

Dominion Churchman.

Vol. 6.]

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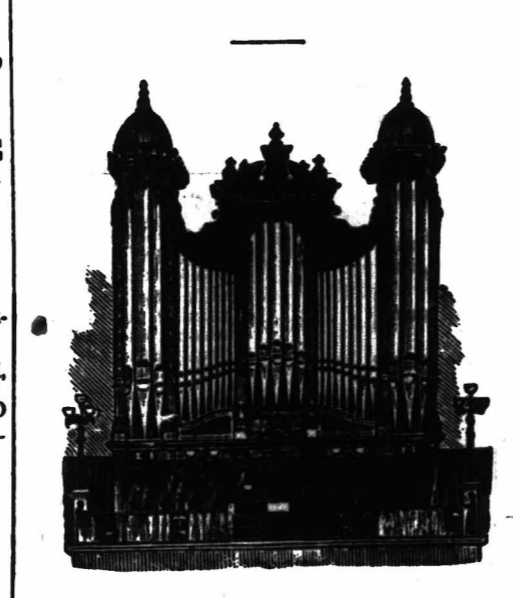
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THURSDAY, SEPTEMBER 16, 1880.

THE Greek Archbishop of Smyrna and the Armenian Archbishop in the same place, have addressed letters to the Bishop of Lincoln, expressing sentiments of affection for the Church of England, and asking for sisterly sympathy and co-operation.

Melbourne Cathedral has just received the sum of ten thousand pounds sterling, from an unknown donor.

The three curates at Bournemouth have resigned their positions. It is stated that the new Vicar does not contemplate making any great alteration in the services at St. Peter's, except in the case of ceremonies he deems strictly illegal.

The Bishop of the Ossory Dioceses met his Synod at Ferns, at the Church Institute, Ennis-corthy. The Bishop drew attention to the difficulties through which they were passing, and to the fact that large sums had been contributed, especially soon after disestablishment. Some parishes are yet without glebe houses, and great necessity exists for looking more into details. Some parishes are a good deal behind in their contributions to the stipend fund. A donation towards the training school was acknowledged from Lord Courtown, who would have been present, but for the division against the Disturbance Bill. Five new parochial branches of the temperance society had been formed. Resolutions were formed in reference to a general scheme of superannuation of the clergy.

A special series of services connected with the Church "Home Missions," has just been concluded in Leitrim and adjoining districts. Similar services have also been held in some parishes in the county of Sligo.

The number of persons receiving relief from the Poor Law Union in Ireland is steadily diminishing.

The 6th ult. was the seventy-first anniversary of the birth of Mr. Tennyson, who was born at Somerby, Lancashire, of which his father was rector, on August 6, 1809. Dean Vaughan, of Llandaff, completed his sixty-third year on the same day.

Mr. William Henry Kingston, a well-known writer of books for boys, died at his residence, Willesden, on the 5th ult., after a painful illness. He was born in 1814, and commenced writing in 1844. He has left a hundred and twenty-five works behind him, among which are "The Circassian Chief," "Peter the Whaler," "Western Wanderings," "The Three Admirals," &c.

Sir William Harcourt in addressing a meeting held at Derby in celebration of the Sunday School Centenary, said that the system of Sunday Schools had been like a small spring, which swelled into a

mighty river, overflowing and fertilizing the country through which it flows. Adam Smith had said, many years ago:—"No plan has promised to effect a change of manners with equal ease and simplicity and since the days of the Apostles." Perhaps, after all that is said and done, the great advantage of Sunday Schools as an aid to the work of the pastor is that gives young people something to do in the cause of Christ and His Church.

So high was the temperature of the House of Commons, previous to the prorogation of Parliament, that a ton of ice was used to cool the heated brains of the members.

It is stated that Hales Place, Canterbury, the residence for many years of Miss Barbara Hales, a Roman Catholic lady, has been purchased by the Jesuits for a college. The sum of £24,000 stg., has been paid for the property, which includes fifty-seven acres of land. The college is to accommodate 150 students.

On the 9th ult., the Bishop of London consecrated the new Church of St. Peter, Upper Holloway, capable of holding 750 adults. It is intended to supply the spiritual wants of a new and rapidly increasing district, containing between six and seven thousand people.

The census is expected to give the entire population of the United States an increase of 30 per cent. over the last census. The population now reaches about fifty millions, including all the Territories.

The Prince and Princess of Wales have decided not to visit Australia, as was contemplated some time ago.

Another great cyclone has visited the Bermudas, causing an immense amount of damage. Trees were uprooted, flower gardens destroyed, banana orchards laid low, a great quantity of fruit destroyed, and great damage done to all kinds of property, many being rendered homeless.

A terrible explosion occurred in a Durham coal pit, Sept. 8th, about five miles south of Sunderland. One hundred and eighty men were in the pit, seventeen of whom were saved.

Bush fires have been raging for some time in the province of Quebec. One hundred families have been burnt out and considerable loss of life has taken place. Forest fires in the neighborhood of Kingston have also been very destructive.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

CHRISTIAN liberty and victory over all evil are obtained by becoming the humble servants of Christ. There is, therefore, a large amount of restrictiveness connected with the Christian character. But it restrains from nothing but what is injurious to man's best interests. Notwithstanding this truth, however, a great deal of sacrifice is necessary in order to realize the state required, and by sacrifice we mean the surrender

of that which is most precious to self. Sacrifice requires a moral effort of the highest kind. It requires a force of will strong enough to set aside man's strongest instincts. To the mass of men, the lower form of self interest answers to what we call instinct in the inferior animals. The mass of men follow taste, impulse, passion, nature or self. That majestic power of resisting, controlling, keeping under all the forces that belong to a life of nature by submitting them to the empire of a superior force is comparatively rare among men. It is, indeed, as rare as it is beautiful; and it springs from the humility, the self-abasement, the self-renunciation specially brought before us in the Epistle and Gospel of the day. In the practice of this humility, followed up by sacrifice, as well as in the exercise of mercy, man becomes most truly like the Lord Jesus Christ. The whole life of Christ is one continuous act of humility and sacrifice. Long before His passion He had given up what men care for most. He had sacrificed home, friends, popularity, and reputation. He had stripped life of all its brightness that He might live, hour by hour, with a view to duty. And on the Cross He gave up even His human life. He gave His body in the prime of His life to an ignominious death: He gave His soul with its unrivalled keenness of sensibility, to a protracted agony. And had He come among us, without this mark of sacrifice, without this depth of humiliation, He would scarcely have drawn us to Himself. Beauty of doctrine, proof of prowess, symbols—these alone would not have won us and made us His. There is a great attractiveness in the sacrifice and humility of the Saviour of men which wins our admiration, commands our respect, and invites our sympathies. And in the exercise of the principles by man, a power is gained which is immensely superior to every other, because it is a power to overcome evil of every form, and in every degree.

IN MEMORIAM.

THE Church in Prescott has sustained a great loss in the death of Alfred Hooker, who was born in Meriden, Conn., August 18, 1799, and died at Prescott, August 29, 1880. He was descended from the Rev. Thomas Hooker, who came from England in 1634, and was one of the first founders of Connecticut.

Mr. Hooker was extensively engaged in mercantile pursuits, and was one of the early pioneers of the forwarding trade between Montreal and the upper lakes, and was subsequently engaged in the construction of the Grand Trunk Railway. He took a deep interest in the Church of which he was a zealous and consistent member. His financial ability and his corresponding exertions contributed largely to paying off the building debt of St. John's Church. He was Churchwarden for fourteen years, and during that time he was sedulous in his attention to the duties of his office—never meddling or interfering with matters about which he had no right to dictate; but always anxious to further the progress and welfare of the Church. The Prescott people fully appreciated his labors among them; and by several clergymen who successively exercised the pastorate at Prescott, he was held in the highest estimation as an exceedingly zealous and efficient co-worker.

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Mrs. Hooker, *nee* Warner, of Geneva, N. Y., and two daughters, one married to the Hon. James Paton, of Toronto, and the other to Edward C. Brodhead, of New York, survive the deceased, and were present at his departure.

QUESTIONS ANSWERED.

SIR.—I have planted a fruit tree in my yard; in process of time the branches extend over my neighbor's yard. Legally, my neighbor is entitled to all the fruit that grows over his property. But do the branches and the fruit belong to him morally, provided that they do not interfere with him in any way whatever?

JAMES LUCAN.

If you love your neighbor as yourself, you will not wish to allow your tree to encroach on his premises, and will certainly not want to claim what is really his property. And, moreover, if you behave with a little generosity in the matter, the probability is that your neighbor will come to the conclusion that he also has a moral duty in the matter, and will most likely be very glad to share the fruit with you.

SIR.—Why does every sect which springs up, if it be but a week old, call itself a Church?

R. LOUCKS.

Perhaps the simplest answer to this question is because, in the present day, men are presumptuous enough for anything; and because, as St. Jude says, "The Apostles of our Lord Jesus Christ.....told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." The fact, however, that the sects referred to always take some distinctive epithet—often a personal one—is a tacit admission that they have no real claim to belong to the Church of Christ, whatever they may profess.

SIR.—To what body does George Cochran refer in a sermon preached by him in the Queen Street Meeting House, Toronto, May 9, 1880, when he said, "God has committed His word to the Church in order to preserve its uncorrupted tradition, and its world-wide circulation amongst mankind?" I have been under the impression that pure Protestants regard tradition as being distinctively Romanistic.

R. LOUCKS.

The words are certainly very remarkable, coming from such a source, and shows that, however much men's intellect may be perverted by fanciful theories and self-willed conceits, gleams of truth will sometimes break through the general darkness. What particular organization the above-named gentleman had in view when he uttered the forementioned words, we cannot pretend to determine. He could not logically allude to any of the newly-fledged sects referred to in the previous question.

Diocesan Intelligence.

MONTREAL.

[FROM OUR OWN CORRESPONDENT].

BEDFORD.—The Harvest Home Festival of this parish was observed on Thursday last, Sept. 2nd. Everything connected with it passed off agreeably and satisfactorily. A good congregation, a hearty service, with a tastefully decorated church, and all this followed by a bountiful feast, left little, if anything, to be desired. The service in the church was the Thanksgiving Service compiled by Bishop Oxenden. The decorations were very good indeed. The altar, with its silver candlesticks and gilt vases of

exquisite flowers, was, of course, the chief feature. Large garden vases filled with growing plants and creeping vines, flanked the chancel arch. The reading desk and pulpit were fringed with a fringe of wheat heads, a piece of work that, while easy of execution, presented a good and tasteful addition. The clergy assisting the Rector (Rev. W. H. Nye, M.A.) were the Rev'ds I. Constantine, M.A., of Stanbridge; W. R. Brown, of Iron Hill; G. Forneret, M.A., Rector of Durham, and J. A. Newnham, B.A. The sermon was preached by the Rector of Durham.

After dinner, at tables spread in the rectory grounds, addresses were made by the clergy present. Throughout the afternoon the new brass band of the little town discoursed some good music.

LACOLLE.—Harvest Home was celebrated here also. His lordship the Bishop was to grace the occasion with his presence.

GRANBY.—This important place is yet unfilled. The Bishop, we believe, has nominated the Rev. W. B. Longhurst to it, but the nominated gentleman has not, we understand, fully accepted it, as the Granby congregation are more disposed that he should come first and "preach on trial." If this is really so, it is to be hoped they will be disappointed. The Granby people require to be taught a lesson, and that one of the first lessons that Episcopalians are supposed everywhere to learn, namely, that their ministers are sent to them and not chosen by them. The Bishop sends, the people receive. True, according to the corrupt system that Mammon, Pride, and Private Judgment has introduced, unfortunately, in our branch of the Apostolic Church, they are allowed to do what Christians in Apostolic times did not dare, nay, did not think of doing, that is, to virtually choose who shall "be over them in the Lord." To "obey them that are over us in the Lord," according to the inspired Apostolical injunction, most certainly calls us to exercise, again and again, the practice of the Christian virtues of patience, humility, and obedience. But, if we are virtually the choosers of our pastors and teachers, where is the field for this exercise? It is easy to obey, when those whom we profess to obey know full well that if they call upon their hearers to obey in anything that is disagreeable, they will likely find their own position disagreeable and insecure for so doing.

CHAMBLY.—This parish is now awaiting another rector, the Rev. Mr. Richardson having resigned.

We read that the choirs of St. Luke's, Trinity and St. George's are practising for their united rendering of the choral service at the opening of the Provincial Synod.

We cannot but ask, why have these choirs been chosen, and the surpliced choirs of St. James the Apostle and St. John the Evangelist left out? Here are choirs whose very work is to render the service chorally in the most appropriate, impressive and correct manner, and yet they are left out, while a number of men and women, who may be good musicians, but who are by no means exemplars as to the proper devotional postures to be observed by those who lead the people, are chosen. What is the object in view by these three united choirs? Doubtlessly, to render a perfect musical service; a service considered, so far as they are concerned, from a musical stand-point only. All thought is absent of making it such a service as the large body of the clergy can take part in, that will be there present. All thoughts of making the choir function an imposing one is necessarily out of the question, considering its mixed character. Why not have, for such occasions as this, the surpliced choirs of the city? Why not give a proper cathedral service, instead of putting before the people a mere something that will make a choral service anything but desirable elsewhere? Is every city where Provincial Synods, or general conventions, meet, to have choral service, surpliced choirs and properly vested ministrants, except Montreal? It would seem so. Nevertheless, and notwithstanding, this matter of a good and true choral service and a surpliced choir, there will be a great improvement, in many ways, in the opening services of the Provincial Synod this time. By degrees we may reach what is desirable and dignified on such occasions.

PROVINCIAL SYNOD.

(From our Special Correspondent.)

Wednesday, Sept. 8, 1880.—The Bishops and clerical and lay delegates of the ecclesiastical Province of Canada, assembled to day at 10.30 a.m., at the Synod Hall, Montreal, for the purpose of inaugurating the 10th triennial session of the Provincial Synod.

The Bishops having vested, the Synod proceeded to Christ Church Cathedral, in the following order:—The lay delegates, the clerical delegates in cassocks,

gowns, hoods, and caps; the Bishops of Nova Scotia, Quebec, Toronto, Montreal, Huron, Ontario and Algoma, also the Bishop of New Hampshire, U.S., accompanied by three chaplains bearing their staffs. The Metropolitan, the Most Reverend Bishop of Fredericton.

The procession lined the main aisle of the church, whilst bishops, clergy and laymen advanced in reversed order, and the Old Hundredth was sung as a processional.

The Lord Bishop of Toronto read the Litany from the pulpit. The effect of the large volume of male voices in the responses was very fine. It was a sad mistake that the organ played an accompaniment for the Amen, responses to the Commandments in the Holy Communion service; also an accompaniment was given for saying the Confession, the *Ter Sanctus* and *Gloria in Excelsis* in monotone. The accompaniment was loud—there was, apparently, no choir—and the congregation was quite unable to mark the divisions in either of the latter.

There seemed to be a very lamentable want of management in the service. However, the large attendance of the delegates at the Holy Communion, overcame the depression of spirit attendant upon the want of musical arrangements.

At the celebration of the Holy Communion, the Bishop of Quebec read the Epistle, while the Bishop of Ontario was Gospeller. The sermon was preached by the Right Reverend Bishop of Nova Scotia. The Metropolitan, who wore a white stole, celebrated with the eastward position. There was a large number of communicants—clerical and lay. The offertory was for the Diocese of Algoma Mission Work.

The Synod met for business at 2.30, in St. George's Church School House. At that hour the Metropolitan, accompanied by the Bishops of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario and Algoma, the Most Reverend the Bishop of Fredericton delivered his address as follows:—

ADDRESS.

RIGHT REVEREND AND REVEREND BRETHREN, AND BRETHREN OF THE LAITY.—Having been elected by the Bishops of the Diocese in the Ecclesiastical Province of Canada, duly assembled, agreeably to the provisions of the first of our Provincial Canons, to be your Metropolitan, I ask your indulgence whilst I offer a few remarks on the present conjuncture of ecclesiastical affairs in our Canadian Church. By the course of events in England we have now been set free from the ties which were long supposed to connect us with the State in that country, and our present condition is that of an independent Church, in full communion with our venerable Mother, earnestly resolved on maintaining the same true Canon of Holy Scripture, the same Book of Common Prayer, the same form of Church government, whilst, as citizens and subjects of the Queen's dominions, we continue to bear true, faithful allegiance to Her Majesty's rightful authority. This is a position, be it remembered, not asked or sought for by us, but acquiesced in and submitted to by us as inevitable, inasmuch as it has been declared to be our true position by the law officers of the Crown. In this respect we find ourselves in no better and in no worse condition than most of the other colonies of Great Britain, the advantages and disadvantages being the same to us all. Placed in it, however, not by our own will, but by the will of others, and looking upon what has been done as fixed and irrevocable, our first duty is to improve the advantages, to discharge the duties, and to endeavour to guard against the dangers of our new position. For freedom has always its unsafe side. It may appear desirable to be unhampered by distant Parliaments, and entangling law courts, and unsympathizing members of a legislature largely composed of hostile sects, and not to have thrust upon us those whom we have never seen and whom we did not choose, but to make our own choice amidst a multitude of counsellors, and to do this in a wise and Christian spirit, without importing the base spirit of the world and the flesh into our assemblies, manifesting the charity for which we have been praying, and eschewing partizan zeal, secret cavils, unseemly violence and unholy strife. This, dear brethren, is no light or easy task; but it is a duty to which both our patriotism and our Christianity call us; it is a duty which our ill-wishers (if we have any) hope that we shall fail to perform; friendly and unfriendly eyes are watching over us as we are bidden to sail out of our ancient port and embark on our uncertain and perhaps stormy voyage. A bold and yet a cautious hand is needed. Timorous, wavering and divided counsels ill become those who steer by the compass of God's truth, who hold in trust the heritage of the Catholic faith, and who believe that their gracious Master is with them to guide their course and control the storm. It seems to me therefore that the Diocese of Montreal has wisely adopted a bold and yet judicious course by not resting on letters patent which affect us no longer, and which, even when in force, provided for the changes which have since been made,

by not applying to the House of Bishops to nominate fit and proper persons to the Lower House for their adoption or rejection, but by promptly acting on the letter and the spirit of the 15th Canon of our Provincial Synod, in the election of a bishop of their own; a course which has saved them all the difficulties which arose on a former occasion, when the bishops of the Province nominated, and the Lower House confirmed or rejected their nomination. It cannot be doubted that many matters as important as the election of a bishop, will from time to time, come before us for our consideration. And our wisdom (as it seems to me) lies in making a broad distinction between what may fairly be rejected as things alterable and of no vital consequence, arising either out of necessary political changes or the usages and feelings of congregations, and the fluctuating sentiment of the time; and those deep and solemn truths revealed to us in Holy Scripture, embedded firmly in our three ancient creeds, interpreted by the first general councils of the Church and secured to us by our own formularies, to which the ancient rule "quod semper, quod ubique, quod ab omnibus" may be safely applied. The confusion of those two mottoes so widely different, the stiffness in refusing alteration of the accidents, and the weak tampering with the greater truths, it must be our wisdom to avoid, and the more so as it is the error into which the popular mind is sure to fall. For the smaller matters take fast hold of ill-informed persons because they are shallow, and the greater are often let slip because they are deep. In regard to the dangers which beset our Colonial Church, two claim our special attention. One is the want of learning in our clergy, the other is the want of due support from our laity. Permit me to say a few words on each of these topics. When we consider what great pains are taken and how long time is spent by the young in endeavouring to master the languages of heathen authors and to acquaint themselves with the principles of mathematical science, of which very few make any practical use in after life, it is not astonishing that so little labor is bestowed in acquiring or retaining the knowledge of the two languages in which it pleased God that the records of Jewish and Apostolic history should be written. And that those who would think it an intolerable injury to be debarred the reading of their daily newspapers (often filled with idle stories or exaggerated rumors), or their favorite reviews, should feel no repugnance to neglecting to draw from the fountains of salvation in the noble words which inspired prophets sang, and inspired Apostles testified! Have not the works of primitive fathers and the records of Church history an undoubted claim to be heard, and will they not be heard when our sermons and our labors are alike forgotten? It is undoubtedly true that we possess one of the ablest and most faithful translations of God's Holy Word in any language, which, though not absolutely perfect, may, in most cases, be sufficient for the unlearned. But the clergy aspire to more than this. They profess not only to learn but to teach. If no classical student is content with translations, but seeks invariably to master the delicacies of a language, by patient study of the original; if no lawyer gets up an important case without reference to old deeds, precedents and memorials of the past; if no engineer fails to acquaint himself with the geological structure of the country through which his line must run; if no shipbuilder fails to acquaint himself with the practical principles of his art; then we who profess to navigate the vessel in which the Lord hath bid us embark, cannot safely neglect the principles of spiritual navigation. Sceptics cannot be answered by second-hand quotations. Deniers of the genuineness and authenticity of the Pentateuch cannot be refuted by those who do not study its contents; and hardy assertors of the absolute obedience of the whole Church of Christ to the fiat of one single Bishop, can only be met by those who have searched the primitive records for themselves and have learned how little this claim is supported by the early history even of the Roman Church itself. No such claim was ever made in early times. The great theologians of primitive days, with very few exceptions, came from Gaul, from Africa, from Alexandria, from Constantinople, but not from Rome. None of the four great Councils originated from Rome, was held at Rome, was presided over by a Roman Bishop, and the greatness of Roman influence arose from the wealth and importance of Rome as a city, rather than from the superiority of its ecclesiastical claims, and the Nicene confession bears the undoubted stamp of Eastern thought and of Eastern theological training, and so long as our Church insists on the knowledge of the Scriptures as best interpreted by the records of primitive antiquity, and qualifies obedience to authority by the proviso, that it be rightful and canonical, so long must it be the duty of our bishops and clergy to encourage by all possible means the prosecution of such studies, and to assist with all the might of their influence such seminaries as contain professors, the assurance of whose knowledge, of the weight of whose character entitle them to the respect of their pupils, and to the general esteem of the Church community. I said also that another of our dangers

arose from a want of due support from our laity. Assembled as we are to-day in the presence of so many estimable and attached lay members of our Church, I must crave their indulgence for speaking plainly, without speaking personally. I most thankfully admit that we are all largely indebted to the unpaid, untiring zeal of many of our lay brethren, as they give us their valuable time, their practical counsel and their generous support. They certainly furnish us with an example which, as clergymen, we should do well to follow. But while I therefore acknowledge such instances of zeal, I fear we cannot, as yet, take it for granted that this applies to the whole body of our members. The general proportion of gifts to incomes, and still more to what men lavish on themselves, falls short of what is due to the Church and to God. There is far too little of regular systematic contribution on the principle enforced in the Old Testament, and enjoined in the New. We see princely palaces and small subscriptions; lavish expenditure and starving missions; promises of support unfulfilled, the small salaries of the clergy at times left partially unpaid, and whilst the strength of the Church is frittered away in an immense and increasing number of petty schemes, a wide opening for missionary work in our own territory is either wholly neglected, or coldly supported. It behoves every Christian to resist and discourage, as far as his own personal influence and example can prevent the habit of universal extravagance. Warnings, providential warnings we may rightly call them, are continually given us, that reckless expenditure tempts to fraud, and that fraud leads to ruin; but such warnings often pass by unheeded, and both in the State and in the Church, men are everywhere increasing their expenditure and increasing their deficits, on the preposterous notion that one must keep pace with the times; in plain words, that when your income is £500 a year, you ought to live on the same scale of expenditure as your nearest neighbour who has twice that sum. The same warning applies to the erection of Churches; it being really as inconsistent with Christian principle to erect imposing edifices, which are utterly beyond our means to pay for, as it is to build princely houses with borrowed money, which there is no reasonable expectation of returning. We have no doubt a work of considerable difficulty before us, the establishment of self-sustaining parishes in districts where the members of the Church of England are few, and the members of other communities are many. This difficulty may be surmounted by two methods. First, by educating our people generally in the duty of systematic gifts according to their means. And secondly, by small endowments, raised by the people themselves, as aided by their richer neighbors, which will enable them to secure the regular services of a pastor, and to maintain him in decency and comfort, without the feeling of insecurity, and the constant danger of debt. One other important matter I cannot wholly pass by, as it affects both public morality, and our whole standing as a church. I allude to the proposal, which will probably be renewed, to legalize the marriage of a man with his deceased wife's sister, and of a woman with her deceased husband's brother. I shall not take up your time with a dissertation on this subject. But believing it to be of the most vital importance that we should stand well at the outset of our course, morally and spiritually, in obedience to the law of God, and the undoubted testimony of the Church of God for many ages, I crave your indulgence for a few moments more. First, I make a broad distinction between the power of the Legislature to enact whatever laws they please, morally right or wrong, and our duty as Christians and as Churchmen, to hold fast to what we believe to be the teaching of the Scriptures, the witness of the primitive Church, and the principles declared at the Reformation, and which have been maintained by the English Church ever since the Reformation, and endeavor to influence men's minds by giving information. As regards the Legislature, we can only petition; as regards ourselves, our duty is not to be "partakers of other men's sins," not to implicate ourselves in any degree with what is morally wrong. I note then the downward course of legislation on this subject. In England, the proposals, originating with a few rich breakers of the law, has been only to legalize marriage with a deceased wife's sister. Here it is now proposed to legalize marriage with a deceased husband's brother. The loose morality of the age has expressed itself in unmistakable terms by sanctioning divorces not only for conjugal infidelity, but for the most trifling causes, and this list is rapidly extending itself in a great neighboring country. I look on this bill as another method of loosening the bonds of morality, destroying the happiness of a thousand homes for the sake of a few, and encouraging the dangerous habit of breaking the law first, and endeavoring to get it altered afterwards to favor one transgression. I note also, the manifest tendency of men of loose morals to obtain further relaxations, so that, as the inspired legislator speaks, "further confusion" would be introduced, and more manifestly incestuous marriages would be allowed. I note also, that the original restraint of marriage was to restrain the Jews from following the bad examples of their heathen neighbors, who were not under

the Jewish law, and, therefore, the restraining table of degrees in Leviticus applies to every nation under heaven, especially as it is a part of moral, not ceremonial, observances. I note also, that the table of degrees is not an exhaustive list; but after laying down the broad principles that affinity contracted by marriage, it is to be dealt with as consanguinity, it omits several of those cases which, by parity of reasoning were forbidden, leaving men to draw the necessary conclusion from the original principle laid down at the beginning. I note also, that the Gospel of Christ is not liberty in the sense of license to do wrong, but is, as our Lord declares, an improvement on the law as interpreted by the Jewish Rabbis; as a ratification of their errors, a purification of their looseness, a higher spirit and a holier practice than from the "hardness of their hearts," Moses permitted. How can we, who are "under the law to Christ," willingly concur in what (according to the testimony of fifteen centuries of Christian teaching) even Moses' law disallowed? I note also, that the table of degrees may be considered as an expression of the judgement of our Reformed Church on this subject. Not only Archbishop Parker, but the whole body of Bishops in concurrence with him (as may be seen in Strype's Life of the Archbishop) adopted the table of degrees and it would never have been placed in our Prayer-books as I consider, if it did not represent the mind of the Church on this subject. I trust, therefore, that it will be deemed desirable by this Synod to express in a Canon, what has previously been expressed by resolution, and to guard, as far as possible, our clergy and our laity from participating in marriages contrary to the mind of the Church in its purest ages, contrary to the judgement of the Reformed Church of England. And now to bring this address to a close. We shall all, I trust, pray that the same spirit of brotherly love and forbearance which characterized the last session may be shown on the present occasion. But whensoever we meet, let the awful word of an inspired apostle never be absent from our minds, that the "fire" of God's searching judgment shall try every man's work of what sort it is. Every work of every man, whether he sit in the public assembly of the Church or take counsel only with his own will in the recesses of his chamber. No man amongst us can devolve on the collective body the responsibility which God has imposed on himself alone. No man, therefore, should for a moment, if he build the "wood, hay and stubble" of faithless counsels and unworthy actions on the great foundation of God's Church, the last fire will both try it and consume it; the scheme which he deemed most successful shall perish in the sight of all men, even as the leaves and trees of the forest are caught up in the blazing whirlwind, and their places found no more.

A delegation from the Church of the United States, Rt. Reverend Bishop Miles (New Hampshire), as chairman, was introduced to the Synod, and read an address of fraternal sympathy from the Convocation of the American Church to the Provincial Synod of Canada.

The Venerable Provost Whitaker, Archdeacon of York, was unanimously elected Prolocutor.

OFFICERS OF SYNOD—Lower House.—Prolocutor—Ven. Archdeacon Whitaker; Clerical Secretary—Rev. Canon Norman, of Montreal; Lay Secretary—Mr. Kirkpatrick.

A vote of thanks was passed to Rev. Chas. Hamilton (Quebec) recognizing, with gratitude, his fifteen years' faithful service, and regretting his retirement.

Mr. C. Brydges was reappointed Treasurer, and Mr. Thomas White, M.P., and Mr. Thomas Simpson were appointed auditors.

THE STANDING COMMITTEE, composed of one clerical and one lay delegate from each Diocese, namely:—

Nova Scotia—Rev. D. C. Moore and Mr. W. C. Silver.

Quebec—Rev. Wm. Fothergill, and Mr. L. E. Morris.

Toronto—Rev. A. J. Broughall, and Mr. Clarke Gamble.

Fredericton—Rev. Canon Partridge, and Mr. W. M. Jarvis.

Huron—Rev. Canon Innes, and Mr. Verschoyle Cronyn.

Ontario—Rev. C. Forest, and Mr. Fenning Taylor.

Niagara—Rev. H. Holland, and Mr. J. J. Mason. Rev. Canon Innes as chairman.

The Rev. Mr. Darling's motion, "That the Synod hereafter hold its triennial meeting in October," was withdrawn.

THURSDAY, 9TH SEPT.

The morning was devoted to committee meetings. The Lower House assembled at 2 o'clock. Minutes yesterday's proceedings were read and confirmed.

Dr. Johnston was elected Hon. Lay Secretary to the Provincial Synod.

Rev. Dr. Bell, Rector of Kells, Diocese of Meath, Ireland, addressed the Synod.

Rev. Dean Oslar read Report on Foreign Missions. Canon IV, "On the Trial of a Bishop," was confirmed.

Amendment to Act 28 of Constitution, on the election of clerical and lay delegates.—Carried.

Canon XII, on Order of the Public Services of the Church, including the "Shortened Forms," in certain cases, was confirmed.

Mr. W. C. Silver, of Halifax, brought forward his subject.—To obtain a definition of the relative rights and duties of Bishops, Rectors, and Churchwardens in this ecclesiastical province. This excited very considerable discussion, in which Rev. Mr. Darling (Toronto), Rev. Dr. Caulfield (Ontario), Rev. Von Iffland (Quebec), Chief-Justice Allen (New Brunswick), Rev. Canon Oslar (Niagara), Hon. Mr. Davidson (Montreal), J. J. Mason (Niagara), took part. The motion was lost.

This afternoon a handsome crozier was presented to the Lord Bishop of Fredericton, as Metropolitan, to be the insignia of the pastoral office of his lordship, and his successors in office.

ADDRESS.

To the Most Reverend Father in God, John, Lord Bishop of Fredericton, and Metropolitan of the Ecclesiastical Province of Canada:—

MAY IT PLEASE YOUR LORDSHIP.—The first assembly of this province under your lordship's presidency, has been regarded, by many of its members, as a most fitting occasion for presenting you with a small token of the veneration and affection with which you have been long and most justly regarded by the members of the Church in Canada. Your prolonged episcopate, extending over a term of 35 years, has furnished abundant testimony to your unwearied devotion to the duties of your sacred calling, and has given repeated occasion for proving your unshaken fidelity to the holy doctrines and the godly discipline of Christ, while the words of counsel, in which your lordship addressed us, at the opening of the present session, give us a profound cause for thankfulness that, in a time of peculiar danger, we enjoy the inestimable benefit of witnessing the example of your steadfastness, and of being warned with all fidelity, as to our own most solemn obligations.

Such are the grounds on which our reverence for your lordship rests; while those of us who have enjoyed the privilege of personal intercourse with you, cannot but have learned to regard you with deep affection, witnessing as we do, in your instance, a rare blending of strength with gentleness, of the unyielding constancy which refuses to relinquish any truth or abandon any duty, with a genial, courteous spirit of Christian sympathy, which draws others to itself by cords of love.

We pray that your lordship may long continue to preside over this Ecclesiastical Province, and that if it should become necessary that your Diocesan labors should be shared with another, there may be associated with you, one in whom you may place the fullest confidence—who may serve with you as a son with a father, affording you not only official relief, but also the solace of personal friendship and of cordial intercourse.

This offering of our reverence and of our love, is the emblem of that pastoral office which you have so long and faithfully discharged, and, as we present it to you, we would direct our thoughts and our hopes to the great day, "when the Chief Shepherd shall appear," and when all who, constrained by His love, have lovingly tended His sheep on earth, "shall receive a crown of glory which fadeth not away."

(Signed, on behalf of the contributors),

GEORGE WHITAKER,
Archdeacon of York,
and Provost of Trinity College,
Toronto.

The Metropolitan made the following reply:—

My Dear and Honored Brethren:—

Your words of affection and reverence can hardly be received by me without feelings of the deepest thankfulness, humility, and fear—of thankfulness for so unexpected and too little deserved token of your esteem and love—and of fear lest the great Searcher of all hearts should find in me far more and more glaring imperfections than your too partial eyes discern.

Still, it is no small consolation to me, amongst the trials and burdens of my holy office to know that my exercise of that office for so long a period has won for me the regard and approbation of so many whom I esteem and love, and it will be an additional incitement to labor on in our Great Master's work to be aware that no unwise or faithless act of mine may rob me of that approval which I hold so precious.

What could be more appropriate—what more touching—than the symbol of the pastoral office, committed to me by Him who laid down His life for us all.

This valuable token of your love will be dear to me while my life lasts, dear to me as the remembrance of yourselves individually, and as the symbol of a hope which looks beyond the grave to a place of blessed union with those whom the Shepherd of the sheep shall find meet resting places—quietness and assurance for ever.

I thank you also for the interest you take in my desire for a Coadjutor. At the age of nearly 76, I naturally desire, not idleness but help, and this help I trust, by God's blessing, so to obtain, and ask your earnest prayers that all you have spoken may be fully realized, and that I may find in the coadjutor the service of a son, the love of a brother, one like-minded who will naturally care for my state.

May the love of God be with us all.

(Continued in our next.)

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

NORTH AUGUSTA.—A pleasant and successful Harvest Picnic was held in this parish on the 1st of September; and as a result, the Church officials have over \$100 clear for church and parsonage improvements.

OXFORD MILLS.—*Parish Festival.*—Thursday, Aug. 26th, was observed as Parish Thanksgiving Festival by the Parishioners of Oxford Mills. The morning dawned clear and cloudless, a happy change from the rain and storms that have hitherto marked too many of our social gatherings. At 8 a.m., the church bell reminded all that the highest act of worship possible on earth, the Holy Communion, was about to be celebrated. A few of the faithful gathered, the celebrant being Canon Jones, of Ottawa, while the Vicar of the parish assisted as deacon. At 11 a.m., a crowded congregation assembled for Matins, many being turned away for want of room. The service began with the well-known Processional "Onward, Christian Soldiers," and was semi-chorus. An eloquent sermon was preached by Canon Bedford Jones, from the words, "The Joy of Harvest." After church a Parish Feast took place in the Town Hall, 400 or 500 parishioners and other friends being present. It might be well to remark that "Parishioner" is used in the sense of an inhabitant of the Parish, not as denoting church people only. During the afternoon, addresses were given by the Rev'ds. Canon Bedford Jones, G. I. Low, A. J. O'Loughlin, (the latter, as usual, eloquent and popular), and Mr W. B. Jones. The day's proceedings were brought to a close by a short impromptu concert in the evening, and all returned to their homes with their neighborly feelings deepened and cemented.

BURRITS RAPIDS.—*Harvest Thanksgiving Festival.* An English Contemporary in an article on the subject arrived at the conclusion that Harvest Festivals, as far as popularity goes, had certainly been a success. They have evidently "taken" in this Canada of ours. Our immediate vicinity has seen three such celebrations within as many weeks—all attended by large numbers of people of our dissenting brethren appearing nearly as much interested as our own Church people. The last of these three pleasant gatherings was held at Burritts Rapids on Wednesday, Sept. 8th. Christ Church was well filled when the Clergy entered singing the hymn "Come ye thankful people, come."—A. & M. 382. The Church was beautifully and profusely decorated, the floral Cross and bouquets on the Reading table being particularly noticeable. The service was mostly Choral, the 65 Psalm being chanted to a very sweet tune. A good plain sermon was delivered by the Rev. A. C. Nesbitt, R. D. Rector of Richmond. The Lessons were read by Revs. Tighe and O'Loughlin. It is needless to add that the dinner was all that could be desired, and that the afternoon was spent in various amusements. Addresses were given, that by the Rev. A. J. O'Loughlin being, as usual, received with much applause. We were glad to notice many faces from neighbouring parishes and we have much pleasure in congratulating the worthy Incumbent, and his good people on the great success that attended their efforts.

TORONTO.

MISSIONARY MEETINGS AND SERVICES IN THE DEANERY OF DURHAM AND VICTORIA.—New Castle, Tuesday, Sept. 28th, 7 p.m.; Bowmanville, Wednesday, Sept. 29th, 7 p.m.; Ediskillen, Thursday, 30th Sept. 7 p.m.; Cartwright, Friday, Oct. 1st, 7 p.m.; Perrytown, Monday, Oct. 4th, 7 p.m.; Elizabethville, Tuesday, Oct. 5th, 7 p.m.; Port Hope, St. Mark's, Wednesday, Oct. 6th, 7 p.m.; St. John's, Thursday, Oct. 7th, 7 p.m.; Cavan, Trinity Church, Friday, Oct. 8th, 7 p.m.; St. John's, Sunday, Oct. 10th, 10½ p.m.; Baillieboro,

Sunday, Oct. 10th, 3 p.m.; Millbrook, Sunday, Oct. 10th, 7 p.m.; Omemece, Sunday, Oct. 10th, 10½ a.m.; St. James', Emily, Sunday, Oct. 10th, 3 p.m.; Manvers, St. Mary's, Monday, Oct. 11th, 7 p.m.; Bethany, Tuesday, Oct. 12th, 7 p.m.; Lindsay, Wednesday, Oct. 13th, 7 p.m.; Cambray, Thursday, Oct. 14th, 7 p.m.; Cobocok, Friday, Oct. 15th, 7 p.m.; Demsford, Monday, Oct. 11th, 7 p.m.; Bobcaygeon, Tuesday, Oct. 12th, 7 p.m.; Verlam, St. Peter's Wednesday, Oct. 18th, 7 p.m.; Fenelon Falls, Thursday, Oct. 14th 7p.m.; Cameron, Friday, Oct. 15th, 7 p.m. Deputation, first week—Rev. Rural Dean Beck, and Rev. Rural Dean Allen, Second and third week—Rev. H. B. Owen, and Rev. Philip Harding.

It is hoped that the members of the Deputation will be earnestly helped by such of the neighboring clergy as may find it convenient to attend the meetings. T. W. ALLEN, Rural Dean.

Missionary Meetings to be held in the Deanery of Northumberland.—Sunday, Oct. 3, 1880, Cobourg Sermon; Monday, Oct. 4, Goreslanding and Hsrwood; Tuesday, Oct. 5, Peterboro; Wednesday, Oct. 6, Ashburnham; Thursday, Oct. 7, Otonabee; Friday, Oct. 8, Lakefield. Deputation—Rev. Rural Dean Stewart, Rev. Rural Dean Fletcher.

Monday, Oct. 11, Grafton; Tuesday, Oct. 12, Colborne; Wednesday, Oct. 13, Brighton; Thursday, Oct. 14, Campbellford; Friday, Oct. 15, Workworth; Saturday, Oct. 16, Hastings; Sunday, Oct. 17, Sermon; Monday, Oct. 18, Norwood; Tuesday, Oct. 19, Hestwood; Wednesday, Oct. 20, Alnwick. Deputation—Rev. Canon Givins, Rev. Rural Dean Smithett, Rev. Rural Dean Johnson. All Meetings at 7 p.m.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Receipts at Synod Office during the month of August, 1880.

MISSION FUND—Offeratory collections.—Georgetown, 3.40; Louth and Port Dalhousie, 3.95; Grimsby, 10.00; Watertown and Aldershot, 2.00; Queenston, 3.00; Palermo, 90 cents; Milton, 3.00; Fort Erie, 6.35; Hornby, 5.55; Port Maitland, 2.00; South Cayuga, 2.00; Bertie, 65 cents; Dundas, 6.27; St. Catharines, St. George's, 11.00; Caledonia, 10.81; York, 10.50. **Intercessory collections.**—Louth and Port Dalhousie, 5.43. **On Guarantee Account.**—Harriston, 40.00; Rothsay, 12.00; Cheapside, 31.00; Luther, 18.00.

WIDOWS' AND ORPHANS' FUND.—Louth and Port Dalhousie, 4.84.

ALGOMA FUND.—St. Catharines, St. George's, 1.00.

HAMILTON—All Saint's.—On the 29th inst., the Rev. Canon Givens, who had been in charge till recently, officiated at the morning and evening services. At morning service he preached from Ephesians 2: 21. He referred to the negotiations which had terminated so happily in obtaining a deed from the heirs of the founder, notwithstanding that the will had not been proved within the time prescribed by law. A loan having been required to be paid, the Bishop proposed to pay one half if the congregation would raise the other half. The Bishop himself, however, paid a larger portion than the half. The right of presentation remains with the present heirs, and should they fail to present within three months, the right passes on to the Bishop.

YORK AND CALEDONIA.—The Sunday Schools of these places held their annual picnic at Port Colborne. About 500 were present. The Mohawk band, Grand River, was specially engaged for the occasion, Mr. Alex. Martin being bandmaster. The excursionists returned to Caledonia at 6 p.m., being well satisfied with their trip.

LUTHER VILLAGE.—On Wednesday, Aug. 4th, the concluding portion of the services at the opening of this church came off in a very satisfactory manner. Morning prayer was said in the church at 11 a.m., after which the Communion Service was commenced by Rev. W. H. Clarke, of Bolton, assisted by Rev. R. S. Radcliffe, as gospeller, and Rev. T. Rixon, as Epistoler. The sermon was preached by the Bishop's commissary, Ven. Archdeacon McMurray, D.D., D.C. L., of Niagara, preached an interesting and instructive discourse on the duty and privilege of giving to God's service. After the sermon the Eucharistic office was proceeded with; when twenty of the laity partook of the Blessed Sacrament, as did also eight clergy present.

In the afternoon a picnic was held, at which a large number of persons of all denominations were present, and delighted themselves with the addresses delivered by Revs. Henderson, Rixon, Corder, Spencer, and Radcliffe. The Arthur Brass Band contributed large-

ly to the enjoyment. The happy day ended by Evening song at 7.30 p. m., in the church. The hymn, "The Church's One Foundation" was sung as the clergy entered in procession. The fore part was read by Rev. A. W. Spragge, of Bradford, the latter portion was taken by Revs. Gordon and A. Fletcher. The preacher was Rev. W. F. Swallow, of Mono Mills, who gave an excellent extempore sermon on "Worship." The services throughout were most hearty and enjoyable, and too great praise cannot be accorded to Rev. C. R. Black, of Amaranth, for the masterly manner in which he presided at the Organ.

HURON.

[FROM OUR OWN CORRESPONDENT.]

WALKERTON.—On Sunday, Aug. 22, seventeen candidates, ten females and seven males, received the Apostolic rite of Confirmation at the hands of Bishop Alford, in the presence of a very large congregation. His Lordship addressed both the candidates and the people in a most impressive and happy manner. In the evening Rev. W. F. Campbell, Missionary Agent of the Diocese, preached a most excellent sermon on the mission work of the Church, in his usual energetic and animated style. The collections on both occasions were liberal.

ALGOMA.

[FROM OUR OWN CORRESPONDENT.]

HILTON, ST. JOSEPH ISLAND.—The Church is now finished, and will be opened by the Bishop of the Diocese on his return from the Provincial Synod, early in October. Miss E. Marks is very earnestly endeavoring to collect funds in order to purchase an organ for it. The contributions of all our friends are kindly solicited in behalf of the same. Contributions to be sent to Miss E. Marks, Hilton, St. Joseph Island.

Correspondence.

All Letters will appear with the names of the writers in full

FINANCE COMMITTEE—DIOCESE OF ONTARIO.

SIR,—In the Journal of Synod for 1880, just received, there appears at page 1779 the report of the Finance Committee for the current year. I am sorry I was not present when the adoption of this report was moved, as I should have protested against the insertion of the following clause, at least in the form in which it now stands.

"Your Committee regret to learn that there has been one instance in which the default of payment (of parochial assessment) may be attributed to the advice of the clergyman; they hope that this is a single instance, and that its repetition will meet with action upon the part of the Synod."

Being myself the clergyman thus censured (unless, indeed, there be some other, unknown to me, who has taken the same course), I would feel obliged if you would grant me sufficient space in your columns for a word or two of explanation. The report in question being now finally disposed of, no other way of reaching the members of Synod is open to me.

Through this assessment business we have long enjoyed the excitement of a Diocesan farce—a cheap enough amusement for some, but the rest of us are getting tired of having to pay for it. This year, we learn from the report, that more than twenty-five per cent. of the parishes have paid nothing, entailing upon the fund a loss of \$200. There is a penalty inflicted by Canon, viz.: the disfranchisement of the lay delegates from the parishes in default; but this, a benevolent Synod, has ever been ready to remit, and disfranchised delegates have calmly sat on committees, and by their votes helped to raise, from year to year, the amount of assessment for those parishes that are willing to pay it. Thus we have had pressed upon us the Apostolic charge, "Bear ye one another's burdens."

We of Osnabruck, however, in our hardness of heart, object to charity on compulsion, and when the subject was under discussion in Synod, I said from my place on the floor of the house, that I had discouraged the payment of our assessment for the last two years, simply to enter a protest against further imposition. We have only taken, on principle, the license which others have taken in malice. The money is in the hands of the church wardens, and will be paid as soon as some remedy is found, (and there must be some remedy). At present there is no very pressing question before Synod to tempt our delegates to take their seats; when there is, they will be duly qualified to vote, as far, at least, as money qualification is concerned. In the meantime, if our action in withhold-

ing payment for a time, and on these grounds, be worthy of censure, we are prepared to submit to it. We object, however, to being classed with the systematic defaulter.

If this be understood, I will join heartily in the hope, expressed with some mistiness in the Committee's report, "That this is a single instance, and that its repetition will meet with action on the part of the Synod." Action upon the part of the Synod is just what we want to force; as, I take it, no action can reach us without at the same time affecting those parishes which have all along neglected to pay their dues.

Yours, &c.,

ARTHUR JARVIS.

Woodlands Sept. 6th, 1880.

THE ORIENTATION OF CHURCHES.

SIR,—Mr. S. G. Wood, in his letter on this subject, very justly says, "it is not a mark or distinction of any school or party"—meaning, of course, in the English Church. It is, indeed, a general characteristic of our communion, and, by implication, of necessary observance, if we would not find ourselves at sea in a matter that has, of late years, occasioned no little confusion. The rubric which speaks of the "north side" of the Holy Table clearly recognizes some known and fixed direction in the structure of churches, as hopeless contrariety would be the result. With that loyalty to primitive uses which she professes, and with true English conservatism, does the English Church still observe the orientation of her temples; and I am pretty sure it is more widely observed in our Canadian Church than Mr. Wood seems to imagine. A few ignorant Churchmen entertain the suspicion that this is a lingering "mark of the Beast"—that it is Popish. But all they need do to be enlightened on this point is to examine the Romish churches of this province, and they will find that, in them, is paid as little regard to orientation as in Methodist or Baptist ones. Indeed, the modern Romish Church is rapidly losing everything like conservatism; and no wonder,—for when the great lines of the Faith are altered, everything necessarily changes. We see the results in new rites of worship, as the *Cultus* of the Sacred Heart; in new styles of church architecture, which ignore chancels, screens, and orientation; in moral discipline, as seen in her siding with anti-Christian radicals for the alteration of the marriage laws; in politics, by recklessly siding with any party that promises the most furtherance to her selfish policy.

But, perhaps, the most of your readers are not aware that the undoubtedly anti-Protestant Jesuit Society make a rule of turning the chancels of their churches always to the west. It is not so wonderful that such an anti-Catholic society should disregard the rule of Christendom. If any reader can explain their reason for so remarkable a peculiarity, I should feel much obliged.

Your obedient servant,

JOHN CARRY.

Port Parry, Sept. 3, 1880.

ALGOMA.

DEAR SIR,—I hope, through the medium of your valuable paper, to give some faint idea of the work that has been done, and the much more that is required to be done in this section of the vast field of missionary labor, now presided over by his lordship the Bishop of Algoma, who has endeared himself to all who have come in contact with him; which Diocese, in my opinion, is of such an extent as to be out of his lordship's power to give it more than a passing glance, he being, as I am aware, only able to visit outposts or stations averaging about fifteen to twenty-five miles apart, and that only once each year, and then being constantly on the move.

I can scarcely commence my grievance, for I am grieved, without saying that it now appears to me that Almighty God, in His unsearchable wisdom, has called me to notice this wilderness, slowly but surely blossoming into ripe and mellow fields of grain, but more ripe to the reaping of souls, but where are the reapers to follow us to the confines of civilization, where I am now located, on the shores of Lake Nipissing, and surrounded by settlers who have lived in this county seventeen years without the sound of the Gospel? About fourteen years ago I came to Bracebridge, where I launched my life into business in the Free Grant Districts of Muskoka and Parry Sound, and branched out to Allison, twelve miles further north. Our Church had then a footing in Bracebridge and a service once per month, and sometimes disappointed at that, although our opponents, as some seem to look upon them, had service every Sunday; but I don't look upon people who open the word of God and try and explain the same as such. I found other fields to be fought for, and was induced to have a branch of my business at Huntsville, twenty-four miles north of Bracebridge, where the sound of the

Gospel never reached us for years through the medium of my loved Church. Here we are again found letting the enemy and other denominations take the lead, but I have had the satisfaction to see a creditable church erected at Port Sydney, and one at Huntsville, partly under the guidance of a Mr. Cooper and Rev. Mr. Crompton, who is indefatigable in his exertion to further the word of God in our midst, had he the means. Nevertheless, God has blessed his work, in as much as he has been enabled to erect several other log and frame churches on a smaller scale; and I am not aware of any Church buildings from Ufferson, north, east, or west, but what he has laid the foundation of them for the future generation, but in no instance am I aware of any gold or silver coin being buried in them, for the gold is required to get a place to shelter us from the storm and sun.

As the country has opened up, I find I am required to go to Emsdale, and also to Burk's Falls, about thirty miles north of Huntsville again, and can hear that other denominations are in the field, but the Church has not the semblance of a place of worship here. I believe Mr. Crompton preaches once every month, but the Presbyterians and Methodists, &c., have paid men to open the Bible and expound the same as best they know.

Dear Mr. Editor, will you kindly let me know why our scattered flocks never all get back in the rural sections. Other denominations do by their plausibility and the right hand of fellowship, and a thirst after something, they know not what, but it is the word of God. Who will say that their plan is not a good one? Are we going to follow in their steps two hundred years from now? Christ says a prophet is of no account in his own land.

Thank God, Mr. Crompton is doing more than he should be expected to do, and holds service where he can gather two or three together; and in the absence of churches he is to be found in log and mud cabins, school houses, Orange halls. Why have we no churches? How long will we be bringing up the rear? Is it poverty? No! Is it poverty that keeps our men out of the field? No! They want a feather bed on the battle field. The evangelical spirit is wanting. It is not altogether money we are searching for. Look around at your gilded palaces, cathedrals, churches and chapels, with their peals of bells and not an appeal for us. One stained pane out of each of your churches would build us a church.

Now, I am located on the shore of Lake Nipissing, where the Sunday has no appearance of the day of rest and worship of God, and where law and order are despised, although settled seventeen years. Perhaps, at that time, they were God-fearing men and women. We are trying to Christianize the Indian and our white brothers will be allowed to take his place. There is a vast work ripe for the reaper, and a noble object in view for people of means and charity.

I was surprised on seeing Mr. Crompton enter our God-forsaken village, over a road not fit for man or beast to travel. We want men of that stamina, and is he to be left alone in his vast field? The men you are leaving alone are the men who will dictate laws for your burial grounds, and who shall marry and who shall not be given in marriage. The Roman Catholics have secured the Indians here, and your Church will allow the other denominations to take the rest.

Let his lordship be provided with the means and he will know how to dispose of it to our advantage.

Your obedient servant in the good work,

JOHN S. SCARLETT,
Ex-Church-Warden,
Crown Lands Agent,
Nipissingan.

THE PROPOSED SUNDAY SCHOOL ORGANIZATION IN THE DIOCESE OF TORONTO.

An open letter to Aaron Brown, Esq., Superintendent of the Church of the Ascension Sunday School, Hamilton:—

SIR,—This letter is addressed to you as one of the most public-spirited men of Hamilton, and one of the most efficient Sunday School workers of the Dominion. It is written for the purpose of engaging you, and through you the Churchmen of the Diocese of Niagara, in a movement similar to those now in progress in the Dioceses of Toronto and Huron, and similar to one which I hope will soon be made in the Diocese of Ontario.

I need not tell an active Churchman like you that the Bishop of this Diocese looks upon the Sunday Schools as the most important of all Church work; nor need I inform you that he has been steadily bringing his people up to a proper appreciation of its high value. An enthusiastic Sunday School teacher himself while in England, he understands better, perhaps, than any of us how far the Church Sunday Schools of Canada are below their proper mark, and

one of his first steps, after his consecration as Bishop, was to enter upon the promotion of a Diocesan system of Sunday School teaching. He saw that the crying want of our schools was proper literature. He felt that without good books and plenty of them, it was utterly useless to attempt the construction of a good system, and he therefore ordered from England a sample copy of every publication and teaching appliance provided by the Church of England Sunday School Institute. He then issued a circular to the clergy and Sunday School workers of Toronto and its vicinity, asking them to meet him at a conference for the purpose of discussing a scheme of Diocesan Organization. Several meetings were held, and eventually a constitution was adopted; but it was not until the late Centenary proceedings that his people were fairly aroused to the supreme importance of the subject. The holidays coming on, nothing has of late been done, but after the rising of the Provincial Synod, which meets in Montreal next week, he is prepared to proceed with increased activity.

I had the pleasure of a lengthy interview with his lordship this morning. Feeling that Sunday School work is an especial duty of the laity,—knowing that the clergy are overburdened with other work, and believing that a layman can say and do many things in such work which many highminded and sensitive clergymen are unable to say, I waited on his lordship and placed my services at his command. He then opened to me his plans, showed me the English literature, and imparted facts which convinced me that this literature will be accepted and adopted by his clergy of all shades of opinion. He is personally acquainted with many of the writers who furnish this literature, and he informed me that the list embraces men of the highest educational standing in nearly all the various phases of Church opinion in England. I had before seen and examined many of these publications, and I found them superior to the "International Series," so much used in Canada, and when we consider that all its teaching is distinctively and emphatically Episcopalian, the propriety of its universal adoption in Canada will not be questioned.

Now, what I respectfully suggest to you is this: That you inaugurate a similar movement in your Diocese. Don't let Hamilton, the seat of your See, be behind Toronto or London in this subject. Huron is moving and a convention will be held in London on October 5th, for the purpose of organizing. His lordship informed me that he had been invited to attend and had accepted the invitation. I shall write a letter somewhat similar to this to some good Churchman at Ottawa, and endeavor to set the ball in motion in that Diocese, and I do not doubt that, within a year, the four Dioceses of Huron, Niagara, Toronto and Ontario, embracing nearly the whole of the great Province of Ontario, will possess complete Sunday School organizations, with depots of books and appliances for the effectual working of our Schools. At present the Church of England Sunday Schools of Canada are a disgrace to the Church, and a reproach to the intelligence of her adherents. By the time this end has been obtained, I hope all the other Dioceses of the Dominion will have taken the same course, and the Church in Canada will thus be able to form a Dominion Sunday School Association, stretching from the Atlantic to the Pacific, and my picture of meeting, within a few years, the Archdeacon of Ottawa at a Dominion Sunday School Parliament, at which he laughed as a good thing to dream of, but a hard thing to achieve, may yet be realized.

I am allowed by the proprietor of the DOMINION CHURCHMAN to say that if two Dioceses shall adopt the Institute literature, he will publish weekly the lesson for the following Sunday.

I will keep you informed, through the DOMINION CHURCHMAN, of every step taken here, and I conclude by expressing the hope that the man to whose indomitable energy, persuasive tongue, and winning manner, the people of Hamilton are so deeply indebted for railway successes, may infinitely enhance the value of his brilliant services to the public by standing out as the leading figure in as noble a work as it can fall to the lot of a Churchmen in Canada now to undertake.

Yours, &c.,

WM. LEGGO.

386 Sherbourne St.

HURON CONSTITUTION.

DEAR SIR,—In your last issue T. Smith, expends a good deal of force and fervor in controverting the simple statement of facts which appeared over my name a few weeks ago. Allow me to say a few words in his reply.

In the first place let me say that I meddled not with the question of a change of constitution for the Diocese of Toronto. Neither did I attempt to show that the constitution of Huron is any better than that of Toronto. I have nothing to do with that question, and, although Mr. Smith's argument for Representative Committees, seems to me to favor the system

now in operation in Huron, where the Standing Committee is elected without restriction or limitation from the whole number of the clerical and lay members of the Synod, and where the independent choice of each member is secured by the safeguard of the ballot-box, I shall not attempt to turn that argument against him any more fully than he has done himself. This question I gladly leave to the Diocese of Toronto to settle.

It is only with that part of Mr. Smith's letter in which he attempts to take away the force of my correction of your editorial, that I wish to deal. He does not deny the correctness of my comparison between the composition of the Standing Committee of the Diocese of Huron and the several committees of the Diocese of Toronto. But he assumes that the Rural Deans are much more dangerous in Huron because they are appointed by the Bishop. Perhaps they would be were the Synod compelled by its constitution to elect them as members of the Standing Committee; but it is not. Neither could the 24 men on whom have fallen all the titles of Dean, Archdeacon, Canon, Rural Dean and Chaplain, by casting a solid vote for each other, secure their own election if a majority of the Synod thought them unworthy of the trust. As appeared plainly in my former letter, their office gives them no greater right to a place on the Standing Committee than is enjoyed by the untitled curate or backwoods missionary. And then he talks of the number of Rural Deans being unlimited. Surely he does not suppose that the Diocese is likely to be put in the position of Artemus Ward's Baldwinville Regiment, every man in which was to be a Brigadier-General! Surely all the clergy are not likely to be appointed Rural Deans, even for the sake of getting them under the Episcopal thumb! Is there any ground for such a supposition in the fact that the number of Rural Deans corresponds, and has, almost from the time of the present Bishop's consecration, corresponded to the number of counties, with the single exception that Middlesex, which has a larger number of clergy than any other county, has been divided into two Rural Deaneries. Could any man or Synod suggest a better division of the Diocese, or one less open to the suspicion of manipulation for the sake of influence?

I disposed of the centralization charge, or rather the assertion, that the whole of the business of the Committee, as a matter of fact, was carried on by a few of its members in London, or within easy reach of London, by showing that there is always a fair representation from other parts of the Diocese. Now, I have to thank Mr. Smith very much for having supplemented my, necessarily imperfect, figures by a tabular statement, which shows that at the last four meetings, there were never more than thirteen London members to twenty-two from other parts of the Diocese, and never more than 15 Dignitaries and Rural Deans to 21 other members. If your correspondent has any satisfaction in demolishing me with these figures, he is welcome to it. It reminds me very forcibly of the bricklayer in an English Provincial town, who, being asked why he allowed his wife to beat him, answered: "It pleases she, and don't hurt I." But is it quite fair to compare the average attendance of laymen at four meetings with the whole number elected from London? Would it not be fairer to compare average with average? This, however, is only a small matter and only shows that the several congregations in London send representatives to Synod who are thought by the Synod worthy of a place on the Standing Committee. And there is no evidence that the laymen elected by the seven congregations of London are any more under the Episcopal thumb than the laymen elected by seven congregations of Grey or Bruce might be. Are the laymen of the City of Toronto any more subservient to the Bishop than those from other parts of the Diocese, (for example E. Clarke, S. H. Blake, Dan'l. Wilson, etc.)?

Mr. Smith says, Mr. Harding "should know" several things. Granted that I should know them. But what if some of those things are not knowable in any sense that will help Mr. Smith's argument? Mr. Harding does know that *nominally* the Bishop appoints to the government rectories, but he also knows that *practically* the Bishop must appoint the man of the people's choice, both to these and other parishes which are self-sustaining.

Mr. Harding "ought to know," but he does not, because it is not quite true, "that the Bishop appoints all the Committees of the Synod except the Standing Committee and the delegates to the Provincial Synod." The rule of the Synod is that, "all Committees shall be appointed by the chair unless named by the Synod." As a matter of fact we know that while the Bishop annually appoints 5 or 6 minor Committees, the Synod annually appoints the Audit Committee; while from time to time it appoints Special Committees to deal with important matters that come before it.

Mr. Harding must ask to be excused for not knowing what Mr. Smith means by this wonderful sentence, "That he appoints Dignitaries and Rural

Deans without limit of number, whilst the latter depend not only on the patronage to receive, but also to hold no patronage." The former part of this I understand, and have answered; the latter part is quite beyond my comprehension. But on the other hand Mr. Harding does know that in the sense in which he used the word patronage, and in the sense in which it is used in our canons on patronage, *i. e.*, in the sense of appointment to Parishes, my assertion still holds true that, "the Bishop has nothing to offer."

Having told me several things that I should know your correspondent sets forth several questions which I shall answer in their order. His first question has as much to do with the Standing Committee as "The Man in the Moon" had to do with the composition of Mr. Smith's letter. The "Tinkering" to which he refers was the work of the whole Synod, not of the Standing Committee. And that which he politely terms robbery, actually affected the Bishop's faithful band of Canons and Rural Deans as much as any of the clergy, since some of them were already in receipt of \$200 of the Surplus Commutation, and others were already looking forward to an early share therein. As to the wisdom or the justice of this action of the Synod I shall say only this, that it is a matter on which there is so much room for difference of opinion that the term robbery seems hardly the right word to use. I for one think that there was no more robbery in it than there is in a Synod, or a Mission Board, taking away a grant from one mission, which ought to be self-supporting, to give it to another which really needed it. The clergy who commuted did so for the benefit of the whole church, and so soon as their life interest expires the fund which their wise forethought formed, is at the disposal of the church. It belongs to no individual; and the Synod cannot be called a robber because it uses the fund in the way that seems to it most likely to promote the welfare of the church.

Mr. Smith then asks, "is Mr. Harding unconscious of the Bishop's influence in doing out the surplus interest of the Commutation Fund, through the medium of the Standing Committee?" I grant that I am conscious of the Bishop's influence, but not of any *undue* influence, and certainly not conscious of any gained through patronage, or even through the profuse bestowal of titles.

I am not aware that either the Bishop of Huron or Archdeacon Sandys is now, or has ever been, in receipt of any part of the surplus of the Commutation Fund, and feel sure that Mr. Smith has not been correctly "coached." Mr. Smith alludes to the Episcopal and Archdeacon's Fund. He surely needs reminding that these are old Funds, formed at the organization of the Diocese for a specific object, and that they are applied conscientiously, religiously, sacredly to that object, and even if these funds or this fund were originally formed, partly from accrued interest of the Commutation Fund, surely, instead of charging the Committee with a lack of independence for not challenging the Bishop's and the Archdeacon's right, we should be ready to charge it with lunacy had it made such a challenge. If, however, Mr. Smith alludes to the \$600 a year which Archdeacon Sandys receives from the Commutation Fund, surely he needs reminding that for that amount the Archdeacon commuted with the government, and with that neither the Standing Committee nor the Synod has any right to deal while the Archdeacon lives. Instead of trying to strip him of his right, the Synod of Huron should uphold him in that right, and more than that should be grateful to him as one of the most active promoters of a scheme of commutation which saved to the church such a noble heritage as that which is known in all our Dioceses as the Commutation Fund. Thankful to him, the church should be, as one of the leading movers in that scheme which has put the church in a position to do so much in all time either for superannuation or for missionary work, or for augmenting the incomes of the senior clergy.

Finally, I would remind Mr. Smith that what I said about the independence of the members of the Standing Committee is not refuted by the statement of another member of the said Committee, that "the independent members could be counted on the fingers of one hand." Suppose he were to go to every member of the Committee, and each one were to make the same assertion, it would not refute what I have said, but rather would prove the perfect independence of the whole, since each one would, no doubt, like Mr. Smith's informant, reckon himself as one of the *immaculate and incorruptible five*.

Finally, let me say to Mr. Smith, and to all who wish either to retain the present constitution of the Diocese of Toronto or to introduce a better,—do not seek to gain your end by slandering another Diocese or speaking evil of its Bishop, its Synod, or its Committees.

Sincerely yours,

FREEMAN HARDING.

Haysville, Ont., Sept. 3rd, 1880.

A man in the finest suit of clothes is oftener a shabbier fellow than another dressed in rags.

AN APPEAL.

SIR.—In order to meet a want much felt in every country parish it has been decided to establish a Parochial Reading Room in connection with Christ Church Bullocks Corners, Diocese of Niagara. May we appeal to our brother Churchmen throughout the Dominion to assist us by sending anything in the shape of Church papers, Magazines, Literary, Scientific, or Pictorial papers, in fact anything that will entertain or instruct—but above all, anything which will be conducive to the development of the Christian life among young men. All matters to be addressed to

THOS. GEOGHEGAN,
Missionary in Charge.

Bullocks Corner, Sept. 8th. 1880.

RECIPROCALITY IN MATTERS ECCLESIASTICAL.

DEAR SIR,—Allow me to endorse, most heartily, the admirable letter, under the above caption, of the Rev. Jas. Chance. I fully agree with all his sentiments, and have advocated them on the floor of our own Synod. Some years ago a movement was made to divide our Diocese, so as to have a Bishop at Ottawa, and another at Kingston. I think the capital of the Dominion ought to be the see of a Bishop, and indeed every city should have its Diocesan, as in the olden time. But, unfortunately, this consummation—in some respects so devoutly to be wished—is most undesirable in others. We have carried out our "Protection," as Mr. Chance well puts it, until it amounts to "Prohibition." As a result, each Diocese has so bound itself with red tape, as to isolate it from its fellows. Is this a wise policy? Is it advantageous in any way? Is it for the good of the Church at large—for the Diocese in particular—or for the laity to whom we minister—that the clergy find themselves so fettered with "Protection"? If any good whatever arose to the Church therefrom, we might willingly consent to the sacrifice. But is it so?

Let me remind your readers that, by the policy hitherto pursued, each Diocese practically says: "We want no clergyman, who is now on our roll, ever to leave our borders; we want no clergyman from another Diocese ever to join us." Such is our policy; for, (except the old "commuted" men, of whom more anon), any clergyman going from one Diocese to another has to suffer loss. He must begin *de novo*: all his past experience, his *status* in his old Diocese, count for nothing. So if a clergyman of some age or standing desires, for any reason, financial, social, sanitary, or what not, to take some field in our Diocese, we in effect say to him: "Yes, you may come; you will doubtless be a valuable acquisition, you will probably be the right man in the right place; but remember that, in coming amongst us, all your past services count for nothing; in your chances of being placed on the Commutation Fund you will take your rank below the youngest deacon that has just been ordained; your age, your past services in the Church, elsewhere, will only operate in this way, that you will have to pay the heavier premium to our Widows' and Orphans' Fund if you wish to derive any benefit therefrom. You may have held a high position in your old Diocese; you may have been even Rural Dean—that is nothing to us; here you will be but one of the juniors."

On the other hand, I can just imagine a case, when a Diocese would possess a clergyman whom it could spare without any intense regret; when it would be desirable for all parties concerned if said clergyman would effect an exchange. It may not be his fault and again it may. But one thing is certain, his prospects are not good; he might possibly do admirably in a totally new field. It would be better for him, it might be even better for the Diocese, if he should seek "pastures new." But is he going to do so, when he draws \$400 from the Commutation Fund, or expects to do so shortly? It may be that his health is in a bad state, the sea side has been recommended, he could get a parish in a maritime province; but shall he lose his present or prospective \$400 per annum, and his *status*, and take his place with the youngsters?

So any such exchanges—whereby one of our clergy, whom we could possibly spare, might better himself in other parts, or one whom we might be proud to possess might enter our ranks—is effectually excluded by our miserable N. P. No; I beg pardon: *not* N. P., for that means NATIONAL Policy; *our* Policy is *anti-national*; it is most wretchedly local and sectional. It is building a Chinese wall round every little section of Ontario; it is repeating the miserable policy, now extinct, of the petty German states.

Now, knowing all this,—knowing that every subdivision of a diocese means limiting the field of our ambition, or our enterprise, or, if you please, our love of change, can we clergy hail with joy, as we should do, another addition to our bench of Bishops? Can we welcome another coil of the boa-constrictor? As

it is at present, I feel that if an opening for promotion occurs anywhere, from Trenton to Cornwall, or from Kingston to Pembroke, I am at least free to try for it. If I find the valley of the St. Lawrence to be prejudicial to the health of myself or family, I am free to try the valley of the Ottawa, and *vice-versa*. But the moment a new diocese is formed, my field is narrowed by one-half. I dare not step across the boundary line, under penalty of forfeiting all my rights of seniority, all my claims on the Widows' and Orphans' Fund, and taking my place on the lowest rung of the ladder.

It was in view of this facts that, when the subject was mooted some time ago in our Diocese, I moved a resolution to this effect: "That it is undesirable to divide our Diocese, until the disabilities of the clergy are removed." This division of the Diocese still remains, happily, a mere theory—it is as yet *in nubibus*—it has been relegated to "a Committee." But if it ever assumes a practical shape I shall again press my motion.

The hardship to us younger men is the more strikingly exhibited when we remember that the old, original, "commuted men" can still go whither they list, and carry their (doubtless well-earned) pensions with them. They can travel from Dan to Beersheba, while we poor wretches, who come after them, who possess, or expect in due time to possess this pension, we dare not look across the Trent. Certainly the Diocese of Ontario has not been benefitted by this Prohibitory Tariff, for it is paying out of its apportionment at least three clergymen who are laboring elsewhere, while I have yet to learn of one "commuted" cleric who has come, or intends to come, from another Diocese into our own. So, some \$1,200 per annum are paid by our Synod to men working out side of our limits, in Dioceses richer than we are, while no other Diocese is called upon to pay anything to anyone in our ranks. I do not for a moment call in question the right of these gentlemen to their annuities; far from it. I simply wish to extend their privileges to us all. Why place a yoke on our necks which our fathers in the clerical ranks were not able, and were never called upon, to bear? But I simply point out the *fact*, that our Prohibitory Tariff has not benefitted this Diocese in any way, but that, on the contrary, the "balance of trade" is against us.

The injustice and cruelty of all this is particularly shewn with regard to the Widows' and Orphans' Fund. Let us imagine a case (and I am warranted in saying it is fiction founded upon fact). The Rev. A. B. C. labors, for say ten years, in the Diocese of, say H., paying, all the while, his dues to the W. & O. Fund. He then removes to the Diocese of K., where he resides, say six years, paying to its Synod the accustomed dues. Then he deems it desirable to accept a position offered him in the Diocese of M. Before he has been there a year, and consequently before he has been obliged to pay anything to the W. & O. Fund of that Diocese, he dies. Now, his widow has no claim whatever. Her late husband, it is true, has paid dues for 16 years, yet no Diocese is bound to provide for her. She is in the midst of strangers; she is beggared; she has no claim on the Church; she must do the best she can, or starve. Now, I ask, would such a state of things (quite possible, it must be granted, with our beautiful system) be tolerated for one moment by any other religious body? Are we thus going to show the world the beauties of "Diocesan Episcopacy," and its "Catholic" character?

The remedy for all these anomalies and absurdities, and injustices, seems to me to be simple enough: viz., make these matters—of the seniority of the clergy, of their claims to the Commutation or Superannuation Fund, or the W. & O. Fund, *Provincial*, instead of *Diocesan*, affairs. But, whenever I speak to our Provincial Delegates or our dignitaries on the subject, alas! the only answer is *non possumus*. Well, it may be so. But it seems to me that the outside world—considering how the several Dioceses are, with bland complacency, forever forging fresh chains for themselves—will simply say: The Anglicans are certainly sadly deficient in practical, common-sense legislative ability.

Yours, &c.,

GEO. J. LOW.

The Parsonage, Merrickville,
September 4, 1880.

THE DECAY OF METHODISM.

SIR.—The correspondence on Methodism which appeared in the last two issues of the *DOMINION CHURCHMAN*, has reminded me of some remarks I read in a leader, in the *London Guardian*, of a few weeks ago. They were given as an argument against the disestablishment of the Church in England, and are as follows:—

"It can hardly be disputed that our church is showing, at this moment, a religious energy and power over men probably unexplained, and certainly unsurpassed, for many generations; and further, we

believe, although of course this assertion will be controverted—that the power of Protestant Nonconformity, as a religious force, is already on the wane." In illustration of the truth of this last statement, allow me to quote from the report of the Methodist Conference of this year: "According to the completed returns presented to the British Wesleyan Methodist Conference, the total number of members in the connection is 376,678, being a decrease this year of 984; deaths 5,572. The average duration of Methodist membership is given at rather less than eight years. 37,000 members have left the connexion, of which no satisfactory report can be given, and there has been a decrease in membership for three consecutive years."

The report led to a long discussion. The President of the Conference said they had now to face the most important report, which had been brought before them, showing, as it did, a loss in members constantly going on. He expressed anxiety as to the future, and a wish to see a check put on those returns of diminished members, which had humbled them and filled them with solicitude. A proposition to revise the books of worship, of the connexion, on Baptism, the Lord's Supper, and for the Morning Service, was deferred till next year. The purpose of the revision is to remove all passages of a *sacerdotal character*, and referring to *baptismal regeneration*. This tells its own tale.

I would call attention, however, to the words I have italicized, because they reveal, I believe, the secret of the decay of Methodism. Belief in Sacramental Grace, and in other principles necessarily connected with it, is evidently discarded by the Society. And in proportion as they have departed from the principles of Wesley, which, on the whole, were those of the Church of England, have they lost their hold on definite distinctive truth. Hence the decline of the system. They have drifted away from their old moorings, are at sea without a rudder, and are gradually suffering shipwreck.

The practice of making strong appeals to the feelings, the chief cause of the success of Methodism, has lost its effect in that society, inasmuch as it left them untrained and undirected by definite teaching. And the minds of many Methodists are being naturally and irresistibly disturbed as to what they believe. For, as Canon Liddon says, "in the long run there can be for well ordered minds, no strong play of feeling apart from a sense of the intellectual truth of the object upon which feeling is bestowed." The question which naturally arises in one's mind is this, what can be done to arrest the decline complained of? Will the proposed revision of the service book do so? Rather, as suggested above, is not the very disposition to make the contemplated changes in such important matters, a sign of decay? And will not such changes be the means of hastening the extinction of the Methodist Society, or of so disfiguring it, as to make it utterly incapable of being reorganized in a few years?

The fact is they have arrived at the turning point of their existence. Methodism, let it be admitted, has supplied a want. Its course for the future then must, of necessity, be very uncertain, especially under the circumstances referred to in the report. There is one safe and sovereign remedy for its troubles, viz., a return to first principles, *i. e.*, a return to the faith of their forefathers. Let them look to the rock whence they were hewn. Would they surrender one principle in so doing? Would they be the losers? Would not rather, the gain to them be immense?

Yours truly,

A. W. COOKS.

The eye in smiles may wander round,
Caught by earth's shadows as they fleet,
But for the soul no home is found,
Save Him who made it meet.

—Keble.

Good prayers never come creeping home. I am sure I shall receive either what I ask or what I should ask.—*Bishop Hall*.

Sir Walter Scott was once crossing a stream in a skiff. The man pulled with one oar only. "That oar's faith," said he. Then with the other oar only. "That's works," said he. Then with both oars at once. "Now we move," said Scott. "Yes, sir, faith and works, both, sir," said the theologian at the oarlocks.

COULTER—LESLIE.—At Green Hill Cottage, Puslinch, on August 31st, by Rev. Richard Harrison, M.A., Incumbent of St. Matthias', Toronto, brother-in-law of the bride, assisted by Rev. H. Thurtell Leslie, B.A., brother of the bride, William Coulter, Esq., of Toronto, to Sarah Annie, fourth daughter of Colonel William Leslie, of Puslinch.

These answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the advertisement in the DOMINION CHURCHMAN.

Family Reading.

A PRAYER.

Out from our human hearts, O Lord,
A cry of anguish goes,
That Thou who notest, the sparrow's fall
Might look upon the woes
Of all by care and grief oppressed—
The hearts by sorrow riven.
Teach then, O Lord of love, to know
That though they sorrow here below,
There is no pain in heaven.

Bind up the broken hearts, O Lord,
And give them joy for woe;
Oh, fill them with that perfect peace
Which from thyself doth flow.
Upon the brows now sorrow-crowned
Oh, set Thy crown of love,
And teach them, gracious Lord, to know,
That though they suffer here below,
There's rest for them above.

Give rest unto their weary feet,
Strengthen their feeble hands;
And may they feel Christ's love is sweet,
In every earthly land.
Oh, teach them, heavenly Father, how
The cross they bear to-day,
A crown of glory shall become,
When in that bright, eternal home
They dwell with Thee for aye.

OUR NEW NEIGHBOR.

CHAPTER XIV

Possibly, it is that tremor in her voice, or look in her face answering to the devotion he tries so vainly to conceal; or it may be her very presence, the presence of this lovely and injured woman, who, though only now he has presumed to love her, has for years been his type of what is beautiful and rare in womankind, that works upon James Darrent to the point of upsetting plans laid with self-forgetting prudence, and the patience of one accustomed to see far beyond the small sphere of his own individuality. All this is possible. What is certain is that, all at once, the semi-transparent veil of reserve he had used to keep himself in check is rent irremediably, and then the philosopher and man of science is no more his own master than if he were the veriest boy. "Stop," he says, huskily, "I must not remain here under false pretences. I am your friend, Mrs. Rosebay; I am more; yes I am more. I had intended to wait, for I have nothing to offer to you—less than nothing—not even a name yet. I intended to watch over you as a friend may, and some day, if fortune had favoured me, to let you know all that had been so long in my heart. I see you, and I cannot keep silence."

He rises from his seat; his voice drops. There is a gentle solemnity in his manner which impresses her so that she can do nothing but weep, as he goes on. "And, after all, why should we fight against what must be? Love is stronger than we are; stronger than time; stronger than all things; we can love and be patient."

"Love and be patient!" she repeats, as if it were a refrain, and, at this moment, it seems sacrilege to think of anything but the deep pure love which is constraining them to cling one to the other passionately, and think of the world as nought.

But the first strange sweet unearthly moments vanish, like those which have preceded and those which must follow them into the past eternity. The hands that had been clasped unlock. Adeline lifts to her lover a face in which tears and smiles are struggling for the mastery. She says, "But this is not why I sent for you."

But the declaration is so childish that they both laugh, and James Darrent answers, "You sent for a friend, not a

lover; you find both. What can they do for you, Adeline?"

"They can listen to my story, James. I should like the truth known—at least, a few moments ago I thought so; now, I feel as if I cared for nobody. However, it is right that the woman you distinguish with your love should free herself from false imputations. You know about my marriage; you know how young I was and inexperienced when I contracted it, and how bitter was my feeling of humiliation when I discovered our real position. Until the day when my unfortunate husband took his own life, I believed in his innocence. If it was to put that awful past from me by changing my name and trying to make new friends, I am sorry for the weakness. My new friends are punishing me for it bitterly. Some time ago I heard that my identity had been discovered, and when I was avoided by my acquaintances I thought this was the reason. But today I have heard the real truth. They say that I am living on his money, the money poisoned by fraud and wickedness."

A deep breath escapes from James Darrent's laboured heart.

"And you are not?" he asks. She starts back from him. "Were you one of those who thought it?"

"Adeline, forgive me; but I never suspected you, dear, never. I know women's ignorance of business. I intended to tell you as soon as I had something to offer you."

White and gasping she sinks back in her chair.

"How could it have got about?" she murmurs. It is too dreadful. Listen, James. The whole of my fortune, and it was not a small one, went to my husband's creditors, I kept nothing, not even my wedding presents and furniture, which, they said, were mine legitimately. I went out, without a penny, to make my way in the world. Then I met Lady Egerton. I was her companion. She was a mother to me, and when, by force of circumstances which neither of us could control, we were compelled to separate, she found my uncle out—he is a rich man—and so influenced him that he settled upon me for my lifetime the income I now enjoy—six hundred a year. But where are you going, James?"

He had grasped his hat, and risen to his feet.

"To make this known everywhere; to tell people that she is a wicked woman, a traitress."

"She! who?"

"Caroline Harcourt."

"It was she who told you this story?"

"Yes, and circumstantially, with the greatest appearance of accuracy."

"I begin to understand," said Adeline, thoughtfully. "But will not to-morrow be time enough for you to set to work, James?"

He sat down again, laughing a little at his own pugnacity, and for another hour they sat together; then came Jeanette and supper, and a happy merry evening the three spent together.

The very next day Adeline Cockburn's true story was known through Melbury. It was known, moreover, that so soon as the event could conveniently come off, she was to become the wife of James Darrent. Melbury, sorry for its mistake, called on Mrs. Rosebay again, and congratulations and wedding presents were poured in from every side.

In due time the wedding came off, with due magnificence. Mrs. White, at Sibyl's earnest request, gave up her rooms for the wedding breakfast. Sir Walter Harcourt was the best man, Sibyl and Maggie were bridesmaids. Miss Harcourt was not present. Melbury did not see how she could have been present; and the fact was that she was at the moment exceedingly busy, preparing for a long absence from home. She said the air was too relaxing for her; her health was becoming undermined. But some two or three of those kind friends, who know more of our affairs than we do ourselves—Mrs. Morton was among the

number—connected this sudden inclination for a more bracing medium with a certain visit paid to her, on one of these autumn days, by James Darrent, the traveller.

THE END.

It is hardly necessary now to call attention to the celebrated "White Shirts," made by White, of 65 King Street West. Being made of the best material, by skilled labor, and mathematically cut, they recommend themselves to all who wish a really fine article. Every shirt warranted to give satisfaction. A. White, 65 King Street West, Toronto.

THE ANCIENT BRITISH CHURCH.

Austin the Monk did not plant the gospel in Britain. When he arrived there to convert the nation, and preach the gospel among the Britons, he did not find the place in heathen darkness, as the Church of Rome pretends. To assert he did, is against all faith and truth of history, (minimise as much as we will), which assures us that Christianity was planted there among the Britons several ages before, and perhaps sooner than even at Rome itself. And not only so, but had got considerable footing among the Saxons before Austin the Monk ever set foot in Britain. When Austin the Monk arrived there, the two great points of his Christianity were to bring the Britons to a conformity with the Church of Rome in the time of Easter and in the tonsure and shaving of the priests, after the manner of St. Peter, as they pretended, upon the crown of the head, and not of St. Paul, which was by shaving or cutting close the hair of the whole head, as from some vain and foolish tradition, he pretended to have learned. The promoting of these customs was his great errand and business, and the zeal of his preaching was spent upon these two fundamental points, in which, after very barbarous and bloody doings, he at last prevailed. And this is the conversion of England, so much boasted of by the Church of Rome, and for which Austin is magnified for so great a saint; when it is very evident from the history of those times that he was a proud, ignorant, turbulent and cruel man, who instead of first converting the nation to the faith of Christ, confounded the purity—and simplicity of the Christian Religion which had been planted and established in Britain long before.

Children's Department.

THE NURSERY ELF.

Dear little feet, how you wander and wander,
Little twin truants so fleet!
Dear little head, how you ponder and ponder,
Over the things that you meet!

Dear little tongue, how you chatter and chatter
Over your innocent joys!
Oh, but the house is alive with your clatter—
Shaking, indeed, with your noise!

Can't you be quiet a moment, sweet rover?
Is there no end to your fun?
Soon the "old sand man" will sprinkle you over,
Then the day's frolic is done.

Come to my arms, for the daylight is dying,
Closer the dark shadows creep;
Come, like a bird that is weary of flying;
Come, let me sing you to sleep.

"A PLEASANT GIRL."

A traveller in Norway, last summer, came to a village early one morning, and was struck by the air of gloom which pervaded the streets. Unable to speak a

word of the language, he could not ask the cause of this, and concluded that some sickness or financial trouble had fallen upon the community.

As the day was towards noon, however, these houses were closed, shop-windows were covered, all trade and business ceased. It was a death, then?

Presently he saw the people gathering for the funeral. There were the village official, the nobleman from the neighboring chateau, and apparently, every man, woman and child in the village. It must be some dignitary of the church who was dead or some county official.

As he stood watching the crowds passing down the little rocky street, he caught sight of the face of a German known to him. He beckoned to him.

"The town has lost some great magnate, apparently?" he said.

"Ah, no. It is only a young maiden who is dead. No. She was not beautiful nor rich. But oh, such a pleasant girl, monsieur! All the world seems darker now that she is dead!"

It is a singular fact that, when we reach middle life and look back, it is not the beautiful, nor the brilliant, nor the famous people whom we have known, that we remember with the keenest regret; but some simple, sincere, "pleasant" soul, whom we treated as an everyday matter while she was with us.

Go into a family or social circle, or even into a ball-room, and the woman who has the most friends there, as a rule, is it not the belle, nor the wit, nor the heiress, nor the beauty; but some homely, charming little body, whose fine tact and warm heart never allow her to say a wrong word in a wrong place.

The "pleasant women" are the attraction that everywhere holds society and homes together. Any woman, however poor or ugly, may be one of them; but she must first be candid, honorable, unselfish and loving. If she is these, the world will be better and happier for every day of her life, and as in the case of this poor Norwegian, it will "seem darker when she is dead."

A MAGICAL SECRET.

Come, merry maidens, listen to me,
Life will not always stretch brightly before us;
Let us be wise, then, and learn how to be
All sunny within though no sunshine be o'er us.

That magical secret is simply to live
Shedding happiness around us as onward we go;
And one thing is certain, whatever we give
Increases the treasure we have to bestow.

For a smile does more than a frown,
And gentle words will win
The love that beauty or renown
May fail to gather in.

Dearer than hands which are laden with gold
Those ever ready a burden to lighten;
Girlhood is blest if it gladden the old,
And home with its innocent gaily brighten.

Here is our empire, and here we will reign,
In mansion or cot be our destiny cast;
And echoes of youth, like a tender refrain,
Shall soothe and refresh us long after it's past.

For a smile does more than a frown,
And gentle words will win
That love that beauty or renown
Oft fails to gather in. —S. E. G.

He is rich who has enough to be generous and just.

JACQUES THE SHEPHERD BOY.

Jacques was ten years old. He lived with his grandmother in a little village. His daily occupation was to lead the goat out to pasture. He led her out to feed on the short grass which grows in stony, uncultivated spots. for his grandmother could not afford much fodder.

Every one knows that goats, from their love of roaming about on forbidden ground, are not at all easy to keep. Jacques was well acquainted with his, for she had already served him one bad turn. He kept his eye on her whenever they had to cross the green, cultivated fields; for his good granny charged him always to watch her, lest she should trespass on her neighbors' meadows and orchards. Once arrived in the stony pastures, he allowed her more liberty, and while she fed on the tender bits of grass, picked out from between the stones, or on the leaves of the bushes, he too was busy.

In this way the time slipped quickly by, for time only appears long to those who have nothing to do. Oh! how many children lose their time, or else spend it in soiling or tearing their clothes without caring for the trouble they give their mothers, who have to mend them. How many children spend it worse still in robbing birds' nests, or in picking their neighbors' fruit, without reflecting that God sees them! God who has said, "Thou shalt not steal." Idleness is the mother of all vices, says the proverb, and it says true. A good way to avoid temptation, and to keep from doing wrong, is to look for some useful occupation.

Like many other children, Jacques intended to do what was right; he truly desired to behave well, but being thoughtless and heedless, he too often neglected his duty. Do you know why? It was because he sometimes forgot about his prayers in the morning, about asking Jesus to keep him from evil during the day, and to give him strength to act rightly. Then, when temptation seized him, he could not resist it, but allowed himself to be led into what was wrong. Had he prayed to God, would the Lord have let him fall into sin, or else would He have kept him from it? What do you think about it? I think that God would have kept him from it.

One day, while he was letting his goat browse, and she looked as if she never could have a thought of evil, but nibbled on with the best appetite, Jacques suddenly spied, on a stone close to him, a gorgeous yellow butterfly with black streaks and red spots. Never had he seen such a beauty. Quickly he wants to grasp it, but the butterfly has flown. Jacques follows it with his eyes, and watches it light on the blossoms of an eglantine not more than ten paces off. He creeps softly toward it, takes off his hat and throws it over it. The butterfly passes out from beneath it, and flies on. Jacques follows it, running. He thinks no more of his goat, or his grandmother's charges. He runs, runs after the butterfly; and from bush to bush, from flower to flower, he chases it a long time, until it reaches the outskirts of the woods, and sees it disappear among the branches of the trees. No more butterfly! But what does he perceive? Strawberries—a quantity of wild strawberries—beautiful and red, all around him. What joy! He eats them; he gathers a bunch of them; he puts some in his hat; and . . . time passes. At last he remembers his goat, and as fast as he can he runs back to the spot where he left her. But she had not waited for him. He hunts everywhere; she is nowhere. He calls in vain; she does not come.

"Wicked beast," he cries then, and as if it were the poor goat that had done wrong, calls her all sorts of abusive names; ever using words too wicked to repeat. Yes, thus it is, when we do wrong, we often like to throw the blame on another, and fly into a passion, instead of being humbly repentant. Is 'his right? Thus do we add one sin to another.

The night was approaching. Jacques was running here and there, looking, hunting, calling, but not finding the lost goat. What should he do? Go home without her? but he did not dare. His grandmother would scold him. Was not her goat her greatest possession, almost all that she had? . . .

While he thus talked to himself, still crying bitterly, suddenly the parable of the Prodigal Son presented itself to his mind. He had read it the evening before with his grandmother in the great Bible. "Yes," he said, "I also will do that way. I will go and confess my disobedience to my grandmother, and ask her to forgive me."

The grandmother listens to him kindly, with a sad and serious look answering: "My poor Jacques, how much sorrow and trouble you cause me to feel each day by your heedlessness and disobedience. To-day God allowed what has just happened, to make you more thoughtful, and to show you the necessity of correcting yourself of your faults. Ask Him to help you to do better in future. Thanks to God the goat is not lost. She to-day has showed more sense than you. When she found herself alone, she, of her own free will, came home to me."

LET THEM CALL FOR THE ELDERS OF THE CHURCH.

This is not a very easy passage entirely to understand and apply to our present conditions. But it certainly means this much to Christian people: That they ought to expect the minister to make it a part of his business to visit the sick faithfully and promptly; but that they ought not so to expect unless they do their part in giving him the requisite information and invitation. It is the part and duty of the "elder" to go to the sick room when he is called, but it is the people's part and duty to see that he is called.—Standard of the Cross.

True honor is that which refrains to do in secret what it would not openly; and, where other laws are wanting, imposes a law upon itself.

The hand of Christ first strewed the snow on the Lebanon, and smoothed the slopes of Calvary.—Ruskin.

The clergy who complain of the small coins that find their way into offertory bags ought to substitute basins. One of the most witty of our judges says that when he goes on circuit he attends church on Sundays with a threepenny piece in one pocket and a sovereign in the other. "If there is a bag," he observes, "I get off with the threepence, but if there is a plate it costs me the sovereign."

BIRTHS, MARRIAGES and DEATHS.

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DIED. HOOKER.—Died at Prescott, Ont. Sunday evening, 29th August, Alfred Hooker, Esq., in his 82nd year.

MARRIED. OTWAY-PAGE—SHEARS.—On August 31, at St. Bartholomew's, Ottawa, by the Rev. E. W. W. Hannington, chaplain to H. R. H. Princess Louise, Thomas Otway-Page, B.A., of Vanbleek Hill, Ontario, to Ellen Frances Sarah, only daughter of Daniel Shears, Esq., late of Bankside, Southwark, London.

REID—COX.—At All Saints Church, on Tuesday, the 7th September, by the Rev. A. H. Baldwin, Rector, assisted by the Rev. Canon Houston, George P. Reid Manager Standard Bank, Picton, only son of the late John Reid Esq. of Georgetown, Demerara, to Caroline daughter of the late Rev. Robert Gregory Cox.

CHURCH WOMAN'S MISSION AID

Our Sewing Society will, D.V., resume its meetings on the first Tuesday in September, in the Schoolroom attached to Holy Trinity Church, at 2 p. m. Clergymen in this and the Algoma divisions, who desire our aid in the coming winter, will please forward their applications to me at once, and those to whom we have already furnished assistance may be sure they will not be forgotten. Address: MRS. O'REILLY, 31 Bleeker Street, Toronto.

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CANADIAN PACIFIC RAILWAY.

TENDERS FOR ROLLING STOCK. THE time for receiving tenders for the supply of Rolling Stock for the Canadian Pacific Railway, to be delivered during the next four years, is further extended to 1st October next. By Order: F. BRAUN, Secretary Department of Railways and Canals, Ottawa, 26th July, 1880.

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The advantages gained over all other stoves are, it produces the greatest amount of heat from a given amount of fuel; this is accomplished by the flue pipe, which is bent down, around and underneath the base. Another object is to secure the greatest possible benefit of the fire which consists in placing around the body of the stove a series of internally projecting pockets overlapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and after passing through them, re-enters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the hottest part of the fire, thereby producing far greater results from a GIVEN AMOUNT OF FUEL THAN ANY OTHER STOVE.

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he could not ask and concluded the ancestral trouble had unity. rds noon, however, sed, shop-windows rade and business h, then? he people gather. There were the obleman from the and apparently, l child in the vil- e dignitary of the or some county g the crowds pass- y street, he caught rman known to him. me great magnate, a young maiden ne was not beauti- , such a pleasant the world seems dead! t that, when we ok back, it is not brilliant, nor the we have known, t the keenest re- sincere. "pleasant" as an everyday ith us. social circle, or and the woman ds there, as a rule, the wit, nor the ; but some home- 7, whose fine tact llow her to say a place. n" are the attrac- holds society and woman, however ne of them; but , honorable, un- she is these, the l happier for every n the case of this ill "seem darker

SECRET. listen to me, stretch brightly and learn how to ough no sunshine imply to live around us as on- ain, whatever we e we have to be- e than a frown, will win or renown 1. h are laden with burden to light- dden the old, innocent gaily nd here we will our destiny cast; like a tender re- sh us long after than a frown, ll win or renown —S. E. G. ough to be gene-

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Canadian Pacific Railway. Tenders for Snow-ploughs, Wing-ploughs and Flangers. PART from the Tenders to be received for Rolling Stock on the 1st of OCTOBER next. Tenders will be received by the undersigned until noon on WEDNESDAY, the 9th of September next, for the supply of Six Snow-ploughs, Six Wing-ploughs and Six Flangers, for use on the line in Manitoba to be operated during the coming winter. Drawings and Specifications can be seen and forms of tender obtained at the office of the Engineer in Chief, Ottawa, and at the Station Masters' Offices in St. John and Halifax, on and after MONDAY, the 3rd instant. By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 10th August, 1890.

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