

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, SEPT. 27, 1888.

[No. 89

E. STRACHAN COX. Mem. Toronto Stk. Exch. T. F. WORTS.
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LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 30...NINETEENTH SUNDAY AFTER TRINITY.
Morning—Ezekiel xiv. Ephesians i.
Evening—Ezekiel xviii. or xxiv. 15. Luke iv. 16.

THURSDAY, SEPT. 27, 1888.

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

DR. HELLMUTH'S FUTURE WORK.—A correspondent of the *Yorkshire Post* writes:—"This long-suffering diocese (Ripon) has been recently asked in your columns to wait a little longer, until the promised help should come from Huron. With the advent of a coadjutor we were led and prepared to believe that a spasm of life might be infused into the diocese. We hear that his lordship has had an interview with the Bishop, and that he is to consecrate two churches in the diocese of London, and to preach three times in Paris, thence to go into Switzerland for the same duty. Is there no work for him in the diocese of Ripon, and is this an earnest of what is really to be looked for?" We believe that these engagements foreshadow the future sphere which Dr. Hellmuth will be called to occupy. The See of Ripon will be vacant ere long and no coadjutor will be wanted for the new Bishop. Dr. H. will be appointed to discharge the duties of a travelling Bishop, to watch over the great number of members of the English Church who reside on the continent of Europe. Such, we believe, is likely to be Dr. Hellmuth's future work.

THE CHURCH AND THE PEOPLE.—A writer in an English paper says: "Sunday afternoon was spent at St. Paul's, and a sermon from Canon Liddon from the words 'Ye have need of patience' was suggestive, not only of the progress of the Church of England in the last twenty years, but of the still greater progress to be anticipated in the future. Think of St. Paul's twenty years ago and to-day! Think of the little north door, the only public entrance in those days; and of the handful of people who would wander up to and stand at the entrance of the choir till after the anthem and then troop away! Half-an-hour before service time on Sunday afternoon one found the people pouring in through all the doors, and the larger part of the space under the dome already occupied. No fussy officials to prevent the congregation seating themselves wherever there was room. I found a chair between two working men, who evidently felt they had as much right there as I had. I must say there is still room for improvement in some of the worshippers. Strangers still sit and listen at St. Paul's as of old, but two-thirds of the immense congregation know that the mats are not meant for the feet, and readily kneel and stand at the proper places;

and it is this waking up of the people to the importance of public worship apart from preaching, and with their right to use the churches of the country for worship, public and private, which makes one so hopeful of the Church of England today. It is not in proprietary chapels, or in the fashionable-pewed churches of suburban districts, that you can estimate the hold of the Church on the people. It is in St. Paul's and hundreds of other free and open churches throughout the land, where the "rich and poor meet together," that the Churchman foresees a real and lasting union of Church and people, and can with all his heart and soul thank God and take courage."

DEAN BALDWIN ON CHURCH GROWTH.—The well known position of Dean Baldwin as one of the most Evangelical of Evangelicals lends a peculiar force to his opinions when they are not in harmony with those who presume to speak for the whole of that section or School. The good Dean, in a speech at the Provincial Synod, spoke of the wonderful growth and progress made by the Church of England in recent years. The Dean evidently prefers facts to fancies.

AD HOMINEM!—Some years ago *Punch* had a cartoon showing a London street scene in which there was depicted a poor wretch dead drunk propped against a post. A benevolent old lady was close by exclaiming "Poor man, he must be very, very bad," (very sick.) A costermonger is represented as exclaiming, "I only wish I had half his complaint!" The moral is not edifying, but this is an exactly parallel case to that of the people who are wasting their time speaking about the decay of the Church of England. O! how happy would their rickety little sect be if it had half the complaint of the Church of England! The Church could spare many millions of members and still have plenty left to form a few hundred or two of so-called Reformed Churches far stronger than any one of them.

SANITARY TEACHING FROM THE PULPIT.—The *Sanitary Journal* makes an excellent suggestion to its lay readers, i.e., to ask their clergy to preach on sanitary laws. We follow out the *Journal's* request by suggesting to the clergy the desirability of dealing with this topic in their pulpits. Sanitary laws are simply God's laws of health, which are as divine and sacred and holy as any of His laws. The sacrifice of innocent lives by the neglect of God's laws in this respect, owing to ignorance or avarice is one of the great scandals of the age. The misery, poverty, vice and crime, which directly and indirectly result from neglect of God's laws of health constitute a much larger proportion of the sorrows, sufferings and shame of humanity than is generally recognized, because for some reason or other the public do not like to be taught the lessons of sanitary science, apparently preferring to let typhus, with other fevers and disease have the run of their dwellings rather than listen to the teacher of God's laws as to health. The clergy might do much to break up this fatal apathy.

WHO TEACHES THE TEACHERS?—In an article upon the Educational statistics for 1882, the *English Churchman* remarks: "But there is another point worthy of attention—namely, whence do we get the teacher supply? And the answer is, mainly from the Church training colleges. The education of the 3,000,000 and odd children inspected last year gives employment to 35,444 certificated teachers. Of these no less than 14,749 masters and nearly 9,000 mistresses had been trained for two years in a college. Of these colleges, those belonging to the Church provide every year a supply of over 2,000 trained teachers to recruit the ranks. The British and Foreign School Society's colleges turn out over 450, the Wesleyans 226, the Congregational 56, and the Roman Catholics 212—in all, 3,188; the Church supplying just twice as many as all the rest of the colleges together.

A MISCHIEVOUS STATEMENT CORRECTED.—The English *Figaro* frequently renders good service to the National Church by acting the part of a true friend, at one time not sparing to point out her shortcomings, and at another exposing those who may malign or mis-represent her. In this spirit *Figaro*, in its last Saturday's edition, exposes the misstatements of Canon Basil Wilberforce in his attack on the Ecclesiastical Commissioners for their supposed ownership of an excessive number of public-houses. Among other startling statements, the Rector of Southampton declared that the Bishop of London as he rides from St. James's-square to Fulham, passes a hundred public-houses built on Church property. This statement has just been proved to be a ridiculous exaggeration. The Bishop of London passes two public-houses built on Church property on his way from St. James's-square to Fulham, not a hundred. The rest of Canon Wilberforce's "facts" are equally reliable. At the same time it is satisfactory to know that the Commissioners are taking every means in their power to prevent the creation of public-houses on property under their control.

A BID FOR THE SCREAMING SISTERHOOD.—One of the most humiliating steps ever taken by a representative body of Christians was the recent action of the Methodist Conference, by which the word "obey" is eliminated from the marriage service. This strange step was taken on the ground that a certain class of women objected to use the word when being married. Well might one of the ministers exclaim that he "hoped they would leave a little of John Wesley's Methodism in the new body!" What sort of wives those are, or are likely to make, who decline to "obey" their husbands as God bids them most emphatically in His Word, we decline to describe, they are not worthy the sacred name of "wife." What sort of back-bone of principle men, calling themselves Christian Ministers, have who, to curry favour with a self-willed class of women, deliberately declare that the wife is no longer bound to obedience, we also decline to say, it is hard to describe a negative. This pandering, to the least worthy of all classes of women, by Methodism, is a demonstration that its day of spiritual power is gone. The glory of past Methodism was its single-minded zeal for souls, the shame of modern Methodism is its double-minded zeal for popularity.

A QUAKERESS TURNS ROMAN CATHOLIC.—The late William Howitt, the well-known author, was a member of the Society of Friends, or Quakers. He was a very bitter Protestant, and wrote a treatise against the Church of Rome. He left a daughter behind him who has followed the example of many other of the most violent anti-Romanists of the last generation by herself entering the Church of Rome. She has given an account of her perversion or conversion, in which she states that, dissatisfied with the confusions of the Protestant world, she turned to God in earnest prayer for guidance, and for light to the study of the Bible. She declares that she was led thus to seek for peace in the Church of Rome and that not until a probation and examination of the grounds of her faith was she baptized. The case is a highly curious study and shows how in a wider sphere "one man's meat is another's poison," for the very diet prescribed against the Romish fever she declares brought on an attack of it! To us it seems more likely that finding out that gross misrepresentations had been made to her, as to Rome, she was drawn thither by a process of sympathetic reaction.

THY WILL BE DONE.—Repeat these words with every breath, and with every pulsation of your heart, with every movement of your lips. God will always understand them as you intend them: sometimes as a prayer, as an act of resignation, as an act of faith in time of trouble, as an act of hope in time of fear—always as an act of love.

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

THE EARL OF CARNARVON AT THE PROVINCIAL SYNOD.

SOME long years ago we attended a densely packed meeting at Brighton, England, which was called to elicit public support on behalf of the Woodard Schools, near that place. It seemed a strange thing, indeed, to us, to find such a crowd at a meeting called for such a purpose. The mystery was soon explained. As soon as the Earl of Carnarvon was called upon to move a resolution a perfect howl arose from the crowd, and his Lordship stood for some time, half smiling, half sadly, watching the noisy mob. As the throats of the demonstrators got dry and husky he was given a hearing, and made a brilliant speech in defence of the Church principles upon which these Schools are conducted, being especially forcible and eloquent when urging the claims of the Church to carry on the education of her sons. The crowd of violent men who disturbed this meeting were organised and led by a notorious anti-Catholic agitator, one Fosbrooke, a man of some education and position, who got it into his head that he was serving the cause of Christ by stirring up a mob of lewd and utterly godless fellows to oppose a movement intended to bring the sons of the middle class under the teaching and pious influences of the Church. We well remember that in the next issue of the extreme Low Church papers this meeting was spoken of as "a triumph of the laity over priestcraft and Puseyism," in a style not unknown in Canada even. The only triumph really being that achieved by the brilliant mental gifts of Earl Carnarvon, and Mr. Beresford Hope, over the passions of an angry and illiterate mob, a triumph of brains and principles over a coarse form of religious prejudices and ignorances. From that day we have held Lord Carnarvon in very high honor, not alone for his great gifts as a public speaker, but more for his courage in facing so violent, so offensive a mob, and his great tact and skill in presenting his appeal so as to subdue them into respectful silence, and now and again to bring out unwilling cheers at the beauty and force of his eloquence in the cause of Christian education. Many who went to that meeting to curse Pusey and Woodard went home to reflect and afterwards bless them. These Woodard Schools, then so bitterly opposed, have since had a wonderful career of honor and success, have spread over into other Dioceses, and are now about being established in Scotland. One of the causes as well as one of the results of the marvellous Church revival of the last twenty years was and is the enthusiasm of the clergy and laity of the Catholic school on behalf of higher education, and to Earl Carnarvon's eloquent advocacy of this cause, the Church and realm of England, in this regard, is deeply indebted, and all true Churchmen are fully and gratefully conscious. It was fitting, indeed, that Canada, which boasts so much of her educational work, should do honor to one to whom education owes so much, and that the Church in Canada should honor one of the most distinguished sons of the Church of England.

THE MARRIAGE LAW.

WE are pleased to learn that a Christian Marriage Law Defence Association has been formed for the Dominion, and we would urge the clergy and laity of our church to support the principles of the Prayer Book by giving in their adhesion to this organization, of which the Metropolitan of Canada is patron. The address of L. H. Davidson, D.C.L., the Hon. Secretary and Treasurer, is 194 St. James' Street, Montreal. The following, is a report of the meeting at which the movement was inaugurated:

THE MARRIAGE LAW.

A meeting was held last week in St. George's school room for the purpose of considering the best means of upholding the principles of the Christian Marriage Law. After the Rev. Professor Roe had been elected to the chair, the following resolutions were passed unanimously:

1. Proposed by Rev. J. H. D. Browne, seconded by Rev. R. C. Caswall,—That a Christian Marriage Law Defence Association for the Ecclesiastical Province of Canada be found to uphold the law of the Church as stated in Canon XVI. of the Provincial Synod.

2. Proposed by Judge Wilkinson, seconded by Rev. G. G. Roberts,—That an Executive Committee be now formed for carrying out the above object.

In accordance with the above resolution, the following Committee was formed:—The Rev. Professor Roe, The Rev. Canon Davidson, The Rev. Canon Dart, The Rev. J. W. Burke, The Rev. A. C. Nesbit, The Rev. T. E. Dowling, The Rev. John Foster, The Ven. Archdeacon Lauder, The Ven. Archdeacon Jones, The Ven. Archdeacon Dixon, The Rev. J. D. H. Browne, E. J. Hodgson, Esq., Q.C., R. T. Walkem, Esq., Q.C., L. H. Davidson, Esq., Sutherland Macklem, Esq., The Rev. A. J. Broughall, The Hon. Judge Wilkinson, The Rev. J. B. Hincks, The Rev. J. A. Kaulbach, The Rev. D. C. Moore, Rev. G. G. Roberts, The Rev. F. R. Murray, The Rev. J. M. Davenport, The Rev. O. P. Ford.

Mr. L. H. Davidson consented to act as Hon. Secretary and Treasurer: To defray the necessary working expenses there is a fee for membership of 25 cents per annum. It is understood that one of the modes for working of the association will be the distribution of literature bearing upon the subject.

The Most Rev. the Metropolitan of the Province of Canada is the Patron of the Association.

OBITUARY.

REV. CHARLES DENTON MARTIN.

THE mournful news of the death of this clergyman reached Brantford on Sunday afternoon, the 9th inst, just as St. Jude's Sunday School was preparing for opening. The Rev. Mr. Young made the sad announcement and closed the school. The church was immediately draped, and the evening service partook of a funeral character. It was in this church that deceased began his ministry, under the Rev. Canon Salter, in 1875, first as lay reader, and afterwards curate, in which capacity he faithfully worked till 1879, when the Rev. Canon Salter, on account of ill-health, resigned St. Jude's, and Mr. Martin was appointed to Delaware, in which place he labored earnestly for two years, when he accepted the offer of missionary to the Six Nation Indians, in which field of labor he was in when called away. On Tuesday the funeral left the parsonage and proceeded to his late charge, Kanyengah church, where it was met at the gate by the Ven. Archdeacon Nelles, and Rev. G. C. Mackenzie, rector of Grace Church, Brantford, the remains being borne by six of his Indian friends. The service here was very solemn

and impressive, opening with a hymn in the Mohawk language, after which the Holy Sacrament of the Lord's Supper was administered, and it was gratifying to see the large number of Indian communicants which testified to the good work that was being done amongst them. The service ended, the procession reformed and proceeded to the Mohawk church, where the children of the Indian Institute were drawn up in two lines, the cortege passing up between them, the remains being borne by six of his brother clergy, robed in surplices, where the burial service was read,—the Psalms by the Rev. Caswell, of Paris, and the Lessons by the Rev. T. R. Davis, M.A., Sarnia; after which the hymn, "Peace, perfect peace," was sung by St. Jude's choir, and, as the cortege was leaving the church, the *Nunc Dimittis* was chanted; at the grave, the Ven. Archdeacon Nelles read the first part, and Ven. Archdeacon Marsh the latter part; then was sung that solemn hymn, "When our heads are bowed with woe," after which the Benediction was pronounced, when each member of St. Jude's choir dropped a small bunch of flowers into the grave.

The floral offerings were beautiful and appropriate,—from St. Jude's Choir a large anchor, and Grace Church a cross, also several others from friends.

Both Kanyengah and Mohawk churches were draped, and the flag on St. Jude's Tower was at half-mast.

LUTHER.

A BRIEF synopsis of the chief events in the life of the great German Reformer, the centenary of whose birth is now attracting attention, may not be unacceptable. Born November 10th, 1483, Martin Luther was brought up at the school at Magdeburg. In his seventeenth year he entered the University of Erfurth, wherein he was admitted to a Master's Degree in his twentieth year (1503), and gave lectures to the students in classics. In the following year, having been very seriously impressed by the death by lightning of a fellow collegian, with whom he was walking, he retired to the Augustinian Monastery at Erfurth. Within its walls he found a Vulgate Bible, to the studying of which he diligently devoted himself. In 1508 he left the monastery to take part in the teaching and superintendence of the new University just established in Wittenberg. In 1512 he was persuaded by his former friends the Augustinians to journey to Rome to conduct some difficult affairs concerning their monastery. On his return from Rome, after a successful advocacy of his friends, he was made a Doctor in 1513. Displeased at the high-handed proceedings of Leo X.'s emissary, John Tetzel, and of his profane encouragements to wrong-doing in his efforts to sell his "indulgences" or remissions from the punishment of sins in 1517, he placed on the doors of the chief church at Wittenberg his famous XCV Theses against the prevailing corruptions of the Church. This bold act created the greatest indignation in the Roman Curia. After various vain attempts to secure the person of Luther, his Theses were in 1519 condemned by the Pope Leo X., who, in the following year (June 15, 1520), issued a Bull placing him out of the pale of all social and Christian communion. Luther, by the unexampled act of burning this Bull in the market-place at Wittenberg (December, 1520), roused against himself the enmity of the sovereigns and princes in alliance with the Pope, and was summoned to the Diet of

Worms to account for his conduct. He was at its conclusion solemnly placed by Charles V. under the ban of the Empire; and although the Emperor gave him a safe conduct to return to Wittenberg, yet his friends were so assured that in this crisis his life was in danger that they attacked his escort on May the 11th, and brought him by force to the castle of Wartburgh, and concealed him there for some months in an enforced imprisonment under the sobriquet of Ritter (or captain) Gorg. This united condemnation of Luther by the Pope and Emperor led to the public repudiation of his supposed errors by other Churches.

The following relation of the proceedings against Luther, conducted in the cathedral of St. Paul's, London, is to be found among the documents collected for the Exhibition in the British Museum: "The 12th daye of Maye in the yeare of our Lord, 1521, and in the thirteenth yeare of the rayne of our Souveraigne Lord Kinge, Henry the eighte of that name, the Lord Thomas Wolsey, by the grace of God, legate de latere, Caxall of Saint Cecely, and Archbysshop of Yorke, came unto Saint Pauls Church of London, with ye most parte of the Bysshops of the Realme, where he was received with procession, and sensing, by Mr. Richard Pace, then beinge Deane of the said Church, after which ceremonies there were four Doctors that bore a canopy of cloth of clothe of golde over hym going to the highe altar, where hee made hys obligation, which done hee precedes forth as above, said to the crosse in St. Paul's Churchyard where was ordained a scaffold for the same cause, and hee sitting under his clothe of golde which was ordained for him, his two crosses on everie side of hym, on his right hand sittinge on the pace (or step) where he set his foot the Pope's Ambassador, and nexte hym the the Archbysshop of Canterbury, on his left hand the Emperor's Ambassador, and nexte hym the Bysshop of Duresme (Durham) and the other Bysshops with other noble prelates sate on twoe formes oute right forth, and the Bysshop of Rochester made a sermon by the consent of the whole clergie of England to the commandment of the Pope against one Martinus Eleutherus and all his workes, (because hee divers foretimes spake against the hollie faith,) and denounced them accurst which kept anie of his bookes, and there were many burnt in the said churchyard of his said bookes duryng the sermon, which ended my Lord Cardinall went home to dinner with all the other prelates." This original document, never printed before, is of singular interest. It illustrates the question which has lately been so much discussed of the carrying crosses before the Archbishop, exhibiting the exceeding pre-eminence claimed and granted to Wolsey as the Legatus de latere, and shows the universality of the execration with which the opinions of Luther were received. In the later portion of the year in which the ceremony occurred, King Henry VIII entered into the controversy, and obtained from Leo X, and his successor Clement VII, his famous title, Defender of the Faith. Bishop Fisher, the preacher on this occasion, also published a reply to Luther's work on the Seven Sacraments. The Reformer, in the face of all protests, persevered in his efforts to expose and cure the prevailing errors in the Church. In 1522 he published his first translation of the New Testament, and in 1534 his translation of the whole Bible. In 1546, on February 18th, Luther finished together his life and his work (for the one lasted as long as the other), and though denounced by Pope, by Legate, and by Emperor, his funeral

at Wittenberg was celebrated with a splendour befitting the obsequies of a throned monarch, and was attended by a crowded throng of professors, senators, princes, and electors.—*Churchman.*

RUBRICS vs. RITUALISM.

IN years not long gone by the church services were conducted with such regard to the Rubrics, that a Churchman could travel all over the country, and never mind how great a stranger he might be to this place or the people, yet when he entered God's house he would find himself at home; but now there are so many innovations in the ways of conducting the services of the church, that many of us do not feel at home even in our own parish church. Each minister seems to feel himself at perfect liberty to make what changes may suit his individual taste, and we of the laity are expected to submit without entering a single protest. If any one of us has the courage to object, he is considered as very ill-natured. But, I would like to ask, what is the good of Rubrics if they are not to be followed; are not the Rubrics intended both for guidance and protection? For guidance in regard to the manner in which the service is to be conducted, for protection to prevent its being conducted in any other way. What right has any individual minister to force his individual fancies upon any congregation, in opposition to the express rules of the Prayer Book? Some of these innovations may be pleasing to the eye, but so long as they are not in accordance with the Rubrics, no amount of reasoning can possibly justify their use. A truly loyal Churchman cannot countenance these variations; but his loyalty will probably be termed stubbornness. It would be well for the Church if more of her members possessed that kind of stubbornness. If all obeyed the Rubrics the blot of "Ritualism" would not be on the page of our Church's history.—*N. Y. Guardian.*

BOOK NOTICES.

MEMORIAL TRIBUTES. A compend of funeral addresses; a book of comfort for the bereaved. Edited by J. Sanderson, D.D.; introduction by John Hall, D.D. One volume, crown 8vo, 500 pages, \$1.75. E. B. Treat, Publisher, 757 Broadway, N. Y.

A work of this kind will no doubt be of great service to many of the Clergy who will find matter therein prepared by skilled master workmen in such form as to be very useful at funeral services to which they are often called so suddenly as to have little time for preparation. The theology in some parts is very dubious, but on the whole is sound. The sight of a coffin is not favorable to sectarian utterances, nor any other position where man's infinite littleness is realized.

OUT-DOOR SERVICES.

AMONGST the agencies which the Church of England has till lately neglected, and left in the hands of rival bodies, not the least important place belongs to open-air services. Every one who is familiar with the suburbs of London and its open spaces, knows how steepest-preachers are to be found plying their occupations on Sunday, generally representing some small sect, but too often being heralds of atheism and immorality. For it must not be forgotten that alongside of the unbelief which comes of genuine intellectual difficulty, there is another large body of unbelief, whose motive, secretly held amongst the educated, but frankly avowed by the less astute proletarians, is to get rid of religion as being a check on the indulgence of vicious passions. The people who desire to get possession of their wives' sisters are only the advanced guard of another corps who desire to abolish marriage altogether, and to proclaim the liberty of promiscuous intercourse. Both object to the restrictions imposed by Christianity, and are alike in the kind, though differing in the degree, of their opposition. The propagandism of unbelief is extremely active and persistent. It is also managed with no little cleverness. The ideas and language which fit

in with the habits and notions of the working class are carefully studied and employed; there is no lack of personal allusion, of rhetorical weapons, rough in form, but edged and pointed, for all that, with telling anecdotes, and seemingly cogent argument. It is not the work of isolated bigots, but of a regular propaganda.

Now, we complain that this matter is not taken up by the Church in the way it ought to be. There are doubtless individual Christians who go out into the streets and highways to counteract, as best they may, the devil's gospel of secularism; but they are for the most part members of the less cultured sects, and the sparsely scattered Churchmen are not picked men, nor acting on any other plan than their own desire to be doing something, and their judgment of their personal fitness to be champions of the Faith. And the inevitable result is that they are not up to the needs of the undertaking. They had no proper training for the purpose; they have not mastered their opponents' case, they could not give a really coherent and rational account of the grounds of their own belief to any clever cross-examiner. There are, happily thousands of good men, slenderly equipped with abilities and learning, whose lives are their sermons, whom people respect by reason of their real goodness. But in order for such men to exert moral influence, they must be personally known, and well known to their hearers. The man who is to lay hold of a London crowd which never saw him before, must have intellectual gifts, and physical ones too, such as will secure him a hearing, and make it at least probable that what he says will tell and be remembered. For a task of this kind, a man's opinion of his own capacity is no sufficient preparation, nor would it be wise, in any case, to leave the matter to the chance devotion of casual volunteers. What we want in the first place is to copy a practical method much in use in Italy, where the students in some at least of the theological seminaries are regularly trained in the controversy against unbelief, and are set to argue for the Faith against an opponent who is primed in the commonplaces of scepticism. Disputes of this kind are often held publicly, of course with the invariable result of defeating the unbeliever, who is only masquerading as such; but even so many of the arguments he brings forward are actually those of the school he represents for the time, and the listeners hear the answers to them; while even when the real preacher of unbelief is holding forth, and adduces other pleas, those who know that some of equal plausibility have been answered are all the less likely to attach weight to such as are new to them. Those students who display exceptional fitness for work of this kind are encouraged to persevere in it, and form them are selected the preachers of apologetics. And if it be urged against all this, that nevertheless infidelity is a growing and spreading power in Italy, the obvious reply is that the top-hammer which the Church carries in the way of hysterical cults, dubious miracles, and a clergy which leaves much to be desired in the way of improvement in every direction, is to blame for that fact, and that the method we are describing would do very much if attended with wholesome and searching reforms. The point on which we chiefly insist is that the matter should be taken up as a Church one, should be regularly planned and provided for, and not be left, as now, to sporadic, individual, and too often, impotent effort. What is true of London is true also for other large towns; but that is not the whole of the work which out-door services should be made to do. We have not much faith in the Salvation Army, but it has at any rate brought home to a vast number of minds the truth which the Ritualists have been preaching to deaf ears this many a day, that excitement and heartiness, aided by the use of external symbols, have a certain attractive power which, though it will do everything, at least arrests attention, and suggests thought. It is impossible to suppose, for example, that the inhabitants of those East-end streets through which Charles Lowder went yearly on Good Friday with the Way of the Cross can be as ignorant of the broad fact of Calvary as they were before he startled them first with the sight of the procession. Again, no false notion is more common than that religion is a gloomy and dismal thing—a view for which the now happily all but extinct Calvinistic clergy are largely responsible. There is no reply to this notion so easily taken in by ordinary folk as the sight of a religious procession with banners, music, and cheerful hymns, so heartily and lustily sung as to leave no doubt on any hearer's mind that the singers are thoroughly in earnest, and as thoroughly enjoying themselves. It is not of course, a warrant for anything beyond, but it puts things in a new light before the eye of the public. And it does some good, besides, to those who take part in it, by drawing them into nearer union with one another, and helping them to feel that their religion is something to be proud of, not to be thrust into a corner and apologised for, as if something to be ashamed of.

Now, although it would be most unjust to imply that such is the feeling of Churchmen in any parish

in the kingdom, even where Nonconformists are the more powerful body, yet it is a fact that the mischievous habit among the clergy of standing on their dignity, and trusting to the mere social prestige of the Church to do all the work, produces the same practical effect as if Churchmen really were ashamed of being such. For they confine themselves strictly within doors, at services which are neither bright nor hearty, tempered by sermons which are neither clever nor spiritual; while their Dissenting rivals are all over the place, actively beating up recruits, and making it impossible to forget their existence. If their cause were even a little less untenable than it actually is, and above all, if Ritualism could be put down, there is no reason why Dissent should not carry the day in scores of parishes, especially where a Low and Slow or a Fraserite clergyman is in possession, and the Church folk never hear a word of Church doctrine. If the Church's way is the best way, and if even the least erroneous sects are far behind the Church, the truth ought to be pressed upon the people at large. And that it may be so impressed, it is necessary to attract their attention. They ought to know the Church, not as an apathetic body in their midst, showing few tokens of life, but as incomparably the strongest, liveliest, and most active religious communion. And to that end, out-door services of various kinds are needed, if as nothing but advertisements. Nor let any one take offence at this word, till he has thought whether the miracles wrought by the Apostles were not advertisements also, and intended so to be. Already in a few parishes, carol-singing at Christmas is in use, and shows how other seasons might be utilised in the same fashion. In many more, the custom of beating the bounds is kept up, and points the way to reviving the Rogation processions. In others again, there are thickly peopled hamlets, with no church or school-room, where out-door services ought to be set on foot as the first step towards forming regular congregations. And, once more, there is no reason why the movement should not be directly aggressive, planting a capable preacher with a lusty choir of singers on some available plot of ground just on the way to the Methodist meeting, a little before the time of service, and holding a short office with good hymns, a collect or two, and a short, telling, uncontroversial sermon, with a promise of repeating the act next Sunday. Of course, it would never do for any clergyman to attempt this sort of thing who has not his own people well in hand, and a hearty service in his church already. Nor will a long-winded, prosy preacher do for the work. What is wanted is a man who is in no way to blame for the local Dissent, who has his wits thoroughly about him, and who can talk common-sense in pithy language. There are such men to be found, but even they are too often in a rut, and do not see what is the step to be taken out of it. To them we appeal, and trust that our counsel, which is, after all, only recommending a return to what the Apostles did in their day, will not be rejected.

THE EDUCATION OF MIDDLE-CLASS CHURCHMEN.

BISHOP Abraham's early experience as Assistant Master in Eton College eminently qualified him for preaching to the boys of Schorne Collegiate School, Buckinghamshire, on the occasion of their Sixth Annual Commemoration. His sermon has been printed, and we are glad to call attention to it. Taking as his text, Dan. i 17, "As for these four children, God gave them knowledge and skill in all learning and wisdom," the Bishop preached a bright little sermon, which we would gladly transfer in full to our pages did space admit. Here is the opening passage:—

"It would seem from verse 8 that King Nebuchadnezzar founded the first college we read of in history for the education of boys in skill, knowledge, science, and all wisdom. One great difference, however, between Nebuchadnezzar's ideal of a college and some modern attempts at such an institution is this,—that whereas the motto of modern ideals is "Plain living, high thinking, and brave doing," King Nebuchadnezzar's theory was "High living, personal beauty, and general culture." The king told Ashpenaz to "bring certain of the children of Israel, in whom was no blemish, but well-favoured, and skillful in all wisdom, cunning in knowledge, and understanding science, to whom they might teach the learning and the tongue of the Chaldeans;" and, besides this, "the king appointed them a daily provision of the king's meat, and of the wine which he drank." It would appear from this sketch of the Collegiate system the Royal Founder invented that he meant the scholars to be *bene nati, bene pasti, et omni fariamdocti*, if I may parody the trite formula of an Oxford College. The curriculum of their school teaching was encyclopædic enough to satisfy the requirements of the last half-century; "skillfulness in all wisdom" probably meant, from Nebuchadnezzar's point of view, more especially astrology, the interpretation of dreams and alchemy, if

not chemistry. "Cunning in knowledge" would correspond more with what we now call literature and general culture. "The understanding of science" probably was a great advance upon astrology, and meant astronomy and a real study of the starry heavens. Added to this, the king required that his Royal scholars should study modern languages to some extent, and learn the tongue of the Chaldeans, and so gain an insight into all their learning, which, as we learn from Juvenal, was mainly "mathematical." The scheme corresponded wonderfully with the latest notions of secular teaching, and no doubt the result would have been a very high standard of animal and mental culture. But Daniel and his three companions saw the danger of it, as being utterly irreligious, as being calculated to leave the *soul* a mere blank. What with the exquisite wines and dishes—what with their pampered appetites and refined tastes—what with the strange mixture of false and true science, astrology combined with astronomy, alchemy with chemistry, magic with mathematics, Chaldean learning, and (be it added) Chaldean morality, Daniel and his young comrades were keen-sighted enough to foresee the ruin of their moral principles, and the abnegation of their religious faith. So they agreed that they would have none of it. They would not demean their bodies with effeminate cosmetics and delicate food nor their souls with the literature and habits of the Babylonian court.

The Bishop thus dwells on the different results likely to follow on systems of secular and religious education, and it were difficult to controvert the facts, though some may dispute the causation:—

"I wish our fellow-Churchmen would well weigh the teaching of the last fifty years as regards Secular and Religious education. No doubt the effects will vary in different classes of society. The upper and middle classes will not be dangerous to order if they become more and more infidel, but they will be dangerous to morality; whereas the lower orders will be subject to violent outbreaks of ferocity and violence, as has lately been seen in the Midland counties. I will say just a few words on the subject, bearing as it does so closely on the relative effects of Secular and Religious education. After the great Continental war that ended with the battle of Waterloo, there grew up an immense and dissatisfied population, without any education whatever, either secular or religious; and some of us well remember the Bread Riots, and the Incendiarism that prevailed all over the country. Then Lord Shaftesbury (all honour to him!) induced Parliament to issue a Royal Commission to report on the condition of the mining and manufacturing districts of the Midlands and North of England. A positively barbarous state of things was revealed, and startled the public conscience. The leading Churchmen of that day, at the suggestion of that great minister, Sir Robert Peel (I am speaking of 1845 and thereabouts), rose to the occasion, and established Church Schools all over the mining and manufacturing districts, the beneficial effects of which were seen in 1860 when what was called the Cotton Famine occurred in Lancashire more particularly. Then and after that, for twenty years, the working classes behaved with admirable temper and self-control. Personal violence was a thing unknown, even when 50,000 men were out on strike for six months. But in 1870 a new phase in education began. I do not deny that a more comprehensive system was necessary; but I do deny that it was wise or just to give so much more encouragement to secular Board Schools than to Church Schools. What is the partial result of the teaching of the last twelve years? Thousands of youths of both sexes, who have been educated in the Board Schools, have been lately out on strike in Staffordshire, intimidating and ill-treating not only their masters but their elder fellow-workmen, who, having been better educated, are more reasonable, more law-abiding, and more self-controlled. I state these three plain and simple facts. Of course people may and will say that they have no connection with the question of education; and that this conduct of the working classes is *post not propter hoc*. Still, these are facts and problems well worth considering:— (1), When there was no education given, outrage and violence followed directly upon bad times and distress; (2), When the Church and other religious bodies gave a religious education, famine and hard times were borne with exemplary patience by the manufacturing classes; (3), Secular education without Church teaching has been followed as directly and immediately by violence and intimidation."

The close of the sermonette points a lesson from Eton reminiscences: "Perhaps fifty years ago we had the advantage over you, my young friends, in not being deluged with trashy, sensational novels. We devoured Sir Walter Scott's "Lays" and "Romances." We learnt the former by heart. We studied and acted Shakespeare. It may seem incredible to you now-days, but the generation that has only just passed off the stage of life, such men as Dr. Hawtrey of Eton, Mr. Justice Coleridge, Archbishop and Bishop Sumner, Mr. Justice Patterson, Bishop Lonsdale and Henry Hallam when they were in the Sixth form at Eton, were always ready in school with an apt quo-

tation not only from Milton and Shakespeare, but from Dante and Tasso. Still I rejoice to see some zeal and taste existing among boys for such spiritual works as Macaulay's *Lays of Ancient Rome*, Kingsley's *Heroes of Ancient Greece*, Tennyson's *Lyrical Poetry*, and Matthew Arnold's. I am hardly competent to speak of the lighter literature of the day, as produced by Dickens and Thackeray, nor is there any need. I recognise with deep thankfulness their purity, their philanthropy, and their chivalry. I would confess that to my mind they lack the classical note and mark, of being readable again and again at all periods of life. Their wit and their humor pall upon the palates of some of us as we grow older, whereas Shakespeare's never does; and even of late modern humorists, I would say that I can read Charles Lamb's works again and again, so delicate and so refined, and so classical is the touch. There is one branch of literature and the fine arts combined in which I think you have the advantage over us who belong to an older generation: and that is, your musical taste and cultivation, more especially as it is combined with dramatic power and study. All these things make life worth living, and make it more genial and agreeable. After all, there is no literature that appeals so truly to the heart as well as to the head, there are no books that are so instructive and so kindling as biographies. I cannot imagine, for instance, a life, from beginning to end, so calculated to win the enthusiastic admiration of boys or men as the *Life of Lord Lawrence*. There were to be seen in him as boy or man just these very qualities which we require for a hero: physical endurance, strong common sense and genius, courage, and a will that could control others and himself, combined with modesty, simplicity, and, above all Christian faith and devotion to duty."

We may hope much from boys who have this high standard set before them. The Church School Company, we trust, will soon set to work to add to the number of schools for the various classes, especially for the professional class, to whom the education of their family is in these days so great an anxiety—schools animated by the same tone which prevails under Dr. James at Schorne. There is ample room for a hundred such throughout the land. The School Boards in London and other large towns are pauperising the middle classes by giving them secondary education at the cost of the rate-payers. But we cannot blame parents, because no other equally good seminaries of instruction are open to them. We trust they soon may be; and then from them we may hope that many well taught, well-trained, well-principled lads, may go up to Selwyn College, Cambridge, to continue and complete their course of "plain living, high thinking, and brave doing," to the great benefit of themselves, of the Church, and of the state.

Bishop Abraham has been the most zealous promoter of Selwyn College, which perpetuates the memory of the great chief under whom he worked in New Zealand. The College is progressing well, and will be in a position in October, 1884, to receive thirty additional students, making ninety in all. It is gradually completing its buildings, the next most urgent need being funds to provide the residence for the servants,—one important element is the working of the Selwyn College being the housing of all the servants instead of sending them into the town, as is the case in other colleges.—*Church Bells*.

MISLEADING ECCLESIASTICAL WORDS AND PHRASES EXPLAINED.

PROTESTANT.

THE word Protestant is a very inadequate description of a Christian, of whatever form his faith may be. It is negative rather than affirmative in its meaning. It indicates disbelief in something rather than belief in anything. It is a protestation against assumed error rather than a declaration of the truth. Unquestionably every Christian should protest against error; but that is not enough: he must affirm and hold truth. It is not by the qualities which a thing has not, but by the qualities that it has, that it should and does take its name. So it is not what a man negatively objects to, protests against, and in the strongest way repudiates, that he should be designated. It is by what he positively thinks, says, and does, that the elements of his character are made up. They form the material by which to determine what his proper designation should be.

A man might protest against much error, and yet himself hold but little truth. He might protest and strongly denounce evil in others, while he himself possessed but little good in his character.

The designation "Protestant" is nothing for any Christian to glory in. Its history is a history of error, schism, and division, in the Church of God. Its use is a sorrowful necessity, as long as the Roman branch of the Christian Church will not only cherish error, but try to thrust it upon other branches of the Catholic Church, and that under pain of anathemas.

"I am a Protestant," said a man emphatically the other day. The reply to him was: "My friend, if you are nothing more you are not much, and you have but little to glory in at the most; all you can boast of by the use of that word is non-participation in certain errors, but all the while you may cherish errors peculiar to your own mind which are quite as contrary to God's Word, and are as soul-deadening and soul-destroying, as those you take credit for rejecting.

For the errors of Rome, in the case of many persons, there are frequently substituted the errors of party, and the errors of the sect, which are opposed to the simple faith of Christ, and are destructive of the essential life in the soul.

It is not enough to repudiate Rome's supremacy, and erroneous doctrines, and superstitious worship, we must also renounce all evil usurpation of spiritual authorities over us, and all forms of error which present themselves to our minds.—*Church Bells.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

PROVINCIAL SYNOD.

THE FIRST DAY'S PROCEEDINGS.

The Chairman having announced the presence of a full quorum,

Mr. W. Grey moved, seconded by Archdeacon McMurray, that Rev. Charles Hamilton be elected Prolocutor of the Synod.

The motion was unanimously carried.

The Prolocutor-elect returned thanks to the House for the honor they had conferred upon him, and expressed the hope that he should be able to faithfully perform the duties pertaining to the office. He was then escorted to the House of Bishops by his nominator and seconder, accompanied by the Clerical and Lay Secretaries.

The Prolocutor appointed Rev. Archdeacon McMurray as his Deputy, with full power to act in case of his absence.

On motion of Rev. Mr. Ketchum, seconded by Rev. Canon Reid, Rev. R. W. Norman was re-elected Clerical Secretary of the Synod.

On motion of Mr. George Macrae, Q.C., seconded by Dr. Henderson, Dr. Alexander Johnson was re-elected Lay Secretary.

On motion the rules of the House were suspended, and the Prolocutor invited Rev. George D. Hibbard, of South Norwalk, diocese of Connecticut, Rev. Mr. Mountain, Oxford, England, Rev. A. P. Stanton, of Ontario, Rev. Mr. Smith, rector of Sherbrooke, and Rev. Dr. Benedict, of Cincinnati, to seats upon the floor.

On motion of Rev. Mr. Fothergill, seconded by Mr. Macrae, Q.C., Mr. James Hutton was re-elected Treasurer of the Synod.

On motion of Mr. F. Wolferstan Thomas, seconded by Rev. G. M. Armstrong, Messrs. V. Cronyn and A. H. Campbell were appointed auditors of the Synod.

MONTREAL, Sept. 13.—After the service in St. George's Church this morning the delegates adjourned to the school-room and were called to order at ten. The Rev. A. J. Sweet, of the District of Algoma, the Rev. C. Short, Massachusetts, and the Rev. Jacob Mountain were admitted to the floor. Thanks were, on motion, tendered Bishop Lay, of Eastern Maryland, and Bishop Jagger, Southern Ohio.

COMMITTEE ON MEMORIAL.

A committee as follows was appointed on the memorial of the Diocese of Niagara:—Nova Scotia—Rev. J. A. Kaulbach, Mr. E. J. Hodgson; Quebec—Rev. J. A. Loble, Mr. R. W. Heneker; Toronto—Rev. A. J. Broughall, Mr. A. H. Campbell; Fredericton—Mr. G. G. Roberts, Chief Justice Allen, chairman; Montreal—Canon Davidson, Mr. S. Bethune; Huron—Very Rev. Dean Boomer, Mr. W. Gary; Ontario—Rev. Archdeacon Jones, Mr. J. Henderson; Niagara—Rev. Dr. Mockridge, Mr. George Elliott.

Mr. E. J. Hodgson objected to his appointment, on the point of order that the committee could not be appointed without notice, and declined to sit on it, as it was made to frame a canon to restrain the unseemly differences among the bishops. This statement provoked much laughter. A good deal of discussion followed, when

Rev. Mr. Mockridge, of Hamilton, rose to a point of order also, as what the gentleman (Mr. Hodgson) had stated was not strictly the case. The motion did not call for a committee to frame a canon, but for one to frame a memorial, the Diocese of Niagara asking them to frame a canon, having for its purpose the regulation of the form of public worship.

THE AMERICAN DELEGATION.

Oil was poured upon the troubled waters by the announcement that the American deputation was coming. The House rose to receive them, and remained standing until they reached the platform, and were welcomed by the Prolocutor, who received them as worthy representatives of the great Anglican body of the United States, and all acknowledged the deep debt which they in Canada owed to that body.

Bishop Lay, of Eastern Maryland, said that at the last session of the Church in the United States a deputation was appointed, of which they only were able to be present, owing to insurmountable causes which had detained the others. They in the United States were particularly desirous of knowing more of their Canadian brethren's thoughts and ideas, and such an interchange of views could not fail to be fruitful of good.

Rev. Dr. Knight, of Pennsylvania, followed and was at home at once. He said it was their good fortune to belong to a race that never had found it necessary to pray as the worthy Scotchman did, "Lord, give me a better opinion o' myself." They were men of English speech and English birth, and believed very strongly in the future of their race.

Rev. Dr. Benedict, of Southern Ohio, said that nineteen years ago he had exercised the functions of the ministry in a portion of the diocese of Toronto. He remembered that time with joy. Since then the Church of Canada had nothing of which to be ashamed. The two Churches now were keeping pace with each other. They now extended from the Pacific to the frozen ocean. The Church of Canada had made the red children of the forest feel that their Church was a tender mother.

EDUCATION IN TORONTO DIOCESE.

The Prolocutor said that a memorial from the Rev. Mr. Ford, with reference to education in the Diocese of Toronto, had been overlooked yesterday.

Rev. Mr. Lindsay presented a report on emigration, showing the necessity for an emigrant chaplain at Quebec and agents at Ottawa, Toronto, Kingston, and London.

Rev. W. F. Campbell having pointed out the necessity for missionary work being placed under one head, the discussion on the canon was fixed for to-morrow.

THE TEMPORALITIES FUND.

Mr. A. H. Campbell, Toronto, desired to call the attention of the Synod to the present state of the Temporalities Fund in the Province of Ontario. The vestries of Churches, it was understood, under the present law were not able to deal with their own funds, or appoint church-wardens.

The Prolocutor said His Excellency had been applied to, and had decided that the Provincial Legislature of Ontario must be applied to. Power had been given the Province of Quebec, and would become law as soon as the Act was signed by the Lieutenant-Governor in Council.

Mr. A. H. Campbell considered the Provincial Synod the proper body to take up the question. The canon should apply to and be in force in every portion of the Province of Ontario.

The House rose for lunch.

AFTERNOON SESSION.

At afternoon session, Mr. Strachan Pethune, Q.C., moved in view of the disestablishment of the Irish Church,

"The Provincial Synod shall consist of the Bishops of the Church of England in Canada presently composed of the Provinces of Ontario, Quebec, Nova Scotia, Prince Edward Island, and New Brunswick, or executed by due authority of the Episcopal as Assistant or Missionary Bishop therein, and of delegates chosen from the clergy and from the laity."

Mr. Bethune explained that this motion had been introduced and carried during the last session, but it had not been reported by the Prolocutor, and it was necessary to introduce it again.

Canon Worrell suggested that the Synod should declare itself the Church of Canada in communion with the Church of England, but the main motion was carried.

CANON OF DISCIPLINE.

The Rural Dean Belt, M.A., Diocese of Niagara, gave notice that he would move

"That a committee be formed to draft a canon of discipline for the laity."

He said he was not making an invidious distinction, and he knew of no episcopal cases where this discipline should be put. At the Reformation the Church lost all power of discipline over the laity, and it was extremely important that this should be restored. For instance, a man who was in the habit of living in a state of extreme drunkenness might come forward to partake of the holy communion, and without such means nothing could be done.

Dean Baldwin said that the prayer book met all this.

Mr. A. H. Campbell, Toronto, rose to a point of order, as by a special Act of Parliament the Diocesan Synods were given full power of discipline.

The Prolocutor considered that this was far too serious a legal point for him to settle.

Rev. John Carry, D.D., Port Perry, considered that the point raised by Mr. Campbell was not an important one, as the authority of the Provincial Synod was supreme. As for the other matter, it was utterly impossible for any church government to be maintained without discipline.

It was moved in amendment by Mr. A. H. Campbell, seconded by Dean Baldwin,—

"That the Legislature having placed the power of discipline by removal from office, or exclusion from Synod, in the hands of the Diocesan Synods, this Synod has no power to pass a Canon regulating such matters."

Mr. E. J. Hodgson agreed with Rev. Dean Baldwin that such a canon would be a great mistake.

Rev. Mr. Brigstocke moved in amendment that the House of Bishops be requested to form a committee to act with a committee of this House to consider the advisability of framing a canon of discipline for the laity.

PROHIBITION OF MARRIAGE.

Rev. Dr. Currie moved that the canon in reference to prohibition of marriage within the degrees be printed in adequate supply and placed for sale in the diocesan depositories. The motion met with some objection, and on being put to the House was lost.

Rev. Mr. Ford then moved that a Committee of the House be named to prepare and report on a canon prescribing what action shall be taken with persons who have contracted or shall contract marriage within the prohibited degrees. This motion gave rise to a very spirited discussion on the deceased wife's sister question, which continued during the rest of the afternoon and evening sessions, and the debate adjourned till to-morrow morning.

SECOND DAY.

After routine a Committee on the Church Congress Memorial was appointed, and on uniformity of public worship. The delegation from the United States was then received and heard, after which the memorials on Schools and a Year Book were referred to a Committee. The Immigration Committee's Report was received and a number of notices of motion were made.

DISCIPLINE OF THE LAITY.

Rev. Rural Dean Belt moved that a committee be formed to draft a canon of discipline for the Laity. He said that this was a matter affecting the well-being and the good name of the Church and its influence abroad. He had no particular case in view, but he thought a canon should be brought into force to meet such difficulties as a man living in habitual drunkenness, or in a state of immorality, or a person taking advantage of his position in the Church to hold a schismatic meeting, etc. He had heard of laymen holding services in opposition to the clergy, and refusing the admonitions of the Bishop, and he thought it would be for the welfare of the Church to pass a canon to meet such cases, and in doing so they would make their Church far more influential.

Very Rev. Dean Baldwin thought it was dangerous to lay down such a cast iron law, and was of the opinion that the people should be approached in a spirit of love, and not threatened with the full extent of the law. There was one law which God had made for their guidance, and they should not over-legislate or try to pen in their people by iron laws. He sincerely hoped the matter would not be proceeded with.

Mr. A. H. Campbell rose to a point of order, and contended that according to Act 19-20 Vic., chap. 41, the sole power of discipline was given to the Diocesan Synod. He, therefore, held that the Provincial Synod had not the power to enact such a canon as the proposed, and therefore the motion was out of order.

The Prolocutor said it was a very serious legal question to ask him to decide, and he would have to declare that the motion was in order.

Rev. Dr. Carry said that one of the greatest reproaches against the Church was that there was a lack of discipline, and it had created a strong feeling against the Church. He had been called upon to bury persons who had died in the delirium tremens, and even infidels, and what protection had he? He had himself refused to bury a man who had neglected to attend to his religious duty and who had not been inside of a church for many years, and it had created quite a stir in his parish, but he thought he had done quite right. But how was a young clergyman to be expected to stand his ground in such cases; he was almost sure to fall, and he therefore thought they should pass such a canon, and rigidly enforce it, as would be a standing warning to their laity.

Rev. Canon Brigstocke moved in amendment,

That the House of Bishops be requested to appoint a committee to act with a committee of this House to be appointed by the Prolocutor to consider the advisability of a canon for the discipline of the Laity.

He said that this question was of the greatest im-

portance, and they should proceed very cautiously. He thought that before touching upon the discipline of the Laity, they should ask the opinion of the House of Bishops upon such a difficult subject, and if even the matter was allowed to stand over for three years more no possible harm could result from it.

Mr. Ford thought there was every reason for the adoption of such a canon.

Mr. Lewis, Toronto, said that other religious bodies had exercised discipline and in doing so they had maintained the dignity and authority of their organizations, and they had made people around them feel that there was unity and power among them. He would be exceedingly sorry to see the matter shelved; it would seem as if they lacked courage to deal with the question.

Mr. George Elliott, Niagara, agreed with the Rev. Canon Brigstocke that it would be advisable to get the opinion of the House of Bishops before proceeding further with the matter. He saw no reason why the Church of England should not enact a canon for the preservation of the purity of her members and he felt that the effect of the enactment would be to extend the power of the Church.

Very Rev. Dean Baldwin said they were not compelled to give the Lord's Supper to a vicious liver, and if this was the case he did not see why they needed this canon.

A clerical delegate from Huron said the matter had been discussed by the laity of the Diocese of Huron, and he would therefore support Canon Brigstocke's amendment.

Rev. Mr. Murray thought the matter might be left just as it was; no canon could deal with all cases.

Mr. S. Bethune, Q. C., said that the Diocese of Montreal had adopted a canon, which took the Rubric for its authority, this ought to be done in the other dioceses.

After some further discussion,

Rev. Rural Dean Belt asked for permission of the House to withdraw the original motion, in favor of Canon Brigstocke's amendment, which was granted.

Rev. Canon Brigstocke's amendment was then put to the House and carried.

THE MARRIAGE QUESTION.

A short and fruitless debate followed on the proposal to enact a Canon dealing with persons who marry within prohibited degrees.

THIRD DAY.

A deputation from the N. W. was introduced by Canon Carmichael, comprising Rev. Mr. Fisher and Rev. Mr. Pentreath, of Winnipeg, who spoke with great enthusiasm of the vast future before the North-West, and pleaded for sympathetic help in meeting the demand for Missionaries. Mr. Pentreath's remark, "We are too anxious to go on with work to indulge in petty wrangling," was received with great applause. The Rev. Canon Elgood followed with a report upon the missions of Manitoba, stating that they needed \$11,000 annually.

The Bishop of Algoma then addressed a very powerful appeal to the Synod, on behalf of the North-West and Algoma Missions. He asked also that Algoma be allowed a representation in that Synod.

The Rev. Canon Loblely read the Report on Foreign Missions, showing a total receipt of \$6,738.

The Rev. W. F. Campbell introduced his Canon on the organization of a Provincial Mission Board to carry on the Missionary work of the whole Church in Canada. We propose to refer at length to this topic at a later date. The debate excited great interest and brought out in a very telling and encouraging manner the enthusiasm of the Synod in the proposed extension of the Church's work throughout the Dominion. The speakers were Dr. Carry, Canons Carmichael, Brigstocke, Gribble, Dr. Read, the Dean of Montreal, the Rev. G. P. Crawford, Messrs. Judge Hemming, L. H. Davidson, Q. C., J. P. Butler, and others.

FOURTH DAY.

The Prolocutor named a committee on Domestic and Foreign Missions, and several broken debates took place on various topics, the one on the Marriage Law Canon eliciting some strong expressions against the proposed laxity from the more learned and experienced delegates. The division showed that the two orders were not in harmony and the result was therefore nil.

FIFTH DAY TO CLOSE OF SYNOD.

The Prolocutor named a committee on Women's Work, and a motion was passed declaring that Church Congresses should be independent of the Synods.

THE METROPOLITAN TITLE.

A very lengthy and learned address was then delivered by Mr. L. H. Davidson on this knotty subject, who was replied to with great ability by Chief Justice Allen, both speakers having given great attention to the law bearing on the dispute. The motion of C. J. Allen that the appointment was vested in the Synod was carried.

THE EARL OF CARNARVON'S ADDRESS.

The Earl of Carnarvon, having been invited to speak by the Prolocutor, said:—Mr. Prolocutor and gentlemen of the House, both of the clergy and laity, I wish to say that I feel greatly flattered by this invitation to address you, although it takes me altogether by surprise. I am here in this great town of Montreal—I would not say a stranger, because I have felt too sensible during the last two weeks that an Englishman is no stranger here. But I am here as a guest, and a passing guest, and it was only from the feeling of affection and sympathy that I bear the Canadian Church, that I felt that I could not allow this Synod to close its meetings without presenting myself to you this day. Sir, I came here not to speak, but to learn how you do your business here in Canada. I have heard much, and heard with deepest interest, of the progress of the Church of England in Canada. You have in Canada absolute freedom in legislation and self-government; in this Canadian Church you also enjoy the benefits of self-government. But in Canada I find at every step where I go, evidences of the most unbounded loyalty to the crown and affection for the old Mother Country. And so, Sir, I think I can say that in the Church in Canada there are the same evidences to be found of unstinting hearty loyalty and affection for the old Mother Church in England. And, Sir, we in the Church in England heartily and lovingly reciprocate that affection. We have watched your progress with admiration for the way in which you are surmounting your difficulties, admiration for the spirit of conciliation with which you conduct your business, and all heartily hope for your future welfare. We, in England, have our difficulties, our anxieties, our labors, and, worse than all, we have our party division and strife. There is much to cause sorrow and perplexity of heart, and I am not one of those who take a gloomy view of our future in England, for I believe that the same God who has befriended and overshadowed with the wings of his protection the Church, through so many generations and through so many changes, will be still with us. I would be worse than infidel if I could doubt this; still, there are seasons of anxiety and grave doubt which must occur to the mind of any English Churchman, but I do say this that when we look abroad and see the work, which, under God, the Church of England has been enabled to do, when we see your flourishing church here in Canada, when we look across the borders and see the same feeling, the same system, the same churches arising in the United States, when we go South to the tropical regions and see the same phenomena in Australia and New Zealand, then I say we in England thank God for the work, the great work, that you in the colonies are doing. When I think of the work which the Church of England has accomplished it seems to me that she is like some great tree that can put forth her branches, like the goodly cedar, across the sea and even down to the great River St. Lawrence. Sir, I am a most unworthy messenger on such an occasion as this to bear any message, yet I would, in conclusion, like to be allowed to say that I do bear a hearty message of loving affection and sympathy from the laity, for I dare not speak in the name of the clergy; yet I will venture to take upon myself to bear, on behalf of the clergy and laity of the Church in England, a hearty message of loving sympathy and good will to you here in Canada, that we wish you God speed in your great work, and that I, at all events, shall carry back the recollection of unfading gratitude for having been allowed to take this little part in your proceedings.

Canon Carmichael's motion to appoint a Sunday for special appeals, on behalf of the N. W., was carried, and a number of routine proceedings brought this very protracted Synod to a close.

The Metropolitan then informed the House that the following list of measures have passed the Synod:—

(1) The confirmation of article seven of the constitution; (2) the adoption of an amendment of articles I. and V. of the Constitution; (3) the adoption of an amendment of canon VIII.; (4) the confirmation of an amendment of canon V.; (5) the appointment of a joint committee of canon on the employment of women in the church; (6) the adoption of a canon on missions; (7) the appointment of a delegation to the General Convention of the Church in the United States; (8) the adoption of a resolution relating to office of a Metropolitan. He concluded as follows:—Whilst I may venture to congratulate you on the kind and forbearing temper which has been manifested by members of the Synod towards each other, I venture to suggest for your consideration during the recess the desirability of expediting business which comes before the Synod by the appointing of some rules for regulating the length of time during which speakers shall address the house, except by the unanimous wish of the aforesaid body. I have now to declare that this Synod is prorogued.

The doxology was then sung and the members dispersed.

TORONTO.

PERRYTOWN.—A very pleasant and well-attended harvest tea was held on Monday afternoon last in Mr. Alex. Noble's grove at Perrytown, under the auspices of St. Paul's Church, at which quite a number from town were present. To the pastor and his estimable lady—Rev. Mr. Chafee, and Mrs. Chafee,—and those who so ably assisted them, is due a very great degree of credit for the perfection of the arrangements and the excellence of their execution. When the tables began to present a deserted appearance, Rev. Mr. Chafee mounted the platform and, assuming the chair, thanked the people assembled for their patronage, and called upon Mr. Leslie, one of the church-wardens, to explain the object of the gathering.

Mr. Leslie in his address alluded to the need of the church for help, and expressed his pleasure at the great success of the meeting. The Rev. Mr. Cooper, of Trinity College School, then made a pleasant speech on the good feeling caused by social gatherings, and expressed a hope that they would build a new church ere long.

Dr. Brereton, M.P.P., followed, and after a few humorous remarks he made an excellent address on the necessity for Christian education in schools. Other visitors, including Dr. O'Meara, Dr. Gilmour, Judge Benson, also spoke. The whole entertainment was well managed and much enjoyed. The church realized \$60.

HASTINGS AND ALNWICK.—The confirmation services held in this mission were both grand and impressive. There were forty-eight candidates confirmed in both churches and one privately. His Lordship's addresses were eloquent and interesting, and were listened to with profound attention by large and appreciative congregations. We believe his visit will exercise a great and lasting benefit on the church here.

LAKEFIELD.—A very successful garden party was held here at the residence of Mr. R. C. Strickland on the 4th of August. The grounds were very prettily decorated, and in the evening there was a brilliant illumination of Chinese lanterns. In spite of the coldness of the weather there was a large gathering, both from this neighbourhood and from Peterboro'. An excellent band (from Peterboro') was in attendance. In the evening there was a concert, the singing being of very high merit, and greatly appreciated. The celebrated artiste, the Signorina de Beaumont, who was spending a short holiday in the village, kindly assisted and favoured the company with four pieces. Net receipts, about \$70, to be applied to the Parsonage Fund. The congregation are to be congratulated on their heartiness and unanimity in church work.

CAMBAY.—On the 14th inst. the foundation stone of St. John's Church was laid by the Rev. J. E. Cooper, missionary in charge. A goodly number was present to witness the ceremony. The Rev. J. E. Cooper said the form of service appointed by the Provincial Synod. Under the stone were placed copies of the DOMINION CHURCHMAN and daily papers, together with the current coins of the Dominion. The hymns 394 and 215—A. & M.—were well rendered by the choir, Miss Cooper presiding at the melodeon. An able and effective address was delivered by the Rev. J. W. Forster, Assistant Minister of Cavan, in the unavoidable absence of the Rev. Rural Dean Allen, M.A. The offertory at the close of the service for the building fund amount to \$6.07. The church is to be of brick, consisting of nave, chancel, and tower. Subscriptions to the building fund are earnestly solicited, and will be thankfully acknowledged by the Rev. J. E. Cooper, Cambay, Missionary in Charge.

HURON.

MEAFORD.—The Lord Bishop of Toronto administered the Apostolic rite of confirmation in Christ Church on Wednesday evening, September 5th.

FLORENCE.—The garden party last week in aid of the funds of St. Matthew's Church was very successful. It was held in Mr. E. D. Kirby's lawn, and the arrangements shewed that the Committee of Management were no luke-warm labourers. The lanterns amid the shading trees shed a pleasant light on the smooth-shaven grass and blooming flowers, and the grounds, and the ever-fitting ladies and children seemed as if a fairy scene. The financial result was a sum of \$42 added to the church funds. We learn with great pleasure that Mr. Racey, the incumbent in this mission, is doing as good service as he did on his removal from the north. He has three classes prepared for confirmation in Florence, Aughtim, and an outside mission station.

OBITUARY.—Another soldier of the Cross has been called to the glory of the church triumphant. Rev. C. D. Martin, incumbent of the mission of St. Paul's,

Kanyeeagh, St. John's, Tuscarora, and Cayuga Mission, died September 9th at the Parsonage, Kanyungu. Mr. Martin had been but a few years in Holy Orders, and for some time after ordination was incumbent of Christ Church, Delaware, and the Burwell Memorial Church, where he was greatly beloved by his flock, and his departure on accepting the appointment to the Grand River Mission was deeply regretted. His widow, daughter of the Rev. Canon Salter, has the heartfelt sympathy of all who had the pleasure of their acquaintance. Mr. Martin is the second priest who has died in this diocese since the last meeting of the Synod. Rev. W. Clotworthy, who had been some time superannuated, had been called home before Mr. Martin.

THE DIOCESAN SYNOD for the election of the Bishop is expected to meet on the 17th of October.

MEETING OF THE STANDING COMMITTEE OF THE SYNOD.—The regular quarterly meeting of the committee has been held at the Chapter House. There was a large attendance of members. The Rev. Canon Innes presided. There were present—Rev. Dean Boomer, Ven. Archdeacons Sandys, Marsh and Nellis, Rev. Rural Deans Hill, Falls, Mackenzie, Keys, Patterson, Jamieson, and Canon Smith, Revs. Deacon Campbell, Young, Davis, Harding, Daunt, Gemley, and Canon Hill; Messrs. Cronyn, Moyle, Complin, Hamilton, Crotty, Eakins, Pearce, Rowland, Bradley, Bailey, Jenkins, Reed, and Fox.

Minutes of previous meeting were read and confirmed. The Investment Committee was re-appointed:—Rev. Canons Innes and Smith, V. Cronyn, James Hamilton, and E. B. Reed.

SOUTHAMPTON.—Application for permission to sell twenty-five acres of glebe and to apply the proceeds towards a parsonage was granted.

RIPLEY.—Application was granted to exchange a lot which had been given as a site for a church for another of equal value, and more conveniently situated.

The matter of a property belonging to the Episcopal Fund was referred to the Investment Committee with power.

CANON ON DISCIPLINE OF THE LAITY.—This matter had been referred by the Synod to the committee, and after considerable discussion it is now laid over until the December meeting.

THE MISSIONARY AGENT.—Rev. W. F. Campbell announced his having accepted an appointment as missionary agent in the diocese of Toronto. He now tendered his resignation. A resolution expressing approval of Mr. Campbell's work was passed unanimously. A motion was passed that until a permanent scheme be adopted the clerical members of the Missions Committee in each Deanery be requested to arrange for the annual meeting in the respective Deaneries.

EPISCOPAL FUND.—On motion of Mr. V. Cronyn it was resolved to recommend the Synod to devise some method for augmenting the Episcopal Fund as to yield at least \$4,000 a year and a Seehouse.

PORT DOVER.—Application was made to re-arrange this mission, and the matter was referred to the Missions Committee for the County to visit and report.

BURFORD.—Revs. Messrs. Mackenzie, Young, and Harding were appointed to visit the congregation at Cathcart.

OBITUARY.—The death of Rev. W. Clotworthy was formally announced and placed on record.

After the discussion of some incidental matters the meeting was dismissed, with the benediction.

ALGOMA.

SAULT STE. MARIE.—Last week Rev. Mr. Cooke visited Mamainse Mines, sixty miles up Lake Superior, where he spent several days visiting and baptizing children. On Sunday two services were held, when large and earnest congregations assembled. In this locality there are over 250 souls, who only enjoy a church service twice or three times a year.

LORAH.—On Wednesday the 12th the Mission of Lorah Sunday School had a picnic in commemoration of its first anniversary. There were fifty-three children present, most of whom are regular attendants every Sunday, some walking great distances. In this faithful school there is not a library book, which is a great want. Any old Sunday school-books would be thankfully received by Rev. G. B. Cooke, the Missionary.

A PLEA FROM CANADA.—Sir,—Would you kindly grant me a small space in your valuable paper to beg a little help for our church at Hoodstown, which I am sorry to say is in debt? There are only six families

to support it, all of whom are from the old country. We have a pretty little frame church, which is not quite finished outside, erected principally by the few members, with the exception of about £20. We have service every Sunday. Mrs. Meade, wife of Lieutenant Meade, son of Dr. Meade, of Brantford, Yorkshire, made us a present of a handsome stained-glass window; some unknown friends in England sent us a handsome scarlet and gold altar-cloth, with linen belonging to it. We are short of the communion vessels, also a carpet for the chancel and a font. The church wants siding outside and a porch building over the door, to protect the church in the winter weather, and all we need to put us out of debt is £50 sterling. We are very poor here, or we would not ask. Subscriptions could be sent either to myself or our pastor, Rev. A. S. O. Sweet, Ilfracombe P.O., Muskoka, or the Right Reverend the Lord Bishop of Algoma, Toronto, marked "for Hoodstown." E. G. HILDITCH, late Churchwarden, Hoodstown, Muskoka, Ontario, Canada.

The above appears in *Church Bells*. We give it as an illustration of the value of preserving individual sources of help apart from Diocesan appeals.

THE treasurer begs to acknowledge the following subscriptions:—Shingwauk Home: Mrs. M. E. Bromfield, 15s. sterling. Neepon Mission: Mrs. M. E. Bromfield, 16s. 10d. sterling. General Diocesan Fund: Mrs. M. E. Bromfield, £8 10s. 8d. sterling. R. A. A. Jones, Esq., England, by W. M. Ryder, Esq., \$50.

[While we give with the utmost pleasure all publicity to notices of gifts to this Diocese, we must ask that such official notices be sent to this paper as early as to any other. That is not only fair, but our right. We hope this hint will be acted upon without further allusion. It is not unworthy of being remembered that at one time—a very recent time—the interests and claims of the Diocese of Algoma were constantly advocated in this paper, when elsewhere the very existence of the diocese was being sneered at and sought to be snuffed out by ridicule. We have not changed, but there has been a great change elsewhere. But facts and the past cannot be changed, although those who have changed may forget what is due to us for long faithfulness to Algoma when they were seeking to compass its ruin on the plea that it was a mere "toy."—Ed. D. C.]

Correspondence.

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

THE "GENERAL THANKSGIVING."

SIR,—It was my intention some time since to seek information (through your Churchy paper) on the subject of the "General Thanksgiving" being repeated aloud by the congregation, but the question put to you on this matter in your issue of Aug. 9th, and the answers given in issues of Aug. 30th and Sept. 13th are convincing that this repetition aloud by the people is an innovation; brought over to Ontario from Ireland, and introduced some years ago into the Diocese of Huron by a "dignitary" of said diocese, who on his return from a visit to Ireland, said "it was the general practice to repeat it aloud by the congregations of the Irish Church," he recommended it as "it was very nice," not for a moment considering or caring whether it were correct or not; and so this innovation has spread, and it has been sown broadcast by the productions of certain so-called Theological schools.

The Rev. Dr. Blakeney, a leading Evangelical, in his "History and Interpretation of the Book of Common Prayer," says:—

"The General Thanksgiving should not be repeated aloud by the people—

"1st. It is general as distinguished from the special thanksgiving; general in its subject matter.

"2nd. Special cases are to be introduced into the thanksgiving (see Rubric), which the people, not knowing, cannot repeat.

"3rd. The 'Amen' is in different type from the prayer. It is supposed, and with some reason, that when the prayer and the 'Amen' correspond, it is intended that the minister and people should join aloud in both, and that when the 'Amen' is in type different from that of the prayer, the minister is to leave the 'Amen' to the people."

Yours faithfully,

E. THOMAS.

Family Reading.

THE OLD FRONT DOOR.

I remember the time when I used to sit,
A happy and thoughtless boy,
When father came home from his work at last,
And I was tired of my toy—
I remember the time (and none more sweet
Shall I know for evermore)
When I sat at eve by my mother's side
On the sill of the old front door.

I remember I'd sit till I fell asleep,
And list to their loving talk,
While the crickets chirped and the fire flies bright
Flew over the garden walk;
And often would father tell the tale
Of the time, long years before,
When he led his bride to a happy home
O'er the sill of the old front door.

I remember when grandfather failed and died,
(And eighty years old was he,
And well I knew that never again
He would ride me upon his knee;
And though but a gay and thoughtless boy,
I wept, and my heart was sore,
When I saw them bear him slowly out
O'er the sill of the old front door.

It is many a weary day since then,
And I, too, am old and gray;
But the tears come crowding into my eyes
When I think of that long past day,
And I only hope that whatever end
Fate may have for me in store,
I shall walk once more, ere I pass away,
O'er the sill of the old front door.

KINDNESS TO CHILDREN.

It is always to the credit of a man to show kindness to a child. If you see a man, on the street, or in a railway car, taking pains to help or gratify a child, it gives you at once a better estimate of him. A man with a somewhat coarse expression of face, and of unprepossessing appearance generally, was walking along a street in the suburbs of Philadelphia. He was noticed by two persons approaching him, and his unattractive manner and bearing were commented on as he drew near. But, just before he reached these passers, the man stopped and turned aside to help a poor street boy struggling under a heavy load of refuse firewood. The man lifted the load from the boy's head, balanced it anew, steadied it until the boy was fairly started with it, and then spoke a cheery word to the little fellow. In that simple, kindly act the man himself was transfigured. There was now a winsome look about him. He had shown himself another person from his outer appearance. Nor was this an over-estimate of the meaning of such an action, as viewed by these chance passers. Four thousand years ago, at least, in the funeral ritual of the ancient Egyptians, one of the tests of the soul before the final judge was the treatment of little children. The soul that would pass unscathed must be able to say it had never refused help to a helpless child. And our Lord and Master Himself, as he set a little child before His disciples as their example and their charge, said emphatically: "Whosoever shall receive one of such children in my name receiveth me. But whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." It makes a good deal of difference whether a church or an individual is faithful or not in loving ministry to children. It makes some difference to the children, but not so much as to those who care for or neglect them.—*Sunday School Times*.

THE FOREST A FOUNTAIN OF WATER.

We give an extract from Mr. R. W. Phipps' Report on Forestry, which puts in a new point of view the argument for design on the part of Him who thus adapts the work of His hands to the happiness of His creatures.

"Let us view the forest under a different aspect from that which is open and apparent to the natural eye. Let us consider that great portion of its actual being, life and functions which are carried on by means of water. This forest, with all its ponderous trunks standing

around us, solid, firm, impermeable, has been in its day, from root to leaf, but water, gases and vapour, and is still but a channel for their passage, the passage by which its existence is continued, its growth fostered, its death in due time obtained and its reproduction secured.

THE FOREST IS A RIVER.

"Deep around its interlacing roots the joining waters fill everywhere the land, they separate, they mount in every trunk continually in upward flowing streams, they separate again in their course to every branch and every leaf, they again separate in their passage to the outward air through the thousand openings in these; they join the air, they form a dense and vapour-saturated atmosphere above the forest top, above the whole far-spreading and wind-tossed sea of glittering leaves, and they rise perpetually a body of innumerable tons of invisible water, cool and damp from the forest depths, to meet the coming south-west wind bearing its liquid treasures fresh from the warm equatorial region, treasures of moisture rich as that of the forest exhalation, far more extensive but far more heated than theirs. They meet, and the junction of the differently heated masses necessarily precipitates both in rain; it falls to the ground, it may pass by innumerable channels to the distant ocean, it may rise to the nearer atmosphere through wheat, through grass, through forest leaf again. Every forest is an immense fountain of water rising perpetually from earth to sky, falling ever from sky to earth again."

We ask our readers to secure this Report; it is as varied and as charming as its subject, and reflects the highest credit upon our brother Churchman's literary gifts.

THE PERFECT LOVE.

We are so familiar with the statement of God's love to men that it scarcely strikes us as at all remarkable; yet, when thoughtfully and believingly considered, nothing is more wonderful. Had we remained unfallen and pure, like the angels before the throne, a warm and complacent kindness on his part might not have seemed strange; but our condition being the very reverse of all this—fallen, alienated, depraved, and utterly repellent to affection, instead of attractive—we may well marvel at the grace of it, and say, "Behold what manner of love the Father hath bestowed upon us."

Usually in creature affection there is something in the objects of it to call it forth. But there was nothing of this kind in our case; for we are expressly told over and over again that it was when we were enemies and ungodly, unloving and unlovable, that God showed his love to us. Now, it is of this love, and not of ours, that John speaks when he says, "Perfect love casteth out fear." It would be poor comfort to tell us that if we loved God perfectly, with all our heart and strength and mind, this would cast out fear; for how can we either kindle or sustain in our souls a love like this? The thing is utterly beyond us. But as one has sweetly said—"The Father is the Perfect One: his knowledge is perfect knowledge, his power is perfect power, and his love is perfect love; and just as the sunbeams cast out the darkness wherever they fall, so does this love cast out fear."

We cannot say of any saint, however eminent, that he is "love;" we cannot say that even of John, the most loved and loving of the twelve. But John emphatically says this of God—"God is love; and he that dwelleth in love dwelleth in God, and God in him."

Not only so; but in all the unfoldings of it, from first to last, God's love is seen to be, not

merely forgiving and tender and full of sympathy, but without variableness or shadow of turning; for his own gracious assurance is—"The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Nay, more: besides setting forth his love, he longs that we should fully open our hearts for the reception and enjoyment of it. "I have declared unto them," said our Lord, "thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." "O that Christ," said a saintly man, "would but open up the infinite plies and windings of his soul-delighting love, and give me leave to stand beside it, to get my fill of wondering as a preface to my fill of enjoying!"

NO KING REWARDS THE LOYAL LIKE CHRIST.

If, in ordinary circumstances, none are so poor as to be unable to present to the needy a cup of cold water; on the other hand, scarcely any are so rich as to gift away a crown. So great is the power of the Lord Jesus, however, and so unbounded his resources, that he makes promise of crowns to those who loyally serve him more freely than we can make promise of the commonest things. "Christ," says Thomas Brooks, "is a noble and liberal paymaster, and no small things can fall from so great a hand as his is." Moreover, his love being as infinite as his power, he not merely can do this, but in the fulness of time will do it; for to each individual believer his word is this: "Be thou faithful unto death, and I will give thee a crown of life." This crown has many notable peculiarities.

First of all, it is a purchased crown. Before the Redeemer could confer it on his people, he had first to win it for them, by himself wearing a crown of thorns, and dying a death of agony: this of itself will ever give to it an unspeakable preciousness in their eyes.

Further, it is a crown that will never sadden the wearer. Usually on earth a crown brings so many cares and anxieties with it, that the emblem of King Henry the Seventh was deemed a fitting one—"A crown in a bush of thorns;" and the poet's saying has passed into a proverb, "Uneasy lies the head that wears a crown." But it is not so with the crown of life. The moment it is put upon the head, sorrow and sighing will flee for ever away; and thus, for gladness and rejoicing, the final crowning day will be the very day of days to all the redeemed.

Again, it is a crown that never fades. In ancient times crowns were frequently given as rewards to those who excelled in racing or wrestling; and they were prized so highly, that there was scarcely anything men would not do or endure to obtain them. Yet, at the best, they were nothing more than mere fading wreaths of laurel or of pine. But the crown the Lord holds out in promise never fades; for, being a crown of life, it is as imperishable in its nature as in the end will be the redeemed who wear it.

Nor can they ever be despoiled of it. In a world of change like ours, we can count securely on nothing; even crowns and kingdoms are often lost just like other things. But, happily, come what may, believers can never lose their crown, for it is to be worn where enemies never enter, and revolutions are unknown, and love and joy unutterable grow in every heart. Verily, then, what manner of persons ought believers now to be in all holy conversation and godliness? "Oh, thrice

fools are we," said one, "who, like new-born princes in the cradle, know not that there is a kingdom before them!"

EXHIBITION NOTES.

Canada's great fair has come and gone under very favorable auspices as regards weather, visitors, entertainments, and finance. While still a far from perfect organization, we believe under the able management of those who control its details, and with the experience gathered each returning year, it will still extend and improve.

Several of our advertisers make a prominent show in the various departments, and we gladly note their excellencies and their success.

TORONTO SILVER PLATE Co., King street.—This newly organized branch of manufacture send a beautifully arranged and exquisitely finished display of goods, the more creditable from the fact that it is a quite new industry in Toronto, and from the show made only one inference can be drawn—the able managing director, Mr. Watts, must have surrounded himself with a talented staff of foremen and skilled workers in the various branches of the trade. The case, which is of handsome design, was placed near the fountain in the central building, and contains specimens of nearly every branch of their manufacture (not specially prepared for the Exhibition), epergnes, vases, tea sets, presentation cups, cake baskets, cruets, &c., chaste in design and beautifully finished. The cut and engraved glass dishes are furnished from Belgium, and other parts of Europe, brilliant in quality and harmonizing perfectly with the metal work. Of presentation cups, that given by the Q.O.R.V. to the Dufferin Rifles through Col. Otter, is worthy of note; also the cup presented to the bugle band of the former regiment, both being unique in design and finish. A very costly and elaborate epergne, presented to Mr. Gooderham by his family, also was worthy of special note for its beautiful design and brilliancy of finish. The hand engraving upon this, and several other specimens in the case was worthy of a patient examination. This excellent collection received the gold and silver medals of the Association. A visit to the show-rooms of the Company at their King street factory would well repay the time bestowed.

PETLEY & PETLEY.—This enterprising and successful firm had a very well selected and choice exhibit in the gallery of the main building. They showed a case of bonnets, hats, and millinery, for which they received a silver medal, an excellent display of carpets, and a well-arranged exhibit of men's and boy's clothing, receiving for the latter three prizes.

MESSRS. D. S. KEITH & Co., King street West, exhibited on their stand an excellent display of gasaliers, pendants, brackets, &c., together with a great variety of articles requisite in fitting up mansions or public buildings, also plumber work, &c., all showing excellence of workmanship and appropriateness of design.

H. & C. BLACHFORD, boot-makers, King street East.—This well-known firm sent a neatly-arranged case of ladies' and misses' shoes embroidered in silk, satin, &c., together with walking shoes and boots, maintaining their high character for workmanship and material.

MESSRS. ARMSON & STONE, King street West.—This firm exhibit a case containing a very fine display of laces, satins, silks (figured and plain), rich in colours and design; also a very choice selection of flowers, ribbons, buttons, trimmings, &c.

DINEEN'S FUR OPENING.—We direct our readers' attention to the opening of the large Show Rooms of W. & D. Dineen, Fur Merchants on the Corner of King and Yonge Sts., where they exhibit during the Fair the Season Stock of Rich and Costly Furs, consisting of Ladies' Seal-skin Dolmans, Mantles, and Ulsters, Circulars lined with Fur, Costly Fur Hats and Bonnets, Fur trimmings &c., &c. Gentlemen's Fur Coats, Gloves and Gauntlets. One of the great attractions during the Exhibition is a visit to this extensive establishment.

The wisest of men once said, "There is nothing new under the sun;" had he lived in our day he would hardly have ventured such a statement, especially if he had seen the latest and choicest Novelty in Silver Spoon work, viz., "The Fontainebleau," it is a most exquisite production of the Silversmith's Art, and can be found at Woltz Bros. & Co's., 29 King Street East.

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Children's Department.

"ONLY A LITTLE CHILD."

Only a little child!
Yet, Lord, Thou callest me;
Therefore, confidently,
I come to Thee!

Only a little child!
And though I sinful be,
Thou, Lord, forgivest me!
I come to thee!

Only a little child!
Looking up, loving Thee,
Because Thou lovest me,
I come to Thee!

Only a little child!
Brightly and cheerfully,
Swiftly, obediently,
I come to Thee!

Only a little child!
Thou wilt my Father be,
Till in eternity
I dwell with Thee.

WHAT HELPED THEM.

Three little German girls, whose friends were in America, wanted to go thither. They were from eight to twelve years old, and the question was how to get them across the great ocean and away into the interior of America. There was no one to go with them, they must go alone; and no one could tell what troubles might assail or what dangers might surround them. But their friends had faith in God, and before they sent them out they got a book, and on the fly-leaf of it they wrote a sentence in German, in French, and in English, and they told the little children when they started.

"If you get into trouble, or need any help, you just stand still and open this book, and hold it right up before you."

Then they started off on their long journey, by railway and by steamship, from place to place and from port to port; and wherever they went, if any trouble occurred or any difficulty arose, the children would stop and open the book, and hold it up before them, and they always found some one who could read German or English or French, and who was ready to help them on their way.

And what were those words which proved such a talisman and protection to these children among strangers and in a strange land? What were the words that made the careless civil and thoughtful, and the rough and reckless kind, that gave them protection and help in every hour of need, and opened doors before them? They were the words of One who lived on the earth long years ago, and who, though He has passed away from human vision, yet holds His grasp upon the minds of men. These were the words:—"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

STEPHEN ALLEN'S POCKET PIECE.

Among the victims of the "Henry Clay" disaster, over twenty years ago, was Stephen Allen, Esq., an aged man of the purest character, formerly of New York. In his pocket-book, was found a printed slip, apparently cut from a newspaper, of which the following is a copy:—

Keep good company or none. Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth. Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that no one will believe him.

Drink no kind of intoxicating liquors.

Ever live (misfortune excepted) within your income.

When you retire to bed think over what you have been doing during the day.

Make no haste to be rich if you would prosper.

Small and steady gains give competency, with tranquillity of mind.

Never play at any game of chance.

Avoid temptation through fear you may not withstand it.

Earn money before you spend it.

Never run into debt, unless you see plainly a way to get out of it again.

Never borrow if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak evil of any one.

Be just before you are generous.

Keep yourself innocent if you would be happy.

Save when you are young, to spend when you are old.

Read over the above maxims at least once a week.

CANARY AND MOUSE.

Whilst in Ireland this summer, a most interesting case happened in the house where I was staying, illustrative of the sagacity of small animals. The week before I arrived a canary had been presented to the lady of the house, who had hung it at one of the sitting-room windows in a cage. The bird had, as usual, in eating its seed, spilled some of it on to the floor, and this had attracted a mouse to the room, where

none had hitherto been seen. As I was sitting with a cousin late one evening in the room, with my back to the window, he suddenly said to me, "John, don't move;" so I remained still for about ten minutes, at the end of which time he rushed to the window and parted the curtains. Turning round, I, to my surprise, saw a mouse in the bird cage. Upon my inquiring how it came there, my cousin told me that when he first spoke to me he saw the mouse eating the seed on the floor under the cage which the bird had let fall; it then climbed up the curtains until it was above the cage, ran down the cords which suspended the cage, and quietly entered it, the bird all the time eyeing it very suspiciously. It then went to the glass which contained the seed, and was eating away there, when it was disturbed by the curtains being drawn apart. The mouse had no doubt at one time seen some seed fall, had ascended the curtains to find where it came from, had had its fill many a time before, and would again, as we let the little creature alone.

YOUTHFUL FOLLIES

and pernicious practices, pursued in solitude, are fruitful causes of Nervous Debility, Impaired Memory, Despondency, Lack of Self-confidence and Will Power, Involuntary Losses and kindred evidences of Weakness and Lost Manly Powers. Send three letter postage stamps for large illustrated treatise, suggesting unfailing means of complete cure. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

TRUTH.

"Lost your situation? How did it happen, my boy?"

"Well, mother, you'll say it was all my own carelessness, I suppose. I was dusting the shelves in the store, and trying to hurry up matters, sent a lot of fruit-jars smashing to the floor. Mr. Barton scolded, and said he wouldn't stand my blundering ways any longer, so I packed up and left."

His mother looked troubled.

"Don't mind, mother, I can get another situation soon, I know. But what shall I say if they ask me why I left the last one?"

"Tell the truth, James, of course; you wouldn't think of anything else?"

"No, I only thought I'd keep it to myself. I'm afraid it may stand in my way."

"It never stands in one's way to do right, James, even though it may seem to sometimes."

He found it harder than he had expected to get a new situation. He walked and inquired till he felt almost discouraged, till one day something seemed to be really waiting for him. A young-looking man in a clean, bright store, newly started, was in want of an assistant. Things looked very attractive, so neat and dainty that James, fearing that a boy who had a record for carelessness might not be wanted there, felt sorely tempted to conceal the truth. It was a long distance from the place from which he had been dismissed and the chances were slight of a new employer hearing

the truth. But he thought better of it, and frankly told exactly the circumstances which had led to his seeking the situation.

"I must say I have a great preference for having neat-handed, careful people about me," said the man good-humouredly, "but I have heard that those who know their faults and are honest enough to own them, are likely to mend them. Perhaps the very luck you have had may help you to learn to be more careful."

"Indeed, sir, I will try very hard," said James earnestly.

"Well, I always think a boy who tell the truth, even though it may seem to go against him—Good morning, uncle. Come in, sir."

He spoke to an elderly man who was entering the door, and James turning, found himself face to face with his late employer.

"Oh, ho!" he said, looking at the boy, "are you hiring this young chap, Fred?"

"I haven't yet, sir."

"Well, I guess you might try him. If you can only," he added, laughing, "keep him from spilling all the wet goods and smashing all the dry ones, you'll find him reliable in everything else. If you find you don't like him I'd be willing to give him another trial myself."

"If you think that well of him," said the younger man, "I think I shall keep him myself."

"Oh, mother," said James, going home after having made an agreement with his new employer, after such a recommendation from his old one, "you were right as you always are."

"IN A DECLINE."

Dr. R. V. PIERCE: Dear Sir—Last fall my daughter was in a decline and every body thought she was going into the consumption. I got her a bottle of your "Favorite Prescription," and it cured her. Mrs. MARY HINSON, Montrose, Kan.

THE FISK JUBILEE SINGERS.—The three concerts by the jubilee singers Thursday, Friday, and Saturday last, were the most enjoyable ever given by these gifted artistes in our city. Shaftesbury Hall was crowded by an enthusiastic and sympathetic audience, who, by their spontaneous applause at the close of every piece rendered, showed how highly the efforts of the vocalists were appreciated. The programme was varied on each occasion. Solos were rendered by Miss Jackson and Miss Laurence and Mr. Londin, and these were given with such taste and skill that a double encore was frequently demanded, and was complied with by the singers. Miss Burchley accompanied the singers on organ and pianoforte with excellent taste and skill. We were sorry to note an incident on Friday evening which called for the rebuke, so justly administered by Mr. Londin, viz., the abrupt rising of a few of the audience (young people) to pass out and consequent interruption to the singers and annoyance to those who remained sitting. Mr. Londin addressed those present between the parts, thanking them for their patronage, and intimating the arrangements made for their visit to Europe. He said it would probably be a long time before they would visit Toronto again, and they would cherish the remembrances of kindnesses received here. We are glad to understand that there is a possibility of one more visit being paid in the near future, as they are to appear in behalf of the Y. M. C. A. in about three or four weeks.

DO RIGHT.

Do right, and thou hast naught to fear; Right hath a power that makes thee strong;

Know in thy dark and troubled day, To friends of truth and sight are given, When strifes and toils have passed away, The sweet rewards and joys of heaven.

THE PROOF OF LOVE.

The King of Armenia not fulfilling his engagement, Cyrus entered the country, and, having taken him and his family prisoners, ordered them instantly before him.

"Armenius," said he, "you are free; for you are sensible of your error. And what will you give me if I will restore your wife to you?"

"All that I am able." "What if I restore your children?" "All that I am able."

"And you, Tigranes," said he turning to the son, "what would you do to save your wife from servitude?"

Now Tigranes was but lately married, and had a great love for his wife.

"Cyrus," he replied, "to save her from servitude, I would willingly lay down my own life."

"Let each have his own again," said Cyrus; and, when he departed, one spoke of his clemency, another of his valor, still another of his beauty and the graces of his person, upon which Tigranes asked his wife if she thought him handsome.

"Really," said she, "I did not look at him."

"At whom, then, did you look?" "At him who offered to lay down his life for me."

"Greater love hath no man than this, that he should lay down his life for his friends." Tigranes was willing to die for his wife; but while we were yet enemies, Christ died for us. How far this love all earthly love excels!

JACK, THE CHICAGO FIRE DOG.

Jack goes to all the fires, and is first to hear the buzz of the telegraph. If upon the third floor when the call comes, he is the first member of the company down. He never dresses, but goes to the fire as he is. He always manages to run down the first flight of stairs like an ordinary Christian; but in his anxiety to get to the horses, he invariably rolls down the second flight. He drives the horses to the pole, and runs ahead of them barking. Jack is known to thousands of persons, and his barking informs them that there is a fire in the district. He clears the street for the engine better than a man could. He is always first in the building. At night, he looks for a fireman's light; and often when the smoke is thick and he cannot be seen, the men know he is about by hearing him sneeze. If there is a fire and the apparatus does not go out, Jack

sits down and howls in his disappointment, and cries as if his heart was broken. Sometimes the horses step on him, but he keeps on three legs and sees the fire out; but, often, when he gets home, he is laid up for days. He has been known to go up and down an iron fire-escape, and walk up and down a peaked roof that was at an angle of forty-five degrees. He will go anywhere the men do. At home he is fastidious, disliking the smell of smoke when the stove is lighted. When the floor is being scrubbed, Jack goes across the street, where he sets up a howling until the cleansing operation is over. But, at fires, he does not mind the densest smoke or the heaviest shower-baths.—Inter-Ocean.

Weak lungs, spitting of blood, consumption, and kindred affections, cured without physician. Address for treatise, with two stamps, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

A SHREWD PARROT.

A parrot, very fond of an egg boiled hard, had on one occasion some of its favorite food given to it which was rather too hot, and for some time afterward was very suspicious of every egg placed before it; as it did not wish to discard that kind of food altogether, it hit upon a novel plan to prevent its being again hurt. After looking wistfully at the egg, its habit now was to take in its beak some leaves of chickweed, and place the egg between two layers of this; it would then eat it, and thus save itself from being injured by too hot a meal. After awhile it began to relish this strange mixture, and it now, whether the egg be hot or cold, adopts this method of feeding.

KOCH'S THEORY DISPROVED.—Dr. Spina claims to have disproved Prof. Koch's theory concerning the Tubercle Bacillus. Regardless of the many directly opposite theories of the ablest pathologists of the world, the surgeons of the International Throat and Lung Institute using the spirometer, the wonderful invention of Dr. M. Souvielle of Paris, and ex-aide surgeon of the French army, are curing mouthfuls hundreds of cases of bronchitis, consumption, asthma, catarrh and catarrhal deafness. Physicians and sufferers are invited to try the Spirometer free. Call or write, enclosing stamp, for list of questions and copy of International News, to 173 Church street, Toronto, or 18 Philips square, Montreal, P.Q.

The political contest being over, the popular vote of the people is now cast in favor of Dr. Fowler's Extract of Wild Strawberry—that matchless remedy for Cholera Morbus and all Summer Complaints.

According to the AMERICAN NEWSPAPER CATALOGUE of Edwin Alden & Bro., Cincinnati, Ohio, just published, containing over 800 pages, the total number of Newspapers and Magazines published in the United States and Canadas is 13,186; showing an increase over last year of 1,028. Total in the United States 12,179; Canadas 1,007. Published as follows: Dailies, 1,227; Tri-Weeklies, 71; Semi-Weeklies, 151; Weeklies, 9,955; Bi-Weeklies, 23; Semi-Monthlies, 237; Monthlies, 1,324; Bi-Monthlies, 12.

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Birth.

HENDERSON—On Sunday the 16th inst., at the Parsonage, Orangeville, the wife of Rev. A. Henderson, of a daughter.

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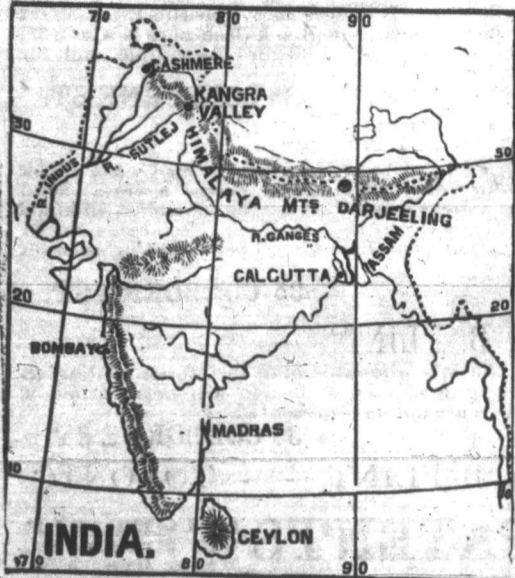
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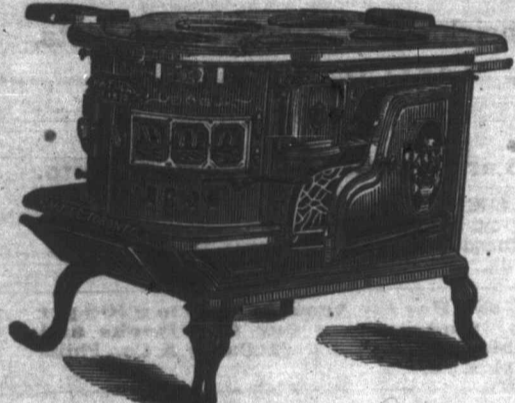


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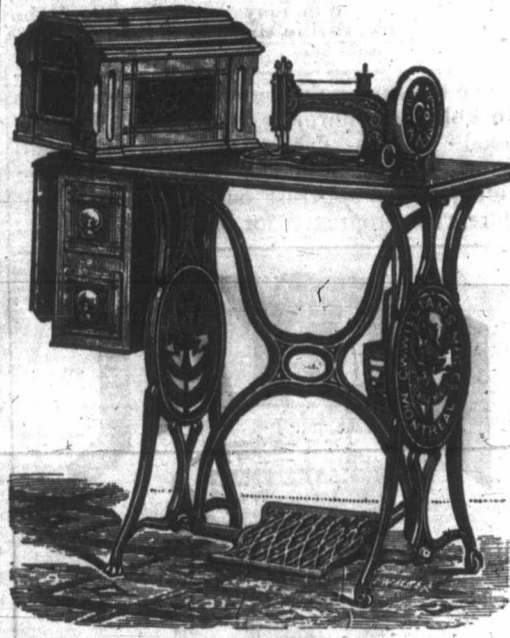
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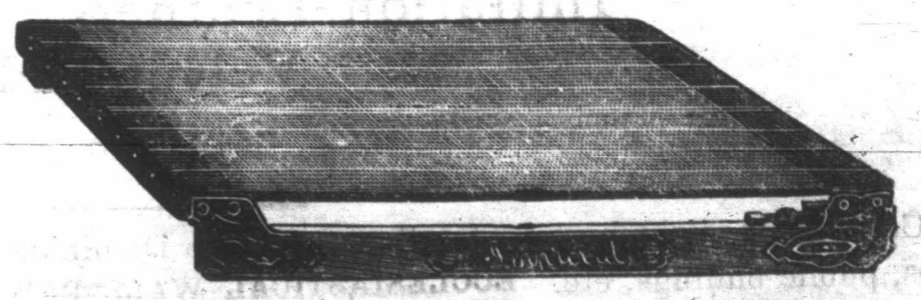
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