

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 11.]

TORONTO, CANADA, THURSDAY, AUG., 6, 1885.

[No. 82.

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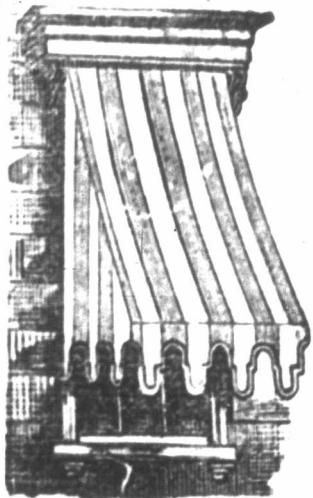
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### LESSONS for SUNDAYS and HOLY-DAYS.

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Morning—1 Kings x. 25 Rom. ii. 17.  
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THURSDAY, AUG. 6, 1885

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

**CAUSES OF THE REBELLION.**—The facts in regard to the late rebellion in the North-West, are now coming out in the trial of the chief promoter of that disturbance. We take no little credit to ourselves for the DOMINION CHURCHMAN having been the first journal in Canada to point out that the object of Riel and his friends, was the establishment of an independent Republic in the North-West, and that the so-called grievances in regard to land, were not even an element in producing or aggravating, much less justifying the outbreak. The beginning and end of the affair was political. It was a rebellion against the sovereignty of Canada over her new Territories. Movements of this kind are no novelties in the world, their main features are similar. A student of history and of men detects such appearances as a physician sees special disease symptoms. Our diagnosis of the N. W. outbreak was scientifically accurate, because based upon independent observation and judgment, while others went wildly astray in their haste to condemn or defend the past or present rulers of the country. How far the arch rebel Riel had the moral or immoral sympathy of the Romish Church authorities, will possibly never be known. But this is hardly open to question that the rebellion would never have assumed such formidable proportions, had the leaders been utterly without support from the Romish Church and their mad effort been sternly discountenanced by the priests, for the rebel leaders were all bigoted Romanists.

**THE DOMINION OF PREACHERS.**—The *Week* is responsible for the above phrase, which represents what in Canada is a new, offensive and dangerous power. We have in the Blue Laws of the Puritans, an illustration of this power and in Canada there seems a decided tendency on the part of the sects

to enact laws equally opposed to civil liberty. One of the strongest religious bodies has committed itself, contrary to its historic record in soberer days, days which mark the zenith of its influence as a spiritual force, to the Scott Act and but for a strong protest by a few wiser heads, would in its last conference have committed the whole body to a movement to prohibit smoking! Next we should have some other innocent custom made criminal until men rose again in rebellion against such odious tyranny. As the *Week* justly says, "The question is one of social liberty and men having burst the bonds of the Roman priesthood are not going to submit to any other Ecclesiastical yoke."

A declaration has been made by the highly eminent Surgeon Sir W. Thompson, a great temperance authority, that "more evil is done by over eating, than over drinking." This decided statement will logically involve a crusade against food and we respectfully commend the matter to those who are exercising "the Dominion of preachers" as a fine opportunity for them to commence an agitation on the lines of the Scott Act, and their proposed Anti-Tobacco Act. If food causes more evil than drink, as Dr. Thompson affirms, the only honest course open to the Scott Act supporters is—starvation. Will they now abandon meat and bread and all forms of food, and will they as in consistency they are bound, agitate to have the sale of food prohibited, except to the rich as the Scott Act prohibits drink except to the rich, or, as we judge will they continue to compound for sins they are inclined to, by still more vigorously than ever condemning those they have no mind to?

**HATCHISM AND ITS EFFECTS.**—One could not but wonder with some degree of painful anxiety what effect would the teaching they had been so unfortunately subjected to at College, have upon the work and the minds of the young men just ordained as deacons at St. James' Church, Toronto. They have been carefully taught out of a text book by Dr. Hatch, that the whole Christian system is nothing more divine than a mere benefit club. They have learnt that a Bishop originally was only a chairman or chief officer of a relief society, and now is merely chairman of the Synod. They have been trained to regard the Ministers of Christ as mere secular stewards of an earthly organization, which was not the creation of Jesus Christ, but a mere development of existing social elements in the age of the Apostles. Contempt for Episcopal authority they have seen recognized as a system, as indeed the guiding principle of those who have taught them and ruled them and who will rule them in their parishes if they submit to such tyranny. Such teaching has done its evil work in undermining their respect for the authority of their Bishop, and respect for their own authority as God's stewards of His mysteries, and Christ's ambassadors. It has also done them a cruel wrong by leaving them to enter the ministry of the Church without respect for that Church as the Body of Christ and Temple of the Holy Spirit. These young men may by God's grace and better guidance throw off the wretched influences of their college life, but their whole life long will they feel that they were morally, intellectually, and spiritually dwarfed and injured by the semi infidel and non-Church teaching of their college in regard to the Church and Ministry and Sacraments. It is moreover, a very serious injury to a young clergyman to be sent out to his work without having been brought in his college life into personal daily contact with teachers of high scholarship and literary culture. That is an irreparable loss as all these young men will one day discover, and then they will bitterly lament their folly in attending a College which has no reason for existence beyond party exigencies, and the ill feeling to Trinity College still kept up by a few implacable zealots.

THE CHURCH AND THE WESLEYAN BODY.—A much

esteemed correspondent, a Wesleyan, asks us pleasantly enough, to say what we mean by stating that "for years the Methodist body was supported by the Church of England." The answer is easy. The spiritual and intellectual life of Wesley, were the product of the Church. What the Methodist body got from John Wesley, it got by and through him from the Church. Further, the numerical strength of the Methodist body for many, many years, was drawn largely from the Church. So the Church gave support to the Methodist body by providing the members which constituted its original strength. Further, the entire strength of the Methodist body, theologically, was drawn and to this day is almost wholly drawn from the Church. Not merely in its doctrines, but in its literature, the Church has been from the days of Wesley to this hour, the literary support of what literary life and doctrinal purity exist in the Methodist body. Methodist literature is merely Catholic literature redressed. We could extend this by dwelling upon the spiritual support given by the Church through the Sacraments to the Methodist body, the members of which in its palmy days, for years thankfully received the Eucharist at the altars of the Church, and brought its young to be received into Christ's folds at the Church's font. We could extend this in other ways. Indeed, were the Methodist body to give back to the Church what it owes to the Church, there would be nothing left of Wesleyanism but a memory and an influence. Finally we beg leave to add that if any modern Wesleyan were asked to say what special spiritual privileges he enjoyed as such, which he could not have more abundantly in the Church, he would be speechless. As the Wesleyan body has drifted more and more into independence of the Church, its spiritual prestige and power have declined.

**ALABASTER BOXES.**—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them, while I need them. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit; flowers on the coffin cast no fragrance backward over the weary way.—Selected.

A FRIEND, once won, need never be lost, if we will only be trusty and true ourselves. Friends may part—not merely in body, but in spirit, for a while. In the bustle of business and the accidents of life they may lose sight of each other for years, and more—they may begin to differ in their habits, and there may be, for a time, coldness and estrangement between them; but not forever, if each will be trusty and true. For then . . . they will be like two ships who set sail at morning from the same port and ere night fall lose sight of each other—other, and go each on its same course, and at its own pace, for many days, through many storms and seas, and yet meet again, and find themselves lying side by side in the same haven, when their long voyage is past.

**CORRECTION.**—In our last issue we are made by an error of type to say, "he, the liquor dealer, would be unworthy the name of a man if he did fight against the Act, placing his trade under legal condemnation." Of course, it will be seen that the sentence should read, "if he did not fight, etc."



## NOTES ON THE SPIRITUAL LIFE

NO 5.

THE IDEAL—THE REAL—THE POSSIBLE.

WE have briefly sketched the Christian Ideal as it is seen in its supreme embodiment, the Lord Jesus. This is the true Christian life. How far does it represent the actual Christian life? We have different answers to that question. Renan says that no one now attempts to reproduce the Christian idea of life, except monks and nuns. Several English writers, who wish to represent modern Christianity in the most unfavorable light, declare that, whilst we use the Gospel language, we utterly abjure the Christian spirit. How far is this true?

It is a simple matter of fact that the great mass of Christian people do not, in any fairly complete manner, reproduce in their conduct the life of Jesus Christ. Some there are and perhaps a small minority, who do very conspicuously and undeniably walk in His blessed footsteps. But this cannot be said of the ordinary professing Christian. People say that he is much the same as the ordinary person who does not profess to be a Christian. Is this true? How far is it true? And what does it mean?

In the first place, there are a great many Christians who have considerable defects of character,—infirmities, as we call them. These have always existed, and they have not been wanting even in the most saintly lives. We see an example in St. Peter, before and after the resurrection of the Lord. We see the same thing in the contention between Paul and Barnabas. In all ages of the Church these difficulties have presented themselves.

Now, let it be clearly understood, that such infirmities can in no way invalidate a man's claim to be considered a follower of Jesus Christ. If indeed they abound, if a man is continually losing his temper on the slightest provocation, if a man is frequently found wanting in veracity, then surely grave doubts may be entertained as to whether he has "the root of the matter." Yet here, as always, God is the judge. "If we say that we have no sin, we deceive ourselves." This is the utterance of a Christian.

A more difficult question is the case of those who have clearly very serious defects in Christian principle, and this not in mere matters of detail, in infirmities and the like. There are persons who are religious in speech and in thought and in action, who yet are so far removed from the Spirit of Christ, that they hardly seem to belong to the same being. Christ requires humility, and they are full of pride or conceit, having the best opinion of themselves and the worst of others. Christ requires charity, and they are uncharitable, censorious, harsh and hasty in judgment and in speech. Christ requires deeds of mercy and beneficence; they seem ready only to do good to those from whom they receive good. It is quite possible that many of those to whom we now refer have imbibed the notions of some narrow or perverted school or sect, and so have

been put in the wrong way from the first. Doubtless our Lord will judge many such more favourably and more wisely than we can do. At the same time, it must be clear that the disposition of such men may be religious, but is not Christian.

What then must we require of ourselves or of others as the life of the Christian,—as the practical realization of the Christian ideal in human life? This is a serious question, and we must answer it seriously and with a deep sense of the grave responsibility of answering.

In the first place, the Christian life must be a godly life. The disciple of Jesus Christ must live and walk as in the presence of God. This is the fundamental difference between a religious man and a worldling.

In the second place, the disciple of Christ must not only put his trust in the mercy of God through Jesus Christ, but he must yield himself in that reserve to the service of God. He must keep back nothing which he believes that God requires of him. He may be ignorant of many of the Divine requirements. He may make mistakes as to responsibility and duty; but he must not consciously and deliberately prefer his own will to the will of God. We can hardly believe of any one who does this, that he has the mind of Christ.

Again, the Christian must have deep and earnest desires for more light and for deepened life. He must wish to grow in grace and in knowledge. Knowing that he is not perfect, he must long to come nearer to the standard of perfection which he has set before himself. There are no more certain indications of the life of grace than these. We must not be disappointed at failure. Failure is not only inevitable, but it is the way by which we rise to higher and better things. But we must not be satisfied to be ever failing and never rising. "The path of the righteous is as the shining light, that shineth more and more into the perfect day." This is the possible, and it should be the actual, even as it is the way to the ideal

## "THE DAILY SERVICE."

BY REV. CANON PETTIT, M. A.

THE Daily Service in the Christian Church corresponds with the daily morning and evening Sacrifice in the Jewish. (Acts, ii. 46-47.) Both are founded on one and the same law—a law enjoined by God more than 3000 years—made a universal law in His Kingdom—of perpetual obligation—and is as binding on the Christian to-day, as it was on the Jew of old. The Jewish Priests were bound to offer the daily morning and evening Sacrifice, and we Christian Priests are bound to say the Daily Service. The first converts to the Gospel received and observed this law, for, as we read, they went up *daily* to the Temple "at the hour of prayer,"—"continued *daily* with one accord in the Temple." They had, as Jews, been living under the law of daily Sacrifice and on becoming Christians they had no thought of any change, except that of giving life to the law, filling it with the Spirit, and of transfiguring the Service with the glory of the

Gospel. No thought seems to have crossed their minds that the Gospel would close up this daily round of worship; but rather, that it would increase the Sacred flame of daily devotion, and diffuse more clearly the light of heaven.

When the Jews had filled up the measure of their iniquity, and Jerusalem was overthrown and its Temple laid low, then that "Sacred Presence" that had forever rested in the Holy Place, passed over to the Christian Sanctuary; and the morning and evening Sacrifice, from the Jewish to the Christian Altar. Where the "Sacred Presence" rested, there the daily offering was made. The law continues—was *universal—of perpetual obligation—the Service 'an heritage for ever.'* That daily offering made by Aaron more than 1500 years before Christ came, and that had continued from generation to generation, was not to cease when the Gospel came in, but to go on to the end of time, *an endless offering.* The Gospel was not to change it, but to give it life and transfigure it with glory. That daily Service that has come down to us through the long line of more than 3000 years, we are bound by every tie that can constrain our hearts, to keep up and hand on down to others, as it has been handed down to us. It is an outward and visible token of the worship of the Church in heaven. "day by day we magnify Thee and worship Thy name, world without end," *causeless and endless.* In keeping this up, we are trying to do God's will here on earth as it is done in heaven. God will recognize our efforts and will receive and bless our Service. He will prosper His Church as He did in Apostolic days—by adding "*daily*" to the Church such as should be saved." Modern Christians are sometimes called, and with too much truth, "mere Sunday Christians." And why? Because they have fallen too much into the habit of confining all their religious duties to that one Sacred day, and have they not become just what the Church's neglect of Daily Service has left them, "Sunday Christians." Her closed doors for six days in the week, and opened only on Sunday, have led to the divorce of religion from week-day-life, and have connected it only with that of Sunday. The Church, may from her pulpit on Sunday, teach that religion belongs to every day and all days, but her pulpit utterances will not inspire faith if her practice does not correspond with her words,— "merely Sunday services" will produce,— "merely Sunday Christians."

It may be said that Daily Service is almost useless because so few attend. Is the preaching of the word useless—because so few are moved by it? No,—we have to preach "whether men will hear or whether they will forbear,"—and we must offer the daily offering whether few or many attend. "Our word is with the Lord and our judgment with our God,"—duties are ours,—results are God's. It is not for us to measure the use of God's ordinances, or to question the laws of God's kingdom. We are told that God once offered to save a whole city if only *ten righteous* could be found in it,—and it is not for us to say—how many He



may now save for the sake of a few righteous. We believe that His arm is not shortened; that His mercy is not lessened.

The plea that the clergy are too busy with other and important duties to say Daily Prayer, is only *one of those many pleas* that men are ever offering for the neglect of duties,—a plea that exalts the wisdom of man above the wisdom of God. The Jewish Priests, and the early Christian Priests, had many other and important duties, yet they never neglected the Daily Sacrifice or the Daily Service. *This* they regarded as the *first and chief* of their *daily duties*. And such is the mind of the Church—for she directs us to say the Daily Service, “unless hindered by sickness or other urgent cause.” In fact, so far from the Daily Service being an hindrance to other duties, it is a blessed help. Oh send us among our people with a stronger faith and a warmer love.

As for our people being too busy—too careworn—too tired to attend the Daily Service—we often hear the same excuse for the neglect of the Sunday Service, and if we only had one Service in a month, we would hear the same pleas. Men are always ready with excuses. However, whether men attend or whether they do not, our ordination vows are upon us, and our duties before us. We must remind you, both by precept and example, that God’s law of Daily Service is a universal law, and we must urge you to make no excuse for neglecting it, that you would not offer before God at the last day. No doubt—with most of you,—your daily cares are many and anxious—your daily toils are wearisome and hard. But,—were the Jews—freer from these than you are? were the primitive Christians any freer? No! they had heavier and sharper crosses than you have—and yet, they were found at the morning and evening Sacrifice,—“daily in the Temple praising and blessing God.” It was to the “weary and heavy laden” that Jesus said, “come unto me and find rest for your souls,” for He adds, “My yoke is easy and my burden is light,”—easier and lighter than the yokes and burdens that men put upon themselves.

Under the pressure of your daily cares and the burden of your daily toils, remember this Divine injunction,—“seek ye *first* the Kingdom of God,”—make the law of His Kingdom your *first and chief* care,—do not thrust its Service aside,—do not confine it only to Sunday,—nor narrow it down to one single offering,—but place it *first and foremost* in the order of your daily round. Let business wait upon God, and not God upon business, and then you will have the Saviour’s promise—“all these things shall be added unto you.”

DR. LIDDON ON EPISCOPACY.

(COMMUNICATED.)

SOME exception has been taken by the English “Evangelical” and Dissenting papers, to Canon Liddon’s sermon at the consecration of the Bishops of Lincoln and Exeter, in which he maintained that Episcopacy was necessary not only to the “well-being” but to

the very existence of the Christian Church. Of course, Dr. Liddon was merely enunciating a very ancient opinion, not by any means an idea of yesterday, or a doctrine invented for the purpose of putting those who have rejected Episcopacy in the wrong. The doctrine of the essential necessity of the Episcopacy for the very existence of the Church, and not merely for its “well being,” comes to us hallowed by hoary antiquity. The writing of S. Ignatius, one of the earliest of the Christian Fathers, are replete with evidence that such was his opinion. The universal custom of the Church for 1500 years, not only of the orthodox but also of heretics and schismatics, goes abundantly to prove that for 1500 years it was considered by all who called themselves Christians, an essential part of the Christian ministry.

If men had never departed from Episcopacy, we should never have heard any thing about Episcopacy being merely necessary for the “well being” of the Church. That notion comes to us under circumstances calculated to excite the gravest suspicion and doubt as to its truth. For what purpose is it intended but to palliate and extenuate schism? If there had been no schism would there have been any such doctrine? We know there would not. Maintainers of such opinions can find nothing in the writings of antiquity to support them, they offer us the opinions of men formed 1500 years after the New Testament scriptures were written, as to the proper meaning of those scriptures, but their gloss is unfortunately opposed to the actual practice of the Church. A lawyer who would venture on such a method of constructing an ancient statute, would simply be laughed out of court, a very little common sense is necessary to enable us to see that those to whom those scriptures were written, must have known whether or not their Churches were organized according to the mind of the Apostles, a great deal better than men who lived 1500 years after. Although not a single record has ever been discovered to prove that any part of the primitive Church was governed otherwise than Episcopally, yet we are asked to believe that nevertheless all these ancient Christians, many of whom must have been personally taught by the Apostles themselves, did not know how to organize their Churches, and that for 1500 years the whole of Christendom was in the dark as to the proper method of Church government prescribed by the Apostles. We must either believe this, or else, that in some mysterious way—nobody knows where, or how,—and of which not a trace is to be found in any history, sacred, or profane, the whole Christian world by one consent threw off the system the Apostles had established, and substituted Episcopacy in its place, not in one locality, but in every locality in which the Christian religion had been established.

People who deliberately ask people to believe this, incur a very grave responsibility.

There is another section of Churchmen who admit that Episcopacy is traceable to Apostolic direction, who yet affirm with a strange inconsistency, that it is nevertheless not essen-

tial. To such people we would simply say, show us any one who has risen in the Church since Apostolic times, who can be reasonably supposed to have had authority to set aside what the Apostles directed. H.

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

THE trouble with a very large number of clergymen, is that they lack concentration enough to produce in them what is commonly called self-consecration. The term is generally used in a religious sense, but it applies to all vocations and callings. No doctor, lawyer, school-teacher, or merchant, can succeed without self-consecration, any more than the clergyman. But self-consecration is expected from the clergyman above all men, and therefore, just in proportion to the extent of his self-consecration, is he successful or unsuccessful. A thorough self-consecrated man can scarcely be a failure in any vocation, let alone in the ministry, because people love and respect a self-consecrated priest altogether irrespective of his natural powers, and two-thirds of our success is dependent upon the sympathy of the public.

While therefore this applies to clergymen of inferior powers, it does so with still greater force to men of average or superior abilities. How many men there are, who, apparently possessing no uncommon talents or force of character, astonish their brethren and the world by shooting ahead into the very front ranks of the profession, and distancing men manifestly their superiors in every respect. Such instances are occurring every day in all professions, but especially in the ministry, and the cause in every case is to be found in the fact of self-consecration or in secular parlance, the power of concentration.

The great infallible receipt for success in the ministry, therefore, is self consecration. In no case can it altogether fail of certain definitely good results. As I have shown, people instinctively love and respect the self-consecrated priest, because they feel he is doing his level best for them, and religiously keeping to his part of the implied agreement. It is impossible not to very warmly regard a man who does his best for you, be he lawyer, physician or clergyman, and be that best great or small. And so it is easy to see what an essential element to success in the ministry, is the ability to bring all one’s gifts and powers to bear on the work, and thus impress people with the fact that their welfare and happiness is the first and nearest object of your hopes and endeavours. Once get your people to believe this, and you can do anything with them, and your work, be it lowly or ambitious, modest or pretentious, will be complete, and therefore a grand success.

And on the other hand, whatever may be your abilities and natural love ability, however faithfully you may perform the set duties of your office, however superior you may be to the reproach of deliberate or wilful carelessness, unless you make people realize the fact



that their well being lies next your heart, you will be a failure. Not that you won't accomplish anything, but your work will be marred with incompleteness, and you will never rise to the true ideal of the pastor. Of how many clergymen may this be said, who fall short of brilliant success from no other reason than the lack of concentration, a natural gift it is true, but one that can readily and almost easily be acquired.

#### BOOK NOTICES.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE, Volume 1. This new enterprise of Mr. Alden promises to be a very useful work. It will present biographical and critical notices, with specimens from the writings of eminent authors of all ages and nations. Each part will contain 160 pages for fifteen cents. There is no work at any price which fills the place this Cyclopaedia proposes to occupy, it will be a library in itself, and even to those possessed of libraries will carry in a most convenient form a mass of reference matter which could not be found elsewhere, without hunting through many books. In the first number, the sketch of Addison with extracts, is worth more than the cost of the whole part.

DR. DIO LEWIS' NUGGET, published by the Dio Lewis Publishing Company, New York. This is a reprint of the spicy and wise saying of the well known Dr. Dio Lewis, whose skill in putting medical advice into pungent and witty paragraphs has made his name famous as an adviser on health matters. A work of this kind is of great value in a household, even children will read bright paragraphs, and profit by them, when they would not look at advice given in a weightier form. Many a sickness would be saved by noting carefully Dr. Dio Lewis' very shrewd common sense maxims as to diet and exercise. The price is trifling.

DOGMA NO ANTIDOTE TO DOUBT, by a member of the New York Bar, I. P. Lippincott & Co., Philadelphia. This work is a counter blast by a zealous Protestant to Bishop McLaren's work, "Catholic Dogma the antidote of Doubt." The writer has read a fair amount of controversial theology of his own side, but seems to us to hardly grasp the argument of Dr. McLaren, much less overthrow it. The Barrister in this case is no match for the Bishop.

NEW LIGHT ON MORMONISM, by Mrs. E. E. Dickinson. Funk & Wagnalls, New York. We may be indeed thankful that Canada is free from the plague spot of Mormonism. The work of Mrs. Dickinson is an exposure of this imposture, and will be of great value to us when any sign of this evil breaking out appears in this country.

THE REVELATION OF ST. JOHN, THE DIVINE, self-interpreted. A commentary for English readers, by the Rev. Dr. Fuller. Thomas Whittaker, New York. Price \$2.50, p.p. 386. The author bases his work upon a statement that "the Book of Revelation has three divisions. 1st. The Epistle to the seven Churches. 2nd. The symbolic history of the Church before His second Advent, including God's judgments in the heathen world and His apostate Church. 3rd. The Church and world after the second Advent, and the universal judgment. The last judgment and its consequences." This will give most readers a good general idea of the position taken by Dr. Fuller on this controverted ground. We note that from page 208 to 234 is taken up with a minute criticism of passages in chap. xiii. v. 11, 18, which are declared to have direct reference to the Church of Rome. The argument is worked out with infinite detail of historic allusions and will prove an interesting study even to those it does not convince. This may be said of the whole volume.

LIFE LESSONS FROM THE BOOK OF PROVERBS, by the Right Rev. Dr. Perry, Bishop of Iowa, 4th

edition. Thomas Whittaker, New York. Price \$1.00. We cordially commend this work as admirably suited for laymen when called upon to read a homily or sermon before a congregation, as well as for private study or reading in the family circle.

## Home & Foreign Church News

From our own Correspondents.

### DOMINION.

#### DIOCESE OF FREDERICKTON.

SYNOD MEETING.—Rev. Canon Brigstocke moved that the Board of Governors of King's College, Windsor, be requested to endeavor to increase the endowment to an adequate amount, and failing in that, to consider the advisability of confederating with Dalhousie College and submit the scheme to the Synod.

He said he moved the resolution although he knew he might be accused of maintaining revolutionary ideas. King's College was passing through a crisis.

He stated briefly how this crisis was brought about. The deficiency of the College is continually growing larger. Last year the deficiency was \$1,300. Some thing will have to be done to maintain the efficiency of the College. Unless something is done the College will have to be closed. There were three courses open to the Board of Governors. The first would be to raise the endowment of the College. This, he thought, would be the best course to take. It was quite time for the Governors to request this Diocese to subscribe towards the College. It would be a disgrace to the church if the College was allowed to confederate with Dalhousie. The second course open to the Governors, if sufficient funds are not raised, is that the College be closed. By closing he did not mean that its doors were to be closed altogether. The Bishop of Nova Scotia might still have his divinity school, but it would be closed as an institution of arts course and the conferring of degrees. Unless the professors were paid larger stipends they would not remain. This alternative he neither wished nor desired. The third course that might be pursued was confederation with Dalhousie College. In the course of his argument he stated that he thought there was a misunderstanding regarding Dalhousie. He had heard it stated that King's College was to be handed over to a Presbyterian College. That there was a strong Presbyterian element in it he would not deny, but it was because they had found men of that denomination who were competent to give sound instruction. He thought this was a fair commentary on Churchmen that the high places should be held by Presbyterians. He adverted to the apparently large number of persons, among them Rev. Geo. Hodgeson, who looked with favor on the scheme.

Rev. R. Simonds said that it is not a credit to churchmen in New Brunswick and Nova Scotia if they should allow the only church institution of a higher education in the lower Provinces to pass out of the hands of the Church, or to allow it to pass from Windsor and be affiliated with Dalhousie, which would overshadow it. He would prefer that the institution should remain where it is. An effort has been made to increase the endowment, and was getting along well, when internal dissensions broke out. The sum of \$18,000 had been paid in. He thought that if a proper appeal was made, the necessary money could be raised. He hoped this diocese would make an effort to place the college on a more secure basis so that we might have a Church of England institution in the Lower Provinces, imparting a sound and liberal education. If the College should be taken to Halifax, he would feel exonerated from payment of the amount he had promised.

Rev. F.W. Vroom said that he had found there was a misunderstanding regarding consolidation. He knew the Bishop of Nova Scotia was in favor of it, but his reason for this was that he despaired of churchmen doing anything to assist it.

Mr. George E. Fenety said it would be a reflection on the Church of England in Nova Scotia if the college should languish. It has been charged that there was considerable mismanagement in the funds of the college. He thought the effect of exposing the condition of the College would be to awaken churchmen in Nova Scotia and in the diocese to a sense of their duty. The Synod, he thought, should be cautious, when it comes to deal with the alternatives presented by Canon Brigstocke. He considered the history of Dalhousie College from its first organization. The great back bone of the college is that there is one gentleman in New York, a Mr. Munro, who provides salaries for professors. In consequence, the College was flourishing, but if Mr. Munro withdrew from it it would languish as it did before. There was a great

deal to be considered before passing the control of King's College over to Halifax. If the College is taken to Halifax it would sink a great part of the Church of England. He was not opposed to a full examination of the subject.

Rev. A. F. Hiltz said he agreed with the first part of the resolution, but he was not prepared to accept the alternative. He thought the adoption of the resolution would do harm. If Church of England people saw that they would not have to put their hands into their pockets; that they would get rid of the responsibility by handing the College over to Halifax, they would do so. If this course was pursued the College would simply become a theological school under a large College. Dalhousie in the past has been a failure, when it has had to depend on its own resources. He held that the consolidation scheme was misleading. The result of King's College being removed to Halifax would be that it would become simply a theological school. Nothing can be gained by consolidation. The University of Dalhousie imposes no religious tests upon its professors, and there was nothing to prevent a scientific man of avowed infidel views from holding a chair at the college.

Chief Justice Allen stated he did not know enough about the matter to express an opinion. Before he would feel justified in voting he felt he ought to have further information. He felt the Synod was not justified in advising the Board of Governors as to the course they should pursue. Church people in this Province are not able to give towards King's College. We have a college of our own and it may be that church people of means in this country may be called on to do something for this College. We can't shut our eyes to the fact that the sums in hand are not sufficient to pay a high class of teachers. Judging by the young men that had been sent out from the N. B. University, he thought it had a very competent set of professors. He directed the Synod's attention to the missionary schedule which had been under consideration, the outcry that was made against the increased assessment and the need for more missions being opened. It seemed to him that to expect the Church people of this Province to contribute to Windsor was entirely out of the question. Either this, or he had been misinformed regarding the ability of the people to pay.

The Bishop stated that as one of the Governors of King's College he would still join with the Synod of this Province in allowing the divinity school of Nova Scotia to be continued as the divinity school of this Province. This imposes responsibilities which we cannot escape. Referring to the Fredericton University, he said he considered it his duty to support it. Non sectarian though it was, it was always better to have a college conducted on humane principles than no college at all. Why do we support King's College? Because we agree that a religious basis is a good one. It appeared to him if the Synod were to sacrifice the religious basis it would be just as well to support the college here. It has good teachers, the professors are competent, it gives good education and many young men prominent among us in the Church look upon it as their Alma Mater. Although believing in a religious basis, he would rather do this than go to Halifax, to fly to evils we know not of. The Bishop described the many misfortunes by which King's College had been visited. It seemed to him that the Synod ought to take Mr. Fenety's advice and proceed cautiously. We are pledged to proceed on a religious basis, why should we suddenly turn around and affiliate with a non-religious institution? Suppose Mr. Munro changed his mind. Suppose he should die and leave no will. Then Dalhousie would have no endowment. It appeared to him that the diocese should do its utmost to raise Windsor College from its misfortunes. Have a thorough enquiry as to why the college cannot be maintained. Would it not be better to proceed on a small basis? If you cannot keep two horses keep only one, and if you cannot keep one, walk. He had tried the scheme himself and it had worked satisfactorily. Let us start on a modest scale on a religious basis. He did not see if churchmen were true to their principles that they need despair of the old college of Windsor. The Church of God has been in a far worse state, yet it survives. There should be confidence in the institution. He spoke with humility because he understood the Bishop of Nova Scotia was in favor of consolidation.

Rev. Canon Brigstocke pointed out that the Bishop of Nova Scotia had repudiated any such idea.

Rev. A. J. Hiltz moved an amendment so as to strike out all in the resolution relating to affiliation with Dalhousie College.

Mr. G. N. Parkin characterized the resolution as unfortunate. It was like a double edged sword which cut both ways. If we can't keep King's College on its own basis we can't keep it on any. He did not hesitate to say that in Fredericton at the present moment there was an opportunity of having a more effective divinity school than any now existing in the Maritime Provinces.



Rev. G. G. Roberts endorsed what the previous speaker had said concerning a divinity school in Fredericton. He was glad that matters were tending in that direction. There was an excellent chance for Windsor to get out of its difficulty by coming over here.

Judge Wilkinson supported the amendment. Chief Justice Allen moved an amendment to the amendment that there was not sufficient information to justify the Synod in giving any advice to the Board of Governors of King's College.

This was carried by a vote of 38 to 11. July 8.—The Synod resumed business at 11.45. It was decided, on motion of Mr. M. M. Jarvis, that the Canons should be taken up next year as unfinished business.

The Sunday School Committee was authorized to prepare a canon defusing its duties.

The Bishop brought up the question of what day should be set apart as a day of intercession. This matter, with the appointing of a day for taking up collections for Domestic and Foreign Missions, was left with the Bishop.

Adjourned sine die.

The Bishop of Fredericton having completed his fortieth anniversary as Bishop, the clergy and a number of laity in the diocese are discussing the propriety of presenting him with some tangible memorial. Several ideas have been suggested, but the one which meets with the most favor is the establishment of a Bishop Medley Divinity Scholarship Fund. At a meeting in Fredericton recently, it was decided to appoint a committee to work up the scheme.

The following historic items are condensed from an article recently published in the St. John's Globe. First Church of England Sunday School in New Brunswick.—In 1826 the first was opened at St. John. Patron: His Excellency the Lieutenant-Governor; President, Rev. B. G. Cray; Superintendent and Secretary, Rev. S. W. D. Gray; Directors, the Churchwardens. The schools were in the Madras building, King Square.

First Episcopal Church in Portland.—Sunday evening, 23rd August, 1829, Grace Church, Portland, on Simonds Street, opposite the old Hazen house, was opened for worship. Rev. B. G. Gray preached from the text, "God is a spirit, and they who worship Him must worship in spirit and in truth." He preached continuously until 1883, when Rev. Gilbert L. Wiggins was appointed to Portland. Dr. Gray and his assistant had service Sunday Evenings. Not only were they the pioneers in opening the first Sunday School, but of free seats and evening service in the Church of England in New Brunswick.

The Old Asylum Chapel.—In the summer of 1831, the evening service was commenced in the building corner of King Square and Charlotte street by the Rector of Trinity, alternating between it and Portland, with his assistant. Service was held every Sunday evening to 1836, when the Presbyterians bought the building, and St. Stephen's Church was organized. After that the third and free service was continued in Trinity. The morning and afternoon service in the Stone Church was continuously held from its opening by the assistant in the morning and rector in the afternoon.

First Temperance Society.—On the 31st of August, 1880, the Rev. Dr. Edwards, of New York, delivered a temperance address in the Madras school-house, King Square, Dr. Gray in the chair, followed by the organization of a Temperance Society, with the following officers: President, Rev. B. G. Gray, D.D.; Vice-President, Rev. George Burns, D.D.; Secretary-Treasurer, Alexander McLeod. Quarterly meetings were held in the "Old Asylum Chapel."

ONTARIO.

KINGSTON.—July 23rd, the congregation of St. James' Church held their annual excursion under the leadership of the Church Temperance Society. Fully 250 were on board, and the Lake on the Mountain was reached at five o'clock. An hour was very pleasantly spent at picturesque "Glenora," the mountain climb being undertaken with great zest by young and old. The band of the 14th P.W.O. Rifles pleasantly entertained the party.

This afternoon a deputation called on Rev. A. Spencer, and in handing him a purse of gold, as an honorarium for highly appreciated services, presented this address. It is heartily endorsed by every member of the congregation, the reverend gentleman having won their unqualified esteem and regard:

Rev. A. Spencer, Clerical Secretary.—On behalf of the congregation we, the undersigned churchwardens and delegates of St. James' Church, Kingston, desire to express to you our warmest thanks for your kind

performance of the services of the church during the time between the death of our late deeply regretted pastor and the arrival of his successor. Even before your appointment as locum tenens by the Lord Bishop of the diocese, you promptly and cheerfully came to our assistance in a time of great need, and feeling that the simple payment of what is justly due can but ill express our feelings on this subject, we beg your acceptance of this short address as a proof of our gratitude and esteem, and earnestly do we pray that richest blessings from the great Head of the Church may ever rest on you and yours. Signed—G. A. Kirkpatrick, E. J. B. Pense, R. V. Rogers, S. Loynes, P. Bates.

Mr. Spencer, in reply, spoke of the pleasure it gave him to be of service at a distressing time in the congregation, and of the hearty and unanimous support he had received from an energetic laity, endowed with hearty, churchly spirit. Their prospect as a church was very bright. He was grateful indeed for this fresh kindness. The address was one of the most beautiful yet done here; the engrossing was by Mr. J. Birkett, a handsome tribute to his pastor.

KEMPTVILLE.—The proceeds of the strawberry festival and two garden parties given by the "St. James' Ladies Aid" of the parish, on July 6th, 16th and 23rd, amounted to \$141.55.

TORONTO.

CREEMORE.—On Sunday, the 19th inst., his Lordship, the Bishop of Toronto, held a confirmation service in this parish, under the superintendence of the Rev. Rural Dean Foster. The service in St. Luke's Church, Creemore, being the third and last of the day, took place at 6.30, the church was crowded with people, many of whom were members of the different denominations. Thirty candidates presented themselves, and from the great pains taken with them, by their beloved pastor, in instructing them, were no doubt worthy recipients for the rite of confirmation. Among those who presented themselves, were three adults, two being pretty well advanced in years, a great number could not gain admittance but stood throughout the service, some at the door and others at the windows, attentively listening, that not a word spoken by his Lordship should be lost. Previous to the laying on of hands, his Lordship delivered a most earnest and impressive discourse, taking it for granted that all admitted the necessity of that truly Apostolic rite, explaining to the candidate the very great privilege they were about to enjoy, and forcibly exhorting them to be true to the vows they were about to renew. On the following Sunday, the 26th inst., in St. Luke's Church, the incumbent, Rev. Rural Dean Foster, took for his text, the 26 verse of the xxiii. chapter of Proverbs, "My son, give me thine heart," and in a most eloquent, earnest and forcible discourse admonished all; but particularly those who were confirmed on the preceding Sunday, to give, not merely to lend for a time, but to give for all time their hearts to Him, who had sacrificed and suffered so much for them. And thus quietly and steadily goes on the good work in this parish, and the prayer of all is, that it may so continue.

Thanksgiving Services.—In all the churches of Toronto as in most others throughout the province, the services on Sunday the 27 July partook of a thanksgiving character, in grateful recognition of the merciful deliverance of our brave troops from the perils of war, and for the restoration of peace. The chief centre of interest was naturally the special service held at St. Luke's Church, where the Grenadiers assembled, to give public thanks for God's mercies, and to hear an address from the Rev. Charles Whitcombe who has been acting as Chaplain in the North-West. Mr. Whitcombe addressing the volunteers as "friends and comrades," invited them to consider the way they had been led into God's providence "through difficulties, dangers and privations such as British soldiers have ever met with dauntless courage and unflinching patience." He pointed out how they had been followed and blessed by prayers which had constituted their "advance guard by day and their pillar of fire by night," prayers that had been answered by their arms being crowned with victory and peace being restored to all the land. After a pathetic allusion to the wounded, the address was closed by an earnest appeal to be "true to our great commander Jesus Christ."

In addressing the troops Colonel Grasett passed a very earnest eulogy upon Mr. Whitcombe, "their excellent Chaplain," whom he thanked for his services and for his stirring address in the Church. We hear on all hands the kindest and most grateful allusions to Chaplain Whitcombe, who has won a warm place in the hearts of the heroes of Batoche.

The service for the Queen's Own was presented by

Rev. Mr. Lloyd, who was in active service in that corps until wounded, and was ordained while in the North-West by the Bishop of Saskatchewan. This service would have been more befitting God's House and so solemn an occasion had the advertising of a certain institution been a less marked object on the part of those who characteristically used the return of the troops for this profane work.

At St. Stephen's the service was made interesting by the presence of the son of the Rector, who was very warmly greeted on his safe return. The sermon was preached by the Rev. Professor Clark, Trinity College, where Mr. Bronghall, jun., was a divinity student when called out to active service.

At Grace Church the Rev. J. P. Lewis delivered a patriotic address, eulogising the spirit of devotion to duty which had been so nobly displayed by the Volunteers.

St James' Church.—The Rev. Canon Dumoulin on the 20th July, stated from the pulpit that he had discarded the black gown simply for convenience, as changing vestments twice during service was highly inconvenient, and the change to the surplice would add to the efficiency of the clergy. Since this very plain, frank declaration, there have appeared a number of letters in the Globe full of fire and fury and absolute nonsense regarding the doctrinal import of a surplice in the pulpit. One writer says the black gown is the great distinguishing badge of the Reformation. The black gown being worn by Jesuit and other Romanist preachers. Another says that to say Amen not Awmen is the great test of Protestantism. One wonders what the teaching has been in St. James' to have a congregation so full of absurd notions and so bitter about trifles which have lost all the little significance they once had.

We notice that in writing about this Church it is commonly called "St. James' Cathedral," this name is given without any authority: St. James' Church is not a Cathedral, it has no more title to the dignity than any other Church, and it would be well for the public and the Church people especially to know that this utterly fictitious honour is an usurped one.

PARKDALE.—Sunday last, (8th after Trinity), was a happy one in this parish, it was observed as a day of thanksgiving for the putting down of the North-West rebellion, and the safe return of the troops. At both matin and evensong proper Psalms were used, in the morning cxvii., cxvii. and cxviii.; in the evening cxxiv., cxxvi. and cl. The rector in the morning on the text, "The Lord hath done great things for us; whereof we are glad." In the afternoon a children's flower service was held, and many beautiful flowers "more handsomely arrayed than even Solomon in all his glory," were presented by the children. Each one carrying up his or her own flowers, which were received by the rector, and placed either at the base of the Holy Table, or on the chancel step. The offertory was in aid of the support of a child at one of the Indian Homes at Sault Ste. Marie. After the service the children formed in procession, (169 in all), the infant's class leading, and with the rector and teachers, took the flowers, which filled a large clothes basket, carried by two of the older boys, to the Home for Incurables. When the procession reached the gate the children marched in singing, "Onward Christian Soldiers." As the hymn concluded, the matron invited all into the home, and gave the children the pleasure of personally distributing the flowers amongst the inmates, who in God's good Providence have been afflicted. So happy and delighted were the little ones in the work of distribution that they seemed thoroughly to appreciate the truth of our Lord's saying, "It is more blessed to give than to receive," while the old people to whom the flowers were presented, seemed much pleased and grateful that they had been thus remembered. May the teachers and children of St. Mark's Sunday School, so labour for the good of others, that hereafter will be addressed to them the gracious words, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me!" "O give thanks unto the Lord, for He is gracious; and His mercy endureth forever."

TORONTO.—Ordination at St. James'.—The Bishop of Toronto held an Ordination service at the Church of St. James, on the 26th July. Those who received Deacons Orders, were E. A. Oliver, B.A., R. Harris and C. Scadding, Trinity College, and A. C. Miles, A. W. Daniel, W. H. French and H. B. Hobson, Wycliffe College. The Revs. R. A. Bilkey, T. B. Angell and W. J. Armitage were raised to the priesthood. The Revs. Messrs. Harris and Scadding have been offered positions in the American Church, they carry with them our best wishes for success and happiness. The Rev. E. A. Oliver, who has twice won the Greek Testament prize and other honours at Trinity, will be an acquisition to the clerical staff of this diocese, the



standard of which is gradually being lowered in scholarship and general culture, by accessions of men most inadequately educated.

**ST. JOHN'S HOUSE.**—Before leaving for the North-West, the Sisters of St. John the Divine, had leased a house adjoining their own, with the intention of preparing it to receive patients needing medical care and nursing beyond what they could get in their own homes. Their first duty was to have the drainage and bathroom arrangements completed in the very best manner possible, and when this part of the work had been begun the sisters were called to the front to nurse our volunteers, and apparently an interruption occurred. On their return, however, a happy surprise awaited them. Their friends had not been idle, and many valuable donations had been made for this branch of their work, which seems to call forth much interest. The house, No. 44 Lumley Street, has been put in thorough repair, and is now almost ready for occupation, and as soon as the necessary furniture has been obtained it will be in working order; indeed, patients are already waiting for admission. An earnest appeal is now made for help in furnishing. Surely the people of Toronto will not delay to send in gifts for this purpose. The great need of such a house has long been felt; there is no hospital for women in Canada, and those who need surgical care, with kind intelligent nursing, have hitherto had no choice but to go either to the General Hospital or to a boarding-house whilst under a doctor's care. St. John's House offers a very attractive ward for poor women, whose small, ill-ventilated houses render it impossible for them to undergo any operation in their homes, as well as private rooms for ladies who come to town for medical aid, and who will find every comfort and convenience in this pretty little hospital. Whilst asking help to carry out their good work here, the Sisters very warmly thank the good friends to whom they owe the ability to make their house so complete. The committee helping the Sisters in this branch of their work is composed of Mrs. Sweetman, Mrs. Slayter, Mrs. Whitcombe, Mrs. James Henderson, Mrs. Edmund Osler and Mrs. Edward Blake.

**THE VOLUNTEER'S RECEPTION.**—Few cities ever rejoiced and made glad, more heartily than did Toronto on the arrival of the troops from the N.W. We have seen such receptions in European cities, but never before held so spontaneous a display of joy and gratitude elsewhere. The city was literally draped in flags and sparkled with bright motto steamers of welcome and praise. We regret to see discussions as to the respective merits of the different crops. That every man who went to the seat of trouble, laid his life upon the altar of his country, willing for its sacrifice if need be, is enough to win them every patriot's most hearty and most grateful thanks. That there fell upon some the more severe strain of conflict is no disparagement of those not so tried. They all were ready to do a soldier's duty and all did it so as to win the warmest eulogiums of the Commander in Chief. Let rivalries cease—they are unsoldier like. It was a providential blessing for so many cities and towns to be called on to welcome the returning troops. Ontario welcomed the men of Quebec and Nova Scotia as heartily as her own sons, and all were made to feel as never, that Canada is a country of brave freemen, who are ready to die for its welfare and unity. The miserable Provincial cry has surely received its death blow by the outburst of patriotism rejoicing over the troops as Canadians. Our description of the battle of Batoche, from the pen of Chaplain Whitcombe, has met with high commendation from those engaged, as being an impartial and truthful description. That the most serviceable, most devoted Chaplain among the troops were our own clergy is a cause of thankfulness. We venture to say that of all the non-combatants, the Rev. C. Whitcombe was the most valued and esteemed. An exception, must of course, be made in favor of the nursing Sisters, their praise is in all mouths and hearts.

**THE REV. J. F. SWENEY.**—It is with much satisfaction we hear of the rector of St. Philip's making rapid progress towards health. He has been and may yet be, cruising about on the mission yacht of the Bishop of Algoma, which could not be put to any better service than the edification of the relaxed physique of an over-worked clergyman.

#### NIAGARA.

Sunday, July 26th, was a day of much praise and thanksgiving throughout this diocese, in all our churches, for the suppression of the rebellion in the N. W. T., and the safe return of citizen soldiers to

their own homes. As our Bishop had truly said in a circular letter to his clergy previously, that the highest act of thanksgiving in the Christian Church is the Holy communion—the Holy Eucharist,—so that solemn service was celebrated either at early or mid day hour, in the majority of our parishes. The Psalmist's words in Psalm xxvii. 7:—"Therefore will I offer in His dwelling an oblation with great gladness," seems to refer most powerfully to the Christian's commemoration of Christ's sacrifice on the cross for us, accompanied with alms, and with the devotion of our soul's and bodies to Him. We think that the Bishop's direction also, that our alms might well be devoted to the aid of the two dioceses of Saskatchewan and Rupert's Land, was cheerfully complied with in most, if not all of our churches. There indeed appears a clear intimation of God to the Christian people of Canada to recognize the condition of the N.W., as a sign of the times. Our occupation of its vast area, our opportunity now, our means, our facilities for intercourse, seem powerfully to indicate our duty there. Surely there is a divine purpose in all these things, having more than a worldly bearing, having a religious and spiritual bearing. The work of Christ is to be carried on when opportunity shall serve, which He left for us to do, when He gave Himself a sacrifice on the cross for the sins of the whole world. The last reports of the executive committees of the Saskatchewan and Rupert's Land Dioceses which have reached us, loudly call to us—"Men and brethren come and help us." The funds of the latter diocese are very low, sorely embarrassed owing to the scant returns from the Eastern Provinces. Surely while our Government expends millions of dollars for one great reason or another in the N. W., we Church people and Christians should not hesitate to spend thousands of dollars for the Kingdom of God, and His righteousness, that true progress, peace and safety may be added unto the people who occupy the land and those who shall come after. Your correspondent earnestly hopes that you, Mr. Editor, will be able to furnish your readers everywhere from time to time with missionary intelligence in your columns, from each one of our distant and lonely domestic missions in the N.W.T., and will also add powerful words of appeal to our people here in their behalf.

#### HURON.

**EXETER.**—The Rev. E. J. Robinson preached his farewell sermon to Christ Church congregation of this place, on Sunday last. The reverend gentleman's discourse was touching and impressive, and will be long remembered by all who heard it. He also received an address engrossed on parchment from the Board of Directors of the Mechanics' Institute, of which he has been President four or five years, and also an address of condolence on the death of his wife, and an address of parting accompanied with a costly Masonic jewel from the members of Lebanon Forest Lodge, No. 133, A. F. and A. M.

**LONDON.**—Chapter House.—The Rev. E. J. Robinson, of Exeter, preached two able sermons at the Chapter House, on Sunday 19th inst., to good congregations.

#### ALGOMA.

**PORT SYDNEY.**—The Rev. R. W. Plante, acknowledges the receipt of a box of very useful and valuable books, magazines and papers from "The Young Ladies Mission Aid," of Christ Church Cathedral, Montreal. From Mrs. Palm of Collingwood, several years numbers of *The Christian*.

**HUNTSVILLE.**—A very successful quarterly church meeting was held in this station on July 1st. The Rev. Thos. Lloyd, incumbent, in the chair. Several statements were presented. That of the wardens showed the income for the quarter to be \$100 88 and expenditure \$114.98. Thus showing the satisfactory working of the envelope system in this station. The Sunday school was reported to be increasing in numbers and healthy and harmonious in work. The Church Woman's Committee had furnished \$46.00 to the bell fund. The communicant's fund for new vessels was \$21.93 in hand. It was decided to hold the Sunday school service and treat in August. The incumbent announced that arrangements were in progress for the purchase of a parsonage.

**DAY'S BUSINESS COLLEGE.**—This well-known and long established college is announced to re-open on Sept. 1st, under the personal direction of the able Principal, Mr. Day. Parents and guardians wishing to place young people with a successful teacher should write for prospectus.

## 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.

### INDIGENT CLERGYMAN'S FAMILY.

SIR,—Pray allow me to acknowledge the following sums received during the month of July on behalf of the above family and oblige:

Yours faithfully,

T. BEDFORD JONES,  
Archdeacon.

Lord Bishop of Niagara, \$5; Rev. J. R. Serson, \$2 00; Rev. C. Scudamore, \$2 00; Rev. C. P. Emery and friends, \$18 50; Rev. H. Patton, \$5 00; Rev. J. W. Burke and friend, \$6 00; Rev. Chas. E. Whitcombe, \$5 00; Mrs. Cochran, \$1 00; Total, \$39 50.  
Napawee, July 31st.

### WRIGHT VS. HURON.

SIR,—The "Wright case" has for some time been a *causa celebre* in the church, it is likely to be more widely known, understood, and celebrated in the annals of civil law. As I shall endeavour to show, it involves the loss or possession of what as subjects of our glorious empire, and as Britons we must prize our constitutional rights and liberties.

It is not merely "a squabble for money," it is a contention for a sacred principle, and its results are wide and far reaching.

The time has been when Mr. Wright has been reprobated, and his name "cast out as evil" for the course that he has taken, it is simply just to Mr. Wright that it be well understood, and generally known that he did not "appeal unto Cæsar," until all other efforts and appeals to church courts were fruitless and vain. I for one believe not only in the purity of Mr. Wright's aim and object in so doing, but that his success or failure, ultimately, is of the greatest possible moment to the cause of godliness, full of disaster if he fails, of very great power for good if he succeeds.

The law of the Synod changing the appropriation of the surplus Commutation fund, was obtained by artifice, and arbitrary use of Episcopal power, this is undoubtedly true. It cannot truly be said that those on the fund gave up their rights; it was taken from them.

There can be no question as to the right or justice of the case. (1). That consistent, faithful men who have served the cause of Christ in the diocese as missionaries for ten, fifteen, twenty, or twenty-five years, should be no better cared for by the church, than those who have done so by a similar service of two years; and (2), that the church having by deliberative action in Synod, so acknowledged the claims of length of faithful service, should afterwards take from such faithful ministers of Christ and the church in the diocese, the money given them by Canon for service so given and continued.

I say that there can be but one verdict as to the equity of the case; the question now is, will the law of our country sustain and justify such spoliation? We fall back on our rights as British subjects under constitutional law. Mr. Wright ably advocated such constitutional law in a Protestant and Episcopal church, he now appeals to the state, and to British law and liberty. He deserves every support that men who love God and their country can give him.

Briefly let me say that the decision of the judicial committee of the Privy Council will involve several questions of the greatest constitutional importance.

1. Is retroactive legislation justifiable under civil law?  
2. If so, is such power acceded to ecclesiastical corporations.

The power of our Synods is subject to, and so subordinate to the law of the land that is, the authority of the Dominion Parliament.

This involves the very grave issue of the relative powers of the church and of the state. It is essential to Protestantism that ascendancy be given to the sovereign and to Parliament.

Sir John Macdonald upon the principles of constitutional law says, local vested rights should not be disturbed. Otherwise the subject has no security for any right he possesses.

If the premises are sound as related to British constitutional law, as they are in relation to civil and religious freedom, then the law of the land cannot give power of retroactive legislation to the church, without recognizing the superiority of ecclesiastical over civil law, by allowing the church to do what it cannot or will not do itself.



Further, if the power of the Synod is so absolute; then every clergyman who is in any diocese of Canada enjoying the necessary and wise apportionment made in every diocese in Canada save that of Huron, of the surplus Commutation fund, holds the same by a very precarious and uncertain tenure.

Every such clergyman, and every such diocese, has a direct interest in the issue of the "Wright case."  
EDWARD SOFTLEY, B.D.

THE COMMUTATION FUND.

Letter No. 3.

SIR,—A very striking result of such legislation involved the loss of the Archdeacon's income, and the Episcopal income likewise, so far as they are derived from the same source, viz: the surplus interest on the Commutation fund. In fact, the same judgment which affects the poorer paid clergy of their annuity of \$200, affects them of their larger amounts. Not only did the Canon or By-law of 1876 pretend to repeal a former by-law, but all former by-laws regulating the administration of the fund. That portion of the fund of which the Bishop and Archdeacon had been made beneficiaries, was regulated by by-law, afterwards denominated Canon. (See Canons 25 and 26, pages 44, 45, of Canons, &c.) This is put beyond doubt, for no reservation was made for them which had it been, must have proved fatal in attempting to deprive much poorer paid men of their smaller annuity. In the pretended Canon the only reservation was contained in clauses 1 and 2 for the original commuted, and superannuated clergy. Clauses 3 and 4 read: "That after the above claims have been fully and first satisfied in the order as set forth in this Canon, the balance, if any, shall form part of the mission fund. That this Canon shall take effect from and after April 1st, 1876, and all provisions, by-laws and Canons respecting the Commutation fund and the surplus interest thereof shall be and are hereby rescinded from and after the said date, and all grants made in pursuance of any such by-laws or Canons shall from such date, absolutely cease and determine." (Synod Journal 1876, page 44.) Bishop Hellmuth and the Archdeacon however, continued to receive their annuities, although the poorer paid clergy had theirs withheld. The reader may properly ask, can it be that Bishop Hellmuth and the secretary-treasurer of the Synod continued these payments after they knew that such a Canon, pretended or otherwise, had been passed by the Synod? The following will dissipate unbelief. At the Synod of 1877 the following Canon was introduced by Mr. John Beard. "A Canon to provide that on the decease of the present incumbent of the income provided by the award made between the diocese of Toronto and Huron, for an Archdeacon or Archdeacons, the amount of such income shall be divided amongst the archdeacons who may be appointed, and who shall discharge the duties attached to their office, as defined from time to time by the Synod." The award reads for an Archdeacon of Huron, not archdeacons. Mr. Beard read to the Synod the award above referred to, and the minutes of the late Church Society relating to their action from time to time, in the matter. He then moved, "That the canon to provide for the appropriation of the Archdeacon's fund be adopted and numbered 26." Bishop Hellmuth strongly supported the motion, and as he was about to put it to the Synod, I asked whether the Synod had power to deal with it, to which the Bishop promptly replied in the affirmative, stating that the income was from the surplus interest of the Commutation fund, and within the jurisdiction of the Synod. I answered that if such were the case, it had been disposed at the Synod of 1876, and voted to the Mission fund. Those who were at the Synod will remember the consternation which followed: the silence was painful. Judge Kingsmill, an ardent supporter of Bishop Hellmuth, realizing the position, moved the following amendment, "That the canon introduced by Mr. J. Beard with reference to the archdeacon's fund be laid on the table. The amendment carried *nemine contradicente*. (Synod Journal 1877, page 89).

No large amount of credulity is requisite to be assured that all knew that the action of the Synod of 1876, reached and covered the Episcopal and Archdeacon's fund, which arose out of the surplus interest of the Commutation fund. Yet from 1876 to the time Bishop Hellmuth left the diocese, he, as well as the Archdeacon received their annuities from this source, although as Mr. E. B. Reed, the secretary-treasurer has stated, that "the canon provided that no more surplus Commutation should be paid to clergymen from and after the day provided, April, 1876." (Evidence in Wright vs. Huron, page 24 of the Appeal Book). It is needless to say that from April 1876, no other clergymen were paid, for had they been there would have been no ground for litigation. As regards Bishop Baldwin he is not affected, for at the Synod of 1884, the following resolution was passed providing

for the Episcopal income. It was moved by Mr. Cronyn, "That the recommendation of Standing Committee, viz: That until a See House be procured for the Bishop, his be \$4,800 per annum, any deficiency in the Episcopal fund to be made up from the General Purposes fund, also that the Bishop's traveling expenses be paid from the General Purposes fund." Carried, (Synod Journal, 1884, page 58). Matters must appear grave to the reader, not only that Bishop Hellmuth and the Archdeacon continued to be paid their annuities after 1876, although no reservation had been made in their favor, but also that if the present judgment holds good that no vested right had been created beyond the original commutants who formed the fund, the future cannot be luminous with the sunlight of peace. It is profitless to say that the Synod could meet and legalise the past proceedings, and yet continue to withhold the smaller annuity from poor, struggling and inadequately paid clergymen. The voice of Him who spake from Sinai, might be heard saying, "Shall I not visit for this thing?"

The Parsonage, J. T. WRIGHT.

St. Mary's, July 28th, 1885.

(To be continued).

BOOKS WANTED.

SIR,—I hope you will allow me to make an appeal through the medium of your newspaper. I have started three lending libraries in as many centres in my mission, and they are thoroughly appreciated by the people, my trouble is this, the S. P. C. K. most kindly gave the mission a grant of seventy books, which divided by three does not leave a very large number for each place, surely there must be many of your readers who have books lying useless at home which they could spare for the Far West, "Home Words," "Good Words," "Sunday at Home," "The Leisure Hour," etc., etc., in yearly volumes would be most acceptable, and in fact any readable matter, few people have any idea of the difficulty of the Church in these regions, the people are barely able and very often unable to pay even their pastor's stipend, and I unhesitatingly say that without help at the present time the Church cannot do her work as it should be done. Our church here at Manitou was opened on June 14th, it has, alas! a debt of eighty dollars on it, a church at Pembina Crossing also in my district will be ready for consecration on September 20th, and we hope to be able to erect a third church at Musselboro during the coming winter, surely, then, I shall not appeal to your readers in vain, I wish some charitably disposed lady in Ontario would receive and forward any books which your readers might send, we would willingly pay freight on them. Our wants and necessities make me a bold beggar, and these must be my excuse for writing. Yours truly,

July 28rd, HERBERT E. JEPHSON.  
Incumbent of Manitou, Manitoba.

CHURCH SYNOD GREETINGS.

SIR,—"Enquirer" has done well to ask the question "how can a Synod of the Church" extend "fraternal" greetings to a Methodist Conference.

Individuals may fraternize with those who differ from them in religious convictions, but for a Synod to acknowledge the *fraternity* of a Methodist conference is to nullify its standards.

A clergyman of the Church of England was lately travelling on the same boat with a Presbyterian minister. A bishop coming on board had hardly a word of conversation for the clergyman, but "fraternized" in the most open and affectionate manner with the Presbyterian. His action was noticed and commented on by the passengers. The Synod which sent "fraternal greetings" to the Methodist conference, had not one word of fraternal greeting to express or send to one of its clerical members, doing duty at the post of danger in the North-West rebellion. "OBSERVER."

THE PRIVY COUNCIL.

SIR,—All that is wanted in the case of "Wright vs. Huron," is to make the appeal known and it will be responded to. I enclose cheque for \$15.00 payable to the order of the plaintiff. Please hand it to the Secretary of the managing committee, in aiding to take it to the Privy Council. I will get a number of subscribers here in good time.

I congratulate the DOMINION CHURCHMAN in opening its columns, and you deserve the warmest thanks of all Churchmen both in Huron and elsewhere.

I believe in Church morality, as well as in Church authority. If the Synod has not been judicially blinded it will settle this troublesome affair and do what is right.

I am out of sympathy with a corporate body spending other people's money to crush a single man, and thereby despoil other poor men of their rights. Go on Mr. Editor, and do not let any power in the Church coerce you into silence; but let us know the truth in this whole matter. Mr. Wright said in his letter to the DOMINION CHURCHMAN of the 9th inst, that he would give your readers more information about the case, and we want it. Honest men do not fear publicity, it is the antidote to injustice and wrong.

Yours,

July 20th, 1885.

DELTA.

SYNOD LEGISLATION.

SIR,—Huron Churchman" has rendered good service, and his proposition for a co-operation society to test the power of corporations to manage Trust Funds, will be responded to. The text case will be of special interest to the Church and also of general interest to all. If incorporated societies existing under Act of Parliament, are not amenable to their respective constitutions, all confidence in the administration of funds committed to them in trust will be at an end. Whim, caprice and intrigue, would have the mastery, and operated with impunity. The Church is supposed to exist for moral good, based upon Divine Laws. All who have any notion of *Diety* believe that justice is one of His chief attributes; and that therefore whoever is just is next in nature to Him and best picture of Him, and to be revered and loved. But yet how few traced this path! so many being ready to support a potent power in oppressing a weaker neighbour, adding injustice to the dishonorable breach of trust, though they would rail at any of their acquaintance, that, meeting a strong man fighting with a weaker, should assist the stronger in his oppression." "To do unto others as we would they should do unto us," is a golden rule, divine and moral. Bishop Wilson in his sermon on frauds, questions whether people have often considered, how near akin fraud and injustice are to each other, such as "imposing upon the belief of another, and then making a hand of their simplicity," and "a power taking all the advantages which the law allows, will often do great injustice, and in good conscience make itself liable to restitution." Some who were influenced to support the legislation of 1876 on the commutation surplus, now acknowledge the injustice of the proceeding and would be glad to make redress. This may not fulfil the legal law, but it does the spiritual and moral law, which should govern the Church. Can the Church throw off her responsibility in performing a moral duty by taking shelter under the law and saying,—"What is that to us, see thou to that?" The failure of morality brings its sure reward, and are not these law scandals in the Church, chargeable with the loss of many members? Is not the dire effect shown in this diocese by the mission fund being near \$10,000 in debt? Decreased confidence brings decreased contributions. No doubt these unfortunate troubles arising from part mal-administrations sorely grieve our good Bishop, and prove a sore hindrance in his increasing efforts to raise the standard of spiritual life in the Church. Does not the diocese that to rectify a moral injury will be more effective for good and strengthening the real attachment of her members, than to be compelled to do so by a decree from the Privy Council? Should she win in the civil strife, she will lose in sympathy and support, but should she lose, the result will injure her prospects for years to come.

A CHURCH MEMBER.

July 16th, 1885.

Notes on the Bible Lessons FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

AUGUST 16th, 1885.

VOL. IV. 11th Sunday after Trinity. No. 88

BIBLE LESSON.

"Bethel to Mizpah."—Genesis xxxi. 36, 49.

We left Jacob at Bethel. He had been gladdened by the wondrous vision, and by the promise of God, chap. xxix. 15, "I will keep thee," "I will not leave thee." He resumed his journey of about 450 miles to Padam Aram. Here having married the two daughters of Laban, he settled down for a number of years as a shepherd to Laban. His mother had expected a separation from him of "a few days," but by Laban's cunning and covetous





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ness it was lengthened out to twenty years. To-day we find him at Gilead. Laban had been treating him harshly, and was no longer friendly to him. God also, in verse 8, specially commanded him to return to Canaan; so we are told in verse 25, that Jacob secretly left his residence in Padan Aram, and fled with all that he possessed. Laban, however, on finding it out determines to stop him. He was too useful to Laban to be let go so easily, so he pursues him, verse 23, and overtakes him, after seven days, in Mount Gilead.

1. *Jacob's Remonstrance with Laban.* Jacob's indignation at the way he had been treated finds vent, verse 8, and the wrongs of twenty years he pours upon Laban's head. He had served him fourteen years for his daughters, and six years for his cattle. Laban had also changed his wages over and over again; yet all this time Jacob had served him honestly. A shepherd's life was a hard one at best; wild beasts often made inroads, and many of the flock would be sometimes killed. All this loss Jacob takes to himself, verse 89; then again, the climate was terribly trying, in the day time intense heat, and at night, when often obliged to be on the watch, compare St. Luke ii. 8, the cold would be very great, verse 40. St. Paul as the spiritual shepherd speaks of his labours for the flock of God, (2 Cor. xi. 27), of his prayers night and day, (Thes. iii. 10), of his watching and warning the disciples, Acts xx. 31.

How often Jacob must have thought of his own deceitful conduct to his father which had brought all this upon him; yet through it all "God is with him." It was *God's discipline* of him, compare Deut. viii. 2.

(2). *Jacob's Confidence in God.* Although Jacob had many trials, and his faith often was very weak, still he found that he remembered all along the promises of God made at Bethel, which we read of in our last lesson. He believed that God would help him on, and instead of claiming the credit of his success, as too many do, compare Deut. viii. 17, he gratefully acknowledges the source of his help, verse 42. His vow at Bethel had not been an empty form, see Psalm xxxvii. 5, and so in the hour of danger he is able to recognize that he owes to God's grace and protection his deliverance from the grasping covetousness, and mean spite of his father-in-law. Laban had indeed declared that he could have injured him, verse 29, but he was restrained by God, compare Psalm ix. 7, 10. "God suffered him not," compare Psalm cv. 14. Let us notice too the peculiar name Jacob gives to God, "The Fear of Isaac," verse 42 meaning He whom Isaac feared or held in reverential awe. This showed that Jacob held God in reverence, and had not allowed the prevailing idolatry round him to quench or choke the good seed sown in his heart in his youth.

(3). *Jacob's Covenant with Laban.* Before they parted, they entered into a covenant or agreement with each other, Laban proposed it, verse 43. It was an agreement to abstain from strife, verse 52. They erected a pillar of stone to mark the spot, and a great heap of stones round it, and each give it a name, signifying in Chaldee and Hebrew "the heap of witness." Jacob calls it "Mizpah," as pointing upwards to heaven, and inviting God to witness their solemn engagements to one another. We have other instances in the Bible of monuments or land marks set up to mark or commemorate important events, see Joshua iv. 20, 22; Joshua xxiv. 27; 1 Sam. vi. 18; 1 Sam. vii. 12.

Let us see now what lessons we can learn from this story of Jacob's wanderings. Notice *God's Providence.* He so ordered events that though Jacob had to undergo many trials, brought on by his own conduct, they were all overruled for good, and Jacob was directed and protected through all, thus showing *God's Faithfulness*, in fulfilling His promises, so we too should trust in God. We shall all have trials and difficulties, but if we go to Him in prayer for help, He will give us grace to be faithful in our work. Let us then, through life, follow His guidance, and confidence in His promises.

Through each, perplexing path of life,  
Our wandering footsteps guide;  
Give us each day our daily bread,  
And raiment fit provide.

### Family Reading.

#### SUSCEPTIBILITY OF GIRLS.

Girls are markedly susceptible to the influence of surroundings and circumstances. Observe how readily they appropriate all the little manners and ways of any better bred household into which they may chance to be introduced. Let both boys and girls make their entrance to such households together and shortly the girl drops all her old ways, and changes so that her early training would hardly be detected. Not so the boy. He yields to new influences also, but shows it less; and is much longer in adopting new ways, and when he has adopted them there is apt to cling around them some flavour of the old. This ready imitative capacity, this easy adaptation of the manners of those in higher spheres of life does not, in our country especially, lead to dignity and order in dress.

#### QUEER CONVEYANCES.

Some birds are known to fly long distances carrying their young on their backs. Small birds take passage across the Mediterranean Sea on the backs of larger and stronger ones. They could not fly so far. Their strength would give out and they would drop in the water. Along the north shore of the sea, in autumn, these little birds assemble to wait the coming cranes from the north, as people wait for the train at a railroad station. With the first cold blast the cranes arrive, flock after flock. They utter a peculiar cry, as of warning or calling. It answers the same purpose as the ringing of the bell when the train is about to start. The small birds understand it. They get excited. They hasten aboard, scrambling for places. The first to come get the best seats. If the passengers are too many, some will have to flit back to the hedges till the next train. How they chatter good-byes—those who go and those who stay. No tickets have they, but all the same, they are conveyed safely. Doubtless the great birds like this warm covering for their backs. In this way the small birds pay their fare. And it is these last who must be out in the wet if it storms. The passengers are of different species, like Americans, Irish, Germans, Chinese travelling together in cars or steamships. Their journey takes them through the air, high above the wide sweep of waters. They are close companions on the way. By-and-by they reach the beautiful south country. There they build nests and sing sweetly, as they build here and sing for us in our happy summer time. Indeed God cares for the sparrows.

#### WHY SORROW IS INDISPENSABLE.

Sorrow is not an accident, occurring now and then—it is the very woof which is woven into the warp of life, God has created the nerves to agonize and the heart to bleed; and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The account of it which represent it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfected through suffering. And he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The Cross, manifested as the necessity of the highest life, alone interprets it.—F. W. Robertson.

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#### LIFE AND SOUND EVERYWHERE.

Think of some dreary ocean spot,  
Where as yet the pathway of vessels is not  
A place ne'er seen by human eye,  
Only the ocean beneath the sky.

Even there in that spot so drear,  
There is life, there is sound, were we there to hear,  
Fish swim beneath the waters crest,  
And the wind sighs o'er the ocean's breast.

Think of a lonely desert waste,  
Which has never been e'en by a flow'ret graced,  
Even there it is not decreed,  
That there should be solitude indeed!

Wind is there and it stirs the sand,  
And birds fly past to a happier land,  
The sand itself is ever rife  
With a multitude of insect life.

Seek in the dark green woods a place  
Never visited yet by a human face,  
Nothing seems there but shrubs and trees  
But the wind makes sound with even these.

Silence and death are not there found,  
Hush! listen, you'll hear a most wonderful sound,  
And with the life abounding there  
A crowded city can not compare.

The universe holds no such place!  
Could we wing our way into shadowy space,  
Or soar aloft beyond the sky,  
Both sound and life would be found on high.

MINNIE MAY.

#### SOME FACTS ABOUT LONDON.

London, England, is the greatest city the world ever saw. It is the heart of the British empire—and the world. It covers within the radius of Charing Cross (Strand) 700 square miles. It numbers within these boundaries 5,000,000 of inhabitants. It comprises over 2,000,000 foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Irish than Dublin, more Scotchmen than Edinburgh, more Welshmen than Cardiff; more country raised persons than the counties of Devon, Warwickshire and Durham combined. Has a birth in it every five minutes; has a death in every seven minutes; has seven accidents every day in 8,000 miles of streets; has on an average 40 miles of streets, and 15,000 new houses built in it every year. In 1838 there were added 22,140 new houses to the aggregate of dwellings which is called the metropolis, thus forming 368 new streets and one new square, covering a distance of 66 miles and 84 yards. It is difficult to form any mental picture from these figures. Brighton (the Queen of the watering places) in 1881 had 20,379 inhabited houses, so that London in 1883 added to itself a town bigger than Brighton. It would require two Cambridges or Oxfords or Baths to represent the addition made to London in a single year. London has 46,000 persons added annually (by birth) to its population; has over 1,000 ships and 10,000 sailors in its port every day; has as many beer shops and gin palaces as would, if placed side by side, stretch from Charing Cross to Portsmouth, a distance of 78 miles; has 80,000 drunkards brought annually before the magistrates; has seventy miles of open shops every Sunday; has an influence with all parts of the world represented by a yearly delivery in its postal districts of 298,000,000 of letters, 850 trains pass Clapham Junction every day, and transportation (underground) railroads run 1,311 trains every day. The London Omnibus Company have over 700 'buses, which carry 56,000,000 passengers annually. It is more dangerous to walk the streets of London than to travel by railroad or to cross the Atlantic from New Orleans to Liverpool. Last year 190 persons were killed and 2,600 injured by vehicles in the streets. There are in London 16,000 police, 16,000 cabmen, 16,000 persons connected with the post office. The cost of gas for lighting annually is \$8,000,000.

—Trouble and perplexity drive me to prayer,  
and prayer drives away perplexity and trouble.—  
Philip Melancthon.

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## WHAT SORT?

What sort of morality is that which satisfies a man in the non-payment of a debt as long as his creditor refrains from "dunning."

What sort of morality is that which satisfies itself in the non-payment of a debt because it is a small amount—a trifle.

What sort of morality is that which calls the attention of the creditor to an overcharge, but is silent about an undercharge?

What sort of morality is that which seeks to evade meeting his creditor lest he should be more plainly reminded of his indebtedness?

What sort of morality is that which satisfies itself in the non-payment of a debt because the creditor is presumed by the debtor not to need what the debt calls for?

What sort of morality is that which satisfies itself in the non-payment of a debt because of a failure in farming, or other enterprise or undertaking?

What sort of morality is that which gets offended when asked to pay a debt which the debtor promised to pay long before the time of dunning?

What sort of morality is that which provides for his own wife and children by defrauding the wife and children of another man, dead or alive, to whom he is just indebted for things which have been used by the debtor's family for their own enjoyments or profit?

What sort of morality is that which ignores moral obligation as to a debt, and pay only when the civil law compels?

What sort of morality is that which lightens the obligation to pay a just debt in proportion to the length of time since it was contracted?

In short, what sort of morality is that which disregard the command, "Thou shalt not steal?"

## YOUTHFUL PIETY.

It is of the highest importance that children should be trained to habits of religion, for the habits of youth cling to the man even down to the serene and yellow leaf of autumn. The boy is the father of the man. Education may do much; grace may do much. But the marked characteristics of boyhood come out in manhood. A fair boy, a manly boy, or a mean, tricky boy, usually carry those traits through life. A prayerful, religious; industrious girl, or a frivolous, hot-tempered, vain girl will be much the same in advanced life.

The majority of the faithful, devoted Christian workers in our churches to-day are those who gave themselves to Christ in youth.

The generous whole-souled men of this generation were the open-handed boys of the last. The mean, stingy men we see about us were niggardly when they were young.

## THE ART OF BEING BRIEF.

It is an art; and one not everybody possesses. Its absence is most marked and most deplorable, however, in the average public speaker, both on the pulpit and platform. Because it is so much easier to talk for forty-five minutes about a half a dozen truths, than in ten minutes clearly to express one truth and deeply impress it upon an audience, the former is done so much oftener than the latter. How many public meetings, anniversaries, commencements, how many sermons, and, above all else, how many Sunday school services, have been utterly ruined, converted from times of refreshing to a weariness of the flesh and spirit, simply by some teachers not having sense enough to know when to stop! The art of being brief is one that can and certainly ought to be cultivated.

Its first requisite is what may be called a right sense of proportion. The speaker must realize his relative importance to the occasion; and the relative importance of his subject. If he considers himself and what he has to say the most important feature there, then of course he will take up the greatest proportion of time. The length of a speech thus often is an accurate gauge of a man's self-conceit, of humility, as it always is of his judgment and taste.

The next requisite is to know what one wants to

say. Vagueness of thought necessitates diffuseness of expression. Long speeches usually result from the futile efforts of the speaker to make clear to his hearers what is not clear to himself. So the degree of a man's ignorance not seldom comes to be revealed by the length of his speech.

Finally, it is necessary to appreciate the fact that what the intelligent hearer wants is thoughts not words, truth not sound; that the only legitimate use of speech is to convey ideas; and that language, like dress must clothe living thought or it becomes a mere scarecrow; must clothe it, not mummify, smother, kill and bury it. The firmer the quality of thought and expression, the less will be the quantity needed.—*The Moravian.*

## CONFIDENCE.

I know not if the dark or bright  
Shall be my lot:  
If that wherein my soul delight  
Be best or not.

It may be mine to drag for years  
Toil's heavy chain;  
Or day and night my meat be tears  
On bed of pain.

Dear faces may surround my hearth  
With smiles and glee;  
Or I may dwell alone, and mirth  
Be strange to me.

My bark is watted to the strand  
By breath Divine,  
And on the helm there rests a hand  
Other than mine.

One who has known in storms to sail  
I have on board;  
Above the raging of the gale  
I hear my Lord.

He holds me with the billow's might—  
I shall not fall;  
If sharp, 'tis short; if long, 'tis light—  
He tempers all.

Safe to the land—safe to the land,  
The end is this;  
And then with Him go hand in hand  
Far into bliss.

—*Dean of Canterbury.*

## A PRINCESS AT GOOD WORK.

"It is pleasant to record that when the Prince and Princess of Wales, after a fortnight's almost incessant round of travelling, were the Sunday guests of the Duke of Abercorn at Baroncourt, the Princess, after having attended divine service, visited the room of a poor working girl in the neighboring town of Newtonstewart, and remained with the dying sufferer for two hours. What passed during the long interview on that quiet Sunday afternoon probably will never be known on earth, for the girl passed into eternal rest a few hours afterwards; but there is in the fact a lesson and an example for those in less exalted positions who have it in their power to carry comfort and love to the homes and hearts of the lowly and suffering, and who profess to be unable to find time for the exercise of such practical Christianity."

## PUSH.

If there was more push in the world there would be fewer hungry, half-clothed, homeless, suffering children, fewer broken-down, dissipated men and women; less need of almshouses, houses of correction, and houses for the friendless.

Push, means a lift for a neighbor in trouble. Push, means a lift for yourself out of the slough of despondency and shiftlessness, out of trouble, real or fancied. Push never hurts anybody. The harder the push the better, if it is given in the right direction. Always push up hill—few people need a push down hill. Don't be afraid of your muscles and sinews; they were given you to use. Don't be afraid of your hands; they were meant for service. Don't be afraid of what your companion may say. Don't be afraid of your conscience, it will never reproach you for a good deed—but push with all your heart, might and soul, whenever you see anything or anybody that will be better for a good, long, strong determined push.

Push! It is just the word for the grand, clear morning of life; it is just the word for strong arms and young hearts; it is just the word for a world that is full of work as this is. If anybody is in trouble, and you see it, don't stand back, push!

If there is anything good being done in any place where you happen to be, push!

## NEVER GO EMPTY-HANDED.

I learnt this capital bit of advice long ago. A dear old aunt said it to some one else, when I was near, and I remembered it. You cannot think how useful the hint has been, nor how much trouble and time it saves me.

Just notice what it is we all do from morning to night. Why, we take things out of their places and put them in again,—if we are tidy people, that is! We cannot help doing this. The pots and pans, the cups and saucers, and plates and dishes, must be taken out and used many times daily. Then comes the washing up and setting to rights. It is so with our books and clothes, and all we have. Well, then, there must be always something for ready hands to carry up or down. It is a great help in a house if we make it a rule to look round the room, and never go empty-handed.

This may be a new thought to some of you. Try to act on it for one day, and see if it is not as useful as oil on a rusty wheel. The work gets done like magic in houses where all help father and mother, and try to save them fatigue. Won't mother's dear eyes brighten when she sees you trying to think; and won't father be pleased when you save him journeys up and down by recollecting our wise maxim!

And when you go to see a sick friend or a poor neighbor, take something. A sweet flower, or a comforting text neatly written by yourself, will make sunshine. If you are really wanting to do good, look up and say often, "Lord help me:" and soon your heart will be as useful and busy as your hands. Only try.—A. M. V., in *Friendly Greetings.*

## CARRYING THEIR OWN BRIMSTONE.

After a service in a place where the people had been a good deal bewildered by a self-ordained preacher, who accepted only so much of the Bible as suited his whims, and who was wont to make merry over the idea of future punishment, a man stepped up to me, and said in a cantering voice:

'Bishop, do you believe in a hell?'

I said, 'Are you anxious to know what I think of hell?'

'Yes,' said he.

'Well,' said I, 'the best answer I ever heard came from a poor negro woman. She had a young niece, who sorely tried the poor soul. The more she struggled to keep this wilful charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room, and said:

"Aunty, I aint gwine to believe in a hell no more. Ef dar is any hell, I jest wants to know where dey gets all de brimstone for dat place; dat's 'zactly what I would like to know."

'The old woman fixed her eyes on her, and with a tear on her cheek, said,

"Ah, honey darlin', you look out you don't go dere, for you'll find dey takes dere own brimstone wid'em."

I then said, 'Is there any other question in theology you would like to ask?'

'No,' said he.

And he went home, I hope with a new idea that sin brings sorrow, and that to be saved we need deliverance from sin. Some men carry 'their own brimstone' even in this world.—*Bishop Whipple.*

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.



THE FRIENDS AFTER DEATH.

A father once related the following parable to his children:—The Viceroy of a certain island was once summoned by his lord the King to render an account of his government. Some of his friends, on whom he had placed the greatest reliance, let him depart without stirring themselves from their place; others, in whom he had not a little confidence, went with him only as far as the ship; but some, in whom he had scarcely trusted at all, accompanied him through the whole of the distant journey, even to the King's throne, spake in his behalf, and obtained for him the grace and favour of the King.

The children did not understand who these friends could be; so their father said, "Man also has three kinds of friends on earth; but, for the most part he does not learn to know them well till the time when he is called from this world, in order to give account of his conduct. The first of these friends, wealth and possessions, remain behind; the second, his relations, accompany him only to the grave; the third, his good works, follow him into eternity, even to the throne of God, where it will be recompensed to each according to his works, and even the cup of cold water which is given to one who thirsts will not be unrewarded. How thoughtlessly, then, does the man act who does not concern himself in the least degree about such true friends!

"Do good on earth; for all thy works of love, Like friends, will follow thee to realms above."

HOW TO BECOME HONORABLE MEN.

During this month there are no particular Church days or events to speak about. For some time to come we are expected to put in practice what we have been learning. It is a great thing to make use of our knowledge, and always do the best we know how. If we would always practice this rule, we should do a world of good, and keep ourselves out of a world of trouble.

If, for instance, a boy is sent to school, or to learn a trade, or to business of any kind, he will very soon show what sort of stuff he is made of. If he is attentive and studies his lessons, he will get on and become a good scholar, and thus be a comfort to his teacher and the pride of his parents. If, on the contrary, he is idle or plays truant, he will lose his place in his classes, and become a nuisance in the school and a pest in his family. Some boys are foolish enough to think this is a manly course, and they boast of it. But if we follow such boys, it will not be long before we shall find them in mischief, and then in trouble. Wick- edness always ends in trouble.

When a boy goes to learn a trade, he goes to secure what may be a fortune to him. In olden time, among some nations, every boy had to learn a trade. The object of this was to secure the means of support. St. Paul, for instance, was a tent maker. After-

ward he studied law, and became a lawyer. But later in life he became the great apostle, preacher, and missionary. He then from time to time worked at his trade, and earned his support.

It is a great event in the life of a boy when he is taken from school and put to business. There is no telling what the end will be. But if he begins at the beginning, and does the best he knows how, he will almost certainly succeed. We could hold up ever so many examples to encourage our young readers to exert themselves to the utmost, but this is not necessary. We know there is a great deal in boys, and we wish to encourage and stimulate them to become useful and honorable members of the community.

This they can do, God helping them, if they will.—Parish Visitor.

THE TORONTO INDUSTRIAL FAIR.

It is now generally conceded that the great Industrial Fair which is held annually at Toronto takes rank as the largest and most important one held in Canada, offering as it does the largest prize list in all departments and drawing its visitors from all classes of the community throughout the Dominion as well as the adjoining States, and this has been accomplished without the aid of a dollar of Government money. The attendance last year was over 150,000, and already the appearances are that this number will be far exceeded at the coming Fair to be held at Toronto from the 9th to the 19th of September next, for which unusual preparations are being made. This Fair, after the great St. Louis Fair, ranks second to none in America, and its fame has spread to such an extent that delegates have been appointed to visit it this year from many of the large Fairs in the United States, even as far west as the State of Iowa. The entries and applications for space already made far exceed those of any previous year, and the managers are being put to their wits end to know how to provide for them all. The directors claim that the special attractions which they have secured for the coming exposition are far ahead of any previous one, and they are determined that the supremacy which their Fair has reached shall be maintained. Cheap rates and excursions will be given on all railways, and our readers will not be disappointed if they make up their minds to pay Toronto a visit at the time of the Fair. All entries must be made on or before the 22nd of August, and intending exhibitors should not fail to make a note of this fact. Prize Lists and any other information can be procured by dropping a post card to Mr. Hill, the Secretary, at Toronto.

THE THUNDERY WEATHER

Frank, a little boy from a neighboring town, had been out gathering raspberries in a wood. As he was about to return home again a

storm sprang up. It began to rain, lighten, and thunder. Frank was frightened, and sheltered himself in a hollow oak near the road; for he did not yet know that the lightning frequently strikes high trees.

All at once he heard a voice calling: "Frank, Frank! come, oh, come quickly, out of that place!" Frank crept out from the hollow tree, and, almost in the twinkling of an eye, the lightning struck the tree, and the thunder rolled fearfully. The earth trembled beneath the terrified boy, and it seemed to him as if he stood in the midst of fire. No harm, however, happened to him; and he exclaimed as he prayed with uplifted hands, "This voice came from Heaven: Thou, blessed God, hast saved me; thanks be to Thee!"

But the voice still cried again, "Frank, Frank! do you not hear me?" And he was now aware, for the first time, of a peasant woman, who was so calling out. Frank ran to her, and said, "Here I am; what do you want with me?"

The peasant woman replied, "I did not mean you, but my own little Frank, who has been watching the geese along the stream yonder, and must have sheltered himself from the storm hereabouts. See, there he comes, at last, out of the bushes."

Frank, the town-boy, immediately related how he had taken her voice for a voice from Heaven. But the peasant folded her hands devoutly, and said, "Oh, my child! thank God no less for this. The voice came indeed from the mouth of a poor peasant; but God has so ordered it, that I should cry aloud and call you by name, without knowing anything about you. He has rescued you from the great danger to which you have been exposed."

"Yes, yes!" cried Frank, with tears in his eyes; "God has made use of your voice in order to save me: it was indeed you who called, but the help came directly from God!"

"Oh! dream not blindly chance thy life could save, 'Twas God alone who all this mercy gave."

FOR HAY-FEVER.

What some think of the AIR MEDICATOR AND INJECTOR, made by the Medicated Air Remedy Co., 36 Arcade, Cincinnati, Ohio. August 29, 1884.

To the Medicated Air Remedy Co. GENTLEMEN,—I have been using the AIR MEDICATOR AND INJECTOR for Hay Fever, and can say I am fully satisfied that, if used right, it is a grand relief to any sufferer from Hay-Fever. I have been a subject for the past eight years, and found no relief until now from the use of your instrument.

SALLIE E. EDWARDS, Boone Block, Covington, Ky. COVINGTON, KY., August 29, 1884. Medicated Air Remedy Co.

GENTLEMEN,—I have used your AIR MEDICATOR AND INJECTOR in several cases in the treatment of Nasal Catarrh, and have seen it used in several cases of Hay Fever, and am convinced that it meets the requirements more perfectly than any instrument I have ever seen used, and am satisfied that with proper medical agents, it will accomplish the cure of many of those diseases.

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MARRIED.

KINTON—LA WYD.—At All Saints', Huntsville, on July 30th, by the father of the bride, assisted by the Rev. W. B. Magnan, Incumbent of Burk's Falls, Mackie Kinton, Esq., merchant, to Mary Emma, eldest daughter of the Rev. Thomas Lilwyd, Incumbent of Huntsville.

To the Medicated Air Remedy Co. GENTLEMEN,—Having become acquainted with the AIR MEDICATOR AND INJECTOR and watched its operation for some time past, I am convinced that it is the most perfect method of treating Hay-Fever or Asthma, and will undoubtedly relieve, with proper medicines, any case of Hay-Fever.

M. HEERMANCE, Druggist, S. W. Cor. 4th and Scott Sts., Covington, Ky. The Medicated Air Remedy Co.

GENTLEMEN,—I have used the McGregor instrument to inject medicated air into the nasal passages with great benefit to several of my patients, and I think it the best instrument that I have seen for that purpose, and with the proper medical agents will do great good in Hay-Fever and other diseases of the air passages.

JAMES S. WISE, M.D. COVINGTON, KY., August 29, 1884. To the Medicated Air Remedy Co.

GENTS.—A short time since I suffered with a severe ear-ache. I tried almost every remedy I ever heard of. At last I was recommended to use your AIR MEDICATOR AND INJECTOR, which I did, and found almost immediate relief. I have also seen your instrument used by many others for various diseases of the head, such as Neuralgia, Catarrh, Hay-Fever, etc., and was astonished at its immediate and wonderful power. I have no doubt, if the proper medication is applied, it will cure any disease of the head.

Yours Respectfully, WM. P. GRAYBILL, Practical Druggist. The AIR MEDICATOR AND INJECTOR is a simple, inexpensive instrument by which air is medicated and forced into the passages of the head, thus relieving the most stubborn case of Hay-Fever.

FROM KINGSTON.—N. C. Polson & Co., druggists, write that Dr. Fowler's Wild Strawberry has long been the best remedy for Summer Complaints in the market.



**THE LITTLE BUSY BEE.**

We cannot begin too young to study the wonderful and beautiful objects of nature surrounding us. The little busy bee—with which you are all familiar, and some of you, no doubt, as intimately as the little boy who said that it put a pin into his finger—is a most wonderful and beautifully constructed creature and possesses a most remarkable instinct. It belongs to that class of insects which have to pass through three transformations or changes before it attains its perfect state. First, it is an egg, a small thing about the size of the head of a common pin which the parent lays in the cells of the beautiful honey comb made by the bees for that purpose. Then in three or four days it is hatched into a small white worm or caterpillar. It is then fed by the nursing-bees for five or six days more, when it has grown so as to about fill the cell in which it has been placed. It next spins around itself a cocoon, in the same manner as the silk-worm (which is merely a moth in the caterpillar state) does. In this state it remains motionless and apparently dead for about ten days longer, when it bursts its cell and comes out the perfect insect. It no sooner does this than it sets out in search of flowers and honey. Its life is a very short one. It only lives about five or six months at most.

From this little creature we can learn many useful lessons.

During the whole of its short life, it is actively engaged in the work God has given it to do. It has a method in its work, and does not wander carelessly from flower to flower.

All the bees in the hive obey one ruler or head, called the queen bee.

There is no quarrelling in the bee family. All live in harmony. Honey is over twenty times mentioned in the Bible. In one place it says—"Pleasant words are as honeycomb; sweet to the soul and strength to the bones." That is honey boys and girls can all make.

**HARRY'S SERMON.**

Some children are very fond of playing church, and sometimes they say and do things which are worth hearing and remembering. We will give a brief account of such a sermon. Harry and Eddie were two little fellows who were very fond of playing together. On one occasion they took it into their heads to have church. As Harry was the older of the two he said to Eddie, "I'll be a minister and preach you a sermon." "Well," said Eddie, "and I'll be the people." And so Harry began by announcing his text. "My brethren, my text today is, 'Be kind.' There are some little texts in the Bible for little children, and this is one of them. These are the heads of my sermon: "1. Be kind to papa. Don't bother him when he is busy. Don't

make a noise when his head aches. Papa has to work hard and earn money.

"2. Be kind to mamma. Don't make her tell you several times to do the same thing. It is very tiresome to have to keep telling John to do this, or not to do that—and to say to Susie ever so many times, it is time to go to bed. My brethren, we ought to mind right off.

"3. Be kind to little Minnie—Minnie is small, and lame, and can't talk plain.

"4. Be kind to your little playmates, and never pout or make up faces.

"5. Finally, my brethren, be kind to the old cat. Amen."—*Parish Visitor.*

**KARL AND HIS SISTER.**

Karl had been cross all the morning. In the first place, it was a rainy day, and he could not play out of doors with his new cart. Then he wanted Elsa's blocks.

Dear little Elsa was playing with them very happily, and tried to coax Karl to join her in making a high tower. But no! Karl wanted them all to himself to make a railroad and steam engines. Mamma would not let her little boy be so selfish as that; so he knelt sulkily on a chair at one end of the table, while Elsa worked away at the tower. But the moment it was done, naughty Karl with one blow of his little fist knocked the whole beautiful tower to pieces.

Poor Elsa! At first she was very angry, but the next moment she thought of her motto: "Blessed are the meek." She knew that the meek are those who would rather suffer wrong than do wrong.

So she did not strike him, nor run crying to her mother, but picked up all the blocks and gave them to Karl, saying, "You may play with them, Karl, if you like. I am going to look at my picture book."

Do you not think Karl must have felt very much ashamed?

**SUNDAY SCHOOLS, THEIR ORIGIN AND PROGRESS.**

In 1780, Robert Raikes established the first Sunday school in England. In this country the first Sunday school was formed by the Quakers in Philadelphia in 1791. Its constitution required that instruction should be confined to reading and writing from the Bible and such other moral and religious books as the society appointed. For many years the time in school was occupied in reading the Scriptures out loud by the scholars and teachers, and in hearing the children recite the Scripture they had committed during the week, and in such instructions as the teachers might give. Afterward, question books were introduced. Sunday school libraries followed. Tickets were also issued indicating good behaviour and proficiency.

In 1880 the number of Sunday schools in the United States was over 80,000. The number of teachers about 900,000, and over six million scholars.

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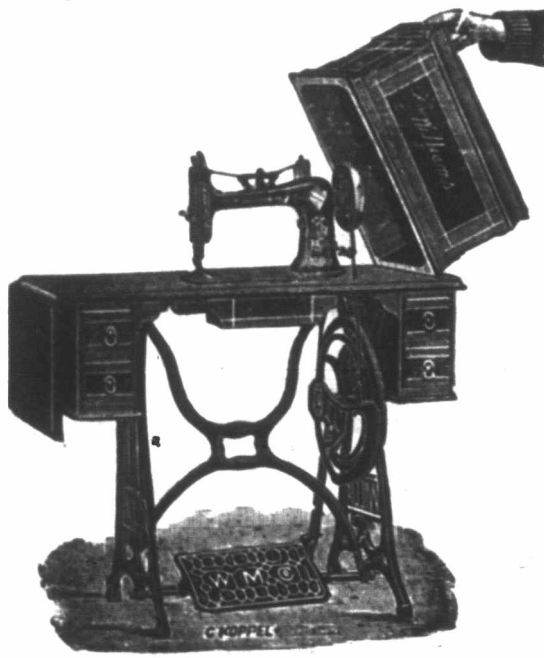
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