

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY JULY 4, 1889.

[No. 27.]

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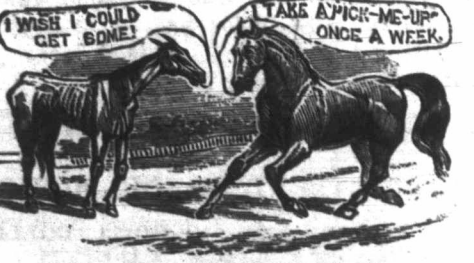


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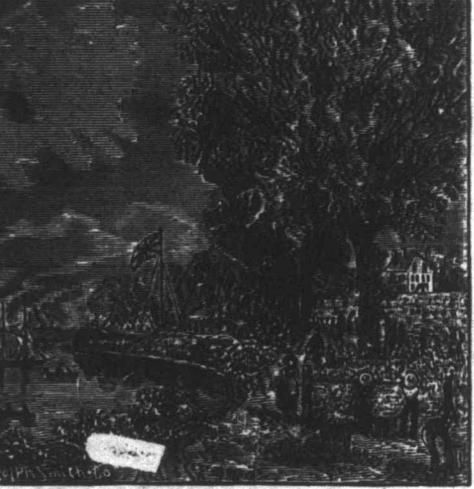
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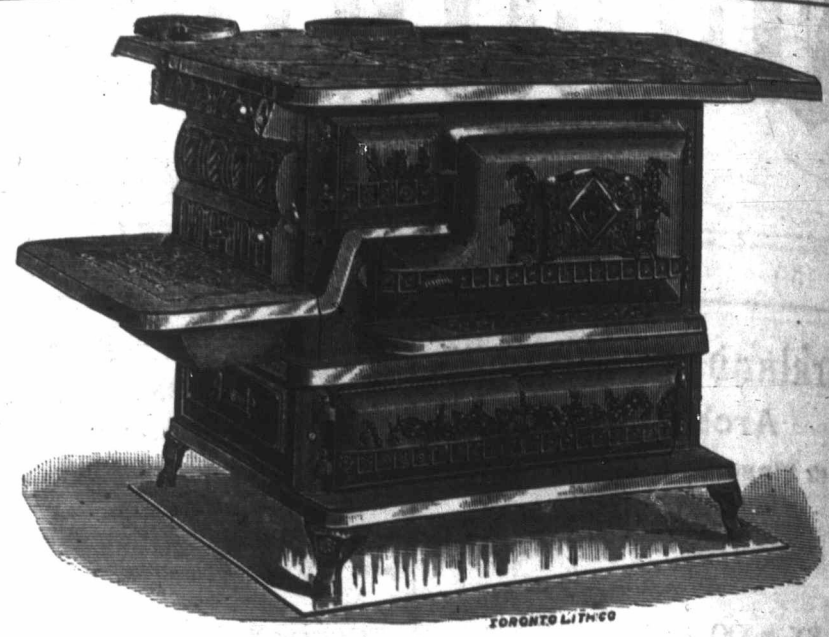
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### LESSONS for SUNDAYS and HOLY DAYS.

June 30th.—SECOND SUNDAY AFTER TRINITY.  
Morning.—Judges 4. Acts 9 to v. 33.  
Evening.—Judges 5; or 5 v. 11. 1 John 3, 16 to 4, 7.

THURSDAY JULY, 4, 1889.

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

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

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

### TO CORRESPONDENTS.

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

A GOOD OLD CLERGYMAN.—The *Lichfield Diocesan Magazine* gives the following notice of a very notable, holy, and venerable man, the Rev. George Poole, B.A., late vicar of Burntwood.

He was originally an artist, but when about thirty years of age he went to Queen's College, Cambridge, and entered for holy orders. He was a very beautiful instance of the good old evangelical clergyman; firm in his own opinions, gentle and generous towards others, seeing good in all around him, consistent in all his actions, devoted to his work, and truly successful in it also. He was full of prayer, full of love, full of labour, full of holy beauty, and full of racy fun and playfulness. The limits of his parish, and the limits of the Church of England, set no limit to his generous and affectionate kindness. His preaching was as attractive as it was scriptural, and full of reverent pleasantry and brightness. With his money his rule was this, 'First my debts, then my charities,

then George Poole.' His kindness of nature expended itself not only upon human friends—all the lower animals were his friends also; he spoiled them with his gentleness. The missionary cause he loved and supported with all his heart and to the utmost of his power. The temperance cause he delighted in also. He said once to the Vicar of St. Mary's, Lichfield, 'I do feel such a boy, and I do believe that it is total abstinence;' and he was then nearly eighty years of age. The people of Burntwood rallied round such a pastor right heartily.

Our Bishop was passing along the road through the village one evening and saw numbers of people walking with their books under their arms; he stopped and inquired what was going on, 'Oh, nothing,' was the reply, 'it is only the Tuesday evening service.' But at length the dear patriarch must die, and he died as he lived, peacefully, lovingly, cheerfully, beautifully. 'I am ready for the Master's call' they heard him whisper. May England's Church and England's people never lose their power to love, and honour, and imitate such blessed, and holy, and Christ-like characters, as the late Vicar of Burntwood.

TREES AND THEIR USES.—Arbor Day supplies *Harper's Magazine* with a theme on which the Editor in his "Easy Chair," comments very pleasantly. He remarks that the birch commences the service of trees to our race, which stretches from cradle to coffin. Our houses, to a large extent, our fuel, our fences and our furniture are given us by trees, the frames and handles of implements, wharves, boats, ships, India rubber, gums, bark cork, carriages, railroad cars and ties all show the beneficent service of the trees. The Editor forgets, however, to recognise our fruits as a tree service. He poetically alludes to trees as growing like men, they begin tenderly and grow larger and larger, in greater strength, more deeply rooted, more widely stretching leafy boughs for birds to build in, shading the cattle that chew the cud and graze in peace, decking themselves in blossoms and foliage and murmuring with music day and night. But the Editor turns this reflection into a serious practical channel by stating that "to cut up forests recklessly is to dry up rivers." It is indeed a crime to strip land of trees so completely as we are doing, as the rain-fall is changed by such a policy, and the fatness of the clouds runs too swiftly off the surface to enrich the soil as it needs. Arbor Day should be observed at every school, it would be a valuable object lesson to the young as to the value, and beauty, and characteristics of trees, the habits, and features, and uses of which are an interesting and profitable study.

WONDERS OF INSECT LIFE.—That there are more things in heaven and earth than are dreamt of by most of us we learn from Sir John Lubbock's observations on insect life. He tells us that the sense of hearing in the mussel is in the fleshy "foot," that of the snail in the nerve-collar that surrounds the gullet, that of the lobster in the hinder feelers, that of the fly in the balancers behind the wings, that of the bee in its antenna, that of the grasshopper in the front leg, that of the locust in the first joint of the abdomen, and that of the shrimp-like mysis in the tail. In the matter of vision insects, it is well known, are provided with two different types of eyes—the ocelli or simple eyes, which are probably useful in dark places and for near vision, or perhaps only for the perception of the intensity and direction of light, and the compound eyes for longer range and more distinct vision. In the compound eye there may be as many as 25,000 facets.

In the antennae of insects there are, Sir John Lubbock tells us, at least eight distinct modifications of the sensory terminations of the nerves. It is probable that these organs minister to touch, smell, and in some cases hearing. But it is also

probable that they minister to shades of sensation and modes of sensation of which we are ignorant. Sir John Lubbock insists upon this:—

"Sound is the sensation produced on us when the vibrations of the air strike on the drum of our ear. When they are few, the sound is deep; as they increase in number they become shriller and shriller; but when they reach 40,000 in a second, they cease to be audible. Light is the effect produced on us when waves of light strike on the eye. When 400 millions of millions of vibrations of ether strike the retina in a second they produce red, and as the number increases the colour passes into orange, then yellow, green, blue, violet. But between 40,000 vibrations in a second and 400 millions of millions we have no organ of sense capable of receiving the impression. Yet between these limits any number of sensations may exist. We have five senses, and sometimes fancy that no others are possible. But it is obvious that we cannot measure the infinite by our own narrow limitation."

It is quite certain that insects have some mode of communication with each other, their combination in work shows that. That certain dumb animals have senses so different to any of the endowments of man as to be incomprehensible to us we all know, who have an intelligent dog. Those who object to "mystery," would have to reduce creation to naught before they could get rid of it.

THE CULTIVATED EAR.—Sounds of the highest pitch, like the cry of some insects, become disagreeable, and, by some persons, cannot even be distinguished. It is quite possible to produce a sound, which, though painfully shrill to one person, shall be entirely unheard by another. Professor Tyndale, in his very interesting work on the glaciers of the Alps, relates an instructive anecdote of this sort, which I give in his own language: "I once crossed a Swiss mountain in company with a friend. A donkey was in advance of us, and the dull tramp of the animal was plainly heard by my companion: but to me this sound was almost masked by the shrill chirruping of innumerable insects, which thronged the adjacent grass. My friend heard nothing of this; it lay quite beyond the range of his hearing." There may, therefore, be innumerable sounds in nature to which our ears are perfectly deaf, although they are the sweetest melody to more refined senses. Nay, more, the very air around us may be resounding with hallelujahs of the heavenly host, when our dull ears hear nothing but the feeble accents of our broken prayers.

CARING FOR FOREIGN MISSIONS.—It is not natural to us to care for Foreign Missions. It is not possible for us to awaken or sustain an interest in the salvation of the distant heathen. This is so distinctly the work of the Holy Spirit that the first step toward the feeling we know we ought to have is to confess our want of it and dependence on Him for it. We cannot read ourselves into an interest or work ourselves up into a state of feeling that will continue. A passing enthusiasm may be awakened, but it is too short-lived to effect any thing. We need not interest, but love, "He shall baptize you with the Holy Ghost and with fire." He must brood over us, producing in us the mind of Christ, setting our souls on fire with love for souls. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v., 5). Dean Alford gives the true meaning of this expression, "the love of God is poured forth," or "flooded" and "deluged." "That is what God does when He baptizes us with the Holy Ghost. He does not stir up our poor love, but He floods our soul with a stream of divine love from the throne; and then He who lives in us weeps over the erring, and we enter into sympathy with Him over a lost world."

RANGES

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## THE GLOBE ON BISHOP BALDWIN.

A TERRIER delights not more in shaking a rat than the *Globe* does in worrying a member of the Church of England. If, however, its victim is a "parson," its joy is intense, but its felicity rises to boiling point when it gets a Bishop in its teeth. On the 24th June it fell foul of Bishop Baldwin and some of his clergy in terrier style. The Bishop and clergy it seems have accepted as facts the statements made by the correspondents of the *Mail* and *Telegram* in regard to the French schools in the diocese of Huron and elsewhere in Ontario.

These gentlemen gave facsimiles of pages from books they had seen used in the French schools, which proved that the dogmas of Popery were daily taught in schools supported in part by the taxation of Protestants, in schools classed by the Government as Public denominational schools, in schools that are not "Separate" schools. These gentlemen also gave drawings of the interiors of certain of these schools, (see the *Telegram* of the 22d June), which show that in these public schools there are altars, crucifixes, pictures of the Virgin, and other Saints, such as are used for R. C. devotions.

Bishop Baldwin, like every other person, having read these reports, and seen these facsimiles and drawings, came to the conclusion that such schools ought not to be subsidized out of the funds of this Province, as they are agencies not so much for instruction, as for training our people in Romanist superstition, in ideas of French isolation, and in anti-Canadian prejudices.

For this the *Globe* accuses Dr. Baldwin of all manner of wickedness, chiefly of a scandalous breach of the ninth Commandment! It declares that the Bishop had "no personal knowledge" of these facts, therefore he was bearing false witness in stating them! The *Globe* writer is in a little fix, for he had no personal knowledge that Bishop Baldwin ever used the words reported of him! The argument of the *Globe* in this is ludicrous, for it destroys all the testimony of its own columns by one cruel stroke! If we cannot speak of anything unless we have personal knowledge of it, what is the *Globe* issued for? We look to our papers for information of events and discuss them upon such evidence. As we have said, the Editor who censured the Bishop of Huron, was bearing false witness when writing his article, for he had taken as his authority for the Bishop's words, the report of a newspaper, that is, he had no personal knowledge of the very matter he was writing about.

But our contemporary has had his fling at a Church dignitary, to secure which enjoyment the *Globe* at any time is ready to sacrifice truth, and even its own interests, for this policy of vituperation has done the *Globe* more harm than its great and most laudable enterprise and skill does it good.

The Popish-French schools are a scandal, they are an outrage upon this Province, and whatever political partisans may say, they will

have to be suppressed as Roman Catholic institutions, or some day there will be very serious trouble. We cannot tolerate the taxation of non-Romanists for such mockeries of education, and such nests of superstition as these schools are which Bishop Baldwin justly condemned.

## PRESENTING THE OFFERTORY.

A CORRESPONDENT asks "Why does the congregation rise when the offertory is presented?" He remarks that in what are styled "Low" Churches the people sit when this is done, but in "High" Churches the people rise up.

This distinction like many others, when made a party question is so entirely without a reason, as to be fantastic. In rising the congregation asserts and exercises the priesthood of the laity, they make themselves participants in a priestly function. When the congregation sits down and gaze at the presentation of the offertory, they declare that the officiating minister is, in their opinion, the only priest present at that service, or that they, as lay people, are not, as such, privileged to share in the presentation of their own alms! If the assertion of the priesthood of the laity is "High Church," it is certainly scriptural, and if the denial of the right of the laity to share in a priestly function is "Low Church," such denial is directly opposed to the usually asserted opinions of Low Church teachers.

The plain truth is that those partisans who are so fond of exalting the laity, in flattering phrases, are the greatest strickless for clerical exclusiveness, of which this refusal to allow the laity to share in the offertory presentation is only one of many signs. If the reverse custom prevailed we could understand it, but no person can understand, for no reason can be given for it, why the lay congregation should be made to merely gaze on a ceremony done for them by a priest, when they might and ought to show that the act is one in which they are lively participators. Standing up when the offertory is presented is therefore far more "evangelical" than sitting down.

## DR. CHANNING AS AN UNITARIAN.

THOSE who have not read Channing's sermons have a literary pleasure in store. From a criticism of the position held by this celebrated Unitarian in the *Scottish Guardian* we cull a few extracts.

"Channing had unfortunately been led to associate with Trinitarian doctrine, a very extreme form of Calvinism. There does not seem any necessary association between them, but 'this libel on his Heavenly Father' (as he termed Calvinism) was, no doubt, extensively taught in the New England of Channing's boyhood by many earnest upholders of the Catholic Faith concerning the Holy Trinity. Consequently this association, in his mind, of extreme Calvinism with the doctrines of the Holy Trinity and the Incarnation, seems to have prevented the presentation of those sublime mysteries receiving from his mind that fair and unbiassed reception which it otherwise might have done."

This is another instance of the evil done by the Creed which denies that the Almighty is a free agent by declaring that the number of the elect cannot be changed: The Westminster Confession makes God to be the slave of His own decree!

In the *Revue des deux Mondes* for December 15th, 1884, Renan wrote as follows:—

"Does Channing avoid any better than Catholic theologians the objections of incredulity? Alas! no. He admits the resurrection of Jesus Christ and does not admit His Divinity; he admits the Bible and does not admit hell. He employs all the subtleties of a schoolman to establish against Trinitarians the sense in which Christ is, and the sense in which He is not the Son of God. Now if one grants that there has been an existence real and miraculous from one end to the other, why not frankly call it divine? The one demands no greater effort of belief than the other. In fact in this course *il n'y a que le premier pas que coûte*; one must not make compromises with the supernatural; faith must be complete (*va d'une seule piece*) and, the sacrifice once made, it is not becoming to reclaim in detail rights of which one has made once for all an entire cession. Herein lies, in my judgment, the narrow and inconsistent side of Channing. *What is a rationalist who admits miracles, prophecies, or Revelation?*"

"It is not only orthodox Trinitarians, nor only a Mrs. Humphrey Ward, or an Ernest Renan who testify to the inconsistencies of Channings position. To a certain extent he looks almost like a witness against himself. He could not be content with the spiritual solace found in writers of his own school. In many respects he could sympathise with the Oxford movement of 1833, and his favourite religious author was Fenelon!

Three other men, whose names have been associated with Unitarianism, have been prominent during a portion of this nineteenth century: Emerson and Theodore Parker in America; and in England, Dr. Martineau.

Emerson retreated from Unitarianism into a vague Pantheism. Such a step is not wholly unintelligible. Socinians used to say that it is difficult to comprehend a threefold Personality. They were pressed by the further question: "Is it not difficult to understand how Absolute Being should have Personality at all?" The result in the United States was that many became Churchmen; but some, instead of rising sank, and became Pantheists. To confess that much of Emerson's dreamy meditation is unintelligible required some courage. But now that so gifted an intellect as that of Professor Goldwin Smith has made this avowal, others will probably follow suit."

We mentally cross the ocean and come back to British shores. Here is Dr. Martineau. He, and his sister Harriet, were both brought up Socinians. There came a day when they parted company; Harriet, sad to say, having gone downward in the direction of Atheism. The brother has taken a different route; and not many months have passed since a large assemblage of thinkers drawn from nearly every class of Christian communions, signed a document expressive of deep respect for Dr. Martineau, and of gratitude for the services which he has rendered to the cause of anti-materialism, and the cause of belief in God and in the moral law. Some able journals thereupon cried out: "How dead must be the notion that Socinianism is grievous heresy. Here is a firm Socinian receiving the homage of all sorts of Christians, of whom the great majority are Trinitarians!" In one such case the editor had his attention called to some counter-evidence. The editor courteously (and perhaps not

unnatural to publish a serious preparation; and our letter from a firm

"I am an intellectual person, and I am not a fanatical one. I am not a fanatical one, and I am not a fanatical one."

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unnaturally) informed his correspondent, that to publish that evidence might involve him in a serious controversy, for which he was not prepared. We, however, have no such scruples; and accordingly we once more reprint a letter from Dr. Martineau himself, and leave our readers to judge how far he can be called a firm Socinian.

"I am constrained to say, that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects, or productions, of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought far less worthy, on the whole of the true genius of Christianity. I am conscious that my deepest obligations are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books, and the authors most in favour with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustin, Tauler, Pascal. And in the poetry of the Church it is the Latin or German hymns, or the lines of Charles Wesley or of Keble that fasten on my memory and heart, and make all else seem poor and cold. . . . "I cannot help this. I can only say I am sure it is no perversity; and I believe the preference is founded on reason and nature, and is already widely spread among us."

One example more, and we have done. Early in the present century there was living in England an Unitarian minister, who, though respected by his co-religionists as a man of earnestness and ability, was not known, in the same sense as a Channing or a Martineau, to the outer circles beyond his own. His name was Maurice. He had several sons and daughters. They too were clever and devout, but decidedly erratic. One, Frederick Denison Maurice, became really celebrated; but he was a student, first at Cambridge, and then at Oxford (when both were Church Universities) and he became an Anglican clergyman. The other children went, theologically, in various directions; but on one point they all agreed, and that was that their father's position was untenable. They all gave up Socinianism; all, we believe, rose above it.

Once more then let us be allowed to repeat, that the untenable character of Unitarianism is no mere decision of the Catholic Creeds of Christendom and of those who hold them. It has received, directly or indirectly, the testimony of Channing, Renan, Emerson, Theodore Parker, and Martineau, as well as of avowed converts like Maurice.

There are not a few signs of impatience with the dogmas of the Church, so characteristic of this age, an impatience which is born of indifference, which again is born of materialism. Some call this indifference, "charity," some call it "breadth," some even dignify it by the title "Catholicity," and more know it by the pet phrase "undenominationalism." In spite of its fine names this impatience with Church principles is likely to lead many into taking Channing's or Emerson's position. A warning note then is timely.

—A pious Scotch minister being asked by a friend during his last illness whether he thought himself dying, answered: "Really, friend, I care not whether I am or not; for if I die, I shall be with God; if I live, He will be with me."

THE GREEK OF S. LUKE.

THE contrast between the style of the opening verses of S. Luke's Gospel and that of the narrative which follows is familiar to all who have read the original Greek. We do not remember to have met a more interesting explanation of this change in style than the following passage in Dean Spence's Exposition of the Gospel of S. Luke, just published. We may remark that the change commented upon startles not the "critical reader" alone, but usually puzzles even more those who are not critical, who find, if their knowledge of Greek is confined to the Greek Testament, the opening of this Gospel a literary *pons asinorum*. Dean Spence says,

"The critical reader of the Gospel in the original Greek is here startled by the abrupt change in the style of writing. The first four verses, which constitute the introduction, are written in pure classical language; the sentences are balanced, almost with a rhythmical accuracy. They are the words evidently of a highly-cultured mind, well versed in Greek thought. But in the fifth verse, where the history of the eventful period really begins, all is changed. The narrative flows on clearly with a certain picturesqueness of imagery; the style is simple, easy, vivid; but at once the reader is sensible that he has passed out of the region of Greek and Western thought. The language is evidently a close translation from some Hebrew original; the imagery is exclusively Jewish, and the thoughts belong to the story of the chosen people. It is clear that this section of S. Luke's writing, which ends, however, with ch. ii., is not derived from apostolic tradition, but is the result of his own investigation into the origin of the faith of Christ, gathered probably from the lips of the Virgin Mother herself, or from one of the holy women belonging to her kinsfolk, who had been with her from the beginning of the wondrous events. S. Luke reproduced as faithfully as he could in a strange tongue, the revelations, some perhaps written, some no doubt oral, communicated to him, we reverently believe, by the Blessed Mother of Jesus herself. The story of these two chapters is what S. Luke evidently alludes to when, in his short preface (ver. 3), he writes of his 'perfect understanding in all things from the very first.'"

Dr. Hatch writes in his "Essay on Biblical Greek" "The difficulty of Biblical Greek, really begins when we remember that it was Greek spoken not merely in a foreign country and under new circumstances, but also by an alien race. The disputed question of the extent to which it was so spoken does not affect the literary monuments with which we have to deal. Whether those monuments appealed immediately to a narrower or a wider circle of readers, they undoubtedly reflect current usage. They afford clear internal evidence that their writers, in most cases, were men whose thoughts were cast in a Semitic and not in a Hellenic mould. They were not only foreigners talking a language which was not their own, as an

Englishman talks French; they were also men of one race speaking the language of another, as a Hindoo Mussulman talks English. This affected the language chiefly in that the race who thus spoke it had a different inheritance of religious and moral ideas from the race to which it properly belonged. The conceptions of God and goodness, the religious sanction and the moral ideal, were very different in men whose traditions came down from Moses and the prophets, from what they had been in men whose gods lived upon Olympus, and whose Pentateuch was the Iliad. The attitude of such men towards human life, towards nature and towards God, was so different that though Greek words were used, they were the symbols of quite other than Greek ideas. For every race has its own mass and combinations of ideas; and when one race adopts the language, it cannot, from the very nature of the human mind, adopt with it the ideas of which that language is the expression. It takes the words but it cannot take their connotation; and it has ideas of its own for which it only finds in foreign phrases a rough and partial covering."

One would think that ordinary common sense would be sufficient to teach men that in dealing with the Sacred Scriptures, as the clergy have to deal with these writings in the pulpit and in other forms of parochial teaching, that something more was wanted than ability to scratch through, say St. John's Gospel, by aid of a dictionary and other literary help. Yet we are having now sent to be our teachers a class of men whose knowledge of the Greek Testament began in College and was completed during a short course of training not long enough to read one Gospel accurately and fully!

SUNDAY MORNING WORSHIP.

THE common way of speaking of the Sunday morning service gives the note of the great lack that is felt by devout minds in the religious exercises to which they are treated on Sunday morning in most of the Protestant churches. People say they are going to hear this or that man preach. They are intent upon the sermon. The preliminaries are endured because there is something worth while when the preacher begins. Everything paves the way for the discourse, and if that is a failure, the whole morning is lost for the benefit of one's soul. The great Protestant sacrament is the hearing of sermons, and whatever is in the way of the preaching is diminished as far as possible in order to give this sacrament prominence. This has been the training of New England people ever since the settlement of the country. A minister is rated according to his ability to preach. Instruction, entertainment of a godly sort, is the great thing. Many people endure a liturgical service at Church because they are sure of a good sermon when it is over. So intent are most persons upon the sermon interpretation of the worth of a religious service that they can hardly ima-



gine anything so stupid as a service where there is no sermon. It is painfully evident nearly everywhere in New England that the sermon is the only feature of the exercises which commands attention. The habitual churchgoers are easily satisfied. They "want but little here below, nor want that little long." The scripture lesson should not be over five minutes in length; the prayer is a burden if it is spun out much longer; the singing can be endured if it is good, and if it is artistic it is liked and believed to be an influence to draw people to the house of God. But all these preliminaries are conceived according to one prevailing note. They are prepared in the light of religious entertainment. They are gotten up with a vague idea that they are pleasing or ought to be pleasing to the Almighty; but the chief meaning which they bear is that they are entertaining to those who hear them. Go where you will, and in the absence of a regulated liturgical service, you will find that the so-called worship of the church is under the regulation of the minister in charge, and chiefly represents his personal ideas of the sort of Sunday entertainment which will best please and entertain his audience. The idea that the service is to be made the channel of the devotions of the people; that the minister is the mouthpiece of the congregation, who are waiting as in the presence of God; that the service, whether liturgical or not, is a gathering up of the confessions of their sins, the putting away of those sins before God, the lifting up of body and soul in praise to him, the opening of the life to fresh influences that steal into the awakened nature through all the avenues by which the spiritual part of man is reached, seems to be prominent by its absence. The service is pitched on the negative and exclusive key of the benefit which one is to secure by a very stunted worship of the Divine Being. The praying is done by proxy; the praise is chiefly by proxy, too; and the entire proceedings are regulated on the principle of restraining every movement of the person by which the wings of the soul can go forth in devotion to the Lord of life. It is as impossible to awaken the profound emotional life of our religious nature by such a process as it is to create a soul beneath the ribs of death. And yet nearly all the religious services in this city this morning will be conducted on this plan, and people will imagine that it is the devout worship of their heavenly father, and go home after the sermon with great refreshment of mind and body, if not of soul. Is it strange, when this state of things exists, that a great many people stay at home and read their Sunday paper, instead of going to church? The trouble is that the managers of the churches have so far drifted away from the fundamental conditions of Christian worship that their Sunday conventicles are nothing more than places of Sunday amusement and instruction. The hearty and helpful worship of God is ignored, and the Sunday services are barren of results in lifting up the souls of the people into loving and true communion with the Father Almighty.—*Sunday Herald.*

## BOOK NOTICES.

THE TERCENTENARY OF ENGLAND'S GREAT VICTORY OVER SPAIN AND THE ARMADA. 1588—1888. By Rev. James Little. Published by W. Briggs, Toronto.

This book is so well printed, so daintily bound, so admirably arranged with side notes, in the old style, that the critic is at once put in the best of humours. The work will be found exceedingly interesting reading by those who have only a vague idea of what the attack made by Spain upon England meant, how it was organized, carried on, and proved so disastrous to the Armada, and to the Papacy whose interests it was intended to serve. There are slips here and there, but on the whole the narrative is correct in details. The writer, however, uses the words "Catholic Church," and "Protestantism," in a very loose slipshod manner. For instance, on page 64 he says, "Fully one-half of the population still adhered to the Catholic Church," in England. By Catholic Church in this sentence, Mr. Little means the Romanist sect which had been set in opposition to the old Catholic Church of England. It is much to be regretted that Protestants play into the hands of Papists by recognizing the Popish sect in England as the Catholic Church. No statement could be more entirely, absolutely, utterly false than that the Armada was intended to help the Catholic Church in England. The Armada was mainly intended to annihilate the old Catholic Church of England. Mr. Little drags in by the head and shoulders some allusions to the great increase of the staff of the Popish sect in England in recent years. This increase is treated as evidence of the advance of Popery and the cause of this is attributed to certain persons in the Church of England. The whole argument is rotten to the core. The Papal Church sent a great staff to England in the hope of their being needed—that is all, and they now are saddled with an enormous organization which is "eating its head off," for want of work. Mr. Little should refer to the Quarterly Review or *Jany*, 1888, in which he will find it demonstrated that Popery in England has been paralysed for two centuries, and that it has gone back since the revival of recent years began. We hope a new edition will be cleared of these errors. It is indeed most lamentable that Protestant writers take such a delight in helping Popery in its warfare against the Catholic Church of England. *When that edition is out we strongly recommend Mr. Little's story of the Armada to all who desire to read a clear, graphic, connected narrative of the tremendous struggle which brought glory to England and England's Church, and disaster to Spain and to Popery. If Canadian Protestants had one-half the spirit of the English Catholics who destroyed the Armada, the Jesuits would retire from this country in despair!*

SERMON BRIEFS, by an experienced preacher. Thomas Whittaker, New York. This work will be found useful in guiding sermon writers to excellent fields for gleanings of good material. The Briefs themselves will also be of service.

THE DIVINE LITURGY. By Canon Luckoek, D.D. Being the order for Holy Communion Historically, and Devotionally set forth. Rivingtons, London; Rowsell & Hutchinson, Toronto.

One of the best expositions of the office for Holy Communion yet published. Dr. Luckoek is no theological partisan, he presents his subject with a fulness and fairness which are most impressive, as the matter is most instructive. It will become, we believe, a standing text book. We hope to give a more extended notice of this very valuable work in a short time, meanwhile, we commend it to all who are able to enrich their store of books with one they will so highly prize as the "*Divine Liturgy.*"

THE CHURCH ECLECTIC FOR JUNE. This number of the Eclectic Magazine contains several able original contributions, as "Alleged faults in priestly life and work," by Dr. Williams; "The revival of minor Orders," by Rev. C. O. Edmonds; with a selection of papers from the leading Church jour-

nals, and an interesting collection of General and Literary Notes, Correspondence, &c. One correspondent of the Eclectic writes that in a remote parish he commenced work on Church lines amongst a people "who had been starved on the husks of broad churchmanship," that they gladly responded, and although "nine-tenths of the people never saw a layman in a surplice, or a Priest in anything but a Mother Hubbard, they have now a large vested choir, a strong body of communicants, and that the Church is essentially a men's church."

## SKETCHES OF TORONTO CHURCHES—THEIR HISTORY, ENDOWMENTS, PROGRESS AND WORK.

Toronto is a city of Churches. In the city and suburbs there are about 80 Churches, or one for every 5,000 souls—rich and poor, old and young, Churchmen and Nonconformists. Some are magnificent buildings with their parsonages and school houses attached, and embosomed among the mansions of the wealthy; while others are obscure little oratories nestling among the kindred huts and houses of the poor. A comparison of their characteristics, a history of their progress, a glance at their works cannot but be interesting.

## ST. JAMES' CHURCH.

Foremost, of course, stands the "old original" Parish Church of this district. Its history takes us back to the time when there were only about as many clergymen in Upper Canada as there are Deacons now four or five! Toronto—York—was a village of a few hundred people, living in wooden houses, when Dr. Strachan was appointed in 1812, who had to take a military chaplaincy of £150 to enable him to live. A church in such a place could not be very grand; but the small wooden building of the day was both Catholic and Anglican. In a letter to the S.P.G. in 1830, its clergyman boasts of both a "neat altar" and "a steeple." With the exception of a little building (with an afternoon service once a month) at York Mills, there was no church nearer than Cobourg on the East, and Ancaster on the West. At this time there were only 64 communicants and 80 Sunday school children. At this very period the indefatigable Dr. Strachan began the work of endowment from the Crown, and secured the four acres on the present site, Lot B, on south Side of King Street (opposite Front Street), and 3 or 4 lots on the North side of Adelaide Street (near the present Post Office) with corresponding lots on the South side of Stanley (now Lombard) Street. This was the nucleus of the "Toronto Rectory Endowment." In 1836, the Endowment was completed by the grant of 800 acres—lots 69 and 28 in the Second Concession and 17 in the Third Concession of the township.

In 1838 a new church was built, but it was destroyed by fire in 1839—the very year in which Dr. Strachan was appointed First Bishop of Toronto. Soon after the Bishop resigned the Rectory and appointed Dr. Grassett to succeed him.

Fifty years have elapsed since then—half a century and what a change in St. James' Church! The ground of the original parish is occupied by 80 churches at least, and yet St. James' congregation is large and wealthy. The Crown Endowments yield a first charge of \$5,000 for the Rector, and leaves \$15,000 the other 28 rectors in the area of the township. The offerings of the St. James' people amount to about \$5,000 annually, the pew rents another \$8,000 private endowments another \$7,000 and they raise about \$2,000 more for various objects: total, say \$20,000 per annum. They are spending \$40,000 in improvements to the building itself—a mere bagatelle, the income of two years.

"It goes without saying" that under Canon Dumoulin's active supervision, plenty of work is done. Sunday schools, Bible classes, Ladies' Aid Society, Dorcas Society, District Visitors, P.M.A., O.E.T.S., Band of Hope, Women's, Young Men's, Young Ladies' Guilds, Cottage meetings—all in active operation. To raise \$1,000 for some deserving object requires a very little effort among the wealthy people of this famous old Church.

True, there is an immense debt on the building; but the rent of the parochial properties provides for both principle and interest of that debt, and leaves \$10,000 or \$15,000 to the good. They have also their site secured for ever, their school house and their parsonage.

Speaking of Church debts, we know of a Canadian parish about 1,000 miles from Toronto, where an effort was made to raise a Sinking Fund to pay off the debt. They succeeded in realizing the full amount, but discovered that they could invest the sum at but double the interest they were paying. So they did, investing say \$5,000 at 8 per cent, and paying 4 per cent. on their debt of \$5,000. They thus "made" \$200 per annum by their debt!



# Home & Foreign Church News.

From our own Correspondents.

## DOMINION.

### MONTREAL.

**MONTREAL.**—The Synod of Montreal was opened on the 18th June by divine service. Business commenced by the election of Rev. Canon Epton and Mr. Richard White, clerical and lay secretaries respectively, and Mr. Hutton, treasurer, and Messrs. A. W. Hatt and G. W. Simpson, auditors.

Bishop Bond then arose amid cheers to deliver his annual charge. He said that he had visited during the year 95 parishes, missions and mission stations, while he had paid official visits to 74 churches and administered the communion to 828 persons. He had ordained eight deacons and six priests and opened six churches and one burying ground; and his lordship mentioned that he had just received intimation of a donation of \$1,000 by Mr. Jones towards the new church at Cote St. Louis. He then went on to review the report of the Lambeth conference, dwelling especially upon the importance of the utterance which came from that body on temperance, the observance of the Sabbath, purity and other subjects. Temperance and purity were represented to be sister virtues, and were especially recommended to the grave consideration of parents and guardians. His Lordship thought that the natural remedy for impurity lay in early marriages, and every young man and maiden should be instructed in this end. "Live pure lives," said the bishop; "speak pure words and think pure thoughts." Matters concerning the duty of the Church towards immigrants, the unity of the Christian Church and other points were also touched upon in the charge, which was listened to with the greatest of interest and attention.

At a later session, the Synod without debate passed a resolution by a vote of 70 to 29, condemning Jesuit Incorporation and the Estates Bill in similar terms to those generally adopted.

A motion to enable ladies to vote at vestry meetings was carried by 55 to 48. The report recommending that all candidates for Orders be able to speak French was carried.

### ONTARIO.

**BELLEVILLE.**—Bishop Lewis, assisted by Rural Dean Carey, Rev. J. W. Burke, rector of St. Thomas' Church, and Rev. S. Daw, rector of Christ Church, confirmed about ninety candidates at Christ Church, last Sunday morning. His Lordship's address to the candidates was highly impressive. In the evening he preached at St. John's, and in the morning he performed the ceremony of consecrating Christ Church.

**KINGSTON.**—St. George's Cathedral.—On Sunday, the 17th, the bishop ordained the following:

Deacons.—Robert W. Samwell, a missionary at Mattawa; C. S. Goodman, St. Augustine College, Canterbury, Eng.; G. A. V. Rollins, F. So. A., St. Augustine College, Canterbury; J. M. V. King, Bishop's College, Lennoxville; C. O. Carson, B.A., Plantaganet; F. C. Powell, Trinity College, Toronto; H. F. Leake, B.A., Trinity College, Toronto; J. B. Haslam, missionary at Calabogie, Trinity College, Toronto. Priests.—Rev. Francis Dealtry Woodcock, curate of St. John's Church, Prescott; Rev. M. McA. F. Harding, late curate Holy Trinity Church, Brockville.

**PRESCOTT.**—During Whitsuntide a superb oak reredos was placed in St. John's Church, Prescott. This and a fine oak altar were the gift of W. J. Jones, Esq., M.D., of Prescott, and were erected in loving memory of his parents, and wife lately deceased. This fine reredos occupied the whole space at the back of the chancel. Over the re-table on which is carved the words, Holy, Holy, Holy, is some fine carvings cut out in the oak of a chalice, the vine with bunches of grapes, and also ears of wheat. The altar has in front three panels on which are carved respectively the sacred monogram and the symbols Alpha and Omega. On each side of the panels are abutments in the centre of each of which is carved a Greek cross. The abutments rest on Ionic pillars finely carved. The reredos is surmounted in the centre by a gothic arch in keeping with the style of the church. The opening of the arch shows the pictured window beyond, rising high above the centre of the arch is a pinnacle, having as its finial a Greek cross floriated, and on each side of the arch are pinnacles with fleurs de lis as finials. Similar arches at a lower elevation stand on each side of the storied window, having pinnacles

with fleurs de lis as finials, beyond these on each side are panels of beautifully grained oak extending to the chancel walls. On one of these panels on the North side of the altar is a brass stating that the reredos and altar were erected by the donor in memoriam. On the South side of the altar is a credence table, also of oak, and like the rest of the work beautifully grained. This fine work was executed by Mr. B. H. Carmonsbie, of Kingston, and is highly creditable to that gentleman's taste as an artist, and skill as a workman. We must congratulate Dr. Jones the liberal donor of this magnificent gift to his parish church on his good sense and deep religious feeling when determining to erect a monument to the memory of the dear departed ones, he should also make it the occasion of beautifying the House of God.

**Synod of Ontario.**—The Synod of Ontario was opened by divine service on the 17th June. A sermon was preached by the Rev. F. L. Stephenson, of Brockville, in which he defended the use of symbols, and said they might as well forego the use of church bells as these symbols. They were grand object lessons. In concluding his sermon he said the Protestants cried out against these things, but the most extraordinary thing was that it was Protestants who took most from their own to give to Rome and were year by year bringing us back under Romanism. It was Protestants who gave Romanism the separate schools; it was Protestants who gave to Rome \$400,000 of the people's money, and it was—thanks to the support of the ultra-Protestants—that Romanism was to-day dominant in Ontario. There has been an attempt to get up a sensation out of this discourse, which is national, as the press just now is suffering from a terrible drought of exciting news, so that every chance is seized to "boom" any incident that can be used to meet the demands for sensational purposes. On the 18th, business commenced by election of Rev. Mr. Spence as clerical secretary, Mr. Rogers, lay secretary, and Mr. Walkem, Q.C., treasurer. The number confirmed last year was given as 1,582. The Mission Board reported an income of \$14,072. The number of Church's is 188, the total sum raised for Church objects last year was \$109,680. At two ordinations, 8 deacons were ordained and 6 priested. Members of the Mission Board and delegates to the Provincial Synod were elected as follows:

Mission Board.—Lay—Judge MacDonald, Dr. Smythe, Judge Senkler, Judge Carman, Hon. G. A. Kirkpatrick, James Shannon, A. J. Matheson, and H. Hartney. Clerical—Rev. Messrs. E. H. Baker, J. J. Bogart, Burk, Nesbitt, White, Grout, Pettit, and Carey.

Provincial Synod.—Lay—A. J. Matheson, Judge MacDonald, Chancellor Henderson, Judge Senkler, R. V. Rogers, R. T. Walkem, Dr. Smythe, Hon. G. A. Kirkpatrick, Dr. Wilson, James Shannon, Judge Carman, and Col. Sumner. Substitutes—E. Elliott, T. C. Wilson, Dr. Preston, Dr. Jackson, S. Keefer, and Judge Reynolds. Clerical—Archdeacon Lander, Archdeacon Jones, Secretary Spencer, and Revs. J. J. Bogart, Nesbitt, White, Pettit, Lewis, Burke, E. H. Baker, F. L. Stephenson, and Carey. Substitutes—Rev. Messrs. Pollard, R. L. Stephenson, B. B. Smith, Harrington, Mucklestone, and Prof. Jones.

Judges MacDonald and Senkler with the clerical secretary were appointed to report on prison reform, and the Chancellor, Archdeacon Jones, Canon Pettit, Rev. Mr. Dobbs, and Rural Dean Baker, delegates to Toronto Synod Jubilee.

Several changes were made in the Standing Committees from those of last year as follows:

Rural Dean Carey placed on Clergy Trust Fund Committee; Rev. Mr. Wright and Mr. Pence on the Clergy Superannuation; Rev. B. B. Smith and Dr. Smythe, on Sunday Schools; and Rev. Mr. Morine and Rev. W. Wright on Church Statistics; Rev. J. B. Smith on the Widows' and Orphans' Committee; Dr. Preston, Rev. F. L. Stephenson, and Dr. Jackson on the Divinity Student's Fund Committee; and the latter on the Committee on Rectory Lands; Rev. J. K. McMorine and Dr. Jackson on Foreign Missions.

The report of the Committee on Communications from the Synod of Toronto, respecting Sunday Schools, through Rural Dean Pollard, reported requesting the Provincial Synod to sanction the adoption of a three years' course, commencing at Advent, 1888, prepared by the inter-diocesan Sunday School Conference.

Messrs. R. T. Walkem, Q.C., and R. V. Rogers, were elected lay representatives to the Board of Domestic and Foreign Missions, and Archdeacon Bedford Jones and Rev. Mr. Pollard clerical representatives.

Forty-six missions were on the classification list for past year. For seven others special grants were made to the bishop; to be used at his discretion. The division of the large missions of the Upper Ottawa and North Hastings was recommended at the November meeting, and at the May meeting this year provision was made for carrying out said division. The

Upper Ottawa mission is divided into the missions of Mattawa and Petawawa, and for this purpose the grants to Mattawa and Alice have been utilized.

The mission of North Hastings has been divided into the missions of Montegale and Dugannon, to each of which a grant of \$400 has been made. It was considered advisable to detach Cobden from the mission of Beachburg and to attach it to Douglas, the new mission to be called Cobden.

### TORONTO.

**Church Woman's Auxiliary.**—The June meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the synod rooms on the 18th June. It was decided that there should be no meeting of the board during July and August. Appeals for boxes of clothing, etc., should be sent to Miss Paterson, 26 St. Joseph Street, secretary-treasurer of the Diocesan branch W. A., who has been appointed in place of the late Mrs. O'Reilly.

**Presentation to Rev. Chas. Darling.**—Rev. Charles Darling, rector of St. Mary Magdalene Church, on Sunday morning, the 16th June, was presented with a handsome sterling silver chalice and paten. The presentation was made by Ald. Verral, Messrs. Dykes and Gander on behalf of the congregation of St. Matthias' Church, among whom he labored for a number of years. Mr. Darling in answer to the address made a suitable reply, referring in feeling terms to the many happy years he had spent among his old friends in St. Matthias.

**Grounds around St. James' Church.**—An effort is being made to have the grounds around St. James' Church thrown open as a public park. With proper police supervision there seems no objection to this as these grounds have not been used as a grave yard. The citizens of Toronto are sadly at fault in not providing more open spaces. Large parks are desirable, but a city like Toronto ought to have a small park in every Ward. It is a pitiable sight to see the young, especially, compelled to use the public streets for recreation grounds.

**NEWMARKET.**—St. Paul's.—A handsome brass eagle lectern has been presented to this Church by a former parishioner. The lectern, which was manufactured in London, England, stands nearly six feet high; and the wings, which form a rest from the Bible, have a stretch of two feet in width. There is the following inscription on the base:

To the glory of God, and in loving memory of  
**JOHN AND ANN CAWTHRA,**  
Presented to St. Paul's Church  
By Joseph Cawthra, their son, June, 1889.

The lectern was first used on Sunday, June 23rd, when the rector, the Rev. John Farncomb, expressed the gratification felt by himself and the members of the congregation in receiving so valuable an addition to the furniture of the Church.

**SCARBORO.**—One of those most interesting seasons of the "Ministry of the Young" happened on the 19th inst., when the Bishop visited the parish of Scarboro. Despite the down pour of rain from 6 a.m. to 4 p.m., confirmation was administered in two churches, where twenty-eight out of thirty-one prepared candidates presented themselves for the "laying on of hands." The intelligence and earnestness of demeanour of the young people were pleasing features. Two of them drove a second six miles rather than miss this means of grace, having been late at the first gathering. His Lordship's address to the candidates, previous to the sacred rite, was most happy and inspiring. May its effect be very lasting. Trinity Sunday, still echoed in its collect, gave the Bishop a strikingly appropriate cue for one of his addresses. At morning prayer the Rev. F. Burt, incumbent, was assisted by his son, Mr. W. A. Burt, of Trinity College. It had been the wish of wardens to have shown the Bishop through St. Margaret's Mortuary Chapel and grounds, but the weather was so unpropitious. It is hoped that Mr. R. Seaborn, of Trinity, will officiate in St. Margaret's all the vacation.

### NIAGARA.

**HAMILTON.**—Synod of Niagara.—Debate on Ritual.—Mr. A. F. Burton, a lay delegate from St. Thomas' church, Hamilton introduced a motion to memorialize the Provincial Synod as to the passing of a Canon on the subjects embodied in the celebrated Ritual Resolution of 1868. An exciting and interesting debate was ex-

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### ROBES—THEIR PROGRESS AND

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pected and the full Synod and house packed with visitors were not disappointed. Mr. Burton's motion as it appeared on the Notice Paper read as follows:—

"That this Synod do memorialize the Provincial Synod at its approaching session, to pass a Canon confirming and removing all doubt as to the effect of the resolution passed by the Provincial Synod in 1868 respecting certain practices therein referred to and dis- countenanced."

He gave as the first reason for the existence of the the Church Defence Association and the introduction of his motion certain ritualistic features which he declared had been introduced to the Diocese in a certain church in the city of Hamilton. This gave an opportunity to call the Church Defence Association to account for its action in the deputation to the Bishop and its circulation of literature in certain parishes with the effect of agitation. Rev. Mr. Bonny followed—desiring that this matter might be brought before the Provincial Synod for its discussion on its merits. He caused intense excitement by stating that the English Church Union and the Confraternity of the Blessed Sacrament had declared that their ulterior object was the restoration in England of the supremacy of the Bishops of Rome. Quiet was not restored for some time, a large section of the Synod daring Mr. Bonny to give his authority for such an assertion. The gentleman did not give any authority but said that he had seen it in print. This outrageous assertion gave several speakers an opportunity of showing to the Synod the real objects of these societies. A number of the E.C.U. leaflets were next morning distributed. Mr. Elliott, of Guelph, made an attack on incense, quoting from the fathers; but as Rev. Mr. Beaven showed the gentleman's quotations were very partial, and mention being taken from the article in Smith's Dictionary of Antiquities—Rev. A. Henderson at this juncture moved an amendment, viz:—

"That this Synod do memorialize the Provincial Synod at its approaching session to pass a Canon removing all doubt as to whether the Church within this ecclesiastical province is bound by the Ornament's Rubric or by the resolution passed by the Synod in 1868 respecting certain practices therein referred to: or if we are not bound by either the Ornament's Rubric or the resolution referred to, that they pass a Canon defining exactly the manner of conducting the services of the Church to be observed within this ecclesiastical province, and the ornaments to be used, and requiring a greater degree of uniformity than has hitherto been the custom."

Mr. Kirwin Martin, delegate from St. Mark's Hamilton, brought out some home truths concerning the Church Defence Association. He said that this Society was formed with the avowed purpose of putting down what they considered Ritualistic practices, and the promoters of those practices and that the Association was fully organized before it approached the Bishop. Therefore, the deputation which waited upon the Bishop to protest against the practices of St. Matthew's Church was not a deputation of members of the Church of England, but of the Church Defence Association. It was worthy of remark that it did not contain one member of the church of St. Matthew. Rev. Mr. Beaven took up the Ornament's Rubric, showed how the so-called Ritualistic clergy were the real law-keepers and warned the opposition that if these gentlemen (Ritualists) do not remain in the ship (the Church of England) its salvation was doubtful. Mr. Kilvert, Rev. C. E. Whitcombe, Rev. Mr. Armitage, Rev. R. G. Sutherland, Mr. Keys, Mr. Tinsley, Rev. W. R. Macnab, and Mr. Outtriss contributed to the debate. By this time, the afternoon of Thursday, the house was as full as on Wednesday evening. The speaking power had been all on the side of the opposers of the motion. Adam Brown, M.P. had made an attempt in the morning to have the regular business of the house interrupted in order that this debate might be resumed as the appearances were all for a long continued discussion. This motion was outvoted. At 4 o'clock, it was evident that Mr. Burton's motion could never pass the house. There were at least a dozen men who were prepared to speak on this subject. The supporters of the motion seemed to fear further discussion for at 4 o'clock about 20 of the laymen marched out of the Synod in a body. On the departure of this phalanx Rev. Canon Curran seconded by Rev. Rural Dean Forneret asked that the house be counted. This raised a storm of dissent, more than one member not hesitating to declare that the going out of 20 men and the immediate call to count the house was a preconcerted plot to stifle further discussion. Several laymen brought to the notice of the house that the Church Defence Association had brought on this discussion, had flooded the diocese with literature to influence the lay delegates on this subject, had put up a ticket for the election of Provincial Synod and delegates in every way sought to bring on the floor of the house this burning question, and that at this stage of the proceedings when the whole matter was evidently going against them and no hope

of passing the motion was left, this means of choking off further discussion, was adopted. It is fair to say that the two clergymen who attempted to count out the house at this juncture repudiated any collusion with the 20 men who left the house en masse and the house had therefore to be content with the assumption that it was a remarkable "undesigned coincidence." In a few minutes an informal message was brought in to the Bishop that the gentlemen outside would like to have a committee of three selected from the members inside to confer with the members outside and to bring about a compromise. This, the house looked upon as not only informal, but simply insulting, that gentlemen should get up and leave in the middle of a debate, and send from without a message of compromise. However, in the interest of peace, a gentleman volunteered to go out and interview this gentleman. He found many had gone away, and the few who were standing in knots without had no message to send in. Mr. Burton, the mover of the resolution had left the house, Rev. Mr. Bonny, the seconder, asked leave of the house to withdraw the resolution. It was granted, and so the matter ends; and there will be no repetition of what was done in 1888—the sending of a petition to the Provincial House for settlement of doubts about the six points of Ritual.

Lay Delegates to the Provincial Synod.—J. J. Mason, George Elliott, Adam Browne, W. F. Burton, B. R. Nelles, F. B. Kilvert, A. R. Goodman, E. Morris, C. F. Ball, Jas. A. Keys, Hugh Roberts, Addin Hunt. Substitutes, Henry McLaren, A. Bruce, W. G. Pettit, Dr. Ridly, Kirwin Martin, F. Irwin.

A motion introduced by Rev. Mr. Bonny on the Jesuit Question, was amended by a motion placed in a milder form and passed the house. A petition to the Government on the subject of better observance of the Lord's Day was carried.

The usual votes of thanks were awarded and late on Thursday night the Synod was dismissed.

OAKVILLE.—Consecration of St. Jude's Church.—On Sunday, 23rd, the Lord Bishop of Niagara visited Oakville for purpose of consecration of the Church of St. Jude. This handsome brick church was erected in 1888 at a cost of \$14,000. The act of consecration means that it has now been freed from all debt. Before Morning Prayer, the Bishop, Rev. Canon Worrell, Rector, and attending clergy were received at the West door by the lay officers of the church, when the request for consecration was made by the churchwardens on behalf of the communicants and parishioners. The prayers and formal act of consecration was then proceeded with, a procession being made to the chancel. The sermon was preached by Rev. C. E. Whitcombe, of Church of St. Matthew, Hamilton. In the afternoon a childrens service was held, and the Bishop addressed the children. At evening the Bishop preached. The day's offerings amounted to \$189 and was devoted to the new Guild house erected contiguous to the church. This is a handsome brick building, cost \$2,000 of which \$800 is yet to be raised. This will easily be done during the present year. We hope that a completion will be made to the parish buildings by the purchase of land adjoining the church and erection of a clergy house thereon. St. Jude's parish, Oakville, with church, school room and cemetery is to be congratulated on having one of the handsomest churches and most complete arrangements for conduct of parish work in the Diocese.

ORANGEVILLE.—The Lord Bishop of Niagara visited this parish and administered the rite of confirmation on the 12th to forty-seven persons. As usual his Lordship's addresses were most impressive and were listened to with deep interest by a very large congregation: the church being filled to its utmost capacity, and many were obliged to turn away who were unable to find seats. The above was a large number to be confirmed this year, as there was a confirmation in this parish last year when about forty received the sacred rite.

HURON.

Huron Synod.—The annual session of the Synod of Huron opened on the 15th June. In the morning the representatives attended divine service and holy communion at St. Paul's cathedral, the sermon being preached by Principal Fowell. The principal business at this afternoon's session was the delivery of the bishop's charge. His Lordship referred with particular emphasis to the aggressions of Jesuitism in Canada, and urged upon the synod the necessity of resolute action to show that it was on the side of Protestantism and right. The charge also referred at length to the iniquity of sending Protestant children to Roman Catholic schools and convents. The year had been one of great success and prosperity to the synod, the clergy maintenance and missionary funds showing the debt thereon abolished and a balance now on hand of \$2,467.

The report of the Executive Committee was read. The clergy maintenance and mission fund had now a surplus of \$2,467, and a debt of \$586 on the same had been paid off, besides \$1,576 having been passed over to the widows' and orphans' fund. An increase of about \$140 was noticeable in the domestic and foreign mission funds, the former amounting to \$2,581.55 and the latter to \$1,962.18. The total capital of the widows' and orphans' fund is now some \$68,815.88. The sum of \$14,276 is still owing on the See house. A total of 161 collections had been remitted by the various parishes during the year.

From Sunday School Committee Report the following statistics are gleaned: In the diocese 227 congregations have Sabbath schools and 40 have none. Reports were received from 164 schools, which have 1,848 officers and teachers, and 14,895 scholars in attendance. Twenty-five schools are open for only a portion of the year; seventy-five schools are supported entirely by the Sabbath school offertory. In 47, the offertory is supplemented by grants. One hundred and thirty-one schools have apparently no offertory, and are supported by the congregations. Several schools (probably six) give their entire collection to mission or outside work. Libraries in 118 schools numbered 22,578 volumes. The report recommended that \$1,000 be appropriated for the establishment of a book depository in London, which was approved by the synod. A clause was inserted decreasing that the Prayer Book be used in the opening and closing exercises of Sunday schools.

Very Rev. Dean Innes presented resolutions formulated on the recent Jesuit legislation on behalf of the committee appointed therefore by the bishop. The resolutions were exactly like those passed at the meeting of the Synod of Toronto, and were carried by a standing vote of the entire Synod, Dr. Armstrong alone objecting.

The following elections took place:— Clerical Representatives to Provincial Synod.—Rev. Principal Powell, Canon Davis, Dean Innes, Canon Hicks, Archdeacon Marsh, Canon Richardson, Archdeacon Mulholland, Canon Smith, J. H. Moorehouse, J. O. Mackenzie, W. A. Young.

Lay Representatives.—Messrs. V. Cronyn, Richard Bayly, Wm. Grey, Matthew Wilson, A. S. Gurd, James Woods, W. H. Eakins, A. C. Clark, Chas. Jenkins, Jasper Golden, Robert Fox, C. O. Ermatinger.

Executive Committee.—Clerical Members.—Rev. Rural Dean Craig, Principal Powell, Dean Innes, Canon Hincks, Canon Davis, Canon Smith, Canon Hill, G. C. Mackenzie, W. A. Young, Canon Richardson, Archdeacon Marsh, J. H. Moorehouse, A. Brown, Jas. Gamley, T. R. Davies, Archdeacon Mulholland, R. Ashton, John Ridley, R. S. Cooper, Jeffrey Hill, R. Hicks, Canon Patterson, J. T. Wright, F. Harding, Archdeacon Sandys, W. Davis, C. R. Matthews, G. B. Sage, D. J. Caswell, D. Deacon.

Lay Members.—Messrs. Matthew Wilson, R. S. Gurd, A. C. Clark, Wm. Grey, James Woods, V. Cronyn, R. Bayly, W. H. Eakins, Jas. W. Ferguson, Jasper Golden, Charles Jenkins, Robt. Rox, T. D. Stanley, C. O. Ermatinger, J. F. Hellmuth, A. H. Dymond, Thos. Moyle, J. E. Brooke, Orwell Wilson, W. J. Imlach, E. B. Reed, Lawrence Skey, B. Stanley, John Rainford, R. S. Strong, Adam Spence, Dr. Bradley, Judge Kingmill, G. D. Sutherland, W. R. Davis.

Rural Dean Cooper moved this resolution:—

Resolved, That in the opinion of this Synod the educational affairs of Ontario have not been administered with that regard for the rights and interest of the majority of its people which should have prevailed. That we have observed with concern that in a considerable number of the schools of this province the English is treated as really a foreign tongue, while the encroachments of the Papal hierarchy on our school laws is most wanton in relation to the assessment of property and the rating of Public and Separate school supporters.

Rev. Principal Fowell seconded the motion. The Bishop expressed himself strongly in favour of the motion and the sentiments expressed therein, and hoped the Synod would pass it. The resolution after a debate was carried.

Huron Divinity College.—At the closing exercises of the Huron Divinity College last week, at which Sir Daniel Wilson, of Toronto University delivered an address, the Bishop of Huron, at the request of Rev. Principal Fowell, distributed certificates entitling the holders to free tuition for a year to the following students:—H. R. Diehl, L. W. Diehl, and R. W. Howard. The Bishop's prize for the best paper on the Greek Testament, won last summer, was given to Messrs. (now Revs.) M. G. Freeman and T. E. Highley. The Haensal reading prize was won by Mr. (now Rev.) M. G. Freeman, and consisted of \$20 worth of books. Dean Innes' prize for a paper on church history was won by Mr. L. W. Diehl. The prize by Rev. T. R. Davis, Sarnia, for the best sermon, was carried off by Mr. G. W. Woodward.

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THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, June 26th, 1889.—The scheme for the revision of the Prayer Book—as it is improperly called, for it is rather a case of adding to the existing book than of revising its text, is beginning to be talked of more earnestly in Church circles, and will receive more and more criticism, as the time for holding the general convention approaches. As has been already pointed out in these letters, there is a pretty general feeling that, so far as our Prayer Book is concerned, it is best to leave well alone. Most Churchmen, except a very few extremists of the Low and the High Church schools, and the Broad Churchmen en masse, are in favor either of letting us keep our Liturgy and Offices as we now have them, or of legislating finally at the ensuing convention and giving the Church a Standard Prayer Book that shall be acceptable to all parties. This can be done easily enough, as with a few modifications there is really nothing in the proposed additions and alterations that could not be adopted once and for all by the next convention, at least certainly not so far as concerns Morning and Evening Prayer, and the adoption of a form for a third service in churches were Evensong is said earlier in the afternoon and is followed by a later night service. This may be called Compline, as was its original name, or any other name the convention pleases,—so long as the privilege of using it is formally granted by the Church. At present such services are in common use in every diocese. In some churches they are the exact reproduction of the Ancient Compline service; in others they are more or less moulded on its lines. In some the Litany alone is used, with, of course, a sermon and hymn singing. In some a portion of Scripture is read after the Litany, followed by the *Nunc Dimittis* or an evening hymn. In not a few an elaborate musical service is holden, introduced by the Lord's Prayer and one or two collects, with an address perhaps sandwiched in between. In others a cento, not to say a medley or jumble of collects from the Prayer Book, and the vulgar ranting unchurchly effusions of Moody and Sankey, with fervid addresses and extempore prayer in true Methodist revival fashion,—the conductors of the meetings being not unfrequently laymen, not even licensed by the Bishop—do duty for "mission services," sometimes in the Church, but generally in mission rooms or the basement of the church or chapel. It will thus be seen that uniformity in this particular is desirable, and this uniformity could be at once secured by the authoritative issue of a form of prayer to be used on such occasions, or, if that were unattainable by the Bishop of each diocese publishing for the use and guidance of his clergy with a definite form which would be the right method—or directions for the conducting of such services where they were required. They do so already in particular instances, as for instance at the recent Centennial, when the form drawn up and published by the Bishop of New York for use in St. Paul's church, in this city, when President Harrison was present, was nearly universally adopted by the bishops of the United States. As to what the convention will do in the matter, it is hopeless even to hazard a forecast. The safest plan will be to prophesy after the event. But Churchmen devoutly pray that the outcome of the legislation will not be a mere residuum of the original Prayer Book left as a thin layer sandwiched in between a new preface and a multitude of confusing and perplexing appendixes. On one thing we all congratulate ourselves that the method of that dreadful "Book Annexed" will never for one moment be allowed place in the deliberations of the general convention of 1889.

THE CHURCH AND TEMPERANCE.

The Church Temperance Society, is not only a direct power in New York city and diocese, but is likewise indirectly influential in other places. It is New York that shows the example, and from the metropolis the fashion is set for good or evil. High license and not prohibition is the line adopted by the Society and that is the line followed outside the city and State. Boston has given a majority of nearly 20,000 against the prohibition amendment; Pennsylvania has followed suit by an immense anti-prohibition vote. Rhode Island, which had adopted the prohibition plank, has just annulled its former legislation on the subject, its inhabitants having waked up to the fact that it is impossible to make men total abstainers by act of parliament. In New York city an interesting temperance anniversary has just been observed, that of the opening three years ago of Annex Hall, the headquarters of the Church Temperance Society—for religious services, which are, as a rule, conducted by Mr. Robert Graham, so well and favorably known in Toronto as the Secretary of the Society in New York. The speakers were Archdeacon Mackay-Smith and the Rev. G. Nelson, priest in charge of Grace Church, on East 14th street. These gentlemen drew special attention to the large congregations of men and women,

averaging 800, which twice a week meet in the hall, and as its location is on Fourth Avenue, close to the Bowery, the character of the audiences may be imagined. In it likewise drill the Knights of Temperance, of whom there are in New York and Brooklyn alone upwards of 600, all young men and boys, whose marching, appearance and equipment, as they filed past the President on the occasion of the centennial parade, called forth universal applause. It is now proposed to erect a three-storied building with a basement, including accommodation for the Knights of Temperance, a large lecture room, a coffee tavern, and a gymnasium, the basement being fitted up with a complete apparatus for cooking, and with baths. Such a building is certainly in the near future. A coffee tavern, a private speculation, in the immediate neighbourhood of Annex Hall, is in full blast, and pays admirably. One which could offer equally good refreshments at a lower price for working men, women, and children, would pay at least as well, as is proved by the money that is taken in at the St. Andrew's coffee stands already in existence in some of the down-town streets. In connection with this temperance work, it may not be amiss to notice that at the "furlough supper" of the graduating class at West Point, has this year been altogether a temperance affair, all the toasts proposed being drunk without wine. The class voted it should be so by a decided majority. This may only be a straw; but the straw, as regards such an institution as the cradle of the future officers of the United States army, is not without its peculiar significance in the future. In Brooklyn, where the Church ought to have been first in the field, a vigorous crusade against the saloons has been started by two Roman priests, the Rev. Messrs. Franzioni and O'Hare. These gentlemen, who have been well supported in their endeavors by Churchmen and nonconformists, are probably two of the best hated men of their own communion in this city. No way, perhaps, fitting the crusade should have been inaugurated by the Roman Church, as ninety-nine out of every hundred tavern-keepers in Brooklyn, as elsewhere are Romanists.

YET A FEW MORE ECENTRIES.

It is a misfortune for the cause of those who are dubbed Ritualists, that some of the clergy and congregations who introduce changes in the method of conducting the services that have prevailed for generations, are so lamentably ignorant of the A. B. C. of liturgiology as to perpetrate the most grievous, and at the same time the most ludicrous blunders. In a large parish north of New York, a certain rector who had somewhere read that there should be seven lights on the altar during the celebration of the Holy Communion, was at a loss where to put the seventh, and in despair had a socket fixed to the back of the altar cross, in which he placed the decelerated taper, which overtopped the cross by nearly a foot and a half. The effect was decidedly distracting—but the rector's end has been achieved, and he and his people are charmed. Another, till quite lately, persisted in wearing his academical hood over his chauble; while yet another makes his appearance every Sunday morning in the prayer desk attired in full eucharistic vestments, clad in which he duly reads the "Dearly Beloved" to his admiring parishioners. As to fancy ritual there is no end to it. In some Churches a pseudo Sarum rite is in vogue; in others, one honestly Roman. In another, as in St. Ignatius Church, New York, a fancy ritual, the invention pure and simple of the rector and the guild of St. Ignatius, bothers any unsuspecting stray Churchman who may chance to step in for worship. Under the circumstances one does not wonder at the cry that is being raised, not against ritualism, but against this abuse of ceremonial which brings decent and Catholic ritual into contempt. The most dignified, solemn, and edifying liturgical services this city will be found in Trinity Church and its dependant chapels, the Church of the Transfiguration, and the Church of the Holy Cross on Avenue C., where everything is done intelligently, reverently, and with a simple eye to the glory of God, the advancement of the Church of Christ. Yet even in Trinity Chapel, the other day, on the occasion of the marriage of the daughter of the organist, the vested choir sang in procession the "Wedding Chorus" from "Lohengrin." This chapel, it may be noticed, is considered "high," not only from an architectural, but also from a doctrinal and liturgical standpoint. Consistency, however, is not always the jewel it is painted.

ITALIAN CHARLOTTES.—Soak in equal portions of wine and water, sweetened, several slices of sponge cake; put them in a glass bowl; make a custard in the proportion of eight eggs to one quart of milk, and six ounces of sugar; put this over the cake. Beat the whites of six eggs to a stiff froth, add three large spoons of pulverized sugar; flavor with Royal extract of vanilla, and put over the top. This is delicious and easily prepared.

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.

COMMUTATION FUND CANON.

SIR,—Allow me to draw attention to some statements of your contemporary respecting the refusal of the Synod to confirm the amendments to the Commutation Fund Canon proposed by the Committee through Mr. A. H. Campbell.

1. It is asked "Why are the clergy so prominent in these debates?" on such matters as the Toronto Rectory Surplus, and the Commutation Fund. The answer is that the clergy were not specially prominent except as trying to defend themselves. The movers of these amendments were Mr. Campbell and Mr. Mortimer, both laymen—their great supporter was Mr. Worrell, a layman. It is to be supposed that the clergy whose fund this especially is, who created it by their self-denial, should have nothing to say in the matter? Nine out of every ten of the clergy of more than ten years' standing were and are opposed to these amendments. They know the origin of this fund, and they know that not one dollar of it has been contributed by a layman. Why should they not have something to say about it?

2. It is stated that "while the clergy, who, of course, were the most interested parties, were present in large numbers, the laity were conspicuous by their absence." There are 156 clergymen in the diocese, and of those 156, 69 or 70 per cent. were present and voting, while two did not vote. This is not very "large numbers." There are 118 parishes or missions, of which 44 voted yea or nay, and about 6 votes were present but lost through difference of opinion. Mr. Campbell's own parish was one of these. Fifty parishes represented out of one hundred and thirteen, is not such a bad showing for an evening session on the last day but one of Synod, as to make it fair to denounce the laity as "conspicuous by their absence." Forty-four per cent. is a reasonable house out of a Synod of 118 parishes.

3. It is stated in another part of the same number of the E. C. that "The report (of the Commutation Fund Committee) was adopted, and the amendments made to the Canon on the fund by the Synod of 1888 were confirmed."

The real facts are these. The vote was taken by orders in the regular way and in the regular order of proceedings and stood thus:—

For the confirmation of the amendments, clergy 21, laity 20.

Against the confirmation of the amendments clergy 48, laity 24.

Thus, whereas the confirmation of these amendments required a two-thirds majority of each order, there was actually a majority of each order against their confirmation.

I shall not here discuss the motives which prompted this attempt to unsettle a long established and generally acceptable arrangement. It is to be hoped that there was in these motives no desire for party triumph, no effort to relieve some laity from burdens at the expense of some of the older clergy, no wish to inflict positive injury on either clergy or laity of any particular "stripe," or "school of thought."

Yours truly, CHURCHMAN.

MR. WILSON SCOLDS TOO MUCH.

SIR,—Mr. Wilson, of the Shingwauk Home, has done a work for the Church in Algoma that may well challenge the admiration of all who wish well to the cause of Christ and Christian civilization. His efforts, amid the most discouraging difficulties, have given him a right to speak, and a weight to his words that makes the most successful missionary writer in old Canada speak with great reserve, when he remembers what Mr. Wilson has done whilst we are often only talking or perhaps praying and giving for the work of Missions. We wish, however, that Mr. Wilson would allow his good deeds which he has done to speak for him. They are more eloquent than his words and much more dignified. We read with joy and thankfulness his epistles written on the face of the wilderness of Algoma and in the hearts of the children of the forest. But we do protest that his scolding of Bishops and Mission boards, and his snubbing of the Canadian Church, Canadian colleges, (a short time ago) Canadian clergy, and Canadian missionary meetings, in short, all things Canadian, except our Indians, does much to injure his work. Our Canadian missionary meetings might be improved; however, I have had some experience of the English article, and the impressions left by it upon my mind is not altogether lovely. Mr. Wilson



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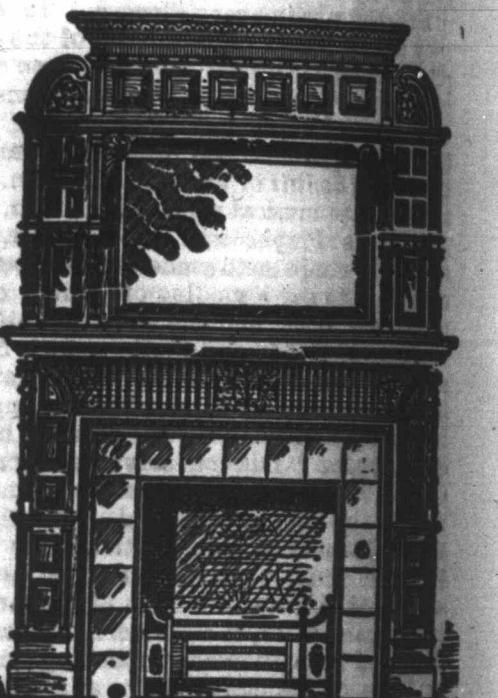
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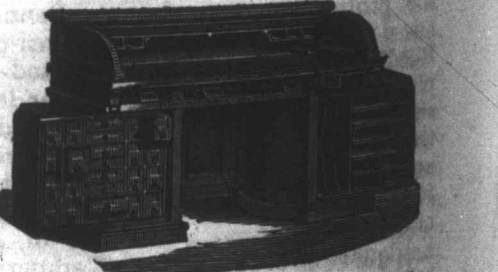
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ought to remember that most parishes in this country have only just out their leading strings, and emerged from the condition of missions themselves, and therefore cannot be expected to do very much. Others of them are as much missions as any Indian settlement. The sympathies therefore, of the former, towards the needs of the latter class of parishes, as well as for the white settlers of Algoma and the North West, may not be with justice diverted into the more romantic channels represented by "little boxes with pictures of black and red and brown people in curious costumes, &c., on the outside." Mr. Wilson is a typical Missionary, and like all true Missionaries feels his own work to be the most important. At the same time it is just possible that the nine Bishops and the Mission Board, who had the whole field of domestic missions (from which Indians are not excluded) under their eye when they wrote of "failure of crops, killing cattle for food, enforced mortgages, &c.," may have been in a better position to estimate the relative needs of Indians and white settlers, than Mr. Wilson, whose horizon includes the red man only. It is comparatively easy to interest English church people in England, in Mr. Wilson's black and red and brown people, it is not so easy to enlist their sympathies on behalf of Englishmen who have gone out to these Western wilds, and if the Canadian Church with its Missionary meetings (albeit so different from Mr. Wilson's "infantile idea,") tries to do its duty by those of its own household, this ought it to do especially if it is not leaving altogether undone its duty towards the Indians. So long as I have any control over the missionary funds of my parish, I shall always see that Mr. Wilson's work has a large share of them; there are, however, some Canadian clergymen and their people who may lose interest in his noble and self-denying labours through his frequent scoldings. Moreover it would seem that patronising advice to our nine Bishops will be more likely to influence them if it comes in the shape of a private letter asking for aid, rather than through the columns of a Church paper.

Yours, &c., ARTHUR JARVIS.

CONTRIBUTIONS REQUIRED.

Sir,—May we appeal through your columns to the several branches of the Woman's Auxiliary and others, for contributions toward a small organ for a Church at "The Mission" near Kuttawa, Touchwood Hills, Assinaboia. The Rev. Owen Owens is missionary there and teacher as well. He has a flourishing School for Indian children. This is partly supported by Government, but he is in a great measure dependant on the women of the Church for clothing. It is unnecessary to say why he needs an organ, for we know it conduces to the reverence and interest of the services of the Church. Contributions may be sent to Mrs. Hardinge, Secretary, St. Mary Magdalene Branch of W. A., 48 Borden Street, Toronto, or to the office of DOMINION CHURCHMAN.

SKETCH OF LESSON.

THIRD SUNDAY AFTER TRINITY JULY 7TH, 1889.

The Feeding of the Five Thousand.

Passage to be read.—St. Mark vi. 30-44.

Our Lesson opens with a view of two companies coming to Jesus at Capernaum; first, the disciples of S. John the Baptist, who had just come from the sad rites of his funeral (S. Matt. xiv., 22); and second the twelve disciples who had been journeying throughout Galilee, two and two, in their new office of preachers, and with their new power of working miracles in his name (vv. 7-12: 18-30). No doubt, while the former came with their grief to Jesus and sought his sympathy and love, the latter, perhaps with a certain amount of elation, came rather in the spirit of pride and vanity, as we see the seventy when they returned from their tour. (S. Luke x. 17). Jesus appears to have called them all to come apart for quiet; so that, while the one band should have thereby the opportunity of calm after a disturbing event of so great interest and sorrow to them, the others in the same quiet might learn their own weakness. This quiet they could not procure in Capernaum, "for there were many coming and going, and they had no leisure so much as to eat" (v. 31); therefore Jesus departs. We see Him go to the shore, embark, cross the lake, and land in a desert, lonely spot, ascending a facing hill (S. John vi. 8), scarcely, however, has he arrived, when crowds, who had seen Him depart, and who had run round by the shore, surrounded Him. Graciously does He receive them, and does not turn away from them, and, as His manner was, He spent much of the day in

teaching them and healing them; and He determined, as He Himself knew (cf. S. John, vi. 6), to give a wonderful proof of His power and love, and at the same time to teach his Apostles humility by the greatness of his mighty work.

I. *The Miracle.*—The evening is coming on. The people still listen to his words, forgetful of the flight of time. At last the Lord concludes. In the throng are S. Andrew and S. Philip (S. John vi. 5-9). Jesus sees them, and whilst the people are debating what they had better do the other disciples are urging He sends their dismissal, these two to go and see how much food they had with them (v. 88). Soon the disciples are moving about among the orderly seated companies distributing food. Imagination can scarcely conceive with what looks and words of astonishment they would minister to the wants of so great a multitude, or this great multitude would receive food at their hands. Up and down they pass, through rank after rank; bread and fish enough for all, till all are filled, till indeed, each can eat no more, and the ground is strewn with fragments, making up even of these far more than there was at first.

II. *What the Miracle Taught the People About Bodily Food.* i. The people had come, in the first place, not as they afterward came (S. John vi. 26), in order that they might get food. They appear to have had no idea of any such thing, they came simply to be taught, attracted by the great power and influence of Jesus. If they had thought cheerfully of those things necessary for the body, they would not have come so far or stayed so late unprovided. Rather were they so eager to listen to Jesus, that they had no thought for anything else. But Jesus would not be likely to let them suffer in consequence of this eagerness. In His great "Sermon on the Mount," He had taught that this eagerness was lawful; nay, He had commanded it (cf. S. Matt vi. 25 with v. 33). By this miracle He teaches them that His words were true (S. Matt vi. 33.)

ii. But let us see how Jesus supplied their wants. We have said that He worked a great miracle, and yet He used human means. Instead of converting the grass or stones into bread, He used what food was to be had, made His disciples work hard in its distribution, and by allowing no waste, taught them all a lesson of thrift and economy (S. John vi. 12).

iii. But yet were these human means not enough. The disciples and the "little lad" (S. John vi. 9) could not have fed them without His blessing on the food distributed. That was indispensable, and so always as then, they had to learn to look to Him as the "Giver of all good things," even those things which seemed to be the outcome of their own or other's labours.

III. *What the Miracle Taught the Disciples about Spiritual Food.*—The disciples had been distributing spiritual food to the people about Galilee (v. 12 and 30). They had come back to Jesus elated, He takes this means and opportunity to show the them how little reason they had for boasting "Give ye them bread," He said, ver. 37). How perplexed the command would perplex them. Even if they spent all their money they would not be able to supply so great a throng with food; yet in a little while, at no expense, that crowd was "filled,"—more than satisfied. Thus will they learn how helpless they are without Him. The material food, like the spiritual food which they dispensed was not their own, it was their Lord's; they could not satisfy any hungry souls of themselves. They could only give what Jesus gave them, and expect results only when He added His blessing. Yet inasmuch as they had on this occasion to search for the provisions, and to bring them when found to Jesus—to distribute them when blessed to the multitude—so in giving spiritual food, they would learn not to think that because everything was from Jesus therefore they had to do nothing; but rather that much would depend on their being earnest and diligent themselves.

IV. *What is this Spiritual Food?*—Jesus Himself tells us in S. John vi. 35, 48, 51. He says, "I am the Bread of Life," that is—what bread and other food does for our bodies—sustains and keeps life going—strengthens and satisfies—so Christ does for our souls. There is no life in the soul

without Him (Eph. ii. 5). No strength without Him (Phil. iv. 13). No satisfaction without Him (Ps. lxxiii. 5 and 6).

If our souls are hungry—we should rejoice, remembering the word of Jesus (S. Matt. v. 6), and the illustration of the Prodigal Son, who only returned to his father when he felt hungry (S. Luke xv. 14-17), and who was received with glad welcome and refreshed and filled.

"THE CANADIAN LONG BRANCH."

Our American cousins have numerous sea side and other resorts on their side of the line, and altho' we have not yet developed so many of these retreats, those we have being (as they are) conducted by men of good principle and sound judgment, are making such rapid strides that will place them on a level with their more fashionable neighbors across the divide. Perhaps the most phenomenal example of this is to be found at "LONG BRANCH," about 8 or 9 miles from Toronto. This spot is one of the prettiest pieces of wooded country near our city, and to men of business or holiday-makers offers an exceptional opportunity to reside out of town during the hot weather, without neglecting their business in any way.

There are upwards of sixty families now residing there and others are making preparations to go out within the next few days. The handsome hotel with first-class equipments (under the able management of Mr. John N. Wilkie and his deservedly popular better half,) is now open, and guests may enjoy all city conveniences and luxuries. The new water supply system just completed by which cottagers have the water brought right to their doors is another of the advantages to be gained at this resort. Two new boat houses which are under course of completion, a steamboat service of 9 or 10 trips each way daily, and the handsome shade approach on the pier, are a few of the chief improvements being made this season, to be followed by others under contemplation by the management.

THE CONQUEST OF THE VALLEY.

A STORY OF OLDEN TIME.

From the German of Karl Stober. By A. F. G.

(Continued from last week.)

All were pleased at the recovery of the dwarf, who, after his seventeen years' absence had manifestly become a still greater oddity. And when he told how Baron Witschard and his men came home yesterday dripping from their cold bath, a burst of laughter, such as the Einfiach Valley had had seldom heard before, arose around.

Only the old blind Landamman (chief magistrate) of ninety years, who sat on a seat raised somewhat above that of the other chiefs, became more and more grave and stern as the laughing went on and would not end. He at last broke in with words of reproof and warning, and insisted that the dwarf should, like any other stranger who, of his own accord, entered the valley, be cast forthwith into the glacier of the Weisshorn and so sacrificed to the Spirit of the Ice, according to immemorial custom.

Meanwhile Zacheo, not heeding his blind adversary, took his book out of its wrappings. A loud exclamation of astonishment went through the assembly when he raised the cover set with crystals and showed the splendid title-page, with its golden, red, blue, and green illuminations. The chiefs began to mutter among themselves that the thing which had brought such a beautiful book ought to have its life given it. But the blind Landamman, who saw further with his sightless eyes than the others with their seeing eyes, said in a most decided tone 'When the dwarf was brought here by our people I did not kill him, but let him live and eat with my dogs. But now that he has come of himself he must die according to the law, and his blood be on his own head.'

Now matters seemed to be becoming serious, so Zacheo turned to his enemy and determined to attack him on his only weak side.

'My lord,' he said, 'I ought not to expect to



fare better than the other men of Wallis who have been before me sacrificed to the Ice Spirit. But the beautiful book, the pictures in which you can not see, has runes (letters) in it also, and if you will allow me I will just read you a single page.

And before the Landamman could answer yes or no, the undaunted dwarf began to read the eleventh chapter of St. John with his clear, penetrating voice, which had something in it which claimed attention, and with the impressive slowness which the heathen were accustomed to from their bards, and which was necessary for the reader now, as he translated from the Walliser dialect into that of the Einfisch Valley.

The attack on the Landamman succeeded. He became more yielding, and conceded that the dwarf should live till he had read through the whole book on Freya's days to him and the assembled community.

The little missionary, as may be supposed, did not hasten with his readings, both for his life's sake and for that which he counted dearer than life—his purpose of converting the heathen. Before he had finished the Gospel of St. Matthew the winter set in, and as at that time of year it was impossible for the Einfisch people to come together from their scattered dwellings on account of the deep snow, the readings were put off till next year. Zacheo, lived meanwhile under the roof of a bard, who, by the wish of the Landamman, was, during the winter, to work up into songs the most striking portions of the book. This suited the dwarf's plans admirably, and he helped his host so diligently that by the next spring all the Gospel stories from the birth of our Lord to His Ascension, were carried in bardic song from lip to lip among the herdsmen. But Zacheo always steadily refused to teach the bard, as he wished, the runes of the book itself.

The following summer the dwarf read the three remaining Gospels; but the bard with whom he had spent the winter wandered about with his new songs on the Alpine pastures, and the herdsmen, with their wives and families, would sit whole moonlight nights through round him, listening more eagerly than our people to their preachers. And of course the Word of God showed itself quick and powerful even here. In the hearts of the people something was at work, which only required some outward occasion to burst forth, as the ice-crystals form themselves suddenly if one gently shakes the vessel of freezing water. And at every reading Zacheo declared firmly that what his book contained were not fables and sagas, but what had really and truly happened.

The old Landamman, too, felt a remarkable restlessness of spirit; he ascribed it, however, not to the readings and songs he had heard, but to the circumstances that he had, contrary to law and his own conscience, allowed the stranger to live so long, and withheld the sacrifice from the Ice Spirit.

When, therefore, the poor dwarf had finished the last page of the Gospels, the Landamman commanded that his book should be tied to his neck, and that he should be flung into the glacier. This time his commands were irrevocable, and must be obeyed. With the book fastened to him the dwarf tottered, surrounded by guards, along the valley towards its upper end. Yet he was not cast down, but rather joyful, like St. Stephen, when he went a little way. The further he advanced the more his funeral procession was swelled by the crowds streaming after it from all sides. Partly to rest, and partly to gain time still for his sacred cause, he sat down now and then on a piece of rock, and testified in short addresses to the heathen that there was 'salvation in no other, neither was there any other name under Heaven given to men whereby they could be saved,' but that of the crucified, risen, and ascended One.

In all faces round him he read pity for his fate. But the great blue glacier at the foot of the Weisshorn thundered more this day than it had done the whole summer through, and the Ice Spirit appeared to be impatient for his victim. So at last the condemned was hurried on, dragged up the glacier, and thrown into a newly opened crevasse; or, rather, he was let down more than thrown down into it. The glacier thundered when it had

received the sacrifice still louder than before, and the crowd hastily dispersed, fearing lest they, as well as the dwarf, should be swallowed up by the angry Ice Spirit.

Now the crevasse or split which had opened in the ice of the glacier with a sound as of mightiest thunder just before the arrival of Zacheo was a narrow one, and the dwarf did not fall very far, but stuck fast, and was able to support himself between the two walls of ice (a situation in which travellers of our own day have been more than once). In this position he was able to reflect on what was best to be done. A look upwards between the blue, transparent walls of his prison, showed him that to climb up would be impossible. So he commended his soul to the Lord, and began to climb farther downwards, after the manner of a chimney-sweep. The great book at his neck was very much in his way; he might have let it fall, but he would rather have lost his life than that book.

Down, down into the depths of that mighty sea of ice, the narrow strip of sky above his head becoming ever more remote, the cold more and more intense, all the light blue and dim. At last, half frozen and stiffened with cold, he arrived at the cavernous channel of the glacier stream, which in every glacier carries off the water from the melting ice, and now the game was his. With his treasure on his back he crept on all fours out into the wide cavern which in summer is formed at the lower end of all the large glaciers.

Now if Zacheo had thought only of his personal safety he would have hidden himself in the cavern, or near it, and at nightfall have tried to escape to his home, which would not have been difficult for him, knowing, as he did, the valley and many people in it so intimately. But he desired to continue his witness for the Lord, even at the risk of being once again flung into the jaws of death, and he went out right among the crowd which had meanwhile come down from the glacier, not by the ice, but by going a long way round. He stood among them, dripping wet from head to foot, but unharmed, and his book likewise. The simple folk stood silent for a moment, like the Christians in the house of Mary, the mother of Mark, when St. Peter, delivered from prison, appeared before them. Then they began to fall down before him, as an apparition from Walhalla. But Zacheo waved them off with his hand, would not allow them to kiss his feet, and spoke to them of the Saviour Who can deliver His people from bodily and spiritual danger, and Who now, as they saw with their eyes, had taken from the Ice Spirit his power and his prey.

When he had finished speaking the people gave free vent to their feelings. Two strong youths placed the exhausted Zacheo on a great shield, and bore him in triumph to the house of the blind Landamman. A deputation related to him in detail all that had happened. The old man listened with deep attention, and the icy crust of his heart was melted. He caused himself to be led out amongst the people, and stretching out his hands he cried 'Jesus of Nazareth is our God, and Zacheo His priest!'

And all the people answered with a shout, 'Jesus of Nazareth is our God, and Zacheo His priest!' But the dwarf refused this honour, and explained to the Landamman, that he could not be priest; but that a priest, or rather several, ought to be fetched from the great valley below. This was immediately resolved on, and an embassy was appointed, with Zacheo at their head, to go down the next day to Wallis, and announce to the Bishop at Sion that the community of the Einfisch Valley desired to place itself under his pastoral care, reserving all their civil rights and liberties.

Zacheo, with his barbarian companions, first stopped at Siders and went to see his mother, and then to the Baron's. The admiration and astonishment with which he was received and his story listened to may be imagined. The Baron trimmed his beard, mounted Zacheo and his fellow-deputies on splendidly-caparisoned mules, and went with them to Sion. At the doors of the Cathedral there the Bishop received the procession, and stretched out his silver crozier in blessing over Zacheo and his companions.

As an exceptional case the dwarf was ordained priest, and sent back, with several deacons, to the Einfisch Valley. The work of teaching began at once, and the following year, at Whitsuntide, the Landamman and all his people were baptized in the river Useng.

Thus to the dwarf Zacheo belonged the honour of the 'Conquest of the Valley.'

**CONSUMPTION CURED.**—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive cure and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N.Y.

#### HINTS TO HOUSEKEEPERS.

**JAM TOAST.**—Cut some soft slices of Vienna bread a day or two old into any shape and size you please, so long as they are not too small. Soak these—but do not let them break—in an uncooked custard of one or two beaten eggs a small cup of milk and a little salt. A little vanilla and sugar can be added if liked. Have ready a clean, hot frying-pan with some fresh butter, and fry the bread to a fine golden brown. When done arrange round a dish, spreading each piece with any kind of jam you prefer. Melt a little of the same jam with equal quantities of sherry and water and pour this syrup into the middle of the dish. Before serving place it in the oven a few minutes. Prepared in this way this dish is delicious and very much unlike the ordinary German toast.

**VINEGAR PIE.**—One cup of sugar, one cup of vinegar (not too sour) and boil; then add the yolk of one egg and four tablespoonfuls of flour to the above. Then fill in a crust already baked. For frosting use the white of an egg and two tablespoonfuls of sugar and return to the oven and brown lightly. The yolks of four eggs, two cups of sugar, one cup cold water, one tablespoonful of flour beaten in the water, grate a lemon. This makes three small pies. White of egg for frosting and one cup of sugar, brown lightly.

**MINCE MEAT.**—One-half pound of raw beef steak (no skin or fat) well chopped, one pound of stoned raisins, one pound cleaned currants, one and one-fourth pound apples peeled, cored and chopped, one-half pound of citron and orange peel chopped fine, one and one-half pounds of brown sugar, one desert spoon of salt to draw out the flavor, one small nutmeg, one tablespoon of allspice, a little brandy is liked by some, but I always found an extra half pound of sugar would keep the mince meat as well as brandy. This is ready for immediate use, but keeping improves it. Put away in large jars and do try this without vinegar, cider or boiling. None is necessary. Mix the above ingredients well together.

Hot water applied to a bruise will allay pain and prevent discoloration. It has superseded medicated "eye-waters" in the treatment of inflamed and aching eyes. An American author, whose excellent eyesight was wonderful, when one considered her age and the immense amount of literary labor she performed, attributed it mainly to the custom of bathing her eyes freely in water as hot as could be borne, night and morning, a habit continued for many years. For the bath, hot water is comparably better than cold, which contracts the pores and thus roughens the skin. Florence Nightingale says: One can cleanse the whole body more thoroughly with a quart of hot water than a tubful of cold.

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"WORK WHILE IT IS DAY."

While the sun is shining  
Brightly in the sky,  
Ere his rays declining  
Tell that night is nigh;  
Ere the shadows falling,  
Lengthen on our way,  
Hark! a voice is calling,  
"Work while tis to-day."

Work for God in heaven,  
Seek the Saviour's face,  
Plead to be forgiven,  
Strive to grow in grace;  
Watch against temptation,  
Watch and fight, and pray,  
Each in his own station,  
"Work while it is day."

Work, but not in sadness,  
For you Lord above;  
He will make it gladness  
With His smile of love.  
When the Lord returning  
Knocketh at the gate,  
Let your lights be burning,  
Be like men who wait.

Happy then the meeting  
When you see His face,  
Welcome then the greeting  
From the throne of grace—  
"Good and faithful servant,  
Of My Father blest,  
Now your work is ended,  
Enter into rest."

MR. WILMOT BROOKE IN AFRICA.

In the centre of Africa lies a hilly district called the Congo. In the eastern part of this tract rises a little stream, which flows N.W., becomes a mighty rushing torrent, and then a wide river five miles broad at some parts, and eventually throws itself into the Atlantic Ocean about six degrees south of the Equator. This river flows partly through high table-land, where the heat is not so intense as it is in some parts of Africa. Great fish with teeth like dogs are found there; elephants and other wild animals frequent the dense forests that line the shore. These forests and the blue lined hills, cast a deep gloom over the river. However, in some parts, fig-trees and olives grow in abundance, and beautiful flowers are found.

A short time ago, a young Englishman, Mr. Graham Wilmot Brooke, determined to go up this river to see if it was possible to get into the Soudan, which he had previously tried to enter by other routes, to preach the gospel to the Mohammedans. He went about four hundred miles from the coast in

a steamer, and eight hundred miles in a canoe; then he was driven back by the cannibals; but he has brought to England many wonderful accounts of the Congo country, and of the millions who are lying in the densest darkness, without a single ray of Gospel light. Along the banks of the river lie native towns, some eight miles long and one mile broad, which are not so large, however, as some towns in the interior. The Natives trade up and down the Congo with fish and ivory, each tribe taking part of the river. These Natives are extremely ignorant, but most keen observers of human nature, and can see through a stranger in half an hour. Some of the tribes believe in a Supreme Being, but do not worship Him. Among all, life is held to be of no value whatever. If these savages happen to see a white man with a train of porters (as he is obliged to do), they think he is great, and possibly rich, and thenceforward their chief object is to cheat or murder him. Mr. Brooke considered it wisest to give no presents, with the exception of sixpennyworth of calico, which he gave to a chief.

Mr. Wilmot Brooke has had many adventures in this wild country. One day he was going up the river, when he heard sounds of wild singing. Down the stream came three large canoes, crammed full of men who were standing and bowing themselves, keeping time to the oars. These savages were powdered with red chalk; on their heads were nets covered with feathers; their teeth were filed to a point like wolves' teeth. In the middle boat, on a platform, sat the chief. Where do you think these savages were going? They were on the war-path, about to capture slaves to eat. They had eaten all their prisoners, and were on the search for more.

On another occasion he and his canoe-men were taken prisoners by a tribe called the Balois, and conducted with yells and shrieks to the village where their captors lived, and were told that they would be beheaded. Mr. Brooke was able, by his knowledge of the language, to make the Natives understand that if they killed him or his canoe-men, the fellow-Natives of the latter would be revenged, and he and his men were allowed to go. But at night the Balois repented and gave chase. Mr. Brooke and his followers, by taking the canoes through a dangerous part of the river, escaped.

On another occasion, when alone, Mr. Brooke was captured by a ferocious tribe. His execution was soon fixed upon, and one man levelled his rifle at him, while others stood around with uplifted knives and spears. So near was the end that Mr. Brooke seized the muzzle of the rifle and explained to the people that his death could do them no good, and if he lived he would do them no harm. His persuasion succeeded in bringing the chief and people to his side, and he was released.

A PARABLE.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of bog, and a muskrat, digging its hole under it, bit off its roots and it was dead. It was full of limbs and knots and gnarls, and I felt curious

to know how it happened that it was so.

"Poor fellow if you had all those limbs and knots to support, I don't wonder you died."

"And my roots which were my months with which to feed, all cut off too."

"But where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like you men. Find out where my limbs come from, and you will find out where all human sins come from."

"I'll take you at your word, sir." So I took out my knife and peeled off all the bark. But the limbs and knots were left.

"You must go deeper than that sir."

So I began to split and take off, layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all off, and separating it, the heart was laid bare; it looked like a little rod about six feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see, that every limb, and knot, and gnarl, started in the heart. Every one was there, and every one grew out of the heart. The germ, or the starting-point of each one, was the centre of the heart.

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## MAKING FUN.

"As I was travelling in a stage-coach, on a recent tour," writes a lady, "I met a young girl who seemed to be upon the constant lookout for something laughable; and, not content with laughing herself, took great pains to make others do the same.

"Now travelling in a stage-coach is rather prosy business. People in the situation are apt to show themselves peevish and selfish; so the girl's good humor was, for a time, very agreeable to the travellers. Every old barn was made the subject of a passing joke, while the cows and hens looked demurely on, little dreaming that folks could be merry at their expense. Animals are not sensitive in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come to human beings that is quite another thing. So it seemed to me; for after a while an old woman came running across the fields, swinging her bag at the coachman, and in a shrill voice begging him to stop.

"The good-natured coachman drew up his horse, and the good old lady, coming to the fence by the roadside, squeezed herself through two bars, which were not only in a horizontal position, but very near together. The young lady in the stage-coach made some ludicrous remark, and the passengers laughed. It seemed very excusable, for in getting through the fence the poor woman had made sad work with her old black bonnet, and now, taking her seat beside a well-dressed lady, really looked as if she had been blown there by a whirlwind. This was a new piece of fun, and the girl made the most of it. She captured the old lady upon a card; pretended when she was not looking, to take patterns of her bonnet, and in various other ways tried to raise a laugh. At length the poor woman turned her pale face toward her.

"My dear, said she 'you are young, healthy and happy; I have been so, too; but that time has passed. I am now decrepit and forlorn. This coach is taking me to the death-bed of my child. And then, my dear, I shall be a poor old woman all alone in the world, where merry girls think me a very amusing object. They will laugh at my old-fashioned clothes and odd appearance, forgetting that the old woman has a spirit that has loved and suffered, and will live forever."

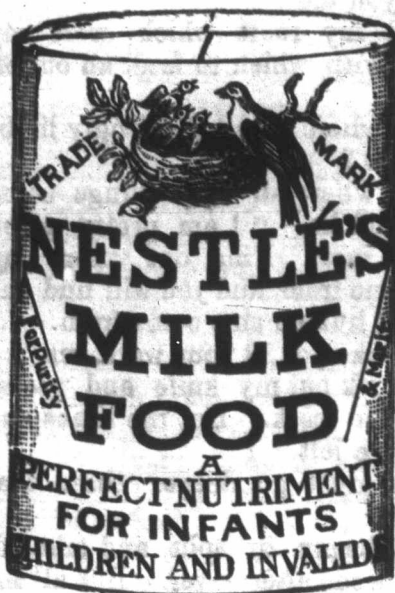
"The coach now stopped before a poor-looking house, and the old lady feebly descended the steps.

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"Putting up the steps the driver mounted his box and we were upon the road again. Our merry friend had placed her card in her pocket. She was leaning her head upon her hand; and you may be assured I was not sorry to see a tear upon her fair young cheek. It was a good lesson, and one which, I hoped, would do her good."

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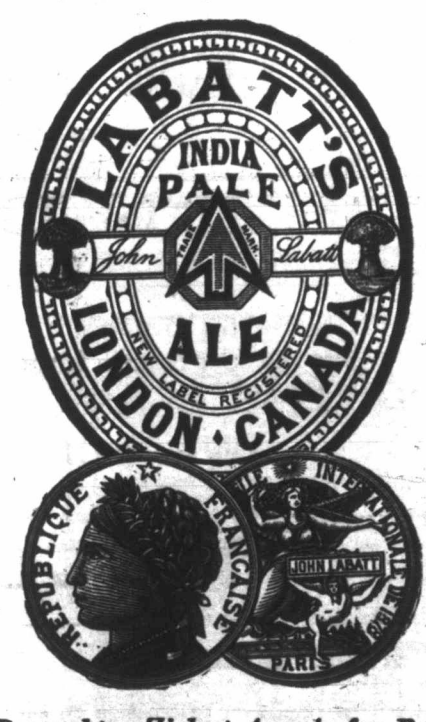
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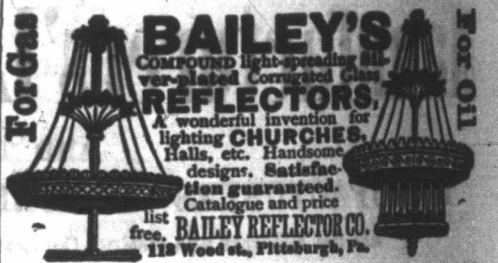
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