

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, APRIL 5, 1888.

[No. 14

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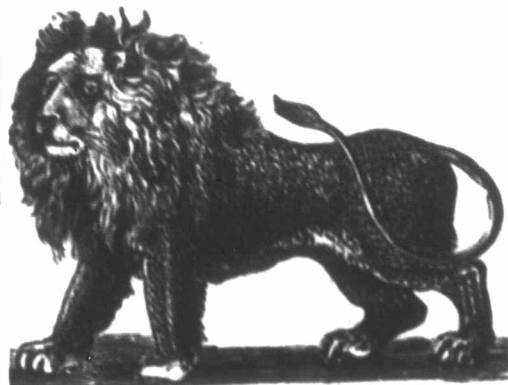
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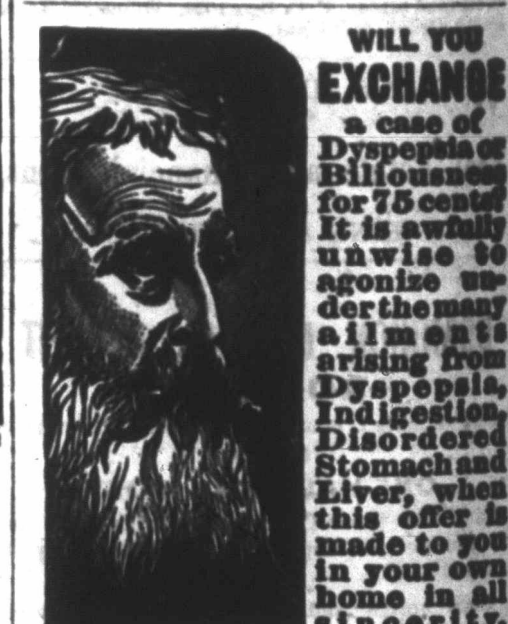
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LESSONS for SUNDAYS and HOLY-DAYS.

April 8. SECOND SUNDAY AFTER EASTER.

Morning—Numbers xx. to 14; Luke ix. to 18.

Evening—Numbers xx. 14 to xxi. 10; or xxi. 10
to xii. 14.

THURSDAY, APRIL 5, 1883.

WHO CONSTITUTE THE CHURCH?—A paper on this topic, recently prepared, reads: "I assert that the Laity are not the Church, I shall be stating a truth which is quite as certain as that which is so often enunciated *magno cum consensu omnium*—the Clergy are not the Church." It is very necessary to be on our guard against any ambiguity in the use of the terms *Laity*, or its local equivalent, *Parishioner*. There is another sense—and a more true and a more ancient, and, I will add, a more constitutional one—according to which the Laity are the *fideles* generally, the parishioners the *fideles* of the parish. A greater service cannot be done to the Church, to Christianity, or to truth itself, than to teach the people that those only who are *fideles*, or communicants ought to share in the promotion of Church work and in the defence of the Faith.

MUCH NEEDED CAUTION.—It may be well, further, to guard against error in the use of the term *laity*, practically rather than theoretically. In a well-endowed Church, which embraces among its members the aristocracy and wealthier classes, there is a natural tendency to assign to them the principal care and share in Church matters. It becomes necessary, therefore, to add that one particular portion of the laity are not the Church: in other words, the gentry are not the Church. If, then, the Clergy are not the Church—if the gentry, even though limited to the *fideles*, are not the Church, who make up the Church? I have no wish, of course, to exclude either clergy or gentry, nor am I concerned to give an exact definition. The XIXth Article would supply me with one, if necessary. What I am anxious to do is, not to exclude any component parts, not to take a part from the whole; but to include others, who should not be excluded, to include those who may be equally of the *fideles*, and are in every community necessarily the largest class of all, I mean the class of working men.

THE DOUBLE ASPECT OF THE CHURCH.—They too, by their Baptism, are made sharers in the same privileges, and receive their title to the same rights. They are made fellow-citizens with the saints, and of the household of God. Their rights are equal. The true equality of man is to be found in the Church. Here there is neither bond nor free, Jew nor Gentile, rich nor poor, but only the new creation in Christ Jesus. They are fellow-citizens, not sojourners, but fully enfranchised, and in all respects possessed of equal privileges with their wealthier brethren. As regards the individual rights of the members, the Church is a democracy; as regards the outside world it is an aristocracy: an aristocracy of birth, for its members are new-born from above—an aristocracy of

privilege, for they are all priests and kings. Thus then, through their spiritual birthright, working men are entitled to an equal place in the Church, and, if in the Church, then in such organizations as may from time to time be found most conducive to the general good of the body into which they have been incorporated. It is just, therefore, that the working man should, on the ground of his Churchmanship, enjoy all the rights appertaining to a Churchman, and be invited to share in all the duties of a Churchman in the maintenance and defence of the Faith.

ROW, BROTHERS, ROW.—Boating men, and we are all so in Canada, more or less, will be interested in this notice: "Record of the University Boat Race, 1829—1880." London: Bickers and Son. This handsome volume is printed on large hand-made paper, and contains a complete history of all the Inter-University Races, and of the old blues engaged in them. The list of old blues shows that of 214 Oxford men, 83 took honours; of Cambridge, 81 out of 221. We notice in the former several First Classes; but no wrangler higher than the 7th at Cambridge. In the list of Oxford names, we have Charles Wordsworth, Bishop of St. Andrews, who took a 1st in classics, and the prizes for Latin Verse and Latin Essay. He was a double blue, had been captain of the Harrow eleven, and won all his matches, public school and University. He rowed in the first boat-race, and played in the first match against Cambridge in the same week in 1829. Oxford claims another Bishop—Bishop McDougall, of Labuan. Cambridge has also her two Bishops among her boating men—the two Selwyns, father and son, the late Bishop of Lichfield and the present Bishop of Melanesia.

DR. PUSEY AS A REVIVALIST.—We gave a few weeks ago several quotations from a writer breathing the most fervid Evangelical language touching the person and work of our Saviour. We asked for opinions as to the source we had culled from. One and all who have made guesses, attribute these passages to men of extreme Evangelical views. Some attribute them to "A Methodist revival preacher," others to well-known sensational dissenting pulpitiereers. The real author is Dr. Pusey. Our object is thus served; we ask our friends to consider their position, who have so falsely spoken of this great divine as being hardly a Christian in his teaching, in the light of this proven impossibility of distinguishing characteristic extracts from his sermons from the language of extreme Evangelicals! The truth unhappily is that on both sides, men praise and condemn without any real acquaintance with the teaching of those they laud or censure; they form their opinions on mere party prejudices and misrepresentations. It is dishonest, to say the least, to condemn any man's teaching on a second-hand report, or from a party's creed about its "tendency."

AN ORGAN CONVERT.—The Rev. Gavin Lang, late of Montreal, now Pastor of the West Parish Church, Inverness, made the following frank confession before his flock on the 7th inst.:—"I do not know whether I am not treading on dangerous ground in speaking in this way, but I must say that other parish churches found an organ helpful in the service of praise. When I went to Canada I was not enthusiastic about an organ, but in my church there was a beautiful instrument, and it was impossible not to be convinced that it was a great help in the services." Mr. Lang learnt a good lesson in Canada, as many do who are not equally manly in admitting the fact.

A LITTLE ORGAN STORM BREWING.—Side by side with the report the above is clipped from, there is an announcement that a public meeting is about to be held, called by the Presbytery of Inverness, to protest against organs being introduced into the Highland places of worship. So Mr. Lang will have to give the highlanders his Canadian lesson,

but we fear the pupils will be refractory, for Mr. Hullah said in his report on "Teaching Singing in the North of Scotland," that ears trained under the bagpipes could not appreciate music." This remark is a very philosophic one; though cruel, it is simply another form of the general truth, that a chronic debasement of our spiritual faculties is the result of their being left without suitable exercise. The pathways to the higher spirit of man become impassable by non-usage.

THE ORGAN AS THE FOE OF PRESBYTERIANISM.—Dr. Begg recently said at a meeting at Dundee, that the Organ would drive Presbyterianism into Prelacy, and when a prelate was wanted, there would be plenty of heads in the Free Church itching for mitres. We have the organ thus elevated into a Church revolutionary power! We quote this to show how very slight a grip on any really sound principles Presbyterians must have as such, when one of their learned doctors says that they are almost certain to be drawn out of that system into the Church by learning a musical instrument!

SCIENCE AND SENTIMENT.—Introductory to a review of Dr. Noah Porter's Collection of Philosophical Papers, the *Spectator* (London), has the following interesting observations:—The question as to the true province of feeling and imagination, as assistants to the intellect in the discovery of truth, has always seemed to us a very interesting one. It is sometimes the fashion among second-rate thinkers to contrast the cool-headed, severely logical, and unemotional man of science with the impulsive, imaginative, weak-headed enthusiast, as though the former had all the qualities needed in the search for truth, while the latter must necessarily live in a fool's paradise, the creation of his own wild imaginings and desires. "Exact thought" seems to such thinkers to imply the elimination of every element of emotion and imagination, as untrustworthy; useful, indeed, as being productive of happiness, but simply misleading in the search for objective truth. It has always seemed to us, on the contrary, quite evident that those feelings which nature has implanted in us may, if properly used and directed, be not only no impediment, but of the greatest service in the acquisition of knowledge, and that they are in some cases indispensable thereunto. Not as though we were to trust them implicitly as final tests of truth, but because they arouse the intellect to investigation, and suggest much to it of which it would otherwise have remained ignorant. A woman's natural tact, her quick perception of what will please one man or what will sting another, is a very obvious instance of this power. She trusts to her natural gift of sensitive sympathy with the particular minds in question. And though her instinct may occasionally tell her falsely, there is no doubt that she will find out, by natural tact, much that is going on in the minds of her acquaintance which mere logic, without this gift of emotional sympathy, could never approach. A great scientific discoverer, again,—a Newton or a Darwin—is not satisfied with cold, logical thought. In the first place, he is fired with enthusiasm for truth, and love for the particular department of nature to whose investigation he has devoted himself; and then, again, he goes through long periods of meditation and reflection which so little resemble orderly, explicit, logical thought, and are so complicated by natural instinct and imagination, that when at the end he hits upon a new truth, he sometimes can scarcely give any reasons for it, and it looks to meaner minds more like a lucky guess than a scientific induction. The truth seems to be that great emotional and imaginative susceptibilities are like a high-mettled horse, which, if kept well in hand and skilfully ridden, will carry you where you want to go in a third of the time which another would never get over at all; but if badly ridden, will throw you, or carry you across country where you least want to go. The unimaginative and strictly logical mind, on the other hand, is very slow; nor is it always quite safe.

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

RECOGNITION IN HEAVEN.

ONE of the grand points in which the Word of God differs from other scriptures, is its silence in regard to the details of certain matters that are positively revealed in general terms. The Bible differs also in this respect from the conception most men would form of the things desirable to reveal and conceal concerning the world beyond the grave. "Such laboured pictures of the state of the dead as we find in HOMER, PLATO, VIRGIL, are entirely absent from the literature of the Bible," says an eminent sceptical author, who might have extended his references to less classical sources. If this biblical characteristic be investigated, it will be found that while the Word is simple and direct in its revelation of truths essential to the generation and development of spiritual life in man, it seems to recognize that there has been given to us a faculty of reason enabling us to carry that which is revealed to higher stages of personal application, and to give its truths richer powers of enlightenment. The divine procedure in limiting revelation in this, as in other matters, indicates a recognition on the part of the Supreme of the great function which human reason would have to discharge under the stimulus of Biblical reticence, as one of the greatest educating forces of the race from generation to generation. The prince of metaphysicians teaches that "the practical reason is the highest spiritual power in man," and it is the doctrine of one hardly less supreme in the sphere of abstract thought, that the highest speculation is within the comprehension of the philosophy of common sense. These positions fully harmonize with Scripture, the very structure of which and its limitations, irresistibly press upon the mind of man the necessity for exercising this supreme spiritual power in the highest order of speculations concerning the mind, the will, the designs of the SUPREME, and of bringing those lofty speculations within the domain of practical reason and common sense.

To-day we shall briefly consider the topic of mutual recognition in heaven solely by the light of the philosophy of common sense; at a future day we shall see what can be fairly drawn out of the mysterious but suggestive utterances of the Word. Following patiently this line of reflection we shall soon discover how very mean, how unworthy an idea of the design of revelation those have who demand what they call "chapter and verse" for every particular detail and phase of the doctrines and customs of the Church of God. To persons in bondage to this theory the whole modern life of the Church is anti-Biblical, because the Word being given in grand outlines, being a revelation of fundamental facts and principles, is not tediously weighted by details adapted to various races and ages, by whom and in which the kingdom of God would be embraced and live. As an illustration, take the absence of all allusion in the Gospels, Acts and Epistles to the erection of places of worship. To some of the "chapter and verse" theorists this is conclusive proof that to build a church

is not scriptural. The objection to Infant Baptism has no basis whatever, except this strangely narrow mechanical notion of the great purpose of revelation, which refuses to recognize the developing capacity and function of the spiritual power of reason which God has given, as well as His written Word. If this theory be sound, then printing Bibles is anti scriptural, for it is not even remotely hinted at in any "chapter or verse" of Scripture.

We thus invite the most careful and devout attention to this feature of silence in the Word, because our topic is one upon which, in the sense of particularity of detail, Revelation is silent. Shall we know each other in Heaven? The question is not a curious one, it lies at the very root of our faith, either as a worm to destroy, or as a nutriment to feed its life. If the dead rise not, we know from the most emphatic of St. PAUL'S phrases, that our faith, the religion of CHRIST, is mere vanity. We go further, and we think in this we have the Spirit of God, in saying that if we shall have no power of mutual recognition in Heaven, then there is no resurrection of the dead in any sense worth caring about, either in this world or in that which is to come. Without mutual recognition there would be no Heaven—that is, if we were unconscious of our identity, and without consciousness of our identity there would be no heaven for us who are so conscious of our identity here. See what a rent in this ever present garment of personality must be made before we are rendered incapable of recognizing our beloved in Paradise. There must be a destruction of Memory. We ask any one to try and realize what that means. If a demonstration of the terrible desolation the absence of memory produces is needed, our Lunatic Asylums will provide innumerable examples, for memory unseated is lunacy. Is our Father in Heaven, our Saviour, and the Spirit given to enlarge as well as to sanctify all our higher faculties, going to launch us into eternity without any recollections of the past? Whence then will come the grateful praise of the redeemed? How can we sing of the Lamb that was slain, if memory goes not with us beyond the grave? No! Heaven will not diminish our faculties, will not destroy any essential spiritual force we possess, but raise all to a higher power. Conceive, if it be possible, which we doubt, a being representing your personality, you individually, standing before the Judgment seat unconscious of all that passed relating to your earthly life, knowing not why the sentence is this way or that. If the memory is dead the judged will know nought of the tribunal they are arraigned at. So then, neither will conscience recognize the justice of "Depart from Me," nor gratitude the mercy of "Come, ye blessed." Memory will either become extinct or go with its associate spirit powers to Heaven. If Memory dies, we shall not have the faculty by which alone we are conscious of our identity, we shall not know ourselves in the new life to be the same persons as we now are on earth. If the line of our personal identity is snapped at death, Heaven must be a matter of perfect unconcern to us now, for we shall be unconscious of having passed from earth's troubled sea to the haven of Paradise. But if memory, the most innocent of all our powers, goes forward to the higher sphere of spirit life, we shall know there by memory those we knew here. But if we are without this knowledge, if the power of manifesting our individuality is not given to us, we shall no longer have the consciousness of identity, for it will not exist. A condition is not conceivable in

which we could enjoy this consciousness while bereft of memory with which it is so identified, of which indeed it is little, if aught, beyond the exercise of. Memory and consciousness of personal identity are inconceivable apart, they must live or must die together. Heaven has for or in relation to no person on earth any existence, save as a subject for speculation, if there is not in Heaven the full consciousness of a personality identical with a personality once on earth. That consciousness depends upon memory recognizing not the continuity alone of our own individual self life, but recognizing also and being recognized by those whose lives by love were inseparably woven into the very texture of our own being.

The theory is coming into vogue, it has been elevated into a religion by Comte and is favoured by MATTHEW ARNOLD, that the spirit of man drops at death into the indistinguishable ocean of humanity, like rain falling into the sea. Against such a negation, such a hopeless out-look, for it is simply the doctrine of annihilation by death, we set the prospect of our spiritual faculties with all their endowments of experience, moral and intellectual, passing into a higher stage of conscious personal activity, with the complete consciousness of that eternal life being the continuance of the life begun in time on the earth, and blessed by loving reunions.

THE HIGHER EDUCATION.

WHAT the country needs is not more colleges, but to have some of the smaller colleges transform themselves into institutions where the graduates of other colleges may be taught. There are colleges enough and more than enough, but there is by no means suitable provision for graduates at large to qualify themselves in special studies. But what is to hinder any well-established college from contemplating more especially that supplementary training which is now so largely obtained in foreign universities?

This is really one of the greatest educational needs of the time. In the ordinary college course even the best of scholars can only reach a certain limit, and that in the way of general instruction. But the cause of education no less than the aspirations and aims of genuine scholarship demand the most thorough training in particular departments. American systems of education cover too much ground. In the ordinary college course, no doubt, certain ground must be covered, whether for the purpose of information or discipline. But it is impossible to know all things, or indeed more than a very few things, with equal thoroughness, and the requirement and tendency of superior scholarship, at least, is to concentrate and investigate in some one direction. To aim at being a master and authority in some certain department; to know about it, if not all that can be known, at least more than is known by anybody else, is to put ourselves in the way of employment and its rewards, and also of rendering the very highest service to the cause of education. Now, a university which contemplates this post-graduate training in special departments, and whose equipment of endowments and professors is such as to attract to itself superior scholars from other colleges, would be occupying that room at the top which in the interest of thorough and sound learning cannot be filled too speedily.

The president of Columbia College says they have now at least fifteen officers in the institution who completed their education abroad. The same is true of the majority of the professors in all the

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principal institutions. They simply went abroad to get what they could not find at home. The time was when from lack of means, or in consequence of the crudeness and immaturity of educational methods, this was necessary as, to some extent, it may always be expedient. But the time has come when in education, as in everything else, we should undertake to supply the very best of its kind, and not be dependent on foreign assistance. The higher education demands the best scholarship that can be produced, and eminent names are not wanting in proof that we are equal to what we require.

As to the higher education of women, there can hardly be a doubt that in one way or another, provision should be made for it. The majority of women may not want it, as the majority of students in our colleges may not desire, while they are certainly not qualified for the special training of which we have spoken. But intellectually as well as morally women no less than men must have what they want and are capable of receiving. Where there is an ardent craving for knowledge, that craving must be met, and to say nothing of the uses to which such acquirements may be put, who can show that the discipline imparted or the enjoyment derived may not be as real and satisfactory in the case of women as men? Certainly there must be hundreds of graduates from the higher seats of learning who would be more than glad if their studiously inclined, book-loving daughters could have the advantage of such studies as they had. Are there not thousands of graduates even who are well assured that their daughters would make much better proficiency?

As to the matter of co-education, that has nothing to do with the question whether the education of woman shall be lower or higher; that is a matter of prudence and expediency. But the question is whether a good in itself and a good all the greater because it gives discipline to the mind as also the possession and enjoyment of knowledge, is not as good for women as men, and at least for such women as are eager for study and would make good use of their opportunities, while so many students in colleges fling them away.

—N. Y. Churchman.

HIGH LICENSE.

THE License question problem is so difficult and complicated that we are glad of any help in solving it. While therefore not wholly agreeing with the following we submit it for consideration.

"The movement in the matter of high license fees is likely to become an important factor in restraining the liquor traffic. It carries with it so much of reason and expediency that even rum-sellers can scarcely oppose it, except on the ground of requiring no licenses at all. In Bloomington, Illinois, there are thirty-two saloons, paying each a license of \$600 a year and yielding to the town one-third of its revenue. This high rate was established twenty years ago, and the saloon-keepers would stubbornly resist any movement toward a reduction of the fee. In Omaha and some of the other towns of Nebraska the license required is \$1,000. In Chicago an agitation is now going on which would make the license fee \$500 for selling whiskey and \$250 for selling ale and beer. In St. Louis a bill was passed on the 19th of March, according to the terms of which a tax of not less than \$25 nor more than \$200 is to be levied on each license for State purposes, while for county purposes an additional tax is to be not less than \$250 nor more than \$400. In addition to this the signatures of two-thirds of the taxpayers in a town or township must have been obtained, while the County Court and Collector may have discretionary power about granting a license. Last week a petition numerously signed by leading citizens of New York was taken up to Albany praying the Legislature to pass an act making the license fee in each case \$500, and not to grant licenses in excess of one to each five-hundred inhabitants. Such methods of dealing with the rum traffic cannot fail of the approbation and support of all good citizens, and are much more likely to accomplish good and permanent results than any attempts at total prohibition.

"In the first place, they contemplate an expedient and wise treatment of a difficult subject by means of wise regulation. They do not undertake the impossible or impracticable. They do not presume that the law can do everything in the case nor, again, that it should aim to do nothing. It is to pursue that middle way which would neither completely shut down on the sale of liquor as though it were an unmixed evil, nor allow the free sale of it as though it were an unmixed good. It is to strike the balance in a mixed question of good and evil, use and abuse, and is, in view of all the circumstances, the best thing that can be done, so far as it can be determined by the intelligence and judgment of the community.

"In a great city like New York, for instance, total prohibition would seem to be out of the question. No less so is a free sale of liquor, if the community would not be subject to an intolerable burden of taxation, poverty and crime. But it is not out of the question that the number of dram-shops be limited to the requirements of the community, and that dram-sellers largely bear the burden for which the traffic is responsible. Both of these propositions so stand to reason that rum-sellers themselves can hardly dispute them.

"In the next place, high license fees may be made to yield as large revenue as any number of smaller ones, while their tendency is to limit the number of dram-shops, making them of the better sort. A hundred licenses at \$500 means the same thing, so far as money is concerned, as five hundred licenses at \$100, but in the character of the establishments it means a great deal more. It means that the one hundred are somewhat in keeping with the licenses paid, while the four hundred have been dropped or culled out because they were probably superfluous.

"The object of license laws, it should be remembered, is not to license as many dram-shops as possible, but as few as possible, when taking into account all the circumstances of the community. Of vastly more account than raising revenue, or of making the liquor traffic a means of gain to those who engage in it, is the public welfare. Certain it is that the tendency of high license is to correct the evils of a traffic which cannot wholly be restrained, and which leads to enormous abuses if subjected to no law."—N. Y. Churchman.

A DEFENCE OF ENGLAND.

WE are quite accustomed to the assertion that nothing in history except some affront offered to the American Republic, "can afford a parallel in hideous criminality to the long and dark list of wrongs which Great Britain has been wont to inflict upon all the weaker or the uncivilized peoples with whom she has been brought, or has gratuitously forced herself into unwelcome contact." If the writer who has relieved his righteous soul by this outburst, will step to the Canadian side of the Line, he will find Indians not worse treated, nor less happy in their relations to the whites, than are those on his own side, and he will see French Canadians, originally a conquered race, living on terms of perfect equality, and in perfect amity with their conquerors, as well as in the full enjoyment of their ancestral religion, which was guaranteed to them by the British Government in spite of the protests uttered against the recognition of Popery by the offended Puritans of New England. Of our behaviour to the Negro none of us have much reason to be proud; but those who at last emancipated voluntarily and paid the cost, may surely hold up their heads beside those who emancipated under the pressure of necessity and as a measure of war. No man of judicial mind and historical culture would think of condemning a nation merely for the possession of an imperial heritage transmitted from an age in which aggrandizement was nowhere deemed immoral. If England is mistress of India, it is not because she was more unscrupulous than France, but because the arms and hearts which seconded the enterprise of Clive and Hastings, were stronger than those which seconded the enterprise of Dupleix and Lally. Mr. Morse's ancestors in New England followed with beating hearts and glistening eyes the conquering career of Chatham.

England could not now annex India; not a few Englishmen regard the Indian Empire as a curse, and would gladly retire if it were possible, without giving up the country to anarchy and blood; but it is certain that no such attempt has ever been made to render conquest, what unhappily it cannot be, the instrument of civilization. No government is purer, or in-intention more philanthropic; than that of British India; the growth of population beneath its peaceful rule has been rapid, and is partly the source of its embarrassments; it has established a system of education, and improved the laws; it is now covering the country with railroads; and though there has been a mutiny, and one of which no humane Englishman can ever think without horror, among his troops, it has never provoked a rising of the people. The relations of the conqueror to the conquered never can be happy, but let that of the British conqueror to the Hindoo be compared with that of the Romans, Spaniards, French, or Dutch, not to speak of Turks or Moguls, to any subject race. Some years ago India was visited by Dr. Prime, an American, apparently not wanting in moral sense. He emphatically condemns the crimes of the conquest, but adds, that the purpose of government is now changed; and he testifies strongly, not only to the conscientiousness and intelligence of the administration, but to "the promising aspect of the country in all respects, national, educational, social and religious." Though we may not all share his hopes, what he says as to the disposition and objects of the government is the simple truth, and it would not be easy to find such testimony paid by a foreigner, and one from a not very friendly country, to the administration of any other conquerors. American writers may possibly be justified in assuming, as they habitually do, the enormous inferiority of Englishmen to themselves in morality as well as in dignity and amiability of character; but the English naturally ask for proofs. Insolence, unscrupulousness, inhumanity, are too surely begotten by conquest, yet not by conquest alone. Mr. Morse himself has occasion to refer to the "irregular proceedings" of General Jackson in Florida. "Turned loose in the regions of Florida, checked only by an uncertain and disputed boundary line, running through half explored forests, confronted by a hated foe whose strength he could well afford to despise, General Jackson, in a war properly waged against Indians, ran a wide and lawless, but very vigorous and effective career in Spanish possessions. He hung a couple of British subjects with as scant a trial and meagre shrift, as if he had been a medieval free lance; he marched upon Spanish towns and peremptorily forced the blue-blooded commanders to capitulate in the most humiliating manner; afterwards when the Spanish territory had become American, in his civil capacity as governor, he flung the Spanish commander into jail." All these outrages, committed as the writer avows, against the defenceless, were as dastardly as they were atrocious; and among them were two most foul murders. Yet Mr. Morse plainly intimates that the American people liked them, and his tone indicates that he does not greatly dislike them himself. "The country, right or wrong," was a maxim, not coined we believe in insolent and buccaneering England. It may have been the maxim only of a section of Americans; but let it be remembered also that the Rotteborough Parliament was not the English people.

It surely ill beseems a nation which has risen to unquestioned greatness, to be for ever feeding its soul on a malignant and slanderous hatred of the Mother Country of its race. If England, and her annals are what American stump-orators and stump-historians paint them, the blood of the American people must be deeply tainted, the origin of their institutions and of their religion must be vile, their intellectual life must have flowed, and must still be flowing from a polluted spring, and the English pedigrees which they are so fond of tracing, must be genealogies of dishonour. It is not possible that they can regard an ancient quarrel with George III. and his ministers as an adequate cause for an interminable feud with the British nation. There is something servile in the composition of the feeling: no Englishman, when the conduct of his nation is arraigned, thinks of screening it under American example, but Americans seem often

to think that all their faults are covered if they can only point to something as bad in England. Among Americans in general, however, the feeling against the Mother Country has decreased almost to vanishing point, and given place to a friendliness which betokens the complete reconciliation and moral reunion of the race. There is no country in which individual Englishmen are half so kindly received, or in which they find everything so generously thrown open to them as the United States. The bitterness lingers in the breasts of literary men, soured by rivalry with British authors whose competition presses upon them unfairly, because in the absence of international copyright, the American publisher chooses rather to appropriate than to pay, and thus starves the literary profession in his own country. One of these gentlemen has been graciously describing the women of England as so grossly devoid of delicacy that a trait of it on the part of American women, whose character is its special seat, is enough to provoke their hatred. A man who goes through London society in this frame of mind, and in the belief, which often crops out, that the kindness shown an American is not courtesy, but the tribute of fear to the power of the republic, may easily bring back impressions the truth of which is limited to his personal experience. American periodicals circulating in England, which make themselves the vehicles of this antipathy, pay a compliment to British magnanimity, which we will hope is not ill-deserved.—*The Bystander.*

TWO VIEWS OF DR. PUSEY AND THE OXFORD MOVEMENT.

TWO papers on Dr. Pusey and the Oxford movement, both written in a generous and appreciative spirit, but from different points of view, have appeared, one by Professor Shairp in *Good Words*, the other in the *Fortnightly Review* by the Warden of Keble College, Oxford. Mr. Shairp is a Presbyterian, but he has never hesitated to acknowledge his indebtedness to the great leaders of the movement, Keble, Newman, and Pusey, who exercised so powerful an influence in Oxford during his undergraduate days, and he pays here a warm and evidently sincere tribute to the work and character of Dr. Pusey. But there are naturally aspects of the movement and of the mind of its chief representative during the last forty years which perplex, if they do not repel, him. And it is a curious coincidence that Mr. Talbot, writing at the same time, should have undertaken to solve precisely what to Mr. Shairp appears inexplicable or inconsistent in the attitude of the great divine. Professor Shairp takes, so to say, as his text a passage from Dr. Liddon's speech at the meeting held the other day to found the Pusey memorial, in which he quoted Dr. Dollinger's estimate of his departed friend, as "a personality in whom are combined a great man of learning, a deeply pious Christian, a perfect gentleman, and a character of great mildness and loveableness," to which Canon Liddon himself added "of remarkable firmness and courage." And he proceeds to trace Dr. Pusey's "many-sided activity" during that period of "tremendous reaction which followed Dr. Newman's secession to Rome," as exemplified at once in his literary labours, his direction of individual consciences—which brought him into conflict with the late Bishop Wilberforce—and his energetic interest in University affairs, in what proved to be the hopeless struggle against the secularisation of Oxford. Professor Shairp frankly acknowledges Dr. Pusey's services as a champion of revelation against the renewed assaults of modern rationalism, but notes as a "weakness" in the line of defence adopted by him and those whom he guided their "absorption in doctrinal and ecclesiastical questions," and consequent "isolation" from their Protestant fellow-Christians at home and abroad; and he accordingly sees in Dr. Pusey's readiness to unite with Evangelicals against the "Essay and Review" writers a partial and tardy correction of a grave mistake. Mr. Talbot, as will presently appear, points out the perfect consistency of his line throughout. Professor Shairp appreciates more clearly Dr. Pusey's relation to the Ritualists, whom he felt to be "carrying out in practice what he had taught in doctrine and theory, though for ceremonial details as such he cared little himself, and rightly attributes to his "chivalrous nature" his vigorous defence of them when attacked, while at the same time exerting his

influence to control extravagances of word or act. It is indeed most true that "a glance over the list of his works published between 1850 and 1880 astounds one by the variety of interests, social and academical, as well as ecclesiastical, which they betoken," and the more so when we recollect in how many spheres besides the literary his constant activity was manifested.

In passing from the paper in *Good Words* to what may not unfitly be called Mr. Talbot's weighty and closely-reasoned Apology for "Dr. Pusey and the High Church Movement" in the *Fortnightly*, we feel at once that we are in the presence not only of a reverent admirer who looked up to him as a great preacher of righteousness, but of a disciple, who offers however no blind and indiscriminate homage, but seeks at once to justify and to interpret the career of the master from whom he believes himself to have learnt so much. As Mr. Talbot puts it, to suppose "The Puseyism was to Dr. Pusey what Positivism was to Comte" is a complete misapprehension; he was not seeking to find room in the Church of England for his own views, but enforcing what he believed to have been all along her genuine teaching. And what gave so peculiar and persuasive a power to his enforcement of it was undoubtedly that "deep religious seriousness" ascribed to him by Cardinal Newman, and which (it is interesting to learn from Mr. Talbot) led the late Professor Conington—also a deeply religious man, but of widely different views—to say, "I put Dr. Pusey in a class by himself above all the other preachers whom I hear at St. Mary's." But with Dr. Pusey this religious seriousness was based on an intensely keen belief in Divine revelation as a communication to man, unique in kind and designed to shape the whole character, dignity, and bearing of human life, while it had left, as its specific and permanent effect in the world, the Church of Christ. The abnormal intensity of this concentration of mind, if not necessary for an ordinary believer in Revelation, "at least, to one who is to be in any sense a prophet of it, is the first of gifts." And a passage follows which seems to us exactly to explain what to Professor Shairp is repulsive or perplexing in Dr. Pusey's mental attitude towards other parties in the Church:—

Accordingly we can deduce from this [intensity of conviction] the whole order of Dr. Pusey's thought. It explains his relations to parties and opinions. It explains the difference between his attitude to the Evangelicals, and to those with whom he might have seemed to have naturally, in culture, in subjects of interest, and in academical associations much more affinity, the "Freethinkers," even the Broad Church men. With the first he felt that he was entirely at one on the great Fact, and therefore he felt for them that sympathy and affection which is so tenderly expressed in a well-known passage at the beginning of his *Eirenicon*. He parted from them when they seemed to him not only to narrow arbitrarily the limits of the Fact, but also to impair precisely those parts of it which connect it by a vital continuity and communication with the believers, and with the individual believer, of the present day. But with the others he felt that he had a greater difference; he thought that they effaced, more or less consciously, the distinction between the supernatural and the natural—that the excepted Christian truths rather as a human climax than as a divine boon—that they relied upon reason in contradistinction to faith or to that instinct of reason by which it acknowledges its own limits and knows when it must bow.

Hence again may be understood, what also Mr. Shairp fails adequately to apprehend, Dr. Pusey's habitual appeal to the Early Church. It has been represented, or resented, as a crutch, at a time when men crave for what is simple, massive, and permanent in religion, or even—in words cited from a paper of the late Archbishop Tait's—as "taking refuge in the warm air of the fourth century from the cold blasts of modern thought." But with Dr. Pusey this appeal was a matter of fundamental principle. He had little difficulty in showing by documentary evidence what "in truth was a historical truism"—that the English Reformation had always taken the shape of an appeal to Antiquity, and accordingly that those who, either in courts of law or elsewhere, treated the Church of England as a creation of the sixteenth century were taking a line, whether right or wrong, different from that which the Church of England had herself professed to take. Still the necessity of proving all this in detail could not fail to impart a certain air of archaic technicality, as well as a cumbrousness, to a good deal of the early Tractarian literature. A further and more important question remained behind, as to whether this appeal to Antiquity was worth making at all, and was not in reality an unprofitable appeal to a vague, undefined, conflicting authority. The objection was urged with more or less force from very opposite quarters, till it almost seemed as if Dr. Pusey's teaching "was condemned by the consent and coalition of all the talents." But he stood firm.

Against these odds a rare combination of qualities enabled Dr. Pusey to stand firm. His simplicity, his utter unworldliness, the predominance in him of the historical and constructive faculties over the speculative and critical, made him insensible to the glamour of intellectual popularity. His line of battle was too deep to be shaken by the suddenness of any onset on its front. His vast knowledge marshalled under the beliefs which he maintained defied an intellectual *coup de main*, and compelled a regular siege. His was just the character and just the intellect, trained with just the training, to "hold" in a moment of confusion, in what one of the most distinguished living actors in those times has often referred to as "the smash." He "held," and subsequent events have shown that "the Movement" recognised in him the true embodiment of it, mind and conscience.

The moral force of his position is indisputable; it is another question whether the movement made good its claim to respect from an intellectual point of view. Mr. Talbot devotes most of the remainder of his paper to an examination of that question, and he brings out with much force the evidential value of the tradition of the Christian Church as an historical witness, and indicates with precision Dr. Pusey's deliberately chosen position between the rival alternatives—that the Church must be always outwardly one, or that having forfeited external unity it has lost all visible and distinctive marks of corporate identity:—

The structure and faith of the Church he held to be ascertainable beyond all practical question, and therefore where a part of either was absent in a body claiming to be a part of the Christian Church, he denied the claim; there was no option, he felt on grounds either of loyalty or of reason; of loyalty, because he had no right to pronounce this or that Christian institution indifferent; of reason, because otherwise the reality of a visible Church on earth with a continuous existence in fact from the earliest times would have been either disguised or stretched to include the most various and alien forms of Christian religionism.

Mr. Talbot fairly insists that the Oxford Movement has vindicated its reality as well by the internal testimony of thousands of consciences of all ranks, as by the orderly organic and vigorous development of the Colonial and Missionary Churches abroad, and the deepening and extension of religious life and work in the Church at home, which are mainly due to it. To mediate between the faith and modern thought is a true continuation of his work, but one which it was not his mission to undertake, and which must be partly carried on by those whom he could not have accepted as fellow-labourers. He laid the foundation; "the question of the future is whether the Church of England has the courage and faith to build upon it." The problem, adds the writer, is one which may well engage the attention both of men of action and men of thought.—*Saturday Review.*

BISHOP WILBERFORCE.

A PORTRAYER of the character of Bishop Wilberforce, whose knowledge was limited to the first two volumes of his biography, would have been very imperfectly furnished with materials for a true picture of the man. The image presented by those volumes was that of a saintly, meek and martyr-like prelate, wholly absorbed in spiritual questions, the persecuted but patient and devoted champion of the Church, amidst a perverse, gainsaying, and erring generation. The only thing which seemed to break this picture was a restless locomotiveness. The Apostles, no doubt, travelled much in the course of their missionary enterprises, but they would hardly have rushed about by train; as Bishop Wilberforce did, to dinner parties and country houses. The third volume, with the extracts from the Diary which have set the literary and social world by the ears, opens a window in the prelate's breast, and by its contrast with what preceded, warns us once more of the delusiveness of biography. The character of Bishop Wilberforce was eminently mixed and equivocal, but its chief infirmities were due less perhaps to natural temperament than to a desperate position. As an ecclesiastical statesman, he was compelled to provide himself with a platform; and it was in his efforts to do this that he floundered about like a man breaking through thin ice, and brought himself into disrepute as a shifty intriguer, when sheer perplexity was often the cause of his variations. Making theological platforms, it must be owned, is a business which, even more than that of making political platforms, affords openings for the scoffer. At one time the Bishop strove to combine the Evangelicals with the Anglicans in resistance to Rome and Dissent by superposing upon Anglican Sacramentalism the Evangelical doctrine of Conversion; and his soul, supposing it to have accepted this combination, would, if disembodied, have appeared like a man with two coats put on opposite ways. Safety and danger, not truth and falsehood,

were his... wor... the quarter fr... and just at th... Ritualists to l... chester, put... every tiribee...
In another... the Bishop of... courtliness w... Sam* sprang... propensity... Cut off from... from the sup... canism has... closely with... Crown, or th... itical power... fancied tha... safety when... of the king... though his... provoked je... Wilberforce... taking up I... nes, follow... his powers... Court, of l... whom pol... Lord Arth... is the obje... took kindly... admirably... part which... the dabbler... excuse: ye... at least, h... known law... is the me... itself an e... hop cultiv... and in all... magpie co... would li... London, t... the count... was mani... with his... suddenly... federates... manifest... offended... most eq... question... Winches... sonal a... bition; l... own ag... that of l...
As a d... saving... party l... His pov... himself... thing... preache... suffered... were p... activity... brains... tute... called... hopele... served... which... impair... was n... of inte... the in... in the gifts v... To do... that t... equal... loose... hand... er m... It l... draw... mous... publi... its p... A m... if he... sanc...
A... the... accou... perha... Theo... Pott... the d... The... tered... wit... occur

were his words: he altered his course according to the quarter from which the storm happened to blow; and just at the last, alarmed by the approach of the Ritualists to Rome, he, in a charge delivered at Winchester, put about with a suddenness which strained every timber of the ship.

In another respect, allowance must be made for the Bishop on account of his position. The excessive courtliness which earned him the nickname of Soapy Sam* sprang, partly at least, not from personal propensity, but from exigencies of his public policy. Cut off from the centre of ecclesiastical power and from the support of the European priesthood, Anglicanism has always been compelled to ally itself closely with the State, and to court the favour of the Crown, or the holders, whoever they might be, of political power. This was the strategy of Laud, who fancied that he had placed the Church in complete safety when he had secured for her the protection of the king, and got bishops made ministers of State, though his more sagacious friends saw that he had provoked jealousies which would be his ruin. Bishop Wilberforce, as the head of a new Anglican reaction, taking up Laud's enterprise, after the lapse of centuries, followed in Laud's footsteps, and put forth all his powers of fascination to gain the patronage of the Court, of the political leaders, and of those through whom political leaders might be influenced, such as Lord Arthur Gordon, the son of Lord Aberdeen, who is the object of his most demonstrative affection. He took kindly, no doubt, to a task for which he was admirably endowed by nature, as well as to the social part which it seemed to justify him in playing, and the dabbling in politics for which it formed a good excuse: yet it may fairly be supposed that originally, at least, he had the public end in view. By a well known law of mind, however, that which originally is the means, is apt through association, to become itself an end, and the assiduity with which the Bishop cultivated his influence over all sorts of people and in all quarters at last reminded the beholder of a magpie collecting spoons. It used to be said that he would like to be on the Committee of every club in London, and on the Directorate of every railway in the country. His special anxiety to please at Court was manifest: it brought him into terrible disgrace with his own party in the Hampden affair, when he suddenly changed his course, and threw his confederates overboard on the strangest of pretexts, manifestly because he found that the Court had been offended by his opposition to its nominee. His almost equally sudden change on the Irish Church question, followed by his promotion to the See of Winchester, gave occasion for charging him with personal ambition: nor was he devoid of personal ambition; but we can easily believe that in his mind his own aggrandizement was completely identified with that of his Church.

As a diocesan, Bishop Wilberforce was excellent, saving when the sympathies and antipathies of the party leader interfered with his sense of justice. His power of work was marvellous; abounding in life himself, he refused life into everybody and everything. He was also eloquent and effective as a preacher, though at last the substance of his sermons suffered from the lack of reading and thought, which were precluded by the restlessness of his practical activity, and for which his faculty of picking the brains of other people was but an imperfect substitute. Had he lived in ordinary times, and not been called upon to play a part at once conspicuous and hopeless, he might have won all suffrages, and preserved intact the veracity and simplicity of character which by walking in slippery paths he undoubtedly impaired. Great he never could have been: there was nothing about him which bespoke either depth of intellect or grandeur of soul; nor, had he possessed the insight of greatness, would he have spent his life in the attempt to realize a chimera. But he had gifts which threw a wonderful glamour round him. To do full justice to his memory, it may be added that his critics were mistaken in speaking with unequalled contempt of his horsemanship. He had a loose seat, which cost him his life; but he had a good hand. Perhaps his position as an ecclesiastical leader might be described in the same terms.

It has been the fate of this brilliant social leader to draw upon himself the wrath of society by a posthumous offence. That his diary ought not to have been published, and that a wrong has been done him by its publication, all agree. But why was it written? A man may let fall a hasty word in conversation, and if he is among gentlemen he will be protected by the sanctity of the social board. He may use an angry

expression in a letter, which if his correspondent is a man of honour and a true friend, will be consigned to the safe keeping of the fire. But entry in a diary implies deliberation, and when the diary is left to fall into the hands of biographers, publication is morally certain. The day has gone by when the love of gratifying public curiosity and producing a sensation could yield to any sense of delicacy towards living or of regard for the memory of the dead. This every man of the world must know, and Bishop Wilberforce was a man of the world. Yet we need not charge him with having wished his diary to see the light. He was too much both of a Christian and a gentleman to make a posthumous attack on the character of a man who had once been united to him by such ties as Cardinal Manning, deep as was the injury which the Cardinal's conversion and his subsequent propagandism had done to Bishop's Wilberforce's cause. A new terror has been added by this and similar publications to the lives of the great, not one of whom will be able to abandon himself to the enjoyment of the social hour, because there will be the haunting fear that one of the company may be a masked diarist. The keeper of a diary is likely to be an egotist, and therefore incapable of doing justice to others when he has conceived a prejudice or taken offence. Obscurity however, may rejoice in its privilege: for the mass of us the diarist has no terrors: when we have once passed the Styx, biography will never drag us back again, nor will criticism disturb our serene and dignified repose.—*Goldwin Smith in Bystander.*

BOOK NOTICES.

NO SERIES ever published in *The Century* has attracted more attention, or exerted a wider influence than Dr. Washington Gladden's three recent papers on "The Christian League of Connecticut." In view of the interest manifested, both in America and England, the author has written for the *May Century* a supplementary chapter, describing the third annual convention of the League, in which reports were read from the county societies and a general discussion took place of the workings of the league in different localities. It would seem that the reforms accomplished by the League throughout the State were brought about in the face of many serious difficulties. How these difficulties were overcome Dr. Gladden tells in the supplementary essay.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

CHURCH SOCIETY.—The forty-first report of the Church Society of this diocese has been issued. It presents a very gratifying statement of the affairs of the Church in the diocese. There are at present 62 clergymen connected with the Church here. Two clergymen have retired, the Rev. Dr. Ker, of Sandy Beach, Gaspé, who has laboured zealously for about 25 years amongst the people of the Gulf Coast, and the Rev. W. King, who has laboured unceasingly for over 40 years in the diocese. During the greater part of his ministry he had charge of the extensive mission of St. Sylvester, with some eight out-posts, some of them over 80 miles from his parsonage. A veteran missionary, ever ready at the call of duty. The financial position of the diocese is eminently satisfactory. In the year 1881, the contributions for church purposes were \$59,059.27, last year the sum of \$71,202.10 was raised, an increase of \$11,944.51.

COMPTON.—This summer a new stone church is to be erected in this parish. The church is to be the munificent gift of the Hon. M. H. Cochrane, of Compton.

LABOURERS WANTED.—Owing to the lack of clergy in the diocese, the Bishop has applied to England for three ordained priests. The vacancies these clergymen are to fill, are St. Sylvester, Brampton, Windsor and Sandy Beach.

MONTREAL.

MONTREAL.—St. George's.—The Easter Services in this church were very largely attended both morning and evening. The services began with the administration of the Holy Communion at 9.30, when, 157 partook of the Holy Feast, the Rev. Canon Carmichael and Rev. J. G. Baylis officiating. The morning service, at 11 a.m., was attended by a crowded con-

gregation, the responding and singing, led by a choir of fifty voices, was hearty and congregational, and the beautiful Easter anthem by Stainer, "Ye have taken away my Lord," was admirably rendered. The Bishop preached an earnest sermon from 1 Peter 1. 21, and afterwards administered the Holy Communion to 148 communicants. At 7 a.m., the church was again crowded, the Bishop being present to administer the rite of confirmation. The candidates, 22 males and 25 females were presented to the Bishop by the Rev. Canon Carmichael and Rev. J. G. Baylis, the clergy of the church. The Bishop delivered a singularly touching address to the candidates and at its close confirmed them two by two. After the confirmation service the Bishop preached from Rom. xii. 1 a short earnest sermon, delivered extempore, and afterwards administered the Holy Communion to all the candidates and many others. 416 communicants partook of the Holy Communion during the day and the sacramental offerings for the poor (apart from the congregational offerings) amounted to \$73. During Lent the special services were very well attended, the clergy preaching special services. The large attendance of the members of the choir during the week day services was a very pleasing feature connected with these services, and the pains taken by Mr. Stevenson the organist, did much to add to the solemnity of the whole Lenten season.

The annual vestry and proprietors' meeting was held on Easter Monday night, and was largely attended. The chair was taken by the rector, the Rev. Canon Carmichael, and the accounts laid before the meeting by Mr. J. Mills, the churchwarden. The income of the church, created by the pew rents and offertories for the year, amounted to \$11,816, which left a balance in the churchwarden's hands, (after paying all yearly expenses) of \$523 which was applied towards the floating debt of the vestry. The wardens reported a steady increase in the amount of the Sunday offertory, and that the special charitable and mission offerings for the year amounted to \$4,184. Mr. A. F. Gault, warden, reported for the Building Fund Committee that the actual debt amounting to \$32,780, but that he held cash towards its liquidation amounting to \$10,911, and subscriptions to fall due yearly, during the next three years to the amount of \$18,094, leaving only \$3,774 of the debt provided for. This he hoped would be fully met by the efforts of the Ladies' Debt Committee, as Mrs. Reeford, the treasurer had paid in during this year \$964. He expected that by the 1st Jan., 1886, the entire debt would be paid off. Mr. A. F. Gault and Mr. J. W. Mills were then re-elected churchwardens, and special votes of thanks were passed to the churchwardens, Ladies' Debt Committee, the choir and Mr. Frank Redpath. The vote of thanks to the choir stated that the vestry desired to notice the devout and reverential demeanour of the boys, and their regular attendance at week day services, and assured Mr. Stevenson the organist that his services and untiring energy were fully appreciated by the vestry. At a congregational meeting held previous to the vestry, Mr. James Hutton and Mr. Thos. White, M.P., were elected delegates to Synod.

ONTARIO.

MOHAWK MISSION, TYENDINAGA.—Easter Day was a red letter day in this mission. Large congregations attended at both churches, and in the Indian Mission school house at night. In the morning many remained to partake in the blessed Sacrament, and the service was exceedingly hearty and attractive, but that at All Saints, in the afternoon, was even more so. Their interest in the service was much enhanced by the handsome decorations of the church by the ladies, and by the unusually large attendance of Indian children thoroughly versed in singing the responses, and in singing the hymns and chants, whose voices, sounding in unison with those of the customary adult Indian choir, made the service one long to be remembered by those who took part in it. The vestry meeting at Christ Church on Easter Monday was the best attended and the most harmonious ever held during Rural Dean Baker's incumbency of Tyendinaga. The appointments were as follows:—Rector's wardens for Christ Church and All-Saints, Alex. Loft and Thos. Clause; people's, Wm. Green and Joseph John. John Loft lay delegate to Synod for three years. The churchwardens' accounts showed a marked increase in the collections both special and ordinary in both the churches, an exhibit which, as regards Christ Church, the vestry considered astonishing as it was generally supposed that with the opening of St. Mark's, Deseronto, the fund would greatly decline in consequence of the absence from the services of the village white people, but strange to say, the contrary is the case, the collections having increased at least 25 per cent. The vestry resolved to apply to the Council for an appropriation towards thoroughly cleansing and repairing the interior of each of the churches.

A strange controversy has been going on about the origin of the nickname "Soapy Sam." It was given to the Bishop on account of his suspicious seductiveness of manner, alliteration perhaps lending its aid. On some festive occasion at Ouddeken Theological College, of which the Principal was the Rev. Alfred Pott, now Archdeacon of Berke, the hall had been decorated with the floral initials S. O. (Samuel Oxon) and A. P. (Alfred Pott). The decorator meant no mischief, but when the procession entered all eyes were caught by SOAP. The Bishop, with his ready wit, said "An enemy hath done this." The incident could not occur had not the nickname been previously in existence.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 29th, 1888.—

MISSION FUND.—January Collection.—St. John's Chapel, Weston, \$3.30; St. John's, Port Hope, \$4.80; Brooklin and Columbus, St. Thomas, 87c.; St. Paul's, 68c.; Gore's Landing, \$1.19; Harwood, 36c.; St. Mark's, Carleton, \$1.28; Camilla (West Mono), 70c.; Bobcaygeon and Dunsford, \$5.89; Aurora, \$2.75; Oakridges, \$3.20; Colborne, \$1.75; St. Thomas, Bexley, 54c.; St. Stephen's, Vaughan, \$3.50. *Thanks giving Collection*.—St. Peter's, Credit, 19 81; St. Mark's, Carleton, 75c.; Aurora, \$10.30; Oakridges, \$1.86; Colborne, \$3.50. *Missionary Meetings*.—St. Mark's, Carleton, \$7.57; St. Bartholomew's, Toronto, \$5.00. *Parochial Collections*.—St. Anne's, Toronto, \$49.61; Stayner, \$28.85; Creemore, \$36; Bands, \$21.50; Orillia, \$62.50; Etobicoke, St. George's, \$24.25; Christ Church, \$26.25. *July Collection*.—Aurora, \$2.34; Oakridges, \$2.95.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*—Weston, \$9.40; Wybridge and Waverly, \$9.21; Gore's Landing and Harwood, \$7.80; Cavan, \$13.00; Minden and Stanhope, \$7; Port Perry, Church of the Ascension, Toronto, \$19.80; St. George's, West Mono, \$2.65; Do., for Algoma, \$1.50; Etobicoke, \$3.75; Do., for Domestic Missions, 25c.; St. Anne's, Toronto, Contents of Mission Boxes, \$33.95.

WIDOW AND ORPHAN FUND.—*October Collection*.—Bobcaygeon and Dunsford, balance of assessment, \$10.16; Aurora, \$3.68; Oakridges, \$3.25; Colborne, \$12. *Collection on Good Friday*.—St. Bartholomew's, Toronto, \$3.15. *Parochial Collection*.—St. George's, Etobicoke, \$1.

ALGOMA FUND.—Aurora, \$5.76; Oakridges, \$2.10; Orillia, \$3.80.

COLLECTION FOR CONVERSION OF THE JEWS.—Perrytown, \$1.13; St. Anne's, Toronto, \$4; Orillia, \$17.23; Barrie, \$10.35; Gore's Landing, \$2; Harwood, 51c.

TORONTO VESTRY MEETINGS.—For the first time for many years the City Vestry meetings were conducted as becometh those who name the name of Christ, an event worthy of a "Te Deum." The spirit of God seems to have moved over the disturbed water-bringing order and peace out of chaos. Even at Grace Church where a "row" was looked for, all went quietly, thanks partly to the better sense of the ring-leader of the disturbance leading him to withdraw in a pleasant manner, but no doubt chiefly because the parishioners approved of the wise words and firm stand taken by the Bishop and Rector. In all the parishes satisfactory reports were presented, that of Holy Trinity especially so, as a different result was expected from a secession of the extreme party. But pruning is helpful to vitality in congregations as in vines. At St. George's a zephyr-like breeze arose as to the form of a resolution to declare that finality had been reached in ritual; the matter was wisely dropped and there was a great calm of unanimity. St. Matthias is practically outside the parochial system, it is run on the lines of Independency and ultra-Ritualism, a combination which will not last. A parish Church should not send the parishioners to dissent or to distant places of worship, or into neglect of worship, and be a rallying place for the erratic, but that is the inevitable result of such extreme exhibitions of the license occasionally permitted in the Church of England, as seen at St. Matthias.

LAY REPRESENTATIVES.—The following is a list of City Church lay representatives to the Synod. *St. James'*, C. Gamble, Dr. Wilson, J. G. Hodgins. *St. George's*, H. W. M. Murray, E. M. Chadwick, E. Henderson. *Holy Trinity*, W. Ince, S. G. Wood, C. J. Campbell. *St. Peter's*, Sheriff Jarvis, Capt. Douglas, S. Caldecott. *St. Paul's*, Major Evans, Messrs Roaf and Evans. *St. Luke's*, Clarkson Jones, T. E. P. Trew, Dr. Caesar. *St. Stephen's*, Dr. Machell, T. Fuller, L. Hoyles. *All Saints*, Messrs. Howard, Symons and Green. *"Little" Trinity*, Messrs. Heakes, Rogers and Coulter. *St. Anne's*, Col. G. T. Denison and G. B. Kirkpatrick. *St. John's*, Hon. Chief Justice Spragge, J. Wilson and J. J. Bright. *Church of the Redeemer*, Messrs. Campbell, Burch and Shortiss. *St. Philip's*, Col. Denison, Ald. Evans and J. T. Jones. *St. Thomas'*, Messrs. Moffatt, Farnival and Canavan. *St. Matthew's*, Messrs. McKenna, Alley and Marling. *Grace Church*, Dr. Holmes, Mr. Birmingham, Mr. Kennedy. *Christ Church*, Dr. Smith, A. Hoskin, T. H. Mace. *St. Matthias*, Messrs. Wade, Verrall and Wedd. *Church of Ascension*, C. Magrath, C. W. B. Biggar and T. D. Delamere. *St. Mark's*, Messrs. Wilson, Shaw and McLean.

OBITUARY.—We much regret the apparently untimely death of Mr. C. C. Galt, son of the Hon. Justice Galt, Toronto. The deceased had gifts almost amounting to genius as a mechanic, and was just entering upon a brilliant career, which promised to add fresh lustre to this honoured name. He was en-

gaged as Inspector of Locomotives for Canada Pacific Railway. In the professional sphere, as in the social circle, he will be much missed, and long and deeply mourned. Canada has lost one of her most promising sons. The funeral took place at Toronto, on the 29th ultimo. There is this source of consolation and of thankfulness to the bereaved parents, that for life they will have only happy and proud memories of their beloved.

ALL SAINTS' SCHOOL HOUSE.—A very handsome and commodious school is about to be erected for this church and parish, to cost \$10 000. There will be two large rooms for 700 scholars, with library and classrooms.

ST. GEORGE'S LECTURESHIP.—An arrangement has very happily been concluded to retain the Rev. W. Clark, M.A., now Professor of Mental and Moral Philosophy, Trinity College, as curate at this church, or more strictly lecturer, as he will have no parochial duties. It may be named as a gratifying evidence of the liberality of the leading members of this congregation and a few outside friends, that the stipend has been subscribed, independently of the parochial income from pews, offertory etc. There is always water found in the rock when touched by the right rod.

The annual meeting of the Church Women's Mission Aid will be held in their rooms at the Mechanics' Institute, on Thursday, April 5th, at 3 p.m. The Bishop of Toronto will preside, and it is hoped that the Bishop of Algoma and many of the city clergy will also be present. A large attendance of Church people is much to be desired.

At the last meeting of the Ruri-decanal Chapter of East York, in pursuance of a previous suggestion, that each person present should give one serious reason for the support of the clergy, the following were presented, though not in the order here given. They are recommended to the consideration of your clerical and lay readers alike. JOHN CARRY. Reasons for the support of the Clergy.—1. Justice, as they renounce all other modes of earning a livelihood. 2. Religious obligation: for "so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel." 3. Necessity: the very existence of religion demands a constant supply of clergy, which constituting a large class, cannot, in the nature of things, be obtained without a systematic support. 4. Prudence: (i) A clergyman should be supported in such a manner as to make him free from worldly care. (ii) The faithful preaching of the Gospel depends in no small measure on the independence of the clergy. 5. The honour of Christ: that His Church may be served by the best qualified men that can be procured; which it is folly to expect without at least a sufficient support. 6. The difficulties of the ministerial calling especially the plain and frequent risk of their lives in the discharge of necessary duty. 7. The blessedness of giving; as Christ himself has said, "It is more blessed to give than to receive."

WEST MONO.—*Lay Representatives*.—Edmd. Wragge and J. A. Worrell, Toronto; Wm. Allen, Mono.

AURORA.—On the 27th ult., the Rev. Mr. Mussen was the happy recipient of presents of loads of wood, bags of flour and produce of all kinds from his parishioners and the friends connected with Trinity Church and St. John's, Oakridges. To add to the surprise, these handsome gifts were supplemented by a purse of money and a bouquet. The party met at Larchmere, the residence of Mr. Canavan, whose hospitality was most warmly appreciated and acknowledged. The total value of these gifts reached over \$170. As we say elsewhere, our people are, as a rule, generous, and enjoy opportunities of showing love and esteem where they are called forth by earnest and devoted pastoral care and sound Church teaching.

OMEMEE AND EMILY.—At the annual Vestry Meeting, the rector was in the chair. After the presentation of the churchwardens' verbal report, the following officers were elected:—Messrs. Adams and Curry, churchwardens; Messrs. McNeely, Curry and Stephenson, representatives to Synod; Messrs. W. H. Curry, Lang, R. Bannan, and J. H. Sheppard, sidesmen; Mr. W. S. Cottingham, vestry clerk. The following members of committees were also appointed:—On the parsonage alteration and repairs, Messrs. McNeely, Adams and Stephenson. On the erection of a carriage shed, Messrs. W. Adams, A. McQuade, J. Bannan, W. R. Lang, and Ephraim Pogue. At St. James, Messrs. Groves and Clarke were elected churchwardens. As delegate to Synod, Mr. Curry's election was confirmed by the country congregations.

PORT PERRY.—*Church of the Ascension*.—The Good Friday services in this church were well attended, especially in the morning. On Easter morning the

church was quite filled by a most earnest congregation, the communicants being considerably in excess of preceding years, the liberal offertory also furnishing no mean indication of the worshippers' devotion. The services were of a most befitting character, corresponding with the brightness and joy of the Queen of Days. The choir practised conscientiously, and all had reason to be grateful for their successful labours in the service of song. The decorations of the church were not ample, but were pleasing and effective, the principal credit being due to Mrs. Dowling's taste and skill in the arrangement of the floral part.

The Easter vestry meeting, held on Monday evening, quickly transacted the customary business. The liquidation of the church debt has gone on evenly and successfully, while in other respects there has been no falling off. Messrs. Henderson and Edmett are the new churchwardens, the latter nominated by the clergyman. The delegates to the Synod are Messrs. Henderson, Edmett and Poole. Mr. Widdin was appointed vestry clerk. Messrs. Lethingham and Poole, sidesmen, Messrs. Trounce and Ralph, auditors. With votes of thanks to the choir and the lady collectors, the meeting was adjourned for the legal audit in that day fortnight. The incumbent was in the chair and read an encouraging report of the Fabric Fund, which Mrs. Carry collects for with indefatigable regularity month by month.

PORT HOPE.—*Trinity College School*.—The Lord Bishop of Toronto held his annual confirmation in the school chapel on the afternoon of Palm Sunday, March 18th. The Head master presented no less than twenty-four of his boys as candidates for the holy rite. The Revs. Professor Jones, R. T. Nichol and James Simpson took part in the service. Owing to the very stormy day the congregation was not so large as usual, but the chapel was fairly well filled with the members of the school and the few townspeople who ventured out.

NIAGARA.

HAMILTON.—*Christ Church Cathedral*.—There were four services in this church on Easter Day, at two of which the Holy Communion was administered. It was a bright commencement of the day, when one hundred and five communicants received the Sacrament at the eight o'clock service. At the eleven o'clock service there were one hundred and twelve communicants, making in all 217. The congregations throughout the day were very large, especially in the evening, when the spacious building was crowded. In the afternoon an interesting children's service was held. The Rev. Dr. Mockridge officiated at all the services and preached the sermons. The Altar, font, and pulpit were handsomely decorated with flowers. The Bishop of Niagara was present at the eleven o'clock service. The offertories during the day amounted to over \$500.

VESTRY MEETING.—At the Easter vestry meeting there was a large attendance, and much interest was shown in the progress of the parish. The Rector, Dr. Mockridge, appointed Dr. Ridley his churchwarden, and the people elected Alderman J. J. Mason. Various committees were formed, and the meeting adjourned for three weeks to receive the churchwardens' report of last year's accounts. As a new congregation (St. Luke's) has been established in this parish, the delegate for this year will probably be chosen by them, as, in accordance with the rules of the diocese, they become entitled to one out of the three delegates.

St. Luke's Mission.—The Rev. W. Massey, M.A., who was lately appointed to assist Dr. Mockridge in his work, especially in that belonging to St. Luke's mission church, is expected to remove to Hamilton next week, and to commence his Sunday duties on April 8th.

St. Mark's Church.—The Rev. W. R. Clarke, of Ancaster, preached a forcible sermon on Easter Day evening.

THE CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.—The Treasurer of the parent society in England has recently acknowledged the receipt of £17 sterling, from the branch society in Hamilton. In Easter week an excellent collection of fancy and useful articles, suitable for dresses of old and young, was made ready for despatch to one of the Church stations of the society in India. Thus, aid is being gradually increased towards that most interesting missionary country, from Canada. We gladly insert the following annual statement of the branch society in Hamilton, in behalf of the Zenana work: Hamilton Association for Church of England Zenana Missions—President, Mrs. Gates; Secretary, Mrs. Gaviller; Treasurer, Miss Gaviller. Collected in half-year ending 19th March, 1888, \$86.25; amount sent to the treasurer of the parent society for mission at Trichur, by P. O. order, \$88.60; balance in hand

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\$2 56. We commend the good cause of Zenana work to all our readers.

THE HAMILTON CHURCH CONGRESS.—Fair progress has been made in obtaining readers of papers and speakers. The latest accession is the Rev. Professor Clark, of Trinity College, who will give an address on "How to make Church Services attractive." We are, however, satisfied that he would not have selected such a title. The point is not to strive after making divine service "attractive," that is a most unworthy aim, but to make it really and truly public worship, that is, an office of common prayer, praise, communion and fellowship, then, and then only, is it worthy of being styled "divine service," and then men's hearts are so drawn out as to love such opportunities. Otherwise the Church is a mere entertainment. We should have liked to have seen an effort made to make this Congress Canadian rather than diocesan. The organization of a Dominion Congress might form a topic for discussion.

HARRISTON.—Confirmation services were held in St. George's church on Tuesday evening last. The Bishop of Niagara performed the very solemn and interesting service in the presence of a large congregation, when some thirteen new members were added to the Church. We very much regret to have to announce that Rev. Mr. Massey, the incumbent of this town and Clifford, is about to sever his connection with the above congregations. The rev. gentleman, during his short sojourn in Harriston, has made friends of the entire population. Mr. Massey has accepted an invitation to St. Luke's mission church, Hamilton, and will be succeeded by Rev. Mr. Bevan.

LINCOLN AND WELLAND TRAVELLING MISSION.—The annual vestry-meeting was held at Fonthill at 7.30 p.m. on Easter Monday. The same wardens were re-elected. All passed off harmoniously. We rejoice to learn that the Church of England is gaining ground in Welland Port and Smithville.

EASTER SEASON.—Our correspondent tells us that throughout the diocese, in the cities and towns especially, Easter has been well observed with bright and cheerful religious services. He adds that the leading Christian bodies are manifesting an increased desire to keep Easter as they do Christmas, so far conforming to the Church's practice. In the (Methodist) cemetery church, Hemilton, there was a lovely display, provided by Mr. Sanford, a prominent member. Easter hymns and anthems were well chosen, while the discourses of the day were full of Christ and the Resurrection. The Rev. Dr. Ormison, of New York, was the preacher in the first Presbyterian church, whose subject was also in keeping with the doctrine of Easter.

GUELPH.—The Easter services were of the usual jubilant character, and St. George's Church was crowded at midday and evening services. There was an early Celebration and one at midday, partly choral, when 280 communicants received the Holy Sacrament. The offertory at the two Celebrations was very large.

BARTON.—The Bishop of Niagara preached at Holy Trinity Church on the evening of Easter Day. His subject was the third of a course on the Evidences of Christianity—"The genuineness, authenticity and inspiration of the Old Testament." The Bishop showed how much more the Scriptures have been guarded against corruption than any of the ancient heathen writings, no matter however they may be regarded as reliable by scholars of this day. It is not only very kind of the Bishop to aid his clergy by an occasional sermon, but very necessary that strong words should be spoken by him as an appointed ruler in the Church of this Diocese, against the errors of infidelity.

ANCASTER.—We cannot speak too highly of the practice of holding evening cottage meetings throughout this rural parish. We believe it most useful, and recommend it for general adoption.

HURON.

LONDON.—*Holy Week.*—The last week of Lent was one of marked observance in our city and suburban churches. Matins every day with evensong on Fridays and Wednesdays. On Good Friday there were large congregations, especially in St. Paul's and the Memorial Church, as large as on many Sundays. The Rector of St. Paul's being still confined to his room, Rev. A. Brown took the whole services. This morning sermon was especially excellent and most appropriate to the solemn occasion. The subject of his discourse was "The seven last words of Christ," his text the words "It is finished." Through the

last hours of our Redeemer's suffering the preacher vividly traced every scene and impressed on his hearers His last solemn utterances. The music also was appropriate to the service, rich in solemn deep pathos, especially this beautiful hymn, "Jesus, my Lord, is crucified." The evensong service was equally impressive.

CONFIRMATION IN MEMORIAL CHURCH.—The congregation on Good Friday was very large, each available spot being occupied. It has for some years been the custom that the Bishop hold confirmation service in this church on Good Friday. This very interesting service combined with the prescribed solemnities of the day, makes Good Friday one of increased interest. The morning service was read by the rector, Rev. J. B. Richardson, after which he presented to the Bishop a class of forty candidates for the laying on of hands. Before confirming them his Lordship addressed them very earnestly on the nature of the step they were about to take and the blessings they who lived worthy of the profession they were about to make, would be partakers of. He warned them against the danger of mere formalism, and urged them to avail themselves of the blessing to be derived from the faithful ministry of their beloved pastor. After the singing of a hymn the Bishop preached a very impressive sermon from the text, "What think ye of Christ." He spoke of the great importance of the question, especially in these days, when such a variety of views are held concerning the Saviour. He urged each individual to ascertain exactly his personal attitude and mind toward Christ, and concluded by the setting forth the Saviour's claim upon the hearts and consciences of all men. There was a liberal offertory collection for the divinity Students' Fund. All the Good Friday offerings are devoted to that purpose.

EASTER SUNDAY.—Throughout Holy Week the Church services brought vividly before us our Redeemer in the last scenes of His humiliation and sorrows. We accompanied Him to the garden of Gethsemane, to Pilate's judgement hall, to Calvary, to the tomb wherein never yet had man been laid. On the last day of the week, the closing scene was brought before us, our Lord in the Sepulchre Easter Day, how changed from the solemn gloom of the Passion Week! Joyous are the services of the day. The heart and voice of the Christian echo the glad sound "Christ is risen from the dead." On Saturday there were large congregations in all our churches. In St. Paul's at early morning communion service a large number were present to partake of the "rich banquet of His flesh and blood." At 11 o'clock service the congregation was very large. Rev. Canon Innes preached a very impressive sermon on the words of the Apostle to the Gentiles, "We shall be saved by His life." He preached a risen, an ever-living Saviour, the life of all who come to Him. The hymns at morning service were "Christ the Lord is risen to day," and "Jesus Christ is risen to-day, Alleluia," the anthem was "We declare unto you good tidings," by Dr. Bridge. The music by both organist and choir breathed a joyous rapture seldom experienced. The number of communicants was greater than we had seen there at any former communion celebration. The increasing number of communicants bears unmistakable testimony to the growth of the Church in our city. In the Memorial Church the number of communicants at Easter Matins was 206. In the Chapter House the number was 100. If we add to these nearly 400 for St. Paul's, we have for three of our seven churches 700 communicants.

BRITISH.

THE BISHOPRIC OF ABERDEEN.—An informal meeting of the clergy and canonical lay representatives in the Diocese of Aberdeen and Orkney was held in Aberdeen on Tuesday, for the purpose of arriving at unanimity, if possible, in the selection of a successor to the late Dr. Suther as Bishop of the diocese. Dean Ranken, Old Deer, presided, and there was a large attendance. The proceedings were private, but it is understood that the preponderance of opinion was in favour of the Hon. and Rev. Authur Gascoigne Douglas, B.A., vicar of Shapwick, near Blandford, Dorsetshire, and it is believed that he will be the Bishop elected at the meeting for that purpose convened for the 29th inst. The other names mentioned at the meeting were those of Canon Dowden, St. Mary's Cathedral, Edinburgh, and the Rev. J. M. Danson, M.A. St. Andrews, Aberdeen. The Bishop-designate is the youngest brother of the Earl of Morton, and one of his sisters is married to the Bishop of Argyll and the Isles, and another to an uncle of the Earl of Aberdeen. He was within one vote of being appointed Bishop of Argyll and the Isles when Dr.

Mackerness was selected. Later in the afternoon a public meeting of clergy and laity was also held for the purpose of promoting a diocesan memorial of the late Bishop. Dean Ranken again presided. Sheriff Dove Wilson, Aberdeen, moved that a memorial be initiated in remembrance of the wise and fatherly rule and the long Episcopate of the deceased Bishop. The resolution was unanimously adopted. On the motion of Lord Forbes, a committee was appointed to consider the most suitable form of memorial and to collect subscriptions. The Rev. C. M. Black, incumbent of St. James' Church, Aberdeen, and Mr. J. P. Cumine, advocate, Aberdeen, were appointed joint secretaries, and Mr. James Agustus Sinclair, accountant in Aberdeen, treasurer to the fund.

THE RIOT IN TRINITY CHURCH, BORDESLEY.—On Easter Sunday the new vicar of this Church, the Rev. Watts, presented himself and conducted service morning and evening. The church on both occasions was desecrated by fearful disturbances, the vicar in church was assailed with all the offensive language common to the street rowdy, and a large body of police was required to protect him. The inhibited vicar, Mr. Enraght, cannot be complimented upon the effect of his teaching, for even his Choir joined in the blasphemous proceedings. It is difficult to understand how men can have been even touched spiritually by the extreme ritual practised at this too notorious church, or taught in any Church sense, who could be guilty of such worse than heathenish indecency, for the heathens do not desecrate their temples. The scene at Holy Trinity, Bordesley, is well calculated to suggest very serious thoughts to those who are following Mr. Enraght's extreme course and his defiance of authority. Depend upon it that the overwhelming mass of Churchmen will say: "If the out-comes of ultra ritual is such ignorance of Christian principles and such a spirit of rebellion against law and decency, we will not have it, but will insist upon moderation, more time being given to teaching, and above all we will insist upon clergymen obeying the law of the land and the authorities of the Church."

A YEAR'S PROGRESS OF THE SCOTTISH EPISCOPAL CHURCH.—The annual report of the Council of the Episcopal Church in Scotland just issued possesses more than usual interest. Subjoined are some of the more important statistics contained in the statement:—During the year four new churches have been added, the number now standing at 206. Sixteen of these are in Edinburgh, fourteen in Glasgow, six in Dundee, and four in Aberdeen. Away from these large centres of population, the Church seems to be strongest in the north-east—Aberdeen district—and weakest in the south-west. In regard to members or adherents, there is an increase of upwards of 8,200, the numbers being 70,747 against 67,483 the previous year. More than one-half of this addition is in Edinburgh alone. Including parsonages, the average stipend appears to be something less than £220—not a very large figure considering the unusual proportion of a wealthy people—landed proprietors, &c.—who belong to the Church. But the average landed proprietor's weak point is not, certainly, over-liberality in ecclesiastical matters. In this respect, with the usual exceptions, they contrast unfavourably with the "merchant princes" of other denominations. Missionary effort, which many regard as a sound test of a Church's well-being, has considerably advanced—the years 1881 and 1882 showing respectively £2,514 and £3,718, the latter amount including a donation of £600 from an anonymous contributor. The next item one is rather sorry to see. It is the sum of £7,223 for Government grants to denominational schools during the year, being an increase of £350; and there are now 63 schools, against 57 in 1881. The discussion on the subject, however, seems to indicate that the quality of the teaching is below the average of other schools, the percentage of passes, in three subjects, being about 10 less than in any of the latter. The report, as a whole, in these days of Church declension, may be considered as fairly encouraging, the returns indicating that the Church is doing something more than holding its own. And its influence is to some extent also operating elsewhere. The Scottish people in the seventeenth century decisively rejected a liturgy thrust upon them by Royal statute; but an observer of the signs of the times cannot fail to see that the voluntary adoption of such a service in Presbyterian Churches is not now such a far off event as forty years ago it might have seemed.

NOTHING LIKE IT!—A finer collection of Watches, Diamonds and Jewellery than that now displayed at Woltz Bros. & Co.'s is not to be seen in the Dominion. Watches of the finest grades, blue-white Diamonds, rare and sparkling, and Jewellery of the latest and most attractive styles. Everything is first-class; everything is genuine. 29 King Street E. Toronto.

Correspondence.

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

DAILY MATINS AND EVENSONG.

SIR.—Some brother priest who, like myself, endeavours to observe the Church's rule in this matter, notwithstanding some discouragements, and many difficulties, may, I am inclined to believe, feel cheered as stimulated in this duty by the accompanying words of the Principal of Dorchester Missionary College. They are extracted from his "Ideal of the Christian Priesthood, The True Motives for the Missionary Life," p. 24.

As to the difficulties attending the saying of daily matins and evensong in church, I am constrained to say that in many cases they are not so formidable as they might seem to be at first sight. Even the very serious one of warming the church in winter may be in some cases, I apprehend, obviated by the method I pursue here, namely, by doing without a fire. This I do for two reasons: firstly, because I very much question the expediency of trying to warm the church for a service which only lasts twenty or thirty minutes; secondly, because we have no stove in the church where I say my daily evensong. Only on one occasion this winter has evensong been unsaid in the church on account of the cold, and then as the thermometer was fourteen degrees below zero, I ventured to dispense myself from the public recitation of the office. As to number of attendants, of course we don't get many, scarcely fewer, however, than in summer, that is, from two to six or seven as a rule. Sometimes, of course, more, e. g., last Saturday, with the thermometer showing twenty-two degrees of frost, there were twenty five or thereabouts.

Dildo is a fishing settlement of about 350 souls. I can't say that I felt then, as occasionally I must confess I have felt, very unpleasantly cold. Your lady readers may be interested in knowing that scarcely ever have my sisters absented themselves on account of the cold, indeed I don't remember one occasion. Of course, being in a cold church for twenty-five minutes is a very different matter from being there for one and a half hours, as is the case occasionally on Sundays.

As a rule, I say matins in the school with the children, and any others who come. This plan, though not without objections, has some distinct advantages.

I can only say, in conclusion, that if in this mission of man—some thirty-five miles in extent, with twelve or fourteen settlements) I had not many more serious difficulties to surmount, and more hardships to face than the saying my office in a cold church in the winter, I should be a little more comfortable both in mind and body.

ARTHUR C. WAGHORNE.

Dildo, Trinity Bay, Nfld.,
March 7th, 1888.

ALGOMA.

SIR.—I have (by request) to make gratefully the following acknowledgments in the DOMINION CHURCHMAN, viz., \$1 from "A Friend," Ottawa; \$10 from "Goodwood mission box" to be applied to any purpose I may think best; and \$2, accompanied by the following note: "I enclose you two dollars which, if you will accept, I would like you to use for your own private use, with best wishes and prayers of one of the Household of Faith. A Member of Holy Trinity, Toronto."

I am, &c.,

WILLIAM CROMPTON,
Travelling Clergyman, Dio. of Algoma,
Aspdin P. O., Easter Tuesday, 1888.

MOSES' COMBINATION COOKING STOVE.—Having had one of these stoves in use about six months, it affords us much pleasure to bear testimony to its many good qualities. As a fuel saver we highly recommend it, it is easily kept in during the night and burns scarcely any coal; the clinkers can be removed at any time, it requires no sifting of ashes, and there is not any waste of fuel, which is a great comfort and a decided improvement over other stoves. For heating, cooking and baking it is undoubtedly the best we have ever used, and gives entire satisfaction in every respect. We are convinced from our own experience that as it becomes better known it will gradually supersede all others. We would advise our readers who require a stove, to buy The Combination Cooking Stove from Mr. Moses, 301 Yonge St., Toronto, and they will not regret having made the purchase.

Family Reading.

THE CHAIN OF REDEEMING LOVE HAS NO WEAK LINK.

In spite of manifold tokens of helpful kindness in the past, believers often give way to fears about the future, especially when they reflect on their own inherent weakness, and all the might and malignity that ever confront them. There would be good grounds for such fears were salvation merely of man, an earthly device, planned and schemed by human wisdom only; but this is not its character, for we are expressly and repeatedly assured that, alike in its beginning, middle, and end, it belongeth wholly to the Lord. He is not more surely the Author than the Finisher of our faith.

Man's acts of kindness arise often from mere bursts of momentary feeling; but all such acts in God spring from wise, holy, and deliberate purpose, and no purpose of his can ever fail. Therefore, no matter how great may be the difficulties in the way, how intense the opposition, sore the discouragements, or crushing the seeming defeats, yet in the end all that the Father hath given to the Son shall come unto him.

The apostle sets this vividly before us when he says: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"

Here is a chain of mercy and grace with many links,—eternal purpose, divine foreknowledge, effectual calling, gracious acceptance, and final glory,—and all of them so strong that nothing can weaken or sever them. Moreover, as one sweetly says, "Each several link, from the first to the last, is in his hand, and that alone renders the chain an indissoluble one, though reaching from everlasting to everlasting. At whatever point, therefore, faith lays her hand on that chain, she finds it strong enough to bear all that she can hang on it, even the far more exceeding and eternal weight of glory." Happily, too, there is one link of this blessed chain always so near as to be within reach of all: "Him that cometh to me I will in no wise cast out;" and whoever takes hold of it by faith makes sure of eternal life.

"The saints," says Samuel Rutherford, "seem to have the worst of it; but it is not so. Providence is not rolled upon unequal, crooked wheels; for 'all things work together for the good of those who love God, and are the called according to his purpose.' Ere it be long, we shall see the white side of God's providence."

CONVERSIONS MAY BE SUDDEN, YET SURE.

Many look on all sudden conversions with such suspiciousness that they will scarcely admit their genuineness in any case, not remembering that some of the most remarkable instances of saving change recorded in Scripture are of this nature. In these cases the suddenness of the change, so far from interfering with the genuineness of it, only brings out more impressively the riches and efficacy of sovereign grace.

We see this strikingly exemplified in the conversion of Zaccheus. It was a strange sight,—the chief among the publicans sitting on the branches of a sycamore tree, and waiting patiently till Jesus should pass by: yet not more strange than blessed; for, as Thomas Boston says, "It is good to be in Christ's way,

for he loves to surprise sinners with a cast of free grace." When he came to the place, Jesus paused and looked up. And what a look! Whatever it may have been to others, Zaccheus at least could never forget it, for there was kindness in it, and inexpressible tenderness. What the look of Jesus in the hall did for Peter, this look apparently, with the words accompanying it, did for Zaccheus: it imbibed sin to him, and endeared the Saviour.

In dealing with him, the Lord was lovingly urgent: "Zaccheus," he said, "make haste, and come down; for to-day I must abide at thy house." And not without reason, for as our Lord's ministry was now nearer its close, he was never again to pass that way. He was there for the last time, and virtually, therefore, it was now or never with Zaccheus. Assuredly, if ever a man should make haste, it is when the Lord of grace is passing by and inviting in love, and willing to enter in and make his abode with him. Zaccheus felt it to be so, and therefore gave instant obedience to the Redeemer's loving call.

Doubtless that day of his meeting with Christ was the brightest and happiest of his life, and would ever be cherished as its very sunniest memory; and reasonably so, for while on the morning of that day he awoke an alien and outcast, without help or hope, yet ere the sun had set he was forgiven and accepted, a child of God and an heir of glory.

Why should not this, in large measure, be our experience also? The door of mercy is as open now to us as it was then to Zaccheus; and the welcome will be as warm, if we only come as he came, and trust as he trusted.

A TRUE SUPPLIANT.

Brief as is the publican's prayer, "God be merciful to me a sinner," it yet reveals such a deep sense of sin, and such a sweet hope of mercy, that it is in every way suitable for all, whether the holiest of saints or the vilest of sinners. It is not strange, therefore, that it has been in constant use among the redeemed of the Lord. "It has formed the living motto and dying words of unnumbered thousands; their latest breath has uttered them."

It is well to note that it was not a vague, general pity the publican asked, or mere forbearance, like the servant in the parable when he said, "Have patience, and I will pay thee all," but forgiving mercy—"God be merciful to me a sinner." This was his petition; and he not only obtained what he asked, but far beyond it, even all the benefits of a full justification—freedom from condemnation, acceptance in the Beloved, and adoption into the royal family of heaven. And these blessings he received at once, for that very day "he went down to his house justified."

What the Lord did for him, he is able and willing to do for every one who comes in a like spirit. Blessed are all such. When Hugo Grotius, as he lay dying, had his attention drawn to this very prayer, he said, with great earnestness and deep humility, "I am that publican,—God be merciful to me a sinner."

Besides the publican, there was another suppliant, the Pharisee; and the difference between them has been thus strikingly stated: "The one so gives thanks as to forget to pray, the other so prays that he afterwards gives thanks; the one compares himself with other men, the other observes himself in the mirror of God's law; the one counts up his virtues, the other cannot count up his sins; the one with all his virtues still keeps an evil conscience, the other with all his sins receives the full assurance of forgiveness."

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Children's Department.

A LITTLE TRAVELLER.

A little traveller am I,
Upon a road that looks
As pleasant as the flowery paths
Beside the summer brooks.

I may have very far to go,
No one can tell, they say:
For some the way is very long,
For some ends in a day.

I've gone a very little way,
And yet I can't go back
To pick up anything I lost
Or wasted on the track.

And if I careless pass each stone,
I mayn't my steps retrace,
And so I need a Friend all through
To keep me by His grace.

For there are snares I do not see,
I am a foolish child;
Then, Jesus, I will ask Thee now
To keep me undefiled.

My feet from falling, keep, O Lord!
My heart from wandering wide;
Until the last stone passed, I dwell
For ever at Thy side.

THE LEGEND OF THE TWO SACKS.

There is a beautiful ancient legend that tells of an old man who was in the habit of travelling from place to place with a sack hanging behind his back, and another in front of him.

What do you think these sacks were for? Well I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view—and he soon forgot all about them.

In the one hanging round his neck, under his chin, he popped all the sins which the people knew he had committed, and these he was in the habit of turning over and looking at as he walked along day by day.

One day, to his surprise, he met a man wearing—just like himself—a sack in front, and one behind. He went up to him, and began feeling his sack.

"What have you got in here, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other; "you'll spoil my good things."

"What things?" asked number one.

"Why my good deeds," answered number two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half-crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the cripple boy; and the penny I gave to the organ grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and—"

"And what's in the sack behind you?" asked the first traveller, who thought his companion's good

deeds would never come to an end.

"Tut, tut," said number two; "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that though he had put what he called his "mistakes" out of his sight, every one else could see them still! An angry reply was on his lips, when happily a third traveller—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sacks?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching the ground. It must be a pretty weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings to an eagle—it helps me onwards."

"Well, your sack behind can be of little good to you," said number two, "for it appears empty; and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see I have no weight to drag me down backwards!"

Dear children, which of these travellers would you rather resemble? I think the last of the three was the happiest, and made most other people happy.

If you are bilious, take Dr. Pierce's "Pleasant Purgative Pellets," the original "Little Liver Pills." Of all druggists.

THE TWO THREEPENNY-PIECES.

What a little thing a threepenny-piece is! I am going to tell you about two threepenny-pieces.

Once upon a time there was a threepenny-piece lying on the floor. An idle little boy saw it and picked it up. He knew it was not his, and yet he slipped it into his pocket, and determined to spend it on himself.

The money was soon gone, and then he wanted more; and he stole a shilling. Still he was not contented, for as soon as the shilling was spent he determined to steal another, and yet another, till he became a regular thief.

At last he grew so wicked that he actually committed a murder in one of his robberies, and in consequence was caught and hung.

When he came to die, he said that he looked back on his stealing that threepenny-piece as the beginning of all his downward course of misery and crime.

How sorry that threepenny-piece must have been to be so mispent!

Then there was another threepenny-piece. It was not stolen, but a lady gave it to a little boy, who determined to spend it on some Missionary work.

So he bought some tracts with it, and put them into a box of things that were being sent out to a Missionary in India.

Now when this box arrived at the Missionary's house, the son of a great chief happened to be staying with him, and as the lad had been taught by the Missionary's wife to read, she gave him one of the tracts.

The reading of that tract was, by God's blessing, the means of leading that young chief to become a Christian, and when he went back to his home he took the tract and many others with him to scatter among the people of his native place. They were read by multitudes, and in one year from that time fifteen hundred people in that neighbourhood had given up the worship of idols, and were inquiring about the religion of Jesus. And if a little boy with a single threepenny-piece could do so much good, surely nobody can be too young, or too poor, to work in God's vineyard.

Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—have advised many ladies to try your "Favorite Prescription" and never see it fail to do more than you advertise.
Yours truly, MRS. A. M. BANKIN,
141 Bates St., Indianapolis, Ind.

A VALUABLE LESSON.

A successful business man says there were two things which he learned when he was eighteen which were afterwards of great use to him, namely, "never to loose anything, and never to forget anything." An old lawyer sent him with an important paper with certain instructions what to do with it.

"But," inquired the young man, "suppose I loose it; what shall I do then?"

The answer was with the utmost emphasis, "You must not loose it!"

"I don't mean to," said the young man, "but suppose I should happen to."

"But I say you must not happen to! I shall make no provision for any such occurrence. You must not loose it."

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on

his mind, fastened it there, and made it stay.—Interior.

Young, middle-aged or old men, suffering from nervous debility and kindred weaknesses, should send two stamps for large treatise, giving successful treatment. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

WITHIN THE FOLD.

The Rev. W. G. Peel, of Masulipatam, gives us an interesting account of a young Sudra, named Ramayya, who after an absence of more than two months suddenly reappeared.

He asked for baptism in August, 1881, and though steadily refusing to return to his relations, was enticed away and locked up, and it is believed, drugged (that is, stupefied with a kind of a medicine). In the following November, he came back looking wretched and ill. Again he asked for baptism, which he was promised if he would not be ashaemd of his Saviour. Again his relations came, saying he was mad, but the doctor said he was not mad, but he was afraid the poor fellow had been drugged by his friends.

A few days after, Ramayya went to the weekly prayer-meeting, and on the last Sunday in that month, during the early morning service, he was received into the Church of Christ by baptism. Let us earnestly pray for these converts, who have so often to give up father, mother, wife and children for the kingdom of God's sake. Of such the Saviour has said, "They shall not lose their reward." "Be thou faithful unto death, and I will give thee the crown of life."

REV. H. SHIRIN, Bowdley P.O., Ontario like hundreds of others who have been cured of cured of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all diseases of the head, throat and lungs, says: "The Spirometer, invented by M. Souville, of Paris, ex-side surgeon of the French army, and the medicines and treatment prescribed at the International Throat and Lung Institute, have cured me completely of consumption (first stage) or advanced bronchitis after everything else failed." Consultations and a trial of Spirometer free. Those unable to come to the institute, or see our surgeons, who visit all the principal towns and cities of Canada, can be successfully treated by writing, enclosing a stamp for a copy of our International News, published monthly, which will give you full particulars and references, which are genuine. Address 173 Church Street, Toronto, or 13 Phillips' Square, Montreal.

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When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1082 Race Street, Philadelphia, naming this paper.

WHAT ELSIE DID WITH HER OLD TOYS.

A little friend of mine, called Elsie, was grumbling the other day about having nothing to do. And yet if you had seen what lots of toys and books she had, you would have thought she must be the happiest little girl in London.

As I was going to see some little children who belonged to my Sunday-school class, I offered to take her with me. On our way to their home, she asked many questions about them wanting to know if they had pretty toys like herself.

Turning down a street narrower and gloomier than the others, we came to a small court. I saw Elsie look very much astonished, and after some seconds she said, "Surely no little girls live here; it's so dark and dirty."

Stopping at a door, I tapped and walked in. The room was very small and comfortless; in the centre were three little children busily engaged in sorting rags. Directly they saw me they left their work, running to me with exclamations of delight.

I told them I had brought a little girl to hear what they had to do every day. "Oh," said the eldest, "we get up and get father's breakfast ready, then Bennie goes out with his matches, and we three work at our rags till father comes home again."

"And do you never have any games or toys to play with?" said Elsie.

"No, miss, we never have time in the day-time to go out and have a game and we don't know what toys are."

A few minutes later Elsie's little fingers pulled me by the sleeve, and in a whisper she said, "Auntie, I've got a shilling grandpa gave me this morning for a new bonnet for dolly; give it to them to get some nice toys for this new year!" So I did. When we were coming home Elsie told me she would not have any new toys this year, but should ask her mamma to give some to the little children she had just seen instead.

Now don't you think you could follow little Elsie's example, and help to give some of the hundreds of poor children that are around us a little pleasure this winter-time? I have since been helping Elsie to mend a quantity of her toys, which she intends to send to one of the hospitals.

She said this evening, when I told her I was writing to ask some other little girls to do the same, that she was sure they would, if they only knew how glad the little children were to have them, and how much happier she felt in thinking she had helped to give them pleasure.

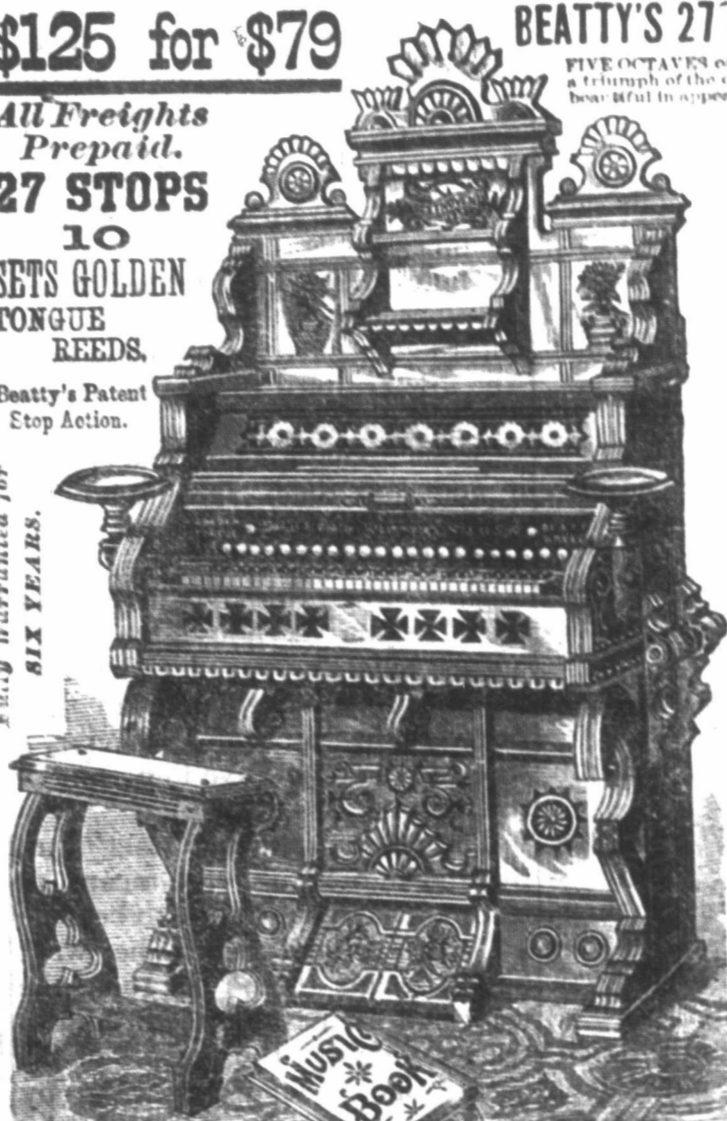
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Given under my Hand and Seal this 5th day OF APRIL, 1888. Daniel Beatty

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LITTLE THINGS AND LITTLE PEOPLE.

Little things and little people have often brought great things to pass. The large world in which we exist is made up of little particles as small as the sands on the seashore. The vast sea is composed of small drops of water. The little busy bees, how much honey they gather! Do not be discouraged because you are little. A little star shines brightly in the sky in a dark night, and may be the means of saving many a poor sailor from shipwreck; and a little Christian may do a great deal of good if he or she will try. There is nothing like trying.

BEATTY'S ORGANS AND PIANOS.—Although a very young man still, Mayor Beatty, the famous builder of musical instruments at Washington, New Jersey, has attained a high position and conspicuous success among the most noted of American manufacturers. He has not only established a great business by which he furnishes thousands of pianos and organs every year of a superior character at exceptionally low prices, but has contributed in a conspicuously public manner to the building up of a thriving and busy community. He is one of the most liberal advertisers of the day, and to this source much of his success is due. Read his new advertisement in another column, and forward him an order for one of his best cabinet organs.

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"SOMEBODY'S GRAND PAPA."

A little girl recently saw an old drunken man lying on a doorstep; the perspiration was pouring off his face, and a crowd of children were preparing to make fun of him. She took her little handkerchief and wiped his face, and looking up so pitifully to the rest, made this remark: "Oh! don't hurt him, he is somebody's grandpapa."

At Orleans, N. Y., one day recently, a shopkeeper hearing a rattling and squealing in his cellar, went down and discovered a large rat which, in running over a pile of clams, had been caught by the tail by one of the shellfish. The animal had dragged the clam to his hole, but was unable to pull the bivalve through, on account of its size, and it was in that situation that the rat was captured and killed.

Messrs. Petley & Petley have been compelled to postpone for a few days their annual spring opening. This firm have during the past two months been making extensive alterations in their premises and claim that when finished they will have the "handsomest store in Canada."

A SECRET—The secret of beauty lies in pure blood and good health. Burdock Blood Bitters is the grand key that unlocks all the secretions. It cures all Scrofulous Diseases, acts on the Blood, Liver, Kidneys, Skin and Bowels, and brings the bloom of health to the palid cheek.

BIRTHS, MARRIAGES & DEATHS.

Birth. FARNCOMBE—On Wednesday, 28th March, the wife of the Rev. John Farncombe, M.A., Lakefield, Ont., of a son.

Miss Mary Campbell, Elm, writes: "After taking four bottles of Northrup & Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried many remedies but of no avail, until I used this celebrated Dyspeptic Cure." For all impurities of the Blood, Sick Headache, Liver and Kidney Complaints, Costiveness, etc., it is the best medicine known.

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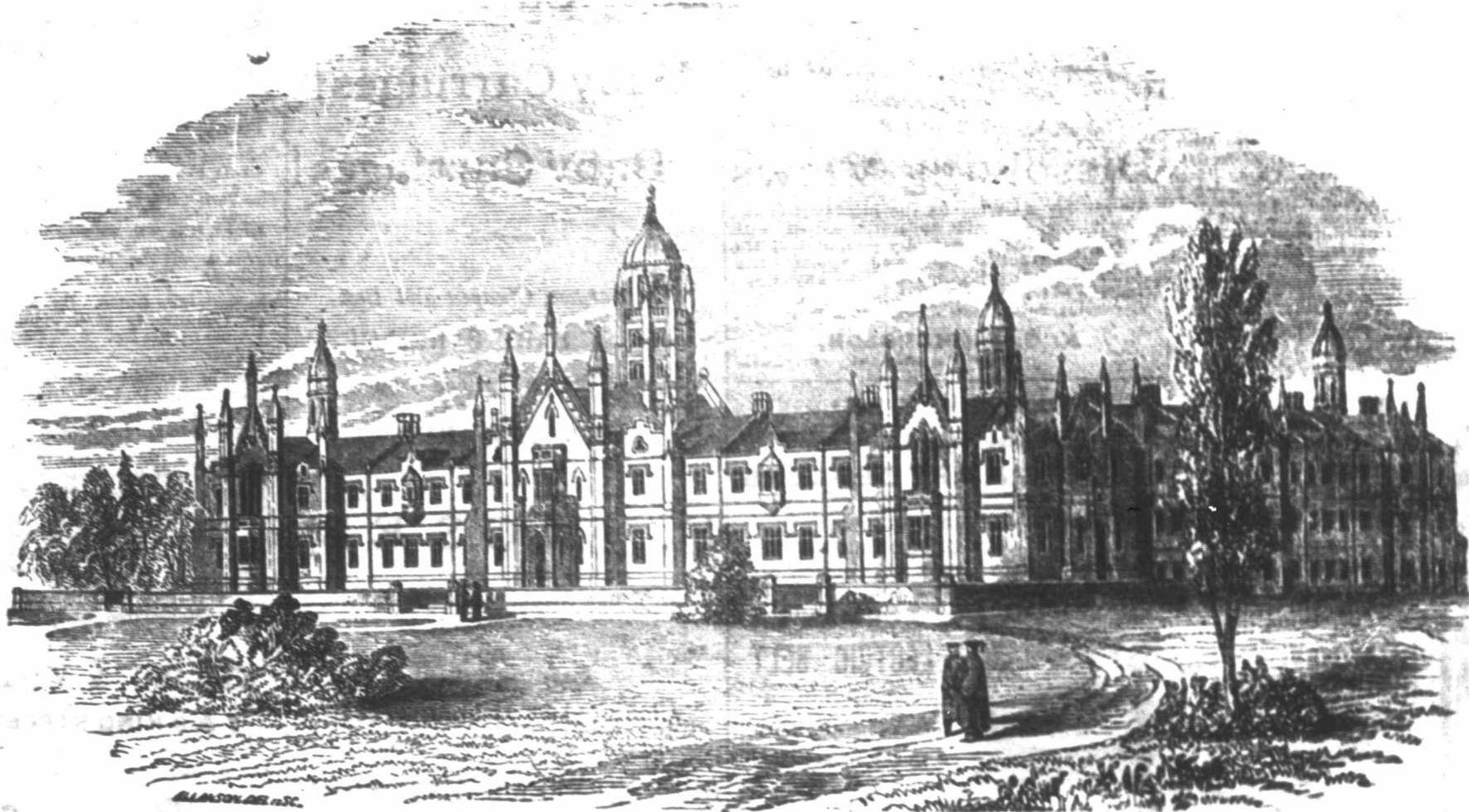
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