

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, NOVEMBER 30, 1882.

[No. 48.]

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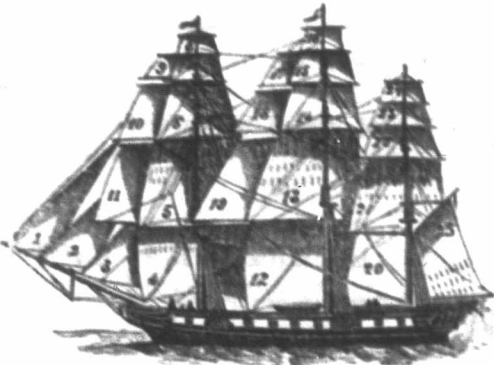
THE Civil Service Examinations in Toronto, will be held on the 7th prox. and following days in the **MEDICAL COUNCIL HALL**, Bay Street, instead of Temperance Hall, as previously advertised.

F. LESUEUR,  
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Ottawa, 31st October, 1882.

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1883.

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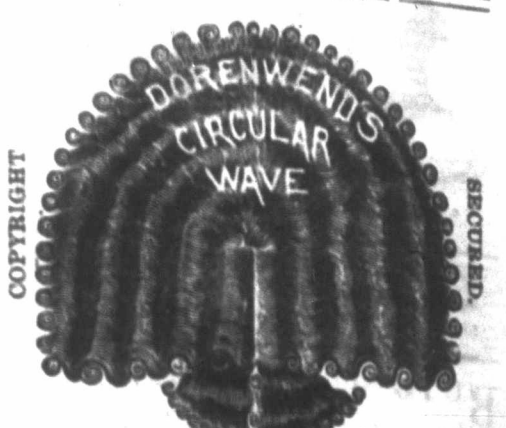
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We will forward the DOMINION CHURCHMAN to all new subscribers sending us one dollar, from now until the end of December 1883. Two months free.

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### LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 3. FIRST SUNDAY IN ADVENT.  
Morning. Isaiah 1. 1 Peter 3.  
Evening. Isaiah 26, 30, and 37. John 1:1, 21.

THURSDAY, NOVEMBER 30, 1882.

THE occurrence of the phrase "bloody Rome" in Marston would cause students to ask why such an awful epithet was applied to the Church? The Romanist teacher would be thus placed in an awkward dilemma, from which his best way of escape would be, as usual, to speak of the spirit of past ages having developed occasional cruelties, but that Rome is no longer "bloody," but the benignant of powers. To those who hold this amiable opinion, we commend an extract from the pastoral just issued by the Bishop of Santander, in Spain, against those who favour civil and religious liberty. It is sanguinary enough to delight the spirit of a Bonner!—"May Almighty God curse these journalists with his perpetual malediction! Let them be cursed day and night, sleeping and waking, in eating, in drinking, and in playing, when they speak, and when they keep silence! May their eyes be blinded, their ears deaf, their tongue dumb! May famished wolves prey upon their corpses, and may their eternal company be that of the devil and his angels!"

Would not the murder of such a journalist be a natural sequence of such a curse? Perhaps Dr. Lynch will now favour us with his reason why Rome should not be dubbed with the epithet of Constantine? Let us have our own schools, and then we can teach history without either a Romanist or any other sectarian muzzle, which at present every teacher must wear.

We have no desire to wound gratuitously the feelings of any neighbours, but public opinion here has its influence, even in Europe. We therefore, ask the attention of all Romanists to the fact that the London Times states that a man has been imprisoned at Laibach, in Austria, for reading the Bible to friends in his own house; and that in Vienna the people meeting in the hall of the Wesleyan Methodists are forbidden to sing or pray in their meetings, and the reason assigned is that religious communities not recognized by law, that is, all bodies excepting Roman Catholics, Lutherans, Helvetic, and Moravian, are not allowed to have public worship. Wherever Rome has the power she is just as intolerant as ever, and our

duty is to have no entangling alliances with her in educational affairs. The Church is the witness against Rome, and her testimony must not be silenced.

The students of a certain College are inviting attendance upon their Mission services by handbills, on which appear certain texts styled, "A message from God to you." One of these is stated to be from "John iii. 3, 5, 7," and reads thus, "I say unto thee, except a man be born again (of the spirit), he cannot see the Kingdom of God." That is not God's message; it is a scandalous perversion of it. These young preachers should not handle the Word of God deceitfully.

The Roman Church in France is in terrible straits for lack of priests to fill parishes, and of students preparing for the pastorate. Reports from four seminaries state that the number of such students has fallen off from 610 in 1870 to 250 this year, and that 2568 parishes with 1,500,000 souls are without a pastor. Official statistics show that the usual stipend of a priest is less than \$200, although a few receive \$240 in large places. The persistent opposition of the State to all forms of religious influence, will aggravate this state of things, and the end will be a fearful social revolution ere long.

France has witnessed within the past few days an anarchic explosion (happily futile), which betrays the melancholy fact that the spirit of the Commune still lives. The Intransigent is simply a newly-bound edition of your "Barrel Mirabeau," or "Seagreen Robespierre." He is neither a man nor a devil, though confessing to both. Unhappy France! While possessing (according to Matthew Arnold) that lucidity which should be our yearning desire here in Canada, it cannot restore the morality which is its essential concomitant, while it remains without a basis for a single righteous principle. That Canada is drifting into the same condition is most clear; the spirit of lawlessness is abroad; a generation is growing up without Christian training, and we shall have to bring the Gospel into our educational work, or pay the penalty in the reign of vice and crime.

This question is being earnestly discussed the world over. At Melbourne the Australians are alarmed at the outbreak of disorder and vice in the young, and a large meeting has been held to protest against leaving the Bible to be read only before school hours.

In Switzerland a strong protest, signed by 150,000, has been issued against depriving the schools of positive religious instruction. In the U. S. there is rising up a like conviction that the divorce of religion from education, means the fostering of vice and crime. A prominent U. S. church paper states that there are now a million criminals in the country.

Surely we have wits enough and spirit enough in Canada to take warning. The Bishop of Liechfield lately in speaking upon this topic said, "They must be aware that there was a tendency in the minds of Churchmen at large to let things drift on, and they must all have felt a very great difficulty in arousing Churchmen to an appreciation of the danger of the position in which the Church stood; and, therefore, it was necessary, by public meetings, by sermons, or by other agencies, to arouse Church people to a true understanding of the circumstances of the case, and to a more earnest effort to do their duty."

The Earl of Carnarvon presided recently at a meeting for the Deanery of Newbury in the Town Hall, Newbury, in aid of the Society for the Propagation of the Gospel in Foreign Parts. The eloquent Earl made repeated allusions to the Church in Canada, where "they saw the Church as it started into life of the highest power. Churches which were now flourishing had been built, schools planted, endowments created, church funds established, sees organized, and the whole Church in

fact, had been created there in all its essential parts and details, not merely in large towns, but also in those countries which a few years ago might have been strictly called wildernesses." He concluded an appeal for help towards the Society's work, with these noble words:—"What the Empire was to England the Colonial Church was rapidly becoming to the Church of England. Even politically the Church of England abroad was doing a great service. When other things failed, a community of faith would still be the strongest bond that would hold Englishmen and English women together in all parts of the world, and when that great tree which we and our fathers had planted, religiously, socially, and politically, had grown up so that it overshadowed us at home, we might feel that our position doubtless was not so great as it once was, but still while we can it is our duty to foster it by every means in our power, and especially out of the abundant wealth which it had pleased God to give us."

The Orangeville Gazette sensibly observes that "churches are not merely intended for those who are able to obtain reserved pews, but for all who desire to hear the preaching of the Gospel. A cultivated respect and regard for the feelings of strangers is one of the first rules of etiquette, and it seems strange that a rule which is so beneficial in social life should ever be found wanting within any Christian Church in a civilized country." Both town and country churches need waking up in this respect. The wardens and sidesmen should always be on hand to attend to strangers, provide them with books, etc. A little courtesy goes a long way.

At last Mr. Green is out of prison, having, says Lord Penzance, purged himself of contempt in the eye of the court. On Saturday night, the 4th inst., at eight o'clock, an official from the Archbishop of York's court arrived at Lancaster bearing the order for Mr. Green's discharge. The fact was at once communicated to the rev. gentleman, and he intimated his intention of leaving the jail. The prison doors were thrown open, and Mr. Green proceeded to Morecambe, four miles distant, where Mrs. Green has been residing for some time.

The Bishop of Manchester having appointed the Rev. W. R. Pym, B.A., curate in charge until Mr. Green's successor is nominated, he entered upon his duties on the 12th. We cannot but express regret and pain at the reception accorded to him, seeing that he had given no offence, nor was in any way responsible for Mr. Green's incarceration. In accordance with Mr. Green's custom, an early celebration was arranged for at the usual hour—namely, at 7.30: but owing, as it is stated, to the congregation not having received a formal notification of the celebration, there were no communicants. On presenting himself at the early service, the churchwardens handed him the following protest, signed by the wardens and sidesmen, school superintendents and secretary, church committee, the school master and mistresses, organist, choir, bell ringers, etc., in all 326 signatures. Many of the congregation who had since expressed their desire to attach their signatures, had not been able to do so:—We, the undersigned members of the congregation of St. John's Church, Miles Platting, beg leave to inform you that in attending the services of this church as conducted by you, we are not to be understood to do so from any other motive than our belief in the necessity of doing our duty to God by assembling in His house on the Lord's Day. Though the resignation of Mr. Green has smoothed away any difficulties which we should have had about allowing you to intrude upon his rights as curate of St. John's Church and parish, we cannot forget that you were willing to have intruded yourself in any case; and therefore we most distinctly state that your presence here is most distasteful to us, and we are quite unable to welcome you in to hold out to you the right hand of fellowship.—Yours, etc.

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

#### THE CHURCH AND TEMPERANCE.

THE season of Advent is peculiarly appropriate for directing the minds of the people to those questions which are grouped under the general term TEMPERANCE. In the Collect for Advent Sunday we pray for grace to "cast away the works of darkness," of which works none are deeper in the shades of evil than intemperance, in the conventional sense, that is the immoderate use of intoxicating liquor. The Epistle more immediately alludes to this sin in the exhortation, "Let us walk honestly as in the day; not in rioting and drunkenness." The same idea as that which is expressed in the Collect in the larger sense, including all sinful deeds as works of darkness, being in the Epistle specially applied to drunkenness as not of the day, but the night. Every clause of the Advent Epistle is a temperance sermon, for every evil condemned is fostered by intemperance, and the good commended is only possible to those who are temperate, not in food and drink only, but in act and speech.

Of all the terrible debts which hang round a man's neck like a millstone, which fetter his body, soul and spirit, like a chained slave, none are so difficult to discharge as those which a drunkard brings upon himself by self-indulgence. All the round of obligations which exercise the nobler powers of humanity in discharging the duties of citizenship, duties of home, duties of the soul to God, duties of the intellect to its owner and to the race, duties of the body to society, to family, to posterity, all are left unfulfilled and that which constitutes a man's glory, his just pride, his highest joy and best good, duty done, becomes by neglect, his shame, his humiliation, his ruin in time and eternity. "Owe no man anything," rings with a clarion's warning force into the ears of the intemperate. But the sentence when completed with the words "but to love one another," adds cogency to the alarm and teaching to the exhortation, for love and intemperance are as opposed as light and darkness; self-indulgence, self in its meanest form, being the inspiring spirit of the intemperate, in whose hearts the fire of lust has burnt out not only love of God and man, but even love of self in its rational form.

The Church then has in this matter no blood upon her skirts, she has delivered her soul by warning the tempted and the guilty of their danger, and by calling all to their duty, Advent by Advent, since the beginning of her work. Not so only, but by proclaiming the whole counsel of God Sunday after Sunday, week-day after week-day, in time of festival and fast alike, sounding the trumpet in Zion and bidding the inhabitants thereof "Hear the Word of the Lord," in a round of Divine lessons read out through all the centuries and by teaching every soul born in or brought within her fold, "all things a Christian ought to know for the soul's health." It has been again and again said on Temperance platforms and will bear reiteration, that the Church was not only the first, but is the greatest, indeed the only "Gospel Temperance Society," into which Baptism is the sacred ritual of initiation. We would not belittle

the zeal, the labours, the moral victories of the promoters of the modern Temperance movement or chill their enthusiasm by an unkindly word. But when all is said, all allowed for, all generously recognized in their work which is of good report, there remains this fact, that they have used the weapons of the Church whenever and wherever they have triumphed, and where they have failed it has been where they have fought the devil with other weapons than those found in the armoury of the Church of God.

The Church of England is like a public target for the sects and those wonder workers, the moralists, who are so numerous in the ranks of the total abstinence agitators. With these the cry is kept up even to this day, that the Church of England has not been doing her duty in the cause of temperance. We question the wisdom of silence when such a charge is made. Our fort is strong no doubt, but none the less is it desirable to shoot down at sight every head raised from the enemy's entrenchments. We have been sadly at fault in this matter of vigilant watchfulness in silencing the guns of the enemy.

In this Canada of ours there are hundreds of total abstainers who have been alienated from the Church by finding no sympathy or sphere for their zeal against intemperance. Many, too, have been drawn into a most mischievous habit of perpetual association with the foes of the Church because they found in these foes hearty co-workers in the cause of temperance reform. It is not well, it is indeed very ill, for the Church to be so hide-bound in her discipline and routine and fashion, as to drive any of her earnest minded sons into dissenting ranks to find a sphere of work. Whatever good work is worth doing is the Church's proper work, and can only be done properly by her. That special exertions need making to check drunkenness, to discourage habits tending to intemperance, all admit; there is not a street, hardly a house in the land, which has not been darkened by this disgusting curse. The very position which our Church occupies gives to us peculiar powers, a high degree of special privilege, and the most effectual opportunities of working to counteract intemperance. The social elevation of our members, comprising, not at home only, but here, the more highly educated and refined, enables them to set an example of sobriety, to make irregularity in drinking socially recognized, as it is, a very low, vulgar, degrading habit. And this social force might be directed by the Church towards the discouragement of those habits of public drinking which are only too apt to develop into sinful indulgence.

Our Church, too, is free from the taint of fanaticism, she can therefore speak with authority to all reasonable men, and can teach them to "play the man" by using and not abusing those things of which the misuse alone is evil. We can remember the time when the Temperance movement led to such a neglect of the house of God as developed into a wave of infidelity, we can remember the Wesleyan body being as a body set against the total abstinence movement, we heard a six nights' debate between a Wesleyan minister and Dr. LEES, the champion of total abstinence; we know too that the coffee house movement and the social entertainment movement were both originated in the Church of England. To us it sounds therefore mere spleen or ignorance to speak of the Church as having been in any way distinguished as out of sympathy with or neglectful of the cause of temperance.

We repeat, that the Advent season is the Church's perpetual call to and witness on behalf of the virtue of sobriety. Total abstinence the Word of God does not enjoin as of universal obligation, therefore the Church does not make that negation take the place of a living grace like temperance. But to him whose will is so weak that use inevitably ends in abuse, use itself is manifestly sinful folly.

#### THE LATE DR. PUSEY.

IT is significant that the Romanist journals, without exception, as if acting under orders, have not had a good word to say for the memory of Dr. PUSEY. Their scurrility has surpassed even that of the most rabid Protestant journals, showing that in the case of anyone who staunchly defends the Church of England against her foes, Calvinistic, Zwinglian, Ultramontane or Agnostic, these foes, like HEROD and PILATE, in the condemnation of CHRIST, are not unwilling to shake hands and be made friends. Of all the attacks by the organs of the Vatican, not the least offensive was that which lately appeared in *The Month*, the organ of the English Jesuits. Such an exhibition of Jesuitical spite, malice and falsehood was to be looked for only from those who knew that the person so maligned had been all his life not only a breastwork but a bulwark against the errors of Rome, an exposé of her deceitful methods, and the rescuer of hundreds of souls from her all-devouring maw. The following selection speaks for itself, and involuntarily acts as its own accuser, by alleging as the origin of its spite, "Dr. PUSEY's determined, almost virulent, antagonism to St. PETER'S See." *The Month* thus delivers itself:—

"Dr. Pusey presented the strange and self-contradictory sight of one who professed himself a Catholic, yet vehemently attacked the Catholic Church; defended the Real Presence of our Lord in the Blessed Eucharist, and at the same time declared that the bread and wine were really there; asserted the Divinity of Christ, and assailed the honor due to her whose dignity is wrapped up in the dignity of her Divine Son; professed to submit to the voice of authority, but at the same time claimed the right of drawing the line where that submission must begin and end. . . . The determined, the almost virulent antagonism of Dr. Pusey to St. Peter's See led him to words and acts which must, to put the matter gently, have been to him a serious cause for regret when he looked at them in the light of eternity. Not once or twice alone was he successful in persuading those who were looking with longing eyes to the Church of the Living God to remain to their life's end in 'the city of confusion and the home of strife.' More than once he offered to be himself responsible before God for the safety of the souls of those who, in consequence of this offer, turned their back upon the Church, and to answer at the judgment-seat of God for their hope of salvation not being endangered by their remaining Anglicans. We will hope that, like St. Paul, he has found mercy 'because he did it ignorantly and in unbelief.'"

This extract serves amply to refute the wicked calumny spread abroad by those whose opinions and acts are more dishonourable, because more dishonest, than those of the sons of LOYOLA, that Dr. PUSEY was a disguised member of that fraternity, playing into their hands while he seemed to be working against them—a position so peculiar and so contradictory as to refute itself. There are, however, still a few left who will assert that the character of the deceased Oxford theologian is only another device of Jesuitry to lead souls astray, by professing to curse one whose memory it nevertheless holds in benediction.

#### A NEW FORM OF SCHISM.

THAT like breeds like, that grapes do not grow on thorns, nor figs on thistles, is being constantly shown by new developments of schism, which is prolific in bringing forth divisions and



strife. The latest phase of variation from the Catholic faith has arisen in the Presbyterian Church at Three Rivers and Montreal. At the former place meetings have been held to propagate the notions of the new sect, at which Mr. HAMILTON, President of the Y. M. C. A., and two elders were present, and who have gone over to the "Adventists," as the new sect is styled. Captain DUTTON, of the S. S. *Sardinian*, a prominent Y. M. C. A.ist, is one of the chief promoters of this movement, of which a Mr. ROBERTSON, a saddler of Montreal, is the originator. Their tenets are as follows, truth and error being jumbled as in all the other sects:

1. God's unconditional favour—the basis of all hope—Eph. ii. 8.
2. God's purposes concerning the ages.—Eph. i. 9-11.
3. Immortality obtainable alone in Christ.—2 Tim. i. 10.
4. The pre-millennial advent of Christ.—Acts iii. 20-21.
5. The literal resurrection of Saints.—1 Thes. iv. 13-18.
6. The national restoration of Israel.—Ezek. xxxvi. chap.
7. The personal reign of Christ on earth.—Ps. lxxii. 7-11.
8. The association of the Saints with Christ in the administration of His kingdom.—Rom. viii. 17-23; Rev. v. 9-10.
9. The final destruction of the impenitent.—2 Thes. i. 7-10.
10. The end of sin.—Heb. ii. 14; 1 John, iii. 8.
11. The establishment of universal righteousness.—Isa. xi. 9.
12. The consummation of Christ's mediatorial work. 1 Cor. xv. 24-28.

Captain DUTTON and Mr. ROBERTSON have just the same right to found a new Church as those persons had who established the Presbyterian or any of the hundreds of other schismatic bodies, miscalled Churches. Every man his own Church will be the natural outcome of departing from the unity of the Body.

TRINITY COLLEGE PRIZE POEM.

WE regret that pressure on our space leaves no vacancy equal to that required for inserting the Prize Poem read at the recent Convocation, Trinity College, by the writer, Mr. T. O. TOWNLEY, B.A. The subject selected was "GARFIELD." The poem opens with reflections upon the mysteries of the phenomena of human life, more especially those which are governed by passion, touching which the poet asks,

"How can we tell  
Whence come these passions that we all know so well,  
Most wondrous are ye, Nature's complex laws,  
We feel your force, but cannot trace your cause."

Passion is then vigorously pictured as a demon rising up to destroy Virtue, in the person of GARFIELD; this prefaces an eloquent eulogy upon the late President, the example of whose life, leading to his elevation from a lowly lot, will, it is said, quicken the moral force of the nation, so that "struggling spirits,"

"Deep draughts will drink of courage from thy life."

The poem closes with the following picturesque lines:

When mother Earth received him to her breast,  
There on her bosom through Death's night to rest,  
Her great heart throbb'd within her painfully,  
His wasted frame and weary look to see,  
And when she kissed his brow, wet with Death's dew,  
And o'er his form her mantle gently drew,  
A quivering tremor shook her mighty frame,  
And low her wind-voice breathed his honoured name.

The prize given for a poem to be composed by one of the students of Trinity serves an excellent purpose, for to acquire the "accomplishment of verse" demands such a study of language form as leads inevitably to a more delicate perception of, and a greater capacity for, writing correct and eloquent prose.

CHRISTMAS CARDS:—Clougher Bros., 27 King St. W., have a set of Christmas cards very suitable for transmission to distant friends as well as being interesting adornments for home. They are richly colored pictures of Canadian lake scenery, with incidents of canoeing, tent life, &c., &c. They are the production of Messrs. Jas. Campbell and Sons, and do the firm great credit.

CONGREGATIONAL MUSIC.

BY T. D. JESSETT, ORGANIST, CHURCH OF ASCENSION, TORONTO.

THERE are several branches in the science of music, one of the most important of which is what may be termed exclusively Church music, which is usually performed by a congregation aided by a trained choir, under the direction of a choir master, who not unfrequently fulfils also the position of organist. There has been a decided improvement in late years in congregational singing; it has advanced with rapid strides from its former crude state, and those who are old enough to compare the singing in our churches to-day with what it was twenty or even ten years ago, must admit that church music is held in higher estimation than formerly in consequence, and that the tone of our services is more earnest and devotional. In the desire to promote congregational singing a serious fault, however, has been committed by the introduction of "Popular Hymn Tunes," borrowed in many cases from secular sources of the most irreligious character. The musical portion of divine service is intended as an expressive offering of thankfulness and praise, and therefore should be of a nature calculated to raise our thoughts from earthly things until our spirits see "of things divine the shadows bright." What can be grander or more soul-stirring than to hear a vast assembly offering its sacrifice of praise to Almighty God in our glorious *Te Deum*. Congregations should be taught to sing in unison, while the harmonies are taken by the choir, for nothing gives greater offence to musical taste than to hear one voice singing the melody, another a false "second," a third a mongrel bass, and so on. The finest singing is heard in Germany, where the people sing in unison, while the organ assisted by a military band accompanies the voices in florid harmony. "Let the people praise Thee, O God," should be the key note of the music of divine service, not "Let the choir only praise Thee." There is a suggestion of anything but sacred ideas when a Choir is singing these words, while at the same time the several parts are chasing each other through the variations of a florid chant, which even the trained singer with difficulty keeps up, and which effectually stops the people from this part of the service of praise. The portion of the service for the choir only is the anthem, that is usually a composition intended to be sung by trained singers, and is their offering as a choir, of artistic gifts to God's glory, the people joining them in heart and sympathy. In all the other parts of the music the choir are simply the vocal leaders of the people, the officers as it were of the army, who are under special instructions, and who also are peculiarly fitted by God's gift of musical taste and voices, to lead others in their musical devotions. These principles and distinctions being clearly understood, it follows that church music should be selected to meet the requirements of the people, and not with the view of displaying the capabilities of the choir. Hymn tunes should always be suitable to the words they accompany, and not chosen at random, simply because they are pretty in themselves. There is a great fondness for the sickly sentimental tunes of modern times, which not only indicate and create an unhealthy taste, but which fail to express the emotions of a truly devout soul; nay, indeed, cause it, if musical, great irritation instead of being conducive to a proper frame for worship. Our musical services should be a medium of instruction to the people, quite as much as a sermon. Let us, therefore, be careful to secure music elevating and ennobling, by which means our services will be rendered acceptable to God, and useful to our own souls. The duty of the congregation does not rest simply with the singing of the chants and hymns. They should make all the responses in a hearty and reverent manner. The silence in several Toronto churches during those portions devoted to the people is akin to that of the Roman Catholic mass service, wherein the congregation leaves everything to the priests and choir. This is not a healthy sign in our Churches, as surely we ought not to imitate the Romish service in this respect, as some congregations now do, but keep up that congregational liturgy which is so glorious a privilege of the English Church. The duty of the choir in this matter is shamefully neglected in Toronto churches; in some places they never respond even with a single "Amen," and the service is made dismal and monotonous by being confined entirely to one

voice, that of the clergyman. This needs a speedy remedy. Choirs who do not respond together in a full, clear voice, should be taught their first obvious duty, and if they have not sympathy enough with our Church's liturgy to comply with its requirements, they should be asked to give way for those who have. Members of a choir who do not put their hearts as well as music into the service, are out of place in the choir, and congregations who allow choirs to neglect their first, their most useful duty, the duty of leading them into hearty responding, so that "the people may praise Thee, O God," are much to be reprehended; they are doing the Church a serious wrong.

To render a service really of the united worship of God, the congregation should take a sympathetic interest in the choir, assisting the organist and choir master in making the service in every sense of the word "congregational."

DRAWBACKS TO THE PROGRESS OF "THE CHURCH."

[COMMUNICATED.]

ONE drawback to the Church's success is the feeling of social distinction. In the old country, social distinctions are so recognized that sympathy between rich and poor is not prevented by a dread on the part of the rich of undue familiarity. Here that fear exists. If, however, a man is in reality superior, he need be in no fear of approaching near enough to sympathize with his inferior. The want of sympathy between two classes of people inside the Church is a great hindrance to its progress. To give an instance: a poor widow was for six weeks in a dangerous illness, yet was never visited once by any member of the congregation she attended. The clergyman, of course, visited her, and members of the Methodist connexion also, who helped in the house during her sickness. When she recovered she went to the Methodist meeting house; she might well have excused herself by the plea that she found that article of the creed, "I believe in the communion of saints," to be only held theoretically in the Church. How is this spirit to be extinguished? The representative of the Church—the "Parson,"—the most honourable," says Bacon, "of all the names by which a clergyman is called," should frown down all such unchristian pride.

The Church is known to be the "Body" to which the majority of the great, among the English speaking race belong, and have in the past belonged, and so in many parishes a few ambitious people burlesquing a condition of society which they cannot really copy, represent the Church as their denomination, and in some small places are so successful in running it into a mere social exclusive sect, that they will soon have the Church to themselves.

The Methodist body, rightly or wrongly, have the reputation of being exceedingly kind to their poor, not so much in mere almsgiving, as in respect shown to them as men, they get the credit in fact of making "The communion of saints," so practical a thing, that all classes rejoice to realise Christian fellowship. Before the Church can take her place as "The Church of this nation," she will have to show she is a Body like her Head, knowing no difference between rich and poor, refined and rough, loving the peer and unrefined in her communion as members of the Body with whom they are ready to sympathize, and whom they will not insult by attempts to patronize. A star may be a very great and glorious body, but it is too far away to give a good light and heat: a simple wood fire is more serviceable; and so there may be most excellent and learned clergy, but if they do not come near enough to sympathize with their people, all their good qualities will be of no use in their office. A clergyman should be of all ranks, and of none in particular; the war of caste he has nothing to do with; that question is one of the many to be gradually worked out by the people; all he has to do is to make all his flock humble and true followers of CHRIST. Society, when ruled by the Spirit of God, will wear a very different face in years to come; therefore it is exceedingly unwise for the Church to recognise as permanent the ever changing constitution of society, especially in those features which create difficulty between social classes. The body having within it the masses of the people will ever be the really powerful one, for



good or ill, no matter which has the few pretentious ones.

When will the Church be in this position? Not until she gains the love of the people, which she has lost in this country from some cause, or which she never had here. This may be secured without loss of dignity or honour, for we are on a good foundation; we have only to follow the Master, and the common people as well as the mighty will hear us gladly.

W. B.

### THE CHURCH IN THE NORTH-WEST.

BY R. F. JONES, ARMPRIOR.

Leaving Winnipeg, I continued my journey to Brandon, reaching there Saturday afternoon, June 24th, passing through two towns where church congregations are established,—Stonewall and Portage la Prairie.

The country from Winnipeg to Brandon has been so often described, that I will take up my parable from Grand Valley, the crossing of the Assiniboine, and the approach to Brandon. Grand Valley is a beautiful amphitheatre, a rich bottom land, well stocked with flocks and herds grazing knee deep in native grasses. At one end of the valley the C. P. R. crosses the river on a temporary bridge, which was injured by the spring floods, and through which even now the current moves with an angry whirl. Across the stream, a short distance up the track is Brandon. If Winnipeg is a marvel, Brandon is in its way a greater one. A year ago last May it had no existence. Then it was a wild prairie on the banks of the Assiniboine, with the railway heading in that direction, but still miles away. It was not till June that it was sold as a town plot on the Winnipeg market; the first locomotive did not reach it till October, and now it is a bustling little city, with stores, banks, work-shops, and warehouses, with several large hotels and beautiful residences, a corporation of mayor and aldermen, and a population of about three thousand, which is rapidly increasing.

The city is beautifully situated on the high bank of the river, above the reach of floods and freshets. To the south the country stretches away in rolling prairie past Brandon Hills to Turtle Mountain. To the north, across the river, are the Big plains, all well settled in a north-easterly direction as far as Gladstone. The valley of the Assiniboine is about a mile wide, and the river winding through it has a channel of perhaps two hundred yards. Nature has done much for the city which has sprung up as if by magic on the prairie. At present its prospects are most brilliant. It has the finest site west of St. Paul's, is surrounded by a magnificent agricultural district, and is the proposed starting point for two important branches of the C. P. R. One is projected to follow the river to Fort Ellice, or Colville as it is to be called, and thence in a north-westerly direction, splitting into two branches, Fort La Lorne and Prince Albert, and the other to the coal and gold fields of Edmonton. The other line of the C. P. R. and the terminus of these two important branches bringing in the vast wealth of the North West and South-West Manitoba, what may Brandon not become? On a fine navigable river and the centre of four railways you may say, not to speak of rival lines, only a little more than a hundred miles from where coal and iron of excellent quality and inexhaustible quantity lie side by side, as a manufacturing point it will have the advantage of all rivals, and as a whole-sale distributing point, may snatch the commercial supremacy from Winnipeg.

I drove three or four miles out of the city towards Brandon Hills, with Dr. Richmond Spencer, brother of our clerical secretary, whom I found established in practice in Brandon, and who was most kind and hospitable. He likes the country, and is evidently a popular man as well as a successful physician.

The air in these vast plains is almost indescribable. "Like drinking champagne," is the best description I have heard. It has all the fix and none of the intoxication.

(To be continued.)

### CONTRIBUTING FOR SUPPORT OF MISSIONS.

BY THE BISHOP OF GEORGIA.

The more thoroughly we understand the position of the Church in the world and our individual positions as members of the Church, the more willing will we be to make sacrifices, if need be, for the Master's sake, and to avoid placing any obstacle in the way of the growth of that heaven which is so necessary to the salvation of men. The Church of God is a Kingdom, whose Ruler is Christ. Distinctly, before Pilate, did our Lord declare himself a King. His Kingdom

though not of the world is in the world; Jesus Christ is King. His Church is His Kingdom, and, as members of that Church, we are His subjects. Through His blessed Apostles He gave to His Kingdom a Law when He said: "Go ye into all the world and preach the Gospel to every creature." By this Law, the Church is made responsible for the spread of the Gospel in the world. Whatever may be necessary for us to do in order that the Gospel be preached; that is our solemn duty to do. If the men are needed, we must find the men; if they stand ready to go, we must send them, and if the sending involves an outlay of worldly means, that outlay must be made. This is a far higher duty than any that can be laid upon us by the State, for the reason that it is God who commands it. True, He expects that our obedience shall be a voluntary service, but the duty is none the less binding because God requires that it be done with a willing mind. A voluntary service does not imply that if there is no willingness there is no obligation. A voluntary contribution to God's work does not mean that if we have no desire to contribute, we are under no obligation to contribute; on the contrary, its true meaning is twofold: 1st, It is our duty to contribute. 2nd, It is our duty to contribute willingly. Voluntary service to God does not and cannot mean that we may give or refuse to give as we may choose, but that we must give, and the gift must be made willingly. Responsibility does not rest upon willingness. Willingness is a duty as much as service, and both combined are necessary to make the duty performed an acceptable service. There is another fact bearing upon this, which we should carefully consider. When our Lord established His Kingdom among men, He created, through the Holy Spirit, two organizations for the government of His Church. One, the General Council, which first met in Jerusalem, and was presided over by St. James, and which was authorized in making its decrees to say: "It seemeth good to the Holy Ghost and to us." The other, the Episcopal Jurisdiction, or Diocese. When St. Paul addressed the Elders of Ephesus, he said: "Take heed to yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the Church of God." Here was the Church with its divinely appointed overseers; and over these, the same Apostle, under the guidance of the Holy Spirit, placed Timothy to govern the Church, as his successor. So again with Titus and the Church in Crete. General Councils are intended for the general government of the Church Catholic in matters affecting the entire Church, but to the Elders, as overseers feeding the flock, and to the Bishop, ordaining and administering the Church Law, was given the government of those divisions of the Church presided over by a bishop. These Episcopal Jurisdictions have existed from the beginning, and are instrumentalities by which the Master carries forward and perpetuates the work of His Kingdom among men. Upon them, as under the Divine Law, is placed the duty according to their ability and within their sphere, of preaching the Gospel to every creature. We should, therefore, always bear in mind that this diocese is a divine instrumentality. This convention is simply the lawfully appointed council of this divine organization met here to devise means by which the law of our King and Saviour, that the Gospel be preached to every creature, may be obeyed. Humanely speaking, this law can only be obeyed by outlaying the means, and the amount to be raised can only be determined by our consulting with each other. 1st, as to the needs of the diocese, and 2nd, as to the amount each parish is able to give. When a council of God's Church, sincerely desiring to obey His Law, has decided what amount of money must be contributed, and after consulting with the representatives, what amount each parish can give, it seems to me that it canonic action, by which it apportions to each parish the amount which it is understood that parish is able to pay, is as binding as Church Law well can be; and a serious responsibility before God rests upon those who shall disregard the voice of God's Church thus speaking through her lawfully appointed representatives.—From Bishop Beckwith's Annual Convention Address.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### ONTARIO.

OTTAWA.—A meeting of the men of the congregation of Christ Church was held recently. The rector the Rev. B. B. Smith stated as his reasons for calling the meeting, that he deemed it his duty to secure the assistance of his laymen in the Church's work. He thought that a lay association should be formed for instruction in the history, doctrines and ritual of the Church of

England, but that as the society increased in numbers and efficiency, it might be entrusted with active work, such as teaching in the Sunday school, visiting and assisting the poor, carrying out to completion the beautiful offices of the church, decorating the house of God, etc. Mr. Chesley, the Rev. John May, Dr. Small, and Mr. Fletcher, and Mr. Walker, all spoke warmly in favour of such an association as not only profitable but helpful when meeting an enemy in the gate. Dr. Wicksteed thought that the Church of England was destined, at no late future, to become the dominant church of Christendom. He regretted that her members were not fully aware of their great privilege in belonging to a communion possessing such a history, such an incomparable liturgy, and such a body of learned theologians—the only real "masters of modern thought." Dr. Wicksteed rather favoured the study of the Bible, each member reading from the great commentators so as to bring together all the learning applicable to each passage. The meeting adjourned to the 22nd inst., when the constitution would be adopted, the society organized, and if time permitted a short summary of the history of the Prayer Book be given by the rector.

AMHERST ISLAND.—A missionary meeting was held in Christ Church of this place, on Sunday, the 29th Oct., in place of the usual evening service. Dr. Wilson, of St. George's Cathedral, attended, and spoke in behalf of the mission, and a collection was taken up amounting to \$17.03. In the course of his remarks, the Rev. Dr. complimented the congregation on having such a pretty little church. The church is of recent date, having been built about five years, and was consecrated by the Lord Bishop of the diocese, on the 8th September last, at which time also his lordship held a confirmation, and conferred the solemn rite on sixteen young persons—eight of each sex—who were prepared by the Rev. Wm. Roberts, incumbent of the parish.

There was to have been a meeting in behalf of the missions, held also in St. James on the morning of the 29th October, but in consequence of broken weather, and so few in attendance, it was postponed until Wednesday, the 15th Nov. The Rev. Dr. Wilson and Mr. Spencer attended on this occasion, both of whom spoke at some length, and used very persuasive arguments in behalf of missions. The collection amounted to \$18.06. After the collection and before dismissing the congregation, the Rev. Mr. Roberts, on behalf of himself and the other members of the parish, presented Miss Lizzie Patterson with a hand-ome locket and chain, as a richly deserved token of their appreciation of her voluntary services as organist for St. James' for the last three years.

MADOC.—The Rev. Frederick Prime of Monillee has accepted the charge of this mission. We congratulate the people of this parish upon the appointment of so earnest and so efficient a pastor.

BARRIEFIELD.—The Rev. Thomas Stanton has been transferred to this parish.

### TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending November 17th, 1892.

MISSION FUND.—Thanksgiving Collection.—Toronto, Holy Trinity, \$535.80; St. Anne's, \$18.62; St. George's, \$83.08; St. Stephen's, \$36.05; Church of the Redeemer, \$38.56; St. James' Cathedral, \$116.44; Duntroon, \$4.52; Campbellford, \$6.35; Whitby, \$6.00; Pentecostians, All Saints, \$6; Lakefield, \$14.89; Bradford, \$4.25; Coulson's, \$1.82; Middleton, \$1.61; Cobourg, \$184; Oshawa, \$10; Minder, St. Paul's, \$6.58; Quigley's, \$1.80; Stanhope, \$1.50; Maple Lake, \$3; Orillia, \$22; Stayner, \$5.06; Creemore, \$2.94; Bowmanville, \$23; Port Perry, \$11; St. Philip's, Weston, additional, \$80.; St. Paul's, Mono, \$1.50; St. John's, Mono Mill, \$1.80; St. John's, Mono, \$1.08; St. George's, Haliburton, \$6.58; Newcastle, \$81.80; St. Mark's, Otonabee, \$1.04; Barrie, \$12.50; Cartwright, \$6.25; Grafton, \$20; Stouffville, \$2; Cavan, \$10.20; Norwood, 75c.; Westwood, 50c.; Trinity College School Chapel, Port Hope, \$18; St. John's Chapel, Weston, \$6.04; Dixie, St. John's, \$6; Port Credit, \$4.50; Cookstown, \$4.36; Pinkerton's, \$1.88; Alliston, \$3.55; West Essa, \$2.60. Special Thanksgiving, Cobourg, \$20.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund. St. Philip's, Unionville, \$4.65; Gore's Landing and Harwood, \$10.75; Wyebridge and Manley, \$3.86; Brooklin and Columbus, \$2.00; Port Perry, Church of Ascension Sunday-school, \$1.

WIDOWS AND ORPHANS' FUND.—October Collection.—St. Philip's, Unionville, 78c.; St. George's, Toronto, \$80.33; Campbellford, \$6.29; Percy, \$1; Oshawa, \$29.76; Duntroon, \$1.18; Collingwood, \$21.25; Orillia, \$30.28; Stayner, \$100.50; Creemore, \$6; Buda, \$8.45; Bowmanville, \$20.00; Omemee, Christ Church, \$9; Emily, St. John's, \$2.65; St. James', \$1.56; Cavan,



St. Thomas, \$15; St. John's, \$5.56; Christ's, \$4.34; Trinity, \$4.10; Trinity College School Chapel, Port Hope, \$11.47; Cook-town, \$1.07; Pinkerton's, \$1.25. Second Annual Payment under New Canon, Rev. R. W. E. Green, \$7.20.

**DIVINITY STUDENTS' FUND**—April Collection—St. George's, Toronto, \$5.

An adjourned meeting of the Executive Committee of the Synod of the Diocese of Toronto was held at the Synod rooms on the 23rd, when business of importance was transacted. The bishop occupied the chair. The Rectory Lands Committee having at a previous meeting resolved, "That Mr. Charles Moss Q.C., be instructed to draft the notice necessary to be given in order that application may be made to the Ontario Legislature for whatever legislation may be required in order to vest the endowments of the rectory of St. James', in the City of Toronto, and of all other rectories in this diocese, and their management in the Synod: that the Executive Committee be requested to concur in the action of the Rectory Lands Committee in taking steps to obtain the legislation above indicated; and that the Executive Committee be requested to concur in the action taken by the Rectory Lands Committee in the preparation and presentation of the special case as ordered by the Synod." This resolution was laid before the meeting. It was decided, on the motion of Mr. John Carter, seconded by Rev. John Langtry, "That notice be given for the necessary legislation to vest the rectory lands in the Synod of the Diocese, as ordered by the Synod, and that the conduct of the bill through the House be entrusted to the Rectory Lands Committee, and that his lordship be requested to affix the common seal of the Synod to the petition asking for such legislation." Carried unanimously. On the motion of Dr. Snelling, seconded by Mr. A. H. Campbell, it was also resolved, "That the case be prepared by the Rectory Lands Committee on behalf of the Synod in reference to the St. James' Rectory be approved of; and that, so soon as the same is finally settled by the council acting for the St. James' Rectory case, be at once submitted to the courts for adjudication." Carried.

A series of missionary services were held on the 19th and 20th of Nov., by the Rev. John W. Forter, of Milbrook, assisted by the Rev. J. E. Cooper, missionary in charge in the mission of Cambray and Cameron. This mission, which is in a prosperous state, is the largest in the diocese. It comprises the townships of Fenelon, Elton, Bexley, Luxton, Cardon, and parts of the townships of Mariposa and Severn. It is impossible for one man to do all the work that is required. All he can do is to give occasional services in some of the stations; an assistant is, therefore, greatly needed; one who loves Christ's mission cause and one who is not afraid of work could do good service in this place. The people of Cambray will build a church as soon as possible. A free site is offered and a promise to supply the bricks, so that there is a good prospect of the people having a place of worship of their own. At present they are holding services in a union chapel. At Victoria Road there is a very fine church, not quite finished; as soon as it is completed, it will compare favourably with churches in the now settled parts of the country; at Cobocook a church could be erected at a small outlay. This time the deputation was only able to hold services in the following places:—on Sunday morning, at Cameron; at Cambray, 1 p.m., and at 7 p.m. at Victoria Road. On Monday morning the deputation left Mr. Taylor, and proceeded on their way to Cobocook, stopping to dine at the residence of Mr. Winters, the lay reader at the Victoria Road, as the distance was about fourteen miles. Part of the road is very pretty, as it skirts the shores of the beautiful Balsam Lake, with its picturesque islands and bays. After leaving Mr. Winters, the road ran through a stretch of country which will never be settled on account of its rocky soil. This is part of the section through which the great fire raged last year, thus adding to the destitute appearance of this wild country. The meeting at Cobocook was an interesting one. The people expressed their desire to have a resident clergyman. The attendance, considering the state of the roads, was very good. Collections were taken up at all the meetings. It is proposed (D.V.) to hold the rest of the meetings in the mission when there is good sleighing.

**London Sights and Scenes**.—A large audience assembled in Shaftesbury Hall on the 23rd inst., when an entertainment, consisting of Prof. Chas. Richardson's Dissolving Views of London, interspersed with songs, hymns and glances, rendered by Mr. Walter Reed and the choir of St. Matthias Church. The chairman, Rev. R. Harrison, in introducing the lecturer, paid a high tribute to his personal character, as well as his devotion to scientific pursuits, prophesying for him a career both honourable to himself and beneficial to religion. The scenes were, indeed, of extraordinary merit, and shown with great skill, and ex-

plained with good taste. The views of Trafalgar Square, Cleopatra's Needle, Somerset House, the Thames Embankment, etc., were particularly good, and in the views of the choir and altar of Westminster Abbey, and St. Paul's, the effects were exceedingly fine and reflective. The song of "London Bridge," by Mr. Reed, brought tears to many eyes, while that well known structure was being presented to the view of the audience. Frequent applause told how well Professor Richardson and Mr. Arthur Richardson (who worked the lime light), performed their parts. The apparatus and scenes are imported direct from the London Polytechnic, several other sets and lectures being in preparation. It is understood that Prof. R. prefers to give his lectures in connection with churches and Sunday-schools throughout the Province, on the share plan or mutual benefit method of distributing the profits. The proceeds on this occasion were given to St. Matthias Parish.

How is it in Toronto that the clergy seem to avoid exchanging pulpits with each other, each so-called "school" keeping to its own set as though their other brethren were excommunicated? This abominable display of party bad feeling and ungodly exclusiveness is unspeakable in the highest degree. We blame no individuals, but each individual clergyman should make it a point of honour to break up such an outrage on the brotherly unity which the deity would like to see fostered more and more as it is in the old land.

**NIAGARA.**

**ANCASTER**.—On Monday, 20th inst., a missionary service took place at St. John's Church, of a very cheerful and edifying nature. The choir of the neighbouring parish of West Flamboro', consisting of about fifteen members, rendered their part in the choir service exceedingly well under the able leadership of Mr. Munson, with M. Humphrey, organist. The Rev. C. E. Whitecombe gave the missionary address, containing pointed and abundant reference to the work in this diocese, besides Algoma and the great North West.

**STONY CREEK**.—On Wednesday, 22nd inst., a missionary service took place at the Church of the Redeemer, Stony Creek. The choir of West Flamboro', sixteen members, again well sustained a hearty choir service. An earnest address was made by the Rev. Thomas Geoghegan, of West Flamboro'. The attendance was large.

**Preferments**.—The Bishop of Niagara has been pleased to appoint Rev. C. R. Lee, B.A., of Port Colborne, to Mount Forest and North Arthur; the Rev. Robert Gardner, M.A., of the last named parish, to Port Colborne; the Rev. A. J. Belt, B.A., to Arthur, and he will remove before Advent Sunday to that parish.

**HAMILTON**.—In this city a small but earnest band of ladies are deeply interested in a foreign work in behalf of the Zenana Missionary Society in India. The title Zenana refers to that part of a house in India particularly reserved to women. We may, therefore, infer that this work is of necessity exclusively belonging to domestic ladies, for the reformation or Christianization of their sex in India. It must needs be a work of peculiar importance, demanding our sympathy and prayers. Who but devoted Christian women will go to that distant land, and be entrusted with work of more than ordinary difficulty? We are greatly interested in the objects of the society which already has spoken in appeal for help to ladies in Hamilton, Toronto, Peterboro', and elsewhere in Canada. Progress and success have already marked the efforts of the society. Mrs. G. Miller, of Herkimer St., Hamilton, will be happy to receive contributions in behalf of its operations.

**HURON.**

**SARNIA**.—At a vestry meeting held in St. George's Church on the 15th inst., it was decided that steps be at once taken to proceed with the erection of a new church. A building committee was appointed, who are abroad soliciting subscriptions, and meeting with such success as to warrant the hope that an edifice like creditable to the Church and diocese will be erected. Building operations will be commenced early in the spring.

**PRINCETON**.—A concert took place here on Tuesday last in aid of the church. The performers were chiefly from Woodstock, who acquitted themselves admirably. The Paris brass band played in their popular style. The Rev. Mr. Hastings, of Woodstock, the Rev. Mr. Hind, of Burford, and the Rev. Mr. Caswell, the incumbent, delivered suitable addresses. The concert was the most successful ever held in Princeton, and reflects much credit on Mr. Cooper, by whom it was managed. The proceeds were \$70.

**KIRKTON—St. Paul's**.—On Nov. 1st the bishop confirmed twenty-three candidates, nine were from Trinity Church, Prospect Hill, one of the congregations. The bishop's address ably set forth the meaning and value of this service, and was listened to with wrapt attention. The hearts of all have been cheered by the holy influences of that sermon of self-consecration on the part of the young.

**Missionary Meeting**.—Our annual missionary meeting was held on Nov. 7th. Those present exhibited great interest in the earnest appeals of the Rev. W. F. Campbell, Missionary Agent.

**BRAMPTON**.—The consecration of Christ Church took place on Tuesday, 16th inst., and being one of the most imposing of the rites of the Church of England, and performed for the first time in Brampton, evoked a great deal of general interest. The usual thanksgiving service was held on the 9th, for which the church was appropriately decorated with fruit and flowers, which were allowed to remain in the church, adding greatly to this most impressive ceremony. They were most appropriate for a service that partook of the character of a harvest festival as well as a feast of dedication. The first service was celebration of the Eucharist at 8 a.m., the rector being the celebrant, assisted by the Rev. O. P. Ford, B.A., of Woodbridge, who delivered an address upon the subject of the Holy Eucharist. Consecration commenced at 11 o'clock, before which hour the church was filled. A double line of surpliced clergy stood on either side of the walk from the gate to the porch. Between them the bishop, in his robes, attended by his chaplain, passed, and was received at the door by the Rev. C. C. Johnson, rector, the wardens and vestrymen. The rector read the petition for consecration, and after the bishop replied, assenting to it, the procession moved to their places in the chancel, his lordship being preceded by the wardens, the rector, and the other clergy, as the choir chanted the 24th Psalm. The title deeds to the church property were then presented to the bishop and laid upon the altar. The sentence of consecration was read by the Rev. Canon Dixon, bishop's chaplain and signed by his lordship. The lesson was read by the Rev. Charles H. Shortt, and the Rev. Alfred B.L. The following clergy were also took part in the service:—Rev. W. J. Pigott, U. J. Thompson, R. S. Radcliffe, O. P. Ford, J. Ridley, T. Walker, J. A. Hanna, F. W. Swallow, and W. J. McKenzie. The Rev. Canon Dinnon, of St. James' Cathedral, Toronto, was expected to preach, but about an hour before service a telegram was received stating that he had missed the train. His lordship, with his usual good nature, kindly took his place and preached a most eloquent and beautiful sermon. The appointed psalms were chanted by the choir, and the hymns selected were most suitable. During the offertory, the choir sang Mowbray's Deus Miseratur, and after the benediction they sang the closing hymn as a recessional.

In the evening a harvest festival was held, a substantial tea being served in the fire hall, to which ample justice was done. The concert hall was also crowded to its doors, addresses being delivered from the bishop, and the Revs. J. Ridley, O. P. Ford and R. S. Radcliffe. The band gave some choice selections, and the audience were favoured with pianoforte and cornet duets by Mrs. Baddell, and Mr. Hustrawer, a piano solo by Mrs. Baldell, and songs by the Misses Drose, and Mr. E. Schuch, recitation by Miss Brown, all being heartily received. We congratulate the rector and congregation upon having a substantial church and comfortable parsonage free from debt. It must be gratifying to them that their church has been solemnly dedicated to the service for which it was erected. The ladies of the congregation are also to be congratulated upon the evening's entertainment, all the arrangements for which were ably planned and successfully carried out.

**GODERICH**.—The choir of St. George's Church gave a concert in the new Sunday-school on the 15th, to aid the building committee in paying off the liabilities incurred in building the school. The Ven. Archdeacon Elwood, rector of the parish, presided, who referred to the great pleasure he enjoyed in seeing the progress of God's work. He gave to his fellow-workmen, the Rev. Mr. Hicks, due credit for being mainly instrumental in erecting the beautiful school they have now met to open. The result of Mr. Hicks' zeal was not only this handsome school house, but also the magnificent church to which it is attached. Competent judges say that even in Montreal there is no church that for appropriateness and neatness excelled St. George's Church, Goderich. The concert realized ninety dollars for the building.

**STRATFORD**.—The concert given by the choir of St. James' Church, in Princess Hall, on 17th Nov., was largely attended. The program was well carried out; some of the singers were especially encouraged. Mr. Niven, who has for some time been acting as organist of St. James', sang a duet with Col. Smith in good style.

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**BIDDULPH—St. Patrick's Church.**—The bishop held a confirmation in this church, before a large congregation. Eighteen candidates were admitted to the full privileges of the Church. The services were hearty and impressive. The bishop's address was replete with godly instruction, and great interest was manifested by those present.

**Missionary Meeting.**—The annual missionary meeting was held on the 6th, and much interest and enthusiasm was shown. The Rev. T. W. Magatry, of Lucan, delivered an eloquent address on the general features and obligations of mission work, after which the Rev. D. F. Campbell, missionary agents held the audience for some time spellbound by his descriptions of mission work in the past and present.

**Presentation.**—At the close of the above meeting the pastor and wardens, on behalf of the congregation, presented to Mr. V. Mitchell, who is about removing to the N. W., an affectionate address, and a copy of the Rev. Matthew Henry's Commentary, five vols., bound in leather. Mr. Mitchell has been an indefatigable worker in the Sunday-school, and in all church enterprises. Some time since he was licensed as a lay reader in this mission. The children in Miss Mitchell's Class have presented her with a beautiful glass tea set. Mr. Samuel Davis presented the Misses Martha and Mary Mitchell, who were in his class, with handsome gifts. The earnest prayers and good wishes of the congregation go with Mr. Mitchell and his family to their new home.

**WYOMING.**—Rev. W. Hynde, of Christ Church, Petrolia, and S. John's, Wyoming, gave a lecture in the Wyoming Temperance Hall, on Monday evening, on Manitoba and the North-West, for the benefit of St. John's Church Sunday-school. The hall was crowded. His lecture was a description of the country from his recent visit to the North-West. Although it occupied upwards of three hours in delivery, it was so interesting as to be listened to with attention throughout.

**St. THOMAS.**—The programme for the Thanksgiving choral service held in Trinity Church embraced many grand and appropriate anthems, choruses, and solos. "Come, ye thankful people come," followed by "With verdure clad," from Hayden's "Creation;" the chant "I will magnify Thee," "Praise to God immortal praise," a trio "Sing, Oh Heaven!" the anthem "Thou visitest the earth," a quartette "The God of love my shepherd is," with several other choruses and chants.

**WOODSTOCK.**—A special sermon was recently preached in Old St. Paul's Church, by the incumbent, Rev. Mr. Hastings, at evensong, to a large congregation. The text was from the words of our Lord, "Rest awhile." He had, he said, been requested by many of the congregation to place as it were a sprig of immortelles on the grave of a member of the church—the late Hugh C. Barwick; and in doing so in his most impressive and deeply affecting sermon, he referred to the formation of the congregation in Woodstock, under the guidance and spiritual ministrations of that grand apostle of the Church, the late Canon Bettridge, and to many of the departed and honoured dead of Old St. Paul's. In reference to the text, "Rest awhile," he dwelt on the advantages of meditation directed to spiritual edification, a necessity with all classes, and with none more so than the professional or business man.

Annual Missionary Meetings and Sermons are arranged for as below:—Dec. 31, 1882 (Sunday), Birrete; Jan. 2 to 5, 1883, Clarksburg (special); 7, (Sunday), Burford, etc.; 8, Paris; 9, Onondaga; 10, Middleport; 11, Kanyengeagh; 12, Shoebottom's; 14, Brantford and Mount Pleasant; 15, Grace Church, Brantford; 16, Jude's, Brantford; 17, Prospect Hill; 18, St. Mary's; 19, St. John's, London Township; 20, Northfield; 21 (Sunday), Norwich and Otterville; 22, Vienna; 23, Port Burwell; 24, Tyrconnell; 25, St. Stephen's, Danwich; 26, Port Stanley; 28, (Sunday), Amherstburg; 29, Bismarck; 30, Aldboro'; 31, Trinity, St. Thomas; Feb. 1, St. John's, St. Thomas; 2, Byron; 4 (Sunday), Strathroy; 5, Petrolia; 6, Wyoming; 7, Sarnia; 8, Mooretown; 9, Corunna; 11 (Sunday), Windsor, 11 a.m.; 11 (Sunday), Sandwich E., 3 p.m.; 11 (Sunday), Walkerville, 7 p.m.; 12, Windsor; 13, Sandwich; 14, Comber; 15, Tilbury; 16, Merlin; 18 (Sunday), Chatham and Dover E.; 19, Wallaceburg; 20, Dresden; 21, Thamesville; 22, Ridgeway; 23, Highgate; 25 (Sunday), Morpeth, Howard and Clearville; 26, St. Matthews' 27, Lakeside; 28, Thamesford; March 1, Thorndale; 2, Nissouri; 4, Belmonte; 5, Delaware; 6, Burwell Memo. 7, Mount Brydges; 8, Muncey; 9, Oneida; 11, Wingham; 11, Teeswater; 12, Seaforth; 13, Glanworth; 13, Lambeth; 18 (Sunday), Glencoe; 18 (Sunday), Wardsville; 18 (Sunday), Newbury.

P.S.—The Missionary Agent will make special arrangements for the meetings in the City of London, which will be duly published.

#### ALGOMA.

**GORE BAY.**—Rev. H. M. Tooke acknowledges with many thanks, a box of books from the Sunday-school in Ancaster, per W. R. Clark; also a parcel of Sunday-school papers from Theford, per H. L. Murphy, Esq. The new church of All Saints in Gore Bay was opened for divine service, on Sunday, the 5th instant. The congregation was so crowded that many were compelled to turn away. The building is well lighted, and will be very comfortable when finished. At a recent social, given by the congregation, over \$50 was realized, which will be applied towards furnishing permanent seats to be placed in the church before winter.

**ROSSEAU.**—The Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, the following sums kindly donated to the parsonage fund:—W. R. Meredith, Esq., M. P. (London), \$1; W. B. Sanders, Esq. (Stayner), \$1; name unknown (Strathroy), \$1; G. Roach, Esq. (Hamilton), \$1; John Labatt, Esq. (London Brewery), \$2; A. McLagan, Esq., \$1; John Catto, Esq., \$1; Wm. Davidson (Blackinrig P. O.) \$1; John L. Blaikie, Esq., \$1; Dr. Grasset, (Toronto), \$1; Mrs. Albert Nordheimer, \$1; A. C. Galt, Esq., \$1; per bank of A. Johnston, Esq. (Strathroy), by kind permission of the banker, A. Johnston, Esq., \$6. Whilst the incumbent of Rosseau gratefully acknowledges the above sums, he has yet to acknowledge that which is equally as cheering as the money, viz., the many kind and good wishes for his mission work, expressed in several forms, from the polite note to the honest good wish on the back of the circular returned for use in the same important cause for the mission. Further aid is earnestly prayed for, and if any person will kindly remit, enclosing their name and address, it will be acknowledged in the DOMINION CHURCHMAN.

**SAULT ST. MARIE.**—The Rev. Geo. B. Cooke gratefully acknowledge the receipt of \$10, from "a friend," to be distributed as follows:—\$3.50 for Foreign Missions, \$3.50 Home Missions, \$3.00 Education of Ministers.

A handsome memorial window of the late Bishop, has just been placed in St. Lukes Church.

The Bishop of Algoma desires to acknowledge with very many thanks, the following contributions:—For Algoma, Anon., Toronto, \$2; Steam Yacht Fund, A. H. Dixon, Esq., Toronto, \$25; Garden River Church, S. D. Babcock, Esq., New York, \$250; and J. F. Goodwin, Esq., New York, \$100.

**ROSSEAU.**—The incumbent of this mission having now registered the deeds of the land given by Mr. F. Richardson (being one acre), for the church of Ullswater, and having sent a duplicate of the same to his lordship the Bishop of Algoma, he will feel grateful for any help which may be sent to finish the church with, which is now built and in constant use for divine service.

#### BRITISH.

The distinguished author, the Rev. Herman C. Merivale, thus writes to the *Times*:—With reference to the Bishop of Bedford's remarks upon Lay Clergy, will you allow me to cite the introduction to Dr. Arnold's series of sermons on "Christian Life," in which he argues for the "revival of the order of deacons" in a matter so practical that it is strange his idea did not bear fruit? Perhaps it has by this time passed into the limbo of things forgotten, and may be usefully brought into notice. The text of Dr. Arnold's suggestion is the immense benefit which would result in large towns were a large body of ordained lay ministers substituted for the present district visitors, to visit the sick, manage charitable subscriptions, and so forth. The writer points out what a link this common order would be between clergy and laity, and what a field of Church usefulness it would open for those who cannot afford to dispense with secular callings, yet desire to be actively engaged in the Church's work.

This letter is replied to by a well-known clergyman, who says with some truth but not all of it:—The English poor are very sensitive and, paradoxical as it may seem, very aristocratic. As the private soldier will follow his laird and die in his defence, as at Tel-el-Kebir, so the English gentleman, ordained as in the old days and doing his duty for duty's sake, is the only one whom our poor will recognize and whose unselfish example our poor will follow. Real clergy, Sir, and not lay clergy, and means to support them, must be had at any cost, and when the Church awakes to the truth of this fact, and arouses herself to supply them, populations, however large in theory, will be small in practice. Lay clergy, Sir, would be only a make-shift for a felt want that must be met quickly and effectively.

**LIVERPOOL.**—St. Philip's, Hardman street, a fine Gothic building consecrated in 1816, was once the leading High church in Liverpool, but it had the misfortune latterly to fall into the hands of a No-Churchman, who at once abolished weekly Communion and Saints' day services, and reduced the ritual. The result was to empty the church of the large congregation that used to worship there. Finding his pews empty, the vicar, the Rev. J. K. Morrow, obtained a faculty to sell the church and site, and with the proceeds to build another one in a more populous quarter of the city; and a few days ago a notice-board was placed outside the building stating:—"This building, occupying an area of 6,500 superficial feet, capable of seating 1,200 persons, and suitable for a variety of purposes, will be altered for suitable tenant. Shops will be erected fronting to Hardman street." Two sales by auction have actually taken place inside the church, and amongst the articles offered for sale were the pulpit, lectern, bell, choir-stalls, pews, and even the altar rails. All this in a district grievously in need of evangelizing!

HER MAJESTY has been pleased to appoint the Rev. S. R. Driver, M.A., of New College, Oxford, to the Regius Professorship of Hebrew and to the canonry of Christ church annexed thereto at Oxford, in succession to the Rev. Dr. Pusey. The *Times* in a leading article on the appointment, says: "Though not so young as Pusey at the time of his appointment, he is a young man, having taken his B.A. degree in 1870. His career was distinguished. He obtained a first class in classics at Michaelmas, 1869, having previously been placed by the Classical Moderators in a first class. He obtained the Pusey and Ellerton Hebrew Scholarship in 1866, the Kennicott Hebrew Scholarship in 1870, the Senior Septuagint Prize in 1871, and the Syriac Prize in 1872. Some time since he was chosen a member of the Company for the revision of the authorized version of the Old Testament, and in this capacity has done good service. He has paid special attention to the philology of Hebrew, and has published a treatise on the use of the tenses in Hebrew, as well as edited from a manuscript in the Bodleian a commentary on the Book of Proverbs attributed to Abraham ben Ezra. He has also been an able student of the Sacred Text, on which he has lately published a volume in conjunction with Mr. Cheyne. There is reason to believe that under the Professorship of Mr. Driver the interests of Hebrew and its cognate studies will not suffer."

#### Correspondence.

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

#### ALGOMA MISSIONARIES.

MR. JAMES WARTHOW, of Hamilton, writes that a clerical friend of his, who purposed entering the Algoma mission field, is deterred offering himself by the Bishop's letter, as he cannot "eat anything," or "sleep anywhere." He also very naturally finds a difficulty in accepting duties for which the reward is only "in that day," as he has a wife and child. Our correspondent thinks the Bishop's conditions more severe than those required by the Apostle, as stated in 1 Tim. ii.

Although we hold a clergyman only partially equipped who is a bachelor, there are, no doubt, spheres of labour which do not allow a living for more than one, and which impose hardships no wife or children could endure. As to the eating and sleeping, we believe a dyspeptic would soon "eat anything and sleep anywhere," if working hard in Muskoka and enjoy life as no man can who is over delicate in these essentials to sound health. We recommend our friend to have an interview with the Bishop.—Ed. D. C.

The following questions will be answered next week:

Certain clergymen urge the attendance of the parishioners at the midday celebrations (that is those who have already communicated at the early celebration). As early fasting Communion is supposed to be the rule in the parish, it was suggested that possibly there would not be a sufficient number to communicate with the priest.

I would like your interpretation of the second and third Rubric after the office. They contend that it is discretionary with the priest, that he can celebrate if there be only himself to receive. If this be so, for what purpose is the minimum number mentioned in the Rubric?

Is there any authority for encouraging or recommending non-communicants or non-communicating communicants to remain at a celebration of the Eucharist?



### Childrens' Department.

#### LOOK UP, NOT DOWN.

LIFE to some is full of sorrow—  
Half is real, and half they borrow;  
Full of rocks and full of ledges,  
Corners sharp and cutting edges,  
Though the joy bells may be ringing,  
Not a song you'll hear them singing:  
Seeing never makes them wise,  
Looking out from downcast eyes.

All in vain the sun is shining,  
Waters sparkling, blossoms twining;  
They but see through these some sorrows  
Sad to-days and worse to-morrows;  
See the clouds that must pass over;  
See the weeds among the clover—  
Everything and anything  
But the gold the sunbeams bring.

Draining from the bitter fountain,  
Lo! your mole-mill seems a mountain.  
Drops of dew and drops of rain  
Swell into the mighty main.  
All in vain the blessings shower,  
And the mercies fail of power,  
Gathering chaff, ye tread the wheat,  
Rich and royal, 'neath your feet.

Let it not be so, my neighbour,  
Look up, as you love and labour.  
Not for one alone woe's vials;  
Every one has cares and trials,  
Joy and pain are linked together,  
Like the fair and cloudy weather,  
May we have, oh, let us pray,  
Faith and patience for to-day.

#### QUESTIONING PROVIDENCE.

YOUR not being able to make facts agree with your reason is no new thing. The poor Indians to whom Eliot preached had the same trouble. I have heard of a good many who attempted to "square the circle," or to discover perpetual motion, or to "find the philosopher's stone," or to explain the mysteries of God's government by the aid of human reason, but I have never been so fortunate as to find the man who could do either of these.

Let me tell you a short story, which, whilst it amuses, may help to fasten my nail in a sure place.

Old Jocko and little Tim were two favored monkeys, that went to sea in the good ship *Enterprise*, Captain Spence. Now, this captain had the name of being a first rate seaman, a man of very fine powers of mind, upright, and a very good man. Old Jocko was an old companion and little Tim a new comer.

They had the liberty of the ship, and were a great amusement to the sailors. One day, just at night, old Jocko found Tim high up on the yard-arm, holding on for very life, pale, hungry and cold.

"Halloa, Tim, what are you doing up there?" cried Jocko. "You have been there all day, and you look cold and hungry. Why don't you come down?"

"Why, Jocko, I believe I shan't come down any more."

"Indeed, what's the matter now? Why won't you come down?"

"Because I have lost all confidence in Capt. Spence. I have been watching him all day, and my reasons tells me if he were a good man he would never do as he has done to-day."

"Well, what has he done so revolting to your reason?"

"I will tell you: This morning early, he stopped the ship, and shifted the cargo, and threw her almost over, so that many hogheads of molasses, and many casks of something else rolled into the sea and were lost."

"What else, little Tim?"

"Then, after the ship was righted, he sent a man up into the rigging when the wind blew—I could hardly cling to the ropes and hold myself on—and the man was thrown off and fell on the deck and almost killed. He laid pale, and they said the thing they called 'pulse' stopped entirely. His eyes were closed and the cold sweat was on his face. And what did this Captain then do? Why, he ran down into the

cabin and brought up a tumbler of red, fiery stuff, and actually forced the poor fellow's jaws open, and pored it all down his throat. Now, would a good man do so?" "Is that all?"

"No. There was that great dog, Nero, the dog that all the sailors loved so much—only he would chase us monkeys. Poor Nero! the Captain had him drawn up by a great rope, and then with a great roaring gun, shot him dead. How the sailors felt it? Many of them cried. Was that goodness?"

"Anything more?" "Yes? Tom Hawser was showing a little wound on his arm, and what does our precious Captain do but whip out his jackknife and cut the wound much larger. Oh, how it bled! It really frightened me."

"Have you done?" "Yes; and I should think that was quite enough. I can never have any more confidence in Capt. Spence. My reason tells me that a merciful, wise and good man would never do so."

"Little Tim, how old are you?" "Why, I've seen six moons, and almost as high as your shoulders."

"Well, now let me talk a little. You must know then, wise one, that the ship had sprung a leak, and we were all in danger of sinking; and to get at the leak, and stop it, and save the cargo and the lives, Capt. Spence had to careen the ship on her side, and lose a few hogheads rather than loose all the cargo. Was that wrong? Then the man was sent up into the rigging. A sudden squall came on, and the sails must be furled instantly, or the ship swamped. One man was blown off, but the ship escaped. The man was almost killed; and being ready to perish, the Captain did pour raw brandy down his throat, which brought back life and pulse, and he is now in the good Captain's berth, carefully nursed, and he will live. Was that a bad deed?"

"No; but his shooting poor Nero?"

"Well, Nero had been sick for two days, and you remember he was bitten by a strange dog, just before we sailed, and so he was tied up by that rope; but to-day, he has shown such signs of madness that the Captain had to kill him. The sailors cried; but they all saw the necessity."

"You've a strange way, Jocko, of explaining things. What about his cutting Tom Hawser's arm so dreadfully? How can you account for such cruelty?"

"Very easily; as Tom was pulling Nero up, the dog bit his arm, and the Captain knew that unless something was done instantly, Tom must die from hydrophobia—the most horrible death; and so he cut out the poison with his knife. Now, little Tim, you see your reason isn't big enough to comprehend as to what Capt. Spence does, and so you had better come down and eat your supper, and not doubt but the Captain knows what he is about even if you don't."

I will only add to my story, "A word to the wise is sufficient;" and "Be not wise in your own conceit" is a word of counsel worthy of remembrance to young and old.

#### CONSUMPTION CURED.

An old physician, retired from active practice, having had placed in his hands by an East Indian 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 and radical cure for General Debility, and all nervous complaints; after having thoroughly tested its wonderful curative powers in thousands of cases, feels it is his duty to make it known to his fellows. The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your home, will be received by you by return mail, free of charge, by addressing with stamp or stamped, self-addressed envelope to

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#### LITTLE CHILDREN, SCOLD ONE ANOTHER.

Two little girls, one rainy day,  
Who had been pleasantly at play,  
With happy hearts and faces bright,  
Began at length to scold and fight.  
Then to mamma they quickly went  
To give their angry feeling vent.  
And of each other to complain,  
And make indoors a storm and rain.  
"Mamma," cried Florence, "only see!  
Mamie's as mean as she can be.  
She whipped my pussy with a stick,  
And said that my dolly wasn't sick.  
I was a selfish thing, she said,  
And then she struck me on the head.  
There, now Miss Mamie, that is true;  
You can't deny it, no, not you."  
"Now Florry, that is just unfair;  
You are just hateful, I declare;  
'Twas you that broke my china plate  
And made a picture on my slate.  
I say, mamma, my story's true,  
And I guess you'll believe it, too."  
The mother laid her sewing by,  
A look of trouble in her eye.  
"Children," she said, "if this is true,  
You've got a new verse, haven't you?  
'Tis not like what I've always heard,  
I think you must have changed one word."

She looked at one, and then at the other:  
"Little children, scold one another."  
Their faces grew like roses red,  
But this was all the mother said.  
Mamie almost began to cry,  
But Florry whispered, with a sigh,  
"Oh, dear! that's not a pretty verse;  
Let's make it better 'fore it's worse."  
And then they kissed and ran away,  
But no more quarreling that day.  
And when at night they went to bed  
They kissed mamma, and Florence said,  
"We'll have a better verse, dear mother,  
Than little children, scold one another."

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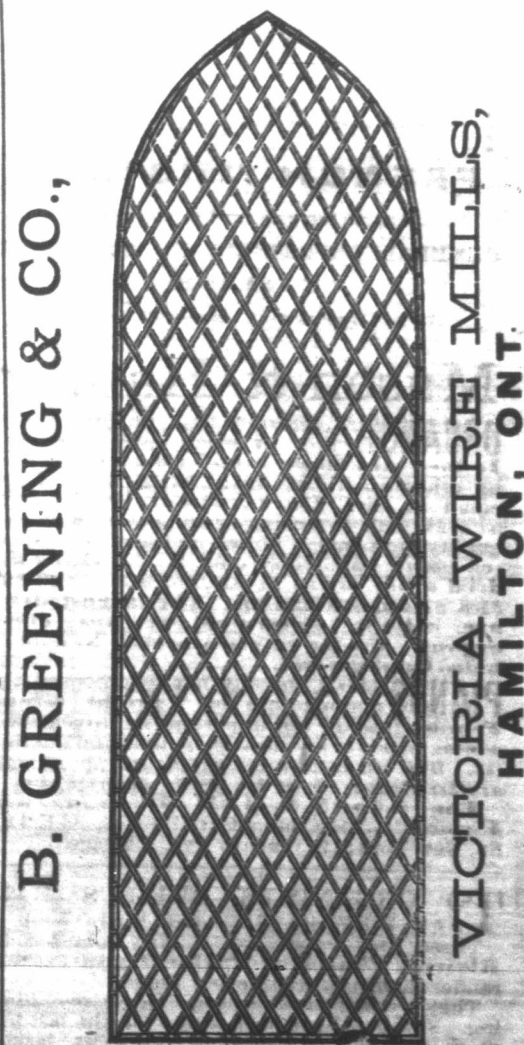
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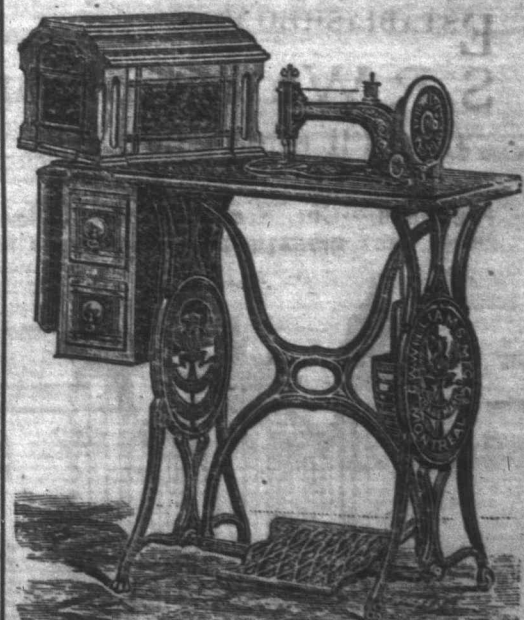


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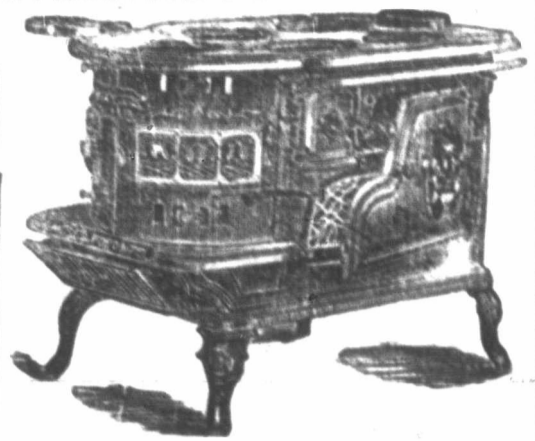
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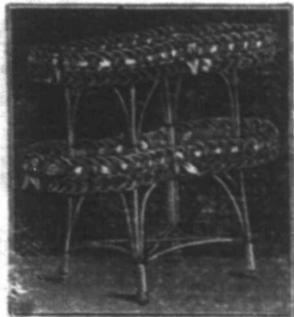
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