

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 11.]

TORONTO CANADA, THURSDAY, OCT. 15, 1885.

No. 42.

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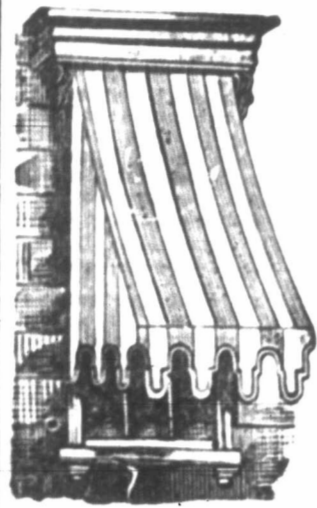
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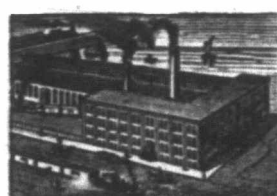
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LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 30th 19th SUNDAY AFTER TRINITY.
Morning—Ezekiel lxxxiv. 1 Thessalonians iii.
Evening—Ezekiel xxxvii. or Daniel i. Luke xlii 18.

THURSDAY, OCT. 15, 1888

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

FRIENDLY MESSAGES.—If a newspaper could blush the cheeks of the **DOMINION CHURCHMAN** would be constantly flushed red by the open flattery of friends. A correspondent, whose good word we could not have looked for, from his extreme party sympathies, writes thus: "I consider the Home and Family reading of the **DOMINION CHURCHMAN** to be the best and most practical collection of instructive matter, anecdotes, hints, suggestions that I have ever seen." Our correspondent has been in the habit for many years of seeing a number of Church papers. Another friend, a Rural Dean, writes that our article on the Scott Act is generally and highly approved, that all its points are fully justified by experience. He informs us that in his county "the Scott Act is a great curse from the causes pointed out in the D. C. article." Of the service we render Church institutions, even at a very great distance let us give this one illustration. In a far distant city in the States, a gentleman recently asked a clergyman who had once been resident in Canada, what school in the Dominion he could recommend? The clergyman was for a time at a loss, as he had forgotten the name and place he wished to think of. He at once went home, took up the **DOMINION CHURCHMAN** and found in it a notice and advertisement of Port Hope School, which obtained a new scholar by this incident as it has by other parents in the more distant parts of the country, reading of the admirable school in our columns. The number of boys present this term is 150, more than double the attendance a few years ago. There can be no doubt, that this school, however, wisely and skillfully conducted, would not have grown so rapidly had not its existence and claims been so constantly kept before Church families in this journal.

THE CONDITION OF IRELAND.—From a highly interesting letter in the London *Guardian*, we cull

the following on Ireland and its future. "The condition of religion in Ireland at present is a very interesting study. In this district thirty years ago the people were completely under the dominion of the priest; he could make them believe anything, and he had the control of all their actions and thoughts. This is dying out now. They are still loyal to their Church, but they will not follow the priest blindly, and would probably resent such interference on his part. The eagerness of the priests to secure their dues may have something to do with this. I was told of one man that he had taken the last handful of oats from a poor widow, and such conduct makes the people very anxious to hide the state of their affairs from the priest. They will frequently intrust their money to the keeping of the Protestant clergyman, and will express their suspicion of their own priests without much reserve. But if the clergyman not unnaturally asks, as in one case I heard of, 'If you think us so much better, why don't you believe our religion?' they will fall back on the invariable answer, 'Ah, your reverence, ours is the old faith.' With this sentiment the personal character of the priest has nothing to do, and the sentiment is, I believe, ineradicable. In spite of their respect for the Protestant clergy, and in spite of the obvious superiority, in the point of prosperity and industry, of the Protestant to the Roman Catholic peasants, there is no event in the world less probable than the conversion of Ireland to Protestantism. Every one tells you that proselytising is at an end. Those who came over when the Protestant Missions in the West were first started are mostly Protestants still; but no further proselytes are made. But while no external reformation is to be expected, an internal change seems to be going on. Ireland is still strongly Catholic, but Romanism is weaker than it was. The Pope has tried a fall with Nationalism, and has been heavily thrown, and, as one observer expressed it to me, the religion of the people is becoming to a great extent political. There are many signs that, in the Land League movement, the priests were dragged after instead of leading the agitation.

WILL THE IRISH BECOME INDIFFERENT TO RELIGION.—Whether the prevalent religious indifference of the age will not ultimately reach the Irish people is doubtful; it is said that many of their favourite politicians have very little religious belief, but they still find it prudent to affect it. At present the Irish are strongly and deeply religious, but the faith, at least so far as my personal observations goes, is a simple form of Christianity, very slightly tinged with Romanism. The peasants frequently use religious phrases in their common talk:—"with the help of God," "thanks be to the Lord," "God save us all," and similar ejaculations are continually occurring; but I have never once heard a Mayo man speak of the saints or the Blessed Virgin, or use any phrase which the narrowest Protestant could not join in, except such a prayer as "the Lord rest his soul," on the mention of the dead. I should be glad to know what the experience of others is as to this. I can only speak of what I have heard and seen. So far as difference of belief goes, the ancient hostility between Romanist and Protestant might, on one side at least, be easily set at rest. And in other respects also, I believe the feud is one which is kept up chiefly by the Protestants. In all the agitation of the last few years, singularly little religious animosity showed itself, and my experience is that when Irish intolerance finds expression in words it is from the lips of a Protestant. If this is so, it has an important bearing on the political question in Ireland. One great difficulty is the total separation in interests and sympathy of the North from the South, Protestants from Roman Catholics. So long as the religious difficulty was real, this separation was hopeless; but with the disappearance of religious animosity there ought to be no serious obstacle to

the union of the nation. The Protestants have hardly realised this yet. They dread the supremacy of the National party in Ireland, because they believe that it will be used to oppress the religion of the minority; to quote a common phrase, they believe "Home Rule means Rome Rule." It may be so; but there are no signs of this in the Nationalist party, and it should be recollected that Home Rule was started by Protestants as well as Catholics, Tories as well as Liberals.

IRISH DISCONTENT POLITICAL AS WELL AS ECONOMIC.—Most Englishmen think that Ireland is an impossible country for peasant properties. They forget that to a very large extent Irish holdings are peasant properties, minus the property. A Mayo farm is not a joint concern between landlord and tenant, like most English farms. It is a much simpler affair; the landlord finds nothing but the land, and his only connection with the tenant is to receive the rent. If the peasant does not starve on his five or six acres now when he has to pay rent, he will not starve when he has to pay a lower rent as interest to the State, or when he finally holds the land rent-free. He will not, it is true, live in luxury for the Land League agitators forgot that £2 or £3 a year, which is a common rent in this district, cannot make the difference between wealth and poverty. But he certainly will not be worse off than he is now.

And will he then be satisfied? No; for his aspirations are political as well as economical. I held the contrary a few years ago, but I believe now that a real desire for self-government and not merely land hunger, is at the bottom of Irish discontent. Whether this desire will be satisfied by any measure of local government, or whether nothing short of an Irish Parliament will do it is impossible to say. Every one who knows Ireland must recognise the justice of the popular demand for a voice in the management of their own affairs, up to a certain point. The difficulty, however, lies in fixing that point, and it is here that one wishes first of all for a united Ireland, so that England might know for certain what the nation really desires. I cannot help believing that the truest friends to Ireland and to England would be men who should attempt to abolish the ancient enmity between the North and the South, and should enable the whole nation to confront England with a clear and united policy. The reconciliation of Ulster and Connaught will be the first step towards reconciling England and Ireland.

UNIVERSALISM AT FAULT.—"I am a Universalist," said —, boastfully, "and you Orthodox are not fair in saying our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is hell?" "No, I don't." "No I don't; men are punished for their sins in this life." "Well now, let us put your 'rational' system together. It amount to just this—that Christ the Saviour died to save men from nothing at all. Not from hell; because, according to you, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."—*Christian Jour.*

—To seek heaven and earth in the Word of God, whereof it is said, "Heaven and earth shall pass, but my Word shall not pass," is to seek temporary things amongst eternal; and as to seek divinity in philosophy is to seek the living amongst the dead; so to seek philosophy in divinity is to seek the dead amongst the living; neither are the pots or lavers, whose place was in the outward part of the Temple, to be sought in the holiest place of all, where the ark of the testimony was seated.

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CHURCH THOUGHTS BY A LAYMAN.

PAYING THE PASTOR.

ONE of the noblest figures in the panorama of history, is that of one man who stood alone against the world—"Athanasius contra mundum." Another great moral hero stands beside him, Galileo, who alone opposed the then greatest power on earth—the Church of Rome. A citizen of Toronto, a lawyer, a M. P., an Ex-Mayor one whom we know to be a most estimable individual in all private relationships, seems desirous of making a third figure to complete a statuesque group of a triad of historic heroes. We fear however he is not large enough for the place. The man who aspires to distinction by setting up himself single handed against the Church of God, needs to be a giant of giants. The author of the book "Paying the Pastor" is evidently and eminently a mere advocate, his mind is a legal one he takes a side and his whole skill is exercised in its artful defence. On seeing the title of this book we at once felt interested in discovering what the author would make of the passages of St. Paul's first Epistle to the Corinthians, from the seventh to the fourteenth verse. It is hardly believable, but it is the fact, that this treatise on "Paying the Pastor" makes no mention of these passages. There are references to and quotations of Scripture by the score, but the texts which most explicitly apply to the case in hand are not even mentioned! The advocate's craft is here too manifest, he has deliberately suppressed any allusion to certain Apostolic, Scriptural teaching which he found destructive to his theory. It is precisely like to the conduct of a prisoner's counsel who knows that his client is guilty, knows the evidence which would convict him, but as a matter of professional tact shuns all allusions to this dangerous knowledge. We have seen an advocate so placed, keeping the Court ignorant of evidence against his client while he himself was ignorant that such evidence was known to the prosecuting Counsel, and have witnessed the utter collapse of a defence which relied upon the tactics of suppression. Mr. Beaty as a Queen's Counsel will understand us when we say that his whole case is ruined, he is put out of court by having ignored that evidence which is most pertinent to the issue, evidence of which he was in possession, but to which he felt it necessary to make no allusion! For the utter ignoring of this evidence shows that he had no answer to it. He suppresses St. Paul's words because he could not twist them by any violence of private interpretation to mean anything else than their obvious meaning, which is, as the words of the fourteenth verse of the ninth chapter of the first Epistle to the Corinthians say, "the Lord hath ordained that they which preach the Gospel should live of the Gospel." But the author has shown the advocate's craft in another way. His book is entitled "Paying the Pastor, unscriptural and traditional." Who would suppose that the real intent of the author is to prove that there is no scriptural warrant for the office of

Pastor! Mr. Beaty's fifteenth chapter is headed "No person analagous to the Pastor to be found in Apostolic Congregations," to prove which proposition is the main purport of a book affecting to discuss the payment of this non-existent officer! It seems to us a parallel case to the work which brought purchasers from its title "On the snakes of Ireland," while the first sentence read "There are no snakes in Ireland!" If no Pastors are named in Scripture surely it is a ludicrous waste of argumentation to attempt to shew that they were not paid officers? The proof offered against a settled pastorate over local churches or flocks, is simply a piling up by the writer of all the texts he can find which exhort the individual members of such flocks to "teach," "edify," "love," and "admonish" one another. Those passages have full acceptance in the Catholic Apostolic Church of England, they are not, they have never in any age been considered by the church as in any sense or to any degree opposed to the practice of a paid Pastorate. If Mr. Beaty says "I think those passages destructive to the theory of a settled Pastorate," we answer, "You are free to think so, but in doing so you place your private opinion against the voice of christendom as expressed in its active life during and since the life time of the apostles."

The Acts of the Apostles narrate the journeyings of a number of missionaries whose whole time, with one exception, was given to mission work. The record tells of their being hospitably entertained and maintained at different stations by those to whom they ministered. It is plain that they either lived on the atmosphere, went about in a state of nudity, slept out in the open air, and stole such little necessities as writing materials &c., or that they were fed and clothed and housed and came by their smaller needs honestly. It is not likely, it is indeed impossible, that these things were provided out of their private fortunes, nor could they all earn their living as St. Paul did to some extent. A fisherman's calling could not be very well followed everywhere. It therefore follows that these Pastors, or Bishops, or Apostles, called by whatever name you prefer, who went far and wide seeking the lost sheep in the wilderness, who resided months together in populous cities, spending their time in house visiting, teaching, organising the sheep they recovered into flocks, and placing over them local, settled overseers or pastors, it follows, we say, that these missionary Pastors, were provided with food, raiment and shelter by those to whom they ministered.

We, who sustain our pastors, poorly enough, God knows, in obedience to the Divine teaching as given by St. Paul, in obedience also to the dictates of common sense, common honor, and right feeling, to say nothing of obedience to the rule of the church, simply supply them with these necessities of life, food, raiment and shelter, which must have been supplied by their flocks to their Pastors, the Apostles and their successors as missionaries. That is all that paying the Pastor amounts to, for the difference between giving a man meat, clothes and a

house, and paying him money to buy these for himself, is too ethereal for debate. One word more. We claim that the authority of the Church is quite warrant enough for "Paying the Pastor," even if we had no such direct injunction as that given by St. Paul. Further, we need neither Bible nor Church warrant for this practice, it stands on the sound principle of overmastering expediency and justifies itself by results. The Sects which have tried the experiment of a non-pastoral office have collapsed. Every christian in this regard, grateful to what he and his owe to a devoted pastorate, should make "his duty" of "Paying the Pastor," "his delight," giving rejoicingly of his good things material for those spiritual blessings which flow from the ministry of a faithful Pastor whose whole mind, soul and time are devoted to the noblest occupation open to man, the oversight and feeding the flock of Christ.

THE CHURCH IN HURON DIOCESE.

THE Church in the Diocese of Huron is now and for some time past, has been in trouble through the crude legislation of its Synod in past years. Litigation is in progress and still promises to continue unless wise counsels prevail. The effect of such prolonged legal action is wasteful in the extreme of the funds of the Church and its members, but more wasteful still of its influence and prestige.

The case Wright v Huron should never have been allowed to enter the law courts. Had the Synod been properly advised of its nature, and costs and effects, in all probability the dispute would never have assumed this lamentable form. Now, however, after the case has been before three several courts, it is as far as ever from being settled. An appeal to the Privy Council seems the last resort. In the meantime the Church is rapidly losing prestige in the Diocese. Its best members are becoming disheartened, as funds that should go to the struggling Missionary are being squandered in secular Courts in an effort to decide a question which lay within the province of the Synod to settle. When, a few weeks since, the Executive Committee of the Synod met at London, it was then expected that some means would at least have been suggested, whereby further litigation might be stayed and peace restored. Although the Committee had the case brought before them, no move was made even to advise an attempt at settlement. Thus the whole onus and responsibility has been thrown upon the Bishop, who may or may not, at his own option, convene a meeting of the Synod, which body alone can deal with the matter in its present position. It is to be hoped that the Bishop will see fit to call the Synod together at once for this special object. That body should at least try to terminate scandals that are eating the life out of the Church. Everyday that passes without settlement, renders that settlement more costly and difficult. Soon it will be too late for ever. After the case has gone before the Privy Council, the greater portion of the Commutation Fund, placed in trust with the Synod for

the maintenance of the clergy will have been spent in litigation. The case when stripped of legal mystifications is a plain one. Any two honest, clear-headed, practical-minded men could effect an amicable and equitable arrangement.

This is not the only case that requires prompt attention by the Synod. These matters must be seen to or the Church in Huron will be hopelessly injured. Nothing so dries up the fountains of liberality as the knowledge that Church funds are being spent in legal proceedings.

With all respect to the Courts and the legal profession, we deny their competency to deal in the right spirit with disputes involving the interests of the Church. It is not a severe reading of the bare law, and a decision based upon a merely legal interpretation of the hard letter of the law, which is desirable in questions of a Church character. We are distinctly warned by the Spirit of God against submitting christian disputes to secular tribunals. The case in question is one eminently calling for the adjudication of wise, broad-minded, practical, experienced arbitrators, whose sympathies will be with the Church as a whole, and with the equitable rights of the clergy. The dispute now being maintained before the law courts is acting like a cancer on the Church life of the Huron diocese, it is also most injurious to the honour and interests of the Church all over Canada. Readers of the correspondence which has appeared in our columns, must recognize the extreme gravity of the issue at stake, they must also admit that it demands the prompt, decisive interference of the Bishop. We plead for an early Synod meeting being called, for a full, temperate, Christian-spirited discussion of the case, for its being relegated to a board of arbitrators, so as to ensure a cessation of waste in litigation, and such a final settlement as will ensure peace and equity in the Huron diocese.

SOME PROTESTANT FALLACIES.

BY RICHARD FERGUSON.

THE SIGN OF THE CROSS.

III.

WHAT a commentary upon the waywardness and inconsistency of human nature are the prejudices of mankind. Purely instructive and entirely independent of his higher reasoning powers, they give expression to that lower intelligence which controlled and directed by transmitted tastes he possesses in common with the brute. In fact the two terms—instinct and prejudice—are practically convertible, and so the man who is governed by prejudice, scarcely occupies a higher intellectual plane than the animal who is ruled by instinct. Prejudice and instinct are both regulated by innate perceptions which are altogether independent of experience or investigation. In the brute, non-progressive and bound down to a mechanical plane of being from which he can neither rise nor fall, instinct is

infallible, a mere automaton with no Past and no Future, he fills his narrow groove, blindly obeys the necessary impulses, or rather laws of his being, and never goes wrong, because he cannot go wrong. But with man it is different. Progress and development being necessary to his well-being, and in fact to his very existence, he is sacredly bound to distrust and disobey instinct, unless verified and endorsed by reason. A blind man is guided to his destination by sound, and knows not how he gets there, if indeed he gets there at all, but he does his best and can do no better. This is instinct as far as we can illustrate it in man. A man in full possession of all his faculties hears a sound and starts in the direction from whence it comes, verifying every step he makes by the corroborating evidence of sight. This is reason. For him to close his eyes and go forward entirely trusting to his sense of hearing, and wilfully disregarding the assistance of his sight, is exactly the course of those who, not waiting to reason out a subject, rush blindly to a conclusion and form prejudices.

What a vast number of men and women are ruled by instinct in the forming of their opinions and in the adopting of their conclusions in all matters not directly relating to the business of their lives. In all questions bearing directly upon the problem of self preservation or self aggrandisement men reason to the best of their ability. When a man can clearly see his own self interest the voice of prejudice pleads in vain, and he rises superior to the guidance of his instincts. Self preservation being the first law of nature imperatively enlists his best and highest powers. A man in fighting for his life selects the very best weapons he can come by, and so in fighting the battle of self preservation men naturally make use of their reason, and reject the promptings of instinct as being unreliable and dangerous.

But in the formation of their opinions upon such a subject, for instance, as religion, at least ninety-five per cent. of men are wholly and solely ruled by their instinctive likes and dislikes, but occasionally we do meet with men who have patiently and laboriously thought out some conclusion, and have formed opinions for which they can give some intelligible reason, and which have cost them some effort to acquire, but in the overwhelming majority of cases men imbibe and acquire their opinions put exactly as the instinct and impulse of the moment moves them, and having acquired them cling obstinately and passionately to them from an instinct of blind stubbornness, commonly dignified by the name of self-respect.

Of the myriad prejudices that have possessed the minds of Protestants during the past three hundred years, none better deserve the name than that instinctive hatred for the outward and visible sign of the cross, called by a writer in an American Church paper, "cruciphobia," and which still infects a large number of members of the Church of England in Canada and elsewhere. How this symbol has come to be specially associated with Roman-

ism, and to possess, in fact, a peculiar significance all its own, it is almost impossible to divine. But it is even so, and to the average Protestant in all times, places, climes, races, states, and conditions, the sign of the cross is, and has been, the one great universal and infallible emblem of Popery. It is almost impossible to conceive of anything more irrational and ill-founded than the hatred, not to say horror, with which Protestants regard what has been rightly held up in all ages as the great symbol of our common christianity, and what is a prejudice that apparently has as many lives as a cat, and will only die the long lingering death of old age.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

The Church Congress.—At a meeting of the city clergy and lay representatives of the Church, the following resolution was unanimously passed:

Proposed by Canon Mills, seconded by Canon Anderson:—

"That inasmuch as the secretary has received a number of letters from promised speakers and readers declining to attend the Congress, based on the estimate they have formed of the present unhealthy state of the city, and that other promised speakers and readers, whilst willing to carry out arrangements long since made, doubt the expediency of holding the Congress on the date appointed, and also as individual members of the committee have received many private letters, urging its postponement on the plea that the attendance under the present circumstances would be but small. Be it hereby resolved: That solely and alone on account of the opinions so expressed, and in deference to the feelings and wishes of those at a distance, and not from any fear of personal danger to visitors by the spread of contagion, as arrangements had from the first been made to hold the Congress in the western portion of the city, which has but few cases of smallpox within its bounds, the Congress be not held. Under these circumstances the committee regret deeply that the time and work of more than six months, spent in faithful preparation, should yield no harvest, but the course has become necessary on account of anxieties from without, rather than fears from within."—Carried unanimously.

It was also resolved that the earnest thanks of the committee be given to those who had kindly consented to take part in the Congress.

Moved by Mr. L. H. Davidson, seconded by Rev. J. G. Norton, and resolved:—

That this committee desires to express its most sincere thanks to its indefatigable secretary, the Rev. R. Lindsay, rural dean, for the time, attention, and labor devoted by him for months past to the duties connected with the proposed Congress, and extremely regret that so much labor should, through circumstances over which they have no control, prove unavailing.

Moved by Mr. F. Wolferstan Thomas, seconded by Ven. Archdeacon Evans, and resolved:—

That the thanks of this committee are due, and are hereby tendered to those gentlemen who so generously became responsible for the expenses of the Congress, none the less because through the present circumstances of the city, it is deemed advisable not to hold it as proposed.

While we admit the cogency of the reasons adduced for abandoning the holding of the Congress at Montreal, we have a very strong conviction that it is a serious mistake for the Congress not to be held this year. The cities of Ottawa and Kingston would either of them been glad to have welcomed the Congress, and the whole of the arrangements might have been perfected in time. We extend to our Montreal brethren our most sincere and earnest sympathy in this most unhappy crisis. They have, however, the consolation of knowing that they are engaged in a mission to dispel that ignorance and superstition which have brought on their magnificent city so terrible a calamity.

ONTARIO.

KEMPTVILLE.—The annual harvest thanksgiving service was held in the parish church on Wednesday, September 23rd. The beautiful church was tastefully decorated with fruits and flowers. There was a celebration of the holy communion at 11 a.m., and an appropriate sermon by the Rev. A. W. Mackay, of St. John's Church, Ottawa. There were thirty-three communicants. The musical portion of the service was very well rendered. Everything was done in the true spirit of thankfulness. It was a willing service from a willing people. After the service there was a public dinner, to which a very large number came in from the neighbourhood. After dinner the young people enjoyed themselves in sports and pastimes. The rector, the Rev. C. P. Emery, always combines innocent recreation with religious duties. The village for the day goes back to the times of Goldsmith's Sweet Auburn, and toil remitting lends its turn to play. In the evening there was a good congregation and another bright hearty service. The sermon was preached by the Rev. J. W. Macklestone, of Christ Church, Ottawa. At the close of the day's services every one felt that it was good to have paused from their labours and rendered homage to the Giver of all good gifts. The proceeds of the day amounted to about \$82. This parish is one of the best worked and best organized in the diocese. The energies of the rector never flag and the Church is growing stronger and stronger in the affections of the people.

CLARENDON MISSION.—The feast of St. Michael and All Angels, was marked by an event in the history of this mission, which will not readily be forgotten, viz: the laying of the corner stone of Trinity Church, Plevna, the first, and at present, the only church in this large mission. The church, prettily situated on the slope of a hill, commanding a view of the picturesque country for miles around, is Gothic in design; the entrance is surmounted by a plain Latin Cross, and the interior strikes the eye as nicely arranged with a seating capacity for about 180 people. The Revs. C. E. S. Radcliffe and J. Scantlebury, the neighbouring missionaries, were unavoidably absent; Mr. P. T. Mignot, lay assistant, Maberly Mission, was present. The day's proceedings commenced by Mrs. Elkington, sr., laying the corner stone with these solemn and impressive words: "In the faith of Jesus Christ, and the glory of God, we lay this foundation in the name of God the Father, God the Son, and God the Holy Ghost, Amen." The honour bestowed upon her was well deserved; she faithfully worked away for a long time against circumstances not the most encouraging, till the object nearest to her heart has been attained, and a beautiful little church testifies to what can be done by loving hearts and willing hands, assisted by the goodness and loving kindness of God. A concert in the township hall at which Mr. George Dawson presided, was a grand success. Proceeds during the day \$60. Under the spiritual guidance of the Rev. C. M. Ellingham, mission priest, the mission must improve. He is a hard-working, talented, earnest man, and has already won the hearts of his people. Much however, needs to be done. Trinity is the only church in course of construction yet; though the building of two more, most necessary for the work of the Church here, is contemplated before very long; and this the only church is not entirely free from debt. The congregations in this mission are scattered and consequently weak, so the burden and heat of the day necessarily falls upon the shoulders of the willing few. The prayers and offerings of Church people in and out of this diocese, are asked for to carry this blessed work to its final completion. Any offerings however small sent to Mr. George Dawson, Plevna, P.O., county of Frontenac, Ontario, will be most gratefully received and duly acknowledged.

LOMBARDY.—This is a new parish, but a little over twelve months ago separated from the mother parish Smith's Falls. The first incumbent, Rev. Mr. Fidler, has proved himself very energetic and devoted to his work, and, as a matter of course, his faithful labours has had its reward. On Wednesday the 16th, the first service was held in the newly restored church at Lombardy. The day was fine and the turnout all that could be expected, considering the condition of the harvest, every hour of fine weather being precious. A number of clergy were present. The Rural Dean, Rev. A. C. Nesbitt, of Smith's Falls, and the Rev. Messrs. Low, Brockville; Wright, Newboro; Echlin, Arnprior; Osborne, Frankville; Jones, Farmersville; Bliss, Mattawa; Radcliffe, Maberly; and the incumbent. The first service was a celebration of the holy eucharist at 9:30, the Rural Dean being celebrant, assisted by the Rev. Mr. Bliss. About forty-five partook. Matins at 11:30, Rev. Messrs. Low, Wright, Osborne, taking the service. The sermon was preached by the Rev. Mr. Echlin, of Arnprior. A hot dinner

was served immediately after the service, a brass band discoursing sweet music the meanwhile. On all sides there was much admiration expressed at the beautiful appearance of the church and at the hearty services. The improvements to the building have made it a new church. Chancel, vestry, and tower, have been added, roof raised, and the whole bricked without and plastered within. The chancel and sanctuary furnishings are very pretty, the altar frontal being elaborately worked after the pattern of that in Smith's Falls church. Evensong was said at 4 o'clock by Rev. Messrs. Echlin, Radcliffe, and Jones, the Rev. Mr. Low, of St. Peter's, Brockville, being preacher. The music was excellent, some eight or nine members of the choir of St. John's Church, Smith's Falls, were present to assist the local choir. This deanery of Lanark and Renfrew seems to be alive. On all sides there are new churches going up or old ones being restored. On enquiry, we were informed of no less than six within the deanery. A visitor may be permitted to congratulate the deanery on such evidence of vitality. It is to be observed wherever there is a good, sound, healthy, Church tone, there work is being done.

TORONTO.

BETHANY.—The 29th Sept., being the festival of St. Michael and All Angels, was observed as a festival day, by the congregation of St. Alban's, Markham, it being four years since the opening of the church. A commemoration service was held at 10 a.m. The service opened with hymn 391, (A. & M.) as a processional. Then followed morning prayer to end of 3rd collect. Special Psalm and lessons being read. Then followed the communion office. The glorias in excelsis being sung and part of the Nunc Dimittis. Rev. W. C. Allen, M.A., of Millbrook preached on the sermon from Is. 54, v. 2, v. 3.

In the afternoon, in the beautiful grove, owned by Mr. Wm. Suchan, who kindly lent the grounds, refreshments were served to over 200. The beautiful day and the calm, quiet of the rich autumn forest, rendering it an enjoyable time. About 4 p.m., short addresses were delivered by Rev. W. Allen, Dr. Brereton, M.P.P., and Rev. J. Creighton.

At 3 p.m., Thanksgiving service was held, the little chapel which was tastefully decorated being crowded. The usual hymns were sung and an instructive sermon was preached by Mr. Creighton from Ps. xvi. 6. At the close of the service the Te Deum was sung.

PERSONALS.—We share the common sorrow of all, who knew his generosity and piety, in the death of Mr. Robert Walker, who for almost a lifetime has led an exemplary life as a Christian citizen. The deceased was gifted with the qualities needed for success in a new land, energy unbounded, great confidence in himself and his country's future, enterprise, daring, yet justified by results, and with these a simple trust in God's providential care for His people. Mr. Walker was one of those, who chose to work with the Primitive Methodists, to whom he was a tower of strength. He accepted in an admirable spirit the fate of that body, when it was absorbed into the wealthier and stronger connection, and loyally, and heartily gave to the union the services of his old age. Our laymen would do well to give their time and talents, as freely to the Church, as Robert Walker did to that body which to him represented the cause of Christ.

NORWAY.—St. John's Church.—On Sunday, the 11th Oct., there was held at this church the annual Harvest Festival, at which the offertory was devoted to the Widows' and Orphans' Fund. In the evening a like service was held at York, in the hall which for some months past has been used for divine service. The services held in this room have been well attended, a pleasing and welcome feature being the presence of so many of the employees of the railway whose dwellings are near. The great increase in population at York, points in the near future to the necessity of a church being erected. The Rev. C. Ruttan is to be congratulated in the success which has attended his labours in this mission.

BOLTON.—We believe that the Rev. R. Oliver, B.A., it likely to be appointed to this station. A more fitting one could not be made, and we are fully satisfied that the position would be filled by Mr. Oliver in such a way as to endear him to the whole population of the parishes in his charge.

REPLY TO ARCHBISHOP LYNCH.—The Rev. John Langtry, M.A., rector of St. Luke's, has announced a series of lectures to be delivered on successive Sunday nights, commencing the 11th October, in reply to ser-

mons delivered by Dr. Lynch on the difference between the Catholic Church and Protestants. As those sermons were fully reported in the daily papers we trust the replies of Mr. Langtry will also be given, but we doubt it, as it is the policy of political organs to curry favour with Romanists. The scholarly rector of St. Luke's has a fame as a controversialist. In this case he will have an easy victory. Dr. Lynch has made grave blunders in history and in doctrinal statements. He made also, of all blunders the hugest, that of classing the Catholic Church of England among Protestant sects.

HOLY TRINITY Y. P. A.—The annual meeting of the Young People's Association, connected with the Church of the Holy Trinity, was held on the 8th October. A large number of members were present. The chair was filled by Mr. John Hague, vice-president. Mr. Rudge, secretary-treasurer, read a highly satisfactory report of past and projected work. Mr. Holmstead suggested that lectures should be given on Church history. The officers and executive committee were re-elected, with a few changes in the latter. It was announced that the rector assistant, the Rev. John Pearson, M.A., would give a lecture on "Witchcraft," the president, Mr. Allan Macdonnell, C.E., on a scientific subject, Mr. Hague on "Robin Hood, his life and times," with musical illustrations, others are to be arranged for during the season. It was announced that over \$2,000 was promised towards the new school-room. Mr. Blackburne, organist, was appointed Musical Director, and Miss Rowse kindly accepted the invitation of the meeting to discharge the duties of Assistant Musical Director.

NIAGARA.

PALMERSTON.—On Tuesday, Sept. 29th, St. Paul's Church held its first harvest festival. For several days previous busy hands were hard at work so that the sacred edifice was beautifully adorned with "the first fruits" for the thanksgiving service. At three o'clock a large congregation was assembled in the church, when the organ and choir began the opening hymn, "O come ye thankful people come." The special form of prayer which was used was said by Revs. A. Bonny of Moorefield, and Geo. B. Cooke, incumbent. The Rev. Hartley Carmichael, of Hamilton, was the preacher, who took for his text the words, "There went out a sower to sow." The sermon throughout was eloquent, very practical and appropriate for the occasion. Thank offerings were liberal and duly applied for church purposes.

NELSON.—On Wednesday, 30th, his lordship visited St. John's Church, five miles from Burlington, and administered the rite of confirmation to a small, but earnest class of candidates. Four of the neighbouring clergy: Revs. Canon Worrell, and Messrs. Mackenzie, Motherwell and Fletcher, took part in the services. The Bishop's very earnest address was listened to with deep attention by the large congregation. A very neat picket fence has just been erected along the front of the churchyard; and other signs of Church life are visible here. Mr. and Mrs. John Ireland, old pillars of the Church in this neighbourhood, generously provided an excellent entertainment for the Bishop, the clergy, and a large circle of invited guests.

The Bishop's offices on Sunday, Oct. 4th, consisted of an early Celebration of the Eucharist at 6:30, a Celebration again at the 11 a.m. service, in the handsome new brick church at Oakville; a service at Palermo, eight miles distant, at 3 p.m., and a sermon again at Oakville in the evening, with confirmation.

FONTHILL.—Christ Church.—On Thursday, Oct. 6, Parochial Harvest services were held, the offertory marked the earlier service, while at evensong the usual service of prayer and praise was held, a very full congregation being present. The Rev. Rural Dean Bull was preacher. Floral and other decorations were most attractive, beautiful and fragrant, largely supplied from the extensive Fonthill conservatories, through the kindness of Mr. Morris. The Rev. F. C. Piper, in charge of this very favoured and happy parish, the church building being a model of excellent English architecture, and the surrounding country being picturesque. Charming to any lover of scenery such as may be seen in many of England's beautiful rural districts. The roads of Fonthill bear a strong resemblance to the English village and roads richly shaded chiefly by maple trees, with frequent hedges, and winding o'er hill and through dale for a mile or more on each side.

SMITHVILLE.—The Lord Bishop of Niagara will, (D. V.,) be present at the opening services of St. Luke's

Church, Smithville, on Saturday, Oct. 31. The new church is a substantial frame building, and will seat 150 persons. The estimated cost is \$1,100, of which \$800 have been raised, leaving about \$300 required. Donations are solicited from church people outside of the mission. The Rev. F. C. Piper, missionary in charge, earnestly hopes that there may be no difficulty such as debt, in having the church consecrated on the day of opening. To a recent appeal in the DOMINION CHURCHMAN, a few responses were made. Much more aid is needed. It is new church ground, and when we say that Smithville is eighteen miles from Mr. Piper's residence, our readers will see that his labours and zeal have been very arduous indeed, in order to accomplish so much in the short period of his incumbency. Help is well merited to pay the balance of \$300.

HAMILTON.—St. Mark's Church.—His Lordship, the Bishop of Niagara, was preacher at the service of Harvest Joy on Wednesday evening, Oct. 8. The service was, as usual, bright and inspiring.

ANCANTER.—St. John's Church.—On Sunday, Oct. 11, the Very Reverend Dean Geddes accepted the rector's invitation to preach. The occasion was affecting to tender thought. Fifty years ago, at this time, the Rev. Dr. Geddes was priested at a special ordination in this parish, by the Right Reverend Dr. Stewart, Bishop of Quebec. The Parish Diary Book contains this reference with others written by the Rev. Dr. Miller, rector at that time.

ALDERSHOTT.—St. Matthew's Church.—On Thursday evening, Sept. 24, the Rev. Dr. Mockridge preached an impressive sermon in reference to the annual gatherings of the fruits of the earth. The beauty and fragrance of flowers in the decoration of the church, were much admired by visiting friends from the city.

STONE CREEK AND BARTONVILLE.—On Thursday Oct. 9, an early offertory was held, an eloquent sermon from Rev. Rural Dean Mackenzie, M.A., of Brantford. At Bartonville evening service of praise was well rendered, the Rev. Dr. Mockridge, preacher.

BARTON.—Holy Trinity Church.—The Very Rev. Dean Geddes was preacher at the second service (Parochial Harvest,) at this church on Tuesday, Sept. 29, *St. Michael's and All Angels*. A large congregation was present. The service of praise was greatly aided by twenty voices from the Cathedral choir, with the efficient organist, Miss Ambrose. There was an early 8 a.m. service. Good attendance.

GLANFORD.—St. Paul's Church.—On Tuesday, Oct. 6, similar services were held here, with a very large congregation at each. The morning service consisted chiefly of the offertory with a sermon by the Rev. H. F. Mellish, of Caledonia, from *Leviticus xxiii. 33*, end. The communicants were numerous. In the afternoon, the united choirs of St. John's Church, Caledonia, and of Holy Trinity, Barton, twenty-four members in all, again greatly assisted in a special service of praise. The Rev. A. Anthony, Indian Missionary on the Grand River, preached from *Psalm lxxv. 9*. At 4 p.m., the benediction was pronounced.

HURON.

DIOCESAN SYNOD.—The executive committee of the Synod of Huron, met in the Chapter House, London, Thursday afternoon the 24th instant. His Lordship the Bishop presided and opened the meeting. The members of the Synod present were:—Very Rev. Archdeacon Sandys, Revs. Rural Deans G. Keys, A. S. Falls, W. Craig, Canon Hincks, J. Downie, Canon Hill, G. C. Mackenzie, and E. Paterson, Revs. D. Deacon, W. Davis, J. T. Wright, Canon Innes, J. B. Richardson, Jeffrey Hill, F. Harding, Canon Mulholland, R. Ashton, W. Daunt, R. Fletcher, W. A. Young, G. G. Ballard, Messrs. W. Grey, Dr. Pousette, J. Martin, H. Crotty, J. Moyle, W. H. Eakins, T. Woods, W. J. Imlach, N. Currie, C. Jenkins, R. Bayley, L. Skey, E. Hutchinson, F. Roland, H. S. Strong, E. B. Reid, V. Cronyn, and A. H. Dymond. The minutes of the previous meeting were confirmed. The finance committee reported having found the accounts presented by the secretary-treasurer correct, and recommended their payment. The committee on the St. Paul's, London, rector surplus, reported having looked into the matter and found, 1st, that the crown patent gave the land to the residents of the township of London, 2nd, the glebe lands were situated within said township, 3rd, that after the claims of St. Paul's Church are satisfied, the balance is to be

divided among the incumbents of the existing churches in such proportion as the Synod should see fit. They therefore recommended that the said surplus be divided among said churches. After a long discussion it was resolved that the question be referred to the solicitor to prepare a case for submission to the High Court of Justice, and to report the same to the December meeting of the executive committee.

Committee for Missions.—The ballot for members for the Mission Committee gave the following result:—Rev. W. A. Young, Canons Innes and Smith, Messrs. Dymond, Grey, and Jenkins. The Bishop appointed the following additional members:—Archdeacon Sandys, Rev. Canon Hincks, Messrs. N. Currie and L. Skey.

Rev. A. Young, whom the Bishop had nominated as the commissioner in accordance with the resolution of the Synod at last meeting, reported on the work done by him. He had visited nine parishes, and had increased the amount of contributions of the people to over \$800 and had effected a saving of \$1,400 in the amount of grants from the Synod. A resolution was passed requesting the Bishop to appoint the Rev. W. A. Young as the commissioner of the diocese, at a salary of \$1,500 and travelling expenses, as it may be necessary for visiting the whole diocese.

The matter of annual missionary meetings, was left in the hands of the various Rural Deans with the clergy of the different churches, they to report to the Bishop the arrangements.

Evening Session.—The death of the Rev. A. Jamieson was reported, and the name of his widow placed on the Widows and Orphans Fund.

GALT.—A petition was presented from the vestry of Trinity Church, asking permission to raise the sum of \$4,000 on security of the Church property, for the purpose of remodelling the church.

Superannuation.—The name of the Very Rev. Dean Boomer, was, in accordance with the canon, placed upon the superannuation fund.

WARTON.—The vestry applied that the money held in trust by the Synod be applied towards the purchase of a site for a church and parsonage, granted.

DELAWARE.—The matter of the leasing of the glebe lands was referred to a committee.

COURT WRIGHT.—Permission was granted to the vestry to raise the sum of \$400 on the security of the Church Hall to pay off the indebtedness thereon.

PETROLIA.—The vestry asked leave to sell the old church property, and apply the proceeds towards paying off the indebtedness thereon.

COMBA.—Permission was asked to build a church, the plans were submitted and approved of by the committee. Granted.

The Rev. E. R. Stimson wrote asking to be again placed on the list of commuted clergy. Filed.

The executive met again at eleven a.m., on Friday. The Bishop presided. The report of the missions committee was read, recommending that the application of Rural Dean Downey be not entertained. That of Rev. H. Banwell be granted. That from Rev. J. F. Parke referred to the commissioner to report. A lettered.

NORTH CHATHAM.—A special grant was made to the incumbent of Trinity Church out of the general purpose fund, to be repaid in annual instalments.

TEESWATER.—A letter was read stating the position of the mission, the matter was referred to the Bishop. Appointment of committees by his Lordship the Bishop. *Committee on Printing.*—Rev. G. G. Ballard, Messrs. Currie, Jenkins and the secretary-treasurer. *Committee on Indian Missions.*—Revs. Archdeacon Marsh, A. S. Falls, W. Davies, Canon Smith, A. Ashton, and the secretary-treasurer. *Finance Committee.*—Revs. Jeffrey Hill, G. G. Ballard, Canon Innes, Canon Smith, Messrs. Grey and R. Bayly. *Investment Committee.*—Revs. Canon Innes, Canon Smith, Messrs. R. Bayly, F. Rowland, the secretary and solicitor.

The claim of the widow of the late Rev. M. M. Dillon, the committee to report at the December meeting.

Wright vs. Huron.—The Rev. J. T. Wright brought forward this case and a letter addressed by him to the Bishop, was read. The matter was discussed at some length; the committee took no action. The meeting was adjourned at 5 o'clock p.m.

Archdeacon Farrar delivered a lecture on Dante in the Victoria Hall, London, Ontario, on Saturday evening, September 21st, to a crowded house. On Sunday, September 27th, at matins, he preached in St. Paul's Church, from the text *Luke xvii. 41, 42*, to a congregation of not less than 2,000 people. Rev. Canon Innes, rector, and Rev. W. Hicks read the morning service. At evensong the Archdeacon preached in the Memorial Church. As at matins the church was more than crowded, many being crowded around the doors and windows. The text was *Matt. v. 2*. The aisles, porches, and every available space were filled to overflowing in both churches, and some

who came to take part in the services had to leave the crowds were so dense.

ALGOMA.

A VOYAGE OF DISCOVERY.—*Concluded.*—The departure from Collin's Inlet on the 14th of July, was not effected without difficulty. We had to feel our way cautiously, sounding every now and then, and keeping a sharp look out for the shoals which abounded at the western mouth of the Inlet. Gremskye, however, fully vindicated his reputation here as a vigilant pilot, by taking us out safely into deep water, where a six hours' run brought us to one of the mouths of French River, from which we worked our way slowly up the main channel mooring beside the Walkerton Mills. What remained of the afternoon was devoted to a visitation of the lumbermen's houses. Each family being notified of the service to be held. At 7:30 p.m., another motley assemblage gathered in the dining room of the Walkerton Mill boarding house, kindly placed at our disposal. One gratifying result of it was a request by a young woman to be baptised, she being partially instructed before coming to the settlement, and now wished to make a public profession of her faith. Accordingly, the Rev. Mr. I. at the Bishop's request, took her and "expounded unto her the way of the Lord more perfectly." This was followed by her baptism the next morning, and none who were witnesses of the devout earnestness with which she took part in the service could question the sincerity of purpose which actuated her.

Next morning, the 15th, we started for Byng Inlet, taking the precaution of giving a free pass to a volunteer pilot, a French Canadian, who offered to take us there safely in consideration of the favor, which he did. Here we found a little village nestling by the water side, which presented a scene of bustle and activity, thanks to the fact that Messrs. Dodge & Co., are running their extensive mills with a full complement of hands, while the dwelling houses and the large hotel, as beautifully clean as it is commodious, and the well stocked store and tastefully furnished offices attached, all crowned by the tasteful church perched on the loftiest point in the village, and literally "founded on a rock," combined to make a picture which we had not seen surpassed in any point in our travels. A congregation of about sixty persons gathered in the church, and though nearly all of them unfamiliar with our Prayer Book, took their part in the responses very generally, with the assistance of the little pamphlets already referred to. Only two or three members of the Church of England could be found in the whole settlement. That our church had been much more numerous represented in former years, was evident from the fact that a clergyman, the Rev. R. W. Greene (now of Weston), had resided here, but what between deaths and removals, and, worse and more fatal than either, the apathy of the Church in caring for her children, their number had steadily dwindled till now it has all but reached the vanishing point. Can it be wondered at, that with a process like this going on silently, but surely, in scores of places, scattered all over the Dominion, she should to-day be lying under the deep reproach and humiliation of ranking only as fourth among the religious communions, that divide the land between them.

Leaving Byng Inlet on the morning of the 16th, we laid our course for Parry Sound, sixty miles to the south. Wind and weather were against us, tossing our little craft about unmercifully, and playing havoc with the comfort of one of the clerical passengers. As evening drew on, we sighted the lighthouse, twenty-two miles from the village, and there found ourselves in smooth water. But "terra firma" atoned for it all, especially when one of the Churchwardens of Trinity Church met us, and with characteristic hospitality, requested us to consider ourselves the guests of the parish during our stay, a courtesy gratefully accepted and appreciated by the Bishop and his fellow travellers. The Belvidere Hotel, at which we right royally, perhaps I should say Episcopally entertained, stands on a most picturesque site on a bold headland about 200 feet high to the west of the village of Parry Sound, and commands an unobstructed view of a bay several miles in circumference, which is one of several lying between the land and the Georgian Bay, each with its own encompassing hills, and altogether forming a succession of defences against the assaults of that great inland sea, when lashed into fury by the tremendous violence of the westerly winds. It will doubtless be remembered that it was in the neighbourhood of the Livingstone Islands, not far from Parry Sound harbor, or perhaps, as some suppose, still farther north, in the direction of Byng Inlet, that the ill-fated *Asia* went down, on the memorable 14th of September, 1882, her entire living freight, with the exception of two, perishing in a watery grave. Our arrival in Parry Sound enabled us to attend a strawberry festival, which, what between the excellence of the music, and the general

good feeling awakened among the church members by the recent advent of their new clergyman, passed off quite successfully. At the close the Bishop and Mr. Frost were called upon to say the inevitable "few words." One of our party took the opportunity of visiting the Indian mission established by the Methodist body, and successfully administered by the Rev. W. V. Salt, himself a Christianised and educated Ojibbewa. Sunday proved a day of real "rest and gladness." Morning prayer was read by the new incumbent, the Rev. H. Gaviller, and the Rev. F. Frost, the Bishop preaching and afterwards administering the holy communion, thirty-seven presenting themselves. The congregation numbered 150. In the evening the congregation was still larger, and the Bishop preached again from St. Luke xvi. 23, on the subject of the place which memory will hold in the life to come, showing that according as the present is marked by the predominance of good or evil, memory is certain to be in the future a curse or a blessing. Parry Sound is certainly to be congratulated on the evidence of increased life and interest in church matters that are visible in every direction, among which not the smallest or least substantial is the fact that the amount raised by local contribution towards the clergyman's stipend, is double even the largest sum ever before realised for this purpose. May this spiritual growth of the congregation keep pace with its improvement in temporal matters.

Early on Tuesday morning, the *Evangeline* was boarded by a number of the Indians, who came out, headed by their chief Manitowasing, to tell the Bishop that after several talks among themselves, they had come to the conclusion that the words of the "Kechemahkubdawkoonyhya" were wise, and that they were quite willing to do as he said, and would begin the foundation immediately. This being the solution of the problem which was desired, nothing remained but to say a few words of encouragement, urging them to promptness in beginning, after which we steamed out of the bay again, and calling for letters at Little Current, started on the second stage of our homeward voyage, reaching by evening the same quiet nook at the mouth of Blind River, which had given us such friendly shelter on our down trip. The day passed by uneventfully, till just as we were entering Lake George, we descried the C. P. R. steamship *Athabasca* in the distance, all her flags flung out proudly to the breeze, and her decks swarming with a dense pack of humanity. What could it be? In a few minutes the mystery was solved. These were our gallant volunteers returning from the scene of conflict in the North-West, to their peaceful homes and occupations which they had so willingly abandoned, when the clarion call of duty summoned them to the battlefield, for the suppression of an insurrection as foul and causeless as any that ever disturbed the peace of a Christian land. How bravely they fought is now a matter of history. How nobly between sixty and seventy of them fell by the bullets of a hidden, skulking enemy, will be a tale oft told by the firesides of Canadian homes for many a long year to come. God grant our statesmen wisdom and firmness enough to withstand the paltry, political considerations which would deter them from meting out their just and righteous deserts to the guilty instigators of this wicked rebellion. It need scarcely be added that as the *Athabasca* passed us, overshadowing us with her ponderous, but magnificent dimensions, we cheered our gallant defenders till hoarseness rendered all further cheering impossible, while they lustily acknowledged the greetings of the little craft whose occupants sought to do them honor. Within two hours afterwards, the *Evangeline* lay peacefully at anchor within gunshot of Bishop-burst, having accomplished 600 and 700 miles during the trip, and, through the mercy of God, without accident of any kind from beginning to end of her first voyage of discovery.

J. F. S.

And now what is the conclusion of the whole matter. It is a threefold one, capable of very high statement. (1). Were there no other proof of it, this voyage of discovery vindicates the wisdom of the purchase of a diocesan missionary steamer, as one of the Bishop's most effective aids in his summer wanderings. Without it, a trip such as the above would have been simply impossible, save at the cost of risks and delays which might have been most serious.

(2). The good seed has been sown in many rough and uncultivated fields, and it cannot but be that some of it at least will bear fruit to God's honor and glory.

(3). The clerical staff of Algoma should be increased by one, and that quickly. An itinerant missionary is sorely needed for the region embraced in this voyage of discovery, indeed two are required for the territory stretching from Thessalon, near Bruce Mines, (fifty-two miles from the Sault), down to Parry Sound on the Georgian Bay, a distance of between 200 and 300 miles, in which the religious needs of the little scattered villages and settlements scattered along the

shore, are cared for only by communions *other than the Church of England*. Is there no layman to be found in our cities who will feel the reproach thus lying on his Church, keenly enough to assist the Bishop in wiping it out? Men can be found but *who will provide the money?*

E. A.

PORT CARLING.—The Harvest Thanksgiving service was held on Tuesday evening the 20th of September. The church was prettily decorated, and there were several offerings of first fruits. The Rev. S. E. Knight, the Incumbent, said the service, and Mr. Osborne read the lessons and preached.

GRAVENHURST.—The Incumbent has been giving lectures on Sunday evenings, instead of preaching, on questions which should be understood by all Church people, as "The Church," "The Ministry," "Public Worship," etc. These lectures were the outcome of pastoral visiting, in which the incumbent found that but few Church people understood anything of the principles of the Church, while they understood fairly well the distinctive principles of sectarianism. The different denominations are not ashamed of their colours. Why should the Church?

UFFINGTON.—The Harvest Thanksgiving Service was held on Thursday, October 1st. It was beautiful weather, and the congregations were large. The Church was decorated neatly, and reflected credit on the work of the ladies. A splendid new altar cloth and frontal, the gift of kind friends in England, added to the beauty of the sanctuary. The sermon on the 100th Psalm was preached in the evening by the Rev. Alfred Osborne, Exam. Chaplain to the Bishop. It was forcible and eloquent, and listened to with attention. The inculcation of sound Church principles are noticeable in this mission, which accounts for the enthusiasm taken in the services of the Church.

NEW WESTMINSTER.

CLOVER VALLEY.—I beg to acknowledge, with heartfelt thanks, the receipt of \$20, from the Rev. G. C. Mackenzie, of Brantford, Ont., towards the building fund of Christ Church, Surrey, B. C. This is the 2nd donation made by Mr. Mackenzie's Sunday school to the same fund. The aid thus given by these little workers, has proved both helpful in paying our debts and in encouraging others to work. I cannot but commend the judgment shown by Mr. Mackenzie in suggesting to his Sunday school the relief of our necessity. For missionaries in this isolated part of the Dominion, have a singular forlorn and severe struggle in building up their Master's kingdom. And I feel sure that if others of the clergy of Ontario would follow the example thus set by Mr. Mackenzie, and send small sums not to myself, but to the diocese or some one of the clergy in country districts, they would not only help and encourage, but also relieve those who are very likely in want.

The altar linen promised Christ Church, Surrey, by kind friends in Toronto, has never turned up.

Wm. BELL.

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.

GORE BAY.—Will you please allow me space to mention to your readers that I am trying to form a lending library in connection with our church at Gore Bay, on the Manitoulin Island. The R. T. S. has kindly donated some seventy five volumes to this object, but it is very desirable and necessary to the permanent success of the scheme, to add largely to this number. I might say that we are entirely shut out from the rest of the world during the winter, and this effort is being made with the view of placing in the hands of the young people chiefly, wholesome reading in the shape of interesting, amusing, and instructive books. I earnestly ask the assistance of the readers of this paper, by gifts of books of travels, history, adventures, and standard novels. Well preserved second-hand books will be gladly received, and gratefully acknowledged, by yours, very truly,

REV. W. MACAULAY TOOKE.
Gore Bay, Manitoulin.

RUPERT'S LAND.

SIR.—The meeting of the Board of Management of the Domestic and Foreign Missionary Society is to be held in Kingston on the 21st October. I would earnestly impress upon its members the claims of Rupert's Land for assistance. The Venerable Metropolitan is sick at heart with the urgency of the appeals for spiritual ministrations in his vast diocese, and the cold neglect which his own representations of his needs receive in the Eastern dioceses. Presbyterians and Methodists in Canada are fully alive to the immense importance of building up their respective interests in Manitoba, which is destined to be the heart of the Dominion, while the Church alone is asleep, and neglectful as to the failure of her powers in that vast domain to meet the demands for her ministry and services. I have before me a note from a clerical friend in that distant land, mourning over the inadequacy of their means to meet the urgent requirements of their diocese. Speaking of one very important station he says, "We have a Divinity student working with great success during his college vacation. The people can make up \$400 per annum, and are preparing to build two small churches. If we could only get another \$400, we should be enabled to have a resident clergyman stationed there, the prospects of the Church are particularly bright if we only had the means. The district is, of course, very extensive, but I am astonished at the number of settlers, a very large proportion of them are Church people, and they show a deep interest in securing the services of their church. The prospects are most encouraging if we only had the means."

Trusting that this hurried note may call attention to the claims of our brother churchmen in Rupert's Land, and prevent them from being ignored so completely as they were at the last meeting of the Board, in the distribution of the funds in hand, I remain, &c.,

CLERICUS.

TORONTO SYNOD GREETING, WAS IT REALLY CATHOLIC?

SIR.—In late issues of the DOMINION CHURCHMAN, I have read very carefully two letters of the Rev. Dr. Carry, and one of W. B., on "Church Synod Greetings." Whether the greeting particularly referred to, was wise or unwise, I express no opinion. According to W. B. it would seem of necessity to have been very wise, simply because it emanated from the Toronto Synod; or at any rate, for this reason it should be so regarded by all good churchmen. Its wisdom, or the reverse, is a question on both sides of which possibly a good deal might be said. There can be no doubt that the gentleman with whom the idea of such a greeting originated and the very few who fully sympathized with it, all acted from the very purest and most worthy motives. At the same time it is very probable that the great majority of the Synod had really little or no sympathy with it, but allowed the motion to go by default, regarding it as a sort of evil they were powerless to avert or remedy. For they very probably felt that since a motion of the kind had been made, to oppose and defeat it would be (for reasons which need not now be explained,) a much greater evil than to allow it quietly to pass. This I verily believe to have been the real position of the matter.

I deny that simply because the good meaning people greeted, have been baptised, (if indeed a large number of them have been baptised at all,) they are therefore members of Christ's Holy Catholic and Apostolic Church. And as a logical consequence, I must emphatically deny that they belong to the great and true Christian "brotherhood" of those who are such members.

Dr. Carry in his first letter has quoted St. Augustine and Canon Liddon to support his ideas. I fear he has fallen into the very popular error of supposing that because certain men have been largely endued with spiritual wisdom, therefore everything they have on every occasion spoken or written is of necessity wise. In any case if Dr. Carry supposes that the words of the two eminent men, which he quotes, accord with and support his own expressed views, he is quite mistaken. Both he and W. B. have fallen into the very strange error of supposing that because by Holy Baptism human beings are made members of Christ's Holy Catholic and Apostolic Church, therefore they do of necessity in every instance continue such members "unto their life's end." That once in they cannot get out again. Upon this mere absurd supposition, Dr. Carry builds the "brotherhood," which he would have "emphasized," and tells us that this Baptism is "the very bond of brotherhood." Now I deny that Holy Baptism ever was, is now, or ever shall be, such bond at all, so far as Holy Scripture informs us in the matter. To say that the other great sacrament of the Church is "the very bond of brotherhood" would be much nearer the truth. Our blessed Lord has declared that He is "the true vine,"

and His disciples are "the branches;" He himself, therefore, I maintain is the very true bond of the great and true "brotherhood," even as the natural vine is the true bond of all its branches. The great sacrament of Holy Baptism is simply the blessed instrument by which we, the branches, have been grafted into "His body which is the Church;" but it is quite certain that such branches do not of necessity all remain branches of "the true vine" forever, our blessed Lord himself being witness. "Every branch in Me that beareth not fruit, (of a loyal and holy obedience to the revealed will,) my father taketh away, (even before the great day of judgment.) Has Dr. Carry never heard of baptised persons being excommunicated for just and sufficient cause? Will he say that such persons after excommunication were members of the Church of Christ? Nay, more, will he venture to say it is at all certain that a very large number of those who have been duly baptised even into a true branch of the Church, do not excommunicate themselves by a careless and wilful neglect of the Holy Communion of the body and blood of Christ, which He has not only enjoined upon them, but solemnly declared, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you."

Will Dr. Carry or W. B., in the face of those things, now say that all who are baptised are "branches" of "the true vine," are members of Christ's Holy Catholic and Apostolic Church? I certainly think not. Can Dr. Carry tell us whether the great sacrament of the Holy Communion is possessed at all by the good meaning people referred to, whom he would have in their present position and standing form part of his brotherhood? It is quite clear from the words of Canon Liddon, quoted by Dr. Carry, that he at any rate does not believe that non-episcopal bodies have any such sacrament. And as to their having "a share in the communion of saints and much more a right to bear the Christian name," because of their baptism, as Canon Liddon seems to argue. I must say that such reasoning is not very logical; and that if the words quoted be not substantially untrue, they are only too well calculated to mislead. Will Canon Liddon, W. B., or Dr. Carry, venture to say that in the body of professing Christians, the latter specially alludes to as forming part of his "brotherhood," which he thinks "we can never too much emphasize," there are not now a large number of adults and others who have never in any manner or form been baptised at all, and probably never shall be. And will they or any one of them venture to say, that the same thing is not true with reference to the other sects all round.

How, therefore, under such circumstances can Dr. Carry assert that Baptism is "the very bond of brotherhood?" How can he logically and reasonably say, "Deny that it is such bond and all arguments for unity are vain?" He might with as much reason assert that if we deny that there is any bond between the grafts and the good stock into and upon which we propose to graft them all, arguments in favor of the possibility of grafting them at all are vain. When Dr. Carry says, "On the ground of common brotherhood we condemned their (the Methodist) schism, as breaking up the unity of the family of Christ, and we entreat them to return to its bosom," he, Dr. Carry greatly errs and therefore misleads. What should be said is this, "We condemn the schism" on the ground that it is a severance from the true brotherhood, and a selfish, cruel and base abandoning of it altogether, thus (not breaking up the unity of the family of Christ, as Dr. Carry incorrectly says, but) greatly marring its strength and beauty, more especially in the eyes of the ignorant, inconsiderate and unreflecting world. Nay more than this; it should be said, "We condemn the schism" because it is the abandonment of "the body of Christ," which is "the Church," and of which He is the Divine Head, and so the abandonment of the true "brotherhood" of the Church, of which He is the elder brother, "and we entreat them to return to its bosom." False "argument for unity are in vain," under any circumstances, and worse than vain if the very nature of union contemplated be itself false; and any union of the Methodist body, as a body, with the Church of England would be false, and therefore can never take place without a very sad and deplorable violation of Catholic truth and of a great Catholic principle. May God in His great mercy hasten the day, when each body of professing Christians throughout the British Empire shall (not as a body but) in a body be fully prepared for a perfect fusion and amalgamation with the Church of England, and thus for a union far more close, complete and perfect than the mere simple word union can express.

W. J. McCLEARY.

THE DEAN'S SERMONS.

SIR,—In "Notes and Queries," X. Y. wants the late dean's sermons published. I hope the dean's family or executors will agree to do so. The litera-

ture of Canada is enriched by no publication bearing the imprimatur of the dead, except a book of hymns, where the purity of the Protestant is guarded, at the expense of quantity. Why then, and—well, common sense, I allude to Lite's exquisite hymn, "Abide with me," the 5th verse instead of "Hold thou thy cross before my closing eyes," the late dean changed (of course with the sanction of the Bishops, Bishop of Toronto included) to "reveal thyself before my closing eyes." It is to be hoped the dean's orthodoxy in the sermons surpasses that necessary item in his hymns.

The dean was never a fluent, or ready speaker. He was never known to speak at the Synod. He was both reticent in speech, and retiring in manner, more so latterly, probably his rapidly increasing income from the Church demanding all his care and time, these circumstances would, therefore, force him to take ideas from others, revolve them in his mind, and then turn them out to his congregation, as his own. It may be therefore that he shrank, and probably his family will shrink, from exposing his sermons—well enough for his people to whom his word was law—to the criticism of the world, and will not suffer them to be compared with the writings of the Reformation and Calvinistic Divines, from whom the dean largely borrowed both ideas, thoughts, words, sentences and paragraphs.

The late dean never cared for the course of Christian instruction mapped out by the Church, the Christian calendar following the footsteps of Jesus from the cradle to the cross, was to him a remnant of Popery, yet the Christian public would like to see what was often attempted in those discourses, the strange logic by which, from time to time, he vindicated the Evangelical clergy, of whom he was the burning light, in the matter of Baptismal regeneration. How he argues that it is fair and right to say to the people that the child just baptised is regenerate, and to thank God for regenerating this infant in baptism and the from then pulpit of St. James' prove and nail it with scripture, that the doctrine of Baptismal regeneration was all a myth.

The worthy dean is dead four years next March. He has left nothing behind him for the Church, except Lite's improved, "Abide with me," and "Langtry vs. Dumoulin," these two with the sermons, all bound in one, will make a pleasing trilogy.

Yours etc., A. BROWN.

HELP WANTED FOR ALGOMA.

SIR,—Please allow me space in the columns of your valuable paper, to appeal to the sympathies of fellow churchmen in the sister dioceses for assistance in providing furniture, or contributions towards the same, for two new churches in my mission. As your readers may very possibly remember, we had the misfortune to lose our church at Burk's Falls by fire, during the early part of last summer. Since that time we have had to content ourselves with the use of the public school house for divine service.

With the aid of our good Bishop, we were enabled to commence the building of a new church this spring, the work has been steadily progressing all summer, and we expect to have the building complete by the commencement of next month, (October.) But now that the building is all but completed, we have to face another question, viz., where is the requisite furniture, chancel, and other, to come from?

We have just so far completed the erection of a new church in Bethune, another station of the mission, as to be able to hold divine service in it, but here again the church cannot well be used until some good Samaritan will come forward and help us to solve the question, how is the furniture to be provided?

Like the conies, we are but a "feeble folk" and also a struggling folk; yet the members of the two congregations have come forth nobly and done all that they can to assist in providing the churches and their furnishings. But when they have done their best it really amounts to very little. To complete the church in Bethune, and also to furnish the two churches, decently and comfortably, about \$3.00 or \$4.00 must be raised.

I am, therefore, now constrained to appeal to the liberality of our brother churchmen to assist us out of our pressing difficulty, by sending either furniture or contributions in money, which may be addressed either to the Bishop of Algoma for "Burk's Falls" or "Bethune," or else to the incumbent of the mission.

W. BURBURY MAGNAN.

Burk's Falls, 28 Sept., 1885.

THE PRIVY COUNCIL.

SIR,—I should greatly desire to know by what authority the lawyers are going to defend the suit of Wright vs. Huron before the Privy Council. The Synod has given no instructions to them either

to proceed or not. We are in a terrible state because the constitution does not provide that the Executive Committee has power to call the Synod together.

The diocese is in the power of the Bishop. Lawyers will bleed the diocese to death, but surely the Bishop will not allow them.

Does his Lordship think it more important to consult the interests of lawyers, than to strive for the welfare of the diocese committed to him, by promoting peace?

ANXIOUS.

EPISCOPAL RESPONSIBILITY.

SIR.—The diocese is ready for a special Synod, to arrange our ruinous litigation.

All are agreed that wrong has been done. The case of "Wright vs. Huron," is just such as the Privy Council will receive on account of the large number of interests involved, as well as the association having been formed for the purpose of having it made a test as to the power of corporate bodies in administering trusts. Also, the Supreme Court of Canada is equally divided upon it.

If the Lord Bishop decides for war, then it will be war to the knife, and a bitter, bitter struggle.

Huron will be a perfect Pandemonium. LEX.

1 Oct., 1885.

TRINITY COLLEGE—AN INQUIRY.

SIR.—Will you inform me when the term commences at Trinity College, Toronto, and who is the official I must write to for information as to fees, &c.? I see advertisements of other colleges and notices of their doings in the public press, but somehow or other I have not met with any such about Trinity College. Is the institution so crowded with students that the management find it needless to bring the fact of its existence before the Churchmen of Canada and the States? I met with a student at University College, who told me he went there because he never had heard of there being a Church college like Trinity, at Toronto.

A COUNTRYMAN.

Our correspondent is not alone in his ignorance of the doings of Trinity College. In our humble opinion it is highly impolitic in a new country like Canada, the population of which is so changeful from removals and accessions, to follow the precedent set by world famous Universities like Oxford and Cambridge in not making public announcements as to Terms, Fees, &c. &c. University College recently had a puffing notice in a leading paper, which occupied nearly two columns. The Press in Canada, fulfills a function which no other power can discharge. Whoever ignores the public Press in Canada, will soon find the public ignore him. Address the Rev. the Dean, Trinity College, Toronto.

ED. D. C.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

OCTOBER 25th, 1885.

VOL. IV. 21st Sunday after Trinity. No. 48

BIBLE LESSON.

Genesis xvi. 1-7 and 28-31—"The Family Migration."

It was now about two hundred and fifteen years since God had given the promise to Abraham (ch. xii. 2.) "I will make of thee a great nation," yet that branch of his family more especially referred to only numbered at this time seventy persons. But God's Word abideth, hath he said, and shall he not bring it to pass? God had also told Abraham (ch. xv. 18), that his children should be strangers in a strange land. This He is about to fulfil. Observe how His Providence brought it about. Jacob, having received his son Joseph's message, "come down unto me, tarry not," determines to take this long journey, and see his son before he should die.

(1) *The Departure from Canaan.*—On his way to Egypt, Jacob came to Berseba. Here it was that he parted from his mother for the last time, as he fled from Esau, (ch. xxviii. 10), here too Abraham



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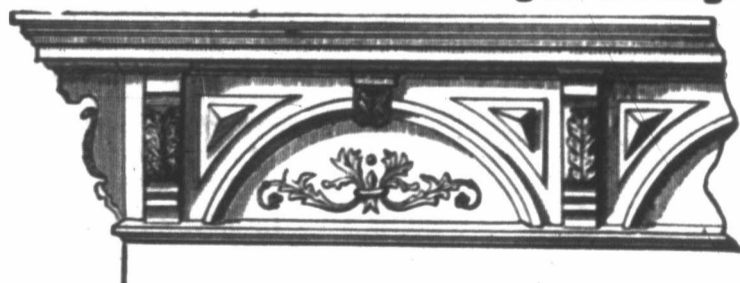


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and Isaac had "called on the name of the Lord," (ch. xxi. 33, ch. xxvi. 25). And here he seeks for special guidance from God. He is mindful of the promise, and of the responsibility attached to it. He therefore offered sacrifices unto the God of his father Isaac. So too should we, when in any difficulty, "take it to the Lord in prayer"—God does not leave Jacob in doubt, verses 3-4. He encourages him, promises to be with him in Egypt, and assures him that He will not forsake his posterity until He had done that which He had spoken to them. (ch. xxviii. 15). He also tells him that he shall not only meet his son Joseph, but they were not to part again; he should die in the arms of Joseph. So too has the Lord Jesus promised to be with his people (St. Mat. xxviii. 20). What a comfort for those who seek his guidance, to know that their Best Friend will go with them. (2) *The Re-union in Egypt.*—It was a long tedious journey from Canaan to Egypt, at last they drew near it, and Jacob sent Judah before him, verse 28, to announce his coming to Joseph. As Judah had had special charge of Benjamin and had shown himself so worthy of trust, therefore Jacob selects him for this service, viz.: to appoint a place of meeting. Arrived in Goshen, Joseph comes to meet his father, and falls on his neck and embraces him. Notice how true to nature is the description, "he wept on his neck a good while," verse 29, after they had embraced each other Jacob felt that he had attained his greatest wish. The years of sorrow and separation have been made up for. Now at this happy moment he is content to die, verse 30. So Simeon, the aged and devout saint, in his joy, at the coming of the Saviour, expresses his readiness to die now that he had seen Him, who was to bring salvation to all mankind, (St. Luke 11-29). (8.) *The abode in Goshen.*—Joseph was very anxious to have his brethren comfortably located, he wished to keep them separate from the Egyptians who did not worship the true God, he wanted to guard, as far as he could, against the danger of quarrels, he wanted to guard against the danger of their forgetting Canaan and the promise made their fathers. Therefore he contrives that they should continue in their old employment. He chooses for them the land of Goshen, which lay nearest to Canaan, and was most suitable for pasturing their flocks and herds. He then goes and tells Pharaoh of their arrival and gains permission for them to live in Goshen. Thus they would be kept from mixing with the Egyptians and forgetting that they were God's chosen people. Sheppards were, we are told in verse 34, "an abomination to the Egyptians," i.e. they despised and hated them as a class. Two reasons are assigned for this hatred:—(1.) The Egyptians worshipped the animals which the sheppards killed and sacrificed. (2.) According to some ancient writers, a race of sheppard kings had formerly conquered Egypt and been guilty of great cruelties to the inhabitants. Whether these were the two reasons or not, the fact remained, and Joseph would have his brethren remain at their calling, although, no doubt, he could, by his personal influence with Pharaoh, have procured place for them under himself. Let us notice, in this lesson, the wonderful manner in which God's Providence is bringing about the fulfillment of the prediction to Abraham, and the faithfulness of God's promises. Let us never lose hold of the encouraging thought that "our times are in God's hand," (R's. xxxi. 15). May we be able to say from the heart:

Not mine, not mine, the choice,
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom and my All.

Family Reading.

"TURN TO THE RIGHT AND KEEP STRAIGHT ON."

If you are in a doubt as you travel along the dusty highway of life, what should you do? There is but one thing to do. Other things may suggest themselves, but there is only one to be done: "turn to the right and keep straight on."
You may say that those are two things; and not

easy ones, either. Not any too easy, I admit, and possibly two; but I put them in one, as you see. Turn to the right! and in this, conscience is not a bad guide-board; it shows the way. A bad conscience—one we have so many times refused to hear that it has got tired talking to us—is a poor guide, but a good, true friend in the conscience we may have—a life-long one—one who never deserts us, if only we lend an ear to its voice, and obey its admonitions.

Some one gives this conundrum: "Why is conscience like an omnibus-strap? Because it is an inward check on the outward man." I could not help putting that in. And if we listen to the voice of this friend, it will guide us aright, and help us keep straight on along the path of duty, and along the highway of life.

Some people start out in life like great turn-pikes—they do very well for a while; then they dwindle to footpaths; then to mere cow-roads; and, as some one puts it, end in a mere squirrel-track up a tree! They have not gone right; they have turned to the left, instead of to the right; they have deviated and twisted, instead of "keeping straight on."

This used, I hear, to be the reply of Bishop Wilberforce, when asked the shortest way to heaven: "Turn to the right," he said, "and keep straight on." And it is a good rule for the boy and the girl of to-day, and of every day—right—straight on! A mere squirrel-track up a tree is a poor ending for a man's ways; and in that only will any one end who does not "turn to the right and keep straight on."

CAMP LIFE IN THE MOUNTAINS OF CALIFORNIA.

During my three years' camp life in the mountains of California, I saw much of hunting, and am ashamed to say that during the first year I indulged in the "sport" myself. My last hunt was in a wild part of the Putah Creek Mountains. There were four of us, all well armed. We found many deer; killed six, and wounded about sixteen.

The following night, lying on the ground, gazing up into the heavens and thinking of our recent hunt. I experienced a change of heart.

These innocent deer, living far up in the mountains, asking nothing of man, taking nothing from him, rearing their little ones without his aid, we had killed. We had wounded many and left them to suffer, perhaps for days or weeks, and after great pain, sleeplessness and thirst, to die in agony. We had broken up many families, leaving the mates to wander and mourn. I could not sleep. I asked God to forgive me, and resolved never again to harm one of these beautiful creatures.

This led me to think about the birds. I owned a valuable double-barrelled gun, and was proud of my skill as a wing shot. But the subject now presented itself in a new light. One shoots into a flock of birds, kills one and wounds, it may be, several. But little imagination is required to follow a wounded bird. It is not strong enough to keep up with its fellows, and is soon unable to cling to a tree. It lies or hops about on the ground, suffering much from its wound. Soon there is fever and thirst. It is too weak to find water; it cannot sleep; it peeps and peeps, staggers and falls. It may be many days before death comes to its relief. Small shot scatter widely. Where one bird is killed two are wounded. Even the dead bird leaves a mate to mourn. Lying there under the blue, starlit sky, I asked God to forgive me for shooting birds, and resolved that I would not again be guilty of such a crime. This vow I shall never break.

Next morning at the breakfast-table, I told my companions of my change of heart. One of them remarked:

"Then of course you will eat no more beef—for the ox must be killed. You will never eat any more lamb, because lambs are the most helpless and innocent little things in the world."

Another asked:
"Do you think it wrong to kill a bird for a sick person?"

I replied:
"My friends, I shall not undertake to decide your duty. I believe you will do what you think is right. I shall not discuss this question at all."

A change of heart is something which perhaps will not bear a logical examination. I can only say, may God forgive me for wounding and killing His innocent creatures. I might, however, add, that we never wound an ox. When we kill one, it is done in a way which involves no pain. In a moment he is insensible. We disturb no family relations. This is true of nearly all domestic animals. We cannot fail to see the singular devotion that exists between mates among nearly all wild animals. The loves of these creatures have not been crowded out by the providence of man. Hunting game differs very widely from the skilled and merciful killing of animals for our tables. There are persons who see in the torn limbs and dripping hearts hung up in a butchery, something which is not quite Christian. But it is not my purpose, as I said before, to argue the case. I only announce that I have experienced a change of heart, and never will I again kill or wound any creature unless to defend myself. My dear friends, I have had a hard night, and think I have worked out some important problems. I have recalled an old subject, which in the past has given me a good deal of thought; and lest the Spirit of God may not move my heart again, I will tell you another of my new resolutions.

"Don't," said a member of the party, "pray don't tell us any more good resolutions, or I shall give up. I have myself been thinking about the rights of animals. We have been a set of savages up there among the beautiful deer, but I fear if you go any further, you will drive me off."

"I must tell you one thing more, and then I am done. I have been thinking of the rights of horses. What a royal gift to man is the horse. He has carried the human race from barbarism to civilization. He deserves every consideration and care, but receives innumerable and inconceivable cruelties. Of all these cruelties the most cruel is that device which compels him to carry his head in an unnatural position. Every horse's head has a natural place. Men compel him to hold it one foot higher. The strain on the muscles of the neck under the collar is very great. The pain is constant. He turns his head from side to side, throws it up, holds it still for a moment, with eyes and ears showing his sufferings, and soon again turns it from side to side, and so continues his struggles from morning till night. Millions of horses are tortured in this way every day of their lives."

WE VISIT THE BIG TREES.—Of course we visit the big trees. We had camped the night before at the foot of the mountain, and early the next morning began our climb to the Mariposa Grove. Others joined us. The party numbered sixteen. The trail was perfect, the scenery wonderful. It was only seven miles; but mountain miles are very, very long. As we neared the big trees, I said to the guide:

"Don't tell me! Don't point them out! I want to see if I will know these famous chaps."

Pretty soon I saw a large cinnamon-colored tree with deep crevices in the bark, and remarked:
"That, sir, is a big tree."
"You are right, colonel, that's him! and that's the first one we come to."

We stopped, rode around it, and looked at it.

"Well, I've heard of you for years. I've thought of you a thousand times, but this is the first time I ever saw you. You are splendid! I never heard about your color before, and that is one of your great beauties."

We passed on, and soon came to the largest tree in the whole Mariposa Grove—the grizzly giant. He is an old fellow, and I took off my hat to him. It is my habit, when in the presence of age.

Well, guide, what is the diameter of this tree?"
"Thirty-two feet, sir."

"Oh, but you don't mean that. That tree is not more than fifteen feet in diameter. Now, Mr. Guide, I have brought with me a one-hundred-and-twenty-foot tape line on purpose to draw about the necks of these giants and choke them for their falsehoods."

The guide and myself left our saddles. He held the ring end of the tape line at the height of our heads, and I walked around the tree and brought the line back to the point of beginning. It was sixty-eight feet.

"That's the way I choke the reputation out of big trees—one third of sixty-eight is twenty-three."

"Yes, colonel, but that isn't the way we measure the trees. We measure them close to the ground."

There was a path around the tree, and the guide said:

"Ladies and gentlemen, please ride your horses into that path close against the tree. Let the head of each horse touch the tail of the next one, and we will see if there are enough of us to reach around it."

When the sixteen horses were placed, we found there was quite a gap, and had to take three from the centre of the string to fill it. It required a continuous chain of nineteen horses to reach around the grizzly giant. The tree itself is of such perfect proportions, and is surrounded by objects of such magnitude, that it seemed not much more than fifteen feet; but when we walked around it, we realized that we were in the presence of one of the famous big trees. This grizzly giant is falling into decay. The top has disappeared in part, and I wouldn't be surprised if it didn't last more than six or eight hundred years more. The first limb of this tree is one hundred feet from the ground, and is either six or sixteen feet in diameter, I really do not remember which. Perhaps it would be prudent to call it six.

We passed on, and we soon came to quite a grove of big trees; they were not all very large—some were not more than ten or twelve feet in diameter. A big tree of less than ten feet is not regarded as having any claim to recognition. Such a fellow is not even respectable. We found a standing tree which was hollow, rode in on one side, and out at the other. Nine of us were in there on horseback at once.

There are two groves of Mariposa big trees—the upper and the lower. The trees are most numerous and in the best condition in the upper grove. A large number are extremely beautiful. Their peculiar colour, their very rough bark, with the deep fissures running from the bottom to the top, the absence of limbs for one hundred feet, with the graceful, umbrella-like tops, make the *Sequoia gigantea* the most wonderful and beautiful of all trees. The seeds, which, like those of all cone-bearing trees, lie naked at the base of the scale, are exceedingly small. There has been a great demand for these seeds from nearly all parts of the world, especially from Europe. There are probably millions of these big trees growing in Europe to-day.

All over California, the gardens have little groves of big trees; though instead of being two hundred feet high, and twenty feet in diameter, they may not be more than six inches high, and a quarter of an inch in diameter. As trees of this family drop their seeds before the cones fall, it became, with the demand, and the enormous prices offered for them, an important question how they could be gathered. A bright young fellow who lived in the Yo Semite, told me that he had devised a plan that would just "boost 'em all." It was to go up in a balloon, and pick the cones off before the seeds fell. With a rope in the hands of a man on the ground, the balloon could be held and guided.

THE GEYSERS.—Few wonders in California have received so much notice as *The Geysers*. On a certain Monday morning we left Calistoga, at the head of the Napa Valley, bound for the Geysers. Soon we reached Pine Flat, a played-out quicksilver village. So many quicksilver mines have been discovered in California, that the price of the metal is very low. I know one case where a man sold a good quicksilver mine for a hunting dog, and it turned out that the dog wouldn't hunt.

From Pine Flat we climbed to the mountain-top, where Clarke Foss came along with his stage nearly empty, and invited the ladies to ride down to the Geysers with him. They joyfully embraced the opportunity, and for a month, dwelt upon the awful whirl down the mountain.

At length we were at Geyser Hotel, within two hundred feet of the famous Geysers. I had read so much about the fearful hissing and roaring of the Geysers that I was greatly excited. But although we were within two or three hundred feet of them I could not hear a sound without putting my hand to my ear. I listened, wondered where those awful Geysers were, and wanted to go over at

once; but was told it would be unsafe without a guide. Then I recalled how people's shoes dropped from their feet, and humbly waited for the guide.

I found the Geysers very mild. A lady might walk through them in slippers; a boy might go barefooted. There was no sound except a very slight one from the Steamboat Geyser. The names of the Geysers are the most remarkable feature. The "Devil's Pulpit," "Devil's Inkstand," "Devil's Tea Kettle," "Devil's Soup pot," etc., etc. Any one brought up in a Christian land can easily supply the first half of the names. We wrote letters to our friends with ink from the "Devil's Inkstand," and brought away a bottle of it. The ink is very good, but of course there is a tendency while using it, to write diabolical things. I strongly suspect that the remarkably tall stories which have been told about the Geysers were written with this ink.

There are two theories about the source of the heat and steam. One, that it is the tail end of a volcano. The other, that there are certain chemicals underneath, which, through the agency of water, mingle and effervesce. The first theory sounds the better; there is something awful in it, and we do not like awful things; but the second theory is undoubtedly the correct one. In any chemical laboratory you may see equal wonders. We spent an hour about the Geysers. We had come so far, and heard so much we could not do less. Soon after, at the hotel, we heard a sweet Scotch lassie sing several Scotch songs. I must confess that I remember those songs with more interest than I do the Geysers. If I could have my choice, I would rather hear that Scotch lassie sing one song than sit right on the very hottest part of the Steamboat Geyser for ten years.

THE FIDELITY OF THE STARS.

Once, as I entered the observatory of Harvard College, at the close of the day, a friend who had led me there asked that I might be shown the new instrument that had just been introduced. The professor replied courteously, "Yes; I think there may be time enough yet for him to see a star if you will find one." My companion "found one" by looking in a worn little book of astronomical tables lying there on the desk, and replied quietly, "There is one at 5.20." So in a hurried instant the covering was stripped off from the great brass tube, and prone upon his back, under the eye-piece, lay the enthusiastic Professor. While my friend stood by, with what seemed a tack-hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness; we had been waiting for the stars. One was the word "there" spoken by the Professor, the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant—the same particle of the instant—they were positively simultaneous. But the man who spoke the word could not see the clock; he was looking at the star that came swinging along till it touched the spider web line in his instrument; and the other man who struck the hammer stroke could not see the star; he was looking at the second-hand on the dial-plate. When the index in its simplicity of regular duty marked twenty minutes after five there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as He bade it ages ago!

Then I was invited to look in, and see the world of light and beauty as it swept by the next fibre in the tube. But afterwards I went curiously to the book, and found that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations a thousand years old. And God's fidelity to the covenant of nature, here now almost three thousand years after David had made the nineteenth Psalm, had brought the glorious creature of the sky into the field of Harvard College's instrument just as that patient clock reached the second needed for the truth of the ancient prediction. Need I say that those two Professors almost wondered (so used to such things were they) at the awestruck devotion—the hushed reverence, with which I left the room.—Dr. C. S. Robinson.

THE INTELLIGENCE OF DOGS.

At the meeting of the British Association at Aberdeen on Tuesday, Sir John Lubbock read notes on the intelligence of the dog. Sir John remarked that it was surprising how little we know about the true nature of animals considering how long they and we had lived together in intimate association. This, he thought, arose very much from the fact that hitherto we had tried to teach animals instead of to learn from them—to make the dog, for instance, understand us rather than to understand the dog. He suggested that some such system as that adopted with deaf mutes, and especially by Dr. Howe in the case of Laura Bridgman, might be tried with advantage. For this purpose he selected a black poodle, Van, and then prepared pieces of cardboard, 10 in. long by 8 in. wide, on which he printed words, such as "food," "water," "tea;" and no one who had seen Van look down a row of cards and pick out the one he wanted could doubt that he was able to distinguish the different words and quite understand that a card was equivalent to a request. The cards were certainly not recognised by scent, because he used a number of each. He suggested that some one with sufficient leisure might carry this much further, and that the attempt would be well worth making. Sir John passed rapidly in review various scattered notices on the subject, mentioning the curious fact that one of the solitary wasps which stores up insects in its cell as food for the grub, and in which the female is much larger than the male, provides ten insects for the one and only five for the other, showing not only that she knows whether the egg will produce a female or male, but also apparently that she can count up to ten. He mentioned briefly the attempt he had made to test dogs in this respect. Professor Flower complimented the section on the value of the paper, and mentioned that he had seen within the last few weeks a dog which knew the return of the Sunday. Nothing would induce the dog to go out with him on that day, though on other days, when he took his stick and hat, he showed great anxiety to accompany him. Professor Flower attached great importance to kindness in the teaching of animals. Miss Katherine Wray gave an interesting account of how in three weeks, by means of a bone attached to the door bell, she had taught a dog to ring the bell. Mr. C. C. Walker mentioned that he knew a family which had taught their dog to howl at the late Opposition, and to show interest at the mention of the late Government. Mrs. Stokes thought that some minds seemed to have a greater power of communication with animals than others, and she mentioned an English professor who seemed to have the power of calling birds from the sky.

LENGTH OF SERMONS.

An American editor recently addressed to several ministers a query as to the desirable length of sermons. The replies which were duly published cannot be said to settle this vexed question. The Episcopalian, who amongst others, was asked, "Do you believe in long or short sermons?" replied, "Short sermons, by all means. Less preaching, more praying, worship. 'Mine house shall be called a house of prayer,' never a house of preaching." The Presbyterian divine replied that "the average sermon of the average minister had better be thirty minutes long than forty. Sermons should not be made to the yard-stick, for all themes cannot be handled with the same brevity." The Methodist believed in both long and short sermons. The Baptist, in a lengthy reply, confessed that for years he had made this same subject a matter of special study and observation. He thus sums up the results of his experience: "As a rule, the less a man has to say the longer he takes to say it. I am fully persuaded that, save in very exceptional instances, whatever else a sermon is about, it ought to be about half an hour. I know men, otherwise gifted, who are failures in the ministry, because they hit the nail on the head the first time, and then keep on hammering till they split the board." These replies, if they establish anything, show that sermons should be weighed rather than measured.

THE SELFISH POOL AND THE GENEROUS STREAMLET.

See that little fountain yonder, away on the distant mountain, shining like a thread of silver through the thick copse, and sparkling like a diamond in its healthful activity. It is hurrying on with tinkling feet to bear its tribute to the river. See, it passes a stagnant pool, and the pool hails it, "Whither away, master streamlet?" "I am going to the river to bear this cup of water God has given me." "Ah, you are very foolish for that; you'll need it before the summer is over. It has been a backward spring, and we shall have a hot summer to pay for it; you will dry up then." "Well," says the streamlet, "if I am to die so soon, I had better work while the day lasts. If I am likely to lose my treasure from the heat, I had better do good with it while I have it." So on it goes, blessing and rejoicing in its course. The pool smiled complacently at its own superior foresight, and husbanded all its resources, letting not a drop steal away.

Soon the midsummer heat came down, and it fell upon the little stream; but the trees crowded to its brink and spread out their sheltering branches over it in the day of adversity, for it brought refreshment and life to them; and the sun peeped through their branches and smiled complacently upon its dimpled face, and seemed to say, "It is not in my heart to harm you," and the birds sipped its silver tide and sang its praises, the flowers breathed their perfume upon its bosom, the beasts of the field loved to linger near its banks, the husband-nan's eye always sparkled with joy as he gazed along the long line of verdant beauty that marked its course through the fields and meadows, and so on it went, blessing and blessed of all.

But where was the prudent pool? Alas! in its inglorious inactivity it grew sickly and pestilential. The beasts of the field put their lips to it, but turned away without drinking; the breezes stopped and kissed it by mistake, but caught the malaria in the contact, and carried the ague through the region and the inhabitants caught it, and had to move away; and, at last, heaven, in mercy to man, smote it with a hotter breath and dried it up.

But did the little stream exhaust itself? Oh, no! God saw to that. It emptied its full cup into the river, and the river bore it to the sea and the sea welcomed it, and the sun smiled upon the sea and the sea sent up its incense to greet the sun, and the clouds caught in their capacious bosoms the incense from the sea, and the winds, like waiting steeds, caught the chariots of the clouds and bore them away—away to the very mountain that gave the little fountain birth, and there they tipped the brimming cup and poured the grateful bap-

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tism down. So God saw to it that the little fountain, though it gave so fully and so freely, never ran dry.

MORAL.—If God so bless the fountain, will He not also bless you, my children, if "as ye have freely received, ye also freely give?" Cannot we all learn as useful and blessed lesson from the selfish pool, remembering the words of the Lord Jesus, "It is more blessed to give than to receive?"—*Missionary Review.*

A WONDERFUL CLOCK.

Probably the most wonderful timepiece ever heard of is a clock described by a Hindoo rajah as belonging to a native princess of Upper India. In front of the clock's disk was a gong, swung upon poles, and near it was a pile of artificial limbs. The pile was made up of the full number of parts for twelve perfect bodies, but all lay heaped together in seeming confusion. Whenever the hands of the clock indicated the hour of one, out from the pile crawled just the number of parts to form the frame of one man, part joining itself to part with a quick metallic click, and when completed the figure sprang up, seized a small mallet, and walking up to the gong struck one—the first hour.—When two o'clock came two men rose and did likewise; and so through all the hours of the day, the number of figures being the same as the number of the hour, till at noon and midnight the entire heap sprang up and going to the

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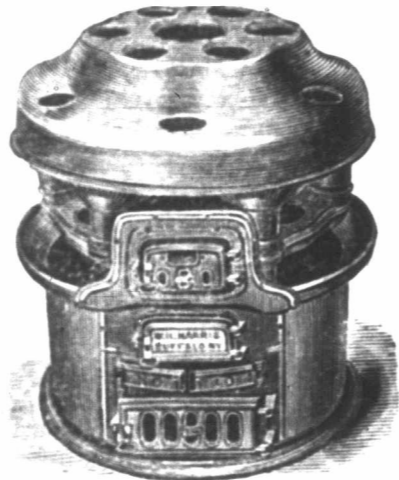
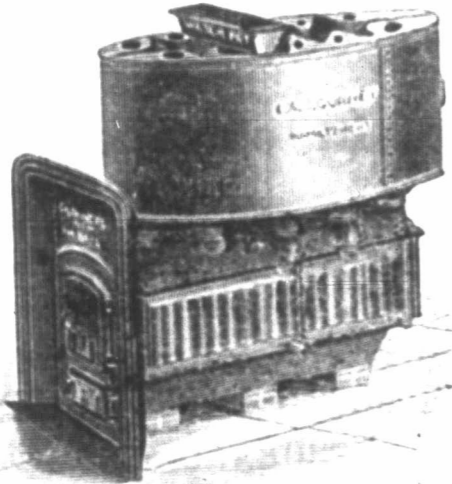
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