

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY MAY 24, 1888.

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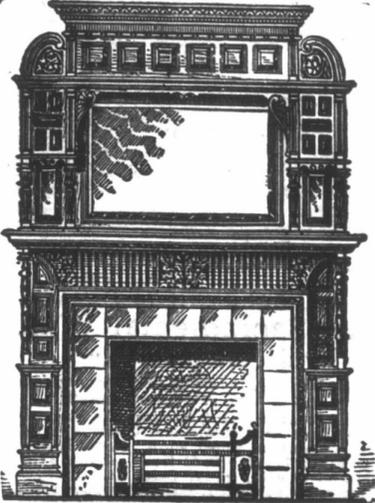
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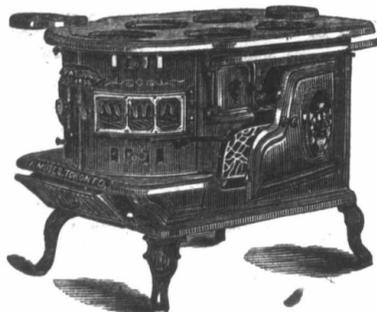
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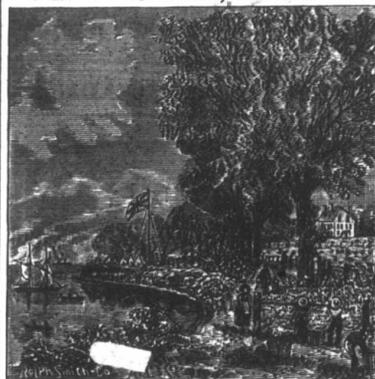
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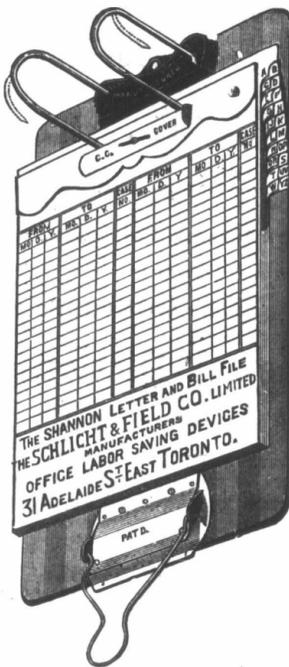
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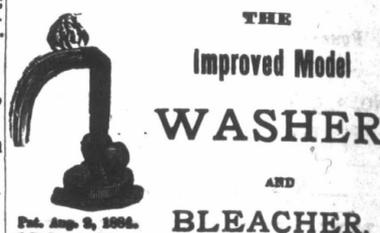
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The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

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

TO CORRESPONDENTS.

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

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

THE BIBLE SOCIETY ON THE BIBLE.—We were in a mild way indeed interested in hearing of the proceedings of the Bible Society meeting. Knowing how "the trail of the serpent" of politics is over so large a portion of the ministerial and lay brethren who are the supporters of that society, we did not look for any brave, Bible-like openness of speech regarding the Bible in the public schools. It would have been honorable of the Society to have declared itself boldly on this question, but that would have offended the powers that be, and brought out probably the whip of Dr. Lynch, the crack of whose lash is such a terror to so many Bible Society Protestants. Mr. S. H. Blake, however, by a side wind touched the society a little on the raw by a skilfully introduced allusion to the existence of Separate Schools, having now left us free to use the Bible. These declarations of Mr. Blake were applauded—and there they ended, whereas, seeing from their society's own platform how paramount are the claims of the Bible, those who approved of Mr. Blake's words should have put them on the record by a formal resolution. Why did

not Mr. S. H. Blake move a resolution affirming what he declared, that the Bible should be the reading book for our schools? Is he afraid of Dr. Lynch, like so many are he was talking to? Does his fear like so many of our ultra-Protestants, that when it came to a straight issue "Party" or "Bible"—that he would have to give the Bible his words and Party his vote? For such men loyal Churchmen have great searchings of heart. It is a distinct gain to have secured from one so high in Ontario political circles as Mr. S. H. Blake, a plain statement of the fact that the Bible was excluded from the schools solely. We emphasize it, solely to please the Roman Catholic rulers of Ontario. Since the above was in type, Dr. Lynch, Archbishop of Toronto, has passed away. Now that he is removed from our midst we can join in paying at least this tribute to his memory, that the deceased Prelate was intensely sincere, hence the marvellous power he attained in spite of drawbacks that would have kept a weaker man in a low rank. Charity covers a multitude of sins, and Dr. Lynch we know to have been a true friend of the poor, and a bounteous almsgiver.

REFORM IN CHURCH MUSIC.—The following are quoted from a paper on church music, by Mr. Griffith, Fellow of College of Organists, London. We may say, however, that the evil he condemns of over elaborate music is in Canada chiefly confined to the Churches of dissent, wherein services are practically a Sunday Concert, and to a few of our churches that approximate nearest to dissent in style of conducting divine worship. Defining his sense of the term 'reform,' Mr. Griffith said he advocated nothing more nor less than is plainly and distinctly directed throughout the liturgy. All would agree that the ideal employment of music in public worship was that the whole congregation should sing in all those musical portions of the liturgy assigned to them. It was his conviction that the rapid advancement of musical knowledge, and the greater efficacy of church choirs, did nothing to interpret the real spirit of the liturgy. Considering the power and influence of music as an aid to worship and a source of strength to the Church, it augured ill of the vitality of that Church which could not enlist the voices of its congregations in the musical service, the right and the duty of the people at large, which could, or ought to be effected in every parish by care and judgment. Why was hearty good congregational singing so rare in our churches? Church music was constantly becoming more elaborate and ornate, not only silencing the congregations, but taxing the powers even of our highly-trained choirs. Simple, solid, and ecclesiastical music was fast becoming banished from our services, and congregations were listeners to performances in the chancel. He believed that this ever-increasing practice was weakening the Church to an extent little dreamed of by the clergy, who were mainly responsible for the mischief. Were they not the sole authority in all matters musical as applied to the liturgy? Archdeacon Farrar had written to him on the subject: 'The spirit of professionalism in a choir is the ruin of the spirit of devotion in a congregation.' The people were not wholly blameless. Dr. Hullah said of them, forty years ago:—'To the shame of our upper and middle classes of society, be it spoken, congregations do not sing. The voice which on Saturday night has held entranced admiring crowds, is on the Sunday morning tuneless. The amusement of a crowd is an object worth years of study; but the praise of God is left to the school children; it is not genteel to sing in church.' Certainly there was plenty of music heard in the majority of the churches—music most artistic, most beautiful; but for the choir only. The great congregation was voiceless. He did not desire to do away with church choirs; but to show how they could be made most valuable in leading and assisting the congregation in all the music intended for

the people—the original object of the institution of choirs.

HARMONY OF MUSIC AND WORDS NEEDED.—With regard to the different divisions of the liturgy, the Confession should be spoken on a low note common to all voices. It surely must be especially distasteful and grating to the feelings of many to hear the solemn confession of sins made an occasion for part singing, and treated as an act of jubilant praise. Supplications for mercy and pardon should be in the natural and simple monotone; the one voice, without confusion and jumble. A note common to the generality of mankind should be used, and this note was E, for whatever G might be for a choir, it was too high for the congregation. At the Church Congress he desired the people and congregation to recite the last few sentences of the Confession on the low C sharp, and on all sides it was acknowledged to have a most solemn, devotional, and appropriate effect. The responses following were made upon E in unison, with organ accompaniment. Congregations would not even attempt to respond on a higher note than E. Why, then, should they sacrifice the duties and the desires of the people to the ambition of choirs? In coming to the canticles and psalms a grand opportunity for chanting is given, assuming suitable music for the burst of praise from a congregation. But here, again, people were compelled to stand as listeners, simply from the ornate character of the music chosen, to the exclusion of grand, solid, and simple melodies. More frequently than not the chants were set so high, even in the recitation notes, that very few could attempt them. Too often the composer was exercised with the exigencies of harmony for the chancel choir rather than the needs of the congregation, and a desire to display his scientific acquirements rather than solidity, massiveness, and simplicity. No part of the service required more care and discretion in the organist's duties than the chanting. They had only to observe the effect in the congregations when a very simple, melodious, and solemn chant was sung. The interest and heartiness shown ought to be sufficiently convincing as to what should be generally adopted. Gregory, in the year 590, endeavoured to meet the need of the people by arranging music, the main characteristics of which should be 'simplicity and gravity.' Very probably if Church composers, with all the resources of modern harmony, had in some degree worked more upon the spirit and devotional character of these old melodies or tones, and had not introduced the lighter style of chant known as the Anglican, the voice of the congregation would never have been silenced. But immediately the sensuous appetite for prettiness was pandered to, as opposed to appropriate and devotional effect, all thoughts for the wants of worshippers were banished. He did not advocate the exclusive use of Gregorian chants, though they had the great charm of reverence and devotion when sung in unison with appropriate accompaniment. The great majority of Church people could not be induced to sing and enjoy them, but this was no reason for filling our modern chant-book with that which was totally unfit for congregational use. The music and pointing and those who arranged or composed it were to blame for the bad chanting of the people. Even in many churches where Gregorian chants were used to the psalms the irreverent gabbling of choirs at the utmost possible speed, often at variance with the organist, effectually destroyed all efforts of the congregation to join in the chanting. Frequently, again, where Anglican chants were in favour they were injudiciously chosen, as regards their pitch and florid character. It was desirable to return to that ancient usage of singing the Psalms in unison to grave and solid melodies. These melodies need not be so severe as some of the ancient tones, for it was quite possible for composers to produce good ecclesiastical chants, truly devotional and expressive of the words.

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LITERARY IMMORALITY.

THE prevailing mania to rush into print on the least provocation has given rise to several forms of literary immorality. The great bulk of letters that appear in the daily press, if not of value for their contents, are at least interesting revelations of such mental vacuity as reminds us of Macbeth's words, "The time has been that when the brains were out the man would die." Those letters we must condemn are such as it is not possible to believe were written out of an honest and good heart, or a head well informed enough to justify a public display. They are sent by persons who assume as true that which slight trouble in study or enquiry, would convince them to be false. Two cases recently appeared in the *Mail*, the correspondence department of which is on the whole most attractive, without any rival in Canadian journalism. A discussion recently took place in Parliament on the importation of pauper children. The physicians in the House protested against this on the ground that such immigrants were morally and physically constitutionally tainted. The *Mail* in a clever article sided with the doctors. Whereupon one who is engaged in bringing out such waifs and strays, wrote to say that such children were all healthy, that they had not suffered from disease, and that the imputation against the health of pauper immigrant children was unfounded. Now this kind of letter is intolerable. It would be read in England as a triumphant reply to the strictures made in our Parliament, yet the writer suppressed all allusion to the real charge made, and spent the reply in answering a charge that had not even been hinted at!

In the same paper, on May 12th, a similar display of fragrant dishonesty appeared, in which a great liberty was taken with this paper. A Graduate of a certain College charges us with having described the students and graduates of that College as "unorthodox." The writer grows pathetic, indignant, hortatory, rebukatory, (we have to coin a word to suit the occasion). He challenges us in six solemnly formal paragraphs to do this, that and the other wonderful things, literary trapeze tricks in fact, which his excited fancy invents as supposititious tortures for our poor selves. While this writer was figuratively, dancing a war dance in full party paint and orthodox feathers, on the College Campus, challenging us to mortal combat, with elaborate whoops and yells of defiance, we in great peace sat wondering whether that would be the style of sermon the performer would preach when in Orders? We asked whether his discourses would be as baseless in fact, as windy in exposition, and as belligerent in tone as his letters? We calmly thought over all our editorial sins, and can declare that we never once styled the students and graduates of that College "unorthodox." Such letters then we pronounce worse than "unorthodox," they are highly wicked, as they are based upon and promulgate falsehoods out of an evil disposition.

Regard also a number of letters on Church

History recently published. Every reading man knows that there has been as great an advance in historical culture in the last thirty years as in any science—there has been a revolution. Yet men wearing literary degrees go on mumbling fusty theories, repeating old wives' tales about the Church and the Reformation, in utter ignorance of, or contempt for the recent vast strides made in historical research! Such letters are immoral. They are the productions of men who have been so false to themselves, their position, and opportunities as to have kept away from sources of enlightenment. This raises a serious question. Is it just that any man shall continue to receive the homage and honour which a high scholastic degree brings, whose mind has made no progress since that degree was won? When we see, as we have in these Church history letters in the *Mail*, several persons wearing literary honors, who quote as authorities authors like Macaulay, who for many years past has been classed as a romance writer, and whose letters show that they are utterly unconscious of the marvelous advances made in historical study of recent years, we decidedly believe that degrees should either be confirmed or cancelled after a term of years. Look also at those wonderful letters on ancient wines written by writers who only know their mother tongue, and know that most imperfectly. These men are like a child's rubber ball, which if squeezed ever so flat, fills up again with wind as soon as the pressure is off! Cannot honest persons see that to write a letter implying special knowledge of modern science or of ancient writings, which the writer does not really possess, is flagrantly immoral?

When a letter is sent to the press conveying a charge against any person or institution, quotations with references should appear substantiating the indictment, or references in detail, showing where such evidence can be found.

In accusing a newspaper that paper ought to be the first to hear the charge. It is a mean and somewhat tricky policy to write a letter in a public journal slandering another journal, the editor of which cannot reply in the Court wherein he is arranged. But in all cases the accused should be informed of the evidence relied upon as the excuse for the charge made; how else can he prepare a reply or defence?

But when, as is the case of the graduate who assailed us, the accusation is spun like a spider's web, out of his interior economy, there is nothing left for us to do in reply, but politely request that in future the laws of common morality be applied for the control of our accuser's rampant imagination. "His distempered cause within the belt of rule," will be all the healthier and stronger.

ROME RULE AND HOME RULE.

AFTER long-delayed expectation the Pope has spoken. *Roma locuta est; causa finita est.* Rome has condemned the Plan of Campaign and the pastime of boycotting. No longer will it be permissible for a Roman

Catholic Leaguer to decide for himself how much—or, rather, how little—rent he chooses to pay, and if the accursed landlord will not accept that little to let him whistle for the rest. No longer may he, without incurring spiritual censure, decline to have any dealings with those whom the League has proscribed. This bare statement of the facts of the case needs to be amplified to become more nearly accurate. The Pope has, so far as we can learn from a comparison of the messages sent by the various correspondents at Rome to the daily papers they represent, given his approval to the decision submitted to him. He has not, so far, promulgated it. It would seem that Mgr. Persico, the Papal Envoy, on his return to Rome submitted certain grave reports to the Pope. Leo XIII. thereupon summoned a meeting of the Holy Office, and submitted to it a case of conscience. We may, in passing, note with a touch of cynicism that the organs of the Tory party speak of this body as the Holy Office, and do not call it by its more familiar name, the Inquisition. But then it would never do for Orange Protestants to be encouraged in their opinions by, or to be found fighting on the same side with, the Inquisition. This, in popular Protestant literature, is always associated with noisome dungeons and thumb-screws and fearful instruments of torture, which exist for the exclusive benefit of Protestant heretics. To tell an Orangeman that he was being upheld by the Inquisition would give him a fit on the spot. It is found in practice that the rose when called by any other name does not smell as sweet, and that an ugly creature when dignified with a high-sounding title becomes positively beautiful in some people's eyes. We return, therefore, to the Inquisition, and, taking good care to call it the Holy Office, we find that the Pope has submitted to it the following case of conscience:—Is it permissible in the disputes between landowners and tenants in Ireland to use the means known as the Plan of Campaign and Boycotting? We are not told whether the Pope took any part in the deliberations at which this case of conscience was discussed. But the result is that the Cardinals have decided that the Plan of Campaign and Boycotting are sinful, and they add that no confessor ought to absolve members of the League which avowedly employs such methods of resistance. This decision is eminently satisfactory, apart from the results which are likely to follow from it. The Catholic Church cannot dally with infringements of charity and justice. Cardinal Monaco in sending the circular to the Roman Catholic Bishops in Ireland says that a rent agreed upon by mutual consent cannot, without violation of a contract, be diminished at the mere will of the tenant, especially when there are tribunals appointed for settling such controversies and reducing unjust rents within the bounds of equity. Neither can it be considered permissible that rents be extorted from tenants and deposited in the hands of unknown persons to the detriment of the landowners. Finally, Cardinal Monaco says, it is contrary to justice and charity to persecute by a social interdict

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THE I Pop astonishm mission w organs ar was obtain Campaign represent and much of Lord S The Leag Pope has They are can get f the Plan cotting w worth pro will be th alone, of pate any the *Daily* Roman (be super: it would giving p have alw paradox only "le current (Burke g ing the r occasion murder l by the v he answ "for one ence." clergy i antagon hold ov Doubtle we do, on his p has on suprem do not the wo religio of the dealt v landlor ties at

those who are satisfied to pay the rents they agreed to, or those who, in the exercise of their rights, take vacant farms. With this decision we are in agreement, though we think the Cardinal might have left out his allusion to the Land Courts. It was sufficient to say that a contract freely entered upon cannot be violated without a breach of justice. The introduction of the question of the Land Courts gives the Leaguers a handle for tergiversation, for they allege that the Land Courts do not afford them justice. If a course of action be morally wrong, it is not made more wrong, but only more reprehensible, by loading it with an appeal to a side issue.—*Church Review.*

THE POPE AND THE HOME RULERS.

THE League has received the news of the Pope's condemnation of its tactics with astonishment. It was hoped that Mgr. Persico's mission would end in smoke, and the Parnellite organs are not slow to assert that the decision was obtained by chicanery and intrigue. The Campaigners and Boycotters have been misrepresented at the Court of Rome they declare; and much indignation is levelled at the heads of Lord Salisbury and the Duke of Norfolk. The Leaguers view with satisfaction that the Pope has not condemned the League itself. They are welcome to all the satisfaction they can get from this. The League deprived of the Plan of Campaign and the lever of boycotting would be a very mild affair and not worth proclaiming in any district. What then will be the result of the Pope's action? Time alone, of course, will show. We do not anticipate any startling results. If it be true, as the *Daily News* asserts, that Dr. Walsh, the Roman Catholic Archbishop of Dublin, is to be superseded by Cardinal Moran, of Sydney, it would appear that the Pope is in earnest in giving practical effect to his decision. But we have always held the opinion that—to use a paradox—the Irish Roman Catholic clergy only "lead" their people by "following" the current of popular opinion. The late Father Burke got himself into sad trouble for denouncing the murders in Phoenix Park, and on one occasion after preaching a sermon against murder he received a threatening letter, which, by the way, with his native humour, he said he answered in his sermon the same night "for one must be punctual with correspondence." We are satisfied that if the Roman clergy in Ireland were to place themselves in antagonism to any popular movement their hold over the people would snap like a thread. Doubtless the Pope knows this far better than we do, and it must have required some courage on his part to have spoken as strongly as he has on the point submitted by him to the supreme congregation of the Holy Office. We do not mean that the Irish people would, if the worst came to the worst, give up their religion in consequence of the latest decision of the infallible authority. But as they have dealt with the British Government and the landlords, so would they deal with the authorities at Rome. With one voice they would

proclaim their unalterable decision to take their religion from the Pope, but their politics from Mr. Parnell. They would distinguish between a decision of the Pope on questions of faith and a circular dealing with a political question. They would hardly be logical in so doing, for by the decrees of the Vatican Synod the Pope, when speaking *ex cathedra*, is the infallible teacher of the faithful in matters of morals as well as of faith. But whatever the result may be it cannot but be satisfactory to all who value integrity in moral conduct, that Leo XIII. has decided that refusing to pay rents which have been voluntarily agreed upon, and persecuting those who do not agree with them by a social interdict, are courses which no Roman Catholic can be permitted to adopt.—*Church Review.*

PROFESSOR HUXLEY ON RELIGION AND SCIENCE.

THE following words of Professor Huxley, which have appeared in the February number of the *Popular Science Monthly* (New York), deserve notice, because they seem to indicate a growing moderation in the attitude of Science towards Religion, and a greater reasonableness of spirit in making concessions, thus allowing the scientist and the theologian to occupy common position which bring them nearer to agreement than they have been before. Speaking about the old dispute between Science and Religion, as to the reasonableness and probability of miracles and of answers to prayer, Professor Huxley frankly admits that he cannot see how any *a priori* objection can be alleged to these beliefs, and says:

'Nobody can presume to say what the order of Nature must be; all that the widest experience (even if it extended over all past time and through all space) that events had happened in a certain way could justify, would be a proportionally strong expectation that events will go on so happening, and the demand for a proportional strength of evidence in favour of any assertion that they had happened otherwise. It is this weighty consideration, the truth of which every one who is capable of logical thought must surely admit, which knocks the bottom out of all *a priori* objections to ordinary "miracles" or to the efficacy of prayer; in so far as the latter implies the miraculous intervention of a higher power, no one is entitled to say *a priori* that any giving so-called miraculous event is impossible, and no one is entitled to say *a priori* that prayer for some change in the ordinary course of Nature cannot possibly avail. The supposition that there is any inconsistency between the acceptance of the constancy of natural order and a belief in the efficacy of prayer is the more unaccountable, as it is obviously contradicted by analogies furnished by every-day experience. The belief in the efficacy of prayer depends upon the assumption that there is somebody, somewhere, who is strong enough to deal with the earth and its contents as men deal with the things and events which they are strong enough to modify or control, and who is capable of being moved by appeals such as men make to one another. This belief does not even involve theism, for our earth is an insignificant particle of the solar system, while the solar system is hardly worth speaking of in relation to the All; and, for anything that can be proved to the contrary, there may be beings endowed with

full powers over our system, yet, practically, as insignificant as ourselves in relation to the universe. If anyone pleases, therefore, to give unrestrained liberty to his fancy, he may plead analogy in favour of the dream that there may be, somewhere, a finite being, or beings, who can play with the solar system as a child plays with a toy; and that such being may be willing to do anything which he is properly supplicated to do. For we are not justified in saying that it is impossible for beings having the nature of men, only vastly more powerful, to exist; and, if they do exist, they may act as and when we ask them to do so, just as our brother-men act. As a matter of fact, the great mass of human race has believed, and still believes, in such beings, under the various names of fairies, gnomes, angels and demons. Certainly I do not lack faith in the constancy of natural order; but I am not less convinced that if I were to ask the Bishop of Manchester to do me a kindness which lay within his power he would do it, and I am unable to see that his action on my request involves any violation of the order of Nature. On the contrary, as I have not the honour to know the Bishop personally, my action would be based on my faith in that "law of nature," or generalisation from experience, which tells me that, as a rule, men who occupy the Bishop's position are kindly and courteous. How is the case altered if my request is preferred to some imaginary superior being, or to the Most High Being, who, by the supposition, is able to arrest disease, or make the sun stand still in the heavens, just as easily as I can stop my watch, or make it indicate any hour that pleases me? I repeat that it is not on any *a priori* considerations that objections, either to the supposed efficacy of prayer in modifying the course of events, or to the supposed occurrence of miracles, can be scientifically based. The real objection, and, to my mind, the fatal objection, to both these suppositions, is the inadequacy of the evidence to prove any given case of such occurrence which has been adduced. It is a canon of common sense, to say nothing of science, that the more improbable a supposed occurrence, the more cogent ought to be the evidence in its favour. I have looked somewhat carefully into the subject, and I am unable to find in the records of any miraculous event evidence which even approximates to the fulfilment of this requirement.'

On reading the above, while we cannot but regret that Professor Huxley cannot go all the way with the theologians, we cannot but be glad and surprised that he goes as far as he does; for the position which he takes up is far more reasonable, moderate, and fair, than that which we have generally been accustomed to see scientific sceptics taken up. The theologian has contended that, reasoning on *a priori* grounds and from analogies, there is nothing unreasonable in believing that He who ordained the laws of Nature may alter the laws or make them operate in a contrary way by modifying or counteracting one law by another, as the engine-driver of a train may reverse the engine when he hears the cry of a child who has fallen on the line in front of the train. And they have said, secondly, that, whether we might expect it beforehand or not, as a matter of fact we can point to instances of the occurrence of miracles, or of the direct suspension or modification of the ordinary course of Nature; as in the case of Christ's Resurrection and of the miracles of the Apostles, of which there is sufficient evidence to command

belief. But the scientific sceptic's answer has generally been a complete begging of the question. He has alleged that the course of Nature has been universally and invariably constant, and, therefore, such things could not be. That like a man saying that he will not believe that the English were beaten at Majuba Hill because he had never known the English to be beaten, and therefore they could not have been beaten. It has been of no use to offer evidence of Christ's Resurrection to scientific sceptics, because they would not look at evidence; their minds were made up, to begin with, that such a miracle could not be, because the course of Nature was constant and admitted of no miracles. Now Professor Huxley tells such men (and may they take from him a lesson which they would not take from a theologian!) that 'nobody can presume to say what the order of Nature must be; all that the widest experience (even if it extended over all past time and through all space) that events had happened in a certain way could justify, would be a proportionately strong expectation that events will go on so happening, and the demand for a proportionable strength of evidence in favour of any assertion that they had happened otherwise.'

If all scientific sceptics will follow Professor Huxley in taking up this position we shall have no ground to complain. It is a position at once truly scientific and religious. Instead of deciding *a priori* that miracles and answers to prayer are impossible, let them say, if they will, that they cannot deny either the possibility of such events, and that they will examine impartially and honestly the evidence which is offered for their truth. The Resurrection of Christ is the key of the position for our Christian faith, and if those who are now sceptics were to examine the evidence for its actual occurrence, they would find that it was a fact established on stronger historical testimony than many of the things to which they have tendered a ready credence. At any rate it would be an immense gain, both for Science and Religion, if they would one and all admit, with Professor Huxley, that they are not justified in predicating of the course of Nature that it always has been, and always must be, the same as it is now, and that the God of Nature cannot alter His own laws, and that the Divine Father will not in any case subordinate the sequence of natural causes and effects to the prayers and interests of His children. H. H. M.—*in Church Bells.*

TO CORRESPONDENTS.

We are obliged to an Ottawa Correspondent for copy of two articles, one original the other quoted from an article in the Quarterly. The latter has already appeared in our columns with other quotations of a confirmatory character. The serious decadence of Romanism in England is beyond question. The former contribution is much too personal for us. Our friend should know that Romanists do not read our side of the question, the discipline of the Church keeps them densely ignorant of current literature, as well as all history not approved by their rulers.—*Ed. D. C.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

It is with much regret that we have heard of the resignation of the Rev. M. M. Fothergill of St. Peter's Church, he having received an important appointment in the United States. The Rev. A. J. Balfour has accepted the vacant rectorship. Of the other posts held by Mr. Fothergill, Rev. T. Richardson has succeeded to the secretaryship of the Church Society, and Rev. A. A. Von Iffland has been appointed Inspector of Church Schools. Always genial, always busy, Mr. Fothergill's departure must be regarded as a serious loss to the whole Canadian Church.

MONTREAL.

The annual Missionary Festival in connection with the Sunday School of Christ Church Cathedral last week was a great success, the interesting programme being happily conceived and successfully carried out. The announcement that Pundita Ram abai, the learned Indian widow now visiting the city, would give an address, drew a very large crowd, the hall being quite full. The scholars not only took a prominent part in the proceedings, but were allotted the front seats in the hall. The platform was an exhibition of the good deeds of this flourishing Sunday School. On the right hand in invalid carriages, and attended by their nurses, were two poor little cripples from the General Hospital who are supported by the scholars, while close by is a gigantic flour mill painted in bright red, picked out with gold, purchased for the poor Indians of the Peace River. On the left hand side were a number of little folks belonging to the Sabrevois French mission. The platform was bordered by hundreds of plants in pots which at the close of the meeting were distributed to the scholars to be tended during the summer and brought back again in October to form part of a children's flower show. In the centre of the platform were seated the Lord Bishop of Nelson, New Zealand, and Mrs. Louter, Mrs. Henderson, Rev. Dr. Norton, Rev. Canon Ellegood, Rev. L. N. Tucker and Mr. R. H. Buchanan, the indefatigable superintendent of the school. The walls were decorated with texts and mottoes, while across the front of the organ was exhibited the text, each letter being on a banneret: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The gallery was occupied by a large number of children from the night school and the French mission. At eight o'clock the scholars, most of the girls being dressed in white, marched into the hall bearing flags and banners, and sang several hymns very creditably. The renewal of the total abstinence pledge, and the awards of prizes for best class recitations ensued. The well stocked missionary boxes were then brought on the platform and filled up a large sack. The appearance of Takahashi, a Japanese in native costume, caused much excitement. The repetition of the Lord's Prayer in his vernacular with remarkable gestures produced the opposite of a devout demeanour, the audience roaring with laughter. He responded to the encore awarded him by a skilful exhibition of the sword exercise. Subsequently he delivered a short and interesting address. All eyes were turned to the platform when Dr. Norton led forward the slight figure of the Indian lady, dressed in the simple white costume of her country, relieved by a large bunch of pink roses in her bosom. Her address, which was delivered in so low a tone as to be inaudible to a large part of the audience, was directed to the condition of children in her own country, showing the unnatural distinction made between the treatment of boys and girls. In speaking of the object especially dear to her heart, the amelioration of the condition of child widows of whom they are 79,000 in India, she explained that at nine years of age children are betrothed, and the girls are sent to their mothers-in-law and among strangers, whose first task is to break the young wife's spirit and make her silent. She is obliged to yield the most abject submission to her husband, to abstain from eating till he has finished, and is a slave and not a wife. She is responsible for the life of her husband, and when he dies she is obliged to suffer by abstaining from food one day in two weeks and to refrain from wearing fine clothes.

A very interesting address was given by the Bishop of Nelson, who subsequently brought a very pleasant evening to a close by pronouncing the benediction.

Rev. J. E. Smith has been appointed assistant to Rev. Dr. Norton, rector of Christ Church Cathedral. He is a young man who received his education at Lennoxville, and afterwards attended the Montreal Diocesan College. For some time past he has been officiating in Mount Royal Vale, and last winter preached a couple of sermons in Christ Church Cathedral, which were greatly appreciated by those who heard him. The envelope system, which was adopted at the last vestry meeting, has proved so satisfactory and the contributions have been so liberal, that the rector has been enabled to announce that the special collections for mission and other works will hereafter be unnecessary.

ONTARIO.

The Ontario Synod.—Kingston, Ont., May 15.—The session of the Synod of Ontario commenced with a grand choral service in St. Paul's. The preacher was Provost Body, of Trinity College, Toronto.

The first meeting was opened at 10 o'clock, the Bishop in the chair. R. T. Walkem, treasurer, submitted his report, which said, among other things, that it would probably be found difficult to re-invest money (matured debentures) as advantageously as formerly; that owing to the failure of last season's crop in Ontario, and the abundance of the crop in the North-west, the value of land in this province has been seriously affected, and it will be necessary to exercise great caution in investing in mortgages. The income of the Widows' and Orphans' Fund the committee placed at \$2,701, and the expenditure at \$2,550. Increased liberality was urged, owing to the closeness of the figures. It is proposed to leave the clergy free from all compulsory payment to the Superannuation Fund, so that all may have a claim.

A canon was submitted making the whole system voluntary, one placing the limit for the annuitants at \$200, and for non-annuitants, \$400.

The report of the Mission Board said that the committee had made a venture in apportioning \$11,800—some \$1,500 more than last year—for mission work. The committee think that while so much has been done, even more could be if all did their duty.

The Episcopal trust fund committee report placed \$586.74, and derivable income, \$3,370.

Mountain Memorial Canonry.—Rev. K. L. Jones submitted the report of the committee on the division of the diocese. It is said that Rev. J. S. J. Mountain, D.C.L., of Cornwall, offered to give a valuable property in the town of Cornwall, of present value of \$10,000, to found a mission canonry to be called the Mountain Memorial Canonry. The rents, issues and profits of this property are to be allowed as income until the property yields an annual income of \$1,000 or \$1,200, when an incumbent of the canonry shall be appointed by the Bishop. The duties of the mission canon shall be to preach in missions throughout the diocese in any parish to which he may be invited by the clergy. In other words, to do the work of an evangelist. He shall be a fluent extempore speaker, spend nine months of the year in evangelistic work and have three months for rest and study, during which time he is to do occasional duty in the Mountain Family Memorial church at Cornwall, and is to have a stall in the cathedral church of the diocese in which Cornwall may be situated, or wherever a cathedral with stalls for canons shall exist. In the event of a diocese being formed with Cornwall as the See city, it shall be in the power of the Synod to divert the income from the canonry to the Episcopal Fund of the said diocese, so as to make up a sufficient stipend for a Bishop. In this case the canonry must for the first time cease to exist, but shall be revived as soon as the property yields a sufficient surplus above the \$1,000 directed to the Episcopal Fund.

The Committee on the Divinity Students' Fund report a capital of \$5,850, as against \$5,400 last year.

The Depository has taken a new lease of life, and the invested capital in the Clergy Trust Fund is \$262,918, and income, \$15,318.

The report of the Committee on Sunday Schools said since last Synod attention had been given to unity of teaching.

The Bishop's Charge.—The Bishop then made a brief charge. He referred to the coming meeting of the Lambeth Conference, called by the Archbishop of Canterbury, and said his belief grew stronger and stronger that its sessions tend powerfully towards the unification of the Anglican churches in the world. He mentioned that he was the *autor primarius* of the movement, which increased his interest in it, and then pointed out that he consecrated during the year 8 churches and burying grounds, visited 47 parishes and missions, and confirmed 1,401 candidates, 1,877 of whom received the first communion.

Registrar James Shannon reported that the diocese will now include the Nipissing district, excepting that portion lying north of the Mattawa river and Trout lake.

TORONTO.

Afternoon Session.—At the afternoon's session Judge Macdonald, in behalf of a special committee appointed to investigate the Hillier trouble, recommended that the pastor, Rev. Mr. Helliwell, be removed. When the evidence was taken the pastor said it was better for him to go, and he would go if he got another parish, which was sustained without mission money. These parishioners testified that his removal would be in the interest of the parish. The judge asked for a committee to deal with the case, but several present insisted that the Bishop take immediate action under the canon, but his Lordship said he would not do so, because he would not be dictated to by Mr. Helliwell, who stipulated what kind of a parish he would take. The Bishop thought Mr. Helliwell, in abandoning the work given him and squatting in another man's parish, could be summarily dealt with, but the matter might better go to a committee. Some urged that a good missionary be sent to Hillier to work out Helliwell, but after a lengthy discussion the matter went to a committee. This matter has been dangling before the Synod for years, and speakers pronounced it a disgrace to the Church to let it exist any longer.

The sum of \$400 was granted to the Bishop for travelling expenses.

An attempt was made by Rev. Mr. Serson to have the annuity reduced from \$400 to \$200, so that a larger number of the younger clergymen may become beneficiaries on the clergy trust fund. The debate lasted for some time, and young men were appealed to not to relieve those, who made the diocese what it was, of their vested rights. When a vote was taken only five voted for the motion, therefore the sum remains at \$400.

Evening Session.—This evening a conference of clergy and laity was held, when the following subjects were discussed: "Parochial missions; are they conducive to the permanent spiritual well-being of a parish?" Rev. E. A. W. Hannington, B.A., Rev. Dyson Hague, M.A., Judge Carman, M.A., spoke. "Scarcity of duly-qualified candidates for holy orders; causes and remedy." Rev. Rural Dean Baker, Rev. G. Jemmet, M.A., Lt.-Col. Matheson, M.A. "The extension of the Episcopate; its necessity and how best to promote it." F. A. Knapp, B.O.L., Rev. Rural Dean Nesbitt, Rev. A. Spencer.

May 16.—On the Synod resuming this morning, Rev. A. Spencer was elected clerical secretary, R. V. Rogers, lay secretary, and R. T. Walkem, treasurer. The Bishop referred to the difficulty of securing candidates for the ministry, and Provost Body, of Trinity College, had a scheme to submit. The whole difficulty in securing qualified candidates was lack of cash. He thought if the Synod could set apart a certain sum of money each year, say \$1,000, for the education of candidates, the number of candidates would be increased. He would like to carry the information back to Toronto that the Synod had arranged with Trinity to supply so much annually for the purpose mentioned. The college was in the position to do the best work. The Synod took the offer into favorable consideration.

Domestic and Foreign Missions.—The report of the Committee on Domestic and Foreign Missions stated that the total revenue was \$5,070.19, of which \$1,049.87 was contributed by the Women's Auxiliary. Ontario stands next to Toronto in giving towards Domestic and Foreign Missions.

Sunday Observance.—Rev. H. Pollard, Rev. J. J. Bogart, Judge Macdonald and Lieut.-Colonel Matheson were appointed to attend the meeting of the alliance for the better observance of the Lord's Day.

A Handsome Gift.—The thanks of the Synod were tendered to Major Percival Maxwell, of Finnebrogue, County Down, Ireland, for the gift of 46 acres of good land, with a house and barn thereon, situated on Amherst Island.

Delegates to the Provincial Synod.—The election of delegates to the Provincial Synod resulted as follows:—Clergy—Revs. Arch. Lauder, J. J. Bogart, E. N. Crawford, W. Lewin, W. B. Carry, T. B. Jones, E. H. M. Baker, C. B. Pettet, R. S. Stephenson, H. Pollard, with J. W. Burke, N. L. Jones, R. B. Smith, E. A. W. Harrington, A. C. Nesbit and F. L. Stephenson as substitutes. The lay delegates are:—R. T. Walkem, Dr. Henderson, R. V. Rogers, Hon. G. A. Kirkpatrick, A. J. Matheson, E. H. Smythe, Judge Macdonald, Dr. Wilson, J. Sharron, Judge Senkler, Judge Carman and J. Sumner. The substitutes are:—E. Elliot, Judge Reynolds, S. Keefer, Dr. Hutton, Dr. Preston, M.P.P., and A. T. Hershaw.

Mission Grants.—Much of the afternoon was occupied in the discussion of mission grants. Motions to retain some and abolish others were defeated. A motion to appropriate \$1,000 from the mission fund to educate candidates for Holy Orders at Trinity College was made, but it was withdrawn at the suggestion of the Bishop, objection being raised to it.

The Superannuation Fund.—A discussion occurred on the proposal to abolish the Superannuation Fund. There were only 45 clerical subscribers to the fund out of 120 clergy in the diocese. It was held that as

the clergy were interested they should pay, and that the scheme should not depend upon voluntary aid. It was contended for the laymen that they would not give if they knew that only those clergymen who paid should be participants in the fund, buying as it were a vested right in the fund eventually. The report of the Superannuation Committee was adopted. The canon regarding the mode of conducting the organization fund was then discussed.

Closing Sessions of the Synod.—May 17.—The Synod of Ontario closed its sessions to-day. The Finance Committee increased some of the assessments of parishes, and some opposition occurred. Judge Macdonald presented the report on the deceased members of the Synod. Three lay members of the Synod had died during the year, Hon. Thos. White, J. E. Howard and Dr. J. E. Brouse. Rev. James Harris and Mr. A. L. Roberts, of Shannonville, had also passed away. The demise of Hon. Mr. White was especially deplored.

Division of the Diocese.—Rev. K. L. Jones submitted the report on the division of the diocese. During the past few years considerable apathy has been shown among the clergy on this matter. The enthusiasm which once existed had died out. He advocated that the diocese be made an arch-diocese, with the present Bishop as Archbishop at Ottawa, and that there be three or four dioceses. Then there would not be a division of the funds, as all could meet in one conference with one secretary. The Bishop said in all probability before such a scheme could be carried the present Bishop would be in his grave. He thought, seeing that Dr. Mountain had withdrawn his proposal in favor of a division of the diocese, and made his gift towards a proposed mission canonry, the matter did not pertain to a division of the diocese at all. The Committee on the Division of the Diocese, Mr. R. V. Rogers said, should not have dealt with the canonry scheme at all. Dr. Mountain's proposal was heavily burdened by conditions, and should be treated with caution. Mr. Walkem read Dr. Mountain's proposal to show that it was not burdened with conditions and should be accepted with thanks. Mr. Jones said the committee had not reported regarding the division of the diocese, because nothing had been done since last Synod. He thought that Dr. Mountain's proposal came within their jurisdiction. Rural Dean Nesbitt said that unless the people were convinced that the Bishop wanted the diocese divided they would not work towards that end. Mr. Walkem endorsed what Mr. Nesbitt said. A division would be unfortunate because the expense would be increased and the organization divided. He hoped the whole matter would be dropped. Finally the report was referred back.

Dr. Mountain's Offer.—Rev. K. L. Jones then moved that Dr. Mountain's generous offer of the Cornwall Canonry be thankfully accepted. Judge Macdonald moved in amendment that the offer be referred to the Executive Committee. The motion was carried by a large majority.

A Union Proposal.—A resolution affirming the expediency of uniting all the dioceses of the Church of England in British North America under one head, so as to form one Church with a general legislative body, the dioceses, however, preserving their control over diocesan matters, was carried unanimously.

Good Wishes for the Bishop.—On motion of Judge Macdonald the Bishop was wished a safe voyage to and from England, where he will attend the Lambeth Conference. He replied, trusting that much good might come of the conference.

Trinity College.—A meeting in the interest of Trinity College was held last night. Rev. Provost Body discussed Trinity College as a place for general education. Last year there were one hundred graduates, a capital showing. He claimed that all churchmen should support the College. They should rally about it as the Presbyterians rally about Queen's and the Methodists about Victoria. Since 1882 the endowment had been increased some \$110,000, and additions had been made to the staff of professors and lecturers. Spiritually and intellectually more work was enabled to be done now for the divinity students. To compass the present objects of Trinity an increase of \$65,000 to capital and \$3,000 to income was needed. Said Dr. Body:—"We must make Trinity better known, bring it into living touch with every man, woman and child of the Church we are able to reach. This we propose to do by the formation of local branches of convocation in the different centres of the Dominion."

There was an interesting discussion on the points touched upon. The provost's scheme was endorsed, and many old graduates said the progress and condition of Trinity was a perfect revelation to them. Many clergymen promised to assist in circulating information as to the excellence of the institution. At the meeting of the Synod to-day the Divinity Students' Fund Committee were instructed to consider the subject of obtaining candidates for the university in this diocese, and it was authorized to use the funds under its control for assisting such candidates.

LAKEFIELD AND WARSAW.—St. Mark's Church at Warsaw was re-opened on Sunday, May 13th, after being vastly improved under the management, and to a very large extent the personal workmanship of the enterprising churchwarden, Mr. A. F. Choate. Although the seating accommodation has been greatly increased, every seat was occupied. The service was hearty, and the music, as usual, thoroughly well-rendered. Many bright flowers, tastefully arranged, contributed by their beauty and fragrance to the gladness of the festival. An eloquent sermon was preached by the Rev. W. C. Bradshaw. The improvements include a new chancel and vestry, and new furniture throughout the church. The seats, choir-stalls, and chancel-ceiling are all handsomely finished in ash; and the nave of the church, from which the gallery has been removed, is painted in warm colours. The chancel window, painted by the Rev. John Farncomb, incumbent, adds greatly to the completeness of this decidedly pretty little church. Pastor and people may "thank God and take courage."

MARKHAM.—Grace Church.—On Friday, the 11th inst., the Rt. Rev. the Bishop of the diocese, held a confirmation and administered the Apostolic rite to a class of 21 persons, presented by the Rev. A. Hart, incumbent. Great interest was evinced in the proceedings, as the class, comprising members aged from 14 up to 74 years, was the largest confirmed in this Church for many years, if not in its history. The Bishop's address contained much sound and practical counsel. At the close of the service many members of the congregation took advantage of the opportunity afforded them and paid their respects to their chief pastor. The church was crowded.

WYCLIFFE COLLEGE.—The annual commencement of Wycliffe College and meeting of the College Association took place on the 17th May. Dr. Sheraton occupied the chair. On the platform were Rev. Mr. Stone, Philadelphia; Judge Benson and Rev. Canon O'Meara, Port Hope; Rev. Dr. Potts, Rev. Dr. Castle, Rev. W. J. Armitage, Rev. I. C. DesBarres, Rev. Septimus Jones, Rev. G. M. Wrong and Rev. A. C. Miles. The principal, in his annual report, praised the work of the gentlemen who took first-class honors, claiming that the standard 75 per cent. and over was equivalent to that of Cambridge.

THE PRIZE LIST.

The prize list is as follows:—The Macpherson prize in Biblical Greek, books to the value of \$25, presented by Sir David Macpherson, J. O. Miller; the Wyld prize in Dogmatic Theology, books to the value of \$25, presented by Mr. F. Wyld, W. A. Frost, M.A.; the Gzowski prize in Ecclesiastical History, books to the value of \$25, presented by Colonel Gzowski, A.D.C., W. A. Frost, M.A.; the Gurd prize in Practical Christian Work, books to the value of \$25, presented by Mr. R. S. Gurd, of Sarnia, C. C. Owen, B.A.; the Willard prizes for proficiency in English Bible, presented by Willard Tract Society, first prize, books to the value of \$30, F. H. Fass, second prize books to the value of \$20, W. G. Reilly; junior prize in Dogmatic Theology, J. W. Andrews; junior prize in Greek Testament, G. S. Sinclair.

It was noticed that several prizes were given by friends not members of the Church of England.

The examiners were:—The Principal, Rev. Canon O'Meara, LL.D., Rev. A. H. Baldwin, M.A., Rev. Septimus Jones, M.A., Rev. Dyson Hague, M.A., Rev. G. M. Wrong, B.A., Rev. F. H. DuVernet.

MARKHAM.—The Ruridecanal Chapter of the Deanery of East York will meet at this place on Wednesday, 30th inst., 10.30 A.M. Subjects for consideration: Hosea iv. v. vi. Essay by Rev. J. H. Harris, Brooklin, "Liturgical Revision and Enrichment." Evening Services at Grace Church; Preacher, Rev. Dr. Carry, Subject, Worship. Anthony Hart, Secretary.

NILAGARA.

DRUMMONDVILLE.—Words cannot sufficiently express the sorrow felt in the whole community here at the departure from this parish of the Rev. T. H. M. Bartlett and Mrs. Bartlett, where they have been resident for more than 17 years. Mr. Bartlett's feeble state of health has induced them to try the more genial climate of California, to which country they are now proceeding. In early years Mr. Bartlett was engaged in the British service as Chaplain to the Forces in Canada, and was stationed at one time in Montreal, at another time in Kingston, at which places he was well known. Since his duties as Army Chaplain, he has been on the retired list of Clergy, and while able, was still useful in rendering assistance

to the late rector, the Rev. C. L. Ingles, at Drummondville. Mrs. Bartlett's Christian benevolence and amiable manner has endeared her on every side to all classes; she will be sadly missed from among them. The following letters will serve to show how very highly they are esteemed:

THE RECTORY, DRUMMONDVILLE,
May 2nd, 1888.

To the Rev. T. H. M. Bartlett, M.A. and Mrs. Bartlett.

VERY DEAR AND RESPECTED FRIENDS,—It is with much sorrow that the Church members here and I have heard of your intended removal from this parish, and although we sincerely hope that a residence in a climate more genial than this will prove beneficial to your health, yet we cannot conceal our feelings of tenderest regret at any prolonged absence from among us, or that we may see your faces again no more. Blessed be God—your long residence in this parish has been marked throughout by ministrations public and private among us, as well as to very many of the people of every degree, and so we may be also allowed to give expression to feelings of deep gratitude. We shall indeed ever retain you both in sweet remembrance in our public and private devotions, and social gatherings. We now commend you to our Father in Heaven. May He vouchsafe to direct, sanctify and govern both your hearts and bodies in the ways of His laws, and in the works of His Commandments, that through His most mighty protection, both here and ever, you may be preserved in body and soul, through our Lord and Saviour, Jesus Christ. On my own behalf, also on behalf of the lay delegates to the Synod from this parish, the Churchwardens, and all families with us. Believe me, faithfully and sincerely yours, in the bonds of the Churches fellowship.

GEO. A. BULL,

Rector of Stamford and Drummondville.

(LETTER OF ACKNOWLEDGMENT.)

To the Rev. Canon Bull, the Churchwardens and lay delegates, and other kind friends:—

MY DEAR MR. BULL,—We return you our heart-felt thanks for the cheering and gratifying address which we have received from you, now that after passing more than seventeen happy years in this beautiful spot of earth—we have to bid farewell to it and to you, and to set forth for the land which is very far off. Your kind reference to that help which I was once able to offer in the Church and the parish, reminds me how long it is since I have enjoyed the privilege of ministering here—long even since I have worshipped with you in public. But though "Shut up and unable to go into the House of the Lord," I have tried to realize the meaning of the poet when he wrote:—

"They also serve who only stand and wait," and it has seemed to me that I have been keeping up my connection with you still, seeing that my dear wife has been allowed to render some of those services which fall to the lot of Christian women in our branch of Christ's Church.

And so, without more words, but out of the fulness of our hearts, we bid our loving *adieu* to yourself, to your dear family, and to all kind friends and neighbours, commending you to God and to the Word of His grace, and praying for Christ's blessing upon you and upon us. Your affectionate friend,

"Highlands," T. H. M. BARTLETT.
May 7th, 1888.

OKAVILLE.—On Monday the 14th inst, at this parish, the Bishop held a conference with the members of the Chapter of the Rural Deanery of North Wentworth and Halton, concerning several important matters affecting the general welfare of the Church. Such conferences must result in good to all concerned. In the evening a confirmation service was held. On the following evening confirmation was also administered by his Lordship at Georgetown. On these occasions a considerable number of both male and female candidates were thus received into full communion with the Church; and notwithstanding that the weather was most unpropitious, the evenings being rainy and pitch dark, yet the churches were amply filled with hearers and worshippers, who manifested throughout the prolonged services a deep and reverential interest in all that was said and done.

GUELPH.—The Bishop of Niagara will hold an ordination in St. George's Church, Guelph, on Trinity Sunday; matins 8.30 a.m.; sermon and ordination services at 11 a.m. In the evening there will be a confirmation. The Rev. Canon Belt will preach ordination sermon. The Easter offerings of the Sunday School children of this church, amounting to about \$45, are to be devoted to the repairs of a church at Red Rock, Lake Superior, concerning which the Rev. R. Renison made an appeal in DOMINION CHURCHMAN in Feb. last. There were two celebrations of Holy Communion on Easter day in St. George's, when 324 were partakers of the Holy Sacrament.

HAMILTON.—The Synod of the diocese of Niagara will assemble on Tuesday 29th. The Rev. Prof. Body, Provost of Trinity College, will preach the sermon. The Bishop will sail for England, to attend the Pan-Anglican Council, in the steamship "Vancouver," on the 16th of June.

HURON.

MOORE.—The Rev. O. Edgelow, late of Dundalk, entered upon his duties, as curate to the Rev. Dr. Armstrong, on the 13th instant, he will live in Bridgen, so as to give more efficiency to the work the Doctor has undertaken. The new organ for Trinity Church, Mooretown, has not yet arrived, but is expected by the end of the month. The Parish of Moore has lately lost a valuable friend and liberal supporter in the death of Joshua Payne, Esq., J. P., he was a resident of the parish for nearly fifty-two years, and was always a loyal and devoted Churchman.

ALGOMA.

The Rev. E. F. Wilson has just received word from Ottawa that the government has granted \$8000 towards the erection of his Washakada Home at Elkhorn, Manitoba, besides guaranteeing four fifths of the cost of tuition and maintenance of eighty pupils.

Sault, May 10th, 1888.

ST. JOSEPH'S ISLAND.—The Rev. H. Beer desires to thank those kind unknown friends who shipped a parcel of clothing to his address from Sand Point, per C. P. Railway.

FOREIGN.

It has been decided at a meeting of Welsh religious people of all denominations, to erect a permanent memorial of Bishop Morgan, whose translation of the Bible into Welsh this year attains its ter-centenary. Bishop Morgan ought also to be remembered for having given up the whole of his private property for the purpose of restoring the fabric of St. Asaph's cathedral. The memorial will take the form of a monument outside the cathedral, and a prize of £100 is offered for the best work—English or Welsh—on Bishop Morgan and his times.

News has been received from Bishop Parker, dated December 28, 1887. He announces his arrival at the Victoria Nyanza, after a march of 1,018 miles. He finds difficulty both as to time and as to expense from the pertinacity of the chiefs in levying blackmail, and thinks it will be some time before missionary caravans can regularly pass from place to place. He met Mr. Mackay at Wusambiro, on the lake, and found him in good health, and with no intention of going to England. "While staying with Mackay he drew up a letter to Mwanga, which I hope may lead to the liberty of those now in hiding on account of their receiving instruction from the missionaries, and also make it possible for Mr. Gordon to come out, and Messrs. Ashe and Walker to go in. Probably it will not be for the good of the work that I should go in myself for some time to come; I shall probably have to defer that till a future journey here from the coast." It may be three months before an answer is received. The Bishop was about to journey eastward in the direction of the Ruwana River, and expects to be on the move for a good many months to come.

A curious question has arisen as to the appointment of suffragans in England. These are appointed under the Act of 26 Henry VIII., which has been recently brought out of obscurity and largely made use of. But this act names certain towns from which the titles of the suffragans can be taken. The Bishop of Ripon wanted a suffragan, but Ripon had no one of the designated towns in its borders. Whereupon the Bishop of Ripon "borrowed" for the occasion from his brother, the Bishop of Carlisle, the name of the town of Penrith in order to get a title for his suffragan (who will now, we suppose, be regarded as a "Bishop in partibus fidelium." The Convocation passed a resolution that it was desirable to amend the act in question by adding these words: "Together with such other towns as her majesty shall be pleased to approve."

A noteworthy incident occurred in connection with the meeting of the Synod (Presbyterian) of Glasgow and Ayr, last month. The retiring moderator, Dr. McLaren, Minister of Houston, in preaching the opening sermon said: "Within the last thirty years we have made considerable progress in the way of improving public worship. But there is room yet for

improvement in the service of prayer. No doubt it was the foolish conduct of the Stuart dynasty in endeavoring to force Laud's liturgy on the Scottish nation that led to the violent reaction in favor of extempore prayer. The truth is, every minister would require to have more than the inspired genius of Milton to be able to offer up suitable extempore prayers Sabbath after Sabbath, year after year, and even if he had such gifts he could not conduct the service of prayer in the way it should be conducted. The Hebrew liturgy was a liturgy as well as a hymn-book. What we need is a Book of Common Prayer, prepared by a committee of the Church on Presbyterian lines and the adoption of which by congregations should be permissive, not imperative. "Do we not find in the Lord's Prayer as well as in the Psalms the germ of a liturgy? Does not the fact that this form has been given us by the Master Himself authorize the Church to follow His example in teaching the people to pray?"

The Bishop of Edinburgh in a recent charge speaks as follows:

Up to the 30th of June, 1887 (the 30th of June being the date at which our statistical year will henceforth close), 898 persons (829 males and 569 females) were confirmed by me within the diocese. Of these, as appears from the new form of returns, a large proportion, varying much in different congregations, consisted of candidates who had not received baptism at the hands of the clergy of the Church. The total of these for the whole diocese during the last statistical year I am unable to give with accuracy, through the deficiencies in a few returns. At the cathedral in this second year of my episcopate, at the Advent and Lent confirmations, there were confirmed (mainly from the cathedral and its mission, but with a few from other churches) 137; of these 68 had been baptized in the Episcopal Church and 69 outside the Episcopal Church. At St. Paul's, York Place, 165 were confirmed (mainly from St. Paul's and its mission, but with a few from other churches); 84 had been baptized by clergy of the Episcopal Church, and 81 by others. At St. James's, Leith, 81 were confirmed; of these 46 had been baptized by the hands of clergy of the Church, and 35 by others. Of the 41 All Saints' candidates there were 16 who had been baptized by clergy of the Church and 25 by others. At Stirling, of 42 candidates, 25 had been baptized by our clergy, and 17 by others. Of the 35 confirmed at St. Andrew's, Edinburgh, 24 had been baptized by Episcopal clergy, and 11 by others; while of the same number confirmed at St. Martin's, 10 had been baptized by our clergy, and 26 by others. Of the 39 confirmed at St. John's, Edinburgh, 24 had been baptized by clergy of the Church, and 15 by others. In one instance only, that of Falkirk, were all the candidates, 19 in number, returned as having been baptized in the Church.

The Rev. S. Mills has removed from Fergus Falls, Minnesota, to St. Paul, having been placed in charge of the two important missions of St. Peters and St. James, in that city. The *Daily Journal* of Fergus Falls makes the following reference to Mr. Mills' departure:—

"The Rev. S. Mills preached his last sermons in St. James Church, Sunday, to large congregations. He did not preach a distinctively farewell sermon, but incidentally referred to the state of the parish, its growth and progress, particularly during the past two years. He said he should ever remember this parish and the people here with sincere friendship, and that he should always rejoice in the prosperity and well-being of the Church in Fergus Falls. The facts and figures showing the advance made in the past twenty-four months were of particular interest.

The Church in St. Paul, may rest assured that in the Revd. S. Mills they have secured a man who is deeply in earnest, a hard worker, whose every thought is for the advancement of Church work, a gentleman and a scholar."

The Rev. S. Mills is one of the many graduates of Trinity College, Toronto, who have been drawn within the fold of the Church in the United States of America.

Correspondence.

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

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

PLEASE ANSWER.

SIR,—Mr. Tocque in your last number has said: "There are passages (in the Bible) which speak of wine as a blessing, there are other passages which represent it as the direct curse. This kind of

No doubt it is the Scotch minister would red genius of the extempore year, and conduct the hymn Prayer, on Presby-congregative. "Do we in the Psalms act that this himself author-teaching the

charge speaks

of June be- will hence- (569 females) se. Of these, a large pro- gations, con- ed baptism at The total of last statisti- cal, through the thedral in this vent and Lent ainly from the w from other ptized in the the Episcopal were confirm- ion, but with a baptized by by others. At of these 46 clergy of the ll Saints' can- baptized by At Stirling, by our clergy, rmed at St. ized by Epis- of the same d been baptis- f the 89 con- been baptized thers. In one he candidates, aptized in the

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ber has said: hich speak of assages which This kind of

distinction runs all through the Scriptures." I say nothing of the curious English of this little sentence, save that one who writes as much as Mr. Tocque might be expected to do better. But to the matter of it I must take very serious exception, in the interest of your many unlearned readers who may be misled by the categorical assertion of an old priest of the Church. I may not have read my Bible as often as Mr. Tocque, it is true, nor as intelligently, but I sincerely declare I am totally ignorant of any grounds for his statement. That "guidance of the spirit," which so many confidently rely on in the reading of the Scriptures, (as if private persons had a monopoly of it, while the Church universal had neither lot nor part in it), is quite out of the question here; for the point in dispute is a mere matter of fact—whether the Scriptures "all through" speak of two kinds of wine. Now I beg to ask Mr. Tocque to answer the following questions, which I think he is morally bound to do.

1. Of this "distinction which runs all through the Scriptures," will he give us three examples from each Testament? Will he, at least, give us one from each?

2. Will he explain how it is that ancient Christian writers, natives of wine-growing countries, and profoundly interested in the advancement of Christian morality, have never said a word about these two sorts of wine, never shown any acquaintance with this interesting fact; how the famous commentators of antiquity, speaking as their vernacular the Greek of the New Testament, or Syriac, so nearly allied to the Hebrew of the Old Testament, have left no trace of this knowledge; or how all the learned of later times down to the last few decades came to miss "this clear distinction" in their laborious investigation of the sacred Scriptures?

3. But especially will Mr. Tocque undertake to explain the origin of the universal Church use of the word "inebriate" to express religious joy—if not in the Bible itself, at any rate in the two earliest Christian versions of the Bible, the Syriac and the Old Latin, in Psalm xxiii., "Thy inebriating cup how excellent it is," and in all the fathers? Yes, and long before Christianity, in the Septuagint version is the same rendering. Is it conceivable that the translators thought of inebriating wine as "the direct curse," whatever that means? I have in the 4th chapter of my "exposure" produced sixteen Christian writers, from Clemens Alexandrinus to St. Bernard, who use this language; and nobody has so much as dared to touch that argument, much less grapple with it, and I venture to say no one will—at least I challenge, without fear, all the writ of the adverse party. Dr. Lees, the English patriarch, to the disgrace of his grey hairs, has lately said a lie about it, and then run away. Let Mr. Tocque seriously endeavour to answer my three questions in an honest, straightforward manner, without side-issues or personalities, caring only for the matter in hand; and then your readers, learned and unlearned, will be better able to decide what ground he has for his assertions besides the random talk of travellers. I shall await with interest Mr. Tocque's answers.

Port Perry, May 11th, '88.

Yours, JOHN CARRY.

UNLEAVENED BREAD AND UNFERMENTED WINE.

SIR,—It has been assumed by some of your correspondents that there is a close analogy subsisting between unleavened bread and the unfermented juice of the grape. What is the fact? Unleavened bread remains uncorrupted longer than leavened bread, but it is the very opposite with wine. Whilst unfermented wine is soon corrupted, properly fermented wine remains uncorrupted for ages, and instead of being corrupted, as some suppose, it acquires by the process most valuable medicinal properties. No analogy subsists between bread and wine fermented and unfermented, except by a false mutation. When the Israelites left Egypt by night, they carried unleavened bread with them because there was no time for it to leaven. Besides this, it was more portable, and would remain uncorrupted for a longer period. With wine the opposite was the case. Fermented wine was easily carried, and it would continue good as long as kept. At a subsequent time, a mystical interpretation was given for the use of unleavened bread. The Christian Feast was to be kept "not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." There was and is a peculiar appropriateness in the use of unleavened bread in the Holy Eucharist, because it more fitly represents Christ's body, the True Bread, which can know no decay. There is no such fitness in the use of grape-juice. The mystical interpretation of Scripture makes unleavened bread agree in signification with fermented wine. Thus corrupt people are like wine corrupted with water, or like the old leaven, whilst "sincerity and truth," the unleavened bread,

correspond with wine in its purest state, as our Lord implied when He repeated with evident agreement men's verdict concerning the relative merits of old and new wine,—"the old is better," a verdict He Himself acted upon at the Cana marriage-feast. The use of properly fermented wine has been enforced by the whole Catholic Church, against which the gates of hell cannot prevail. We must, therefore, decline to receive as an analogy that which is no analogy at all, and is contrary to the universal custom of the Church of God.

It would be interesting to know whether those who desire so strongly to have us use unfermented wine, so as to agree with the symbolism of unleavened bread, really use unleavened bread themselves in the Holy Eucharist. The difference is significant in more than one respect. Unleavened bread is lawful, grape-juice is not.

Bourg Louis, P.Q., May 11th, 1888.

H. C. STUART.

POST SCRIPT.

SIR,—If when ye be buffeted for your faults, ye shall take it patiently—what glory is it?"

I cannot, however, silently submit to the charge of a "meanly materialistic" view, in fact it is the desire of my life to put the best and kindest construction on things and people in general, and especially with relation to sacred subjects. However, the fourth article teaches a very materialistic view of our blessed Lord's exalted and glorified person, and His tender condescension in partaking of mundane fare after His glorious resurrection proves that a merely docetic Christ is contrary to truth. At this Ascensiontide season, I am of opinion, that a gloriously materialistic view of the heavenlies—such as poor Peter felt on the mount of transfiguration—is not only excusable but eminently helpful to our poor faltering faith. My only motive in mooted this matter was to plead for toleration. I ask for the same forbearance as to the mode of administering the elements of the Holy Eucharist, as we allow in Holy Baptism, as we allow for the observance of Easter—remembering, too, that "the letter killeth, but the spirit giveth life." Hoping that a wise and safe conclusion may be arrived at in this very practical issue.

"L. S. T."

A DECEPTIVE COMPARISON.

SIR,—In his speech at Wycliffe College at the commencement meeting, Principal Sheraton stated, says the *Globe*, that "the standard of the College was equivalent to that of Cambridge, England. Such a remark was exceedingly deceptive, and although Mr. Sheraton may not have intended to produce this effect on the minds of his hearers and the public, it did lead those who heard him to believe that he claimed that Wycliffe and Cambridge were on the same level! To compare two Colleges on a mere comparison of percentages gained in the examinations is simply absurd. One may have a high standard as in the case of Cambridge, the other a very low one as in the other one, the marks gained by one set of students cannot, therefore, be compared to those gained in the other place. It is not the first time language of this misleading character has been used in this quarter, one constantly hears in society repetitions of phrases so used apparently with the intention to give an idea as to the status of the College which facts do not justify. Let any one look at the list of examiners and ask himself frankly, "Could one of those gentlemen secure a pass degree at Cambridge?" I doubt it as to the majority, and am certain the others would have a tight squeeze to get through at all. The whole tone of education in Canada is certain to be lowered by men assuming scholastic rank in comparison with old world standards, which those who know their real position know to be utterly without warrant. The Wycliffe standard claiming to be "equivalent" (sic) to Cambridge is a case of frog claiming the bulk of the ox.

ANGLICANUS.

SKETCH OF LESSON.

TRINITY SUNDAY. MAY 27TH, 1888.

The Woman of a Sorrowful Spirit.

Passage to be read.—1 Samuel i. 9-17.

In these days people go to various churches in order to worship God. It was quite different in Jewish times. The Jews had one grand temple where sacrifices were offered, where the ark of God was placed, and where the altar of the Most High was set up. Here men assembled from all parts of the country, especially at the great feasts of Passover, Pentecost and Tabernacles, when all Jewish men were obliged to appear before God.

At the time we are going to speak of, the Tabernacle was set up at Shiloh, and Eli was high-priest.

He sits at the entrance watching the worshippers, and notices a family from Ramathiam Zophim. True followers of God are scarce now, and one of the few was the head of this household, Elkanah.

I. *The Sorrowing Wife.*—Elkanah's wife, Hannah, was in great distress at this time. She comes to tell her sorrow to God. Eli, the aged high-priest, much wearied, perhaps, with numerous services, rests by a pillar. At last the sanctuary is almost empty. He notices one woman whose lips move, but she does not appear to speak. It is Hannah. Eli knows that many evil characters worship in the Tabernacle. He thinks that this woman is one, and he severely rebukes her. But, looking on her tearful face, he sees that she is in trouble. Hannah is not vexed at his charge, but meekly says, "Out of the abundance of my complaint and grief have I spoken hitherto." She had asked God to grant her a son, and had promised, if He would do so, that she would give him to the Lord all the days of his life. Eli, knowing that she is in trouble, blesses her, and, comforted in heart, believing that God would answer her prayers, she returns to her own home.

II. *The Son and the Song.*—Hannah's prayer was answered. A little child was born to her, who was to become a wonderful man. His name was Samuel, because he was "asked of God." He was to be a Nazarite from his birth, and was dedicated to God. We shall read much more about him in future lessons. Hannah showed her joy by praising God. Her song is given in chapter ii. It is very like a song in the New Testament, the *Magnificat*. Her readiness in thanking God for His benefits ought to make us willing to acknowledge His goodness to us.

A LAST PRAYER.

Father, I scarcely dare to pray,
So clear I see now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls Thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest spot give me:
Set me the lowliest task Thou hast,
Let me, repentant, work for Thee!
—H. H. in the Century.

"LOGIC IS LOGIC."

Now there was the case of our friend McKay: He said to himself, in his resolute way, That a cough which was growing from bad to worse Must be cured, in spite of a slender purse. An ocean voyage was out of the question, A Florida trip a useless suggestion; Yet die he wouldn't! His money he paid For the "Golden Medical Discovery," by Dr. Pierce made; And as sound as a nut is his health to-day— "Logic is Logic, that's all I say."

LIVING CHURCHES.

The wish to spread the knowledge of the love of Jesus Christ is a strong overmastering impulse in every man, in every woman, who really knows and loves Him. The absence of any kind of anxiety for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death. The man who knows the happiness of peace with God, through our Lord Jesus Christ, cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic form, is one of the greatest gifts of God to His Church. Churches are generally living Churches in exact ratio of their missionary activity!—Canon Liddon.

CAUTION.—Some Shop-keepers when asked for a bottle of PAIN-KILLER, find that they "are just out," but have another article "just as good or better," which they will sell at same price as PAIN-KILLER, viz., 25c. per bottle. This pays them three or four cents more than the genuine. Refuse all such: they have nothing in common with the PAIN-KILLER, and are gotten up to sell on the reputation of the PAIN-KILLER.

See advertisement in another column.

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NO FEAR, NO HOPE.

Mr. Robert Owen once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said, "There is one advantage I have over Christians: I am not afraid to die. Most Christians are afraid to die; but if some of my business were settled, I should be perfectly willing to die at any moment." "Well," said his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied, "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—Sword and Trowel.

WILL YOU READ THIS FOR \$500?

For many years the manufacturers of Dr. Sage's Catarrh Remedy, who are abundantly responsible financially, as any one can easily ascertain by enquiry, have offered, in good faith, a standing reward of \$500 for a case of nasal catarrh, no matter how bad or of how long standing, which they cannot cure. The Remedy is sold by druggists at 50 cents.

MORE FOOD ANALYSES.

OFFICIAL ACTION BY THE MASSACHUSETTS STATE BOARD OF HEALTH.

There is no more useful work in which the health authorities can engage than the examination of the various articles sold to the public for food, drink and medicine.

The agitation for the passage of laws to expose and punish food adulterations in the United States, is being aided by action of this kind taken by the Boards of Health of several of the States. Ohio and Massachusetts, following the course of the Inland Revenue Department of the Dominion, have published the names of many of the impure or unwholesome articles examined. Among them are the following brands of alum baking powders: Davis', Silver Star, Forest City, A & P., Silver King, Kenton, Cook's Favorite, Gem, etc. This is a most effectual way to stop their sale, as no one will buy any alum baking powder knowingly.

Massachusetts analysts have tested the various cream of tartar and phosphate baking powders sold in that State, and they report that the Royal baking powder is superior to all others in purity and wholesomeness, and contains nearly 20 per cent. more strength than any other. The exact determinations as to strength of the several brands was as follows:

RELATIVE LEAVENING STRENGTH.

Name.	Cubic in. gas per oz. powder
Royal.....	126.15
Cleveland's.....	107.7
Congress.....	81.2
Horsford's.....	95.1

The official tests in both the United States and the Dominion likewise prove the superiority of the Royal in purity, strength and wholesomeness.

HINTS TO HOUSEKEEPERS.

A CLEAN KITCHEN.—A clean kitchen was Geo. Eliot's favorite room.

TO RESTORE COLOR.—Hartshorn will usually restore colors that have been taken out by acid.

TO REMOVE INK.—To take out ink or iron mould stains, wet them with milk and cover with salt.

STOVE POLISH.—Mix a little sugar with stove blacking and it will give a better polish and not burn off so quickly.

COKE FIRES.—Burning coke in the kitchen and laundry stoves, saves many a big bill and makes a better fire for such purposes.

FRIED TRIPE.—Roll the boiled tripe, cut in

squares, in egg, then in cracker crumbs, and fry to a nice brown. Serve with catsup.

THE FIRE BELLS.—Ring out an alarm and it is heeded: This is to notify you that base substitution is practised when the great sure-pop corn cure is asked for. Putnam's Painless Corn Extractor never fails to take corns off. It makes no sore spots and gives no pain. Be sure and get "Putnam's."

CASTORS.—Castors made of leather is a new invention, sure to prove useful. A sound leather castor will save many a rug or carpet.

VENTILATION.—The rooms of a house need ventilation in the day-time, as well as in the night; in the winter as well as in the summer.

TO WASH BLANKETS.—A little ammonia and borax in the water when washing blankets keeps the flannel soft and prevents shrinking.

PLANTS IN THE KITCHEN.—The kitchen window is the best of all windows for plants; the steam from boilers and kettles keep the air moist.

CONSUMPTION CAN BE CURED by proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitcodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

GRAHAM PUDDING.—Two cups of graham flour, one cup of molasses, one cup sweet milk, one cup chopped raisins, two teaspoonfuls soda. Steam three hours.

TO CLEAN WINDOWS.—Windows and mirrors can be made to shine without long polishing, if after being washed in hot soap suds they are rubbed dry with a newspaper.

BROILED TRIPE.—When the tripe is well boiled cut in pieces that can be accommodated upon the gridiron and broil quickly. Season with plenty of butter, salt and pepper to taste.

"One breaks the glass and cuts his finger; But they whom Truth and Wisdom lead, Can gather honey from a weed."

Those who are wise, and who love the truth, will believe what we say when we tell them that Dr. Pierce's Favorite Prescription has done more to relieve the sufferings of women, than all other medicines now known to science. It cures all irregularities, internal inflammation and ulceration, displacements and kindred troubles. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

TO WASH STOCKINGS.—Colored and black stockings if washed before wearing at all and a little beef's gall put in the water, will never fade nor change color either with wearing or washing.

AN INSECTICIDE.—A Belgian gardener contends that after trying the various special manufactured insecticides, he is convinced that tobacco juice in its different forms is still the best remedy.

TO REMOVE PAINT.—To take spots of paint from wood lay a thick coating of lime and soda mixed over it, letting it stay twenty-four hours, then wash off with warm water and the spots will disappear.

HOW TO KEEP SOBER.

In a rural district in the north of England, the following dialogue lately took place between a friend and a shoemaker who had signed the pledge: "Well, William, how are you?" "Oh, pretty well. I had only eighteen pence and an old hen when I signed, and a few old scores, but now I have about ten pounds in the bank, and my wife and I have lived through the summer without get-

ting into debt; but as I am only thirty weeks old, I cannot be so strong yet, friend."

"How is it that you never signed before?"

"I did sign, but I keep it differently from what I did before, friend."

"How is that?"

"Why, gae doon on my knees and pray."

Better informed persons might learn a lesson in this respect by applying to the source of strength now possessed by William, the shoemaker.—Sunday Words.

THE TRUE SERMON.

The true sermon has its divine genesis—it begins with God. The Spirit broods over the preacher; the chaos of confused and dim conceptions and perceptions is resolved into order. God says, "Let there be light," and there is light. Then comes separations between heavenly and earthly things, and celestial glories clearly appear, like stars in a cloudless firmament. Preaching that begins in such a genesis ends in an apocalypse of Jesus Christ, a revelation of the things of God, which fits a man to speak with strange authority and power. Some word of God, some thought of God, has taken root downward and borne fruit upward. It is no mere intellectual growth, branching out into analytical ramifications of exhaustive argument, and blossoming into the flowers of variegated rhetoric.—Men instinctively feel that it is a more than human product. They are overawed. The man preaching is the mouth-piece of God; the sermon is a burning bush, radiant and glowing with the strange flame that impels reverent souls to remove the sandals of criticism. In presence of the seraphic Whitefield the cold, calculating Franklin was warmed, and the philosophical, skeptical Hume felt the icy bonds of his unbelief melting, but it was the supernatural element in those sermons that swayed men so mightily.

AN INDIAN PRINCE'S TESTIMONY.

Among the distinguished East Indians who went to England as representatives of that portion of the British empire at the Queen's jubilee, were the Prince and Princess of Kapurthala, one of the semi-independent States adjoining the Punjab. This man and his wife are earnest Christians, having sacrificed much to take a stand as disciples of Christ. The kanwar, or prince, gave a remarkable address before the Church Missionary Society, in which he expressed his deep sense of indebtedness to Christian missionaries, and gave emphatic testimony to the value of their labors. He affirmed that "notwithstanding all that has been done for India by the great statesmen, such as Lords Dalhousie, Ganning, Lawrence, Ripon and others, it is to such men as Marshman, Carey and Duff that India owes most. There are many who put the question, "What good are missionaries doing in India? I say, without any hesitation, that had it not been for the knowledge that has been imparted by these humble, unpretending men, not English laws and English science—nor British arms—could have effected such changes in the social condition of India as is evident to all observing men in these days!"

The prince referred to his own struggles in forsaking the religion of his ancestors and to the fact that the missionaries must always wound the feelings of the people in the very act of showing them that their ancestral faith "is a great imposture and must be almost blotted out and forgotten to admit the simple doctrine of faith in Christ." Though he admits that the opposition to Christianity is now greater than ever, he thinks the Brahma Somaj and kindred societies will break the charms of caste and superstition, and that Christianity will in the end prevail.—Illustrated Missionary News.

ACCORDING to the Pacific, in the collection of hymns just prepared by Dr. Robinson, the well-known Presbyterian pastor, by far the largest number of authors are: Episcopalians, 112; Congregationalists stand next, 46; then come Presbyterians, 31; Baptists, 30; Unitarians, 25; Methodists, 9; and Roman Catholics, 8.

1888. COMPANY BELLS public since Fire Alarm and Peals. undry. of Bells, r Church, Clocks, etc. raction guar- and catalogue, BALTIMORE, a paper. OUNDRY, n for Church, s, etc. FULLY sent Free. Cincinnati, O. & Co. Street W. et, 765 Yonge Queen St. E. lanade East t of Prince's front St. Y'S BAL- BLOWER, adapted for game, as they ar over-blow- the last four most decided assure produ- durability they cannot even to some Organ Build application W. BERRY EN! ples of ARDS, S, icates. S, Co., RONTO. & Co., UROH, ure. I. CE LIS K, o.

THE SOLITARY WAY.

Proverbs xiv, 10; I. Corinthians ii. 11.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

Job vii. 17; Matthew x. 37.

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart he wishes to be first.
He therefore keeps the secret-key Himself,
To open all its chambers, and to bless
With perfect sympathy, and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me;"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have "a solitary way."

Isaiah xlvi. 16; Psalm xxxiv. 22.

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone."
You say the truth. Christ made it purposely,
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well,
In all points tempted He can feel with you,
You cannot come too often, or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have "a solitary way."

ASCENSION DAY.—WHAT DOES IT MEAN?

It means that our Lord Jesus Christ ascended into heaven on that day.

Who ascended? Our Lord Jesus Christ, the Son of God.

But what else is he? The Son of Man. The same who was born of the Virgin Mary; the same who suffered hunger and thirst, cold and weariness; the same who was scourged and spat upon, crowned with thorns and nailed to the cross, who died and was buried. That same Jesus has ascended into heaven, and sitteth on the right hand of God.

Do I understand aright? Does this mean that a man like myself has gone up into heaven? Yes, a man like ourselves in all things, sin only excepted. One who has borne our griefs, and carried our sorrows. So it is. Our human nature has been taken up into heaven, and sits at God's right hand.

It is hardly less wonderful than God humbling Himself to become man, and dying on the cross. One would have thought that when He entered into His glory He would have laid His suffering body aside.

But no! He has not laid it aside. He has glorified it. The angels in heaven worship Him. The Saints in Paradise worship Him. They know Him by His thorn-pierced head, by the wounds in His Hands and Feet, and Side, as well as by His great glory.

Is His work ended then? No. Far from it. He has entered in having obtained eternal redemption for us.

He ever liveth to make intercession for us.

He has gone to prepare a place for us.

See how the love for us comes in with every mention of His work, of His glory as well as of His sufferings.

He is our Mediator, our Advocate, standing between us and God, pleading our cause.

He is our great High Priest, for ever.

Our Great High Priest! And for ever! Then He must be offering a sacrifice for ever. Yes. So

He is. His Body is the one sacrifice for sin for ever, which He offered once, by death, upon the cross, and now continually presents before His Father for us.

Is He not just the Saviour we need; one who is like us, very man, and so able to be touched with the feelings of our infirmities; One who is Very God, and so able to assure us of the Divine favor.

What a glorious, what an awful, thought! One who is man like me, is sitting at the Right Hand of God the Father.

This is the meaning of Ascension Day. It is the entrance day of Our Great High Priest into the presence of God with the Blood of His Sacrifice. It is the Coronation Day of My King, my Brother, my Lord, and my God.

How then shall I keep Ascension Day? I will be glad and rejoice, with a holy joy. I will not give all day to business or pleasure. I will go to His House. I will wash my hands in innocency, and so will I go to the altar. I will show forth the Lord's death in the mystery of the holy Sacrament, I will not plead my own merits or worthiness, but the merits of Him whose death the church shews forth on earth, while Her Head is pleading in heaven. Morning and evening I will praise Him for His great glory, and prepare myself for His return.

THE CORN SHIP.

The city of Alexandria was the heart of the world. Vessels from every civilized nation rode in its great harbour; the fruits and the wares of every kingdom stood for sale in its rich shops. The heavy merchant ship from Syracuse or Ostia,—the light *actuaria*, with its one bank of oars, the Grecian *hepter*, and the barbarous craft from the coast of Africa; all these were equally known to the Alexandrian merchant, and from each he heaped a good harvest of gain.

The city, next to Rome and Constantinople, was the most important in the world; and the third Bishop of the Church had his see in it. Many illustrious Saints had there been prelates; none are more famous than St. Athanasius and St. Cyril, men in their generations valiant for the Truth of God. And at the time of which I write, which is the end of the sixth century, they had a worthy successor in John, commonly, from his great charity, known by the title of St. John the Almoner. He loved the poor with a never-wearying love; for them he spent and was spent; to their needs he ministered of his substance; from their prayers he looked for his only and his sufficient reward.

And God seldom raises up a Saint, eminent in any one particular grace, without giving him an opportunity of gloriously displaying that grace. So it was with St. John. As the great characteristic of his mind was charity, he had, beyond most others, field and scope in which to display it. It happened that, as if to punish Alexandria for the pride she had taken in her riches, and the presumption of her heart, a grievous famine broke out. The rich gave of their abundance to their poorer brethren; but the love of the good Patriarch shone above all. Not content with expending among them his vast income, he sold plate, and books, and furniture, and even his garments, that the proceeds might be distributed among the sufferers. Day by day, many hundred poor were fed at the gate of his dwelling. And men wondered how even a Patriarch of Alexandria had the wealth to support so many.

At length, when one morning St. John was giving orders that corn and bread should, as usual, be distributed among the people, his house-steward drew near, and with tears in his eyes, said, "Your Blessedness hath no more to give; there is neither wheat in the garner, nor silver in the palace."

"Then," said the Archbishop, "God will feed His own, and to Him I commit them. Go to Athanasius the *trapezita* (the banker,) and borrow me ten talents of silver; my Lord and Master will enable me to repay them with usury."

The old man went on his errand of love, and it was presently announced that a rich man, Theodorus, well known in the city, was desirous of speaking with John. Now this person was extremely anxious to be ordained Deacon, but there was a difficulty in the way which I must explain. It was at that time a law of the Church, that no one, who had been twice married, should be admitted to Holy Orders. Our Church has not thought fit to enforce this rule, and therefore upon us it is not binding; but when it was enforced, it could not be broken without much sin. Now Theodorus had had two wives; he had before applied to John for ordination, but had been refused, and he now thought that he had a favorable opportunity of a second time preferring his request.

"Your Blessedness," he said, addressing John, "may partly guess on what errand I come. My desire for Holy Orders is as strong as ever, and though I have been once refused, I am bold a second time to present myself before you. As my ordination would be irregular, it is but fair that I make satisfaction to the Church, and I am ready to do so. If your Holiness will lay hands on me, admitting me into the sacred office of the Diaconate, I will pay into your hands ten talents of gold, to be applied to the relief of the miserable and famishing poor."

As he spoke, the Patriarch was in a hard strait. So large a sum he could not hope to gain in any other way; if he had it, he could support many wretched families that must otherwise perish. He thought of the mother's joy, as she divided a loaf among her starving children; of the husband's, as he returned to his home with a good bushel of corn; of the hundreds who needed but food to be recalled from the gates of death to health and strength. And all this might be accomplished, if the offer of Theodorus were accepted. Then again, thus to sell the grace of Holy Orders was, in some sort, to commit the sin of Simon Magus; that sin of so grievous a nature that St. Peter could give no better hope concerning it than, "if perchance the thought of thine heart may be forgiven thee." Theodorus could not read the Bishop's thoughts, but he saw from his countenance that a great struggle was going on in his heart, and wishing to turn the scale, offered twelve talents instead of ten.

The Bishop turned towards him sadly and sternly. "No, my son," he said. "God forbid that I should think to do Him service by treading close on a black sin. I will not sell the Holy Ghost for lucre. Deacon, while I sit on this Evangelical Throne, shall you never be. But that which God, in me, will not accept as a purchase, He is willing to accept as a free gift. I exhort you to lay it out in providing for the necessities of the poor; so shall they rise up, and call you blessed in this world, and He that became poor for us shall proclaim you blessed in the next, saying 'I was an hungred, and thou gavest me meat.'"

"Not so," returned Theodorus; "I will have my money, or my money's worth." And he went away in high displeasure.

"Sure I am," said John, after a short time of prayer, "that the Lord will deliver the poor." And he had scarce spoken the words when the steward returned with a countenance full of joy.

"Bring you the money from Athanasius?" inquired the Bishop.

"Better than so, far better," cried the old man. "A Syracusan ship, deeply laden with corn, is in the harbour. And her cargo is a present from the Church of Syracuse to the Church of Alexandria."

"God be praised," cried John. "Surely to obey is better than sacrifice. Go we at once to see this great treasure."

Many people spend there-time in trying to find the hole where sin got into the world. If two men break through the ice into the mill pond, they had better hunt for some hole to get out, rather than get into a long argument.

Children's Department.

ANNE BERGUNION,

Foundress of the Order of St. Paul.

BY K. F. J.

"She stretcheth out her hand to the poor; yea, she stretcheth forth her hands to the needy."—PROVERBS, xxx. 20

(Continued from Last Week).

Hard it is to be poor, but oh! think how hard to be poor and blind too! Never to see the faces of those you love, never to see the flowers, the sunshine, the beauty of nature, which is the free gift of our Father to poor and rich alike. To be neglected all through childhood because nobody has time for the patient daily teaching which alone can train the blind to help themselves; to have no prospect before one but a life of darkness, dependent on charity for food and clothes; too often a life of sin and misery—such is the fate of many, especially in a great city. It was the lot of these poor creatures that Anne longed to make easier, so she gathered these poor blind girls about her till she had a housefull. She taught them to sew and to read, to help her in the house-work, and, as they grew older, and their power of helping themselves, and of learning readily, increased, she set them to teach the little newcomers. One of these girls became so wonderful in her intelligence that she was able to correct the little ones at their sewing, and her sense of hearing developed (as it often does with the blind) so that she could hear when they drew to long a stitch!

Now that her family had become so large and the older girls so helpful, Anne Bergunion resolved to form a sisterhood for work among the blind. So a dozen of her girls gladly joined her, and she became Mother Superior of the Sisters of St. Paul. They were very poor—too poor to support a chaplain, but at last a good priest who had money of his own offered to become their chaplain, and told them if they had anything to spare for a chaplain, to use it instead to make their chapel more beautiful, or to pay for one more blind girl.

They lived in Paris for a time, then tried the country, and then moved back to Paris where they could get out their work better.

Think of this beautiful charity, dear girls. The calm peace and happiness



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of that home life; the blind sisters looking so contented as they fulfil their offices of love and mercy for each other, and for those whom they are training up for the same good and useful work. All the powers that God has given them are developed and improved to their fullest extent, till hearing and feeling become so acute that they almost take the place of sight. Rescued from sin and despair and suffering, such as you in your safe homes know nothing of, these women spend their time between their prayers and their work, rising daily on these two wings of active work and loving devotion nearer to heaven and God. Think what will be the joy to them when the eyes that have been close to the sights of earth, open on the glories of Paradise. How wonderful to them must be the promise, "Thine eyes shall see the King in His beauty; they behold the land that is very far off."

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sisterhood. The work went on as she had begun it. The particular usefulness of the blind sisters is better understood when one remembers that they are so trained that they can do many things as well as if they could see, and are quicker in their perceptions than most people who have their sight, and yet they know all the feelings and wants of the little blind children, and know from their own experience just how to teach them in the best way. Everything about their house and dress is as clean and neat as possible, they are so sensitive to dirt or dust.

The girls are taught to knit and read, and they have a printing press and print books and papers for the blind. A blind woman can read a book with one hand, and with the other make a copy of what she is reading! Is not that wonderful? Such work must make most of us ashamed of the little we do for God in the world.

By prayer and earnest effort, and dependence on God, a weak woman or girl may do much for Him. But she must be ready to put self aside—to give up the hour of pleasure, or the new ribbon, or the bon bon—yes, more than this—her life and her heart to God who has showered all blessings on her. Then He will fill her heart with His love, which like sunshine, will stream forth on all around, making itself felt in deeds of mercy and devotion.—*The Churchman.*

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HE WAS ONLY A DOG.

He was a brindle cur, and had nothing about him to excite admiration. But as he stood under the "L" station at Fifty-ninth street and the Third avenue his loneliness and entire misery drew a sympathetic glance now and then from a passer-by. He did not appear to be a city dog; he seemed too shy and ignorant of city ways for that, and he looked anxiously in the face of each new-comer, as if seeking a friend. But none came. He tried to get on a surface car, but the conductor yelled and a passenger kicked at him; so he sneaked into the lee of one of the iron posts, and shivered more miserably than before. Two little girls came along, and stopped a moment to speak to the "poor doggie," who attempted a little wag of the tail in response. Then they patted him and spoke kindly to him, and so cheer the poor wail that he whined about them and whined for joy. A heavy, lumbering brewery wagon bore down on them. With the rattle overhead and the babel of noise about them the two little tots did not heed the rapidly nearing danger, nor hear the shout that went out to them from the sidewalk. But the homeless dog did. Springing between the children and the advancing horses he barked, his shrill treble rising high above the clamor of the street. It was all done in a moment. The wagon rolled on; the children, spell bound with fear, stood still; the dog, in a last desper-

ate effort to repay the kindness shown him, hurled himself at the advancing horses. One child is brushed aside and the other clutched by a friendly hand as the horses swerve at the dog's attack. The brewery wagon went on its way, rocking and swaying, and two tear-dimmed little faces peered out from the sidewalk at a little heap on the stones of the street. Their defender had given his life in grateful remembrance of their kindness. He was only a dog; he knew no better.

THE OBEDIENT BOY.

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good ways out in the pond, and the big boy said:—"Go in, Jim, and get her. It isn't over your ankles, and I've been in after her every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me I musn't dare to."

"Who's she?"

"My mother," replied Jim; rather softly.

"Your mother! Why I thought she was dead," said the big boy.

"That was before she died. Eddie and I used to come here and sail our boats, and she never let us come unless we had strings enough to haul in with. I ain't afraid, you know I'm not; only she didn't want me to, and I can't do it."

Wasn't that a beautiful spirit that made little Jim obedient to his mother even after she was dead?

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DON'T MEEDLE WITH GOD'S PLANS.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army, every part every brigade and regiment must wait the commander's orders. If any battalion moves independently though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well, in the end. So each individual all must always wait for God's commands to move. Keep your eyes on the pillar of cloud and fire that leads. Rest when the pillar rest, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan, unless you wait for him.

You can tear the rose-bud open before the time it would naturally open, but you destroy the beauty of the roses. So we spoil many a gift or blessing which God is preparing for use by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands.

Every time you interfere you make a flaw. Keep your hands off, and let God weave as he please.

LITTLE FOXES

Among my tender vines I spy
A little fox, named *By and-by*.

Then set upon him quick I say,
The swift young hunter, *Right away*.

Around each tender vine I plant,
I find the little fox *I can't*

Then, fast as ever, hunter ran,
Chase him with bold and brave *I can*.

No use in trying—lags and whines
This fox among my tender vines.

Then drive him low and drive him high
With this good hunter named *I'll try*.

Among the vines in my small lot,
Creeps in the young fox, *I forgot*.

Then hunt him out and to his den
With—I-will-not-forget-again.

A little fox is hidden there
Among my vines, named *I don't care*.

Then let *I'm sorry*, hunter true,
Chase him afar from vines and you.

A HINT TO GRUMLERS.

"What a noisy world this is?"
croaked an old frog, as he squatted
on the margin of the pool.

"Do you hear those geese, how they
scream and hiss? What do they do
that for?"

"Oh, just to amuse themselves,"
answered a little field mouse.

"Presently we shall have the owls
hooting; what is that for?"

"It's for music they like the best,"
said the mouse.

"And those grasshoppers can't go
home without grinding and chirping;
why do they do that?"

"Oh, they're so happy they can't
help it," said the mouse.

"You find excuses for all; I believe
you don't understand music, so you
like the hideous noises."

"Well, friend, to be honest with
you," said the mouse, "I don't greatly
admire any of them; but they are all
sweet to my ears compared with the
constant croaking of a frog."

THE BAD BOY.

Turn a boy out of Sunday-school
because he is bad? It is the bad boys
that should be most welcome. Christ
came to save sinners, not the
righteous.

But, for that matter, most boys are
bad enough—only each has his own
way. It is with the boys as with the
men: "Some men's sins are open be-
forehand, going before unto judgment,
and some men they follow after." It
is not the best boy who can slyly cover
up his tracks and gaze into your eyes
with a look of injured innocence. It was
the wrong boy that was persistently
blamed for throwing that rousing spit-
ball against the blackboard while the
teacher was putting in his best work.
It would have been better work, how-
ever, if he had not blamed and expelled
the wrong boy.

It would be a bad day for most teach-
ers if they were turned out of school,
or out of church, or out of heaven, be-
cause of their badness. A pretty clean
sweep that would make of some pretty
respectably appearing old boys. Do
as you would be done by. Do the best
you can with the bad boys, who, at
heart, deep down, in reality, may not
be much worse than you.

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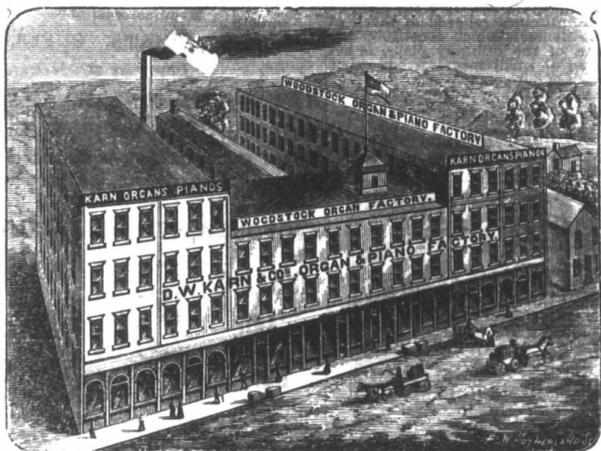
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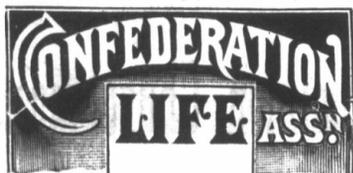
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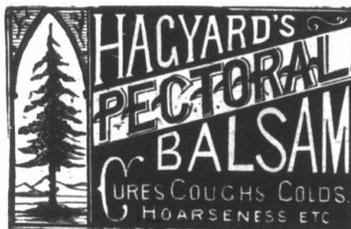
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