUCH NEEDED ADVICE.—At a recent meeting at Reading, England, Canon Carter read an address on "the best methods of insuring peace in matters of ritual." The Canon very wisely condemned the use of incense as having in it too much movement and excess of action, adding "I think it will never take in England." He strongly deprecated any ritual "which would drive any one away from the Sacrament," and urged that no changes should be made without explanation beforehand and patience so that there should be no appearance of forcing high ritual on the people. "Let the clergy," Canon Carter said, "give people confidence and not make them think they were getting in the thin end of the wedge." The advice is timely and needed.

WINE FOR THE EUCHARIST.—Our very able correspondent the Rev. John Carry D.D., whose scholarly letters on this topic have been much appreciated by all Churchmen, will be glad to know that in the Convocation of Canterbury just held, the Bishops unanimously decided "that it is most convenient that the clergy should conform to ancient and unbroken usage in the matter of the use of fermented wine in the Eucharist, and should discountenance all attempts to deviate from it."

THE FRANCHISE FOR WOMEN.—During a recent debate in the House of Commons, it was stated that every seventh landowner in England is a woman, and between 300,000 and 400,000 females are assessed for poor rates. The introducer of the motion for granting the franchise to women, very emphatically condemned giving votes to married women. One member stated that every civilized nation repudiated female suffrage—which is somewhat hard on Canada as it ranks us as an uncivilized nation! The motion was lost and the division list showed that members of both parties and of neither voted for and against extending the franchise to women. Our sisters need not fret—the Parliaments of Home and Society will still be ruled by them and these spheres are wider and nobler than any House of Commons.

A QUESTION FOR QUESTIONERS.—It is only the very lowest savages and the most degraded outcasts of civilisation who are agreed in either denying God or in ignoring Him, apart from the new sceptics.

What is the probable value of an evolution which levels our ideas on this momentous subject to theirs? Is it not simply unthinkable that they should prove to be in the right, as against the enormous majority of the higher races and the higher members of the same race?

A QUESTION FOR EVOLUTIONISTS.—The following argument seems to us a very cogent one as against the evolutionists. We take it from a work by the Rev. H. FOOTMAN, M.A.: "Why, on your hypothesis, should we accept your conclusions at all, instead of looking by anticipation forward to a time when your theory of evolution, as being itself only an evolution, will be exploded as false, as at best merely temporary? And here is a fact which we judge more cogent than either of the former. It is that this so-called new materialistic explanation of the universe and of morals, so far from being a product of our own day, is one of the worn-out forms of Hindu speculation, which has wrought no intellectual salvation in the East. The sect of the Buddhas teaches that nothing exists but matter, which is eternal and infinite, unbeginning and unending; that organization, intelligence, and design are inherent in matter as growth is in a tree; that there is no such thing as soul or spirit, because it cannot be detected in the body; that uncreated atoms are the source of all things, and that the universe is a process of perpetual progression from these primordial factors; that reason and intellect are mere secretions of the brain, and do not stand for actual facts, but merely represent a process; that good and evil are only geographical and chronological expressions, and what is called evil is only an active and transitory form of good; that Law is the only creator of all things, and there is no creator of the law, as such a creator would need another creator, and so on to infinity, which is absurd; that revelation is neither a fact nor a need; that miracles are impossible, for the laws of nature are never suspended; and there is no future state of rewards and punishments. Every point in this creed tallies exactly with the new scepticism, and our contention is that it has failed to do any good in Hindustan; so that those who offer it as a Gospel (rather what Carlyle called a 'Bospel') for our time and country are bound to face that historical fact before demanding popular reception for it. The Hindu system we have outlined will be found in somewhat fuller detail in the seventh story of the *Baital Panchisi*, as translated by Captain Burton under the title of 'Vikram and the Vampire.' We are inclined to hold that those who have adopted these views, as the last word of the highest modern intellect may be somewhat shaken when they find how old and how useless they are."

A LITERARY LADY ON THE DECEASED WIFE'S SISTER QUESTION.—"M. O. W. O.," the well-known initials of Mrs. Oliphant, in a very sensible letter to the *Pall Mall Gazette*, thus expresses her opinion on this question from a woman's point of view:—"If a man is to marry his wife's sister for the sake of his children, it should be done by Act of Parliament at a very early given period, say the day after the funeral; if he fall in love with and wishes to marry her as he might any other woman, then it is clearly neither seemly nor expedient that he should have the privilege of wooing her at his ease under his own roof. And what if she did not want to marry him (a case scarcely taken into consideration), and found his attentions revolting, as she very probably would do in this case, yet could not, because of that tenderness for her sister's children which has been so often appealed to, escape from them? The question has hitherto been considered solely from the man's point of view; but there is none on which women have a better right to be heard. And I have no doubt that, were the women of England consulted on the subject, there would be an overwhelming majority against an alteration which will sow trouble in many a tranquil and contented household."

CAUTION!

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

SUNDAY POSTAL WORK AND TRAINS.

THE recent breaches made in the quiet observance of the Lord's Day by Sunday Post-office work and starting trains on each Sunday evening from Montreal and Toronto are both much to be deplored. Canada has heretofore been honourably distinguished by the calmness of its Sundays. Visitors from the Old World as well as from the States have praised the people of the Dominion for this feature in our national life. Settlers here from Europe are all charmed with the quietude of a Canadian Sabbath. The best immigrants we receive, those who bring honourable principles as well as working powers, who will help to give moral dignity as well as material strength to this young nation, have in our restful Sundays a strong attraction and an enduring bond drawing and knitting them to the land of their adoption.

It has been no slight praise of Canada, in the fields from whence our immigrants are drawn, that here we observed the command, "Six days shalt thou labour." Yielding to a most vicious example set by certain railways in the States, the Grand Trunk has commenced running Sunday trains to and from East and West. Yielding also to a still less excusable, indeed utterly inexcusable demand, the Government has called upon certain of its staff to work in the post-offices on Sundays. We shall not open the Sabbath controversy, we address Churchmen who do not need, we hope, any instruction as to the position the Lord's Day holds in the economy of His Church, nor as to its relation to the Jewish Sabbath, which it superseded. Those who need exhorting to observe the sanctity of the day of days are beyond our reach, for they are hardly Christians. Christians would voluntarily long ago have made a Sabbatical day if their Creator had not. Knowing now that the rigidity of the Mosaic law which imposed it has been relaxed, the people of CHRIST have imposed an even more rigid law of observance, by the Church associating the Church's Sabbath day with His sacred name and His most glorious manifestation of Godhead. Indeed, were we asked to give a ready test of any man's spiritual condition, other than such as the Word points out, we should ask "what thinks he and how treats he the Lord's Day?" The test is infallible. If with GEORGE WITHER he asks, while conscious of the large freedom of the Catholic Church, "What Sabbath rites Thou dost require?" or with HERBERT deems it the "Day most calm, most bright, the week were dark without thy light;" or with LEIGH HUNT rejoices in "The silent sunshine of the Sabbath Day;" or with HOWITT deems this the day when "Love awakes, and heaven dwells once more with men;" or with GRAHAME can sing

Hail Sabbath! thee I hail, the poor man's day:
The pale mechanic now has leave to breathe
The morning's air pure from the city smoke.
While wandering slowly up the river side
He meditates on Him whose power he marks
In each green tree that proudly spreads the bough,
As in the tiny dew-bent flowers that bloom
Around the roots; and while he thus surveys
With elevated joy each rural charm,
He hopes (yet fears presumption in the hope)
To reach those realms where Sabbath never ends.

Or with the dying HERMANS say

O my God! I bless
Thy mercy, that with Sabbath peace hath filled
My chastened heart and all its throbbings still'd
To one deep calm of lowliest thankfulness!

If free in CHRIST, free to use the words of St. PAUL and bid no man judge him as to Sabbaths, he yet makes the Sabbath a delight, there is the evidence, for there is the phenomena, of spiritual life. Speaking then to Churchmen to whom the Sunday rest is so especially sweet and precious in freedom from Puritanic gloom, and in the knowledge that to them it is not so much an observance of law as of love, we urge them to protest against a movement which will be a sore temptation to many, a grievous oppression to many, a cruel injury to many, an offence to the whole religious community, and a most mischievous precedent for grasping and tyrannous employers of labour. All for what? That a few persons may receive business letters a little earlier and give restless people a chance of killing their Sunday evenings on board a train! In these days of telegraphing the earlier receipt of letters-plea is an outrage on the common sense of the business world. There is not a shadow of business necessity in the new Post-office Sunday work. Indeed it is all the other way, for the persons who are so feverish about this rush of letters would be served better by being kept quiet a few hours. Such impatience is not business, it is the indication of mental disturbance such as too often leads to lunacy, as has been demonstrated by recent returns.

We cannot but extremely regret that the Central Government has set public opinion, the opinion of all the religious bodies, and the law of liberty and fair play at defiance in compelling work to be done on Sunday. Any of its clerks who have conscientious objections to such work, must either as they think break God's law or lose their situations. Canadians are poor in spirit indeed if they allow a government thus to trample on religious liberty. But a government has no conscience. The only way to move our rulers is to show them that those who honour and love the Lord's Day have votes. We earnestly press the urgency of strong protests being made against the Post-office work and the special train service on Sundays.

We see that an official has explained how little work is done. Of course, these innovations always begin on a very small scale, but they develop and the principle is the same, be the labour for a few hours or the whole day. It is a pandering to a wholly vicious appetite, which will, like all other evil appetites, grow with what it feeds upon.

The State cannot be approached on religious grounds, although, strangely enough, the sects are up in arms demanding that the Government shall observe the Sabbath because it is God's ordinance! The Government may well answer, "In Canada religion is liberated from State patronage and control." The ground to be taken by the general public is that the rest-day, called the Sabbath, is essential to the health, comfort, and general good order of society. The seventh day rest is a physical necessity, and in order that none may be deprived of this rest, it is absolutely essential that one day in seven be consecrated by the nation to this divine use and service to humanity. The Sunday law is needed so that the humblest may be protected in his enjoyment of the blessing of its peace and quietude. There are many in the Government service and on Railways who hold the Sabbath to be a divine obligation: the vast mass of our people sympathize with and very largely

share that conscientious belief. It is therefore contrary to the principle of civil and religious liberty for a Government or a Railway to compel its servants to do violence to their consciences by working or to suffer penalties for refusing to work on the day which the wisdom as well as the piety of Christendom has consecrated to rest.

THE INCARNATION.

IN the July number of the *American Church Review* is a most instructive article on "The Theology of to-day as it centres the doctrine of the Incarnation," by the Rev. HENRY MASON BAUM. The writer bases his main argument upon a statement of the fundamental distinction between Paganism and Christianity being the conception by the former that God is a remote, absent being, while Christianity is the relation of God present, not in nature only, but in human nature. This truth declared and set forth in the Incarnation of JESUS CHRIST is the new theology, new as springing up out of the decay of theories which have been allowed to grow up among Christians, obscuring and choking the true vine wherein is the life of the Church.

The writer truly says, "Fifty years ago the burden of preaching was to the effect that CHRIST was once present in the world, and that it was the atonement upon Mount Calvary which united this wondering world to God. Now, while it is just as truly maintained that that one act was the historical and official impact of the SAVIOUR saving the world, the other great truth is brought to the light with a new power and meaning, and when we think of God we think of Him as to-day one with His Church by the contact of a living faith, and not only and alone as one who 1800 years ago was with His people for the mere fragment of a life time."

So that we get this result, that whereas the Catholic Faith is based upon the Incarnation, by which we realize an ever present CHRIST, the faith as perverted by Puritan, by Calvinistic teaching, is closely akin to the notions of Paganism, for it puts the Divine Redeemer outside the life of the Church of to-day, and tends to relegate him more to the historical sphere rather than to that which he promised to occupy as an abiding Presence in His Church for all time—as Emmanuel, God with us. The writer says with force that "it was this belief," we think he should have said "this consciousness," which made the disciples strong and gave the Apostle to the Gentiles his overwhelming command over his fellow-men. For CHRIST did not promise His disciples the gift of an infallible Book, or an infallible Church, or an infallible Vicegerent. He promised them Himself. JESUS, the great Master pilot, said to them, "I am with you; I am in the ship. And the difference between Christianity as a force among the other forces of human life, and Christianity as a theological science, built up out of traditions, syllogisms, metaphysics and ecclesiastical conventionalities, is the difference between CHRIST-present in His Church and in the world He came to save, and this or that human interpretation of the doctrine of His presence."

The writer points out with fervid, eloquent words how this grand revelation affects different souls. "The power hidden in the doctrine of the Incarnation links itself to our human history, and becomes part of the inheritance of the race. Once in the order of time, the SAVIOUR came, once the blood-drops of His atonement fell upon the place

of a skull. This is not a hope, or a belief, a sentiment or wish: it is an abiding fact. And in this way the realization of this doctrine of the Incarnation comes to the Christian consciousness like some forked lightning flash out of Heaven. It is powerful where it strikes, like lightning it is vivid and breaks into two bestriding sides. He comes to the Church on the one hand with an electric wave of impulse, and we call it mysticism; it comes to another portion of the Church with a sort of burning glass glare which has almost a physical scorch in it, and we call it sacramentalism." (Not "sacramentarian," mark, for the writer is a theologian.) "In the former phase of its power the HOLY GHOST becomes incarnate as it were in the spiritual emotions of man; in the latter CHRIST is taught as present in the Sacraments; and thus the opposite wings of the Church draw off and separate. But under all this varied interpretation of the methods of CHRIST's influence with us, the root and basis of the doctrine of the Incarnation is here, and can never be argued down."

Mr. BAUM proceeds to show how this teaching harmonizes with and underlies indeed the teaching of the philosophy of HEGEL, SCHLEIERMÄCHER and COLERIDGE, and how WORDSWORTH "tuned his sensitive soul to this same thought." He goes on to maintain that the Oxford movement, "while clad in the armour of ritual and seeming to be the revival of form and ceremony, struck for a living present CHRIST in the world, in the place of a dead CHRIST upon the Cross eighteen centuries ago."

We venture to say that those who persistently malign the movement which has brought upon the Church a baptism of renewed spiritual power, will ere long be compelled to take the same view as this writer. They will have to acknowledge that the revival of form and ceremony is a mere outward and visible sign of the indwelling of inward and spiritual grace, and that therefore criticisms and condemnations of the exterior aspects of the great Church revival of this age are as shallow and irrelevant as they are unphilosophical and ungenerous.

Mr. BAUM passes a high and just eulogy upon the service done to the Church by the Puritan Divine, Dr. BUSHNELL, "in explaining and enforcing the hidden principles of the Church, her two cardinal dogmas—Baptismal regeneration and Eucharistic grace, the priceless gifts which the Anglican Church in a mute and unconscious way, had been holding in trust for the human race." These vital dogmas flow from a belief "that CHRIST is present with His people in the act of moral cleansing and education, and in the act of communion of spirits."

As Paganism with its gods many and lords many, all beyond the human sphere, have ever vanished at the preaching of CHRIST, as the night flies with the dawn of day, so theories akin to these superstitions, dogmas putting the REDEEMER outside His Church, will fade into oblivion when the shining light of the Incarnation, with all it involves, pours its rays upon the confusion and darkness of those man-made systems to which the Church owes all the distractions and schisms which have lowered her realization in the past, of the glory of His Presence Who is, "God with us."

CHOIR RULES.

IT is highly desirable for a choir to be placed under a fixed code of rules. We quote the following from *The Penny Post*, as specimens of what are in use.

RULES OF CHOIR.

1. That admission into the choir be at the discretion of the clergy, and that application be made to the Precentor by any who are desirous to become members.
2. That every member attend two services, at least, on every Sunday, and the choir practices, unless prevented by some unavoidable cause, of which due notice shall be given to the Precentor. Any member habitually absenting himself ceases to be a member of the choir.
3. That any member of the choir absenting himself without reasonable cause from the choir practice, is not expected to take his seat in the choir on the Sunday immediately following, unless at the special request of the Precentor.
4. That every member of the choir be in the vestry of the church five minutes, at least, before the hour of service, and remain till its termination.
5. That any member desirous of leaving the choir shall give one month's notice of his intention to the Precentor.
6. That no member shall introduce a friend to sing in the choir without the permission of the clergy.
7. That no music or books belonging to the choir be taken away except by permission.
8. That all notices affecting the choir be posted upon a board kept for that purpose, and hung in the choir vestry.
9. That all directions given by the clergy be strictly observed by the members.
10. That all meetings of the choir be begun and concluded by a prayer.
11. That each member of the choir be held responsible for his own cassock and surplice, and see that they are carefully hung up, after use, in their proper place.
12. That strict silence be observed, if possible, five minutes before each service, and until all surplices are taken off.

J. S.

RULES OF CHOIR.

1. The music at Church shall be conducted by a choir of male persons, being boys and adults, whose number shall be unlimited, but subject to admission as members under the conditions in Rule 4.
2. The choir shall be under the superintendence of the organist, who shall fix the times for practice, at which it is expected that all members will attend.
3. The Committee shall consist of the following gentlemen, namely:—
The Rector, Messrs _____
4. All persons desiring to join the choir are requested to give in their names to the Rector, who will submit them to the Committee, with his recommendation as to their admission. Every member who shall have been confirmed by the Bishop is expected to attend the Holy Communion at least four times in each year.
5. Every chorister is expected to attend Divine Service on Sundays and other occasions on which the church shall be open for public service, when possible; and to appear clean and decently attired; and to observe all rules laid down for the government of the choir.

A. B.

THE RELATION OF THE CHURCH OF ENGLAND IN CANADA TO THE CHURCH OF THE MOTHER COUNTRY.

BY JOHN A. WORRELL, ESQ., M.A.

(Continued)

THE supremacy of the Crown in matters ecclesiastical is said by Chief Justice Hall, to have been part of the Common Law of England. It has been defined and recognized by numerous Acts of Parliament, and the sense in which it is now understood is set out in the 37th Article, which has the sanction of both Convocation and Parliament. "The Queen's Majesty has the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of the realm whether ecclesiastical or civil in all causes doth appertain, and is not, nor ought to be, subject to any foreign

jurisdiction," and this is limited by a declaration, that it is not intended to confer any spiritual authority to perform the offices of the Christian Ministry. This Article is subscribed to by all the clergy in Canada at their ordination, and on various other occasions. The Bishops of British North America conclude a declaration made in 1851, by asserting their submission to Her Majesty Queen Victoria in the terms of the Article quoted, and the House of Bishops, at the first meeting of the Provincial Synod, declare that they maintain "the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government and supremacy over all persons within her dominions, whether ecclesiastical or civil, as set forth in the 37th Article of Religion; and that they desire that such supremacy should continue unimpaired."

In England, by virtue of her supremacy, the sovereign convenes, regulates and dissolves all ecclesiastical convocations, which without her summons could not lawfully assemble. She nominates the higher dignitaries of the Church, and to her in Council an appeal lies from all the ecclesiastical courts. In ecclesiastical, as well as in civil matters, all action of the Crown in the exercise of its prerogatives must be taken upon the advice of a responsible minister or an established tribunal. In Canada, the effect of the legislation which has been referred to, is that the Crown has chosen by the advice of her local Ministers and Parliament to hand over the exercise of its prerogatives in ecclesiastical affairs, to the various religious bodies into which the inhabitants of the Dominion are divided.

The "Queen's Supremacy" has therefore a much narrower meaning than it possesses in England. In the sense, however, that its recognition involves the denial of the jurisdiction of any foreign power, and in the facts that it is with the consent of the sovereign, expressed in Acts of Parliament, that the present organization of the Church exists, and that to the sovereign in Council, as the fountain of all justice, an ultimate appeal lies from the courts of justice in the Dominion in all cases affecting the Church, of which they can have cognizance, it may be said that the "Queen's Supremacy" is still a connecting link between the Church of England and the Church of the Mother Country.

And when we remember that there is in this land a large body of citizens, who, although unable to set up the enactments of foreign law in opposition to the civil power, are ever ready to be influenced by its dictates in questions affecting the State, the prominence, which our Communion has always given to a recognition of the Queen's Supremacy, is a matter of no mean importance.

As regards the Queen in Council as the court of ultimate appeal. In England, an appeal from the ecclesiastical courts, which there possess the same privileges and power as the civil courts, lies to the Judicial Committee of the Privy Council, as the successor of the Commission of Delegates. Had the Church in Canada remained an integral portion of the Establishment, causes involving the construction of its laws and canons would have been carried from the proper Diocesan and Metropolitan courts to the same final tribunal. In the position, however, which we now occupy, of a voluntary association bound together by contract, the ecclesiastical courts have become simply boards of arbitration, to which members of the Church have agreed to remit for decision any disputes which may arise as to the meaning of, or as to any alleged breach of, the contract by which they are bound. We have thus returned in theory, at any rate, to the principles declared by the statute of Henry VIII., passed in the year before that constituting the Court of Delegates. "Causes spiritual must be judged by judges of the spirituality, and causes temporal by the judges temporal." I say in theory, because although as long as the question to be decided is a purely spiritual one the board of arbitrators, which we call "ecclesiastical courts," will be allowed to decide it by their interpretation of the law and canons, without appeal to any other tribunal; yet let the decision of that spiritual question affect the enjoyment of property or civil rights, and resort can at once be had to those tribunals—to which all subjects and collection of subjects must alike perforce submit—the civil courts, with the Privy Council as the Court of ultimate appeal. The civil courts might, of course, adopt the rule which, in such cases, prevails in the United States, and accept the decision of the highest tribunals of the Church as conclusive on questions of discipline, doctrine or ecclesiastical law, and apply that decision to the case before them. The principle of the Privy Council and other English Courts has been, however, to examine into doctrine as matter of fact, for the purpose of de-

termining which party maintains the original principles of the society, and to review the judgment of the ecclesiastical court, for the purpose of ascertaining whether it is consistent with the fundamental law of the Church, or without authority from it. It thus happens that, owing to our having the same civil ruler, questions of Church government and discipline, at all events when affecting the enjoyment of property or civil rights, are subject to the decision of the same court as are such questions in England, with, however, this difference, that the Privy Council can hear no appeals from an ecclesiastical court, unless at least three of the Bishops of the Church be present at the hearing as assessors. So long, therefore, as the offender who may be dragged before our ecclesiastical courts may have no temporalities to be affected by the sentence, so long as any censure imposed upon him may not prejudice his civil rights, the decision of the voluntary court will be supreme; but once deprive a rector of his glebe, or once interfere with the civil status of the accused, and the Privy Council may be called upon to determine what may be the faith and doctrine of the Church. This position, however, is common to us with all other religious organizations in the Dominion. We are in no worse, if in no better condition than they. The Roman Catholic Church, a few years ago, declared a member excommunicate, and on his death refused him interment in consecrated ground. As this affected the right to enjoy a piece of property—the cemetery plot—a case was instituted in the provincial courts, and carried on appeal to the Privy Council, where it was decided, on an interpretation of the laws of the Church, that the person in question was not excommunicate, and the ecclesiastical courts were obliged to submit to this interpretation.

Under these circumstances the Church in Canada has acted wisely in not adopting any such provision as that which the Church in South Africa has made a part of its constitution, and which has been recently the subject of litigation in an action brought by a Bishop of the South African Church against an officiating clergyman to enforce the sentence of a diocesan court, suspending him from preaching and ministering in the church of which he was in possession. It appearing that the church in question had been dedicated for purposes in connection with the Church of England, as by law established, it was adjudged that the clergyman could not be dispossessed, because provision of the constitution of the South African Church was held to be a practical declaration of severance of that connection. This provision reads:—"Provided that in the interpretation of the standards and formularies of the Church, the Church of this Province is not held by decisions in questions of faith and doctrine, or in questions of discipline relating to faith and doctrine, other than those of our own ecclesiastical tribunals or of any such other tribunal as may be accepted by the Provincial Synod as a tribunal of appeal." The judgment is instructive as a declaration of what provisions in a colonial Church will and will not be held to furnish evidence of what their Lordships call a "separate institution." Thus, provisions referring to a probable alteration of the creeds and formularies by a general assembly, provisions for the election of Bishops without the consent of the Crown, and the constitution of separate ecclesiastical courts, being the necessary results of the legal and political situation as laid down by Her Majesty in Council, are not expressive of such an intention. What, however, is held to be of paramount necessity to maintain the connection, is a substantial identity in the standard of faith and doctrine, and this they hold cannot exist in face of a provision whereby, while in England the standards of faith and doctrine on important points is the standard of the Church of England as judicially interpreted, in South Africa it would be the standard without the interpretation. It may also be instructive to notice that general expression, of the strongest character affirming the connection of the Churches, and the adherence of the colonial Church to the faith and doctrine of the Mother Church, were unavailing to exclude the inference drawn from the particular clause which I have quoted.

So long then, at any rate, as in some cases we must perforce submit to the decisions of the Privy Council, let us hope that our Provincial Synod will not afford any reason to that Court to declare, should the occasion ever unhappily arise, that we have expressed a resolution of severance from the Mother Church.

Again, the Church in Canada is connected with the Mother Church by the moral obligation of its members to the ecclesiastical law of England, so far as it may not be inapplicable to the conditions of the country, and has not been altered by competent authority. I say "moral obligation," because I mean that it is applicable not merely in those cases, in which resort can be had to the civil courts, nor merely by reason of that resort being possible, but also in those cases in which the civil courts will refuse to interfere. Such a case was that of "Duvernet vs. Forneri," in which the Court of Chancery in Ontario held that they had

no right to enquire into the regularity of the refusal of a clergyman to administer the communion to a parishioner.

In England, of course, the ecclesiastical law forms part of the law of the land, and is just as cognizable in any court as in the common or statute law. The effect of the legislation and of the judicial utterances to which I have referred, has been to abolish it as part of the law of the land in Canada. But the result of this severance of Church and State was not to disorganize the Church itself. The State had simply ceased to clothe with the authority of law the regulations which the Church had, as a body, imposed upon herself for her own government. The clergyman of the Church did not thereby become absolved from their ecclesiastical allegiance and cease to owe obedience to any ecclesiastical laws. New provisions had no doubt to be adopted in order to meet the requirements of the change, but the members of the Church did not meet together and found a new society, dating from its organization, and bound only by such a constitution and such laws as they adopted. On the contrary, the Church remained exactly the same body as before, and the relationship of its members to each other was not necessarily affected by the alteration of the relationship of the body to other bodies, but continued to be regulated by the same rules as before. The only difference was that the State said, You cannot resort to our courts to enforce your rules; and a clergyman ceased to be punishable by the State for any breach of the law ecclesiastical. But the freedom from civil punishment did not absolve him from the moral obligation of obedience to the Church's law. Now, quite independently of what laws were introduced into Canada by treaty or statute, the English ecclesiastical law must be considered to have been introduced into the Church in Canada by the application to that particular sphere of the general principle laid down by Blackstone, that "colonists carry with them to their newly adopted country so much of English laws as is applicable to their condition and circumstances." Thus, wherever emigrating, Englishmen found a Church connected with that of England, they must be taken to bring with them and set up as part of that Church, the discipline, rules and order of the Church of England. "In a general way, it" has therefore been said, "Churchmen carry their Church with them into whatever land they go. Her laws are their laws, her principles are their principles. *Foro conscientie*, whatever she has decided they are bound to observe, and they cease to be Churchmen if they refuse to acknowledge this." And this obligation is not a personal one, binding only those individuals who received their orders in England, and were bound as it were by a personal covenant. To assert this we should have to maintain that a person who receives certain powers subject to certain conditions, to which he binds himself as the terms on which he receives such powers, is justified in conferring those powers on others without binding them by the like conditions—a proposition that is clearly untenable.

The obligation to the English ecclesiastical law is thus acknowledged by the British North American Bishops:—"Although it is confessedly impossible under existing circumstances to observe all the canons (i. e. those of 1603), we are of opinion that they should be complied with so far as it is lawful and practicable."

The relationship in this respect of the Church in Canada to the Mother Church, is not so very different from that of the Protestant Episcopal Church of the United States. The difference is chiefly historical in the one case, the alteration in the bond of union having been caused by revolution; in the other by agreement. We find the American Church declaring, in general convention, that "it is the same body heretofore known as the Church of England, the change of name, although not of religious principle or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches, under the different sovereignties to which they respectively owe allegiance in civil concerns." And again in 1871, the General Convention distinctly declares that the provisions for ritual in the Church were to be found in (i) the Book of Common Prayer; (ii) the canons of the Church of England as agreed upon in 1603, and not altered or repealed by the Church, general or diocesan.

(To be continued.)

LAPSED EPISCOPALIANS.

THE following article deals with a state of matters which needs dealing with in Canada just as much as elsewhere. Our villages, towns and cities swarm with lapsed Church people, lapsed for want of shepherding:

In suggesting that our educated laymen should apply some of their spare energies to the mission fields lying open to them, in our neglected mining and manu-

facturing districts, it is only fair that we should tell them the kind of thing they are likely to meet with in such work. They will find that very many of the people to whom they go, have long forsaken the house of God, given up all forms of prayer, cannot even say the Lord's Prayer by heart, and only have familiarity with sacred Names through constantly taking them in vain. They will find many drunkards and evil livers, and many men and women living together in unhallowed union. A search for lapsed Episcopalians will result in many such discoveries among them. It will be quite clear to any man of common sense, that the mere establishment of a Service in such localities will not touch the real work to be done. The most talented clergyman, arriving ten minutes before his service, and departing ten minutes after it, let his reading be the most perfect, and his preaching the most eloquent in the world, will not achieve much Missionary result as far as the lapsed Episcopalians are concerned. Could we settle such a man among the people—a man with plenty of sympathy and work in him as well as eloquence—doubtless something great might be looked for, and the establishment of a good church with vigorous life in, and around it, counted on. This however is out of the question for the numerous cases we have to meet. Our laymen must go forth to do the best they can.

Their first visits should be devoted entirely to making the acquaintance of everyone in the district, claiming to be an Episcopalian in any sense. It should be come known that he is there in the name of the Church, and that his visits are indicative of the coming of the Church by-and-by into their midst, in the plenitude of her love. His encounters with sinners among the people to whom he comes must be marked by kindness, associated with a sorrow, which, while indicating his sense of the sin, does not separate him from the sinner. He will find it most important to have from time to time, assemblies of all the people, called through themselves, when he can lead their devotions by some simple forms of prayer, said to God (not merely read) reverently, distinctly, and very slowly. The prayers should not be said with even the most latent intention of effect upon the people through the manner of reading, but must be addresses to God, said to Him so as the people may go along with him who prays in their midst. In these assemblies God's Word should be clearly read, the passages being carefully selected and studied beforehand. He may either say a few words of exhortation or of explanation himself, or read a short sermon. If our layman can sing, and in any way be able to guide others in singing, the success of his meetings will be secured. If he cannot sing himself, he may be able to induce some (a few) musical friend to accompany him. At these gatherings he should give notice that he will remain for some time at the place of meeting in order to hear from the people whether any of them require baptism for their children, or have at home any dangerously ill. He will also find out many cases of unbaptised adults, and unmarried couples. As he enters these in his book he will soon find that he has not only found work for himself to do, but some work for a priest also.

This brings us to the relationship of his work to some Church centre. We have known men and women, belonging to our Church, doing works of charity, and spending large sums of money in their own missionary efforts, and yet without results to the Church. They have been unconnected with a Church centre, or connected with too many. Many good ladies like to have a good staff of clerical friends, whose services they from time to time invoke, and from whom they from time to time receive their meed of praise, on the soiree platform, &c. These missions stop, very often, where they begin. We do not propose such a fate for the efforts of our lay missionary. Let him go out direct from the Bishop—if it be so arranged—or from some Diocesan Board, or from some Incumbent. To that authority from which he proceeds let him report his cases, and let him obtain there for his people from time to time the Sacraments and priestly ministrations, which his mission requires. The central authority should, in our opinion, leave the lay missionary free to develop his mission in his own way, but be ready, as far as it is able, to supply the Sacraments at intervals, and guidance when it is required.

The needs of the people apprehended by a sympathetic mind will produce expedients, and manifest resources within the mission itself, all tending to a healthy growth. And let it be remembered that it is growth towards the fulness of a perfect church establishment that is to be kept in view, though not to be hurried. The setting up of premature chapels is to be deprecated, use rather the shelter of a spreading tree for your congregation, or the barn or shed, till you are numerous, and strong, enough to fill and support, a good church. We have heard of a Bishop deprecating additions to the number of those half-empty churches, "yawning for a congregation," and we sympathise with him. Let the church become a necessity through the growth of the mission.

It will be the wisdom of the lay missionary to lay hold of every agency that comes suitable to hand. Ladies are sure to turn up to help, and he will employ them in teaching the young—improving the singing—getting up mothers' meetings, &c. The men should be looked to, to bring forward other men, and make the missionary acquainted with their difficulties. His great function will be to set them all agoing to help themselves and others. In conclusion, we admit that all this sounds rather alarming to the lay mind, and, if it is undertaken, there may be a danger that the missionary may come to his work too high strung for the people with whom he has at first to deal. We deprecate this very much in first efforts. Let him at the beginning do only what he can do comfortably and naturally, avoiding all formality, feeling his way with the people, and, by experience, learning to meet the difficulties as they arise. If he, in the name of the Church, can get the people to learn the Lord's Prayer and the Creed, and to say them to God, he will be doing a great work and yet one quite within his power.—*Scottish Guardian.*

EPISCOPAL JOTTINGS FROM ALGOMA.

A VISIT was paid on June 7th to the Indians at Garden River, who had been anxiously enquiring when "Jebahsiga" was coming to see them, their anxiety to renew their acquaintance with the Keche-Makuhdawekoonhga being doubtless whetted by their knowledge of the fact that he had already secured a thousand dollars to assist on the erection of their church, and had also brought the plans for its construction. To give all possible eclat to the event, advantage was taken of the occurrence of the fifteenth anniversary of the marriage of the Rev. Mr. Wilson, to make the occasion one of the widest possible interest, and so the Bishop and his family, accompanied by the Rev. G. B. Cooke, Mr. Wilson and his household, and all the resident population of the Shingwauk and Wawanosh Home, numbering in all nearly 50 persons, started down the river, half the party on board the little steam ferry boat the "Antelope," while John Esquimaux's capacious boat followed "in tow," with the other half, comprising not one or two, but a great many little Indian boys and girls, as happy a gathering of children as one could see anywhere, out for a holiday. A very pleasant trip of about an hour and a half brought the party to their destination. Then the Bishop's tent was pitched, the flag hoisted, and preparations made for the midday meal, which was discussed with avidity on all hands. After this all adjourned to the school house about half a mile distant, where the Indians were assembling for the inevitable pow-wow. Prayer having been offered, in the Ojibway tongue of course, addresses were given by the Bishop, Revs. E. F. Wilson and G. B. Cooke, bearing on the subject of the new Church, and giving them to understand, that though much money had been given to the Bishop for them, they must, every one, do their part in helping, the men by hauling and hewing the logs for sills, &c., the women by making matting for the floor and curtains for the windows, and anything else they could provide. Then the two chiefs rose, and expressed their gratitude, saying that their hearts were very glad, so were the women and children. The plans were then handed from one to another, for closer inspection, the general sentiment expressing itself in exclamations of "Kagate, Kagate," i. e. "good, good." Shortly after this the pow-wow was brought to a close, by the pronouncing of the Benediction. Before leaving this subject for the present, we must ask the friends of the Garden River Indians who have furnished the Bishop so promptly with the \$1000 he asked for, not to be disappointed if some little delay attends on the accomplishment of our work there. In the first place, carpenters are few and far between, indeed workmen of any kind are scarcely to be had, even at very high wages, and have to be imported at great expense, all the way from Collingwood. Next, the Indians themselves are not always easily manageable where work is to be done. We could of course build the Church without their aid, allowing them to look on admiringly, but here, as in every other direction, we desire as far as possible, to develop their power of "self-help," and therefore insist on their co-operation. And in the end it is given, though the dilatoriness and indecision that always characterises their movements tempts one sometimes to feel as if nothing would be lost by dispensing with it. At 7 o'clock the church bell tinkled out its invitation, and before long the little building, so soon to be superseded, was filled with a devout and reverent congregation of about eighty, whose hearty responses and singing would have put to the blush the mild and scarcely audible murmur to be heard in some more pretentious assemblies that might be mentioned. Mr. Wilson read the service, after which the Bishop spoke (Mr. W. being interpreter,) on the parable of the Vine and the Branches, showing first how the soul, the undying thing in each of us, derives its spiritual life from Christ "the way, the life and the truth," and then,

how this life, if in us, will bring forth fruit, such as love for prayer, for the Bible, for God's House, &c., and hatred of all evil, such as idleness, lying, drunkenness, &c. By this time the evening was drawing on apace, so the "Antelope" sounded her shrill summons, the tent was struck, baggage hurried on board, passengers collected, (increased in number by an Indian boy who had left the Shingwauk rather unceremoniously a short time before, and now being penitent, desired to return,) and the homeward trip accomplished in good time, the Shingwauk contingent landing at the new dock constructed for the Bishop's steam yacht (when he gets it,) and the new "missionary" now being built for Mr. Wilson, at Shequandah, as a gift to the Diocese from the Sunday School of St. James Cathedral, Toronto:

AGNOSTIC MORALITY.

THE following is the conclusion of the very powerfully written paper commenced in our last number.

Of the three branches of the elder morality corresponding to the threefold aspects of human life—Religious Duty, which was laid on man as a son of God, Personal Duty, laid on him as a rational free agent, and Social Duty, laid on him as a member of the community—the last alone survives in Agnostic ethics. Two-thirds of the provinces of morality have been abandoned at one sweep, as by retreating Rome in her decadence. But, I ask, is the hope of preserving the remainder from the barbarian host of selfishness and passion any the better? Is it more easy to make men philanthropists when we have given up the effort to make them saints? Surely it is nothing of the kind. Even for our neighbor's own sake there is nothing we can ever do for him half so useful as to be ourselves the very noblest, purest, holiest men and women we know how. The recognition of the supremacy of Personal Duties appears to be the first step toward the right performance of the highest Social Duties.

Deprived of two-thirds of its original empire and dethroned from its high seat of judgment, does there yet perchance remain for Duty, as understood by the Agnostic, some special sanctions, some more close and tender, if not equally lofty and solemn claims, than those which belonged to it under the older Theistic schemes? Such would seem to be the persuasion of many amongst those who have felt the "Responsibilities of Unbelief," perhaps of all the best minds among them—Mr. Morely, Mr. Harrison, George Eliot, and now, obviously, of Vernon Lee. This thoughtful writer is actually of opinion that the belief in an immortal life is an "enervating" one, and that there is a "moral tonic" in believing that "there is no place beyond the grave where folly and selfishness may be expiated and retrieved, and that, whatever good may be done, must be done in this world." It is hard to realize the mental conditions out of which such a judgment as this can have arisen. It is true that an immeasurable pity, an almost limitless indulgence, seems the natural sentiment which should flood the heart of one who looks on his brother-men, and thinks that all their pains and sorrows are to lead only to the grave; that all their aspirations and struggles and prayers are destined to eternal disappointment; that all the love of which their hearts are full is ready to be spilled, like precious wine, in the dust. But these mournful feelings are assuredly the "enervating" ones, for nothing can be so enervating as despair. What "moral tonic" can there be in the conviction that whether we labor or sit still, sacrifice our life-blood for our brother, or sacrifice him to our selfishness, it will soon be all one to him and to us?

We have all heard much from pulpits of the virtue of Faith and the virtue of Charity; but I think we here too little of the virtue of Hope, which completes the trinity, and is an indivisible part of it. We are so constituted that it is impossible for us to exercise Charity persistently without both Faith and Hope, like Aaron and Hur, to sustain our sinking arms. Without Faith in the divine germ of goodness buried in every human breast, we cannot labor for the higher welfare of our brother, or afford him that nobler sympathy, without which to give all our goods to feed him profiteth nothing. And without Hope in a future, stretching out before him in infinite vistas of joy and holiness, we cannot attach due importance to his moral welfare; we cannot measure the sin of misguiding and corrupting him, or the glory of leading him to virtue. Nay, in a larger sense, philanthropy and the Enthusiasm of Humanity, the very flowers of Agnosticism, must wither, if unwatered by Hope. We must needs work on one hypothesis or the other. Either all men are destined to an immortal existence, or else they will perish at death, and the earth itself will grow old and sustain life no longer on its barren breast, and then all the hopes and virtues and triumphs of the human race will be buried in ob-

livion, no conscious mind in all the hollow universe remembering that Man ever had existence.

Is it not a paradox to say that the former idea is "enervating," and the latter a "moral tonic?" A moral *curare*, I should take it to be, paralyzing will and motion.

But if Agnostic ethics be thus miserably defective—if they be narrow in their scope and poor in their aim of conferring transitory happiness on a perishing race—if they have no basis in a poor reason or a divinely taught conscience, but appeal only to a shifting and semi-barbarous prejudice—if, even from the point of view of sentiment, they lack the motives which are best calculated to inspire zeal and self-sacrifice; then it is surely time for high-minded Agnostics to recognize that their laudable efforts to construct a morality on the ruins of religion, has failed and must ever fail. The dilemma is more terrible than they have yet contemplated. They have imagined that they had merely to choose between morality with religion, or morality without religion. But the only choice for them is between morality and religion together, or the relinquishment both of morality and religion. They were sanguine enough to think they could rescue the compass of Duty from the wreck of Faith; but their hope was vain, and the well-meaning divers among them who have gone in search of it have come up with a handful of sea-tangle.—Miss Frances Power Cobbe.

BOOK NOTICE.

DURING the last year, *The Century* has published an unusual number of original poems. The June number had eleven; the July number contained as many as seventeen pieces of verse,—while the August, or Midsummer, number has no less than twenty-six pieces including the rhymed contributions to Bric-a-Brac. A large proportion of the poets here represented have not yet published their first volumes. In order to give some of the younger poets a better chance of making their work felt, *The Century* has adopted the plan of occasionally printing groups of poems by a single writer; at other times a group will be made up of poems by different writers who have happened upon some special phase of the same general subject; as for instance, in August, there is a sea group with an illustration by Kingsley the engraver-draughtsman.

The "Century's Portrait Gallery" (as the unending series of portraits given in the magazine of that name is popularly called) has four interesting additions in the Midsummer number,—namely, those of Daudet, the famous French novelist, and Frederick Watts, the English painter; together with reproductions of two portraits, by Watts himself, of Mrs. Percy Wyndham and the Rev. James Martineau. A new portrait of the poet Burns will be the frontispiece of the September number.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

PEMBROKE.—Many of our readers are totally ignorant of the beauties of the upper Ottawa, and the little town of Pembroke on the shores of Lake Allumette. To many tourists capable of judging, the scenery in some parts is not inferior to that of the Rhine or the Danube in Europe. Boats leaving Pembroke three times a week, convey travellers over 100 miles up the river, returning the same day, affording a pleasant trip to those who have an eye for the "beauties of nature." Pembroke, an incorporated county town of over 3,000 inhabitants, is also noted for its handsome public buildings and private residences, of beautiful white freestone or brick. The Anglican Church of Holy Trinity is a substantial brick building in the Gothic style, with sanctuary and choir, magnificent open roof and free seats, and having the rectory on the same lot, with a nice lawn and flower garden in front. A strawberry festival was held in connection with Holy Trinity Church on the 18th July. Unhappily the day was windy and cold in the extreme. Notwithstanding this, the ladies of the committee, Mrs. McLean, Hollingsworth, S. Richardson, Archer, Taffe and Leach, assisted by the Misses Thacker, Stanley, Drennen, Cattle, McConkey and Richardson did their utmost to make the party a success. Miss Josephs presided at the apron table, and realized the large sum of \$29.80. The ice cream table was served by the Misses Willoughby, Hoare and Cookburn, and

from which the sum of \$152 was realized. With a sum already in hand this will enable the ladies to furnish the church with a bell. These fruit festivals are gaining in popularity, and if the people only work together in a truly Christian spirit—unitedly, pleasantly happily—each "esteeming other better than himself," surely they must be the means of doing good, particularly in these free church congregations, where the poor man has equal right to sit down with the rich, and those of high degree with the commoner.

IROQUOIS.—On Sunday, the 15th ult., the choir seat of St. John's Church, once occupied by the late Miss Maggie Grier, was draped with mourning. On the wall above was placed a wreath of white flowers, surmounted by a stem of white lilies, and underneath her monogram on black velvet. The Rev. Canon White delivered the following address: "Many of you brethren, have heard, and those who have not can see by the memorial placed by loving hands over the seat so long occupied by her when she led the praises of the congregation and used her beautiful voice so willingly to add to the beauty and heartiness of the service, that Miss Margaret Grier, a devoted and loving daughter of the Church, had passed away. I am sure that I give utterance to the feelings of every one present when I speak a few words in memory of one who has been so early called. Though unable to perform the last solemn offices and to drop the tear of affection upon her, we can still bear in affectionate remembrance one who was so ready in every good work and who so gladly assisted her clergyman in every way in her power. The beautiful lilies, crowning the token of affection, which have so opportunely burst into bloom, are a fitting emblem of the purity, simplicity and sweetness of her character, so beautifully illustrating the educating and refining power of the Church on her faithful children. It was not long since that she left us, and though assured by her physicians that she was not long for this world, we yet fondly hoped against hope that in the balmy south amid flowers and fragrant perfumes she might yet be spared awhile. She herself was aware how uncertain was her hold on life, and was prepared to die, yet she wished if possible to stay with her friends and enjoy a little longer life and to do more work for God. But last week the electric flash informed us that she was no more, that she had passed away, before her mother and sister to whom we so short a time ago bade a sad adieu, could reach the far country, to tend and comfort her in her last moments. Yet, brethren, we are told by St. Paul not to sorrow for those that are asleep as others that have no hope, for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him. This is the value—the comfort of Christianity. She has gone from us and we deplore her loss; she has gone but a little farther to a better country—even a heavenly—to join the choir of heaven instead of earth; for we believe that our faculties and endowments will have a wider scope in the next world. Let us bear our departed sister in loving memory and so live that we may at a future day rejoin her in the blissful presence of that Saviour, whom, not having seen, we love. May we, and her sorrowing friends, with whom we so deeply sympathize, remember for our comfort, that after having passed the stormy billows of this life, its sorrows and sicknesses, there remaineth a rest for the people of God." The music at the morning service was selected as commemorative, and in the evening an anthem composed from the opening sentences of the burial service was sung.

MABERLY.—On Sunday last the services in this mission were bright and hearty; the Rev. H. Farrer, of Parham, officiated as celebrant and preacher for the day; his kindness and self-denial in coming the distance he did to administer the Holy Communion testifies most forcibly, to his great earnestness, in the Master's cause, and will not readily be forgotten by his friends here. Great praise is due to the six young ladies who so kindly turned out last week, though at a very busy season of the year, and thoroughly cleaned St. Stephen's Church, Bathurst. The Rev. Elwin Radcliffe desires to acknowledge with thanks a further sum of \$30 subscribed by men working on the Ontario and Quebec railroad and handed to him by Mr. A. S. Bray, time-keeper on the line, for the proposed St. Alban's Church and house at Maberly village also \$5 from Mr. J. McVeigh. *Laud Deo.*

TWEED.—A pic-nic was held at this place on the 12th July, when the ladies and members of St. James' Church, supplied a large company with dinner and refreshments, realizing the handsome sum of \$500, thus enabling them to pay the balance due on their fine pipe organ worth nearly \$900. The amount raised in this parish last year for Church purposes was about \$1,500, and this year will come up to \$1,600. Two years ago this was a mission receiving a large grant from the mission board, but now it is a self-

sustaining parish. The incumbent (the Rev. G. Gardner) is awarded by a band of willing workers; but his administrative ability and kind manners succeeded in organizing them into guilds, adopting envelope system and quarterly and weekly meetings, &c., &c., which has brought about, under God, such beneficial results. The Roslin church is at present undergoing extensive improvements. A new spire is being built, the church re-clapboarded and painted, small stained glass windows replace the large old unsightly ones. These repairs will cost over \$700, which amount has been subscribed by the people without the aid of pic-nics or concerts. This is as it should be.

TORONTO.

St. Stephen's.—Special services have been held in this church, commencing on the evening of Saturday July 14th with a preliminary service, of which it had been possible to give only short notice, and sermons on Sunday morning and evening. The Rev. Dr. Hicks, fellow, tutor, and dean of Sussex College, Cambridge, England, has been the preacher; the services each day from July 16 to 21 being as follows, at 7 a.m. Holy Communion; at 10 a.m. Morning Prayer and address, the subjects being the office and work of the Holy Ghost in the Church and in the world; at 4 p.m. instruction on various points of Holy Communion; and at 8 p.m. Evening Prayer and sermons on the Incarnation and its consequences. The services were continued on Sunday 22nd July and closed with the celebration of the Holy Communion on Monday morning. The sermon on Sunday morning was on the relation between science and religion, from 1 Cor. xv. 46, "That is not first which is spiritual which is natural and afterwards that which is spiritual." In the afternoon was on "The Devotional Life," and in evening on the example of Christ from 2 Cor. v. 15, "Christ died for all that they which lived should not henceforth live unto themselves but unto Him which died for them and rose again," when after a recapitulation of the aim of the addresses delivered during the previous week on life given by God and lost by sin, the incarnation, atonement, repentance, forgiveness of sins, and the unity of the Holy Catholic Church, the preacher enforced the teaching contained in the text, and showing that in Christ we have an example of Faith, Hope, Charity, or love, patience and self-sacrifice, insisted on the necessity of our following His example and giving ourselves wholly and without conditions to the service of God. At the concluding service on Monday morning Dr. Hicks said a few earnest words from Heb. xiii. 8, urging his hearers to bear well in mind that if they had received any benefit or advancement in spiritual life from these services it was not from any change in their Saviour who is "the same yesterday, to day and forever." The daily services have been fairly attended, especially in the evenings, taking into consideration that so many people are now absent from the city, and moreover that from circumstances it was possible to give only a short notice. The Rev. Dr. Hicks came on a short visit to Bishop Kingdon at Fredericton, and we understand made the journey to Toronto for the purpose of holding this series of services. He is evidently of very great ability and earnestness, while his manner is quiet and impressive, and his method of making every point clearly and distinctly intelligible is particularly noticeable. Such a series of addresses and from such a man cannot fail to have an influence for good on those who have been so fortunate as to hear them, and it is to be hoped that another visit to the city may be looked for of which a longer notice may be possible.

C. W. M. A.—The ladies of the Churchwomen's Mission Aid earnestly desire clergymen in the Toronto and Algoma Dioceses who need assistance during the coming winter, either for Christmas trees, clothing for poor, or church furnishings, to send in their applications as early as possible to Mrs. O'Reilly, Sec. Treas., C. W. M. A., 37 Bleeker St., Toronto, and to be sure in applying for Christmas trees to state the number of children to be supplied. The secretary desires to acknowledge with thanks the receipt of \$5 anonymously by post.

SUNDAY SCHOOL PIC-NICS.—The fine weather which has so happily set in has been taken advantage of to hold the annual pic-nics by the Sunday Schools of the city. These pleasant gatherings have been very largely attended by scholars, teachers and friends, and been greatly enjoyed by all. The teachers who organize and superintend these pic-nics deserve great praise for their self-denying labours.

NIAGARA.

The Bishop of Niagara left Hamilton on Friday, July 6th, for an extended journey to Sault Ste. Marie, and onward to the North West. Mrs. Fuller accompanied the Bishop.

St. CATHARINES.—The Rev. H. Holland, wife and daughter, left on the 24th July for England. We wish for them a pleasant voyage and a happy return.

NIAGARA FALLS.—We record with most painful feelings the death by drowning of Capt. Webb, the hitherto famous English champion swimmer. The daring adventurer, on the 25th July, committed his feeble efforts to overcome if possible the mighty forces of the deep and foaming Niagara. The result was inevitable. For a few minutes he appeared in sight to a few hundred spectators, and then was lost to view, not far from the yawning chasm of the whirlpool. Happily, none encouraged the presumption of the man. Railroad managers could not entertain the thought of such fool-hardiness, but endeavoured to dissuade him from the attempt. Webb proceeded to the river, on his own responsibility alone, to obtain renown, an empty name for himself, but, alas, it was momentary, as a bubble, and forever gone.

HAMILTON.—**St. Thomas' Church.**—The erection of a massive stone tower is in progress, and will no doubt be a great improvement to the general appearance of the church. A superior bell will be placed in the new tower. It is much needed at the east side of the city.

St. Mark's Church.—Another correspondent writes us in high approval of the Sunday-school children's flower service, held on Sunday afternoon July 22nd. He trusts that such services may be, at least, annual, and greatly desires that weekly or fortnightly contributions of flowers may be made for the benefit of inmates of hospitals and asylums.

The *New York Churchman* recommends the custom of a flower mission in its issue of July 14th. The sympathizing friends of the sick should not forget that unique and beautiful charity, the Flower Mission, No. 289 Fourth Avenue. The thirteen years in which this charity has been in operation have demonstrated over and over again its beneficent uses. It is anything but a work of effusive unmeaning sentiment. In thousands and tens of thousands of instances a bunch of flowers has brought to the sufferers in hospitals and asylums, as well as in private houses, that soothing and comfort of refreshing beauty and perfume which nothing else could supply. They were a delight to the senses, and a sweet medicine to the spirit. Dwellers in the country, to whom lilacs and daisies are such common things as to be almost despised, can scarcely imagine the comfort of these things to those who so rarely see them. Friends in the country, who are moved to serve the sick in this way, should send by as early conveyance as possible, on Monday and Thursday.

BARTON.—**Holy Trinity Church.**—The Rev. Dr. Merritt, a former incumbent of Barton and Glanford, and since a rector of Morristown, New Jersey, has been visiting old friends here. He kindly addressed two united Sunday-schools in Holy Trinity Church, numbering 160 children, at a special service on Wednesday, July 18th. The Rev. Dr. Mockridge, of Hamilton, also addressed the teachers and children.

HURON.

PAISLEY.—This parish was visited by the Rev. the Missionary Secretary of the diocese on Sunday the 22nd ult. The sermons were powerful appeals on behalf of diocesan and domestic missions. The congregations were large and attentive. The offerings are said to be the most liberal ever made in this parish for any missionary purpose. In the afternoon of the same day the Missionary Secretary visited the parish of Pinkerton and held a similar service, with equally satisfactory results.

KETTLE POINT.—The congregation and Sunday school of St. John's Church, Kettle Point, Indian Reserve, held a picnic at their beautiful grove on the lake shore on July 17th. Nearly every man, woman and child of Kettle Point were present, many from Stony Point. The tables were laden with good things. Among the guests were Rev. W. Henderson and family, and the Rev. D. Carscaden and family, and the Messrs. Chase and Blunden. After a repast games were indulged in, and a meeting was held presided over by the Venerable Chief Isaac Shawanoo. Rev. W. Henderson, and the Rev. D. Carscaden, and Mr. J. Burke, delivered excellent and humorous addresses which greatly interested the people. The speeches were interpreted into the Ojibway language by the native pastor, the Rev. J. Jacobs. In the course of Mr. Carscaden's address he paid a high eulogy upon the faithful ministrations of the Rev. Mr. Jacobs, and the deep attachment existing between him and his people. At half past six p.m. supper was served; at this time a delicious sturgeon out of the waters of Lake Huron adorned the table. The

celebrated Indian choir of young men and maidens sang several choice pieces which added very much to the enjoyment of the gathering.

LISTOWEL.—On Thursday evening last a very successful lawn social was held in the grounds belonging to Christ Church, under the auspices of the young men of the congregation. The evening proved somewhat unfavorable, yet a large number of people were present, who, one and all, expressed themselves as having spent a most enjoyable time. Through the energy of Mr. Lowe the entertainment was got up and carried through very satisfactorily. The sum realized was over \$40.

CHESLEY.—The annual missionary meeting was held in this town on Monday evening, the 23rd July. The Rev. Mr. Uniacke presided. Addresses were made by Rev. John Hale, of Paisley, and the Rev. W. F. Campbell, Missionary agent of the diocese. The meeting was one of exceeding interest.

The Right Rev. I. Hellmuth, D.D., late Bishop of Huron, on his departure for England to assume his duties as Suffragan to the Bishop of Ripon, made a short stay at Woodstock to receive from the Rev. A. A. W. Hastings, rector of St. Paul's, and Capt. McCleneghan, the regrets of the Episcopal congregation of Woodstock at the separation, and the public expression of hope that his lordship and his amiable lady might enjoy a safe and pleasant passage.

THE HELLMUTH LADIES' COLLEGE.—One important event consequent upon the resignation of the Bishop of Huron is the passing into other hands of the ladies' college that had been founded by him and has borne his name. Previous to the establishment of this long needed institution, many of the young ladies of the most respectable families in this western country had received their education in the Roman Catholic Convent. The education received from the good sisters was avowedly irreligious, they professed not to use any influence over the religious principles of their Protestant pupils, and parents were satisfied with this profession. That families might have the advantages of as high an education, without the accompanying evils of erroneous instruction in religious knowledge, or of irreligion, the Hellmuth Ladies' College was instituted by the Bishop of Huron whose name it has borne. A clergyman of the Anglican Church has at all times been professor of sacred history and chaplain, and there was attached to the college a very handsome chapel. We look forward to the future with some little anxiety, now Mrs. M. J. Russell has completed negotiations for the purchase of the college. The new management will assume control at the beginning of the next collegiate year. In the meantime Rev. E. English, late incumbent of the mission of Kirkton, has leased the property. The college is now affiliated with the Western University, and it is said that steps will be taken to affiliate it with the Toronto University. We hope the Church principles that have characterized the management of the college will continue to actuate it, at least during the interregnum of Mr. English. After his brief term the future seems doubtful: The tendency of popular rule is to substitute purely secular for religious education. A great evil of the present, and we fear of the future, is materialism, and Christian parents need be watchful lest this fatal teaching finds a place where their daughters are being trained. In connection with the contending powers of secular and religious education we extract from the minutes of the last Synod a notice of motion by Rev. Alfred Brown.—That this Synod hereby records its conviction that the Church of Christ cannot without guilt acquiesce in the practical absence of religious instruction from the public school system of this country, and feel that the circumstances of the times in which we live and the manifest results of the purely secular system of education call upon Christian men to take action to remedy this evil. Be it therefore resolved that a Committee be appointed to communicate and co-operate with the representatives of any religious bodies that may be disposed to co-operate in this object, and to take action, should such co-operation not be secured, to devise a scheme for religious instruction in our schools and to petition the legislature for its adoption.

SPECIAL COLLECTIONS in the churches were taken up in aid of the sufferers from the flood that made desolate so many homes in our suburbs. The collection in St. Paul's, \$75; the Memorial Church, \$45; the Chapter House, \$40; St. James', \$40; St. Matthew's, (a newly organized mission) \$24. These sums represent very small portions of the amount given by Church members, as before church collectionsthey subscribed very largely on the citizen's subscription list. The members of St. George's Church suffered heavily, houses, furniture, cattle, even gardens swept away or ruined. Three of

St. George's Sunday-school children were drowned. They that escaped acted nobly.

THE EPISCOPATE.—Rev. Canon Innis has again been appointed commissary to act in the Bishop's office till the election of his successor, which will not be, it is believed, till October or perhaps later.

KIRKTON.—Rev. M. Turnbull, late incumbent of Shelbourne, has been appointed to the mission of Kirkton as successor of Rev. E. English, who has assumed the management of the Hellmuth Ladies' College.

SOUTHAMPTON.—This old mission is showing signs of more than ordinary prosperity. Here is an old established congregation, and the name must be familiar to the readers of the DOMINION CHURCHMAN. The new incumbent, Rev. J. A. Campbell, B.A., recently out from England, has already gained a large amount of influence. The missionary meeting was held on Wednesday evening, July 25th. The Revs. W. F. Campbell, of London, Rural Dean Cooper of Invermay, and John Hale, of Paisley, were the invited clergy. The incumbent, in closing, characterized the speech of the Missionary Agent, as "a noble, generous and Christian address." The response of the people in the way of the offertory showed that it was duly appreciated.

ALGOMA.

ROSSEAU.—On Dominion Day a most enjoyable time was spent by the Sunday scholars of St. Thomas' Church, Ullswater. The day was all that could be desired, provisions were plentiful and everything was done to afford enjoyment to all persons. The school is in a very healthy state. The superintendent, Mr. G. Sibbett, will be glad to receive any books which may be sent to form a library for the benefit of the young people.

The Treasurer has received from the Incumbent of Prince Arthur's Landing the following letter:—I acknowledge with very many thanks the receipt of \$17.15, in aid of the rebuilding of the church here lately destroyed by fire. The contributors are wholly unknown to me, and the collector, a former parishioner, and now, I believe, a member of Trinity Church, Toronto, desires his name to be concealed. May such secret aims be abundantly and openly rewarded. Yours, &c., J. KER. McMORINE. P. A. Landing, July 16th, 1888.

BRITISH.

THE SUNDERLAND CATASTROPHE, which has resulted in the death of nearly two hundred children, has cast a gloom over the entire nation. We trust it will lead to the greatest precautions being taken at all large assemblies of children at entertainments and pic-nics, which are seldom free from danger.

CANON ANSON.—We understand that Canon Anson, who resigned the Rectory of Woolwich in order to devote himself to missionary work in Canada, has agreed to fill the place left vacant by Bishop Steer at Zanzibar, and to become missionary bishop of Central Africa. The last news is that he declines this post.

The Bishop of Lichfield has received another £1,000 towards the endowment of the Southwell Bishopric. The donor is the Rev. B. Gibbon, of Waresley House, Kidderminster. This is the ninth contribution of similar amount during the past six weeks.

The Archbishop of Canterbury has appointed the Rev. Walter A. Moberly, M.A., of Christ Church, Oxford, to be his Grace's chaplain and private secretary, in succession to the Very Rev. Randall Davidson, Dean of Windsor. Mr. Moberly, who was born in 1851, and graduated at Christ Church, Oxford, in 1875, is the fifth and youngest son of the Bishop of Salisbury. He has, since 1878, been acting as chaplain to his father.

A FLOWER SERVICE of Song, or Cantata, sanctioned by the Bishops of Exeter and Salisbury, was rendered in Exeter last week by a choir of eighty voices, accompanied by instruments, in the Royal Public Rooms. The service is jointly edited by the Rev. S. Childs Clarge, vicar of Thorverton, Devon, and Mr. Arthur H. Brown, of Brentwood, Essex. The Sheriff of Exeter occupied the chair, and there was a very large audience. The offerings of flowers for the Hospital and other kindred institutions were very choice and numerous, many having been sent by gentlemen of the neighbourhood. The music, which is of a very bright and joyous character, was much appreciated by an attentive audience, and the Sheriff expressed his great pleasure at being present.

CHURCH WORKERS' ASSOCIATION.—It is proposed to establish, in the poor districts of London, houses for

Church workers—each house to accommodate six or eight ladies, who will pay a sufficient sum for their board and lodging to make it self-supporting. A lady resident is to have charge of the household arrangements. The ladies will not wear any distinctive dress or take upon themselves any vows or rules, but will every one be at liberty to choose her own work and parish, and be responsible only to the clergyman, committee or society under whom she works. It is hoped that these houses may become local centres of work and of communication between workers. One, which will accommodate eight ladies, has been opened near the South Kensington Station, and residents there, will, by the agency of the Ladies' Diocesan Association, be put in the way of joining in any special work they prefer. Communications have been received from clergymen in all parts of London asking for workers, especially District Visitors, and arrangements have been made for taking up the work of the Seven Dials Mission, which is crippled for want of workers, and for helping in other parts of West London. As soon as possible a second house will be opened at the East end. Any lady being a member of the Church of England may become an associate of the society on payment of a subscription of five shillings, and will have a copy of the monthly paper which will be issued, and notices of all meetings, &c. The secretary is Miss M. A. Biller, 149, Church Street, Chelsea.

THE CHURCH CONGRESS will be opened at Reading on October 2nd, after Divine Service, the preachers on the occasion being the Archbishop of Canterbury, and the Bishops of Winchester and Meath. The programme for the four days' discussion has been fully arranged. Simultaneous sittings will be held in the Congress Hall and in the Town Hall. The following is the list of subjects:—On Tuesday, October 2nd, after the President's address, the afternoon subjects will be:—Recent advances in Natural Science, in their relation to the Christian Faith; Methods for securing the expression of the opinion of the Laity—(1) Parish, (2) Diocese, (3) Church. At the evening sitting: Recent advances in Biblical Criticism and Historical Discovery in relation to the Christian Faith; Laymen's Practical Work. On Wednesday, October 3rd, morning: Women's Work—(1) Sisters, (2) Deaconesses, (3) District Visitors, (4) Mission Women, Girl's Friendly Society; Parity, the Prevention of the Degradation of Women and Children, for men only. Afternoon: The Marriage Laws; Pauperism and Thrift—(1) Friendly Societies, (2) Almsgiving, (3) Treatment of Pauper Children. Evening: Working Men's Meeting; Foreign Missions. On Thursday, October 4th, morning: The Church and the Universities; Sunday Teaching for the Children of the Upper, Middle and Lower Classes. Afternoon: the Church and the Public Schools; the Treatment of Elementary Education by the State, in its Bearing on Voluntary Schools. Evening: Sunday Observance; the Services of the Church and their Adaptation to Modern Needs. On Friday, October 5th, the only morning sitting will be at the Congress Hall, devoted to the consideration of Personal Religion. Afternoon: The Relation of the Church at Home to the Church in the Colonies, and in Missionary Dioceses; Ecclesiastical Courts.

A BRIGHT ANSWER.—The Rev. Joseph Foxley, commenting upon Mr. Bright's speech at the Liberation Society's meeting, says:—"Mr. Bright speaks of disestablishment as a 'great act of justice to the nation and to Christianity.' If he is right, then the parish church of Market Weighton, I its minister, and the various endowments connected with it, are doing great injustice to the parishioners and to the Christian religion in this parish. But how? The slave market at Zanzibar was purchased a few years ago, by a zealous and liberal Churchman to be the site of a church. The Church is now built, and in constant use. How far it is endowed with funds for its repair or the support of its ministers I cannot say. I doubt whether it has either. But suppose it has both, on the same scale as the church in this parish, that is, enough to prevent the fabric from falling to ruin and the ministry from actual need, but not enough to preclude constant calls upon the congregation for church purposes. How is that slave-market church a great injustice to the people of Zanzibar and to Christianity? I can understand how the slave-dealers may regret the loss of their market, and how the Mahomedan population may dislike to have a Christian Church. Possibly their children, as they grow up, may find their way into the dangerous edifice, and become Christians. Still, except on the principle of persecuting a religion that we object to, I cannot see what 'great act of justice' needs to be done. But, I shall be told, the Zanzibar church is not established by law. Certainly it is. It could not be established without law. If the Sultan of Zanzibar had refused his consent, the church could not have been built. If he were to withdraw his protection, the church could not be kept up. Suppose he were to turn Christian, attend the church,

and enlarge it, or increase its endowments out of funds at his personal disposal. Suppose, further, that his office were elective, as, to a certain extent, the English monarchy is, and that his people resolved to have no Sultan who was not a Christian and a Churchman; where would be the injustice to the nation or to Christianity? Yes, but I am told the endowments of our English parish churches are provided by public taxation, and that this is an injustice to those who do not go to church. History gives a different account. I must persuade my parishioners to study history. And whatever conclusions may be come to as to the nature of the endowments, there can be no pretence that the churches and parsonages are the result of taxation. They have been in almost every instance as much the work of personal and voluntary agency as any dissenting chapel or public hospital in the land.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

LITERATES.

Mr. Carry would "exclude non-graduates from ordination in all but the most exceptional cases." It is well known that some of the greatest men the world has produced in science, in literature, and in theology, never graduated at a university. We have all marvelled at the power of very ordinary men—simple, good, earnest men, but of very moderate ability and attainment, sometimes the ministry of such has been very fruitful and blessed, while the ministry of a more capable and learned man has been comparatively barren of spiritual result. A knowledge of Hebrew, Greek and Latin is very desirable, but it is not essential, the preaching of the Gospel. The ancient languages are very important, but there are many important elements besides. Natural gifts and adaptations, knowledge of mankind, sound judgment, and good address, are all worthy of consideration. A good Hebrew and Greek scholar may be very deficient in some other respects. An individual whose classical attainments are very slender or altogether wanting, may yet be educated, polished, deeply versed in Biblical knowledge and an accomplished speaker. There are subjects, political, literary, scientific, philosophical, very suitable for the college, that are felt to be quite out of place in a pulpit. A preacher of the Gospel is expected to confine himself to the Gospel. In a preacher nothing can be a substitute for earnestness. He may be an acute logician, a profound metaphysician, a sound critic, a graceful orator, but he may not be a successful minister unless he is deeply imbued with religious feeling. The preacher comes not into the pulpit in the garb of a philosopher or scholar. His business is not to display his logic or science; to excite the admiration and call forth the applause of his audience.

Dr. Chalmers, in his lecture in the University of Edinburgh, says:—"Give me a band of men who never walked as you have done the halls of a university, whose only library is the inspired oracles of God, whose only tutor is the Holy Ghost sent down from heaven, and let them loose on some wild moral territory, and they will do more, ten to one, than our college-trained ministry, who must utter every truth and shape every Gospel enunciation according to the rule and square of a rigid orthodoxy."

The name of a minister was mentioned, and it was added that his congregation was not in a very prosperous state although he was a very able and scholarly man. "Oh," was the reply of an excellent lady, "I don't like these able and learned men as preachers, they are dry sticks." "Yes," said another lady, "there seems to be an idea that the two are not usually combined. I have heard of a popular preacher whom it was proposed to make a professor, and when the matter was mentioned to him, he said laughingly, 'Oh I haven't emptied my Church yet.'" Men of studious habits are apt to look at things from a student's point of view, and then preach, as the phrase is, "over the heads of their hearers."

PHILIP TOCQUE.

July 14th, 1888.

We regret to learn that the Bishop of Peterborough is lying seriously ill at his country house, Stoke Dry, Northamptonshire.

The rarest and most precious of nature's productions have been chosen by all the World for the adornment of women. Many of our fair friends whose beauty would be enhanced by such adornments, are probably not aware that all kinds of jewellery, set with every variety of precious gems, can be had at Woltz Bros. & Co's, when everything will be found as represented. The address is 29 King St East, Toronto.

Family Reading.

WHEN TO BE PROMPT.

When evil thoughts and purposes spring up in the soul, the Christian must be prompt to resist them. It is easier to check the rising of evil than to control it when in full flood. But when the thoughts and purposes are gracious, he must be prompt in carrying them out. When offer of mercy is made to us in Christ Jesus, we cannot be too immediate in accepting it, because it may be the last offer to be given, or the last time the Spirit is to strive. It was because the Bereans welcomed at once the Gospel message that it was said of them, "These were more nobler than those in Thessalonica, in that they received the word with all readiness." They made haste and delayed not.

Further, when intercession is our duty, there should be like promptitude. This was beautifully exemplified in Abraham, God's friend. As soon as it was revealed to him that the cities of the plain were about to be destroyed, his very first act was to pour out his soul in their behalf. He pleaded for them with a fervour and fulness rarely equalled. So should it be with us. Whether pleading for friends or neighbours, the Church or the world, we should do so with eager readiness. "When any one asks your prayers," said an aged and revered friend, "and you promise to grant them, trust no to-morrow, but kneel down at once and pour out your heart in supplication." Were this oftener done it would prevent many a broken promise, and bring down many a rich and needed blessing; especially if to promptitude in prayer persistency were added.

What is true of supplication is true also of liberality. For all such giving we have the authority of our blessed Master, who said, "Freely ye have received, freely give;" but prompt giving is often of essential moment, and in an emergency to give quickly is often to give doubly. Dr. Wilson of Bath once requested a friend to take £50 to a poor minister. He said he would take the money the next day. "Oh, my dear sir" said the doctor, "take it to him to-night. Only think of the importance to a sick man of one good night's rest." But with all our giving of earthly gifts, let us be prompt in giving to the needy and perishing the word of truth—the glorious gospel—and lovingly press it on their immediate acceptance.

STUMBLING OVERRULED FOR STABLISHING.

We may learn, not a little from the somewhat peculiar history of Mark, sister's son to Barnabas. At first everything apparently was bright and hopeful about him. He journeyed with God's servants, preached and laboured with them, and willingly encountered difficulties and trials. This, however, did not continue; for, by-and-by, either through indolence or cowardice, he quite unexpectedly forsook Paul and Barnabas, and "went not with them to the work."

After such manifest instability, Paul, losing all confidence in him, would not allow of his further fellowship in the service of the Lord; while Barnabas, on the other hand, though greatly saddened by his nephew's backsliding, was yet resolutely bent on giving him another trial. The unhappy result was a contention so hot between the two good men, that they finally separated.

It is hard to say with whom lay the right in this matter; perhaps both erred, in some de-

gree, in overkeenness of feeling and expression. But, however this may be, in all likelihood, the fears of the one and the hopes of the other, with the very sharpness of the contention that followed, were all used for the saving good of Mark. Doubtless, everafter he would be more distrustful of himself, more dependent on his Lord, and more decided in purpose to follow him fully. Thus the stumbling in the first instance was graciously overruled for stablishing in the end; and so has it been in innumerable cases.

Happily, there is every reason to believe that there was the fullest reconciliation afterward, not only between the two great evangelists, but also between Paul and Mark; for, subsequently, the apostle said, with much cordiality, "Marcus, sister's son to Barnabas, . . . if he come unto you, receive him;" and again, "Take Mark, and bring him with thee; for he is profitable to me for the ministry."

As this recorded incident but too clearly shows that the best of men are but men at the best, they never cease to need our prayers; and it is certain that were Christian people to pray more for their ministers, they would profit more by them.

EVEN FINDERS MAY STILL BE SEEKERS.

In reading the words, "Hearken unto me, ye that follow after righteousness, ye that seek the Lord," we might at first suppose that the persons addressed were rather anxious inquirers in search of salvation, than actual believers who had already found it; but from the context we clearly see it was otherwise, for it is afterwards said to them, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Believers only could be so addressed, for they alone have the saving knowledge of righteousness, and the law divinely written on the heart. It is true they are still called seekers of the Lord even after finding him, and to pursue righteousness even after securing the righteousness that justifies through faith in Christ Jesus.

It might be otherwise had there been in Christian life a stereotyped fixity that admitted of no varying degrees of grace and attainment in different believers, and even in the same believers at different times. So far, however, is this from being the case, that there is, or should be, from the very first, a progressive advancement in the divine life; for the path of the just is said to be like the shining light, that shineth more and more unto the perfect day. Such advancement requires constant watchfulness and prayerful pursuit; and thus to the very end they need to be seekers after God, and followers after righteousness.

"The true heart," should echo the will of God, as the rocks among the mountains repeat in sweetest music the notes of the peasant's horn. It was so with the Psalmist, as these words clearly show:—"When thou saidst, Seek ye my face; my heart said unto thee, Thy face Lord, will I seek." It is seeking like this, heart-seeking, that the Lord most prizes, and ever most richly rewards.

There have been few more enlightened seekers after God than the saintly Rutherford. "Every day," he said, "we may see something new in Christ, for his love hath neither brim nor bottom. What would I refuse to suffer if I could get a draught of it at my heart's desire; yet I desire grace and patience; that I may wait on and lie on the brink till the waters fill and overflow."

CANNON ANSON has, we understand, resolved to decline the appointment of Missionary Bishop of Central Asia, and will come out to the N. W.

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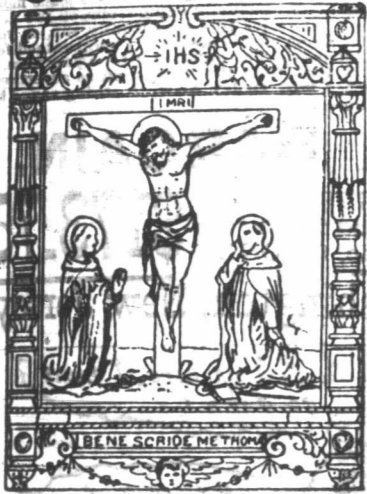
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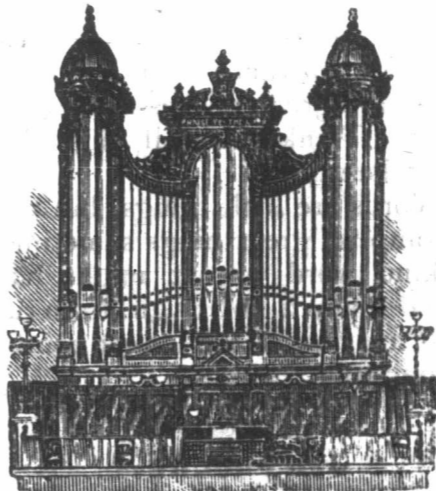
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Children's Department.

A CHILD'S SACRIFICE.

"My little children, let us not love in word, neither in tongue, but in deed and in truth."

A child had a beautiful canary, which sung to him from early morning till night. The mother of the child was ill—so ill that the song of the little bird, which to the boy was delicious, disturbed and distressed her so that she could scarcely bear to hear it.

The boy put it in a room far away, but the bird's notes reached the ear of the sick woman, and caused her pain during her long, feverish days. One morning as the child stood holding his mother's hand he saw that when his pet sung, an expression of pain passed over her face. She had never yet told him that she could not bear the noise, but she did so now:

"It is no music to me," she said, as he asked her if the notes were not pretty. He looked at her in wonder.

"And so you really dislike the sound?"

"Indeed I do," she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was telling forth his loveliest notes; but they ceased to please the boy. They were no longer pretty or soothing to him; and, taking the cage in his hand, he left the house.

When he returned he told his mother the bird would disturb her rest no more; for he had given it to his little cousin.

"But you loved it so," she said, "how could you part with it?"

"I loved the canary, mother," he replied, "but I loved you more. I could not really love anything that gave you pain. It would not be true love if I did."

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Dr. R. V. PIERCE: Dear Sir—Death was hourly expected by myself and friends. My physicians pronounced my disease consumption, and said I must die. I began taking your "Discovery" and "Pellets." I have used nine bottles and am wonderfully relieved. I am now able to ride out. ELIZABETH THORNTON, Montego, Ark.

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CAN'T CATCH IT.

Children, what is that you can never catch, even if you were to chase after it as quick as possible, with the swiftest horse in the world?

You can never catch the word that has once gone out of your lips.

Once spoken it is out of your power; do your best, you can never recall it.

Therefore take care what you say, for "In the multitude of words there wanteth not sin; but he that restraineth his lips is wise."—Prov. x. 19.

LITTLE THINGS.

Mind the little things. A lie is a little thing. Boys, you have told a lie; just one single word that is not true, but let us see what else you have done. First, you have broken the law of God. If it is a sin to break a law made by man, how great a sin it must be to break a Divine law—the law of our Creator. Second, you will have to tell many more to maintain that one. Third, you lose the love and friendship of your schoolmates. Fourth, if you practise lying that will lead to something worse. Lying is the entrance door by which other and greater vices enter the heart. Think of it! all this from one false saying.

Words are little things, but they accomplish great things sometimes. A kind word or act might have saved many a boy or girl from ruin who are now at the lowest point of degradation.

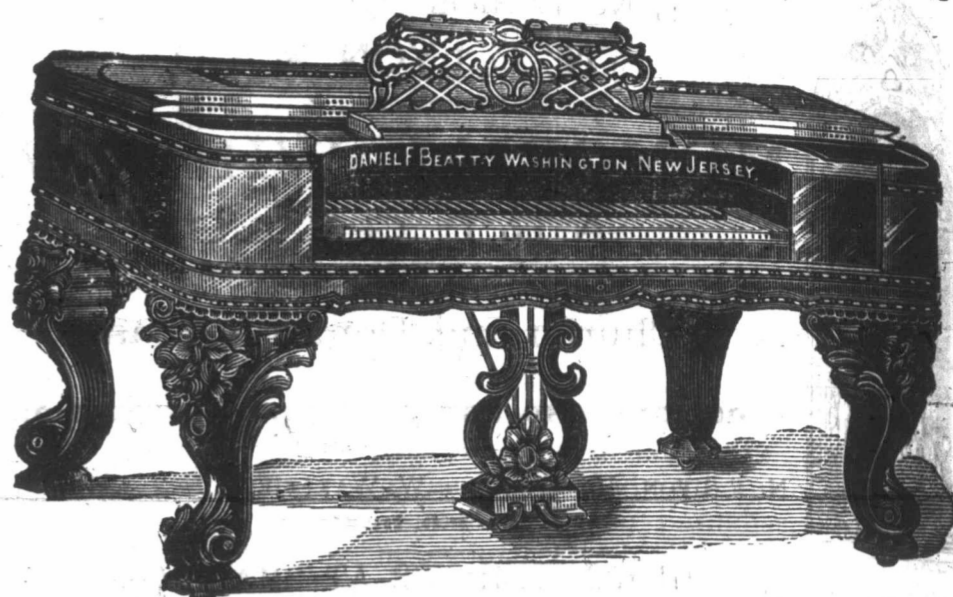
OUR PROGRESS.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. By druggists.

FRINK'S REFLECTORS.—The time has long gone by when halls and public buildings had to be insufficiently lighted with a few scattered gas burners or oil lamps; and the powerful reflectors that now throw their light upon audiences that are gathered in our large buildings tell luminously of the progress of the age, and the inventive genius of Mr. I. P. Frink, by whom they are chiefly made. The forms of this reflector are so familiar that it is not necessary to describe them, as there is hardly a hall or a church in the country of any pretensions where they may not be found, and we presume it is safe to say there is not one where they have not answered perfectly all that is claimed for them. The heat of the lamps or gas draws up the foul air, which passes through an opening in the reflector, thus keeping the atmosphere free from noxious odors and substances; whilst the reflection obtained from it is superior to any other form of lamp or burner in use. It is stated by those who use it that the economy of the arrangement is remarkable. Mr. Frink is also the patentee of the daylight reflectors which are needed to throw light into dark offices and counting-rooms without the use of gas or other artificial light, which in cities where economy of space is an object, are too frequent. In such this invention is found to be invaluable.

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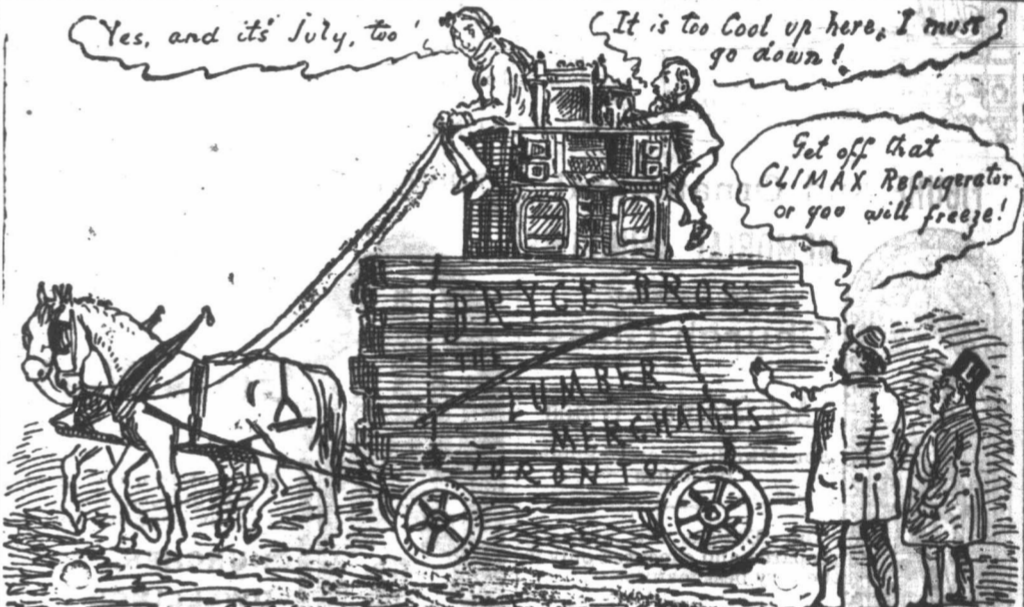
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OFFERS!

THINGS TO THINK ABOUT.

Great things are not accomplished by idle dreams, but by years of patient study.

They that do nothing are in the readiest way to do that which is worse than nothing.

Be happy if you can, but do not despise those who are otherwise, for you know not their troubles.

Every person has two educations—one which he receives from others and one more important which he gives himself.

It many times falls out that we deem ourselves much deceived by others because we first deceived ourselves. He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

If you are going to do a good thing, do it now; if you are going to do a mean thing wait till tomorrow.

The "Golden Bloom of Youth" may be retained by using Dr. Pierce's "Favorite Prescription," a specific for "female complaints."

It is now in season to warn our readers against the sudden attacks of Cholera, Cramp Colic, and the various Bowel Complaints incident at the season of ripe fruit, vegetables, etc? Dr. Fowler's Extract of Wild Strawberry is the grand specific for those troubles.



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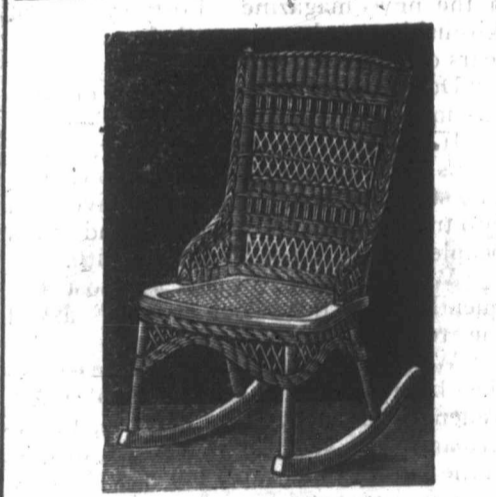
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One hand on the glory supernal,
One hand on this world of unrest,
Her heart for the pity eternal,
A faithful and sheltering nest,
No serge of the cloister unfolds her,
But happy and hopeful and sweet,
She brightens the eye that beholds her,
In mart, or on roadside or street.

She shines for the darkened who need her,
She speaks for the sorry and sore;
Art, science and nature all feed her,
That more she may give from her store.
Courageous against all oppression,
She fearlessly stands for the right,
Her pure accents calling truth's legions
To quit them like men in the fight.

While oft in the sunset's red gloaming
She murmurs a lullaby low,
Or charms back the wanderer roaming,
With word-magic loving and low;
Her white hands fierce fever-heat soothing,
And reverently robing the dead,
Or deftly the bright needle using,
And moulding the sweet daily bread.

For this is the true woman's mission,
Its field as humanity wide;
To see with love's clarified vision
Man's needs and their cure side by side.
As free as the winds or the angels,
All fetters all meanness above,
To hearts and to homes God's evangel,
Our calling, His calling, is love.

—Prayer at Sunrise.

THE BEST FOR GOD.

Nothing less than the best should be given to God. He is himself the best. Our gifts have a relation to the person to whom they are presented. We do not choose a defective and valueless object as a gift of love to whom we honour. If we truly honour God, or recognize the honour due to Him, we should show it in our offerings to Him. Infinite in every excellence, He commands the homage, the purest and best tribute of all holy beings.

His love for us also calls for the best expression of our love for Him. As in all the universe there is no being like God, so in all the universe there is no love like God's love. It is pure, disinterested, exhaustless love. It has manifested itself in the greatest possible sacrifice for us, and rests not until it secures the highest possible benefit we can receive or enjoy. Moved by this love, the soul can express its own deep sense of obligation and the fullness of its love only by the best gifts and the greatest service.

SAVE THE OLD PAPER.

Never throw away old paper. If you have no wish to sell it, use it in the house. Some housekeepers prefer it to cloth for cleaning many articles of furniture. For instance, a volume, written by a lady who prided herself on her experience and tact, says: "After a stove has been blackened, it can be kept looking very well for a long time by rubbing it with paper every morning. Rubbing with paper is a much nicer way of keeping the tea-kettle, coffee-pot, and tea-pot bright and clean than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives, tinware, and spoons; they shine like new silver. For polishing mirrors, windows, lampchimneys, etc., paper is better than dry cloth. Preserves and pickles keep much better if brown paper, instead of cloth, is tied over the jar. Canned fruit is not so apt to mould if a piece of writing paper cut to fit the can, is laid directly on the fruit. Paper is much better to put under a carpet than straw. It is warmer, and makes less noise when one walks over it."

A VETERAN BENEFACTOR.

HIS PAST LIFE, PRESENT PLANS, AND WHAT HE HAS TO SAY UPON A SUBJECT THAT ASTONISHED HIM.

(New York Times.)

Nearly forty years ago a young man, of unusual endowments, began to mould public opinion upon a subject of vital importance. Like all pioneers, his early efforts were unsuccessful, but his ability and the value of his work soon won public confidence, and to-day there is not a village or hamlet in the country that has not been influenced by Dr. Dio Lewis. When, therefore, it was learned yesterday that he contemplated the establishment of a large magazine in this city, the fact was deemed so important that a representative of this paper was commissioned to see him and ascertain the truth of the rumor.

Dr. Dio Lewis is a gentleman of sixty years and two hundred pounds, with snow-white hair and beard, but probably the most perfect picture of health and vigor in the metropolis. He is a living exponent of his teachings, and notwithstanding the amount of work he has already done, promises still greater activity for years to come. He received the interviewer most courteously, and in reply to a question said:

"It is true I have come to New York to establish a monthly magazine. I have come here for the same reason that I went to Boston 25 years ago. Then Boston was the best platform in the country from which to speak of education. New York has now become most hospitable to progressive thoughts, and especially so to movements on behalf of physical training.

"I have reason to know the great and abiding interest of the American people in this subject. They have come to realize that the future of our country pivots upon our physical vitality, and especially upon the vigor of our women. My new magazine will bear the title 'Dio Lewis's Monthly,' and be devoted to Sanitary and Social Science. I hope through its pages to inaugurate a new departure in hygiene."

"Have you not written several books on the subject?"

"Yes, nine volumes, and some of them like 'Our Girls,' published by the Harpers, have had an enormous circulation, but the best work of my life I shall give the world in the new magazine. Forty years of skirmishing ought to conclude with ten years of organized warfare."

"Doctor, what is the occasion of this new interest in health questions?"

"It has come through suffering, which seems the only road to self knowledge. The stomach, heart, kidneys or liver fall into trouble, happiness is gone, and then people give attention to their health."

"Which of these organs is most frequently the victim of our errors?" asked the reporter.

"Within the last few years diseases of the kidneys have greatly multiplied. When I was engaged in practice, thirty-five and forty years ago, serious disease of the kidneys was rare, but now distressingly frequent and fatal."

"To what do you attribute this great increase of kidney troubles?"

"To the use of stimulating drinks, adulterated food and irregular habits of life."

"Doctor have you any confidence in the remedy of which we hear so much now-a-days, Warner's Safe Cure?"

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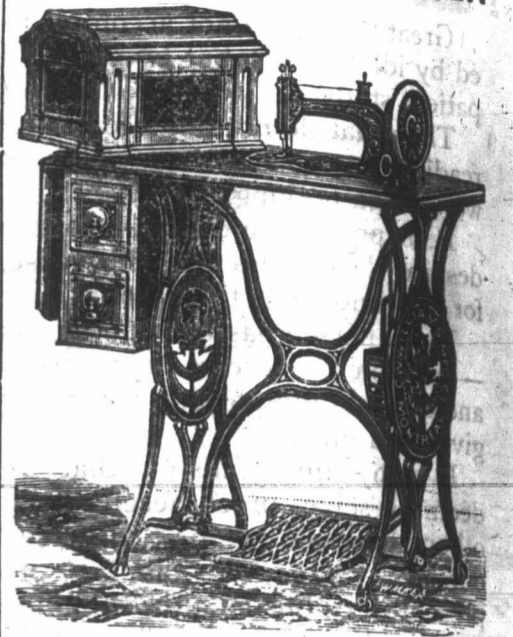
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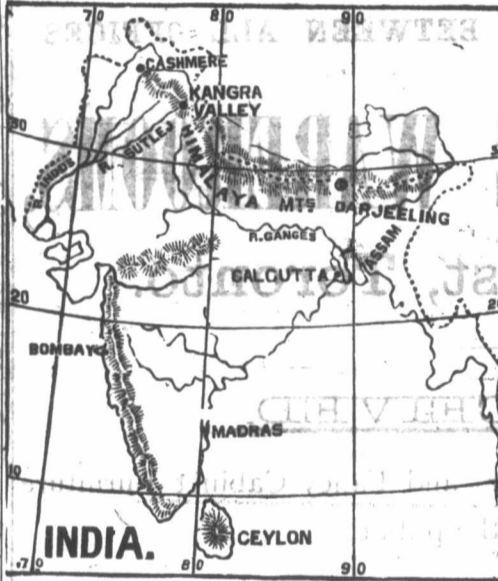
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