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Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, JUNE 26, 1890.

[No. 26.]

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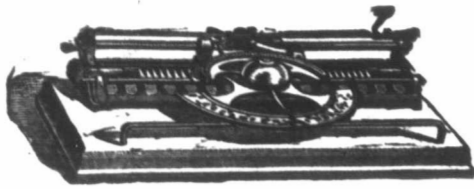
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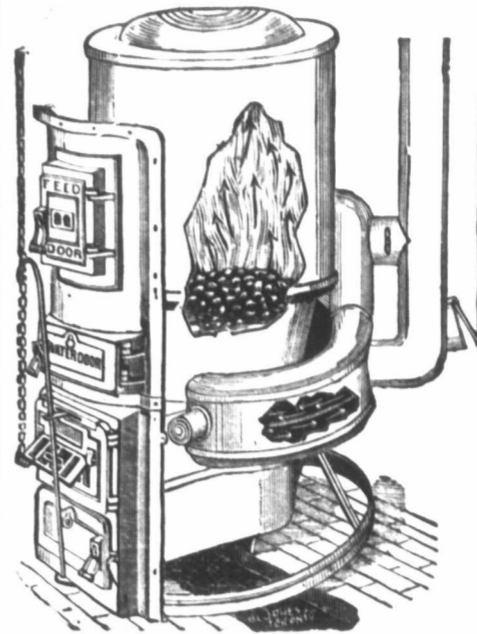
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Lessons for Sundays and Holy Days.

June 22—4 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 12.
Evening.—1 Sam. 13; or Ruth 1.

FATHER DAMIEN.—It is pleasing to find that eth charges so cruelly raised against this devoted Priest and labourer among the lepers, are being satisfactorily disposed of. It seemed impossible that these charges should be allowed to pass without investigation, and it is gratifying to note that the result is such as to clear the memory of Father Damien. The fiercest attack on Father Damien's character, which appeared in the columns of the *Sydney Presbyterian*, emanated, we understand, from the pen of a Dissenting minister in the Hawaiian Islands. Mr. Robert Louis Stevenson, the distinguished novelist, has for his health's sake been visiting the South Seas, and has made it his business to inquire into the allegations against Father Damien. He has sent an open letter in the *Scots Observer* addressed to the gentleman to whom we have referred, in which he gives his opinion of the assertions. It is a severe censure of and rebuke to that gentleman. It declares that the charges have been inspired by envy. It goes on:—"You having failed and Damien succeeded. I marvel it should not have occurred to you that you were doomed to silence; that when you had been outstripped in that high rivalry, and sat inglorious in the midst of your well-being, in your pleasant rooms—and Damien, crowned with glories and horrors, toiled and rotted in that pigsty of his under the cliffs at Kalawao—you, the elect who would not, were the last man on earth to collect and propagate gossip on the volunteer who would and did." It appears that Mr. Stevenson has taken pains to ascertain the truth on the subject; so that the slander has recoiled on the cowardly traducer of the dead.

LUX MUNDI.—Mr. Gore had appended to the fourth edition of "Lux Mundi" the following statement: "The author of the essay, 'The Holy Spirit and Inspiration,' wishes to take his earliest opportunity of preventing further misconception of his meaning on one important point, by the explanatory alteration of the following sentences: For 'to argue ad

hominem to reason with men on their premises, was, in fact, part of our Lord's method,' substitute 'It was in fact, part of our Lord's method to lead men, by questioning them, to cross-examine their own principles without at the time suggesting any positive conclusions at all.' For 'He shows no signs at all of transcending the science * * the history of His age. * * His true Godhead is shown, not by any miraculous exemption of himself from the condition of natural knowledge in its own proper province,' substitute 'He willed to restrain the beams of Deity so as to observe the limits of the science and historical knowledge of His age. * * He chose to reveal His true Godhead by His altitude, etc., * * not by any miraculous exemption of Himself from the conditions of natural knowledge in its own proper province.' These alterations are intended to emphasize what the author meant to express, and to preclude the supposition that our Lord either (1) used knowingly an erroneous premise to bring the Pharisees to a right conclusion; or (2) surrendered His human nature to fallibility. Whatever limitations of knowledge our Lord submitted Himself to in His Incarnation, were deliberate self-limitations taken upon Himself in 'pursuance of His Purpose of Love.' It is plain, however, that the bearing of our Lord's language, and of the doctrine of the Incarnation on critical problems, requires fuller treatment." It is reported that Canon Liddon, who had denounced some of the contents of the book, has expressed himself as satisfied with the modified statements which Mr. Gore has introduced.

WOMAN'S WORK.—The new place which the Gospel has secured for women has been recognized by all who have come under the influence of Christ. But there is some danger of the "rights of women" being expounded in a manner by no means in keeping with the Spirit of the Gospel. It is well, then, that the true nature of Women's Profession and Work should be kept before the public mind, and this has been admirably done by Mrs. A. J. Broughall in a paper read before the Women's Auxiliary to Missions. The address has been printed at the Oxford Press, Toronto; and it would be well that it should be widely circulated among the Mothers and Daughters of the English Church. This might usefully be done at meetings of District Visitors and Sunday School Teachers.

THE QUEBEC ELECTION.—It is said that few were prepared for the great majority which has been obtained by M. Mercier in the recent election; but there can be little doubt that he owes it in a great measure to the action of the Equal Righters in reference to the Jesuit Incorporation. We pointed out at the time, and any one could see, that the effect of their action would be to drive the French and Roman party in Quebec into one solid mass; and this has, to a great extent, taken place. It may even be doubted whether the Equal Rights movement had any part in diminishing Mr. Mowat's majority in Ontario. Some believe that they were a help to the present Premier; but, however this may be, we have no doubt that they strengthened M. Mercier in Quebec. Now it matters very little to us whether the Government of Quebec is known as *rouge* or as *bleu*; but it matters much that its strength should consist in its hostility to British control; and it seems that this is what the Equal Righters have done for us.

POEMS BY PROFESSOR BOYS.—The late Professor Boys left his manuscripts to Professor Clark, giving him permission to use his discretion as to the publication of any portion of his literary remains. If 400 or 500 copies should be subscribed for within the next two or three months, Mr. Clark intends to publish a volume of Professor Boys's poems at the price of from 25 to 35 cents in paper. Persons wishing to possess copies will kindly send their names, mentioning the number of copies they require, to the Sheppard Publishing Company, 9 Adelaide Street West, Toronto, by whom the volume will be printed and published, if it is found that it is desired. So many have expressed a wish to possess these poems that there would seem to be no difficulty in obtaining the requisite number of subscribers; but it may be as well to make it clear that, unless this is done, the volume will not appear.

RELIGIOUS EDUCATION.

The motion of Dr. Langtry at the recent meeting of the Synod of Toronto, was one of much too great importance to be discussed by a mere fragment of the Synod; and Chancellor Snelling was manifestly in the right when he declared that the further discussion of the subject should be postponed until a larger number of representatives should be present. Moreover, it will be of great advantage that the scheme should be for some time before the minds of those who are to discuss it, so that the time of the Synod may not be wasted.

As regards the starting point of the proposal, most people in this country are agreed that there is no slight danger to the rising generation in divorcing religion from education, although their agreement goes little further than this general principle. Some are so easily contented that they find no fault with our system of public instruction, as it actually exists. But these can hardly be considered the majority. Indeed it is plain, from efforts recently made, that there is a felt need of some such provision for religious instruction as would be applicable to all our schools.

There are two ways in which this need may be met, either by the extension of the Separate School system, or by the adoption of some general religious teaching which would be acceptable to all Christian denominations. Either way the difficulties are not inconsiderable. The so-called denominational system has not proved much of a success; and, on the other hand, the Separate School system could apply only in places of considerable population, and could not be worked in thinly peopled localities.

What, then, is to be done? The Equal Righters advocate the universal abolition of Separate Schools in Ontario; and this seems to have become the watchword of a considerable number of persons, or even of a large party in this province. We have considered with some care and pains the proposals of those who advocate this method; and we regret that we are still unable to agree with them in this proposal.

It is not merely that there are constitutional difficulties in the way. If these were all, their merely technical character could oppose only a temporary impediment to the change desired. The difficulties seem to us far greater. In the first place, we doubt whether we have a right to overrule the conscientious objections of Roman Catho-

lics to secular education. We admit that religion ought not to be taught to children whose parents conscientiously object to the same. Are we prepared to say that more consideration is to be shown to those who disbelieve Christianity than to those who believe it?

But, let it be supposed, that the Separate Schools are abolished in Ontario, how shall we hope to preserve them in Quebec? It is quite true that there they are non-denominational. But the immense majority of the Lower Province are Roman Catholics; and it is quite possible, and not at all unnatural, that they should adopt a policy of retaliation, and punish the Protestants of Quebec for the misdoings of the Protestants of Ontario.

We can quite suppose that a Quebec politician would concede a conscience clause in their schools; and those who understand Roman, and especially Jesuit methods, will readily appreciate the value of such a safeguard for Protestant children in Roman Catholic schools.

How, then, is protection to be afforded to these Quebec Protestants, when those of Ontario have provoked the Roman Catholic population of the lower province to retaliation? The answer to this question, given by some of the Equal Righters, is certainly curious. If, they say, the Government of Quebec should do to the Protestants as the Government of Ontario is advised to do to the Roman Catholics, then the authority of the Dominion Government is to be invoked to set aside the provincial legislation! And this is gravely said; but is it possible to entertain the suggestion? Our recollection of the conflict on the subject of State Rights in the United States may warn us to keep clear of any such controversy among ourselves. A civil war is a very dreadful thing under any circumstances, and the man or the party who may undertake the responsibility of it will have no enviable place in history.

But if Separate Schools are not to go, then the doctrine of equal rights would teach that the application of the principle should be extended; and this is the common sense of the whole matter. It is also the practical outcome of the educational system in the Mother Country. Although no religious body is allowed to levy rates, yet large Government grants are paid for the support of the schools of the various denominations—which amounts to very nearly the same thing.

Are we, then, sanguine of the success of Dr. Langtry's proposal? If justice and common sense meant success, we should say, Yes, at once; and perhaps in the long run these may prevail in the present instance. But we have no expectation whatever of the near success of this effort, and the reasons for our conviction may easily be understood.

The Roman Catholics have their Separate Schools, and they will keep them, because they have faith in their own principles, and are united in the resolution to keep them. To them a compromise is impossible. The decrees of the Council of Trent, plus the immaculate conception of the Blessed Virgin and the Infallibility of the Pope—this is the Catholic Faith, and must be taught in its entirety, and shall be so taught. One can understand the success of such an enterprise.

What has Anglicanism in this country to correspond with it? In the first place, divided counsels; in the second place, a number of politicians who think the National System of Education a substitute for all the creeds, and thirdly, a number of people, divines and others, who think it better to

unite with other bodies in religious education than with their own Church.

Excellent Mr. Langtry, are these facts or fancies? If they are facts, you may as well "shut those eloquent lips of yours," or devote them to some more hopeful case.

CLERICAL INCOMES.

In the diocesan Synods, both of Toronto and Niagara, the subject of clerical stipends was brought up; but in both cases at such a late hour that the discussion could not be proceeded with. In the one case, the mover of the resolution himself declared that it would be useless to proceed with it in the present state of the house: in the other case another member of the house protested against the discussion of the subject with so small a number of members present. We think that the course pursued was right in the one case and wrong in the other.

The resolution brought before the Synod of Niagara involved the discussion of a number of points on which great differences of opinion exist, and which would have had to be discussed at length before any decision was arrived at; so that it was manifestly improper, in such a case, to proceed with the debate. At the Toronto Synod the resolution only called for a committee to consider the whole subject, and this might easily have been obtained even in a thin house. But apparently no one cared about it. The country clergy had nearly all gone home; and the city clergy had exhausted so much time and energy over the Rectory surplus that they had apparently nothing left in the way of sympathy for the needs of their rural brethren.

The amount of time expended over the Toronto dollars, and the wire-pullings of some of the persons interested, did not present an altogether beautiful spectacle to the eyes of gods and men. Some of the headings of these debates in the daily newspapers showed painfully the effects produced by them upon the reporter mind. This, however, must not be said without a reference being made to the generosity of one member of the clerical body. The Rev. Chas. Darling, Rector of S. Mary Magdalene, perhaps the very poorest parish in Toronto, put a stop to a threatened controversy and an impending scramble, by promptly declaring that he would give up one of the shares of his parish to another, that there might be no more controversy on that subject. If these statements should come under the eye of any wealthy Churchman who may have an appreciation of unselfishness, he will certainly do well to remember the needs of S. Mary Magdalene's church and clergy.

The mover of the resolution at Niagara spoke of the evil congregationalism, which seems to be spreading in the Church; and suggested that the stipends of the clergy should not be paid immediately by those among whom they ministered. We believe that some such arrangement was made in the diocese of Toronto; but we understand it was not acted upon.

The mover in the Synod of Toronto asserted, first, that many of the clergy had most inadequate stipends; secondly, that they did not receive the amount stipulated to be paid, and thirdly, that the sums which they received were paid most irregularly. He declared that he had credible testimony on these points from various parts of the country, and that he was also informed of the natural consequence, the clergy had no choice but to get into debt; and the Synod might imagine the ultimate effect of this state of things upon their ministrations.

It is quite obvious that there is need of some kind of sustentation fund, either in union with or distinct from the Mission Fund. If it is said that the lack of support experienced by the clergy, is very commonly the result of their own inefficiency or neglect, and that any fund in support of them would only be an encouragement to the slothful and incompetent, the answer is very simple. Whatever measures may be taken for the relief of the clergy should be accompanied by some organization for ascertaining the condition of the parishes and the reasons by which they might be accounted for.

Another year will probably pass before anything further can be attempted. Another year, to many, of suffering, of despondency, of decreased energy, is not a pleasant thought to Churchmen or Christians. Doubtless it will comfort some of the forgotten labourers in the distant parishes to know that the Toronto clergy have arranged their shares of the Rectory Surplus.

CHURCH COUNCILS.

Was it not Gregory of Nazianzus who said he had never seen any good come out of the assemblies of Bishops? S. Gregory was a slightly impatient kind of man, and had suffered a good deal at the hands of Bishops, and he may be forgiven. Still, it is quite true that some of those assemblies left a good deal to desire. Even without going to that famous one at Ephesus, we may sometimes covet a trifle more of decorum.

Yet we imagine that they were a good deal more interesting than our modern gatherings of clergy and laity, which are seldom disturbed by the passionate scenes which were tolerably common in those early days. We are not now in danger of being consumed by fire, but only of being asphyxiated by gas—a less painful death, no doubt; yet not a pleasant one, and with a touch of ignominy in it.

That was a remarkable scene in the Parliament House at Westminster, when the Lord Protector appeared before the astonished Commons, and in unmistakable tones bid them be gone, as he, Oliver Cromwell, and the country, England, had no more need of them, were weary of them, and must put an end to their prating. And there have been minds to whom that scene has appeared by no means unpleasant to contemplate. It is reported of the late Mr. Carlyle, that on one occasion he was passing the Houses of Parliament in company with Lord Wolseley, when he turned and pointed to the House of Commons with the pregnant remark: "I hope, sir, the day may come when you will lock the door of that house and put the key in your pocket."

This was going too far; and probably Carlyle himself was not perfectly serious in making such a proposal. None knew better than he did, that however badly the Parliaments of Charles I. and the Commonwealth behaved, the King and the Protector equally defeated their own ends by endeavouring to rule without them. Still it is not merely the cynic and the hero-worshipper, and Carlyle was a good deal of both, who grow impatient over the chaos of our modern representative assemblies; but many wise, sober, judicious men are beginning to doubt whether we are not on a wrong path in the constitution of our legislative assemblies. Even a man of the eminence of Sir Henry Maine has declared that he should prefer a King's Council to the present state of things.

The English House of Commons, at the present moment, must lead many persons to entertain similar views; and our own ecclesiastical meetings

on this side of the ocean are certainly not of a description to make men in love with representative government. The absolute uselessness of much of the proceedings is the first thing that must strike the onlooker. When it is asked what is the result of all this expenditure of time and talk, there is very little to show which could not have been done a great deal better by a very much smaller assembly.

It will probably be some time before any considerable change can be made. The best thing to attempt at once would probably be to have the meetings less frequent—say once in two or three years. The next thing necessary would be the reduction of the number of representatives. In some of our dioceses, either in Canada or in the States, we believe it is the custom to alternate the Synod with the Diocesan Conference, no legislation taking place at the latter kind of assembly. Acting upon this system, it might be possible, whilst continuing the present large membership for the Conference, greatly to reduce it for the Synod.

As a matter of fact, the majority of the members of the Synod take very little interest in its proceedings, and, after the first day or two, none at all. Sometimes, when a division is called, before the Synod is halfway over, not one-half of the members answer to their names. And, long before the end of the Synod, and when often the most important questions come up for discussion, the Synod is nearly empty, and the "orators," having lost their audience, no longer feel an interest in perorating!

We hope the time is not far distant when this cumbersome machinery will disappear, and the Bishops will be provided with a council of twenty or thirty members, who will do the work a great deal better. It may be a good while before this state of things can be brought about; but the intolerableness of the present system will help it forward.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 3.

The Supper of the Lord and The Holy Communion, commonly called The Mass in the First Book of Edward VI., 1549, will amply repay very close attention, as it is the first distinct effort to popularise the Reformation. It was no spasmodic effort, and it showed no desire to break away from the ancient system. Its spirit was conservative, and its aim was to fall back upon a level that it would have been good for the Western world if the Tridentine council had sought in 1545-63. Other influences were more potent at Rome, and the English reformers had to select their own models; their First Prayer Book was appointed to be used in all churches on Whit-Sunday. The service commenced with the Lord's Prayer and the *Prayer for Purity*, which was a Sarum Vestry Prayer, and then there followed three triple *Kyrie* or Lesser Litany; these were said by "the Priest standing humbly afore the midst of the Altar." Then "the Priest standing at God's board" began the *Gloria in Excelsis Deo*. The taking this beautiful hymn into the Liturgy is a Western use for which we should be thankful: in the Eastern Church this *Angelical Hymn* or *Great Doxology* is only used as a morning hymn. It gave the whole service a jubilant tone, and marked the feast, as the motive of the Hymn is one almost purely of praise. The two *Collects for the King* were composed for the service, and the repetition of the *Nicene Creed* after the *Gospel* was suggested by the Western Missals.

The *Exhortations* were taken up from the service of 1548, but the fencing clauses were altered in place and form: in the second Exhortation there is retained the provision for "the auricular and Secret Confession to the Priest," and there is an insertion with regard to the man who refuses satisfaction "thinking to deceive God, who seeth all men's hearts. For neither the Absolution of the Priest can anything avail them, nor the receiving of this Sacrament doth anything but increase their damnation." The *Offertory* and *Offertory sentences* follow, with the rubrics belonging to the preparation for the celebration, and re-arrangement of the worshippers within and without the Quire. The *Lord be with you, etc., Lift up your hearts, etc., five Proper Prefaces*, and *Therefore with Angels, etc.*, stand in the order of Sarum, but the fewness of the Prefaces gives a bareness to this part of the service that in the Roman and Sarum Missals was specially rich. The Prefaces were the same as now, those for Christmas and Whit-Sunday being rewritten and the rest simply translated from the old Sacramentaries. In the *Prayer for the whole state of Christ's Church* is embedded the *consecration*, which departs entirely from the Western type and conforms to the Eastern, but it is difficult to discover the special course which led Cranmer and the Committee in that direction. The language appears to be the nervous and well-balanced English of Cranmer, and the arrangement is one of the most prominent features of the office. There is first the commemoration of the living and faithful departed, and then the *Consecration* in the order of *Invocation, Words of Institution and Oblation*. The *Invocation* occupied the place of the petition, "grant that we receiving these thy creatures of bread and wine," etc., and agrees best with the whole construction of the Prayer; "and with the Holy Spirit and word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ: Who," etc. The formal Oblation is now broken up and placed in different parts of the office. The exact reason for the changes we do not quite understand: but in the First Book there was a sense of restfulness and unity of purpose which are now wanting. The *Lord's Prayer* then followed with *The Peace of the Lord, etc.*, and the *Paschal hymn* "Christ our Paschal Lamb:" the last was based upon the triplicate *Agnus Dei* of Sarum, but had received the tone of our *Easter Anthem*. The *Invitation, Confession, Absolution, Prayer of Humble Access, and Words of Administration* were taken up from *The Order of Communion* put forth in the preceding year, but the remainder of the office was different. During the communicating, the Clerks had to sing *Agnus Dei* as it stands in the Sarum Missal, namely, "O Lamb of God, that takest away the sins of the world, have mercy upon us" twice, and "O Lamb . . . grant us thy peace" once: it is curious that in our Litany the order is inverted. The *Post Communion* was also to be sung from a selection of Scripture texts, "every day one, after the Holy Communion." Again there was "The Lord be with you," and one second *Post Communion Collect* which was partly derived from Herman's *Consultation*, and partly from the Sarum Missal, which probably had derived this form of Thanksgiving from the ancient Gallican Liturgy or some similar use. The *Blessing* was added to the *Peace*: these two are peculiarly Western, though not in this form: All through the offices *Benedictions* were numerous, and ours has caught a fine full tone of comfort and

repose. Of the *Collects* at the close of the office the first is from the Gelasian Sacramentary, the next three are from the Gregorian, and the other two were composed in 1549 but probably from ancient sources. The *Prayer for Rain* has the appearance of being a late composition, but that *For Fair Weather* was an expansion of a similar prayer in the Gelasian Sacramentary. The Rubrics of the office are most curious and interesting, and give the clearest picture of the feelings and habits of the time.

THE CHRISTIAN MINISTRY.

CHAPTER V. Continued.

ORIGIN AND AUTHORITY OF THE CHRISTIAN MINISTRY.

THE CREDENTIALS.

This, then, is now the question—whether a man, for instance, who professes to have a divine calling to the Christian ministry, is to be accepted as being sent to discharge its functions without any other proof of his authority than his own assertion. This is the first point. Again, if we decide that some outward confirmation of such pretensions is needed, whether a congregation, or a number of congregations, has the power to give such confirmation, and to bestow the authority necessary for ministering in the Church, or whether that authority must be handed on by those who already possess it.

These now are really the questions which have to be answered and decided; and we cannot think that there is any great difficulty in deciding them, if only we base our convictions upon the firm Word of God, and not upon the shifting sands of our own prejudices, our own circumstances, or perhaps, our own supposed interests.

When our blessed Lord rose from the dead He spoke to his disciples the words upon which we have been meditating. Before He was taken up into heaven, He repeated their commission in a somewhat different form, and with an intimation that the time was drawing near when they should receive the power which would give full effect to His Words: "Ye shall receive power". He said, after that the Holy Ghost is come upon you"; *and this because it was now truly His, as the justified and glorified Head of the Church, to bestow upon His members: "All power is given unto me in heaven and in earth." And this was why He could give it to them. He then adds: "Go ye therefore, and teach all nations," and He confirms His command with the promise: "Lo, I am with you alway, even unto the end of the world." Whatever else these words may mean, they clearly indicate that the ministry was not to cease at the death of the Apostles, but was to be continued unto the second Advent of the Lord. [Eph. iv.]

THE MINISTRY TO BE CONTINUED BY THE APOSTLES.

By what means has it to be continued? This is the question; and we must answer it from the Book of the Acts and from the apostolic Epistles.

Now, first of all, it is quite clear that the Apostles were, from the beginning, the inspired teachers and the autocratic rulers of the Christian Church. Nothing of importance was done without them. It was not that they acted in an autocratic or even oligarchic spirit. They were willing to consult, and actually did take counsel, not only with the ministers who were not of the apostolic office, but with the laity as well. Yet they decided everything by the authority which they had received from the Lord, and which they exercised in His Name.

CASE OF DEACONS.

We see the principles at work in the appointment of the seven deacons. These seven men were, in accordance with the request of the Apostles, chosen by the people at large. Such a course, be it observed, whether adopted in those first days of the Church or at any subsequent period, could have no necessary bearing upon the question as to appointment, ordination, authority. The seven deacons received their authority from the Apostles.

*Acts 1. 7.

†S. Matt. 28, 18. 20.

The people were to "look out" among them "men of good report," but the Apostles were to "appoint" them over the business for which they were elected; and when they chose the seven who are named Acts vi., they set them before the Apostles; and when they had prayed, they laid their hands upon them. Until this was done, they might be the elect of the people, but they had not received authority from those to whom our Lord had given power to convey it. Just as a man may be examined and found qualified to serve the Queen in the army, but is not an officer until he has received her Majesty's Commission.

PRESBYTERS.

The same thing happened in the appointment of Elders or Presbyters. Paul and Barnabas, in the first missionary journey which the Apostle of the Gentiles took in Asia Minor, "ordained elders," we are told, "in every city"; no one else did so, but the Apostles and apostolic men, or those who had received their authority. And the argument is strong and valid not merely because of what is stated, but because of what is not stated. Go through the whole New Testament with the most minute and laborious care, and you will not find a single instance of a man being recognised as an authoritative minister of the Church merely on his own profession, or by any kind of mere popular election, although that may have preceded his ordination, or, in short, in any other way than by Apostolical appointment and commission.

SUBSEQUENT ORDINATION.

And this conclusion is still further established by what we are told of the ordinations of Bishops and Deacons by those who were not Apostles. If there had been no record of such consecrations, except those in which the Apostles themselves were actually the ministers, it might have been said that it was not a divine ordinance, but simply a custom which was intended to continue only during the life time of the Apostles, and which after their death was to pass away. Such an inference, even in the case supposed, would have been a very hazardous one, as our previous investigations would lead us to conclude. But we are not left to inferences from such circumstances. The power of ordaining ministers in the Church was exercised by those who were not Apostles, but who had themselves derived their authority from the Apostles. This was the case with Timothy and Titus.

(To be Continued.)

REVIEWS.

FOUR CENTURIES OF SILENCE. By Rev. Dr. Redford. McClung & Co., Chicago.

The four centuries of Silence here described are those which intervened between the close of the Old Testament Canon and the opening of the New—"from Malachi to Christ." Dr. Redford is a writer of well known ability, belonging to the Independent or Congregational body in England, who, some years ago, produced an apologetic work of considerable value, "The Christian's Plea against Modern Unbelief." The aim of the present volume, he tells us, is to characterise a period rather than to set forth a history. We would not, of course, expect the whole of Prideaux's Connection to be given in a book of this size; and, if it were, we fear there would not be a great many readers for it. But we imagine that most ordinary students will obtain a much clearer notion of the period described from the volume before us than they would gain from a narrative of the events. There can be no doubt that this period was one of the deepest interest, if it were only thought of in one of its moments, the era of the Maccabees. But we have much more to think of as belonging to the time immediately preceding the birth of Christ. There is the Apocrypha, and the Septuagint, subjects of inexhaustible interest. Moreover it is to this period that we are to look for the rise of the Jewish sects which existed in the time of Christ. All these points are well brought out in the volume before us.

THE CENTURY MAGAZINE.

We have here a volume which may be

characterised as magnificent and astonishing. It consists of nearly 1,000 pages of admirably printed matter, with numerous wood engravings which must be entitled superb, and it is tastefully bound in cloth with the tops of the leaves gilt. The price of the volume is 3 dollars, or without the gilt tops \$2.75. The successive numbers contained in this volume have been noticed as they appeared; but it is worth while to cast our eyes over the Index that we may remind our readers of the treasures of knowledge contained in the issues of only six months of this Magazine, and how thoroughly its contents respond to the needs of the present day. Thus, at the head of the list we find Africa, and are referred to Congo, under which we find a paper on the Realm of Congo, by Mr. W. P. Tisdell, the United States Commissioner, and two on the Congo River of to-day, and the Slave Trade in the Congo Basin, by Mr. E. J. Glave, a former companion of Stanley's.

Turning to the latter part of the Index, we find Siberia, with the concluding papers of Mr. Kennan, including "the latest Siberian tragedy," namely, the frightful massacre at Yakutsk. We have portraits of contemporary celebrities, European and American, for instance, Dr. Bryce, the author of the work on the Holy Roman Empire, and the new President of Columbia College. Then we have historical and biographical sketches of the past, for example, an admirable series of papers on Abraham Lincoln, and one apart on the capture and death of his assassin, also one on the pursuit and capture of Jefferson Davis. A very interesting paper is that on "Emerson's Talks with a College Boy," accompanied with an admirable full length portrait.

One of the most remarkable sets of papers is the autobiography of Joseph Jefferson. We drew attention to several of the instalments as they appeared from month to month; but it is when we turn over the leaves of the volume and survey the long picture gallery, extending from p. 3 to 811, that we become aware of the rich treat here provided for lovers of the drama. As specimens of other kinds of articles, we may refer to "Glasgow, a Municipal Study," to the admirable paper and illustrations on Gloucester Cathedral, and to the papers on Revelation. A few volumes of this great magazine would form a library.

THE EXPOSITORY TIMES.

We wish to draw special attention, particularly on the part of the clergy, to this most excellent, useful, and inexpensive publication. It is curious that in England, where perhaps the Bible is more read than in any other country, the number of publications on Biblical criticism should be so much less than it is in Germany. Those which we possess, however, are of great excellence. The *Expositor* has for a good many years occupied a most creditable position in this department; and now we have a less pretentious but most useful publication of a similar character, but of only one-fourth the price. For rather less than a dollar a year any clergyman may have a copy sent every month by post; and we can assure our reverend brethren that they will hardly be able to estimate the amount of help and stimulus which may be derived from the regular perusal of such a publication.

Of course, the great matter is that we should have a familiar acquaintance with the Bible itself, if possible in the original languages. It is well, too, that we should have one or more commentaries for reference in cases of difficulty. But beyond this, it is of no small service to have coming regularly into our hands a periodical dealing with the actual thoughts of men upon the Bible in relation to our present life and experience. The magazine before us will greatly help in this work.

There is a certain plan upon which each issue of the magazine is constructed. Thus each number begins appropriately with "Notes of Recent Exposition," many of which are really of great value and interest, coming from the pens of men like Dr. Maclaren, Bishop Alexander, Mr. George Macdonald, judiciously extracted and condensed by the Editor. Another feature is the department headed "The Great Text Commentary," in which the great texts of Scripture are successively treated, exegetically and homiletically. Thus, among

the first, we have 1 Cor. i. 22-24; 1 Cor. i. 30; 1 Cor. ii. 2; 1 Cor. ii. 9, 10; 1 Cor. iii. 11-13. Under each of these we have Sermons (*i. e.*, references to sermons on the text)—Exposition—Critical Notes—Methods of Treatment—and from writers like Canon Liddon, Bishop Westcott, F. W. Robertson, Bishop Temple, and others.

One of the most valuable of the series of papers continued from month to month is a translation of Dr. Richard Rothe's Exposition of the First Epistle of St. John. Rothe is a great thinker and writer, and his work is much too little known to English-speaking Christians. The translation given of his exposition is worth more than the price of the number in which it is contained. But we have touched upon only a few of the many admirable features of this excellent publication.

It will be observed that we have devoted an unusual amount of space to a monthly magazine of small dimensions; and we have done so, because we desire to draw attention to its contents while it is near the beginning of its existence—only nine numbers have appeared; but chiefly we have done so, because we are sure that the regular perusal of a publication like the present will freshen and stimulate the hearts and minds of the clergy, and give them a deeper interest in their teaching work.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

BROCKVILLE.—Christ Church Guild, of Gananoque, last week gave an entertainment in the Opera House in aid of the funds of Trinity Church. The entertainment on the whole was a great success and reflects much credit on those who took part in it.

Tuesday, 10th June, was one of those epochs which mark an era in the religious and social life of Bath and its vicinity. According to previous announcement the commemoration of the opening of St. John's Church, in the year 1795, was celebrated. The proceedings commenced at 9.30 a.m. with a celebration of the Holy Eucharist, the celebrant being Rev. E. H. M. Baker, rural dean, assisted by Rev. Wm. Roberts. The church was prettily decorated, the altar vested in white, with an abundance of flowers, presented a very pleasant and attractive appearance. At 11 o'clock a large congregation gathered together for morning service, the clergy present besides the rector being the Revs. B. B. Smith, of St. George's Cathedral, Kingston, R. S. Forneri, Wm. Roberts, W. M. H. Quartermaine, D. O. Woodcock and A. L. Green. The choir, who previously had been under the training of Rev. W. Roberts, Mus. Bac., of Amherst Island, were all represented. The service commenced by singing the processional hymn, "The Church's One Foundation." The service was intoned by Rev. W. M. H. Quartermaine, lessons being read by Revs. Forneri and Woodcock. The sermon preached by Rev. B. B. Smith was most interesting to the old and young. The reverend gentleman gave a very fine detail of the work of the various missionaries from the formation of the parish to the present. Many little interesting pieces of information new, no doubt, to the majority of his listeners, were unfolded. He drew attention to the work which had been done, for which purpose they had gathered together to thank Almighty God, to render to Him praise and prayer. He also stated that a celebration of this kind showed some defects. Acknowledging the work that had been done, at the same time there was a large amount left undone. He trusted that the laity would see that it laid with them, just as much as with the clergy, the more they worked the greater the progress of the church. While the offertory was being taken up hymn 365 was sung. After the blessing by the rector hymn 274, "Through the Night of Doubt and Sorrow" was sung as a recessional. The service, which was well rendered throughout, reflected great credit on the organist and choir, and the Rev. Mr. Roberts, who had voluntarily devoted much time to the training of the latter, must have thought his labors were very amply repaid.

ADOLPHUSTOWN.—Five years ago the Rev. A. L. Geen, P.D., was ordained in St. Paul's Church, Kingston, and enrolled among the Clergy of the Diocese, and appointed assistant of the Rector of Adolphustown. Since then he has travelled on Clerical duty over twenty thousand miles, preaching 569 times. He has officiated in almost every English Church in the part of the country in which he lives, cheerfully

2-24; 1 Cor. i. 30; 1 Cor. iii. 11-13. Sermons (i. e., text)—Exposition—Treatment—and from Bishop Westcott, F. and others.

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we have devoted an outhly magazine of ve done so, because its contents while its existence—only but chiefly we have at the regular per- present will freshen minds of the clergy, it in their teaching

Church News

SPONDENTS.

Guild, of Gananoque, t in the Opera House Church. The enter- great success and took part in it.

of those epochs which social life of Bath previous announce- the opening of St. 795, was celebrated. at 9.30 a.m. with a st, the celebrant Be- bean, assisted by Rev. s prettily decorated, th an abundance of nt and attractive ap- large congregation service, the clergy he Revs. B. B. Smith, gston, R. S. Forneri, rmaine, D. O. Wood- noir, who previously f Rev. W. Roberts, vere all represented. ing the processional ndation." The ser- l. H. Quartermaine, eri and Woodcock. B. Smith was most ng. The reverend il of the work of the mation of the parish resting pieces of in- he majority of his rew attention to the which purpose they k Almighty God, to er. He also stated howed some defects. ad been done, at the amount left undone. see that it laid with ie clergy, the more gress of the church. taken up hymn 365 by the rector hymn bt and Sorrow" was ice, which was well great credit on the r. Mr. Roberts, who ne to the training of his labors were very

ago the Rev. A. L. 'aul's Church, King- ergy of the Diocese, Rector of Abolphus- ed on Clerical duty reaching 569 times. English Church in he lives, cheerfully

helping every Clerical brother who asks his assist- ance.

TORONTO.

MEETING OF SYNOD.—P. M. A. Scheme.—There has been, I regret to report, no fresh energy put forth by our parishes in the prosecution of this scheme en- joined by resolution of the synod. The whole amount contributed through its agency in the twelve months of subscription has been \$4,064.08, against \$4,090.34 last year. The usual detailed comparative state- ment will be printed with this address.

The amounts designated to the respective funds, as passed through the synod office books, are;

For Diocesan missions.....	\$2,890 32
" Domestic missions.....	462 20
" Foreign missions.....	809 10
Total.....	\$4,161 62

Domestic and Foreign Missionary Society.—The growth of this still youthful society of our provincial Church, as evidenced by the triennial report present- ed by the board at the recent session of the provincial synod, is very encouraging. The amounts contributed by the nine dioceses for the year ending 31st July, 1889, were: For domestic missions \$15,175.88; for foreign missions, \$13,230.65; total, \$28,406.53; and for the triennial period, ending at the same date, for domestic missions, \$45,574.10; for foreign missions, \$35,740.98; total, \$81,315.08.

To us as a diocese it ought to be a matter of thankfulness to know that our people contributed more than one-fourth of this total, that is to say, the sum of \$22,951.23, the next highest amount con- tributed by any one diocese being \$12,791.01.

A still greater cause for congratulation than this growth of the fund is the growth among our young men of the true missionary spirit, the desire to dedicate themselves to work in foreign fields. I recorded last year the promising fact that two of our newly ordained clergy had offered themselves and been accepted for work in Japan. They are now laboring there under the devoted and apostolic Bishop.

In reference to the diocesan cathedral the Bishop said: "Deeming it eminently appropriate to signalize the jubilee year of the diocese by the inauguration of the diocesan cathedral, I put forth a circular letter on the 8th of October announcing the appointments which I had made to the various dignities and can- onries, in accordance with the scheme sketched out in my addresses and writings on the cathedral organization at different times. To my great dis- appointment, some of the clergy of city parishes, whom I most desired to have associated with me in this close fraternal relationship, felt it their duty to decline the appointments offered to them. I feel sure that this refusal was owing to some misappre- hension as to the nature of the position offered. It would be unbecoming for me to occupy your time with an explanation, which would be necessarily long and complex, of the distinctions between the various titles conferred upon and duties assigned to the members of the chapter in the cathedrals of different foundations. There is, as I have pointed out before, one and only one function that is essentially dis- tinctive of an inseparable from the office, by what- ever name it is known, that is, to be of the senatus episcopi, to stand towards the Bishop in the most confidential relationship of counsellor and brother. It is on this consideration that I most regret the loss from my chapter of brethren whose friendly counsels I should have greatly valued. On the 13th of November I convened the great chapter for the purpose of giving the statutes of the cathedral and in- stituting the members to their several offices and canonries. This was duly done, and the incorpor- ated dean and chapter of the cathedral of St. Alban the Martyr are now a living and organized body with various functions bestowed upon its members and many active duties laid upon them, which, when they come into full operation, I confidently hope will be of the utmost usefulness to the Church life of the diocese. The statutes of the cathedral have been printed. The building of the cathedral has made considerable progress since last synod, the choir and chancel now approaching completion. I think that those who avail themselves of the oppor- tunity which will be presented to-morrow of paying it a visit, will be struck with the great improvement effected, and will begin to realize that this is a truly noble work, worthy to enlist their zeal, that the cathedral when carried out into its complete design, will be a glory and pride to the Church of England in Canada. I am thankful to say that many of the prejudices against the undertaking are passing away, many objections found to be groundless, and an increasing number of influential friends rallying around the great work. I feel confident that when the systematic canvass for the necessary funds is made it will meet with a generous response."

At the conclusion of the address his lordship was accorded a round of applause.

The St. Andrew's Brotherhood.—Before an adjourn- ment was made for luncheon the meeting was ad- dressed by Mr. Akerman, of Chicago, who is largely interested in a movement entitled the St. Andrew's Brotherhood, which, the speaker claimed, in the United States has a membership of 5,000. The objects of the brotherhood are simply to endeavor to work in the interests of Christ, and each member pledges himself to get an individual to hear the gospel of the Lord Jesus Christ once a week. This idea has for some time past been in active use in Canada and has met with good share of success. Mr. Akerman, who spoke very well indeed on the subject, received a hearty round of applause at the conclusion of his speech.

During the fore part of the afternoon session a con- siderable time was taken up in discussing in reference to the representatives of parishes and amount assessment paid to entitle them to seats in the synod.

Union of the Church.—A communication was re- ceived from the Bishop of Toronto, which conveyed the information that the synods of the various dioc- eses in British North America would be requested to elect two delegates each to attend a conference with the joint committee, and such representatives as may be appointed by the provincial synod of Rupert's Land from the dioceses composing that province, to be held in Winnipeg, on August 15th, for the purpose of considering and framing a scheme for the union of the Church in B.N.A., to be submitted to the synod of every diocese for its adoption prior to the next meeting of the provincial synod in 1892. The communication was referred to the committee on the union of the Church in B.N.A., who will decide upon names of the delegates who will visit the Prairie City in August.

There was a considerable discussion upon the financial report before its final adoption. The following motions were then carried:

That it be an instruction to the general purposes committee to separate the general purposes fund account from synod expenses account, and that all special sums voted by this synod from time to time be paid out of the former account when funds are available.

That in consequence of this evident misunderstand- ing which has caused the present difficulty, all those parishes which have paid at least one per cent. of their assessments already be allowed a representative in this synod, on condition that they pledge their parishes respectively to pay the balance of the assess- ment on said parishes within one month after the session of this synod.

The synod adjourned at 6 o'clock.

In the evening the annual service, which is held in St. James' Cathedral in honor of the gathering of the synod, took place in this church. The building was crowded to the doors with an audience which evidently were deeply impressed with the service. The singing was by far the best that has been heard for a long time in Toronto, and the unusually large number of clergymen present had the effect of mak- ing the services distinctly impressive. The rev. gentleman selected to preach the annual sermon was Rev. Dr. Farthing, of Woodstock, who took as his text Romans, xii. 1:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The reverend gentleman entered into a long and powerful defence of those who sacrifice themselves in the interests of the Lord Jesus Christ. He boldly criticized fashionable churches, which he considered had the effect of driving the poor away from the Anglican Church. Simplicity and faithful service to God both on the part of the rich and poor were the only true signs of Christianity. Make your respective lives, the speaker said in conclusion, one great sacrifice wholly and inseparably for God.

Wednesday, after opening synod with prayers, Chancellor Snelling read the report of the court of contested seats.

A communication was received from the secretary of the Dominion Alliance requesting that the synod appoint four delegates to visit Montreal in order to attend a convention which that body intend holding in August. A resolution was carried that the com- munication of the alliance be acknowledged, and that a copy of the Church of England Temperance Society's constitution be enclosed in the communica- tion.

Several notices of motion were then read. The following report of Executive Committees was carried:

1. That a Church extension and general purpose fund be formed in accordance with the canon for the payment of all such grants as are voted by the synod for general Church purposes and for all other pur- poses connected with the extension of the Church, and that one of the mission fund collections be trans- ferred to this object, any surplus after the above charges have been met to be handed over to the mis- sion fund as at present.

2. That a general book room for the sale of Church books and other suitable literature be established in connection with the synod. As a preliminary step in this direction the committee have appointed a large representative sub-committee to make enquiries on the subject and report the result to the executive committee.

3. That the payment ordered to be made to his Lordship the Bishop of \$500 for travelling expenses during the past synodical year, and which was charged to the general purpose fund, be continued for the ensuing year and charged to the same fund.

In the forepart of the afternoon the elections of committees was proceeded with.

At 3.45 p.m. business was suspended in order to allow the members of the synod to proceed to the residence of the Bishop of Toronto, at St. Alban's place, near Bloor street, where a reception, which was attended by the elite of Toronto society, was held. During the afternoon St. Alban's Cathedral was visited and its appearance favorably comment- ed upon and admired, especially by the gentlemen who are strangers in the city.

Mission Service.—In the evening a large number of the members of the synod attended a mission meeting, which was held in the schoolhouse of St. James' Cathedral. The building was crowded with a large audience, who listened attentively to the speeches delivered, and, if frequent applause is any indication of enjoyment, there is every reason to believe they thoroughly appreciated the evening's programme. The chair, in the absence of the Bishop of Toronto, who was unable to preside, was occupied by Archdeacon Boddy, and on the platform were seated Rev. Dr. Mockridge, Rev. John Pearson, Rev. J. G. Lewis and Rev. A. H. Baldwin.

He confined his remarks chiefly to entering into an extensive history of the decline and fall of the Roman Empire, and referred at length to the well- known writer, Ed. Gibbon, whose criticisms on Chris- tianity are so widely known. The speaker eloquently pointed out the trails of the early Christians and said that the present followers of Christ had to learn that they should not flinch one iota from the glorious example set by the early Christians. The speaker closed with an exceedingly powerful and attractive appeal for Christians and all people of the present day to put forward a mighty effort to further and advance the gospel of the Lord Jesus Christ in every quarter of the world.

Rev. A. H. Baldwin was the next speaker, and he met with a loud and enthusiastic reception as he came forward to speak. The reverend gentleman in opening alluded to the carelessness of people in seri- ously considering what mission work really was. As soldiers of Christ all Christians were here on earth simply to follow their marching orders, and it was an honour to do their work whether they lived or died in the discharge of their duties. The speaker in an ex- ceedingly attractive and amusing speech, in which many witty anecdotes were related, drew the atten- tion of his hearers to the necessity of encouraging the furtherance of the Gospel in Japan, India, Africa and other countries where the Word of God has not as yet been thoroughly expounded.

Mr. Chas. Jenkins, of Petrolea, followed with an interesting address, and the meeting was brought to a close shortly after 10 o'clock.

Thursday—After the opening of the Synod with prayer, the minutes were then read and adopted.

The morning session was commenced by a com- munication being read from the Church of England Woman's Auxiliary to Missions of the Diocese, send- ing greetings to the members of the synod.

The following committees were elected.

Clergy Commutation Trust Committee.—Revs. Canon Logan, M.A., T. Walker, M.A., E. H. Mussen, M.A., W. E. Cooper, M.A., S.T.B., L. H. Kirkby, W. C. Allen, M.A., Canon Greene, L.T., W. F. Swallow, R.D. Messrs. A. H. Campbell, William Ince, Rich. Snelling, L.L.D., J. A. Worrell, Q.C., Beverley Jones, G. F. Harman, Herbert Mortimer, George Mussen.

Endowment of See, Rectory Lands, and Land and Investment Committee.—Revs. Canon H. B. Osler, John Carry, D.D., R. D.; Canon Tremayne, M.A. Cannon Spragge, J. McL. Ballard, B.A., H. G. Baldwin, M.A., Messrs. Thomas Hodgins, Q.C., Hon. W. R. Brock, J. H. Plummer, C. E. Blachford, John Cowan, Walter H. Perram.

Executive Committee.—Revs. Rural Dean Langtry, Rural Dean Allen, Septimus Jones, John Pearson, A. H. Baldwin, Messrs. Wm. Ince, C. J. Campbell, Judge Benson, Dr. Hodgins, Mr. C. R. W. Biggar, Q.C.

The bishop's appointments to the committee con- sisted of the following gentlemen: Archdeacon Boddy, Rev. A. J. Broughall, Mr. A. H. Campbell, Mr. J. A. Worrell, Q.C., Canon Dumoulin, Canon Cayley, Hon. G. W. Allen, Chancellor Snelling, Hon. W. R. Brock.

Committees Appointed.—Mission Board.—Rural Deanery of Toronto, Rev. Rural Dean J. Langtry, M.A., D.C.L., R.D., H. S. Northrop.

Rural Deanery of West York, Rev. Rural Dean Shortt, B.A., A. B. Lambe.

Rural Deanery of East York, Rev. Rural Dean Carry, D.D., John Cowan.

Rural Deanery of Peel, Rev. Rural Dean Swallow, Thos. Morphy.

Rural Deanery of East Simcoe, Rev. Rural Dean Greene, Basil Rowe.

Rural Deanery of West Simcoe, Rev. Rural Dean Kirkby, W. A. Hamilton.

Rural Deanery of South Simcoe, Rev. Rural Dean Ball, Hon. G. W. Allan.

Rural Deanery of Durham, Rev. Rural Dean T. W. Allen, B.A., W. E. Sherwood.

Rural Deanery of Northumberland, Rev. Rural Dean Canon Davidson, M.A., His Honor Judge Weller.

Rural Deanery of Haliburton, Rev. Rural Dean Canon Harding, J. H. Delamere, Rev. Rural Dean Canon Cayley, M.A., N. W. Hoyles, Q.C.

Widows' and Orphans' and Theological Students' Fund Committee.—Revs. A. J. Broughall, M.A., C. E. Thomson, M.A., John Creighton, B.D., A. H. Baldwin, M.A., Provost Body, M.A., D.C.L., T. C. DesBarres, M.A., and Messrs. J. George Hodgins, LL.D., C. J. Campbell, R. N. Gooch, Frank Evans, A. R. Boswell, Clarkson Jones.

General Purposes, Statistics and Assessment Committee.—Revs. Canon Middleton, B.A., W. E. Cooper, M.A., S.T.B., John Pearson, George B. Morley, W. Hoyles Clarke, M.A., J. E. Cooper, and Messrs. A. McLean Howard, Alfred Wilson, T. D. Delamere, A. B. Lambe, A. P. Poussette, Q.C., Barlow Cumberland.

Sunday School and Book and Tract Committee.—Revs. Canon Cayley, M.A., T. W. Paterson, M.A., Canon Farncomb, M.A., C. L. Ingles, M.A., J. C. Davidson, M.A., J. F. Sweeny, D.D., B. Bryan; and Messrs. Allan M. Dymond, S. G. Wood, LL.B., J. Harry Paterson, C. R. W. Biggar, Q.C., George B. Kirkpatrick, J. C. Morgan, Grant Heliwell.

Audit Committee.—Rev. W. Logan, Rev. J. Scott Howard, Rev. A. Williams, A. H. Lightbourne, Jas. S. Lockie, Stapleton Caldecott.

Superannuation Fund Committee.—Revs. Septimus Jones, M.A., J. P. Lewis, T. C. Street Macklem, M.A., A. Williams, T. W. Paterson, C. H. March; and Messrs. A. H. Campbell, F. B. Stewart, C. J. Bloomfield, Harry Symons, W. G. P. Cassels, J. H. Plummer.

Rector Endowment Fund Committee.—The following committee on the Toronto rector endowment fund was appointed: Rural Dean Langtry, Rev. Septimus Jones, Rev. T. W. Paterson, Rev. J. P. Lewis and Messrs. J. H. Plummer, T. D. Delamere, F. J. Stewart and Beverley Jones.

Afternoon Session.—The discussion was resumed on the commutation trust committee's report at 2.15 p.m.

Dr. Snelling moved the following:

That under the circumstances stated in the debate, the report of the committee be adopted, but that it be referred to the standing committee of the commutation trust fund, declared at this session, with full power to act in relation to the payment of annuities to the beneficiaries now on the list, in accordance with the terms of the canon in that behalf, which was carried.

The Rector Lands and Investment committee reported.

The receipts of the endowment fund for the year, \$2,589.87 and expenditure \$2,353, leaving a balance of \$186.87 in the bank, which was adopted.

Investment Committee Appointed.—Rev. Dr. Langtry, Rev. Septimus Jones, Mr. A. H. Campbell, Mr. William Ince, Mr. J. H. Plummer and Mr. J. A. Worell, Q.C., be appointed a special committee to draft a canon appointing a standing committee on investments.

The report of the Mission Board was then taken up and carried.

The synod entered into discussion on the report, the most important speaker being Rev. Dr. Langtry, who pointed out the grave necessity of seriously considering the information and recommendations contained in the report. The rev. gentleman drew the attention of his hearers to the rather startling fact that 8 villages in the province of 500 population contained no English Churches. There were, in addition to these, 6 villages, population 400; 30 villages, population 550; 9 villages, population 300; 9 villages, 250; 21 villages, population 200; 49 villages, population 150, and 50 villages, population 100, making it in all 187 villages, whose combined population amounts to 19,500, who were without Church of England instruction.

Rev. John Gibson, of Norwood, in an admirable speech reminded the synod that more self-sacrifice was wanted on the part of the clergy in order to push forward the gospel in the country under the doctrine of the Church of England. Heroundly and effectively condemned the apparent ambition of young men to secure curacies in cities and large towns.

Major Delamere defended the missionary work which was being done, and thought it had been greatly underrated by the previous speakers.

After an exhaustive discussion the report was adopted. The following reports were received and adopted: Widow and Orphans Fund, Sunday School, Book and Tract, Superannuation Fund, Synods account, &c. The synod adjourned at 6 p.m.

Friday, after the opening of the Synod, the following committee was appointed:—Church Union in British North America: Revs. Provost Body, Dr. Carry, Canon Dumoulin, T. W. Allen, A. J. Broughall, J. D. Cayley, Septimus Jones, John Pearson, and Hon. G. W. Allen, Messrs. A. H. Campbell, Clarkon Jones, S. G. Wood, C. R. W. Biggar, Mr. J. A. Worrall, Q.C., Dr. Hodgins, Chancellor Snelling.

The See special endowment, observance of the Lord's Day, and building and architecture reports were received and adopted.

A resolution was passed which expressed the appreciation of the synod in connection with the labours of Rev. George E. Lloyd, while attending to his duties of chaplain in the boy's reformatory at Penetanguishene.

The Toronto Rectory Surplus report was then read and after a very lengthy discussion, clause No. 2 of the report and the schedule amended as follows, was adopted.

Name of parish,	No. of shares.
All Saints'	8
Church of the Ascension	8
Church of the Epiphany	11
Church of the Redeemer	8
Holy Trinity	4
St. Anne's	12
St. Barnabas	14
St. Bartholomew and St. Augustine	13
St. George	8
St. Luke	8
St. Margaret	11
St. Mark, Parkdale	11
St. Mary, Dovercourt	13
St. Mary Magdalene	13
St. Mathew's	13
St. Matthias	13
St. Paul	8
St. Peter	8
Trinity East	4
Grace church	11
St. John's, West Toronto Junction	11

Evening Session.—The following motions were adopted: That any clergyman of this diocese who, without explanation satisfactory to the bishop, neglects to make the returns, whether of collections or statistics required by the synod, within one month from the time prescribed by the synod, shall be admonished by the bishop; and if such neglect shall be continued the bishop shall proceed to suspend such clergyman a benefice for not more than three months, and that this resolution be embodied in the canons of the synod.

That whereas it is the duty of all officers of the church, whether clerical or lay, to make to the best of their power the statistical and other returns required of them by the synod, and also to be made and transmitted, all money collections ordered by the synod;

Therefore any clergyman or layman of this diocese who fails to do his duty in this behalf within one month of the time prescribed, and who shall have given no explanation satisfactory to the bishop, shall be, by the bishop, admonished; and if such neglect shall wilfully continue for one month longer the bishop shall, in the case of a clergyman, proceed to suspend him a benefice for not more than three months. All such cases of admonition or suspension to be reported to the synod at its next session.

Superannuation Fund Canon Amended.—That in order to remove all doubts as to the meaning of certain clauses of superannuation fund canon, it be amended as follows: Line one, after words "other dioceses" insert "of this ecclesiastical province." After words "Church of England" add words "in this ecclesiastical province."

Representation of the Parishes.—That the executive committee be directed to prepare and report to the next meeting of the synod some scheme or representation of the parishes in proportion to the number of their members, if the committee consider the adoption of such a scheme advisable.

Protestant Separate Schools.—Rev. Dr. Langtry then introduced his resolution in regard to the synod petitioning the Government of Ontario to (1) adopt such legislation as will secure to every Christian denomination in the country the privileges and also secure to them equal rights with their Roman Catholic fellow-citizens in regard to the education of their children, and (2) that the synod invites the synods and assemblies of the different denominations now assembled to appoint delegates to urge upon the Ontario Government to make the same a necessary part of the curriculum of every public school in the land, which has already been more fully set forth in *The Empire*.

Rev. Dr. Langtry in bringing forward his resolution, said he did not think he would have brought up the matter had it not been through the statement of two ministers of the Crown, one of whom was the Premier of the province, who tells us no church or no individual had ever asked for any change of the law in regard to separate schools without such a request being granted. It will be within the recollection of old members of the synod, the speaker pointed out, when years after this matter was brought before the

Legislature and the Provincial Parliament petitioned for our just right, but beyond the fact that the petitions were acknowledged, that was all that came of, or was heard of it. The Church of England has been just as anxious from the very beginning of her existence in Canada about the education of her children as the Roman Catholics are about their offspring. They (the Roman Catholics) asked the Government for the right to teach what they wanted to teach. We also made a similar request, but received acknowledgement only to our petitions on this point. The reason for this remarkable course of action could not be put down to the fact that the Church of England people were not loyal or good citizens, but the reason, the speaker thought, was that more Roman Catholic votes were in the market than Church of England ones. An endeavour, the speaker further said, would be made to secure the co-operation of other Protestant denominations, and if the object which was in view was obtained, it would not only be a saving to the ratepayers but a blessing to the whole country. Whatever the result is of our application, the speaker said in conclusion, we ought not to rest until we do what is possible to be done to procure the teaching of Christian religion in our public schools. We want to stand on an equal footing with the Roman Catholics. We have a right to preach the gospel to the children who are entrusted to our care. The speaker resumed his seat amid applause.

Prof. Clark seconded the resolution, and in a brief speech, said he coincided entirely with the views set out by the previous speaker. He advocated equal privileges to Roman Catholics and Church of England people alike.

Hon. G. W. Allen said he did not think any Christian man could look upon the present school system of the country without the gravest apprehension for its future. No doubt there existed many good schools, but the majority were undeniably indifferent to religion, and the question naturally suggested itself to all Christian people, What is to become of the future generation? So far as Rev. Dr. Langtry's motions were concerned, he thought the preamble to the same and the first resolution of little value, but the second had his entire appreciation and support.

Chancellor Snelling was the first speaker, and continued his remarks of Friday evening on the motion in question. He objected to the synod being made a place for the discussion of political questions and thought his amendment to the main motion would be quite sufficient.

Rev. Prof. Clark did not think the synod was going outside its province when it dealt with questions which lead up to the introduction of legislation for any particular purpose. He did not think all that was wanted was contained in Chancellor Snelling's amendment.

His Lordship suggested that resolutions two and three of Rev. Dr. Langtry's motion be referred to the committee on text books trust reappointed.

Rev. Dr. Langtry thought there was nothing to be gained by passing the resolution within such a short space of time, and was willing it should stand over until the next session of the synod, or if necessary be referred to a special committee for consideration. In bringing forward the resolution he desired to particularly point out he had no political ideas under consideration or in view. He concurred in the suggestion thrown out by his lordship.

Col. Boulton was opposed to co-operation with other religious bodies in settling the matter under discussion. The Church of England, if it did this, would be surrendering its own particular claims, and in the speaker's opinion, it would be better for the churches to look after their own separate schools.

Rev. J. P. Lewis concurred in the remarks made by Col. Boulton.

Mr. Raymond Walker drew the attention of the synod to a remark of a member of the Methodist conference who had moved during the deliberations of that body that wine be not used in the Lord's Supper. He also drew attention to several other features of the Methodist Church which the Church of England were not exactly in accord with.

Rev. Dr. Langtry moved that the whole question be allowed to stand as a notice of motion for the next session, with instructions to the committee of religious instruction to take up and consider the matter should they desire to do so. This was agreed to, and the discussion ended.

Rev. E. W. Sibbald moved that the committee on public school text books be reappointed with the substitution of Rev. Rural Dean Kirkby for the late Rev. Rural Dean Beck. Carried.

Rev. Dr. Langtry moved that the synod express its approval of the Church of England Funeral Reform Association, and commends the same to the co-operation of the Church throughout the diocese.

The resolution of the association was read by Rev. Canon Sweeney, which favors the abolition of parades and unnecessary expense in connection with the funerals of Christian and other people.

His lordship thought, in view of the fact that the

case in connection with the Provincial Synod committee to direct the Sunday school lesson.

Friday.—The synod spent the most of the forenoon in a discussion of the various phases of the temperance question.

The following resolution was carried: "That a committee be appointed to consider what changes are required in the constitution and canons of the synod, and to report thereon at the next annual session."

The following committee was appointed: Archdeacon Dixon, Canon Belt, Canon Curran, Canon Sutherland, Revs. R. Ker, C. E. Whitcombe, R. W. Clark, E. M. Bland, T. Geoghegan, W. J. Armitage and Messrs. A. Gaviller, W. F. Burton, J. J. Mason, A. Bruce, F. E. Kilvert, E. Kenrick, W. Bell, K. Martin, and E. Martin, Q.C.

A lengthy report on the subject of prison reform was then read by Rev. Thomas Geoghegan, chairman, detailing the investigations which had been made into systems of treatment of prisoners, expenditure, statistics of committees, etc.

The discussion which followed the reading of this report yesterday afternoon lasted pretty well through the evening session.

The report was adopted and the committee reappointed for another year. It is constituted as follows: Revs. Thomas Geoghegan (chairman), Canon Worrell, F. E. Howitt, Henry McLaren, J. R. Mead and Dr. Gaviller.

Reports from the committees on church house, mission fund and treasury of the house of God were read and adopted.

The following motion was carried:

Moved by J. J. Mason, seconded by Rev. Mr. Clark, "That the Legislature of Ontario be asked to amend clause 10 of the Act of incorporation by striking out the words 'only' and 'or' in the third line of said clause, and by inserting after the word 'debentures' in the said clause the words 'mortgages, and such securities as the High Court of Justice shall from time to time publicly approve for trust funds.'"

The committee on local endowments reported this morning that a quorum assembled last evening, but in the absence of the chancellor of the diocese they were unable to obtain information upon some legal points, and asked to be reappointed in order that they may report more fully at the next session of synod.

A number of the notices of motion which were on the programme were dropped altogether. An attempt was made to introduce some others, but those opposed threatened to count out the house if they were pressed.

A motion by C. Donaldson to change the name Church of England to Church of Canada was withdrawn. At 5.30 the synod finally adjourned.

GUELPH.—*St. George's.*—The Ven. Archdeacon Dixon has been chosen by the joint vote of clergy and laity, at the late diocesan synod, as clerical delegate to attend the conference at Winnipeg on the 15th of August. Mr. J. J. Mason has been elected to accompany him as lay delegate.

Sewing Class.—Some three or four years since a few of the kind ladies of this church determined to establish a sewing class in order to interest young children in the mysteries of cutting and making various indispensable garments. Each Saturday afternoon was devoted to this good work, in the small school-room of the church, and numbers of little ones crowded in to avail themselves of the instruction given, which was open to all, irrespective of membership in St. George's congregation. On the afternoon of the 17th ult., there was a pleasant gathering of the little ones, about fifty being present, when rewards were given to those who had distinguished themselves during the season by regular attendance and progress made. A number of specimens of handiwork were shown, being creditable to the nimble fingers of the juvenile "workwomen." The materials are supplied by the lady managers, and when the work is well done, becomes the property of the worker. There was a large number of prizes distributed in the shape of handsome and well draped dolls, nicely bound books, silver thimbles, and china cups and saucers, and toys. These were presented by the Archdeacon, with appropriate remarks, and last of all a package of choice candy was presented to every child, and a few to "the children of larger growth." Among the ladies present were Mrs. Dixon and Mrs. Lett, Mrs. Reynolds, Mrs. Ridgeway, and Mrs. Osborne, Miss Kernihan, who had succeeded Mrs. E. Morris as chief manager, and the Misses Alice Hall, Dixon, Hall, Nelles, etc. The class will re-commence operations in the latter part of September. It well deserves the support of all charitable people in the excellent work it is engaged in.

The service for the Queen's accession was held on the evening of the 3rd Sunday after Trinity, when an appropriate sermon was preached by the Archdeacon from 1 Samuel xii. 2nd & 3rd verses. The

hymns and other musical services were adopted to the commemoration.

HURON.

LAMBETH.—Trinity church, in this village, having been thoroughly repaired, was reopened for divine service, last Sunday, by the Bishop of Huron, who was assisted by the rector, the Rev. S. E. G. Edelstein, and the Rev. S. R. Ashbury, of Delaware. Two services were held, 11 a.m., and 3.30 p.m. The Bishop preached, both in the morning and the afternoon, very earnest, stirring, and eloquent sermons. The church was filled to its utmost capacity. A large number of people being unable to get in, stood outside and listened at the open windows. The collections taken up at both services amounted to \$65.

QU'APPELLE.

The following canon on the appointments to cures of souls was also adopted by the Synod:—

Canon on Appointments to Cures of Souls.—On the vacancy of any rectory, incumbency, or mission within the diocese, with the exception of parishes or missions sustained wholly by grants from without the diocese (the mode of appointment to which shall remain as heretofore), the appointment to the vacancy shall rest with the Lord Bishop of the diocese, it being, however, provided that, before making such appointment, the Bishop shall consult with and obtain the sanction of the churchwardens and lay delegates of such parish or mission; provided also that the parish or mission may leave the Bishop to make such appointment without consultation.

British and Foreign.

THE PASSION PLAY AT OBERAMMERGAU.—Those who feel any interest in the Passion Play at Oberammergau, will be glad to hear something of the manner in which it was first made known to English people. The following letter to *The Times* of June 2nd, written by the present Dean of Durham, will tell how he and the late Professor Henry Smith, lighted upon it in 1870. Dr. Stanley, then Professor at Oxford, afterwards Dean of Westminster, visited the place in 1860. Mr. Malcolm McColl saw the play in 1870 and described it at length in *The Times*. The representation, having been interrupted by the war in 1870, was resumed in 1871; and from that time the whole world has seen it. Here is Dean Lake's letter:—

Sir,—In the very interesting account which your Vienna correspondent gave last week of the Passion Play at Ammergau, he observes that until 1860 it was very little known in England. A short account of the manner in which it was first brought to the notice of the Oxford, and afterwards of the English, public may, perhaps, interest some of those who have since then enjoyed and profited by the touching representation of the last days and death of the Saviour, which has retained its solemnity under circumstances of no little difficulty.

Two Oxford Fellows, then both young—the remembrance of one of whom, the late Professor Henry Smith, is still dear to the last generation of Oxford—were staying together in the September of 1850 at Bad Gastein, when a passing traveller walking with them in the Wandelbahn startled them by a vivid description of a scene to which, as he said, he had never seen anything similar, in a then very out of the way part of the Bavarian Alps. They had themselves heard some rumours of the existence of the Passion Play, and at once determined to be present at what was to be the last representation of that year. In these railroad days this would be a journey of about a day from Gastein; but it was then three long days' work of *vetturino* travelling, not without some amusing incidents owing to the crowded state of the small inns as they neared the scene of the play; for, though almost utterly unknown in England, it was even then widely popular among the Catholics of Southern Germany. It is needless to say they were both deeply struck by the beauty, power, and simplicity of the exhibition, which had not materially altered its character in 1871, 20 years afterwards; and they lost no time in describing it to their friends at Oxford, to whom it was then entirely unknown. Perhaps the person most excited by it was Dean Stanley, then also an Oxford tutor, who at once exclaimed, "Well, if I am alive ten years hence, I shall be at Ammergau," and by a curious coincidence the friend who described it to him met him in Paris on his return in 1860, when his first words were, "I have been to Ammergau, and it exceeds all your description." Both its historical and its poetical and religious beauty he was sure to appreciate; and he at once wrote one of the most striking descriptions which we possess of the representation.

I have written this account mainly because it is

curious to recall how utterly unknown a scene, which has since gained a world-wide reputation, was to the whole of England 40 years ago. I will only add that when I saw it again in 1871—I have not seen it since—it was in all its principal features substantially unchanged: it had lost something, perhaps, of the simplicity of its surroundings, and the audience had suffered, and must inevitably, I fear, suffer, from the crowds of spectators; but the beauty and devoutness of the acting, the striking character of the chief actors, and the intense reality with which the whole village flung themselves into the representation of the tableaux were as great in 1871 as they were in 1850. It struck us both that, putting aside the religious character, its artistic conception was a remarkable resemblance to the ideal of a Greek tragedy. It is but fair to add that I always understood that the beauty and devoutness of this character, which had been much increased in this century, was due to the excellent religious influence of the priest of the parish, a monk from the neighbouring convent of Ettall. That it should retain this religious character in spite of all the temptations of immense popularity is surely no small tribute at once to the simple and excellent people themselves and to their religious guides.

I am, sir, yours obediently,

Deanery, Durham.

London "Times," June 2nd, 1890.

W. C. LAKE.

ULM CATHEDRAL.—ULM, May 31.—The ceremony of laying the last stone of the spire of Ulm Cathedral took place at 6 o'clock this evening amid the ringing of bells and general rejoicing. The official celebration of the event will take place on June 28 and the three following days.

The Cathedral is now the highest in the world, having an altitude of 530 ft.—*Times*.

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.

A Short Prayer for Children.

SIR,—Do you know of any short, simple prayer, easily committed to memory, suitable for children to use before taking their seats in the church? Perhaps the Sunday School Teachers' Institute has authorized prayers for this purpose. As it is a matter of importance, it is probable there do exist prayers generally recognized as appropriate for this occasion. Can you suggest any? It is very irreverent for any of our Sunday school children to come into the church and sit down as if in a concert room, and equally so to kneel as a matter of form, or because their elders do so. Then it is sometimes noticeable that those who are in fault in this respect cannot find the places in their prayer books.

The general behaviour of children during service necessarily reflects creditably or otherwise upon the teaching of the Sunday school to which they belong. It may be said that parents should attend to these matters. While granting this, we all know that in the sure and certain progress of the Church, we frequently have children in our classes whose parents are not of us, and these require special instruction. To be faithful in all things we should look beyond the prescribed lessons for the day, and strive to make the little ones committed to our care intelligent members of our Church. Then, and then only, shall we teach them reverent worship.

A SUNDAY SCHOOL TEACHER.

The Advancement of the Anglican Church.

SIR,—I have read, with satisfaction, your record of Major Mayne's movement in the matter of the "Advancement of the Anglican Church." There exists, indeed, much room for improvement in this particular, and it is to be hoped that your editorial remarks upon the subject may produce an interest therein commensurate with the importance thereof, which shall result in action on the lines suggested by you, whereby the Church, her claims, her history, and her teaching may be more generally and perfectly known among the people. And it occurs to me that some advance could be made in the direction indicated, were Churchmen, in their individual capacity, and their intercourse with their fellows, impressed as they ought to be with a desire to extend the knowledge and influence of Church principles, to strive to overcome an inherent supineness which seems to attack too many of us, to broach the subject of Church or religion, and advocate her cause whenever an opportunity may occur.

I charitably presume we are all satisfied of the solidity of her claim to our reverence and obedience,

unknown a scene, wide reputation, was years ago. I will only in 1871—I have not its principal features lost something, surroundings, and the most inevitably, I fear, but the beauty the striking character intense reality with themselves into the were as great in 1871 us both that, put- ter, its artistic con- blance to the ideal fair to add that I duty and devoutness en much increased in excellent religious in- ish, a monk from the That it should re- in spite of all the ularity is surely no simple and excellent r religious guides. ently,

W. C. LAKE.
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Children.

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SCHOOL TEACHER.

Anglican Church.

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and the excellence of the cause she advocates; but, in these days—when so many and various influences exist which aim at counteracting, and, in effect, do counteract the influence of Church teaching—something like human accessories and agencies seem to be required to keep alive the interest which all should feel and manifest in the diffusion of those principles. Let not the fear of our degenerating into "Pecksniffs" or "Chadbands" prevent us from advocating the cause of religion, or that of our dear Mother Church of England, and her claims upon our love and duty; a sense of duty and a sprinkling of moral courage will help us to this end. The subject is one of great importance, and well worthy of being discussed. With a view to its adoption, hoping to see some interest manifested in the movement,

JOHN HOLTGATE,

Toronto, June 16th, 1890.

Methodism and the World.

SIR,—I observe in the daily *Mail* of the 10th June the following sentence, under the head of "Order of Precedence":

"In the Methodist conference at Montreal, the other day, objection was taken by the Rev. Doctor Douglas to the official table of precedence under which Archbishops and Bishops rank in Canada immediately after Lieutenant-Governors," &c., &c.

Of all men in the world, what interest can a Methodist preacher have in this matter? Has the question of precedence been relegated to the Methodist conference for correction and amendment? or are Methodist ministers seeking the "higher room" and "chief seats in the synagogues?" The remedy for the Rev. Dr. Douglas' wounded feelings is simple enough. Let the conference make its own Bishops, Archbishops, &c., and then he will at the next state ball or dinner fall gracefully into line, and hob-nob with Bishop Fabre or Cardinal Taschereau.

And is this seeking the world's baubles the end of Methodist glorying in its spirituality and superiority to this lower life? Methodism is running a little too fast. It has already adopted in reality, and as far as possible, all the distinguishing doctrinal and disciplinary features of the Church, swallowing the prayer book almost at one gulp, and now it turns aside to fling a little incense on the world's altar. At the Feast of Fools an ass was led along with a clergyman's cape on his back, the attendant singing, "He haw! Mr. Ass, he haw!"—strict precedence was observed—every mark of honour and respect was rendered the ass. It was his due. He was a chief actor in a play at which Bishops officiated in full canonicals. Let us beware that we are not unconsciously dropping into the retinue of Mr. Ass and eating at his table.

J. A. MORRIS.

Carrying Place, June 13th, 1890.

The Hundredth Anniversary of the Diocese of Quebec.

SIR,—The resolution you referred to in your paper of the 5th inst., was adopted, and a committee named to make preparation for its observance. The mover of the resolution brought under the notice of the Synod the wonderful progress the Church had made in this diocese, and in all lands during the last hundred years. Quebec was the second Colonial diocese formed in 1793, comprising the whole of Upper and Lower Canada. Since then, the old diocese has been divided into seven, Quebec, Montreal, Ontario, Toronto, Niagara, Huron, Algoma. He suggested how it might be observed a day of holy rejoicing, thanksgiving, and thanksgiving, to give up receiving any further aid from the S.P.G.; that all the seats in our churches be made free, including the cathedral; that all the Bishops within the old diocese of Quebec be requested to take part in this celebration, and be prepared to offer on that day one or more clergymen for missionary service, foreign or domestic, to the Metropolitan, who, he supposes, would be present on that occasion. In the meantime, if the plan was carried out, each diocese would have to adopt means of support for its missionary, say \$800 to \$1,000 each; say that it be tried for five years, and might be continued at the end of that time.

What a glorious and solemn sight it will be on that day to see our Bishops bringing forward men willing to offer themselves for missionary service in heathen lands, and to lift up our voices in one solemn Te Deum to God for the wonderful things He has done for us. Since the first Colonial diocese was created, eighty-three now exist, and it is to be hoped that one hundred will make up the number of years we shall then celebrate.

Uplift the banner to heathen lands, Let it float skyward and seaward, high and wide; The sun shall light its shining folds, The cross on which the Saviour died.

Our beloved and glorious old Church is spreading out her branches like the goodly cedar tree. The

hills are covered with its shadow, and her boughs are stretching out to the ends of the earth.

ANTIOCH.

Tithes.

SIR,—I ask space for the following extract from the Bishop of Toronto's address to the synod of the diocese in 1885, on the above subject; the thorough and unexpected application of the "closure" to the debate on last Thursday evening might otherwise lead some people to suppose that he was not in thorough accord with the committee on "systematic and proportionate giving."

"But, after all, beloved brethren, should not all these anxious questions about the means of raising funds for the work of the Church, all these schemes with their elaborate devices and confessed failures, force us back upon the conviction that in the whole matter of Church finance, we have erred in departing from the simple plan divinely ordained by God, and in attempting to substitute for it contrivances of our own foolish inventions. No wonder we have to complain of difficulties and breaking down of machinery; no wonder giving has become grievous, hateful to the minds of so many. It is only where a man is led devoutly to recognize, as of divine institution, the duty of giving to God, separating for the purposes of religion and charity, a tenth part of what he receives from God, that giving will become easy, divested of all the sense of extortion that now accompanies it, that money will cease to be missed, that there will be enough and to spare for all the crying needs of the Church at home and abroad, for all the necessities of the widow and the orphan, for all the miseries of the sick and afflicted, the poor and destitute. It would not, however, be becoming for me to enter here upon a defence of the Law of Tithes as of perpetual obligation, or a proof that the man who conscientiously observed it will be blessed of God in a special degree in basket and in store. Many of the clergy have preached this duty for years, but preaching does not seem to effect a practical response. I have for some time felt that more direct measures are required, something like the formation of a league in which the believers in and practisers of tithes should band themselves together for the propagation of their principles. And now just such a movement has been inaugurated in the organization of the 'Society of the Treasury of God.' I welcome it heartily. To expect that it should be the means of bringing about a universal recognition of and obedience to this primæval law in this mammon worshipping age would be, of course, to regard it as the harbinger of the millennium come into the world before its time; but I do hope and believe that it will be the means of leading many earnest Christians to examine into the subject more seriously and prayerfully than they have done before, and to come to the conviction that this is the true answer to all our wretched heart-burnings, and grudgings, and soreness, and meannesses, on the subject of giving."

This extract so completely endorses the written and spoken views of the members of our committee that I commend it to the careful study of those members of the Synod who so rapturously applauded the totally uncalled for and intemperate speech of one of the clergy, who, while enlarging on the spiritual pride that might be engendered and fostered in the breasts of tithe-payers, had no word of condemnation for that offensive, egotistical, overbearing pride of learning so conspicuous in some speeches and writings often otherwise very valuable. We have "at home" a notable instance of a statesman attaining to a great age with unimpaired intellect, but apparently with such a falling off in his moral perceptions that his wonderful abilities are from a blessing turned into a curse, destroying his hitherto great reputation: it is to be hoped we shall not have among our Canadian clergy a like lamentable spectacle.

I would suggest to our committee that when they are in funds the above admirable "extract" be published in leaflet form, and I trust that all favorable to "systematic giving" will join the society and at once send their membership fee of fifty cents to the Secretary-Treasurer of the Synod, that they may be enabled to do so at once.

BASIL R. ROWE.

June 17th, 1890.

Sunday School Lesson.

th Sunday after Trinity. June 29th, 1890.

THE EIGHTH COMMANDMENT;—HONESTY.

Our Last Lesson was on the Religion of the Body. The hands, an important part of the body. The Sixth Commandment told us something about the hands; the Eighth something more. The Sixth deals with life; the Eighth with property.

I. WHAT WE ARE NOT TO DO.

(1) "Thou shalt not steal." What is to steal? When we reach out our hand to take anything not our own the eighth commandment says "Stop!" If you were to go into a prison and talk to any of the thieves there you would find a good many had been properly brought up, taught at home and at Sunday School. Why are they there then? Because they would not obey. They paid no attention, did not let God's law fall upon their hearts, did not say their prayers, perhaps they read *bad books*, which put it into their minds to steal. Never read books which make light of God's law. Never obey any book which says 'yes' when God's book says 'no.'

(2) *Picking and stealing.* Picking means pilfering—stealing little things. Let everything alone which belongs to anyone else. Must not take even small things. A spark grows into a flame, a flame becomes a fire, a fire consumes property: A little spark is a dangerous thing. If you are in doubt whether you should take a thing 'stop.'

We must not steal little things from our parents, (Prov. xxviii. 24), must not steal apples from an orchard, good things from a cupboard. Must not take a new thing away and put an old in its place, must not put bad money on the plate in God's house. All these things are stealing either from God or man. We rob God when we withhold from Him that proportion of our income which belongs to God (Mal. iii. 8)

II. WHAT WE ARE TO DO,

"To be true and just in all my dealings." We should do to all men as we would they should do to us; (1) get an honest living, (Eph. iv. 28), not practising dishonesty in trade such as false weights or measures, adulterating foods, or selling an inferior for a good article. (2) Must do our work honestly. To take wages and neglect our work, or do it carelessly, is not to be true and just in our dealings. (3) Must pay honestly for what we have. Must incur no debts which we have no prospect of being able to pay. (4) Must give all their dues, (Rom. xiii. 7, 8), paying to God a fixed proportion of income. If I keep back from God or man anything I ought to give Him it is the same thing as stealing. (5) We must not take advantage of another. No dishonest person can inherit the kingdom of God, (1. Cor. vi. 10). If we have stolen anything in the past we must restore it. There is no true repentance without restitution. (S. Luke xix. 8). "To learn and labour truly to get mine own living" is the best way to avoid dishonesty.

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 24—PRAYER IN SECRET.

S. Matt. vi. 5-8: "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do; for they think they shall be heard for their much speaking."

Among the Jews, as among all nations who practise any form of religion, the duty of prayer held a very prominent place. "Great in prayer," says the Rabbi Elieser, "greater than good works. Who is greater in good works than Moses? and yet it was as a reward for his prayer that it was granted to him to see the land of promise from Pisgah," (Deut. iii. 26, 27). But with the Hebrews, as with all men, there was the constant danger of prayer becoming merely formal and external. There were three hours of daily prayer, as the Psalmist reminds us, 9 a.m., noon, and 3 p.m. The people assembled for public worship in the synagogue on the Sabbath, on Monday and on Thursday.

Nine hours a day was regarded as the right amount of time to be spent in prayer by a devout man; and all oral prayer was to be preceded by silent preparation. "Countless are the prayers

prescribed in the Mishna for all possible occasions; of these, according to the Rabbi Gamaliel, at least eighteen were to be used daily. There are prayers in connection with comets, rain, lightning, tempests; at the sight of the sea, of lakes and rivers; for places where miracles had been performed, where idols had been destroyed; prayers on receiving good news, on using new furniture, on entering a fortified city, and on leaving one, etc. All that was required on such occasions was a short prayer; but a long one was more meritorious. People went to the synagogue not only for public worship, but for private prayer; and prayer offered here was thought to be more efficacious. Prayer was offered up in the street, and especially at the hour of prayer; and any one riding on a mule at that hour was required to dismount. On no pretext was prayer to be interrupted. It was offered in a standing position with the face turned toward the temple." (Tholuck).

One can easily see how these practices offered occasions for ostentation. Whilst a humble man sought some quiet nook in which he might, unobserved, lift up his heart to God, one who courted observation would select the synagogue or the street corner where he could be seen by the largest number of onlookers. Of course there was no harm in praying anywhere or at any time. There might be no harm either in the loudness of the tone assumed or the fervour of the gestures displayed. The harm was in doing these things to be seen of men. And here, indeed, we may say, as in reference to almsgiving, that public prayer is a most clear and distinct duty, both as an act of common worship, as the fulfilment of a personal duty, and as an example to others. There may be as much hypocrisy in protesting that we pray not in public but in secret, as in ostentatious public prayer.

What our Lord means is, that our prayer must be real. Whether public or private, it must be an act of communion with God. If it is public, there must be more than meets the eye of man. If it is private, then it must be an outgoing of the soul to God. And our Lord puts the counsel in a very striking manner: "Enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret." The circumstances of prayer may be public or private; but prayer itself must always be secret. Even when it expresses itself in spoken words, its essence lies not in the language, but in the thought, the emotion, the aspiration.

And as with prayer, so with the response. Each kind of prayer had its own peculiar reward. Those who desire to be seen of men are actually seen of men. Those who desire to have communion with God are admitted to this communion and are thus rewarded in secret. The secret of the Lord is with them that fear Him.

From ostentatious prayer our Lord passes to "vain repetitions" in prayer. There has been some doubt as to the meaning of the word employed here by our Lord; but the thought intended to be conveyed is clear enough. Of course our Lord did not mean to condemn merely lengthy prayers. We are to pray always, to pray without ceasing; and the life of a devout man is a perpetual prayer. Every act of his is an offering to God. Every word of his has a sacred meaning. Our whole life may be, and should be, a sacrifice to the Most High. Nor does our Lord condemn explicitness and minuteness in prayer. We may ask of God all good things collectively, or we may lay our special needs before Him, just as our hearts may prompt us; and we may be well assured that He will not bless us the less because we pray in one manner rather than in another. So long as our prayers are sincere, humble, loving, trustful, we may be quite sure that they are heard of God.

But the manner of prayer which Christ condemns is that foolish repetition of the same words which seems to say that mere reiteration must move the mind of God. Our Lord would seem to have condemned, by anticipation, the custom which was to spring up in the Christian Church, of saying the same prayer a great many times, as though there were virtue in the mere repetition. What but this can be the meaning of the numbering of beads, of the saying, over and over again, of the *Ave Maria* and the *Pater Noster*? It is hardly possible, with the utmost exercise of charity, to

ignore the application of our Lord's rebuke to these practices of the Roman communion.

The Prayer-Book An Incident.

In the summer of 1848, during a month spent at that beautiful retreat, the "Blue Sulphur Springs" of Virginia, very early one Sunday morning, wishing an hour of quiet, I wandered, my Prayer-Book in hand, to the pretty summer-house over the spring. A few minutes after reaching there an old gentleman came in, saying: "Good morning, my young lady; a book in your hand? I hope it is the Bible; no other book for this Sunday morning."

I replied: "No, it's the Prayer-Book."

"Ah!" said he, "I am sorry to hear this; I have watched you during the week, and hoped you were a Christian."

"What do you know of the Prayer-Book?" I asked.

"I never saw one," my old friend said; "and I never saw an Episcopalian before, and where I live, near the Hawk's Nest, in Kanawha, we think them like the Roman Catholics; and I belong to the Methodist Church."

"Then you ought not to find fault with the Episcopal Church," I replied. And then I asked: "Will you look at this Prayer-Book? See it for yourself, and if you find fault after that, then I will have nothing more to say; just read the first sentence in the book."

My aged friend, hesitatingly (as though he were not obeying the command, "Remember that thou keep holy the Sabbath Day,") took my book and read aloud: "The Lord is in His holy temple; let all the earth keep silence before Him," and said, "That is good; that is from the Bible!" He read on—all the Sentences, the Exhortation, the Confession, and then said: "Will you lend me this book?"

Constantly for days the old man was seen with that book in his hand, and often the tears were wiped away whilst he was reading.

At the end of ten days he came to me, his eyes filled with tears, and holding the book in his hand, said with a tremulous voice: "I have come to say good-by; I have read all this book—every word from the first sentence—'The Lord is in His holy temple,' to the last verse of the Hymns; and if I thought you could ever get another, I would ask you to give me this. Often I cannot get to *meeting*, and when I want to pray, cannot say all just as I wish to, and this book says it all—everything I want, and I would rather have it than anything else in the world; but I would not deprive you." I gave it to him.—*Selected.*

A Norwegian Judgment.

A dog who had been run over by a carriage crawled to the door of a tanner in the town of Aho; the man's son, a boy fifteen years of age, first stoned and then poured a vessel of boiling water upon the suffering animal.

This act was witnessed by one of the magistrates, and the cruel lad was condemned by the Board of Magistrates to the following punishment: He was conducted to the place of execution by an officer of justice, who read to him this sentence:

"Inhuman young man, because you did not assist an animal who implored your aid by its cries, and who derives being from the same God who gave you life; because you added to the torture of the agonized beast and cruelly murdered it, the Council of the City have sentenced you to wear on your breast the name you deserve, and to receive fifty stripes from the executioner."

Were such examples made in your courts of juvenile cruelty, we should have fewer cases of savage wife-beating, and of the daily conflicts of brutalized men, such as occupy the time of our magistrates and fill our police reports.

A Pleasant Voice.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means

and feels, and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work, at play, to get and keep a voice that shall speak at all times the thought of a kind heart. I would say to all the boys and girls: "Use a kind voice at home." Watch it day by day as a pearl of great price, for it will be worth to you in days to come more than the best pearls hid in the sea. A kind voice is a lark's song to hearth and home. It is to the heart what light is to the eye.

Heart worship.

In a certain congregation, may be seen regularly an aged man silently following the course of the service, kneeling in prayer, standing in praise, and sitting patiently through the sometimes lengthy sermon; yet all the while there is visible on his countenance that pathetic, passive calm, indicating a deafness that is all but total.

"Do you not find Church-going very uninteresting, now?" asked a friend, recently.

"Yes, answered the old man, "I cannot deny that I do weary sometimes when the service is long; but I go for three reasons: first, I can at least honor God with my presence in His House; second, I can worship Him in spirit, if in silence; third, every Church-goer if regular and faithful may influence some one who is less so."

What a lesson for those who offer God a grudging, reluctant, and irregular attendance at His House, and go home perhaps grumbling over a sermon less interesting than usual, or a service not altogether up to the mark.

Well, undoubtedly, "the Lord knoweth them that are His," and how justly, therefore, will He discriminate between the true and the counterfeit worshippers that assemble continually in His House of Prayer.

Tempted by Degrees.

John Newton says; "Satan seldom comes to a Christian with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbours, but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log." And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. There is no great harm in this; "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned. Watch and pray that ye enter not into temptation.

Who is the Best Man.

All useful work is honorable. The best life is that in which the powers of mind and body are most beneficently employed: an indolent life, whether passed in poverty or wealth, is a degraded and degrading life. No man can serve God by any other means than by serving his fellow-men. We do not disparage the church or the worship of God, in public or private places, but he is the truest and most devout worshiper who goes about the practical duties of life in the right spirit, feeling that he is responsible for the use he makes of his time, talents, strength and opportunities. The man who, according to his ability, does the most to promote the welfare of his fellow-men, be he scavenger or statesman, hod-carrier or preacher of the gospel, is the best man on earth. The dignity of labour is not dependant on the sphere of one's activities so much as on the spirit of the worker and the nearness of his approach to his highest possibilities of usefulness. A good cobbler is a more dignified and honorable worker than the man who, having no capacity for intellectual pursuits, scorns to toil for a livelihood, and wastes his life in the substratum of a profession.

—God is limited to no place. He is also excluded from none. He is in all places, and in the least of his creatures, in the petal of the flowers, in a blade of grass; and yet he is in no place. Nowhere, comprehensively and exclusively; everywhere, because everywhere he is creating and upholding everything.—*Luther.*

Children's Department.

Gather the Children.

In the word of our God the children have a large place. The Bible abounds in precepts and promises and illustrations relating to the young.

One of the brightest touches in the prophet's picture of the restored Jerusalem is that the streets of the city would be "full of boys and girls playing in the streets thereof."

One of the most beautiful scenes in the life of our Lord was in the temple when the children were about him crying, Hosanna.

One of the most delightful anticipations of the kingdom that is to come is that the streets of the city that will "come down out of heaven from God" will be full of children.

There may be differences of opinion among the Christians as to the age at which the young should be confirmed, but there ought to be no difference of opinion among them as to when their children should be dedicated to Christ.

When a young man, who has since become a famous preacher, told his mother that he intended to study for the ministry, she said, "I never told you, but I meant you for that before I ever saw your face." That was the sublime faith of a good woman in the efficacy of the early dedication of her boy to the service of Christ.

Christian parents ought not to be wholly discouraged if the cord that binds their children to God may at times seem to them to be broken; God holds the other end; let them keep on praying.

Many a man has been kept from drifting into evil by the memory of his parents' prayers.

A distinguished explorer says: "In all the dangers and temptations to which I was exposed in Africa, one thread kept me from going to ruin. It was the knowledge that on the other side of the globe there was an old gray haired woman praying for me."

The young need to be guarded as well as guided. "The lamb that God keeps, the wolf does not eat," so the Persians say.

One of the best earthly safeguards for the young is a home in which God is honored. There are many promises of blessing on such a home.

This is a day of grand opportunity. Now, as never before, recruits are needed for services in all the mission fields.



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From my window recently I saw a young cadet passing along the street dressed in uniform. He belonged to a military school for boys, and already had the step and bearing of a soldier. The world needs good soldiers of Jesus Christ, and the best time to begin training them for the ranks are when they are young. To a mother, whose son had been appointed a foreign missionary, a friend said: "I hope you will be able to give him up for his work." "I gave him up in his infancy to God, but never knew until now where the Lord wanted him," the mother replied. Parents who devote their children to such a work will not fail of their reward. A missionary, dying in a heathen land said to the friends who had gathered around him: "Tell my mother I thank God that she led me to Jesus."

Oh that all parents might have the spirit of a good woman of old, who said of the child that had been given to her in answer to her prayer:—"Therefore, I also have granted him to the Lord; as long as he liveth he is granted to the Lord."

Two Faces.

This is one of them. Papa saw it, as he came into the room for his breakfast.

"Why!" he said, "What kind of a girl is this? A cross face, and her curls not brushed, and no bright 'good morning' for her papa! I don't understand." The little girl hung her head, and looked as if she could cry very easily. Mamma had to tell all about it.

"Olive did not obey me, last night, when I told her to learn her lesson before tea. She played with kitty, instead of studying; and so, this morning, she does not know her lesson, and it makes her feel cross. She would not let nurse brush her hair; and she thinks her lesson too hard." Mamma looked very sorry while she told all this. And then papa said—"Come here, my little girl." Olive went. And papa said: "I cannot have such a face near me, this bright morning. Go away, all by yourself, and first ask God to help you be a good, cheerful child; then wash away those dull looks out of your eyes, and let nurse brush your hair. Then sit down, and see if you can't learn that dreadful lesson in a few minutes. I should feel very glad, if I could see your face looking all bright

and smiling, before I go. I don't like to carry the picture of such a face as this away in my heart! Now, run off, and see how soon you can bring that other face here!"

Olive went out. Next week, I will show you the face she brought back. —*Shepherd's Arms.*

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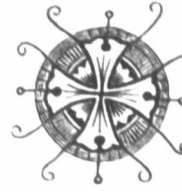
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