

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, JULY 20, 1892

[No. 29.]

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personally for an examination, write for a "List
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TRENT NAVIGATION.
NOTICE TO CONTRACTORS.

THE letting of the works for the
FENELON FALLS, BUCKHORN, and
BURLINGHAM CANAL, advertised to take place
on the fifth day of July next, is unavoidably
postponed to the following dates:—
Tenders will be received until "WEDNESDAY,
the second day of AUGUST next."
Plans, specifications, &c., will be ready for
examination (at the places previously men-
tioned) on "Saturday, the fifteenth day of July
next."

By Order,
A. P. BRADLEY,
Secretary.
Dept. of Railways and Canals,
Ottawa, 24th June, 1882.

Notice to Contractors.

SEALED TENDERS addressed to the
undersigned and endorsed "Tender for Post
Office, Hamilton, Ont.," will be received at this
Office until THURSDAY, the 6th day of JULY
next, inclusively, for the erection of

POST OFFICE, &c.,
AT
HAMILTON, ONT.

Plans and specifications can be seen at the
Department of Public Works, Ottawa, and at
the Post Office, Hamilton, on and after Thursday,
the 15th day of June.

Persons tendering are notified that tenders
will not be considered unless made on the
printed forms supplied, the blanks properly
filled in, and signed with their actual signatures.
Each tender must be accompanied by an
"accepted" bank cheque, made payable to the
order of the Honorable the Minister of Public
Works, "equal to five per cent." of the amount
of the tender, which will be forfeited if the party
decline to enter into a contract when called upon
to do so, or if he fail to complete the work con-
tracted for. If the tender be not accepted the
cheque will be returned.

The Department will not be bound to accept
the lowest or any tender.

By Order,
F. H. ENNIS,
Secretary.
Department of Public Works,
Ottawa, 24th May, 1882.

NOTICE.

Time for receiving tenders for the above works
is hereby EXTENDED until MONDAY, 31st
JULY next, and the time for seeing the plans
and specifications to Monday, 17th July next.

By order,
F. H. ENNIS,
Secretary.
Department of Public Works,
Ottawa, 24th June, 1882.

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LESSONS for SUNDAYS and HOLY-DAYS.

July 23. SEVENTH SUNDAY AFTER TRINITY.—
Morning...1 Chronicles 21. Acts 23, 12.
Evening...1 Chron. 22; or 28 to 21. St. Matt. 12, to 22.
July 25. ST. JAMES, APOSTLE & MARTYR.—
Morning...2 Kings 1, to 16. Luke 9, 51 to 57.
Evening...Jeremiah 26, 8 to 16. St. Matt. 13, 24 to 53.

THURSDAY, JULY 20, 1882.

THE consecration of the Bishop of Newcastle is fixed for the 25th instant.

St. James' Church, Clerkenwell, is about to be restored under the superintendence of Mr. A. W. Blomfield.

The annual festival of the choirs in Chelmsford and the surrounding parishes was held in the parish church, on the 17th ult. Mr. Martin, Mus. Bach., presided, and Bishop of Bedford preached the sermon.

A festival of village choirs was held on the 14th ult., in the parish church of Dorking, Surrey, Ven. Archdeacon Atkinson, vicar. Ten choirs took part in the festival, making a total of two hundred voices. At matins, the processional hymn was "Forward be our watchword." The Very Rev. the Dean of York, who had travelled two hundred miles in order to be present, preached on Ps. cl. 6, "Let every thing that hath breath praise the Lord." Evensong was sung at 6 o'clock.

The Rev. Dr. Wilson, professor in Cornell University, has recently written an article for the *Church Review* entitled "Reason and Authority in Matters of Religion," in which he denies the doctrine of the personality of the devil, and asserts that the only tempter man has to contend against is his own lusts. Whereupon the Rev. Dr. Clover presents for the consideration of Dr. Wilson the following syllogism:—1. Christ was without sin. 2. Christ was tempted of the devil. 3. It follows, therefore, that there is another tempter besides man's lusts—the devil.

On Sunday afternoon, the 18th ult., a flower service was held in St. Paul's, Camden Square, N.W., instead of the ordinary children's service. Several hundred growing plants, besides beautiful bouquets and baskets of flowers and ferns, were presented by the children and their friends. They were deposited by the clergy in the sanctuary, and on Monday were sold for about £90 at the bazaar

for the North-West London Hospital. A children's cot, called the St. Paul's cot, is maintained at the hospital by the children who attend the Sunday afternoon service in this church.

The Archbishop of Canterbury presided at a Court of Assistants of the Charity for the Sons of the Clergy, at the Corporation House, Bloomsbury Place, on the 17th ult. The main business of the meeting was the distribution of the midsummer benefactions of Dr. Tylour, Mr. Myddleton, and Mrs. Ann Cain, amongst the poorer clergy in the various dioceses of England and Wales having families of three or more children, with an income insufficient for their maintenance and education. One hundred and twenty-three very pressing applications were presented, and the sum of £2,045 was distributed.

At the 181st anniversary of the Society for the Propagation of the Gospel, in St. Paul's, there was a choral celebration, and the Bishop of Carlisle preached the special sermon. The Archbishop of Canterbury was also present. Bishop Harvey Goodwin referred in his discourse to the present income of the society, about £80,000 stg. a year, which he considered little short of discreditable. On that sum they had to sustain all the old work, and open up fresh fields of labor, while there was scarcely a corner of the globe where they could not do a good work if they had the men and money. He referred to the new charter which incorporated the five thousand members of the Church, and hoped with its aid they would be able to do a greater work than ever.

The Salvation Army is making strange progress in London and other English centres. The large Congress Hall at Lower Clapton has been completed, and "holiness councils" are held three times a day, so that these people believe in daily service. Seats are provided for 4,700. On Sundays the pressure is so great that thousands cannot gain admission. On a recent occasion the large hall was filled, as were two tents, each holding more than a thousand persons, yet some 10,000 were left outside. Money with words of encouragement comes from strange and remote sources. In April a draft for £200 was sent from Dunedin, New Zealand, with the old cry:—"Come over and help us." The *War Cry* has a weekly circulation of 200,000; and the paper for the children, the *Little Soldier*, has a sale of 50,000 a week.

The Roman Catholics are making large plans for Central Africa. They are to have four Provicariats in the equatorial regions—Nyanza, Tanganyika, Northern Upper Congo, and Southern Upper Congo. There are already six stations and twenty-six missionaries in the first two Provicariats. These are on the shores of lakes Tanganyika and Victoria Nyanza. It is proposed to form a new station at the southern extremity of the Nyanza, and "bother" the non-Roman missionaries as much as possible. The Congo Provicariats were to have been founded by Father Doniaud, but he has been murdered at Urundi, and Father Toulott will start next summer with a fresh caravan.

The Chinese government has sent a protest to Washington calling attention to the length of time during which the law of exclusion is to operate as not being consistent with the recent treaty with China. It also refers to the fact that the law makes no distinction between skilled and unskilled labourers, but excludes both alike, which will seriously affect the business of Chinese merchants and manufacturers now resident in the United States. The anti-Chinese law is regarded as a serious blunder in the light of national policy. There was no more occasion for such a law than for a law excluding the Irish labourer; and but for political and party considerations it is said that no such law would have been passed. Our neighbours have put themselves in the wrong, insulted the Chinese nation, and given to the Chinese government a good excuse for retaliating in a similar way on the United States.

At a recent anniversary of the English Church Union, one of the speakers said the present bench of Bishops, irrespective of their leanings, would compare favourably with any bench from the earliest times. On which the *Church Review* remarks:—"How far this may be correct we will not express an opinion, but there is undoubtedly a place for some of the bishops on the bench essentially their own, just as they have work for which they are exceptionally fitted. When the Bishop of Manchester preaches, his sermons reproduced in the press are calculated to do more good in stemming the torrent of ignorant infidelity than half the unprinted sermons of all England. He takes up the latest and most popular theses advanced by our modern secularists, and which prove so fascinating to the British workman, and in a simple and sledge-hammer style acquaints us of the evil we are harbouring. Two sermons preached in London last Sunday by the bishop treated the growing scepticism of the age in a vigorous and earnest manner. The doctrine of "gratifying your natural desires," he said, was becoming popular, and men are now-a-days being taught that they have no duty, no responsibility, no conscience. To combat these doctrines evidences of christianity must be relied on; but, happily, not intellectual proof only, but also the proof of moral conviction could be offered, and it was not to the intellect but to the conscience that men must be taught to look for guidance in temptation and perplexity.

THE SALVATION ARMY.

THERE are still to be found among us those who think this movement is doing a great deal of good because it reaches classes not reached by the Church, or by any of the sects. They, therefore, think the movement a highly promising one, more especially as it has been emulously blessed and fostered, or we might say, patted on the back, by prelates who have found nothing too strong in word or act for the condemnation of those clergymen who, by means of a little bit of extra ritual, have endeavoured to reach, and successfully reached, the very lowest class the Salvation Army is credited with benefiting. Independently of the remark we made last week, that if the Church is not doing this work she ought to be doing it, and

more than that, she can do it more successfully and more truly than any denominational body, we would add that anyone versed in Church history knows that spasmodic revivals, differing only in mere details from this one, have arisen at intervals in Western Christendom during the last eight or nine hundred years, without one of them having done any permanent good or having left any better mark behind them than the production of a new sect, not superior to its predecessors. Consequently no historical scholar is at all likely to run after this movement, though he may feel no call to interfere with any little good it may so much as seem to do. And then just the expenditure of time and energy employed in fraternizing with the movement would be sufficient for the Church herself to do the work, which in fact, as we have said, she ought to be continually doing.

In reference to the actual character of the movement, some new light has lately been thrown upon it.

Dr. Lyman Abbott, the editor of the *Christian Union*, took advantage of a recent visit to England to assist at a meeting or service of the new organization in one of the slums of Birmingham, and, as a result of his experience, denounces the movement in the strongest terms. "If this," writes the Doctor, "was a fair representation of its worth, it is my deliberate judgment that the sooner the Salvation Army folds up its tents, and silently steals away, the better for the cause of Christ and humanity." Last week one of the *Christian World's* correspondents, signing himself "An On-locker," follows up the attack by protesting against the Antinomian teaching of the army at its so-called "holiness conventions." He recently attended two in a Wesleyan chapel and he thus records his experience: "I was wistful," he says, "to discover something to promote the real holiness of the persons present, but was unable to do so. There was nothing, so far as I could judge, tending to create or foster the spirit of reverence for God and sacred things, nor was there anything to produce or increase love for the true, the pure, the beautiful, the good. I felt sad at the close of these so-called 'holiness conventions,' because I had seen no sign whatever of the true spirit of humility, but many unmistakable signs of the spirit of the Pharisee. One after the other, led by the major-in-charge, boldly and unhesitatingly affirmed that they were entirely holy, having no fault of any kind remaining in or about them. I did not hear a single word from which I could trace a feeling of self-abasement, but every speaker showed complete self-satisfaction, and was manifestly perfect in his own eyes. At the last meeting I was present at, during the major's address, the people were told that they were doing wrong if they sought Divine aid to assist them in the conflicts with the evil tendencies of their nature, in their efforts to subdue and overcome pride, and temper, and lust, and envy and the like. What they had to do was to go to the communion-rail (i. e., the penitent form) and if they did so God would take all sinful inclinations and habits away, and they would have no more trouble with them. The audience were told that it ought not to be necessary at night to ask forgiveness at the hand of God. The following are the speaker's words: 'In the morning I go to the Lord, and ask for help through the day. At night I don't pray "O God forgive what I have done amiss during the day"—I have no need to do that, because I don't do anything amiss.' I felt quite shocked at such language, especially as it was addressed to a class of people who were far from faultless. According to this the Lord's Prayer, which He has given us as the basis of our prayers, is no longer appropriate to the holy men and women of this age, and the petition "Forgive us our sins, as we forgive them that sin against us" should be expunged. How different was all this self-assurance and self-complacency, if not self-glorification, from the spirit of meekness and fear and self-abasement of the Apostle Paul, who spoke of himself as the chief of sinners, and who saw that he must take heed lest having preached

to others, he himself should become a castaway." The writer submits that "instead of using every possible means of persuading the people that they are perfect, which really cannot be of much moment, it would be better to insist more on the necessity of true repentance, and instead of sneering at moralists, teach them that their profession of holiness is vain, unless they are honest and truthful, and merciful and kind."

METHODISM AND THE IRISH CHURCH.

HAVING a somewhat intimate personal knowledge of the Irish Church we were astonished, some time ago, to read in the daily papers reports of certain speeches, made by the Revs. Dr. CROOK and OLIVER McCUTCHEON, who went through Canada as a deputation from the Methodist body in Ireland collecting funds. The first named of these ministers said, "During the last eleven years the number of Ministers employed by the Irish Church has decreased nine hundred, and a great many churches have been closed. When he passed one of these closed Protestant churches, with grass growing before the door, he thought it a call for the Methodists to take charge of the parish to prevent the people lapsing into Roman Catholicism. Ten, twenty, thirty of our ministers could be employed in the closed up Churches, the churches were already built and the preachers trained." Mr. McCUTCHEON followed in the same strain, and said, "In the South of Ireland it was either Methodism or Roman Catholicism." These gentlemen presumed wholly upon the entire ignorance of their audience as to Ireland and its religious condition. As a matter of fact, which any person may see set forth in the census of the present year, there are only 42,000 Methodists in the whole of Ireland, of which the Southern part contains only a few hundreds. To represent the people of Southern Ireland as divided between Methodists and Roman Catholics is a barefaced falsehood; it conveys an idea which is absolutely contrary to the truth. The organ of Toronto Church Radicalism, instead of taking up the cudgels on behalf of the Irish Church immediately following these speeches, as well it might have done, went out of its way to reproach that Church bitterly for its neglect and apathy, thus committing two grave wrongs to our sister Church in her poverty and distress; first believing the scandalous falsehoods of one of her enemies, and next basing upon that dishonourable distrust a charge which was most ungenerous. The official organ, the *Irish Ecclesiastical Gazette*, deals with these statements thus; it says, "Either the statements about vacant churches and parishes waiting for Methodists to occupy them are great facts or great falsehoods. Will they then point out where such vacant parishes and churches are? We have no hesitation in stigmatizing these assertions as gross falsehoods, without a shadow of foundation, and we ask our Canadian cotemporaries to publish our contradiction to their countrymen."

We respond to the appeal of the *Ecclesiastical Gazette* with pleasure, not unmixed with pain, for no Christian mind can help being shocked, revolted at the utter disregard for what is truthful commonly manifested by those who, like these Irish ministers, are determined upon advancing their sect, at any cost to the good name or interests of the Catholic Church of England.

We especially commend the facts of this case to the Revs. RAINSFORD, SHERATON, JONES, and MESSRS BLAKE, HOWLAND, HODGINS, and others, who are so fond of the Methodist body, and who gush on Methodist platforms over their union in spiritual

fellowship with Methodist schismatics. The falsehoods of Messrs CROOKS and McCUTCHEON were heard by several Churchmen, and these gentlemen collected the money of Churchmen who believed in their story about closed-up Irish churches and parishes. In the world of business, men who collect funds on untruthful statements are often punished for the offence of "obtaining money under false pretences." We would advise the Methodists of Canada openly to repudiate the deputation which has imposed upon them; the cause of Christianity demands that the code of Christian Church morality shall not so sink below the standard of the world as to render an offence like the above condonable if done in the interests of a religious propaganda.

THE CLAIMS OF THE PAPACY.

MANIFOLD are the claims set up by the Roman Catholic branch of the Christian Church—(we see no reason why we should not use the branch phraseology, as our Lord Himself suggested the idea in the fifteenth chapter of St. JOHN'S Gospel: "I am the Vine; ye are the branches.") The claims of Rome are all reducible to this one: that St. PETER was given absolute jurisdiction and authority over the whole church by our Lord, and that the Pope, as his direct successor and representative, has those powers now—so that any disobedience to him is flat rebellion to CHRIST'S ordinance. Now, the very magnitude of these claims and the momentous issues depending on them, make it a duty of everyone before whom they are brought to demand the fullest historical truths before he yields assent to them. But this is exactly what cannot be given; for not one of the propositions of which the papal claim is made up can be substantiated from history. We should know nothing of St. PETER'S privilege if it were not for the New Testament, which is the one only evidence to be adduced in support of any charter or privilege granted to St. PETER. But we must take this evidence as a whole, and then we learn, moreover, that whatever may be the exact force of the famous words, "Thou art PETER," etc., they were followed twice at least, if not three or four times, by words in which our Lord expressly asserts the equality of the twelve apostles, and refuses to give priority to any of them; that not one act of authority or jurisdiction over the other apostles is recorded as having been exercised by St. PETER, though there is direct evidence of authority being exercised over him by the Apostolic College (Acts viii., 14); and some trace of his subjection to the jurisdiction of St. JAMES (Acts xii., 17; Gal. ii., 12); and that there is no hint that, if he had any personal privilege, he was empowered to hand it down to any successor; whereas the final commission given to the twelve, or rather to the eleven, must be transmitted to their successors, as they themselves died before the commission could possibly be executed. And when we get outside Holy Scripture there is no evidence of the slenderest value that he was ever Bishop of Rome, while it is a matter of certainty, on the principles of Roman canon law, even were all these things otherwise, that there has been no legitimate transmission of the succession in the See of Rome for the last thousand years. LEO XIII. has the smallest possible claim to be the canonical successor of St. PETER, or even of GREGORY the Great. Now, as no chain is stronger than its weakest link, it certainly cannot be stronger than its own strongest link, and in this case St. PETER

himself can be shown not to have possessed what the Pope claims in right of him now. If the historical test be applied to our religion the whole monstrous fabric of the papal claims tumbles to the ground, and is shown, by its incapability, to produce anything but bold assertion, or evidence of so late a day as to be absolutely worthless, in its support, to be no part of that religion. It is no wonder then that a well-known Cardinal, not many years ago, should have declared that "an appeal to history is heresy."

IMPROVING OUR SERVICES.

INTRODUCTORY.

"I should grieve to see our beautiful Liturgy robbed of all that makes it impressive, as the service of the sanctuary, and reduced to the barren coldness of a cheerless Puritan worship.—Primary charge of the Lord Bishop of Toronto, 1879.

THE above words of earnest protest against that "dry rot" of cheerless Puritanism which has done the colonial Church so much harm, retarding its progress half a century, were preceded by this statement: "Our Church is distinguished above other reformed Churches in possessing a ritual which is essentially grand, decorous, and beautiful; and has throughout her history, not thought it unworthy to call in to her aid the handmaid arts of music, architecture, and decoration, to render her service of prayer and praise at once promotive of devotional feeling in the worshipper, and becoming to the glory and majesty of Him worshipped."

There are multitudes of bishops, priests, and other Churchmen who agree with the Bishop in the drift of these weighty words, however they may differ from him in some details of ritual; and who hope that there is room in his mind for tolerance towards those who, holding the same principles, may differ in regard to the details used in carrying them out. Indeed, every man who lives to learn must leave himself some room for variety of thought, however closely he may adhere throughout life to the same principles. Much of the differences among Churchmen in regard to ritual in fact arise from a want of distinctness in their views of those lines upon which ritual may be carried out. There are, in fact, three distinct lines upon which attempts are being made to improve the rendering of the services contained in our Book of Common Prayer. First, we may take the ordinary rubrical regulations of the book, and give to these the highest possible interpretation in the direction of grandeur, beauty, and impressiveness, keeping strictly to the natural meaning of the rubric. Secondly, we may introduce into certain gaps of the services, where there seems to be room for them comparatively new features, not strictly contemplated by the wording of the rubrics, but entirely in consonance with the spirit of the rubrics, and of the Prayer Book itself. Thirdly, a few people certainly do introduce into the rendering of our services (either from carelessness or malice aforethought: generally the former no doubt) some things which are quite contrary to both the letter and the spirit of our Prayer Book, however pretty or effective they may otherwise be. Of these methods of improvement, the first is quite beyond objection (except on the score of taste) as it keeps strictly within the letter of the law; the second commends itself to the reason of all liberal men, and has the advantage of being in accordance with the principle enunciated in one of the earlier judicial decisions in England, though

contradicted by a later one ("omission is prohibition") now universally discredited as absurd; the third requires only to be distinctly noted in order to be as distinctly condemned.

We propose in some future papers to consider the parts of our services in detail, pointing out existing variations arising from these three methods severally, in the hope that the first method may be more generally followed, the second followed when the congregation is quite united on the subject—always with a recognition of the principle that continual changes in the services, with perhaps no ritual meaning attached to them, but tending to mere show, should be both by clergy and congregation strictly avoided as decidedly detrimental to the devotional feeling of the people—and the third universally avoided by all loyal Churchmen.

In pursuing the course thus indicated, we do not expect to give universal satisfaction; but we do hope to contribute in such a degree to the clearer understanding of this whole subject of "Improved Services," as to win the approval of the generality of sound Churchmen. Some of our readers may be occasionally surprised to find some things which they had regarded as "unauthorized" proved to be clearly within the meaning and intention of existing rubrics; others may discover practices which had startled them as quite unauthorized, shown to be quite in accordance with loyalty to the spirit of sound evangelicalism in the Church; and a few (very few) may take alarm at finding how inconsistent with loyalty to our Church are some details of ritual which they had innocently adopted. All these events are within our reckoning, but we trust that the net result will be beneficial to the Church in Canada, and satisfactory to our readers in particular.

(To be continued.)

BOOK REVIEW.

RICHARD HOOKER: A sketch of his Life, Writings and Times. By the Rev. Jas. Stone, B.D., rector of St. Philip's Church, Toronto.

Among the earliest fruits of the Oxford movement was the publication of the works of Richard Hooker by John Keble. No change of public opinion was ever so completely accomplished by sheer force of argument, in spite of strenuous opposition, as that wrought through the publications of the leaders of that movement. Writings deemed so important by that renowned coterie of High Churchmen could hardly be attractive to a clergyman whose theological affinities are so exceedingly Low as those of the Rev. Jas. Stone, and it was with feelings of curiosity that we dipped into the pamphlet before us to learn Mr. Stone's opinion of "the judicious Hooker."

Mr. Stone's pamphlet is an attempt to make Hooker out a champion of opinions to which the whole tenour of his writings is opposed. Hooker, a staunch believer in baptismal regeneration, is pictured by Mr. Stone as receiving his new birth long after his baptism at the time of his alleged "conversion" at eighteen. According to Mr. Stone's unvarnished account, we learn that Hooker, "when he was about eighteen, experienced that change of heart, that new birth, without which no one can see God. A long illness and a mother's prayers were the means that brought about this blessed result, and from that time Hooker was in the highest sense of the term a converted man. He became not only a true scholar, but also a true Christian. He looked back all his life with joy to that birthday of his soul!"

We leave to Mr. Stone the impossible task of reconciling his statement, a statement concocted to support Mr. Stone's private theory of conversion, with the following language, which is taken from the same life

of Hooker which Mr. Stone drew his inspiration from: "He (Hooker) continued unto the eighteenth year of his age, still increasing in learning and prudence, and so much in humility and piety, that he seemed to be filled with the Holy Ghost, and even like St. John the Baptist, to be sanctified from his mother's womb."

"About this time of his age he fell into a dangerous sickness, which lasted two months; all which time his mother, having notice of it, did in her hourly prayers as earnestly beg his life of God, as the mother of St. Augustine did, that he might become a true Christian; and their prayers were both so heard, as to be granted, which Mr. Hooker would often mention with much joy, and as often pray that he might never live to occasion any sorrow to so good a mother; of whom he would often say he loved her so dearly, that he would endeavour to be good, even as much for her's as for his own sake." It is manifest that Mr. Stone has mistaken the humble, self-deprecating spirit of the devout young Hooker for its exact opposite, and because he was so filled with the Holy Ghost as to be conscious of his own unworthiness, Mr. Stone concludes that he was actually in the bonds of iniquity, outside the Kingdom of Grace, and in need of the converting Spirit of God! If Mr. Stone supposes that all persons need "a change of heart and the new birth" who are humble and conscious of their sinfulness, we fear that such a change and such a birth do not lead to a Christian life; for that life implies an ever deepening sense of unworthiness and need of the sanctifying influences of the Spirit. But the conversion Mr. Stone and his friends make the test of a Christian, it is only too manifest, does not develop either humility or self-deprecation, or a desire for holiness, but leads to the most offensive spiritual vanity and the destruction of charity, brotherly kindness and love of peace; in a word, conversion on Mr. Stone's theory is the opposite of godliness. But if Mr. Stone could read English critically he would see that the above states that Hooker's mother prayed for her son's life as earnestly as St. Augustine's mother prayed that he (Augustine) might be a true Christian, and that their prayers were granted, to one in the restoration to health of her son, and the other in Augustine becoming a true Christian. Any public-school boy could have saved Mr. Stone blundering as he has done.

An instance of Mr. Stone's gross misrepresentation of Hooker, is his attempt to twist the language of this great divine into a denial of the necessity of the order of Bishops. The honesty of Mr. Stone may be judged by the fact that Hooker speaks thus: "The institution of Bishops was from Heaven, the Holy Ghost was the author of it," and in the same book (VII, chap. vi, sec. 5.) Hooker denies the power of ordination to any but Bishops. Such writing may be "smart," but it is exceedingly Jesuitical, and "Low" indeed. Another instance is in Mr. Stone trying to make Hooker a denier of the necessity of ordained ministers for the administration of Sacraments, the only basis for this being Hooker's willingness to accept Lay Baptism as valid under the same conditions as the Roman Church admits it. In spite of all his dishonourable efforts to malign the memory of Hooker by such misrepresentation, Mr. Stone has to admit that Hooker believed in baptismal regeneration, kept fast days, loved ornate ritual, bowed his knees at the name of Jesus, held the indelibility of orders, wore a cassock and gown in daily life, and, if Mr. Stone had been anxious to speak "the whole truth," he would have added, that Hooker held and taught the doctrine of Apostolic Succession, and that the Sacraments are powerful instruments of God to eternal life, for all which, had Hooker lived in these days, he would have been denounced by Mr. Stone and his friends as a semi-Papist!

Mr. Stone assumes that believers in Apostolic succession coolly and mercilessly consign all the true and holy of those bodies of Christians which have not the episcopal order, to the uncovenanted mercies of God, if not to everlasting damnation. Even if Mr. Stone were right, it does not appear either cool or merciless to consign people to God's mercy—even his uncovenanted mercy. But Mr. Stone forgets that these "true and holy men" are for the most part members of His Church, though living in a state of schism or heresy, and thereby not only cutting themselves off from many covenanted baptismal privileges and blessings, but setting an evil example, and causing scandal by disunion and strife. But the sins of heresy and schism are not considered by believers in apostolic succession as putting the sinners out of the covenant of God's mercy. By their baptism they have become the soldiers of Christ; they may desert, they may prove unfaithful, yet they cannot throw off their allegiance. Baptised Christians who are heretics and schismatics are accounted sinners in so far as their heresy and schism is concerned, and yet not unpardonable sinners. As for persons who are unbaptised, Hooker certainly gives no countenance to the belief that they are within the Christian covenant, and even Mr. Stone, we fear, must be content to leave them at least to the uncovenanted mercy of God.

Besides the above extraordinary display of a singu-

lar capacity for distorting history and falsifying facts Mr. Stone crowns his record by stating that Churchmen teach that priestly absolution frees from sin, regardless of the state of the soul. If such gross ignorance of Church history, Church teaching, Church life, can exist in and disgrace the Professor of Ecclesiastical History in the Protestant Episcopal Divinity School, what must we expect in the young clergy who are being venerated with party prejudices in that institution as a training for the ministry? They are indeed to be pitied, and ere long they will have a most sad awakening when they emerge into the ranks of the educated clergy and laity, who will put them to open shame for their ignorance. We fear Mr. Stone has not read Hooker at all, but has re-hashed some hash out of a Low Church paper. We trust our readers will be induced to do not likewise, but to read Hooker for themselves and receive thereby a glorious confirmation of Catholic Truth.

Diocesan Intelligence.

MONTREAL.

MEETING OF SYNOD.—The Rev. John Empson was elected clerical secretary, and Dr. Alexander Johnson lay secretary. Messrs. T. Simpson and N. S. Whitney auditors. The Bishop appointed Mr. Edward Carter, Q.C., Church advocate.

A canon was adopted to divide the Parish of Montreal.

It was announced that the Central Board of Missions had collected \$1,250 for the Diocese of Algoma and the North-West.

It was resolved that the grants of the widows of clergymen who have claims on the Widows and Orphans' Fund should be increased to \$800. The portion of the Bishop's address alluding to the appointment of rectories, was referred to a special committee.

The Executive committee recommended the adoption of the following plan in arranging and paying the salaries of the missionary clergy: "(1.) Before each meeting of Synod the scale of grants be settled, showing the annual sum to be paid from the Mission Fund and also the amount to be contributed by the locality in which the missionary labours. (2.) That to cover the payment of the latter amount, a form of agreement be drawn up, to be signed by the churchwardens and the clergymen, and also by the Bishop as representing the Executive Committee, binding the church in the Mission to pay to the clergyman the sum fixed. (3.) That each clergyman be required to report to the clerical secretary, at the end of each quarter, what amount he has received on account of the sum promised to be provided in and by this district. (4.) That if the clergyman report at the end of any quarter, that he has not received the full amount agreed to be given, the churchwardens are to be notified by the clerical secretary that, unless the arrears are paid by the end of the following quarter, the Bishop will withdraw the clergyman. (5.) That if at the close of the first quarter, the full amount agreed to be paid for the six months has not been actually paid, the Bishop will at once give one month's notice that, unless all arrears are paid up in that time, the clergyman will be withdrawn and the Mission closed. (6.) That in the event of a Mission being closed, as provided in the preceding clause, the Bishop will reopen the Mission as soon as all arrears are paid up, and satisfactory security given that all payments will be promptly made according to the agreement entered upon."

After a great deal of discussion, an amendment of Mr. White was carried: "That this Synod does not concur in the portion of the Executive Committee's report which recommends the adoption of the report of the special committee on what is called the Quebec plan."

A report was presented on the claims of the Diocese of Montreal to the Metropolitan See. A resolution was carried: "That in view of the continued open use by another than the Lord Bishop of Montreal of the title of Metropolitan of Canada, a committee be appointed to consider the subject, and to report at the next session of the Synod as to whether any, and if any, what action is necessary to establish and maintain the rights of the diocese and of its Bishop in the premises."

The Bishop named the following as the committee: Messrs. L. H. Davidson, Convener; the Chancellor, Geo. Macrae, A. F. Gault, J. P. Butler, James Hutton, Very Rev. Dean Baldwin, Ven. Archdeacon Evans, and the Rev. D. L. Mills.

Mr. Chancellor Bethune presented the report of the committee appointed to consider the subject of free vestries, and to suggest changes generally in the Church Temporalities Act.—"That in the opinion of the committee it is desirable to petition the Legislature to amend the Act as follows: 'To provide that all persons referred to in sec. 2 of said Act as pew-holders and holders of sittings shall be members of the

United Church of England and Ireland.' And to amend the 23rd sec. of the said Act by enacting the following clause: 'Until Easter Monday next after the passing of this Act it shall be in the power and shall be the duty of each existing vestry in the various churches and chapels of the said United Church in the Diocese of Montreal, in which the pews and sittings are free, to fix and determine the amount of the annual contribution that shall be necessary to entitle the members of each such church and chapel to be members of the vestry as hereinafter provided. And afterwards the rate of such contribution be fixed, and may at any time, and from time to time thereafter be altered by the vestry to be established under this Act. After the Easter Monday next following the passing of this Act, the vestry in each such church or chapel shall consist of and be limited to such persons being of the full age of twenty-one years, as shall declare themselves in writing (in a book to be kept for that purpose) to be members of the United Church of England and Ireland in Canada, and habitually attending worship in such church or chapel, and to be contributors to the funds of such church or chapel to the extent fixed by such vestry of such church or chapel, and not to be in arrears with respect to such contributions as so fixed by the vestry.' The report was received and ordered to be printed for consideration next Synod.

A resolution was also passed: "That this Synod, while rejoicing in the honor conferred on the Rev. Dr. Sullivan by his election to the Bishopric of Algoma, cannot permit him to depart without first expressing its high appreciation of his character and eminent work, and putting on record its sense of the great loss the whole diocese must suffer by his departure from our midst. It desires also particularly to mark its admiration of his self-denying zeal for the cause of Christ, in accepting the Bishopric under the circumstances in which he was placed."

A vote of thanks was given to the Bishop, who then formally closed the Synod.

MONTREAL.—The Bishop's visit to the Lumber Districts of the Upper Gatineau.—His lordship, accompanied by his Archdeacon of S. Andrew's, having spent five most interesting days up here, your readers must pardon your informant if he takes up some space in giving a few details. If any one objects, all one can say is, that if such a one had been there to see and to mark, they would have learnt likewise, and digested what they saw and heard, and would have been as willing to tell as he is to write concerning the things seen and heard among many witnesses and exceptional surroundings. And firstly, the Bishop arriving at the parsonage, charmingly situated on a point or bend of land and on the banks of a small but beautiful bay, was received by the present incumbent, W. Percy Chambers, B.A., Lennox, and the former and first resident one, Rev. W. Ross Brown. On Friday his lordship, the Archdeacon and incumbent, drove up to the "Sixes," district, where a station for the Church's services was re-opened under favorable auspices. The road to this place, part of the way, was very rough and trying. Returning from this place, his lordship and brethren were hospitably entertained by Joshua Ellard, Esq. On Saturday, 8th, on a parcel of ground, given by Mr. Ellard, the corner stone of the long time proposed church was laid by Mr. Ellard, acting for Alonzo Wright, known in these parts as having obtained, politically, the title "King of the Gatineau," being Member of Parliament for the county, and the township having received its name from him. The honour of laying this stone was given to him, and a large and handsomely chased silver trowel was made for him; at the last moment he telegraphed his inability to be present, and he deputed Mr. Ellard to act for him. The office on the occasion was short but effective; addresses were given by the clergy and the gentleman who laid the stone. On Sunday, 9th, a special ordination was held in the church in Alywin, whereby the incumbent, by the laying on of hands of the Bishop and clergy, was raised to the holy order of Priesthood. The church was crowded to suffocation, many standing at the door and windows. The altar was duly and properly vested in white, and the candidate wearing his white stole in the correct deacon manner. Two sermons were preached; a short one by the Archdeacon, its subject, according to rubric, being upon the office of a priest in the Church of God; the longer sermon by the Bishop, being on the devotional frame of mind on part of priest and people in their relationship to each other. In the afternoon of that day Confirmation was administered to nineteen persons, chiefly adults. On Monday, 10th, the Township of Cawood was visited, and here, twenty-five miles from the parsonage, a little Church was consecrated. The unfinished state of the little building was condoned, seeing the circumstances and devotion of the people; the visiting clergy remarking that they enjoyed the services here beyond anything they had participated in, even in Cathedrals. Confirmation was also administered to nine persons. On the following day in Alleyse, in

its cosy and charming church, another hearty and good service was held. This congregation, with an unanimity that is wonderful, observe the proper ritual, rising on the entrance of the clergy; also at the presentation of the alms and oblations. The vesting of the altar, the stoles of two of the clergy, the burse for the offertory, were all white, and the female candidates were dressed in a uniform dress of white with blue trimmings. The first address to the candidates was made by the Rev. W. Ross Brown, who had come from his distant parish expressly to witness this confirmation of these young men and girls, most of whom he had himself baptized when incumbent of the mission. The Bishop gave one of his earnest appeals, and in the Communion Service which followed Archdeacon Lowsdell preached a vigorous and suitable sermon. All the candidates remained for the celebration. Only one thing marred the service; the Bishop, rising after the church militant prayer, informed the congregation that if any of them desired to depart this was the proper (?) time. Whereupon a large number (a most unusual thing here) left. Why they should not have left before the communion service began at all, as the more appropriate time, one would like the Bishop to say; all who are baptized are entitled to stay until the blessing is given. A pleasing incident transpired on this day; a large number of the candidates presented their former pastor with an address and a purse of over \$10, as a token of their now conscious appreciation of the teaching in Church doctrine and Bible truth that he gave them when among them. The address was signed by Thomas Hearney and Sarah Wiggins on behalf of the others.

One cannot close without remarking the unusual energy and devotion to his work manifested by the incumbent. If, as one of his wardens said, you hear the sound of a horse's hoofs at dead of night you may be sure it is Mr. Chambers returning from some distant appointment. Without fulsome one can say, that he is doing more than all before him here have ever done. Within six months he has travelled over 2000 miles, organized Sunday-schools in distant parts of his mission, opened week-day services, organized ladies societies, and a widely spread series of Confirmation classes; all of which indicates, to any one who knows the country, an amount of travel and work which very few could long endure. He has begun well and it is hoped and prayed that he will remain to see still more fruit to his labours. The Bishop regards this mission as one of the most fruitful of his country missions, one that always gives him exceeding great pleasure to visit.

ONTARIO.

From Our Own Correspondent.

CLARA.—This mission comprises four townships in the County of Renfrew, together with a large district west thereof, yet unsurveyed, and extending to the borders of Lake Nipissing. The head-quarters of the mission is at the Mattawa, about the centre of the mission, a small village pleasantly situated at the confluence of the Ottawa and Mattawa rivers. There being no churches, services are held in school houses where available, and in private dwellings. At head-quarters a building, the lower part of a storehouse, was secured for temporary use as a place of worship; this proving, after a few week trial, unsuitable as well as unseemly, the upper flat of the storehouse—a light frame building, roughly boarded, no lining, plastering or battening—was secured for a year and fitted up as decently and churchly as means would permit, due care being taken for the provision of such ornaments as are calculated to inspire the heart with reverence and devotion. The congregation having been organized and vestry meeting held some time previous, there was a little difficulty experienced in getting assistance in preparing the little chapel—though, as is generally the case, it was the few who helped while the many were content to look on. However, after a week's hard work, in which the missionary was faithfully assisted by two brothers, John and Chisholm Caverhill,—whole hearted churchman,—the chapel was ready, by midnight on Saturday, to be opened for divine worship on the following morning, Whitsunday. A good congregation assembled—the service was hearty, the singing good, though at present without music. The chapel is fitted up, with chancel neatly carpeted, altar with colours proper to the season, lectern, prayer-desk, reredos, with symbol of the crucifixion surmounting the sacred name, and on either side the Greek symbols, *Alpha* and *Omega*. Baptisms, marriages and funerals have since taken place in the chapel, thus hallowing it to its present use. A Sunday-school has been opened with fair attendance; an adult bible-class is now, by request, in process of foundation. Scarcely a day passes that the missionary does not hear of some new church family here or there; a letter asking for a visit to a place where there may chance to be two or three families, or a telegram from a distant part of the mission, along the line of the Pacific Railway, sum-

mourning him for baptism. The mission being so large and the population, with perhaps one exception, so scattered, work seems never done. At Mattawa there is regular Sunday service morning and evening. The largest population is here; the Presbyterian and Methodist bodies have each a representative, who alternately, morning and evening, have a service in the Union Meeting House, thus rendering it necessary that the Church should be to the front as well. At the three out-stations, Diux Rivieres, Bissett's Creek, and Chalk River, (the latter being eighty miles from Mattawa and within twenty of Pembroke,) monthly services are held, the missionary devoting one week in the month to visiting at these points; and in the evenings having services wherever "two or three gather together." These points are reached by rail. Then along the Government road for a distance of eighty miles, in the same direction as by rail, though not to be reached thereby, there are scattered here and there Church families requiring to be visited several times in the year—this over a very rocky road, generally on horseback, part, perhaps, by canoe. The missionary has also been asked to make a visit up the line of railway now under construction. This is a distance of thirty or forty miles further west, and can only be undertaken at rare intervals, as his other and more particular parochial work will permit. The railway employees are mostly Roman Catholics, and, as a class, so constantly changing, that but little can be done among them.

This mission is now fairly established. To fix it solidly, however, and to give the people a deeper interest in the work of the missionary, we want a church, or churches, and a parsonage. But one church is required at present, and that at headquarters; here is the largest population, the greatest enterprise, and increasing church membership. Our present chapel can only be retained for a year. We must provide a permanent place of worship. The congregation will do their share. We are now looking about for two lots, for church and parsonage. We must, however, have some outside help as we cannot hope to raise much more than half the requisite sum, and we will not proceed with the work until we have sufficient in hand or guaranteed. Debt we have determined not to incur.

This full though rather hurriedly prepared account of our work here is written in the hope that some of your readers may be "inwardly moved" to contribute of their abundance of that which God has given them, to the wants of the Church in this large long neglected yet promising field of labour. Offerings will be gratefully received and acknowledged by the missionary, Rev. Forster Bliss, Mattawa, P.O.

BATH.—On Thursday, the 6th inst., there was a concert given in the Town Hall here by the members of St. John's church, the proceeds to be applied to the purchase of a baptismal font for that church. The programme consisted of vocal and instrumental music, reading, dialogues, *tableaux vivants*. The programme was so full, and the whole of those who took part in it fulfilled their duties so well and acceptably that it is impossible to particularize. Over twenty-six dollars (\$26.00) were realized after paying all expenses incurred in preparing and conducting the concert, and all separated well pleased with the result—themselves, the concert and all connected therewith. We suppose that the purchase of an altar will be the next object for which money will be needed.

KITLEY.—The Bishop will visit this mission on Monday and Tuesday next, the 17th and 18th inst. On Monday he will hold a Confirmation in the Frankville church, at four in the afternoon; and on Tuesday morning he will proceed to consecrate the pretty little Gothic church at Easton's Corners. The consecration service will commence at ten o'clock, and this will be followed by a second Confirmation and the celebration of the Holy Eucharist. In the afternoon the Litany will be sung at two o'clock. Friends will be heartily welcome both at Frankville and Easton's Corners.

KEMPTVILLE.—On Thursday, 22nd ult., the noble "Patton Memorial" Church in this place was opened by his Lordship the Bishop of the Diocese, assisted by some twenty of the reverend clergy, under the most auspicious circumstances. At 11 a.m. a procession was formed in the large and commodious vestry, headed by the Rev. A. J. O'Loughlin, who bore the grand processional banner, the terminal of the upright pole being a large handsome gilt cross; his Lordship was preceded by his chaplain, bearing the pastoral staff. The procession passed through the street from the vestry to the main entrance of the church, a proper processional hymn being sung. Matins were said by the Rev. A. Spencer, former curate of the parish, and proper lessons by Revs. W. Carey and A. Nesbitt; the Bishop preached one of his most telling and logical sermons on "Free Churches." He then proceeded to celebrate the Sacred Mysteries, assisted by the Dean of Ontario, Canon Pettit, Revs. H. Pollard, and Wm. Carey. The *Nunc Dimittis* was sung as a

recessional. The celebration was choral. At 3 p.m. the Rev. E. P. Crawford sang the Litany "in the accustomed place." The Rev. H. Patton, son of the late Ven. Archdeacon, to whose memory this church was erected, preached a well-timed and feeling sermon. Evensong was said at 7.30, by the Rev. H. Pollard, and the proper lessons were read by Revs. A. J. O'Loughlin and Wm. Leorin. The Bishop preached again at the special request of the Rector. His sermon, like that in the morning, made an indelible impression on all who heard it. Miss J. Blackburn is organist of this church, and displayed great talent as well as taste in her playing. The choir contains excellent voices, and the singing at all the services was far beyond the average of country choirs. The church is very handsome, and well adapted for carrying out the services decently and in order, according to the Church's directions. The altar is well proportioned, and is approached from the nave by seven steps. The eastern window, of three lights, representing the "Nativity," the "Crucifixion," and the "Resurrection," is exquisitely artistic; it was got up by McCausland of Toronto, and presented by Mrs. Stannage and her daughter, Mrs. A. Patton, in memory of the late beloved and faithful parish priest, John Stannage. The retable, with its proper ornaments and cut flowers, looked very beautiful, whilst the credence and the sacarium were becomingly decorated. A handsome book of Offices, presented by the Rev. Dr. Davies, of the Model School in Toronto, was used for the first time. The chancel is covered by a handsome purple carpet, presented by George Keating Esq., a member of the congregation and a loyal churchman. The size of the chancel may be estimated by the fact of its having taken upwards of one hundred and twenty yards of carpet to cover it. A large handsome rose window is placed in the west end by the teachers and scholars of the parish Sunday School. It is estimated that about two thousand persons at least were present at the three services. Nearly three hundred dollars represented the proceeds of the day by way of offerings. Too much praise cannot be rendered to the churchwardens, Messrs. Thomas Blackburn and R. Leslie, for the careful manner in which they watched the progress of the church in building.

STAFFORD.—The Parish of St. Stephen's Church, Stafford, was recently forced, after three deliberate and determined acts of trespass in their burying ground, to apply to the High Court of Chancery for the defence of Church property. The case decided by the jury defined the legal rights of the Church in the Province to her property. The defendants in this case were Methodists. Judgment was given for incumbent and churchwardens, and the defendants were condemned in the payment of the costs. The plaintiffs, for conciliation in their parish, agreed to pay their share of the costs, which amounted to \$300; but being the representatives of a poor mission in the back country of the County of Renfrew, are forced to appeal to all churchmen for subscriptions to a fund to indemnify as far as possible said plaintiffs. The Synod of the Diocese of Ontario discussed the matter thoroughly, and the undersigned was appointed by the Synod to make this appeal and to receive subscriptions. Signed, A. C. NESBETT, Rector of Smith's Falls and Rural Dean for the Counties of Lanark and Renfrew, Ontario.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending July 8th, 1882.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*: Port Perry, \$1.00; West Mono, Herald Angel, \$3.00; Cambury, 65 cents; St. Philip's, Unionville, \$4.25; Cobourg, \$19.35. St. Paul's, Lindsay, for diocesan missions, \$4.85; domestic, \$1.60; Algoma, \$2.25; general, \$42.27; St. Stephen's, Toronto, for Mission Fund \$21.00; for Shingwauk Home, 10 cents.

MISSION FUND.—*July Collection*:—St. George's, Toronto, \$22.47. *Parochial Collections*:—St. Luke's, Toronto, \$48.75; Scarborough, Christ Church, balance \$17.95.

ALGOMA FUND.—*Whitsunday Collection*, Richmond Hill, \$2.00; St. Peter's, Verulam, \$1.00; Trinity East, Toronto, \$36.38. *Special Collection*:—Newcastle, \$10.63.

WIDOWS' AND ORPHANS' FUND.—Rev. John Langtry, second annual payment under new canon, \$7.20.

WAWANOSH HOME.—St. Stephen's Sunday-school, Toronto, \$11.86.

SYNOD OFFICE.—Collection, &c., received during the week ending July 15th, 1882.

MISSION FUND.—*July Collection*:—Clairville (Woodbridge) \$1.52; St. Philip's, Unionville, \$1.25; Cookstown \$2.18; Pinkerton's \$1.32; Tecumseth, St. John's \$1.64; St. Paul's \$1.84, Trinity 54 cents; Credit, St. Peter's \$5.55, Dixie \$2.25, Port Credit \$1.45; Berkeley \$2.78, Chester \$2.27; Hastings \$1.25, Alwick \$1.05.

ALGOMA FUND.—Woodbridge \$1.50.

WIDOWS' AND ORPHANS' FUND.—Cookstown \$1.50.
PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*: Brooklyn and Columbus \$2.70; St. George's, West Mono \$2.05; Uxbridge \$12.30. St. John's, Peterborough, for Mission Fund, \$59.12, for Algoma Fund \$4.00, for W. & O. Fund \$1.00; St. Peter's, Toronto, for Domestic Missions \$125.94, for Diocesan Missions \$125.94, for Foreign Missions \$62.97.

The Right Rev. Dr. Quintard, Bishop of Tennessee, preached in St. George's church on Sunday morning, and in the evening he preached in Holy Trinity church.

ST. MATTHIAS.—On Tuesday, the 11th inst., the Sunday school of the church held its annual picnic at Riverdale, where about 450 of the children, parents, and friends spent a very pleasant day.

YORKVILLE.—The Rev. Johnstone Vicars, Secretary of the Society for promoting Christianity among the Jews, preached in St. Paul's church on Sunday the 2nd inst., and in St. Peter's on the Sunday following, on behalf of the Society. His receipts for this object amount to \$208. He will publish a list of the subscribers in due time, and in the meanwhile will thankfully receive contributions at his residence, 515 Sherbourne Street, Toronto.

ST. ANN'S.—A garden party in aid of the church was held on the evening of the 10th inst., at Foxley grounds, the residence of Mr. Lindsay, Dovercourt road. The arrangements for affording pleasure to visitors were complete. A very pleasant time was spent at archery, lawn tennis, etc., while those patronizing the fair waiters at the refreshment tables appeared to enjoy themselves. There was a large attendance. The band of the Governor-General's Body Guard furnished excellent music. Great credit is due to the committee of management and their helpers, who so cheerfully contributed to the enjoyment of all. The sum of \$150 will, it is expected, be the financial result, which, we are confident, will be more appreciated given in so friendly a spirit, and it is encouraging to see such a social and kindly feeling among the parishioners.

BETHANY AND MANVERS.—The following address was presented to the Rev. H. F. Burgess on the eve of his leaving for England.

Bethany, June 12th, 1882.

REV. AND DEAR SIR,—We the worshippers of the different congregations under your ministration, in the parish of Manvers, hearing of your intention to cease from your labour and to take rest, in order that your impaired health might thereby be the more perfectly restored, have called, ere your departure, to express in an humble way their good wishes that the trip on the ocean, and your sojourn in the mother land, may prove to you one of great pleasure and profit. That the Divine Being, who does all things wisely and well, may, in His superior wisdom, see fit to restore you to your flock in due time, in possession of the best health and strength, is their earnest desire. As a slight token of respect and esteem we now present you this purse, hoping that it will enable you to visit a few more places of historical interest; places so intimately connected with the Reformation and our Church history, to be found in the land of our fathers.

Signed on behalf of the congregation: Isaac Preston, jr., Geo. Reynolds.

NEWCASTLE.—The consecration of St. George's church took place on Friday morning, the 7th inst. The Bishop, attended by a number of his clergy, robed at the rectory and proceeded to the porch of the church, where the prescribed petition was read and granted. The preliminary prayer being said the churchwardens, followed by the clergy and bishop, entered the sacred building reciting the psalm with which the service begins. The Rev. A. J. Fidler said the prayers, the Revs. J. S. Baker and W. Farncombe the lessons, the Ven. Archdeacon of Peterboro' the Ante Communion, Canon Brent the epistle, the Rev. Dr. MacNab the Gospel, and the Bishop the remaining part. The Rev. Jno. Farncombe preached the sermon, a very admirable one, from Genesis xxviii, 17. The Bishop, assisted by the Archdeacon, administered the Holy Communion to the clergy and a large number of the congregation. The offertory was given to Algoma.

In the evening the church was crowded to excess. A class of twenty-nine received the apostolic rite of laying on of hands; the Bishop's address to the candidates was listened to with great attention, and evidently made a deep impression, not only on the young people about to be confirmed, but on the whole congregation. The church throughout was decorated with plants and flowers in a most chaste and beautiful manner; the font and altar were especially beautiful.

HURON.

From Our Own Correspondent.

ST. MARY'S.—An interesting and successful garden party was held on the parsonage grounds, on the 28th ult., for the benefit of St. James's church Sunday-school. The sum of \$105 was realized.

EXETER.—The Rev. E. Robinson is taking a little holiday. He preached at Niagara Falls July 2nd, and in the Chapter House of St. Paul's Cathedral, London, on Sunday, July 9th.

MISSIONARY.—During the past year the missionary givings of the members of the Church in this diocese, have far exceeded any previous year. There has been a large increase in every collection for missionary work, whether diocesan, domestic, or foreign.

ANNUAL MISSIONARY MEETINGS.—Sunday, Aug. 13th: Clarksburg, 11 a.m. and 7 p.m.; Trinity, Collingwood, 3 p.m. Monday, Aug. 14th: Heathcote. Tuesday, Aug. 15th: Rock. Wednesday, Aug. 16th: St. James', Euphrasia. Thursday, Aug. 17th: Walter's Falls, and St. Matthew's, Sydenham. Friday, Aug. 18th: Kimberley. Sunday, Aug. 20th: Meaford, 11 a.m. and 7 p.m.; St. Thomas', St. Vincent, 3 p.m. Monday, Aug. 21st: Streety, St. Vincent.

BRANFORD.—The Church garden party last Thursday, in the grounds of Mrs. Donald F. Campbell, was a great success. Rebecca at the well, in her Eastern dress, commanded considerable attention, and the Gipsy at her tent was much sought by those who were anxious to look into the future. The delicious strawberries and cream drew crowds, and though the ladies in their pretty fancy dresses were attentive to all, it was impossible to supply all the 400 people that were present with ice-cream or strawberries. The handsome sum of \$118 was realized for the benefit of Christ Church.

TYRCONNEL.—*St. Peter's.*—This church had been closed for painting and other improvements, which were effected satisfactorily at a cost of about \$150; and now it presents a renovated appearance, very creditable to the members of the congregation. A new organ with a double bank of keys has also been supplied to the church at a cost of \$225. And whilst the house of God has been improved and beautified, the house of his ministering servant was not neglected, but a new verandah has been added thereto, which has much improved its appearance and increased its convenience. At the time of the reopening of the church, the Rev. W. B. Rally, a former incumbent of the parish, was paying us a very opportune and acceptable visit with his estimable wife. He assisted in the morning service, and preached a very excellent sermon from Psalm lxxxix. 15, 16. In the evening he read prayers, and the Rev. James Chance, the present incumbent, preached an appropriate sermon from Ezra vii. 27. Subsequently the annual picnic of this church and St. Stephen's, Burwell Park, was held on the beautiful grounds of George McBeth, Esq., Port Talbot. The picnic was very numerous, and was in every respect most successful, nothing occurring to mar its enjoyment. The site was most lovely, on a lofty eminence overlooking Lake Erie. On the grounds there was a rich profusion of flowers, roses, etc., in full bloom, which, however, were rivalled in their beauty and loveliness by many of the fair sex present, and with which one could not help comparing them. There was a great abundance and variety of provisions. Gardiner's brass band was present, from Morpeth, all the members of which are of one family, and highly respectable. There was a splendid organ and a very efficient choir, led by an accomplished organist and choirmaster, and we were perfectly charmed with music both vocal and instrumental. Games and amusements were provided for the young, which they enjoyed to their heart's content. And, lastly, there was a speech by the rector, on the vast importance of Sunday-school work, to supply, as far as possible, the lamentable lack of religious instruction in our common school system of education. "A thing of beauty is a joy for ever," said the poet Keat, I think; and the whole picnic forms a beautiful picture on the retina of the mind's eye, never to be destroyed.

ALGOMA.

From our own Correspondent.

REV. W. CROMPTON begs to acknowledge with gratitude \$5 from Fredk. Wilkes, Esq., Brantford, "to be used in the way he thinks best to promote the object of his mission;" a box containing, among other things, a number of books, clothes for distribution, and an excellent stole, from Mrs. Taylor, Guildford, per favor of Major Badgeley; also a cheque for £20 sterling

from Mrs. DeMoleynes, Rochester, England, to be expended towards the completion of any of the churches in my district.

MUSKOKA.—*The Adventures of a Buckboard.*—My city brother, come with me to Muskoka. The climate is exhilarating. Muskoka fever (i.e. a huge appetite) prevalent. The roads accelerate digestion. You can ride upon a buckboard and return with no anxiety about your next missionary meeting, for a subject.

First of all there is the train to Gravenhurst. On the cars an observant eye sees much character. The cynosure of all eyes upon this railway journey was an elderly Scotch lady, in charge of a grand-daughter; she (the old lady) insisted loudly on having the name of each station spelled, for, as she rightly observed, one doesn't know what the man means who at intervals calls names at the end of the car.

From Gravenhurst to Bracebridge we embark upon a steamboat. The steering of the monster among the sinuous reaches of the Muskoka River is almost as exciting as running the rapids of the St. Lawrence.

A deer shot (at) startled the passengers, but did not hurt the deer. The mail delivery is rapid, but of such a nature as will effectually prevent any experienced traveller sending a gold watch in a registered packet by post. A man stands on the paddle-box, and as the boat rushes by, he heaves the mail-bags on to shore or into the water, as sometimes happens. Various receptacles on shore have been prepared by nature: a natural bed between granite boulders, or a pile of cordwood, or anything else that will arrest the flight of the heaved post-bag.

Bracebridge drivers are of two kinds—they who drive the logs down the great slide by the side of the falls, a most excitingly dangerous work, and they who drive the busses down the precipitous road from the town to the wharf. The latter come down with their horses on full gallop. This is very exciting to the passengers, who, being busily engaged in sitting on one another and other involuntary exercises, have fortunately very little time to gaze upon the abysses below or to be fully frightened. We did not hear that anybody had been killed on this road very recently, and so concluded that a kind providence had watched over the innocent travellers. For ourselves, seeing that the bus does not give time enough to view the Falls of the Muskoka, we shall walk next time.

We have now before us twenty-six miles, a good road, and our means of transport is a buck-board. This is a vehicle having four wheels, some slats across from axle to axle, and a seat upon springs. It has many advantages well known to the natives of Muskoka. It is not easily upset, because the weight is disposed low upon the axles; if turned over it is easily righted. On this good road, in a good season, we accomplished the twenty-six miles (not comfortable, because, though we had three adults and a baby on the seat, we had also our pipes,) in seven hours. Your correspondent only met one man, perhaps he is the only man, in Muskoka that did not smoke. The ordinary incidents on the road were rocks, crossways, the worst of which were laid in springy spots on stiff activities; holes, whose bottoms, if they exist, are logs or rocks; mosquitoes of a very large and hairy species, and flies of a sanguinary and pertinacious disposition. The extraordinary incidents—there were no accidents on this occasion—were a knowing horse and a friendly colt. The latter was so affectionate that for about five miles, regardless of every effort to drive him ahead or to the rear, he would resume a position very obnoxious to our minds, with his back close to and persistently turned upon our horse's nose. The knowing horse, having passed his usual stable some miles from our destination, became much exorcised at an approach to each hole, at which he would stop short, at the risk of pitching the driver over a very small ledge which, on another vehicle, we call a dashboard, and until carefully led forward would balk badly. Your correspondent was at last compelled to take a back seat upon the slats, that he might be ready at any moment to alight and coax the knowing horse. Fortunately there was a satchel which saved his bones from the awful jar; but, as he afterwards found, the position was injurious to the contents of the satchel, for a box of toothpowder, being uppermost, was liberally sprinkled on shirts, collars, hairbrush, &c.

On arrival at our destination, an unreasonable pioneer met us. By the light of a stable lantern, he discovered a bent axle, for which damage—probably consummated many weeks or months previous—he loudly demanded compensation to the tune of five dollars. It appears that he had warranted the buckboard to carry three passengers, and we had violated the contract by carrying four, the extra head being the baby of the tender age of four months. It is evident that in this Canadian Switzerland the natives have acquired the habit of bleeding tourists.

At the missionary's house we lived *a la* picnic, furniture being on the way—it is "on the way" still. We sat a good deal on the floor; for a treat there was the baby's cot, which we were enabled to use in the absence of its proper occupant, at stated periods for food, &c.

The mission services were hearty within the Church hall and, accompanied by three cows with bells about the door, a large pig which used the joists below as an Argyle post, and some rare specimens of the Guinea fowl, were relieved from any danger of drowsiness.

Some walked in from the backwoods many miles, and gladly availed themselves of the extra opportunities of Divine worship. The church buildings in this wild land are very primitive, some are prettily situated and churchly in their appointments; others are decidedly "rough," according to the taste displayed by their several builders. One church we passed had a neat bell-turret, but on a near approach, its effect was somewhat marred by the projection of a T stove-pipe where the bell ought to be, whilst another was closed by a rail propped against the outer door.

Muskoka settlers are of all kinds, chiefly English, with not a few men of education and refinement scattered among them. The Algoma missionary's life is one of mixed hardships and true satisfaction. To one who loves the country and beautiful scenery, camping, boating, &c., there is much healthful pleasure; whilst the people to whom he ministers are very cordial and give him a most hearty welcome to all they have. On the other hand, a twenty-mile walk through the bush over rocks and crossways, in storm and wet, among sandflies and mosquitoes, is a duty of apostolic severity. Whilst believing that we could be very happy, when we became used to it, we were not softy on this occasion to find a place on the stage-wagon, for a seven hours' journey by road and thirteen more by steamboat or railway to our home in the front. Your correspondent has no special incidents to record of his ride back along the good road,—except the drink that was taken out of the horse-bucket by the roadside; the uncomfortable sensation caused by a knowledge that one of the passengers behind was an unfortunate maniac, being conveyed to the asylum, and the absorbing contemplation of the ravages which an army of mosquitoes was making upon the neck of a newly-arrived full-blooded Englishman in front.

BRITISH COLUMBIA.

From Our Own Correspondent.

We left Omaha on Saturday morning. Our next stopping place was to be San Francisco. The distance we had to travel was 1860 miles, and over land, in one part of the journey, as high as 8842 ft. above the level of the sea. The first part of the journey was monotonous enough; on all sides for miles we could see only a huge plain, limited by the horizon; not a tree was to be seen. Occasionally we passed by low buildings, used for housing the cattle that roam about in numbers, in inclement weather. There were no herds of buffalo, no wild Indians, no hairbreadth escapes; I simply saw one rabbit, a prairie dog village—the dogs were either asleep or off on a visit—and a very picturesque group of rocks. These rocks are worth seeing. They are huge in size, and through the course of ages, by the action of frost and heat and rain, have been made to assume all sorts of fantastic shapes. It looked as if some old and deserted city had dropped from the clouds, and it was not difficult to imagine one saw castles and cathedrals, strong bastions and lofty pinnacles, crumbling to ruins amid the desolate waste.

When we reached the Rocky and the Sierra Nevada Mountains there was more than enough to satisfy one's interest. There they were in their silent grandeur, clothed at times in robes of exceeding beauty, in greys and purples of every shade. At sun-rise and sun-set, the eye was charmed with the changing, deepening and retreating shadows. The scenery at times was exceedingly wild and picturesque. The ascent to the highest point was so gradual as to be unnoticeable; but very different was the descent. We plunged down 5000 ft. from the snow and cold of the mountains into the mild atmosphere of California in one night. At seven o'clock, when we got out at Sacramento for breakfast, we seemed to have got into another and almost tropical country; and as we passed through the country the grass and trees were green, and men were working in the fields, orchards and vineyards.

My fellow passengers were very kind. We included in our company a general, a few colonels, a celebrated temperance lecturer, several merchants, and some of more modest pretensions. The presiding genius was a gentleman of African extraction, who in general owned the whole concern, engines, cars, rails, ties, every stick and stone, or spoke as if he did; in particular, he had charge of the Pulman. He was everything on "our road." He kindly supplied us with titles. The first day I was a "jedge," the next a "doctor," and the next I was raised to a bewildering elevation and addressed as "boss."

This positive, comparative and superlative way of putting things was very trying to one's modesty. However he took good care of us, and in the end took the greatest pride in brushing us up, and presenting us to the world again as a well-preserved cargo.

We represented a number of religious and non-religious persuasions. Bob Ingorsol had his admirers and was frequently a topic of conversation. It is difficult to listen to conversation without feelings of indignation, wherein, perhaps, with flippant tongue, subjects are discussed which, to serious minds, are always of unspeakable interest, and painful or comforting according to the opinions held. To an infidel what thought so painful as death, the inevitable end of life, and the eternal loss of an existence with all that makes it so beautiful and precious? To a Christian how trying to hear a lie substituted for truth, and all that one cherishes and values, as ennobling the present life and pointing to a fairer and better one hereafter, scoffed at and derided! Why will men obtrude their hope-destroying nonbeliefs even in railway carriages? I cannot think any but a vicious man would do it. Surely our faith, even if false, is a harmless one. One poor woman who had lost her faith said to me, "I do not believe in a resurrection and a future life. I lie awake at nights thinking of it; it is making me ill. I have lost dear friends, and it is an awful grief to think that I have lost them forever. I cannot believe, I wish I could."

Still, in mere conceit and utter wantonness, men dare to spread their heart-desolating unbeliefs. Souls lie crushed, despair benumbs and casts a blight upon them—even an infidel's charity might spare a fellow creature this sorrow; but no, this base, false system carries its own condemnation, and finds its fiendish joy in dancing over the graves of the lost hopes of the despairing. It is the joy of devils. Look at it how we will, we ask, Where is the good? But when, in very truth, it is a lie, a huge and clumsy lie, we shrink in abhorrence from its propagators. Do the clergy estimate the evil truly? Do they see it, as they might do, lurking everywhere? Some possessed of it who fain would cast it out.

Those were intelligent men I listened to, yet it was plain they did not conceive the nature of the Church or the meaning of the Word. They knew nothing of such a thing as an historic Christianity, they knew nothing about the sacraments of grace, they had never investigated the gospel as so much historic fact; and we all know that to deny the Church and the sacraments is to deny the divinity of Christ who instituted them.

It seemed to me, as I listened, that we have to begin at the very beginning, and to teach to the multitudes the very rudiments of the religion, taking nothing for granted.

Thousands would be glad to have it proved to them that the gospel is really historical truth, and to hear, what may often be easily done, some passages in Holy Scripture reconciled with others, and difficulties raised by infidels explained. We have nothing to fear from any investigation of this sort.

At the end of the journey across the continent we parted in the most friendly manner, and hopes were expressed that we might meet again. Afterwards, in San Francisco, I received a most courteous message from one of our colonels, offering to do me any service in his power. The Americans are cheerful and generous travelling companions, and as I stood among a little group, on the deck of a large steam ferry, crossing the harbour into San Francisco from Oakland, into a city I had often wished to see, and which now rose up before my eyes, a feeling of loneliness came creeping over me, as I knew that we should so soon separate. It had been after all the companionship of but a few days.

(To be Continued.)

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. How do you know that St. Paul alludes to the Lord's Table when he says "we have an altar?"

A. It cannot be the mere sacrifice of prayers and hymns which he means, for he speaks of an altar whereof men eat; and it is through the eating of the Lord's Table that we partake of the One Sacrifice.

Q. Taking our Lord's words and the Apostle's together what do they show?

A. They show that we are bound to take the words "Do this in remembrance of Me," as teaching that in them our Lord ordained a public sacrificial memorial of His death before God.

Q. Is there any other Scripture reason for applying sacrificial terms to the Eucharist?

A. Yes. The Book of Psalms has, on the authority of the Apostles (1 Cor. xiv. 26, Eph. v. 19, St. James v. 18), always formed a leading part in the service of God amongst Christians; and this book is full of sacrificial allusions which have now their counterpart only in Eucharistic worship.

Q. Can you give a few instances?

A. "I will wash mine hands in innocency, O Lord, and so will I go to Thine altar." Ps. xxvi. 6. "That

I may go unto the altar of God, even unto the God of my joy and gladness," xliiii. 4. (Also xx. 3, xxvii. 7, lxvi. 13, cxvi. 13, xiv. 17.)

Q. But may not all these expressions be understood of words of praise and prayer?

A. In lower and more indirect sense they may, but much more must they be applied to that service in which we set forth before God Christ's Body sacrificially broken, and His Blood sacrificially shed.

Q. What confirms this view of the Eucharist as a sacrifice?

A. The language of the ancient Liturgies, which all without exception express it, and are founded upon it.

Q. Does this imply that Christ in any way suffers again?

A. No: Christ once suffered for sins, 1 St. Peter iii. 18.

Q. Does the Eucharistic sacrifice imply that Christ's death on the Cross was not all-sufficient?

A. No, but the very opposite; as it is ever holding it forth and pleading it.

Q. Is it needful that we should look upon the Eucharist as thus a sacrifice?

A. Yes: for unless we do so, we shall not regard it as the most solemn "bounden duty and service" of religious worship; but merely as one means among many of enabling us to exercise an act of memory.

Q. Did the priesthood of Christ cease when he had offered up Himself upon the Cross?

A. No: He is "a Priest forever after the order of Melchisedec," Ps. cx. 4.

Q. If He is a Priest must He not have somewhat to offer?

A. Yes; and so He offers Himself in that Body which is yet marked with the wounds He received (Rev. v. 6); and in offering Himself, He offers His Church, of which He is the Head.

Q. What do we usually call Christ's presentation of Himself in our behalf?

A. His Intercession.

Q. Do we understand the method of it?

A. No: It is a mystery, but most certainly to be believed.

Q. Does God need to be reminded in the Eucharist of Christ's sufferings?

A. He needs not to be so reminded in our common prayers, but it is His will that we should so remind Him.

Q. Does the sacrifice consist in the offering up of ourselves?

A. No: the offering up of ourselves is in connection with the sacrificial memorial of Christ; so that we offer up ourselves not alone, as it were, but in Christ, because in communion with that Body of which He is the Head.

THE CALL OF ST. MATTHEW THE PUBLICAN.

St. Matthew seems to have been the fifth called of the Apostles. It appears that at or near Capernaum there was a receipt of custom. Lying as the town did at the meeting of the roads which diverged to Tyre, to Damascus, to Jerusalem, and to Sephrons, it was a busy centre of merchandise, and therefore a natural place for collection of tribute and taxes. These imports were to the Jews simply hateful. The mere fact of having to pay them wounded their tenderest sensibilities. They were not only a daily and terrible witness that God seemed to have forsaken His land, and that all the splendid Messianic hopes and promises seemed to be crushed out by their subjugation to this foreign rule, which was cruelly and contemptuously enforced; but more than this, the mere payment of such imports were almost the appearance of apostasy to the sensitive and scrupulous mind of the Jew. It seemed to be a violation of the first principles of the theocracy, such as could only be excused as the result of absolute compulsion. We cannot therefore wonder that the officers who gathered these taxes were regarded with profound dislike. It must be remembered that those with whom Provincials came in contact were not the Roman Knights—the real *Publicani* who favoured the taxes—but were the merest subordinates, often chosen from the dregs of the people, and so notorious as a class for their cruel exortions and evil practices that they were regarded almost with horror, and were always included in the same category with harlots and sinners. When an occupation is thus despised and detested, it is the testimony of almost universal experience that those who follow it soon sink to the level at which they are placed by popular odium. And if a Jew could scarcely persuade himself that it was right to pay taxes, how heinous a crime must it have been in his eyes to become the too often dishonest instrument for collecting them. If a publican was hated for his very occupation, how still more intense must have been the disgust entertained against a publican who was also a Jew. His act in accepting such an office could only be interpreted as the expression of absolute contempt for the faith of his fathers and the hope of his nation, or as a deliberate act of betrayal—selling his faith and his birthright for the miserable pelf that was offered him. Such at least

was the judgment of the rulers of his people concerning him.

But He who came to seek and to save that which was lost, He who could evoke Christian holiness out of the midst of heathen corruption, could make even out of a Jewish publican the Apostle and the first Evangelist of a new and a living faith. His choice of apostles was dictated by a spirit different from that of a calculating policy of conventional prudence. He rejected the dignified scribe (St. Matt. viii. 10), He chose the despised and bated taxgatherer. It was the glorious unworldliness of a divine insight and a perfect charity, and St. Matthew more than justified it, by turning his knowledge of writing to a sacred use, and becoming the earliest biographer of his Saviour and his Lord.

No doubt Matthew had heard some of the discourses, and had seen some of the miracles of Christ; his heart had no doubt been touched, and to the eyes of Him who despised none and despaired of none, who will not quench the smoking flax, nor break the bruised reed, he was ready for the call. One word was enough. The "follow Me," which showed to Matthew that his Lord loved him, and was ready to use him as a chosen instrument in spreading the good tidings of the kingdom of God, was sufficient to break the temptations of avarice and the routine of a daily calling, and he left all, rose up and followed Him, transformed from the meanest to the noblest of earthly callings by the sight of forgiving, redeeming love—delivered from the dominion of sordid avarice, and consumed henceforth with the flame of adoring, self-sacrificing love.

Correspondence.

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

MR. S. H. BLAKE ON SACERDOTALISM.

DEAR SIR,—I am sorry to find that I have neglected to send you the enclosed letter received from Mr. A. H. Campbell, who is, I believe, one of the present editors of the *Evangelical Churchman*. It was called forth by my sending a second time a copy of my letter of April the 4th, in which I convicted Mr. S. H. Blake of having made five distinct and deliberate statements, which were simply, absolutely, and in every sense of the word untrue. The first copy was sent ten days before it appeared in your columns. It is only of importance as explaining how the controversy which Mr. Blake provoked, and which he declared himself ready to pursue to any end, was brought to a close. It will be seen that the pretext offered by Mr. Campbell for not publishing my letter, is a sham, as they had the proof of it in time to have published it a week before it appeared in your columns. My treatment in this matter is, of course, only another specimen of what the conductors of that journal consider fair play and honesty—publishing every unfounded statement of my assailant, and refusing space to a very brief reply, which, in the judgment of all who have read it, simply squelches him. Yours, &c., JOHN LANGTRY.

REV. JOHN LANGTRY.
DEAR SIR,—I return your letter addressed to the *Evangelical Churchman*. It appears unnecessary to repeat what has been already said on the subject of your controversy with Mr. Blake, and your letter having been already published in another paper, although addressed to the *E. C.* the committee see no object to be obtained by reprinting it.—Yours faithfully, A. H. CAMPBELL.
Toronto, May 24th, 1882.

HURON STANDING COMMITTEE.

DEAR SIR,—Hair-splitting is of no avail, I will not resort to it; but to close this controversy I again assert positively, that the canon prepared by Mr. Grosyni was not approved by the standing committee. I assert again that the said canon does not appear in the convening circular. The amendments to the 22nd Canon, proposed by the committee to which this matter was referred, and which do appear in the convening circular, I will not discuss. The time will come when this may be done on the floor of the Synod. I will only say, that these amendments are not the canon which has been spoken of in this discussion. Whatever chance these amendments may have of passing in the Synod, it may besome comfort to Mr. Wright to know that they have never been approved by the standing committee. A committee was appointed to prepare amendments to be submitted not, as I supposed, to the standing committee, but to the Synod. That sub-committee's work must now stand the same ordeal of criticism and discussion in the Synod to which, in my humble opinion, it ought to have first been subjected in the standing committee. Yours truly, Haysville, July 8, 1882. FREEMAN HARDING.

Children's Department.

THE SECOND COMING.

"Be ye also ready, for the Son of Man cometh at an hour when ye think not."

He will come perhaps at morning,
When to simply live is sweet,
When the arm is strong, unwearied
By the moonday toil and heat;
When the undimmed eye looks tearless
Up the shining heights of life,
And the eager soul is panting,
Yearning for some noble strife.

He will come perhaps at noontide,
When the pulse of life throbs high,
When the fruits of toil are ripening,
And the harvest time is nigh;
Then through all the full-orbed splendor
Of the sun's meridian blaze,
There may shine the strange new beauty
Of the Lord's transfigured face.

He will come perhaps at evening,
Gray and sombre is the sky,
Clouds around the sunset gather,
Full and dark the shadows lie;
When we long for rest and slumber,
And some tender thoughts of home
Fill the heart with vague, sad yearning,
Then perhaps the Lord will come.

If He only find us ready,
In the mornings happy light,
In the strong and fiery noontide,
Or the coming of the night;
If He only find us waiting,
Listening to His sudden call,
Then His coming when we think not,
Is the sweetest hope of all.

THE WAGES OF SIN IS DEATH.

WIDE as the world is, and varied as are the employments and works of men, there are really only two masters dividing it, only two sorts of service carried on. Every human being wears the livery of either God or Satan, doesthe work of either one or the other, and is earning wages accordingly. We may not be able to tell the Lord's servants from the servants of the devil, but the Lord knoweth them that are His, and that is enough. When He comes to reckon with them He will give them far more than they have earned, than ever fallen man could earn. "The gift of God is eternal life through Jesus Christ our Lord."

There will be a reckoning too, at the last day, with the devil's servants. Death is the payment he has in store for those who have done his work, and duly will they receive it. "The wages of sin is death."

The great pay-day has not yet arrived. The books are yet closed to us. We should be therefore very slow to pass judgments on our fellow creatures, or to declare whom they have been serving, and what they are to receive. We see their faults, but not their temptations and difficulties. Yet there are histories which show us that even in this life the wages of sin is death, and useful histories they may be in warning us from evil, provided they do not lead us to forstall the final judgment which God keeps in His own hands. You must bear this in mind while listening to the life of Joseph Hicks.

A sad one from the very beginning it is. His parents lived in a back street in a manufacturing town of Lancashire. They earned a good deal of money, and spent a good deal of money, though it would be difficult to

say how it came or how it went. Sometimes Mary Hicks carried out a basket, sometimes she took in washing and mending, and she had a lodger or two. She kept no regular shop, yet she and her husband were always buying and selling. There was no pawnbroker's shop near, so they used to lend money to their poorer neighbours, making them pay high interest, and taking their things in pledge. This was against the law of the country, but they managed to escape being found out in this and other dishonest practices.

I need hardly say that Mr. and Mrs. Hicks were thoroughly ungodly people. They never went to church, or said a prayer at home. There was no Bible in their house, and when their little born, they never once thought of having him baptized. When a neighbour came one day to admire the baby, and asked when they were going to take him to church, the father, who was sitting by the fire stood up, said angrily, that he was not going to have anything of that kind. "I shall call my boy Joseph," said he, "and the parson could do no more. I'm not going to be troubled with godfathers or godmothers either." So poor little Joseph, or Joey, as they called him, grew up a heathen, or worse, since God's name was known to him for cursing and swearing—a knowledge worse than ignorance. The first thing they taught him was to be handy and "look sharp;" then he was encouraged in all sorts of cunning tricks, which certainly came to him very naturally. He would cheat when a mere baby, cheat his play-fellows, cheat the lodgers, or any one he had to do with. One of the lodgers, a quiet old man, and not very bright, used to employ Joey in running errands, and Joey used to steal a little of everything he bought him, whether tea, sugar, or fruit. But Joey was most proud of his trick about the pipes. The old man used to give Joey three half-pence to buy him two pipes. Joey would fetch them, and at the next opportunity would take one away. The old man would hunt for it, but in vain, and, not being suspicious, would send Joey for two more. The boy would again steal the second, and after this would go on selling the poor old man his own pipes again and again, and pocketing the money. Joey told his mother how he managed and she laughed heartily, and said he was a sharp one, a chip of the old block. So he was encouraged to continue in his bad ways till he grew a regular young thief. At last he found out where his father kept his money-box, and stole from that a sixpence or a shilling as he wanted it. Hicks found it out, watched the boy, caught him in the act of taking out half-a-crown, went into a passion, and gave him a violent beating. "You young rascal," I'll teach you to play your tricks on me." Keep them for other people, but leave me and my things alone." Joseph declared he would run away, he would never stay at home to be beaten, and though his mother coaxed and petted him he did not remain many days longer with her. The money-box was put out of his reach, but he contrived to get hold of two old silver spoons, and with these and a little bundle of clothes he escaped out of the house early one morning, walked to the other end of the town, sold the spoons at a Jew's

shop, and took a third-class ticket for Birmingham. From thence he walked to London, where he hoped to make his fortune.

"Birds of a feather flock together." On the day Joey arrived in London he fell in with a boy quite as bad as himself, who took him to his home, if we may give that name to such a dreadful place. It was a house kept by a wicked old Jew, who educated boys for stealing, just as a tradesman teaches his apprentices masons' or carpenters' work. The old Jew was glad to have a new boy, especially one who looked clever and handy. Under his hands the unhappy Joseph became a confirmed rogue. His common business was picking pockets, but more than once he joined a gang of housebreakers, when they happened to want the services of a boy. Before he was twenty he had been in jail three or four times for picking pockets and other petty thefts. The chaplain had each time taken great pains with him, but Joseph turned a deaf ear to all his advice and instruction. Clever as he was at his own wicked trade, he seemed quite dull and senseless in spiritual things. He neither trembled at the thought of God's anger, nor did the thought of his Saviour's love move his hard heart.

At last the unhappy Joseph engaged with other housebreakers in a scheme for stealing the jewels and plate of a lady of rank. They got into the house by the help of a dishonest servant, carried off their prize, and escaped; but before they had reached a place of shelter the police caught them and made them prisoners. Joseph and his companions were tried, and his sentence was one of transportation for fourteen years.

The rest of the melancholy history must be told very briefly. Joseph was set to Tasmania; but after a few months was passed on to Norfolk Island, the spot which used to be set apart for the worst and most disorderly convicts. In spite of the strict discipline of the place he managed to organize a plan of rebellion, and actually murdered two of the officers. He was, however, immediately taken, tried, and executed.

Thus to one poor sinner the wages of sin were in this world death; and if, in judging him, we take into consideration that he was unbaptized, untaught, let us bear in mind likewise our different circumstances, and remember that where much has been given, much also will be required.

TWO DEPARTMENTS WELL REPRESENTED.

—In lately walking through the Government Building, at Ottawa, a representative of one of Ottawa's ablest journals, in the course of conversation gleaned some items of interest. Speaking with Mr. A. J. Cambie, Chief Clerk of the Agricultural Department, that gentleman replied to a certain question: "I have used St. Jacob's Oil in my family, and found it to be an excellent article indeed. It is the remedy to banish pain and has a pleasant and soothing way of doing so, that makes it valuable. I consider it a great medicine." Calling upon Mr. Sherwood of the Militia Department, that gentleman thus answered the usual query: "I have found St. Jacob's Oil a great medicine; a splendid remedy, indeed, for rheumatism. I have recommended it to very many. When I commenced its use I had not much faith, but now my faith could not be easily shaken. I consider it by all odds the best medicine I ever tried."

GOOD WORK OR NONE.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M—, a well-known jurist, living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight of the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

The judge then went to dinner, and coming out found the man planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned the boards were all planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter gruffly, carefully measuring his work. When it was finished, there was no part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge started. "Why do you spend all that labour on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half." And he took it and went away.

Ten years afterward the judge had the contract to give for the erection of several magnificent public buildings. There were many applicants among master builders, but the face of one caught his eye. "It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he a carpenter, farmer, author or artist, whose work is most thoroughly done.

A FOOL ONCE MORE.—"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago, I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. Two bottles cured her, she is now as well and strong as any man's wife, and it cost me only two dollars. Such folly pays."—H. W., Detroit, Mich.—Free Press.

An honest medicine is the noblest work of man, and we can assure our readers that Dr. Fowler's Extract of Wild Strawberry is not only reliable, but is almost infallible to cure Cholera Morbus, Dysentery, Canker of the Stomach and Bowels, and the various Summer Complaints, whose attacks are often sudden and fatal.

RULE FOR FRETTERS.

A little girl had been visiting me who was a fretter. She fretted when it rained and fretted when it shone. She fretted when little girls came to see her, and she fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself and troublesome to her friends. We, to be sure, have our trials; but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters which they shall have. Here it is: "Never fret about what you can't help, because it won't do you any good. Never fret about what you can help, because if you can help it do so." Say this when you get up in the morning, say it at noon, say it at night; and not only say, but do; and that will be, do not fret at all—a fine doing.

The only right way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot, and be satisfied with what God has given us.

V. Edmanson, of Bradford, writes:—Burdock Blood Bitters is an excellent preparation, gives entire satisfaction, and sales increasing every day, it sells now on its merits. Burdock Blood Bitters cures Scrofula, Liver Complaint, Dyspepsia, and Kidney Complaints, in their worst form.

FREEHOLD INSTITUTE is one of the most thorough schools in the country. The present Principal has been in charge 14 years, and knows how to educate boys for college or for business. Many Colleges admit his graduates without examination. Among its numerous prominent patrons we find Stanley Matthews, Judge of the Supreme Court; Murat Halstead, editor of Cincinnati Commercial; E. A. Ferguson, president Cincinnati Southern R. R.; D. T. Campbell, New Orleans.

HONORED AND BLEST.—When a board of eminent physicians and chemists announced the discovery that by combining some well known valuable remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors.—Democrat.

NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

ROWDYISM in public pleasure-grounds in the vicinity of the city, will receive a very wholesome check through the action taken by the management of the Victoria Park and Steamer, who have had their employees sworn in as special constables. This assures quiet enjoyment to visitors; other public places should follow this excellent example, and the vagabond element would disappear. The favourite steamer "Queen Victoria" has received a thorough overhaul, and we wish her and the spirited managers of the Park every success in their endeavor to win public patronage.

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NEW INVENTION.

GARRISON'S

ARTISTIC BAY WINDOW

Or Common Windows Changed to Bay Windows. New in Theory, New in Principle, New in Application. The Latest Architectural Idea. Universally Endorsed. Exceedingly Popular, and Selling Rapidly.

THIS great building improvement is becoming very popular wherever introduced. It adds greatly to the comfort and appearance of new buildings and makes old buildings have the appearance of modern ones. It is very ornamental. Makes rooms cooler in summer and warmer in winter. Creates a circulation of the air and keeps the heat of the sun from the room. The old blinds are used as part of the improvement. No change made in the glass or sash. Carpenters and Builders that want to make from \$20 to \$200 per day instead of the regular wages, will find it just the thing. Parties with Means looking for a business that pays largely can purchase 10 to 20 counties and sell out by counties to carpenters and builders or realize a steady income from royalty. I employ no Agents but sell territory in quantities at low prices, so that the profits are very large, in some cases exceeding \$500 per month. I furnish models and drawings to purchasers and give full instructions. It is not necessary to be a carpenter to sell territory. Send stamp for circulars, engravings and terms. I make easy terms with carpenters on first county to introduce it. No postals answered. Canada for sale (patented March 6, 1882). I refer to the proprietor of this paper and to the leading merchants of Cedar Falls, Iowa. Address with stamp. W. S. GARRISON, Patentee, Cedar Falls, Iowa.

GARRISON'S

ARTISTIC BAY WINDOW

Or Common Windows Changed to Bay Windows.

NEW IN PRINCIPLE, NEW IN APPLICATION, EXCEEDINGLY POPULAR, AND SELLING RAPIDLY.

HAVING acquired the sole Patent right (patented in Canada, March 6th, 1882.) from Mr. W. S. Garrison, for all the counties west of Ontario, in the Province of Ontario, I am prepared to dispose of the same to Builders, Carpenters, or parties with moderate capital, who will find large returns by the purchase of the rights for one or more counties. Communications, enclosing stamped envelope for reply, addressed to FRANK WOOTTEN, P.O. Box 2640, or 11 York Chambers, Toronto St., Toronto, will receive prompt attention.

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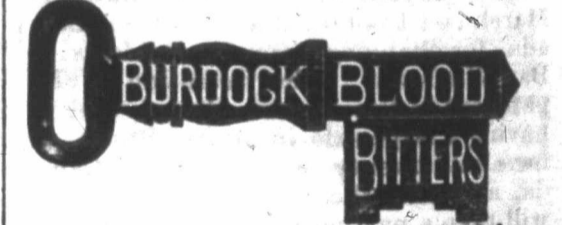
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