

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY JUNE 27, 1889.

[No. 26.]

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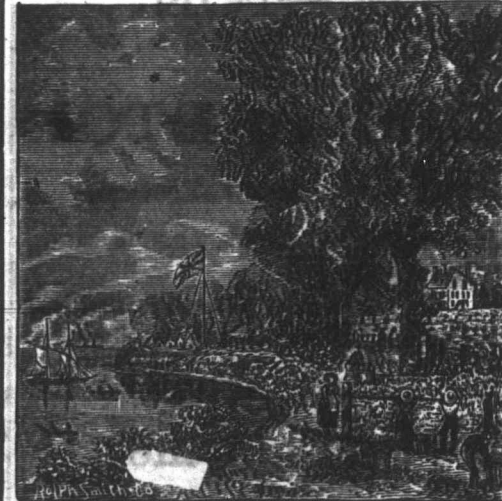
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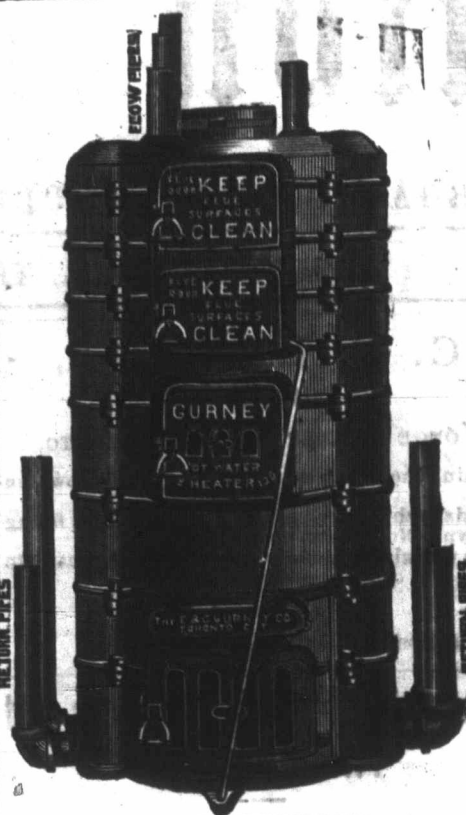
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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

June 30th.—SECOND SUNDAY AFTER TRINITY.
Morning.—Judges 4, Acts 9 to v. 23.
Evening.—Judges 5; or 6 v. 11. 1 John 3, 16 to 4, 7.

THURSDAY JUNE, 27, 1889.

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

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

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

THE GALT HERESY CASE.—Into the merits or details of this notorious case we do not enter. Indeed after carefully reading all that has been published as to the views of the seven Presbyterians involved, we have failed to get a clear conception of what they really do believe. Generally, they seem to hold that they, *individually*, are so blessed with the fulness of divine grace as to be not only free from, but incapable of committing sin. They have been formally tried before the bar of the General Assembly, as a prisoner is at a Court of Justice, and condemned to suspension from Church membership until they recant.

This sounds strange and harsh to us, who have no discipline to fear whatever "views" we may hold or inculcate. But we believe that the Presbyterian order is better than our own in this respect, being more Christian and primitive,—and reasonable. We know to our cost in the Church of England, how terribly men may split and harass the Church by "divisive courses," by teaching personally, or by a party organ, or by a paid party agent, opinions that are utterly opposed to sound Church doctrine, and by a continuous attack upon all who are faithfully teaching Church principles and duly observing Church law and order. Had we in Canada had a Church Court for trying persons guilty of "divisive

courses," there would have been, either an exodus of certain notorious partisans, or their expulsion, or their silencing. As they have no fear of any such Court of discipline they run riot, and their erratic vagaries find sympathy in many who are enjoying our Church privileges because no other religious body would tolerate a class of members who walk disorderly, who delight not in loyalty, and peace, and unity, but rejoice in partisan excitements which feed their morbid love of eccentricity and notoriety, and—provide the professional agitator with treble the income he could possibly earn by doing his duty in that state of life to which God and His Church have called him, which he has practically abandoned.

PROTEST AGAINST CELIBACY.—Archdeacon Sheringham in the address quoted from last week says: "This leads me to speak of the tendency in modern clerical thought which I strongly deprecate—a sacerdotal caste, which practically means a celibate clergy, living a life of partial seclusion from the world. Now, I by no means say that clergy colleges may not do an immense amount of good, missionary or parochial, in overgrown or waste and desolate places. But I wish them to be exceptional, not normal, having a special end and not a systematic purpose. I myself infinitely prefer to see the clergy moving freely in social life and leavening it. As things are now, the bridge which spans the social chasm is the Church. Her sweet charities bring together rich and poor; they kneel together in her temples; the sympathies of innocent childhood are fostered in her schools; in her burial-grounds they sleep together. Almost every week we read of some Church function in our country districts, in which clerics and laymen come together from miles around. The alienation of classes would soon stop all that—you hardly read of such things abroad—and it would be well if mutual animosities did not succeed to alienation and rend society in twain. In the middle ages the noble and his well-armed retainer had no fear of an unarmed working class. Things are very different now; the balance of power is seriously shifted; a *Jaquerie* in the England of huge towns and swarming industries would indeed be a dreadful thing.

THE BEGINNING OF THE END.—The Scottish Free Church General Assembly recently by a vote of 418 to 180 resolved to appoint a Committee charged with the duty of ascertaining what changes are needed in the Westminster Confession of Faith. For 250 years this has been the creed of Scottish Presbyterians, and to-day it stands condemned by such a vote as the above, and by the almost universal repudiations of it in the pulpits of the very body that for nigh three centuries has held it almost sacred! Upon whom falls the guilt of retaining a creed that has been the most active force infidelity ever had as an ally?

REBUKED BY A HEATHEN.—The late M. F. A. Paley, a very eminent Greek scholar, and grandson of the celebrated Archdeacon Paley, left the following translation of a fragment of Meander, almost the last he ever made. It seems so appropriate to certain noisy religionists that we copy it from the *Guardian*.

"Salvation comes not down from God to man
If men by noisy music to his plan
Can draw the God—then human means prevail
O'er power divine, and we by force assail
The heaven itself: No! instruments like these
Mock God, and man's irreverence only please."

A HAPPY PHRASE.—The *Rock*, commenting upon a speech at the Southport Evangelical Conference, says:

"As to definite Church teaching, the earliest Evangelicals, those of the end of last century and the beginning of this, were always most reverent sons of our Church, and we are sure that the great majority of Evangelicals to-day are careful about

this. If some tremble on the edge of Nonconformity they are the few. We claim for ourselves, by a long and constant tradition, that we are staunch upholders of our Church."

What a very happy phrase that is—"some tremble on the edge of Nonconformity." This implies that such proximity is dangerous, that the next step would be disastrous. What a different tone this, the leading Evangelical organ of England has to the so-called Canadian organ of this party! The latter is never so happy as when describing Nonconformity as on a level in all senses with the Church. Its friends, taking their cue from their organ, constantly speak and act as though the Church of England had committed a grievous sin in erecting a fence between its pastures and the grounds held by nonconformity. Would that the spirit of honorable loyalty to the Church, could be attributed to those in Canada who profess to belong to the party which the *Rock* ably represents!

PARTISANSHIP BAD FOR MIND AND MORALS.—The *Rock* in an editorial on "Mixed Morals" says:

"When men constitute themselves the champions of a cause it not infrequently occurs that their moral perceptions become blunted. Fever in the human body injures tissues in the body, and lessens its ability afterwards to discharge some of its proper functions. There is a mental fever which accompanies intense partisan action, and in it a similar liability to destruction of valuable faculties." We commend a long study of the above "to all whom it may concern." It would be indeed well for some to paste the *Rock's* warning inside their hats. We seem to discover a key to certain strange deeds and speeches of a partisan character in the fact that partisanship blunts the moral perceptions, and the mental fever it creates destroys valuable faculties. We thank our contemporary for providing us with a solution to certain difficulties in regard to party action,—that is as to their sanity and morality.

THE GREAT REVIVAL IN ENGLAND.—One of the most eminent Nonconformists in England, Dr. Dunkley, speaking before a large body of ministers said that the wonderful revival that has taken place in the Church of England during the last thirty or forty years is a protest against the right of the State to interfere with the creeds or modes of worship of any religious body. The *Rock* remarks on this: "The new activity displayed by the Church, in large cities especially, has by no means been confined to one party, but embraces the whole Church. Dr. Dunkley's late organ, the *Examiner*, recognised this when in its leader on Tuesday it said: 'It is an undoubted fact, and the recognition of it by Dr. Dunkley is not the least significant sign of the times, that the Established Church exhibits a revival of a marvellous kind. It is not in the Tractarian and Ritualistic party alone that this revival is manifest, but in all parties of the Church. The clergy in many parts—perhaps most parts—of the country set as one man, zealous, active, and with a singleness of purpose for which the Nonconformists have no parallel at the present time. Church and school erecting goes on apace, the clergy and laity acting with surprising unity. Even in Wales, which is alleged to be Nonconformist to the core, the only action that can be trusted as against the Church is on the pecuniary ground of opposition to the tithes—a question of pecuniary gain. These facts are difficult to explain on any other hypothesis save that the clergy, by some means are succeeding in winning the goodwill of the masses of the people.' The one important fact which should impress Churchmen and Nonconformists alike is, as the *Times* said several years ago, that the future is with the religious body which can best solve the problem how the masses of the population are to be drawn within the range of Christian influence."

UNCALLED FOR PERSONALITY.

IN their reports of the Toronto Synod, both the *Empire* and the *World* alluded to one of the lay Delegates as "an employee of the Ontario government," at a point in the proceedings which made this allusion an offensive personality. The imputation was that the Delegate had forgotten his duty, as such, by using his office to defend the Mowat government. Mr. Dymond, who was referred to, took exception to a resolution on French Schools, on the ground that none existed in the Toronto diocese, and that time could be better spent than discussing outside affairs. The point would have had some force but for the fact that there are French Schools in the Toronto diocese. The speaker will be sure of his facts next time. Being engaged in his profession by the Ontario Government is much to his credit as a young lawyer, and his presence in the Synod is also highly honorable to so young a Churchman. He represents a far more valuable and hopeful type of Delegate than the vast majority of his lay colleagues in Synod. Be they "Grit," or be they "Tory," we rejoice to see such young Churchmen of good education, more than average ability, proved earnestness and determination, taking an active share in the governing body of the Church.

The Toronto Synod stands in grievous need of new blood, especially does it need the presence of laymen, who the year round are actively engaged in Church work. It would have elevated the tone of the Synod by saving it in past years from useless discussions most wasteful of time, had there been a Canon in force restricting lay representation to those engaged in some form of systematic active service for the Church. Mr. Dymond's protest shadowed the line such practical delegates would take. They would keep the Synod down to its proper work by infusing into its proceedings, what is so much missed, a quick, keen, sense of the gravity of such an assembly, of its capacities for usefulness, of its responsibilities for doing better work than financial criticism, or any form of party manoeuvring.

There is a very general impression that our Synods are "played out," that they have outlived their utility and necessity. There is too much reason for such opinions, although it is overlooked that however stale, flat, and unprofitable the proceedings of our Synods may appear to be, they fulfil the very valuable office of a safety valve, and discharge also one or two other functions of a mechanical nature that justify their continuance.

But the Church has nothing to hope from Synods in these days of an inspiring, exalting, directing character. Every parish must work out its own salvation in these regards, and they, when in full activity, will give the Synods what new life may be needed by sending as delegates those laymen who day by day, or week by week devote themselves to spheres of labor in which they do their duty in that state of life.

We hope the political press will avoid sug-

gesting sinister political motives to Synod Delegates. It is very rarely, indeed, the cloven hoof can be recognised beyond all chance of mistake, for the owner of that hoof is too cunning to show it, where its exposure will do him harm. Happily our Synods are made up of Churchmen who represent both parties. They can well be trusted to guard their own political interests in Synod. We trust then our contemporaries will recognise these facts by avoiding political criticisms of our lay delegates, who as members of such an assembly are entitled to public respect.

FOOLISH QUESTIONS.

WE have no desire to depreciate the fame of Job, but we are satisfied of this, that had he been the editor of a newspaper, he would have been often sorely tempted to "answer a fool according to his folly," in words of stinging rebuke. It is really amazing to read the questions asked by persons who profess and call themselves members of the Church of England, who, presumably, being at large, are in their right minds.

One correspondent who declares that he is a faithful follower of the Principal of a certain Divinity School, though what a Churchman is about to have any leader other than the Church, we cannot understand,—writes to us asking, "What difference can it make in divine service whether a layman discharges, what you call priestly functions, or they are left to a priest?" This question shows what the effect is of following a man's erratic opinions instead of the principles of the Church. We commend to his study the story of Korah and his company. This man, who was the first dissenter, and the first who protested against sacerdotalism, asked, virtually the same question as our correspondent. Korah protested that as all the congregation were holy the priests took too much on themselves by keeping in certain functions to their order. The answer was given by the Lord and Ruler of His Church, and that answer was—*death to those rebels.*

But a modern illustration will have more weight with such cavillers than any Biblical teaching. Our correspondent, we happen to know, is a Freemason, he is what is called a "Past-Master, that is, he has filled the Chair of a Masonic Lodge. Now we ask him, Did you, when in the Chair, ever permit an "Entered Apprentice," to open or close the Lodge when duly formed, or discharge any single one of the Master's duties? Would any Lodge of Masons allow any of the rank and file below the Chair to assume control and rule of the Lodge? Yet what possible difference could it make to Lodge business whether the Chair work was done by an "Apprentice," or by one duly appointed and "raised" to the Chair? The Masonic order grants "Orders," according to its Constitution, which are most strictly guarded from intrusion. The very rite by which a Mason is raised to the Chair is not allowed to be even seen by any brother who has not been "ordained" to that dignity. Yet one who has

passed through that experience, who has zealously preserved the exclusive rights and guarded the well-fenced dignities of an Office in a secret society of human origin, asks why the Church of God should be as orderly as a Lodge of Masons? He thinks it most essential most important, to keep a Lodge Chair from the intrusion of one not duly called to fill it. But he thinks that that Divine Lodge, the Church, to be so inferior in organization that its ritual duties may be discharged by any Tom, Dick, or Harry who is brazen enough to push into the work of the priesthood before being called and ordained to that dignity!

The importance of maintaining order is the importance of obedience to a Divine command. That may be a bagatelle to the followers of the Principal whose teaching our correspondent sets up above the Church, but to Churchmen, to Christians of any class, who have any regard for morality, respect for order is a foundation principle.

Having used the Masonic society for one illustration we may be allowed to invite the special attention of members of that order to a certain form of illumination they adopt, when not needed at all to give light save by symbol.

Those clergy who adopt a similar form of illumination for symbolic purposes, will, no doubt, find every Churchman who is a Freemason, a staunch defender of this custom, with which attendance at Lodge makes him so familiar! Those who have seen the light will appreciate the cogency of this allusion.

A HAPPY SOLUTION.

IN a recent editorial we drew attention to the difficulty of settling a scale of distribution for the Toronto rectory fund, and made a reference in that connection to the Commutation Fund. It is gratifying to find that the difficulties have been got over by the Synods in both cases. The attempt to amend the Commutation Fund Canon broke down on account,—as the Bishop pointed out—of the neglect of the committee to provide for cases of undeniable hardship which would arise if the amendment were confirmed. In fact, in order to get at one case of suppressed trickery in a country parish, the Canon was so formed as to create far greater evils in city parishes than they proposed to remedy by it. It was a piece of legislation calculated to work great injury and injustice to those self-denying clergymen who have devoted themselves to the spiritual care of the poorest of the poor members of our Church. Happily, both orders of the Synod, clergy and laity, proved unanimous on the subject of throwing out this stupid amendment. Some Synod committees have not yet learned the lesson of "letting well enough alone."

In regard to the other matter, the Toronto Rectory Surplus—an equally happy solution was reached—by a vote which was practically unanimous. It was decided that, while temporarily making an average division among the Rectors, a scale of discrimination should

be laid down by a committee—of disinterested persons selected by the Bishop, "based on such facts and information as they may obtain from the Rector's and Warden's of the parishes interested." This work might as well or better have been done a year ago by the Executive Committee who were entrusted with that duty. Several eminent priests in the Synod] animadverted very severely on the spectacle presented by the personnel of that committee last year and their deliberate shirking of a duty so serious. We propose to publish a series of articles upon the history of the Rectory Fund and principles of distribution of these and similar Church funds, in order that members of the Church generally may perceive the great impropriety and wrong of equal, that is—indiscriminate division of such funds as these.

HEATHENISM IN CHRISTIAN GARB.

AN expression used by the American Church Review quoted last week, "an organized system under the pretence of Christianity," will sound to many an unduly harsh judgment of the Roman Catholic Church. We invite attention to the following passage from a work by Mrs. Janet Ross, entitled "The Land of Manfred," which deals with the scenery and life of Southern Italy. The scene described was witnessed by her at the Church of S. Marie l'Incoronata.

"At the church door a curious and most horrible sight awaited us. The poor pilgrims entered the church on their knees, shuffling along towards the altar at the further end, and some, chiefly women, went down on their elbows and hands, and putting their faces to the ground, actually licked the filthy pavement from the door to the altar at the opposite end of the church. As, of course, they could not see where they were going, a friend or relation led them by a handkerchief held in one hand. The pavement looked as though great snails had left their trail on it, and near the altar the marks were all bloody. It was a sickening and revolting sight, and does small honour to the priests who impose such a penance on the ignorant and superstitious peasantry. The faces of the wretched creatures, who had literally licked the dust for some sixty paces, were no longer human. *Begrimed with filth, their poor tongues, all swollen and scarified, hanging out of their mouths, they were panting with excitement and fatigue.* A young woman had gone into a violent fit of hysterics, and lay shrieking and sobbing 'Madonna mia cara' on her mother's knees. I asked the old priest, I am afraid rather indignantly, 'How can you allow such things?' 'Oh!' he answered ironically, 'it amuses them.'

The temples of heathenism witness rites most horrible and most disgusting, but we might safely challenge those shrines of bestiality to show a picture more humiliating to humanity than this Roman Catholic Church displays under the very shadow of the Vatican. "It amuses them," says a priest of this apostate Church, so also do the bogus miracles got

up like circus shows by the Papal priests all over the world, even in Canada. Can any person believe that the Bishops and priests of Rome do not know that such abominations as the above, so heathenish in cruelty, are mere tricks to get money at the cost of their poor, suffering, agonised victims?

Rome boasts of her unity,—she must take the consequences. We charge then upon Cardinal Taschereau, upon the Roman Bishops, priests and laity in Canada, that they are verily guilty of the blood of those poor wretches with their swollen scarified tongues. The slave-trade inflicted no more horrible tortures on its victims than does the Church of Rome where it has uncontrolled authority.

Rome cannot complain if she is judged by such scenes as are enacted by her direction in the land where she has supreme sway. Against such scenes humanity lifts up indignant cries, as it did against the slave dealer's brutality and the slave owner's cruelty, and as it does in condemning the fiendishness of those Hindoo brutalities which are rivalled in bestiality by the Church of Rome.

We hope to see a movement of Canadian Romanists to relieve civilisation from this abominable disgrace.

We referred recently to a custom in vogue in certain R. C. countries which is as heathenish as the above, but it partakes rather of the farce than tragedy. In Central America there are now and again prolonged droughts which are very destructive. When any local priest thinks it time to do something, he arranges for a grand procession at the head of which is placed the figure of St. Joseph, or other patron saint. This figure is got up always in tawdry colors, as, red unmentionables, sky blue coat, gilt vest, and so on. The ceremony opens with a painting over of the Saint's costume in view of the people, the figure is then censed, and elevated on a board which rests on shoulders that glory in this honour. (?) The people carry lighted tapers and march around the village, then the figure in all the glory of new paint is solemnly restored to its place in the church. The rest of the day is spent in revelry, *not very decent*, but quite as Christian as the so-called religious ceremony. In Central America the R. C. Church rules supreme, we doubt if there is one Protestant inhabitant, so the R. C. system can be studied in all its perfection!

There the priests set the civil and moral law utterly at defiance. *They will go to a jail and on their own authority alone, release a prisoner, and the keeper and magistrates dare not even protest.* Our information is direct from a long resident, who declares that there is no secret made of the Bishop having a large family of children whose mother is the Lady Superior of the Convent. This, and other similar facts, *excite no comment in a strictly Romanist community.*

Wherever the Papacy rules unchecked by the Catholic Church, these displays occur of brutality as in South Italy, and of heathenish rites, and of pagan morality as in Central America.

THE COLLECT ON UNITY.

WHENEVER Ephraim shall cease to envy Judah, and Judah shall cease to vex Ephraim; and whenever the Christian Church shall become one united Church in Christ, as it ought to be, these blessed conditions will be the effects of His gracious influence Who alone can make men and women to be of one mind, or render them together joyful in His house of prayer.

The ancient collect for the fourth Sunday after Easter, unchanged, beautifully entreats for that which will secure lasting unity amongst Christians. It is, "O Almighty God, Who makest the faithful to be of one mind;" or, as I deem, still better and still more literally, "O God, Who makest the minds of the faithful to be of one will." [*Deus, qui fidelium mentes unius efficit voluntatis.*] Whenever the still winning grace of God shall so influence the minds of all faithful people that they shall be of one will, or wish, or longing, such a unity of Christians will follow as God shall approve, and such as shall probably continue. For there is the possibility and even the danger that unity shall be promoted which will not endure, and this would be even more lamentable than our present unhappy divisions.

But suppose the grace of God to have effected this victory, as it probably will effect it in the Divine purpose of His wisdom, and that all the faithful were made of one will in so earnestly desiring unity that they would sacrifice anything except the essential principles of the Church to promote it, what would of necessity take place?

Of course the following statement may not be quite accurate, although it is intended so to be. But if the minds of the pious or faithful amongst Dissenters shall become of one will in desiring unity, it cannot be supposed that they would find any difficulty in heartily conforming to episcopacy and to confirmation, two things which it is certain/cannot be abandoned in the future, whatever might be done with existing Dissenting ministers who might feel that their reception of episcopal ordination was a confession of the entirely invalid character of their previous proceedings. On the part of the Church there could not be the concession of any doctrine or creed (deeply, however, it is to be regretted that the Athanasian symbol is not better translated). But very considerable concessions might be made by the Church in that which concerns not doctrines, but which practically influence far more people than doctrines affect them, namely, the ways and varieties of sacred and reverent divine worship. Permission to use an extempore service, while it would occasionally be of great advantage, under special circumstances, to Churchmen, would also remove a very, very serious impediment to the return of Dissenters to the Church, although at the same time it is believed that it would not be very often made use of, except by a minority of those returning to the Church.

The existence of the restriction to use no such kind of service is galling to many, but when the restriction had been removed, it is

believed that there is by no means the longing after extempore services that existed a few years ago, and that they would not be at all frequent.

At that time many good men conscientiously believed that no service not extempore could be pleasing to God or profitable to men. But since then this has been found by themselves to have been an erroneous sentiment, arising from the strange blunder of imagining that the prayers and worship of the early Christians were all extempore; whereas there is every indication that they were nearly always (if not always, which is not improbable) forms of prayer known amongst them, or else "precented," the people "saying after" the minister what he uttered for them to say. The Church herself, however, would be greatly benefited by an additional Printed Office for use in many churches on Sunday, and by an arrangement not very difficult to make, which should render Evensong not so like to Matins as it now is.

But the point is that whenever God's grace shall so prevail over men that the minds of the faithful shall be of one will, there is no doubt that concessions will follow, and, as the case now stands, it would seem that those concessions need not be very great if only they be heartily granted on both sides. But why should the Church wait? Conferences on the subject with Dissenters would probably not terminate satisfactorily. Let the Church do everything she can do, and ought to do, to render a return to her easy, graceful, and acceptable. Let her leave nothing undone of herself by which Dissenters have any reasonable excuse for continuation in Dissent, and then let her go on pleading with God, Who doth make the minds of all faithful people to be of one will.—G. V. in *Church Bells*.

THE CATHEDRAL AND ITS USES.

(Continued from last week.)

And so, too, in the matter of the charitable and philanthropic enterprises of a diocese. If any one will take the trouble to look over the eleemosynary operations of the Church in one of our great cities, the first thing that must needs strike him is the immense waste of means and energy that invariably characterizes them. The Church, as a fact in large cities, is often simply pure congregationalism. There is not even the faintest pretence, often, of any common interest or effort. The city rector looks over the wall at his brother rector, with a feeling in which indifference and disapprobation are apt to be mixed in about equal parts. He knows next to nothing of his brother's methods, nor that brother of his. Each one of them, perhaps, or, at least, each half-dozen clergymen, have their pet "asylum," or "home," or orphanage; and, in a community where one strong institution would be at once a power and a blessing, there are as likely as not to be half a dozen, each struggling to exist, and each wasting resources which, if consolidated and administered with unity and harmony of purpose, would do a work fourfold greater than that which is likely to be the sum of their isolated efforts. There is no more crying need in our cities than for some thing which shall unify the well-meant labours, and wisely aggregate and administer the generous benefactions which are often so profusely laid in the lap of the Church. And where can we look with so much hope for such a unifying agency as to the diocesan cathedral, with its board of trustees representing every shade of sentiment, and its staff of clergy including every phase of theological opinion?

One cannot but anticipate the relief that such an agency would bring to overtaxed pastors, no longer called upon to carry the interests of sundry struggling charitable enterprises upon their hearts, in addition to the inevitable burdens pertaining to their own

immediate cure, and relieved most of all by the conviction that money was not being needlessly expended in the maintenance of useless machinery only half doing work which might be far more economically and efficiently performed. The spirit of the present age was said, in a recent convention of the disciples of "free religion," to be one of "profuse beneficence!" If this be so, we may well anticipate that it will be followed by an era of reaction, when the popular demand will be, "What are all these 'shelters' and 'felds' and orphanages doing to vindicate their right to such large benefactions, such costly edifices, and such ample retinues of attendants? And we shall be fortunate if we do not discover, as the result of the want of organization, and above all, of economic consolidation in the charities of our great cities, that, as was recently actually shown in the case of one of them, the cost of maintaining those whom they shelter is equal to the cost of maintaining such beneficiaries as the most expensive hotel in the country.

And yet it is idle to hope for any improvement in this state of things, until we can have some central organization, ecclesiastical in its character, and yet so separate from and unlike the parish church as to make it wholly impossible that there should be any rivalry between them and it—an organization which, representing all shades of ecclesiastical sympathies, will administer its charities in a broad, impartial and truly catholic spirit, aiming to build up no single parish, nor serve, nor further the ends of any particular school or party. If we are to find any such central organization, it must be in connection with the diocesan church, or, in other words, the cathedral.

(c) Turning now to another office of the cathedral, there is pre-eminently a place for it in the life and work of our American Church as a school and home of the prophets. "A school and home of the prophets." I know how vague the words sound and how remote is the thought which they suggest. In fact, the modern Church, and pre-eminently our own Church in this land, has so largely lost the primitive conception of the ministry that to many the words are doubtless unmeaning. The confusion of the priestly and the prophetic offices has become so common, and the neglect or disesteem of the gift of prophesying, as the bishop of this diocese nobly witnessed in an address delivered to many of those to whom I speak this morning on the occasion of a recent diocesan convention, is so general that it would seem as if the Church had almost forgotten the commission which her Lord gave to her. Yet she is "built," declares St. Paul, "upon the foundation of the apostles and prophets." The careless exegesis with which too often we read Holy Scripture has been wont to refer that last word "prophets" to be the messengers of the elder Testament. But what the apostle had in mind is plain enough when a few verses later in the same chapter he speaks of a mystery being hidden from the holy men of old but "now revealed to his apostles and prophets by the Spirit." And to remove all doubt, in the same epistle he mentions prophets as a foremost order of the Christian ministry. "He gave some apostles, some prophets, and some evangelists, and some pastors and teachers," pastors and teachers for the settled cure of souls, prophets and evangelists for the vindication and extension of Christ's Gospel.*

I maintain that the Church began her work with this conception of the ministry, and that from apostolic days to our own every great forward movement has been marked by its recognition, and every period of torpor or decline by its obscuration. We pass on from the first fervor of apostolic days and we come to the monastic orders of St. Jerome. The thought behind that movement was a purpose to revive the school of the prophets. "Let bishops and presbyters," says Jerome, "take the apostles and apostolic men as their models; we monks must look rather to Elias and Eliseus and the sons of the prophets."†

So it was with the forty Benedictines who landed on the shores of Kent with the giant form of St. Augustine at their head. These men were preachers, before all else, and supremely preachers, journeying to and fro to proclaim Christ to men and so vindicating their calling as the prophets of their age. Follow up the stream of the Church's life in our mother Church of England. Obscured though the idea was in the middle ages, it was never wholly lost sight of. St. Chad, of Lichfield, the thirty canons of St. Paul's with their dean, the friars minors of St. Francis, to whom the noble Grosseteste of Lincoln looked to "emulate the prophets of old and to illuminate the land lying in the shadow of death with their preaching and learning,"‡ the statutes of Bristol cathedral as enacted at the Reformation, one of which reads: "Quia lucerna pedibus nostris est Verbum Dei, statum et volumus ut Decanus et Canonici, immo per misericordiam Dei obsecramus, ut in verbo Dei opportune et importune seminando sint seduli"—all the way along there shines forth amid whatever tempor-

*Norris, Cathedral Canons and their Work, p. 38.

†Ep. 58 ad Paulinum.

‡Roberti Grosseteste, Epistolae 58 and 59.

ary loss or exaggeration in other directions marred the progress of the Church, the gleaming thread of this witness to the paramount necessity of the prophetic office.

We have all but lost it to-day. There is not wanting here and there among us an intelligent recognition of the fundamental relation of the prophetic office—to the preacher's calling—(for when I use the one word here, I mean just as much the other) to the Church's life and progress. But the thing itself is rapidly becoming an extinct species.

(To be Continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

WINDSOR, N.S.—A large and important parish meeting was held in the school house of Christ Church, Windsor, N.S., on Monday evening, June 25th, the Rector, Rev. Dr. Mockridge, in the chair. It was resolved to begin at once the building of a new rectory, the rental of the old parsonage to be used towards paying the interest on the money to be raised for that purpose. The purchase of a house and lot adjoining the church, to be used as the sexton's residence, was also ratified. This parish possesses now a fine church, school house, rectory and sexton's house. The land on which these buildings is situated embraces one complete block, forming altogether one of the finest pieces of Church property in Canada. A committee was also appointed to confer with the ladies of the congregation regarding the feasibility of purchasing at once a large, new organ for the church. The following gentlemen were appointed side-men, to assist the churchwardens in the church, Messrs. J. W. Ousley, W. Kerr Dimock, Charles Hensley, Harry Dimock, Thos. Seymour, Clarence H. Dimock, J. W. Kent, and Daniel Hiltz. The Churchwardens are Dr. J. C. Moody and Mr. Geo. H. Wilcox. Delegates to Synod, Messrs. H. T. Hind and C. H. Dimock. Vestry Clerk, Mr. Wm. Dimock. All money in this parish is raised on the free seat plan and equal rights within the walls of the church are recognized.

ONTARIO.

WILLIAMSBURG.—We have to record the death on Ascension day of Mrs. Crysler, wife of Samuel Crysler of Crysler farm. She was stricken down with paralysis the previous evening and lingered only a short time, passing away seemingly without suffering. She was in her seventy-ninth year, a Christian woman, much beloved and respected. The funeral service was conducted and the sermon preached in the old parish church by the Rector, the Rev. Montague Poole, on the afternoon of Sunday, the 2nd of June. "Her children arise up and call her blessed, her husband also and he praiseth her." A large concourse of people were present from Morrisburg and the neighbouring country.

CAMDEN EAST.—This parish has sustained a great loss in the death of Mr. Edward Hinch, who entered into rest on Tuesday, 11th inst. He was a worthy son of the Church, an ever faithful friend of her clergy and a "cheerful giver." Mr. Hinch was born in Ireland about sixty-two years ago, and came to this country when five years old. His parents settled in this township and here the family have remained. He was the son of a godly mother, whom I knew personally, and whose pious training doubtless laid the foundation of that manly straightforwardness of character for which he was noted. Would that the mothers in the Church did awake, all of them, to a sense of that power for doing good which is theirs and exert to the full the influence that God has given them. Mr. Hinch was widely known in this locality and as widely respected, and he well deserved the love and respect shown him. For many years he has been clergyman's churchwarden, performing the duties thereof faithfully and well. It is a great comfort to me, as his clergyman, to know that on the Sunday after Ascension, the last Sunday he was at Church, he received the Holy Communion. He survived his wife some years, she having died July 8th, 1888. Our sympathies are extended to and our prayers are offered for the now doubly bereaved family.

BROCKVILLE.—St. Paul's Church.—On Trinity Sunday, Holy Communion was administered in this church, upon which occasion there were 188 commu-

TORONTO.

Mrs. W. Hoyes Clarke takes this means of thanking the ladies and gentlemen who so kindly responded to her appeal on behalf of a very poor and aged woman, who was unable to meet her doctor's bill.

St. Hilda's College.—St. Hilda's College for Women, in affiliation with Trinity University, Toronto, which was opened with the design of furnishing young women with facilities for education equal to those afforded in our Colleges for young men, is about to complete the first year of its existence. Its success, both as a College and a Home, more than realizes the hopes of its founders. The work of the Students shows that not only is the instruction given of the highest order, but also, that a spirit of zealous devotion to study reigns in the College. The College is in a very satisfactory financial position. Especial thanks are due to Mrs. Body, who has interested herself so heartily in the work, and also to some of the most prominent Medical Men of Toronto, who generously delivered a course of Ambulance Lectures, which, besides being most interesting and instructive in themselves, were the means of procuring \$376, which sum added to \$809.00 subscribed, makes a total of \$1,185. The total receipts amount to \$1,659.85. The total expenditure is \$1,402.13, leaving a balance of \$257.72 on hand. It is deemed advisable to move from the present building to a more commodious residence, if possible, nearer to Trinity University; this will entail extra expenditure, but not to a very serious extent. At the last meeting of the council the following ladies and gentlemen were elected members of that body: Mrs. Alex. Cameron, Mrs. Walter Cassels, Mrs. McLean Howard, Mrs. Edward Martin, of Hamilton, and Mr. J. A. Cartwright, and Mrs. Elmes Henderson. There are still a large number of members of the Church to whose notice the movement has not yet been brought, and it is confidently believed that the amount of annual support still required will be cheerfully given to an Institution whose object is so important alike to the Church in this Province, and to the interests of Higher Education generally.

Toronto Synod Continued.—Rev. A. W. Spraggs read the result of the balloting for clerical delegates to Provincial Synod as follows:

Clerical.—Rev. John Langtry, 69; Rev. Provost Body, 67; Dr. Carry, 67; Dr. Bethune, 56; A. J. Bronghall, 50; Prof. Clarke, 47; A. W. Spraggs, 45; Arch. Boddy, 44; John Pearson, 44; J. D. Cayley, 42; Rural Dean Allan, 39; Canon Dumoulin, 39.

Substitutes.—A. H. Baldwin, 34; J. P. Lewis, 34; Sep. Jones, 33; R. Harrison, 32; C. E. Thompson, 28; L. H. Kirkby, 19; J. C. Roper, 18; W. F. Swallow, 16; W. H. Clarke, 13; C. C. Johnson, 12; R. Williams, 12; Dr. Davies, 11.

Mr. Cumberland gave in the names of the chosen lay delegates as below:

Lay.—Hon. G. W. Allan, 75; C. J. Campbell, 67; A. H. Campbell, 64; R. H. Bethune, 63; Wm. Ince, 60; A. McLean Howard, 59; J. A. Worrell, 59; Dr. Hodgins, 59; Judge Benson, 58; Clarkson Jones, 55; N. W. Hoyle, 55; J. E. Mason, 52.

Substitutes.—G. M. Evans, 52; Judge Scott, 51; J. D. Delamere, 51; Basil R. Rowe, 49; Jno. Cowan, 47; Kivas Tully, 47; G. E. Gillespie, 46; J. K. Kerr, 46; Marcellus Crombie, 43; Dr. Snelling, 37; Jas. Henderson, 33; C. W. R. Biggar, 29.

The Toronto Diocesan Jubilee Committee reported, recommending the first Sunday in October as the day for the celebration.

Rev. J. Scott Howard read the result of the balloting for the Executive Committee as follows:

Clerical.—Rural Dean Langtry, Rev. John Pearson, Rural Dean Kirkby, Rev. Septimus Jones, Rev. J. P. Lewis.

Lay.—Mr. James Henderson, Mr. J. G. Hodgins, L.L.D., Mr. William Ince, Mr. J. C. Kemp, Mr. Robt. Birmingham.

The Bishop appointed the following additional members: Archdeacon Boddy, Canon Dumoulin, Provost Body, Rural Dean Allan, C. C. Johnson, Hon. G. W. Allan, Judge Benson, Dr. Snelling, J. A. Worrell, A. H. Campbell.

A discussion arose on the use of Sunday School leaflets, the almost universal feeling being in favor of one scheme of lessons for the diocese.

Canon Osler announced that \$1,000 was offered towards the liability for Niagara, on conditions that the balance \$4,000 be raised in six months. The Sabbath Observance report was passed.

Provost Body read the report on Union of the Church in B.N.A. act containing: That the dioceses existing in any civil province should have power to organize themselves into an ecclesiastical province, a provincial council or synod should be formed by representation, as may be agreed upon, from the several diocesan synods in the province, and that the bishops of the province should constitute the upper house of such provincial council or synod, and that

the head of such provincial council or synod should be an archbishop, to be elected by the bishops of the province.

That such provincial council or synod should meet once in three years.

That the Provincial Synod should have power to act for the Church in reference to all matters of provincial legislation affecting the Church.

That there should be a general synod for the Church of British North America, which should meet regularly every five years.

Mr. Worrell explained how it was necessary to have a Provincial Synod, a Diocesan Synod, and a General Assembly as well, stating that they had differences in various parts of the province regarding the administration of Church property.

The report was passed.

Provost Body read a report on the text books used in public schools condemning certain ones in use as containing a falsified history of the Church. Mr. Sibbald got a committee appointed to consider the whole question.

Closing Day.—The following resolution re Rectory Funds was passed, and from it we trust some equitable scheme may come. "That the surplus accruing from the Toronto Rectory Fund until the next ensuing Synod shall be distributed equally amongst all the incumbents entitled thereto, and that in order to enable the Synod to provide as required by law for the future apportionment of the surplus fund, the Lord Bishop be requested to appoint a commission of two clergymen and three lay members of the Church not residing in Toronto or in the Township of York, and not necessarily belonging to this diocese, to consider the subject of the distribution of the said surplus after the present year, based upon such facts and information as they may obtain from the rectors and wardens of the parishes interested, and to report a scheme at the next meeting of Synod, and to recommend a scheme for such distribution in the future, or for such time as may elapse until the Synod otherwise direct, it being understood that the rector of any new parish from time to time created shall be entitled to receive a sum equal to the average until a readjustment takes place by resolution, by-law, or canon of this Synod."

After discussion the following, moved by Provost Body, was passed unanimously:

"That in the opinion of this Synod the Jesuit Order is by its principles and constitution, and historically has been proved to be, dangerous to civil liberty, and a menace to the rights of all classes of her Majesty's subjects, and that it is therefore most desirable that the legality of the incorporation of the Jesuit Order, and by consequence of the action of the Quebec Legislature in the matter of the Jesuit Estates Act be tested by the highest courts of the Dominion and the Empire, and that the members of Synod will support every effort to obtain such testing of the said incorporation, and should the Act ultimately be found to be legal, the members of the Synod will use all constitutional means towards obtaining the repeal of such incorporation."

That this Synod, in accordance with the 37th Article of Religion, strongly affirms that "The Queen's Majesty hath the chief power in this realm, of England and her dominions, whether they be ecclesiastical or civil, in all cases doth appertain, and is not nor ought not to be subject to any foreign jurisdiction. The Bishop closed Synod with benediction.

DOVERCOURT.—This latest addition but one to the parish of Toronto, was until June of last year part of the parish of Carleton. The Rev. A. Hart, of Markham, was appointed rector of the new parish on June 1st, 1888, and on the 17th of the same month entered upon his duties. Services have been held in an upper room or hall, at the corner of Bloor street and Dovercourt road, kindly lent for the purpose by Mr. Edward Dawes, the peoples' warden. A very eligible site, in a commanding position, with a frontage of 100 feet on Bloor street, by a depth of 170 feet along Delaware avenue, for a church, school house and rectory, was presented free of all cost by the same generous benefactor of the parish. Plans for the school-house and rectory were prepared and accepted, and in November last the first sod was turned by Mr. G. B. Kirkpatrick, the present superintendent of the Sunday school and lay representative. The contractor for the whole work is Mr. Samuel Gregson, Dufferin street, and the estimated cost of the buildings alone is \$11,500. They are built of stone, red brick, and with slate roofs. The school-house is 82 feet x 38 feet, with lofty basement. The ground floor, with a seating capacity of 450 persons is being fitted up as a church, and the basement will be used for the school-room. The parsonage, containing ten rooms, is connected with the school-house by a room which will serve as a vestry and study. Both buildings front on Delaware avenue, and present a fine appearance. A number of valuable gifts have been made by members of the congregation—among others, carved oak eagle lectern and brass

nicants. Of this number 45 were of those confirmed on 11th of June. The Rev. Dyson Hague, rector of the church, preached from Hebrews x. 38. Canon Muloch assisted in the administration of the communion.

As Mr. and Mrs. Hague were about leaving Brockville to visit England the congregation took advantage of the opportunity to manifest their love for their pastor, and there was yesterday laid upon one of the plates with the offertory an envelope containing \$135.50 as an offering to Mr. Hague, and an address a copy of which we append.

To the Rev. Dyson Hague, M.A., Rector of St. Paul's church, Brockville:

The members of your congregation beg leave before the departure of yourself and Mrs. Hague for England to express our appreciation of your labours amongst us. We would also express our earnest wish that the voyage across the Atlantic may prove of benefit to yourself and that a change of climate may be of such good to Mrs. Hague that she will return to you fully restored to health. We can assure you that during your absence you will be much remembered in the prayers and thoughts of your people whose good wishes will constantly follow you. We would ask your acceptance of the accompanying mark of our approbation of your work in Brockville. Signed on behalf of the congregation, W. H. Davis, G. W. Baker, Churchwardens, Brockville, June 15, '89.

CARLETON PLACE.—The annual meeting of the Ontario branch of the Woman's Auxiliary to the Board of Domestic and Foreign Missions was held in this place on Wednesday and Thursday, 5th and 6th of June. Divine service was held in St. James' church at which the delegates and others—about sixty in all—were present. The missionary Litany was said by the Rev. A. Jarvis, rector. A sermon was delivered by the Ven. Archdeacon of Ottawa and followed by a celebration of the Holy Communion. The work of the delegates commenced in the afternoon by a meeting held in St. Andrew's Hall, which was tastefully decorated for the occasion. The meeting opened with prayer by the Rector, and a hymn; Mrs. Tilton, the President was in the chair. An address of welcome was read by Miss MacCullum, of Carleton Place, and responded to by Mrs. B. Buxton Smith, of Kingston, second Vice-President. Delegates were present from Ottawa, Kingston, Prescott, Brockville, Morrisburg, Carleton Place, Camden East and Gloucester. The President read her annual address. The recording and corresponding secretaries furnished their reports showing a steady increase of members. New Branches during the year have been formed in Pembroke, Napanee, Hawkesbury, Jeanville, Belleville, and St. Peter's, Brockville, making a total of 23, representing 31 parishes in the Diocese. The Treasurer reported the sum of \$1029 61 in money and \$1779.75 value in boxes sent to Missionaries—making a grand total of \$2809 36. Interesting papers were read by Miss Gilderleaves, of Kingston, on "Mission work in Egypt and the Holy Land" and by Mrs. Saunders, of Prescott, on "Child life in India." Mrs. Boomer, of London, Ont., brought forward a scheme for the education of the children of our far-away Missionaries. The members of the new Board for the year are: President, Mrs. Tilton; first Vice-President, Mrs. Grant Powell; second Vice-President, Mrs. B. B. Smith; Corresponding Secretary, Miss A. E. Yielding; Recording Secretary, Mrs. W. J. Muckleston; Dorcas Secretary, Mrs. McLeod Moore; Treasurer, Mrs. R. V. Rogers; Committee on Literature, Mrs. Moore and Mrs. Rothwell; Secretary for Children's Guild, Miss Riffenstein. The Delegates to the Triennial meeting of the Woman's Auxiliary to be held in Montreal on the 11th and 12th September are:—Mrs. R. V. Rogers and Mrs. McLeod Moore. Substitutes, Mrs. Lewin and Mrs. W. J. Muckleston. A public meeting was held on Wednesday evening and notwithstanding the heavy rain was largely attended. The chair was taken by the Archdeacon of Ottawa, who opened the meeting with prayer. The musical part of the programme was efficiently rendered by the choir of St. James' Church. Addresses were made by the Rev. Messrs. Pollard and Owen-Jones of Ottawa and Mrs. Smitheman, of Stafford, who had been in Missionary work in India Assam. Mrs. Boomer also read a paper upon the education of our Missionaries' children. A vote of thanks to the speakers was moved by Mrs. Tilton, seconded by Mrs. Crawford, of Brockville. The Archdeacon of Ottawa both in his address in the church and at the public meeting, encouraged the members of the Auxiliary by showing that though in its infancy, the blessings of God had been manifested, and he trusted the members would not rest until every Churchwoman in the diocese was a member of the Auxiliary, and thus become partakers of the blessings. (Signed) Harriet Muckleston, Recording Secretary.

Ottawa, June 10th, 1889.

June 27, 1889.

directions marred aiming thread of unity of the profession.

There is not want intelligent recognition of the prophetic when I use the the other to the he thing itself is

Arch News.

idents.

stant parish meet of Christ Church, g, June 3rd, the chair. It was re- of a new rectory, be used towards to be raised for a house and lot the sexton's resi- sh possesses now ory and sexton's ildings is situated ng altogether one ty in Canada. A confer with the the feasibility of n for the church. pointed sidesmen, church, Messrs. J. as Hensley, Henry I. Dimock, J. W. hwardens are Dr. ix. Delegates to L. Dimock. Vestry sy in this parish and equal rights ecognized.

rd the death on of Samuel Cryler down with par- red only a short nt suffering. She Christian woman, e funeral service held in the old Rev. Montague he 2nd of June. her blessed, her

re present from ntry.

ustained a great ch, who entered was a worthy son of her clergy and born in Ireland e to this country e settled in this e remained. He a I knew person- ibleless laid the wardness of char- Would that the ll of them, to a hich is theirs and at God has given a in this locality ll deserved the any years he has forming the dis a great comfort it on the Sunday was at Church. He survived his y 8th, 1888. Our rays are offered

Da Trinity Sun- istered in this ere 188 commu-

pulpit desk, by Mr. Kirkpatrick; oak communion table and linen, by Mrs. A. Hart; oak prayer desk and chair, by Mrs. S. Gregson; stone font, by Mr. J. Robinson; bell, by Mr. George Mackenzie; marble slab and inscription, by Mrs. S. Gregson; lamp for porch, by Mrs. Jas. Boyd; alms dishes, by Mr. Houghton, &c.

This Church was opened on Sunday last, the Ven. Archdeacon Body preached in the morning, and Rural Dean Langtry in the evening, to large congregations. The services were hearty and congregational, the offertory was \$686.26. The rector is to be congratulated on the great success of this parish in so short a time. Total value of Church property is \$20,000.

The June meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the Synod rooms on Thursday, 18th inst. It was decided that there should be no meetings of the board during July and August. Any appeals for boxes of clothing, &c., should be made to Miss Paterson, 26 St. Joseph street, secretary-treasurer of the Dorcas Branch W.A. Miss Paterson having been appointed in place of the late Mrs. O'Reilly.

NIAGARA.

MOUNT FOREST.—Friday, Saturday, and Whit Sunday were indeed Red Letter Days in the history of church records and annals of the Church of England here. The Right Rev. Dr. Hamilton, Lord Bishop of Niagara, paid a visit for the purpose of holding confirmation in St. Paul's Church. On Friday evening the church was well filled, when thirteen candidates were presented to his Lordship, and the impressive rite of confirmation was administered. The Saturday following, the Bishop drove out to North Arthur and confirmed a candidate. In the evening, a right royal and hearty reception was tendered to the Bishop at Mr. E. C. Wood's handsome and roomy residence, to which (capacious as it is for it is not as large as Mr. Wood's good warm heart,) the congregation were invited, and many of our esteemed townspeople, including the Revs. D. Bickell and W. S. Walker. The following address of welcome and confidence was read to the Bishop, before a large and distinguished company, by Mr. W. C. Perry, a trusty and faithful church warden of many years standing:

To the Right Rev. Charles, Lord Bishop of Niagara:

We, the members of St. Paul's Church, Mount Forest, desire to take advantage of your Lordship's visit amongst us at this time in a brief address, to give expression to the reverence and respect that we entertain for your Lordship personally, and also to advise your Lordship of the feeling of satisfaction and thankfulness existing amongst the members of our Church here, with the zeal and loving regard manifested by your Lordship at all times and in all seasons in the Diocese, for the welfare of our people and the Church; and we pray that you may long be spared to work in this part of the Master's vineyard, and in the enjoyment of health and happiness to exercise your high and holy office of a Bishop in Christ's Church militant here upon earth. W. C. Perry, Thos. Wood, Churchwardens. Mount Forest, June 8, 1889.

The Bishop responded in his usual hearty and cordial way, thanking all for their kind and loving sympathy with him in his work for God.

Whit Sunday morning the Bishop preached very ably, and everybody who has come in contact with him during his brief visit, have gone away charmed with his earnestness and devotion to his great work. The Bishop's pastoral staff, which was a gift from his late congregation, in Quebec, was much admired by those who saw it at the reception.

HAMILTON.—*A West End Mission.*—The Lord Bishop has been moving for some time for the erection of a mission parish in the North West end of this city. The new mission will be taken out of the North West corner of the present parish of All Saints. The rector of All Saints has consented to the division, but has gratified his assent by the condition that the missionary appointed to the new field, meet his approval. Consequently the choice of appointees is limited somewhat to a certain school of thought. The work has been offered to several clergy who meet the rector's approval, but they have one and all declined the undertaking. There is no Church site, nor organized congregation, nor is there any guarantee of stipend. The man who undertakes the work must do so in faith that the large number of families known to reside in the district will make sufficient offerings to "support the gospel." For some reason the Mission Board of the diocese now declines to hold mission work in large centres of population; although in 1876, a grant was made to a mission in this same district, when to quote the report of the Mission Board to the Synod that year, "a mission was opened in the north western part of the city of Hamilton, with every prospect of success, the missionary there being placed on the list of the missionaries receiving grants from this

Board." The mission very shortly abandoned—one result being that very many of the church families who were thus stranded, attached themselves to various denominations, who about that time made strenuous efforts and erected large buildings—notably amongst those denominations which thus swallowed up many of our neglected Church people—were the Methodists and the Presbyterians; whilst the Reformed Episcopal congregations was built up out of the same material. It seems worthy of a great effort, untrammelled by considerations of party strife, that the families who have remained loyal should be provided with a Church home, and the very many who have since moved into the district should be encouraged to build up the Church there. It is known by actual calculation that all the pews in All Saints Church being taken, unprovided for in the parish Church, exceed the number of those which All Saints can accommodate.

HAMILTON.—*Diocesan Branch of the Women's Auxiliary Board of Foreign and Domestic Missions of Canada.*

—A meeting of the above organization was held on Monday 17th, in Christ Church School Room. Mrs. Hamilton, President, Mrs. Stuart, Acting Secretary for Mrs. McGiverin. The Lord Bishop took the chair at 2.30. After devotional exercise, Mrs. Willoughby Cummings, delegate from the Diocesan Branch of Toronto, was introduced and conveyed to the meeting the sisterly greetings of the Toronto Auxiliary. Reports of parochial branches were made by the several secretaries as follows: From Christ Church, Hamilton, by Mrs. Foote; from St. Mark's Church, Hamilton, by Mrs. Walker; from Church of the Ascension, Hamilton, by Mrs. Ramsay; from St. Barnabas Church, St. Catharines, by Mrs. MacNab; from St. George's Church, St. Catharines, by Mrs. Henry McLaren for Mrs. Bates; from Chippewa, by Mrs. Tench; from St. James' Church, Dundas, by Mrs. Niblett; from Grimsby, Stony Creek, and Orangeville, no reports; from St. Luke's Church, Smithville, by Miss Fields; from St. Jude's Church, Oakville, by Mrs. Magill; from St. Thomas, St. Catharines, by Miss Bates. The reports presented the fact that very many boxes of clothing, goods, and toys, the clothing being mostly new, had been sent to the mission field, chiefly to the Indian Missions of the North West. It was brought out that devotional exercises and special celebrations of the Holy Communion had been found instrumental in sustaining a living interest in the work of the Boards. One report showed that fines had been incurred and collected from members for non attendance at called meetings. Mrs. Willoughby Cummings explained the benefits that had resulted in the Toronto Branch from the issue of a special monthly leaflet embodying letters and reports from the several branches. A resolution to join with Toronto in the use of these leaflets was opposed on the ground that the "Canadian Church Magazine and Mission News" was the official organ of the Board of Domestic and Foreign Missions, and therefore also of the Woman's Auxiliary to the Board. It was decided that appeal should be made to Dr. Mockridge for publication *in extenso* in the Church Magazine and Mission News of reports and letters from the several Boards and recipient missions—and that only on failure to obtain the use of its columns for this purpose, adoption of the Toronto leaflet should be resorted to. It was resolved that delegates from the parochial branches to the Mission Board should be sent in rotation, in order of date of foundation from each parish. Also that Board meetings should be held monthly instead of as heretofore quarterly. The delegates elected to the Diocesan Board this year were to be from Church of the Ascension, and St. Mark's Church, both of Hamilton, the delegates were then elected, being from the Church of the Ascension, Mrs. Stuart with Mrs. Crawford as substitute. From St. Mark's Church, Mrs. Sutherland, with Mrs. Walker as substitute.

Synod of Niagara.—*Diocesan Branch of the Women's Auxiliary to the Board of Domestic and Foreign Missions.*

—*Missionary Meeting.*—The afternoon business meeting of the Board was followed in the evening by a missionary meeting. The Lord Bishop of the diocese took the chair. The first speaker was Miss Bland, who related in a most interesting manner her many experiences as a worker for 20 years among the natives of India. She began her work in 1878 at Delhi. She said that it was estimated that there were 100 millions of women in India. The men were hard to reach. They were Hindoos and Mahomedans. The Mahomedans study the Koran and idolizing Mahomet. They will accept the Christ as a prophet, but in is hard to convince them of His Divinity. The women are more accessible to the influences of the gospel. And it is among them that we may hope to do the work of the gospel. Hence the efforts that are being put forth by the great missionary societies on behalf of the Zenana work in India, which is a work by women among the native women. The Hindoos have many Gods, and are the slaves of the most

minute system of caste. One of the chief difficulties in the way of Christianizing the Hindoos is the early marriage custom. Girls 10 and 11 years have to leave school to be married. The wives hold an abject subjection in the family. Miss Bland explained fully the method of organizing the schools for instruction of women and girls—gave a very interesting turn to her address by singing a Psalm in Hindustani, and exhibiting the Moran costume on a little girl on the platform. Rev. Dr. Wright, formerly a missionary for many years in Japan, and now doing duty in diocese of Pennsylvania, next spoke of the work in Japan. In 1542, Japan became known, and in 1549, S. Francis Xavier, the Jesuit Father and Missionary, set sail for the land taking his passage in a Chinese pirate junk. He was the first missionary, his work was noble. For sixty years this work was carried on—when there was a terrible reaction in the land, and the Christians were totally exterminated, and for 250 years not a white man was permitted to set his foot on the land. At first the missionaries were only allowed to live in the outlying houses of the cities, but they have full liberty now. We have now over one hundred native clergy, and a host of native catechists. Preaching in the streets is not practiced in Japan, as it would be prejudicial to Christianity—only the professional story teller speaks to street audiences. Owing to the lateness of the hour the address by Rev. E. J. Fensenden was adjourned.

Synod Meeting.—Holy Communion was celebrated in Christ Church Cathedral at 7 o'clock, morning prayer was said at 9 o'clock. The Synod met punctually at 10. The Bishop's address opened the meeting. Rev. C. R. Clark, and Rev. A. W. MacNab, were both put in nomination for clerical secretary. One for re-election and the other for election. Rev. C. R. Clark was elected. A committee was appointed to confer with the committee of the Synod of Toronto on the question of the proposed jubilee celebration of the diocese of Toronto. The Chancellor had a written opinion before the Synod, viz., That the Canons and Resolutions passed by the Synod of Toronto, prior to the organization of the Synod of Niagara, were not necessarily binding on the latter Synod. Mr. C. Donaldson, of Grantham, had his usual motion to the fore, that the Rectory funds be on the death of present Rectors, merged in one common fund for the benefit of superannuated and disabled clergy. The Executive Committee were called to account for the commission of all reference to their action in the matter of the division of the parish of Guelph from their report. A matter of principle was before the Synod in the special trust committee report. On the resignation of Rev. Canon Arnold from the rectorship of Fort Erie, the Rev. W. Tyott was placed in charge. The special trust committee, guided by advice of the Chancellor, paid Mr. Tyott a certain sum for his services during the vacation or interregnum of the rector. Rev. W. Tyott claimed that he should receive all the amounts which accrued from the rectory funds investment, during the time that he was in charge of the parish. A portion of the Synod contended that the accrued revenue belonged to the Rectory, and was to be during the vacancy added to the capital sum of the fund. The Synod decided to recommend that Mr. Tyott be paid all the accrued revenue of the Endowment during the term of his filling the office of Incumbent of the parish. The rate of interest having fallen, and by resolution of the Synod, all rectory investments as they fall in, having to be reinvested in debentures, the rector's have been receiving for some time 6 per cent., whilst the funds have been yielding in some cases as low as 4 1/2 per cent. It was ordered that the interest paid to the rector be reduced to 5 1/2 per cent. It is extremely doubtful whether such reduction will recoup the fund in many years. It certainly seems to us strange that the rector's should be receiving a higher rate of interest than the rectory funds are yielding. The question is who "pays the higher" in the matter of overdraft. The Synod accepted the proposal of Toronto to settle the Episcopal Endowment claim by the payment of \$5,000. An appeal was made to the Synod to wipe off the indebtedness long standing on the Garatza mission. Rev. Mignot said he would guarantee the collection of the amount. Whereupon the Synod being incited thereto by Rev. E. M. Bland, a collection was taken up spontaneously, and the full amount realized there and then. In the report of the committee on Sunday Schools, several very valuable suggestions were offered and accepted by the Synod. It was reported that by returns it is found that in every Sunday School the Church Catechism is used in some form or another, that definite Church teaching is more prevalent every year. Out of reports from 54 Sunday Schools it was found that these were used in 26. The Institute Leaflets are used—in a few Egerton's interdiocesan leaflet—in 10, Doane's Manual, the St. Churchman leaflet—in 10, Doane's Manual, the St. Paul's Series—in 1, McLean's Catechism—in 1, the Quebec Catechism—and in 1, the Bristol Catechism. The form of opening prayer published in diocese of Toronto, and by Rowell & Hutchison is largely used.

About one half of the Schools use Hymns A and M., and about one half use the S.P.C.K. On the suggestion to excite interest among members of the Sunday Schools by voluntary examinations open to senior scholars and teachers, the Bishop hoped that it was not intended to supersede the interdiocesan system of teacher's examinations, now in operation in nine of the dioceses. Being assumed that no antagonism between the diocesan and the interdiocesan system was meant, the Bishop gave his hearty approval which was endorsed by the Synod. Fraternal greetings were received from Synods of Algoma and Huron now in session. Answer to same and familiar greetings were ordered by the Synod to be returned, and to be forwarded also to dioceses of Ontario and Montreal. It was decided to petition the Provincial Synod to endeavor to make an arrangement among the several dioceses whereby clergymen moving from one diocese to another, might be saved the loss of standing on the Church's funds, which at present is the penalty paid by a clergyman who should be called across the invisible line which separates one diocese from another.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK.—Some of the Bishops and some of the Conventions have spoken out pretty emphatically on the subjects of the proposed amended Prayer Book and the change of name. As a rule, however, the sense of the Conventions has been to leave these topics alone and to treat of what most immediately concerns the welfare of the Church within their own limits. As to the proposed new Hymnal, except in the Church papers very little is said about it. That the General Convention will amend the present book by additions and omissions, sometimes by verbal alterations, there can be no doubt. But the feeling grows that the whole object aimed at might be better attained by adopting in its integrity the Anglican "Hymns Ancient and Modern" and making it the authorized hymnal of the American Church. Many parishes use it already, and all that is needed to make it altogether suitable for use in the United States would be the addition of the few hymns that are considered as of obligation to be sung on the Fourth of July, Thanksgiving Day, and other national anniversaries. In any case, it is not thought at all probable that the wholesale alterations and omissions recommended by the committee and published by James Pott & Co., the Church publishers,—who have likewise issued the proposed amended Prayer Book,—will be accepted by the General Convention. The public mind has already been sufficiently shocked by the recommendation to leave out such old time favorites as, "There is a fountain filled with blood," "Hark hark, my soul," "I would not live away," "How bright these glorious spirits shine," and others which a long time prescription has endeared to the Churchmen of all schools.

THE AMENDED PRAYER BOOK.

On the subject of an amended Prayer Book much more interest is excited. As the matter stands at present the more advanced Churchmen are quite content to accept the Prayer Book as it is. The proposed emendations (they claim) are too much of a sentimental nature, and in some cases are absolutely unliturgical—notably the rubric that will allow non-communicants to withdraw after the Prayer for the Church Militant has been said—an un-Catholic practice which would thus be endorsed by the Church. That some of the proposed changes are for the better is not denied, but if these are admitted, then others which are not so desirable, which are even undesirable from a liturgical standpoint—must likewise be allowed,—and these, it is asserted, are more in number than those which would be on the other side. The truth is that the proposed alterations are more or less such as the Broad Church party advocates, and, as such, are suspected by both High Churchmen and Low Churchmen. The Broad Churchmen are not favorers of distinctive teaching, especially on the subject of the Sacraments in general, and of the Holy Eucharist in particular. They are crying out for a Liturgy and ritual that shall be national, shall be as distinctly American, as the Gallican, Milanese, or Anglican liturgy. But, as the Broad Churchmen would have it, this Liturgy and ritual would be devoid of all, or nearly all saliently Church features, and would be of such a nature as to accommodate itself in its leading points to the demands of the sects for a common platform, on which all could unite, even though thereby should be thrown overboard the doctrine of the Apostolical Succession, the regeneration of the candidate in Baptism, the sacramental nature of Confirmation, the true doctrine of the Holy Eucharist, and the upholding of the necessity of the threefold ministry as essential to the existence of the Church. So timid, indeed, are Churchmen of allowing the Prayer Book to be tampered with—the results in Ireland being so terrible, that, as at the diocesan of Chicago the other

day, the cry goes up for a final settlement of the question at the ensuing General Convention, and the stamping with the authority of the Church an edition of the Prayer Book that shall be declared once and for all as that which shall always be used in the American Church. And as this year is the centennial of the publishing of the American Prayer Book as it stands, it is suggested, not inaptly, that "it is expedient that any further proposition for changes in the Prayer Book should be entertained except such as can be finally acted upon at the coming General Convention."

THE NAME OF THE CHURCH.

Virginia has declared against changing the name of the Church. Bishop Dudley of Kentucky has officially taken the same line. He holds that the Church to be truly that of America must be both Protestant and Episcopal. (How could it be a Church at all if it were not Episcopal?) It must convince the American people that it is content to hold and to preach the one Faith free from Romish superstitions and from the "subtle speculative refinements of a rationalistic sectarianism." It must also "convince the American people that there is a value in the continuous succession of authorized teachers, of accredited witnesses; that the covenant of God is not to be despised, and that such covenant ministry we guard and prize." The Bishop believes Episcopacy to be essential for the existence as well as for the well-being of the Church, while he holds besides not only that the Church of Rome has erred, but also, while not denying her grace and truth, that "she is the scarlet woman of the Revelation." Wherefore, he is willingly accounted Protestant, against her errors, even while he rejoices to "bear witness against the excess or defect of other Christian teaching." The Bishop holds that the "old platform is wide enough for all to stand upon, whatever be our private opinions and ecclesiastical affinities, and to change it is to narrow it, and to produce uneasiness and discomfort, contention and strife, which will divide and weaken." The diocese of Eastern in Convention passed a resolution to the same effect. It is, however, fair to say that the resolution by no means expressed the sentiments of the bishop.

THE CHURCH AND THE LABOR PARTY.

Several of the clergy, High, Low, and Broad, in the city and diocese of New York have been bitten with Henry George's land craze and the anti-poverty theories put forward, but not personally acted up to by the nondescript Protestant-Papist, Dr. McGlynn, the excommunicated parish priest of St. Stephen's Roman Church in this city. As a rule, however, the clergy of the Church stand aloof from a movement which renders them—and not improperly—liable to the accusation of herding with the unwashed followers of the Socialist Herr Most and the be-whiskied Irish Fenian of the No Rent denomination. The worse of bettering the spiritual, moral, and social condition of the labouring classes—who, in too many cases, have brought their evils on themselves, is one dear to the heart of the Church, but her methods are not those of the demagogue, who, like Dr. McGlynn dubs himself an anti-povertyite, while he lives in a most expensive house in Brooklyn, or of interested self-seekers like Henry George, who, with his fellow delegates, all friends of the working man, are living high in luxurious quarters in a costly Paris hotel. Yet there are those among our clergy and laity who think they can countenance what are only Utopian ideas when sincerely held, and by means of them influence and elevate the working man and the masses in general. These enthusiasts have formed what is styled "The Church Association for the Advancement of the interests of Labor," now in the third year of its existence. The president is the Right Rev. F. D. Huntington, Bishop of Central New York, whose son, the Rev. J. O. S. Huntington—"Father Huntington," superior of the Order of the Holy Cross, whose headquarters are on Avenue C, the most and the worst tenement housed district on the East side, and two strong minded ladies form the committee. The society holds no meetings, but indulges in gatherings styled "Conversations," a symposia where a great deal of most unpracticable talk is indulged in.

A REVEREND PLOUGHMAN.

Father Huntington and his communion have done and are doing a noble self-denying work on the East Side. That he has become exhausted is not to be wondered at. To regain his strength, and at the same time to live up to the spirit and letter of his vows as a member of the Order of the Holy Cross, by which he is bound to poverty and self-sacrifice, as well as to religious work among the lowest of the low, he has become a farm laborer, and during every weekday may be seen at Meridian, N.Y., working at the plough or in the fields as a common hand. His evenings and his Sundays he devotes to evangelizing those with whom his new line of work brings him in contact. He receives his wages every week—the same as any other laborer and lives as his co-mates in toil live. For

some time his identity was cleverly concealed: but somehow it leaked out, and now the country folk whom he has charmed by his eloquence and by his loveliness of character and disposition, would fain have him abide with them for a permanency. He is embracing the opportunity thus presented him of investigating the various phases of agricultural life, and of studying the problems of capital and labor as they crop up before him. He will thus be able to speak from experience. And by coming in contact with farm laborers, he has likewise mixed with the factory population, whose manners and ways have thus come under his notice and will supply him with fitting subjects for many a "conversation" in the future. Of Father Huntington's sincerity none can doubt. His whole life is apostolic, and his influence for good among the degraded roughs and toughs of the East Side must be seen to be believed.

THE COLORED PEOPLE.

As was said last week the Colored Commission appointed by the General Convention of 1886 have virtually come to the conclusion that radical measures must be taken, if the Church is to succeed in doing any solid work among the negroes. Out of nine members present five of the Commission at the last meeting have decided that resolutions should be offered at the next meeting—to be held in New York just before the General Convention—to the effect that the "means of direct communication between the Commission and the laborers in the field and its power of directing them be greatly enlarged, or an independent missionary Episcopate be created, having charge of this great missionary work, and working either with or without an organized commission, as to the Church shall seem best. This will probably be carried, and then the resolution will be formally submitted to the General Convention to act upon. Meanwhile preparations are being made to establish at Washington a theological college for the education of colored students for the ministry, in connection with the colored university which is being founded at the Capital,—a step which commits the Church to the more general ordination of negro deacons and priests. The sense of the South and of many of the States on this side of Mason and Dixon's line is decidedly against ordaining negroes to the priesthood—at least during this generation. It is claimed (1) that they cannot be trusted to persevere; (2) that they are not sufficiently truthful; (3) that they are incapable—as a race—of that higher education which is rightly demanded of the clergy of the Church; and (4) that the negroes would rather be ministered to by educated white persons. The last point, and the first, experience has shown to be well taken. But hitherto no adequate means of educating the negro in the Church's system, and ways, and spirit have been at hand, and the few priests and deacons of the colored race that have been ordained have really grown up by a kind of chance, the wonder is they have been as successful as many of them have been in the United States. In such a grave matter, however, the Church will certainly make haste slowly and will exact a very severe probation from all colored candidates for the ministry. In other respects she is offering them great advantages in the way of education and industrial training. In Virginia the "Chase Farm" of 141½ acres has just been purchased by Dr. Jarger for the sum of \$4,250, or about \$30 an acre. The property is situated about a mile beyond the Durham depot, and it is skirted by the Lynchburg and Danville road. It is intended to locate a colored orphan asylum there, for which the locality, from a sanitary standpoint is well adapted. The farm buildings are good, the house can easily be added to and fitted up for its occupants, and the ground is in good heart and thoroughly suited for agricultural operations. In the deanery of Savannah, Ga., there have been founded by the munificence of one priest, the Rev. A. G. P. Dodge, some fourteen missions and schools with neat churches and school houses, exclusively for the evangelization and education of the negroes. These are served by white priests—one by a negro deacon—and white and colored teachers and lay readers. A first class education on Church lines is given the negroes, and they eagerly avail themselves of the chance. Many are thus every year added to the Church.

ECCLIASTICAL VAGARIES.

In the diocese of Long Island, at least so far as Brooklyn is concerned, some kinds of breaches of ecclesiastical discipline seem to pass unrebuked. In that city evening communions are becoming more and more frequent. In one church the rector went so far as to have an afternoon celebration on All Saints' Day: why no one could see. The rector aforesaid keeps up this abuse, and not one word of censure is heard from his diocesan, who is not so reticent, however, when any priest exceeds in ritual. In a country church in an adjacent diocese, the rector, while careful in eschewing floral decorations or white hangings round or on the Altar, had his pulpit elaborately festooned and wreathed around with white silk

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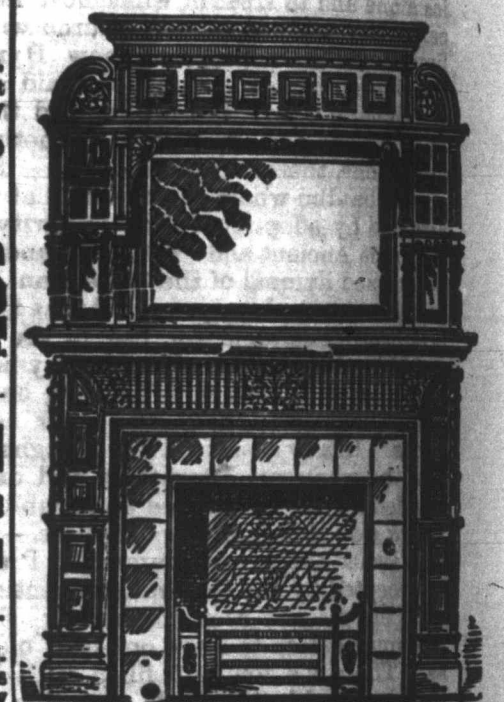
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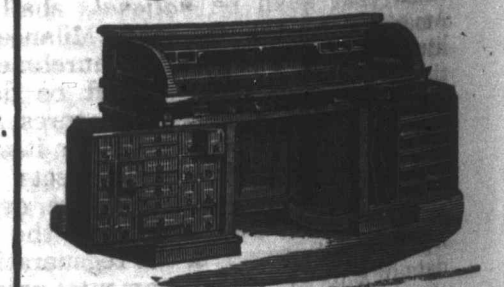
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drapery. Crosses were visible on every side—except in the chancel, and while the proper Easter anthem was read instead of the *Venite*, and the Holy Communion service was conspicuous by the absence of any music, a florid selection from a mass of Gounod, an "Ave Verum Corpus Natum" adapted from the same composer, as "O Salutaris" and "Salve Regina"—the last in French, and a large slice of Mozart's *Requiem*—as appropriate to the occasion, were performed by a quartet choir, the congregation all seated, as anthems at Morning Prayer and Evening, on both of which occasions the rector preached for forty-five and sixty minutes in a black gown! The local paper informs us that the "crowd jostled each other to obtain positions from which they might witness the inspiring scenes, listen to the sweet music, and hear the eloquence of the preacher." Their sole worship seemed to have centered itself in the music, the sermon, and the flowers, which, we are told "sent forth a perfume which was simply delightful!"

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

LAY READING.

SIR,—To the questions about Lay Readers in your issue of June 18th, which were so ably answered by you, allow me to add one more, hoping for a speedy reply to it.

If a Deacon or a Lay Reader be sole officiant, where should he place the plates containing the offerings of the people, if depositing them on the altar is "distinctly a priestly function" and he is not permitted to enter the Communion rail. E.W.B.
Ottawa, 15th June. 1889.

The Lay Reader when sole officiant should have the plates laid on the credence table, or left on the chancel steps. Ed. D. C.

IS IT POPYRY.

SIR,—I note the following in Monday's *Mail* as the account of the Presbyterian Assembly. "Yesterday afternoon the Sacrament was dispensed to about 400 persons. The galleries of the church were occupied by a large number of spectators, and the impressiveness of the service and of the scene will leave its mark for long on the memories of those who witnessed it." When persons who do not communicate are asked to remain throughout the Communion Office, in the Church of England, people say is not "Popery." Can you tell me why it is wrong in the Church of England, and right and "impressive" in the Presbyterian Church? Yours truly,
CHURCHMAN.

SKETCH OF LESSON.

2nd SUNDAY AFTER TRINITY JUNE 30th, 1889.

The Night Voyage on the Lake.

Passage to be read.—St. Mark iv. 35-41.

Jesus had spent a long day. After a night of prayer, He had, as we saw in the last lesson, chosen His twelve Apostles. His whole day was then given to teaching; at the close of the day He was exhausted. He now determines to cross the lake and obtain rest, (v. 35).

1. *The Voyage.* 1. About six miles to go—pleasant evening sail over calm blue waters. But a sudden storm arose, the Apostles were frightened—the waves were dashing into the ship.

2. But where was Jesus? Look! (v. 38). He was in a calm, peaceful sleep, worn out with His day's toil. The Apostles awake Him from His sleep; perhaps he might save them (v. 38). Does He share their fright? Before He rises what does He do? (S. Matt. viii. 26). Why did they deserve rebuke? Had they not shown faith? Two faults noticeable in their faith:

(a) Not enough of it "little faith". How could they fear if they believed in Him? Believe what? That He would keep them from calamity? No, but that whatever happened (even drowning) all well if with Him.

(b) Not ready for use ("where is your faith?") Perhaps, if they could have sat down quietly and thought, they would have trusted; but where faith

wanted suddenly, not ready. [Illustr.—So general would say, "Where is your sword? or shield?" to soldier who went to battle without it.]

8. Now Jesus rises. Sometimes we say, "Might as easily speak to the winds"—what do we mean—Jesus does this. What then? A great calm (v. 39). He has shown His power over diseases, devils, death—now over nature. (Col. i. 15-18).

Seamen ask, "What manner of man is this?" Can we answer? Think—

(a) He is a man—no angel. Did not that night prove it? Weary with long day's work, want of food, just as we should be. Lying there asleep—think—what manner of man? (See Heb. ii. 14, 17; iv. 15). "He knoweth our frame"—will He not sympathize?

(b) Yet more than man—and still no angel—did not that night show Who He is? (Job. xxx. viii. 8-11; Ps. lxxv. 5-7; lxxxix. 8, 9; xciii. 8, 4). Might he not have said to Apostles (Ps. xli. 10)? Then they might have said (Ps. xli. 1-3.)

II. *What the Voyage taught the Apostles.*—(1) *What they would be sure to meet in their ministry.* Storms, difficulties, threatening to overwhelm them and the 'boat' (the 'Kingdom'—the Church) too. So they did (See Acts iv. 17-18; viii. 1; 2 Cor. 1-8); and so again and ever since, persecutions, false doctrines, sin, "the craft and subtlety of the devil and man."—(Litany).

(2) *How they should meet such storms.* With faith (Is. xxx. 7-15; comp. Exodus xiv. 13). True, they might not always be delivered—might die (and so they did); but the cause safe, the Church safe.

(3) *Why they should meet them with faith.* Because Christ was with them. In the boat they thought His being asleep kept His help from them; but need never fear that again—why? (Ps. cxxi. 4; Is. xl. 28. Also Ps. cxviii. 6; Rom. viii. 31).

III. *What the Voyage Teaches Us.*—Just the same things.

(1) *What we shall certainly meet.* Storms, difficulties and troubles—things to make us afraid. That is 'if on the voyage. What voyage? The life of a Christian like a voyage. Christ has said, "Let us go over unto the other side." What other side? Do we fear to launch away. But if really 'sailing' with Him, must not expect all to be smooth. Storms will come (1 S. Peter iv. 12). Christ has 'told us before.' (St. John xvi. 4-8; Acts xiv. 22; 1 Thess. iii. 12).

(2) *How are we to meet these storms?* With faith. When to trust, (Ps. lxxii. 8). Never let Christ say "Where is your faith?" Then what will protect us? (Ps. xxxii. 10). How shall we feel? (Ps. xxvi. 8). Not 'perfect peace' because no danger, but because we know 'all must be well.'

(3) *Why have such faith?* Because Christ with us (Is. xliii. 2). And why such trust in him? Because we remember the two things about Him—(a) Being man, He can feel for us; (b) being God, He can strengthen us, save us, and (Ps. cvii. 28-30) "bring us to the desired haven."

TRINITY SUNDAY.

If we have entered at all into the meaning of the successive festivals of the Christian year, we are now prepared for a joyful commemoration of the Feast of Trinity. We have learned, through another season of united study and prayer, more of the love of the Father, the Son, and the Holy Ghost in accomplishing our salvation. On this day we commemorate no separate act of this work, but unite in bringing our highest services of praise and adoration to the God of our salvation. Another year has taught us more of Him. Its experience of His faithfulness has put a new song of praise into our mouths, and with full hearts we raise the voice of thanksgiving to Him who loves us. We know that "this God is our God for ever and ever; He will be our guide even unto death." The more, therefore, we learn of His power and love, the more our joy increases. Life will bring its changes and sorrows, but with this divine love in our hearts and homes, there will always be light. Our belief in the Trinity is no formal assent to a doctrine, but the loving confidence of a child in its

father, its Brother, its Friend. Yes, the joy and power of the Christian's life is summed up in this blessed truth: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost with us all for evermore."

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JAPAN.

The Southern Churchman gives the following description of Tokio, the "Paris" of Japan:—Near the centre of the city is the castle so called. Its highest point, occupied by the Weather Bureau, is a plateau of a few acres surrounded by a deep and wide moat, which sweeps round in a double circuit, the inner and outer moat respectively. Within the inner moat there is the new Palace; also the barracks and the Imperial Gardens. Looking east from it the land is level and stretches out to the Bay of Yedo and the river Sumida, covered by houses, and here and there may be seen a bank or school rising above the others. Beyond the river the city stretches out till it is lost in rice fields, though the great highways into the city are lined with houses still further out. Several large bridges, a mile or more apart, span the stream, near the second of which Ohastri (Great Bridge) is Trinity Chapel. Below the first bridge the river parts about a large island, the channel on the right sweeping by Tsukiji. Here on ground reclaimed from the bay, five blocks are built up in foreign houses occupied by Europeans. The American Church Mission occupies six lots in one of these blocks, whereon S. Paul's school, S. Margaret's, four large brick residences, and Trinity Church, of brick and stone, now nearing completion. Returning to the castle we note a range of hills running north and south. The valleys between are full of shops, while the hills are taken up with the better class of residences. To the north, about three miles, are the new and spacious halls of the University; looking from the east of which we see the lovely Uyeno Park, and further on the popular resort of temple goers, Asakusa. Just by Uyeno is a large railway depot, and from it, through the business part of the city, runs the great street of Tokio, four or five miles to the station, a mile from Tsukiji, where the trains for Yokohama and the south depart. Near this great street, more than a mile from Uyeno, is Christ's Chapel, sometimes called Kanda, the name of that part of the city. Mr. Tai is in charge of this chapel. Then, near Asakusa there is a small chapel in charge of a catechist, and another some distance south of Kanda. All these chapels are under our Mission. Looking south from the castle you see the wooded slopes of Shiba Park, the quietest spot in the great city. Just over the crest of the hill is the English Church, S. Andrew's; next door is the Mission House, where Bishop Bickerstein resides. Still further to the south, just over the Bay, is a large Japanese school, the most famous of many private schools in the city, and that of Mr. Takuzawa, the great liberal editor. The English department of this school has been for some years past under the Rev. Arthur Lloyd, of the S.P.G. Mr. Lloyd has also furnished other schools in different places in Japan with English teachers. As many as seventeen have come out under his auspices: the last to arrive was the Rev. H. S. Jefferys, of the Diocese of California. He has been sent to a town about seventy miles north of Tokio. The outer sweep of the castle moat takes in nearly all the Government buildings, barracks, and a section of the business portion of the city, as well as many pri-

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vate residences. To the west, between the inner and outer moat, is high ground, one part of which is called Bancho. Here one of our Mission resides, and a new chapel has been opened: the new girls' school also will shortly open in the same section. The moats are thick with wild geese and ducks, who thrive unmolested by man. Beyond the outer moat the city goes on over hill and dale; here a rice field or tea garden, there an old temple. You climb some gentle slope to find all quiet country-like, and over the top stumble on a bustling street, and so on, till you are puzzled to know where the city ends. To us the most interesting feature is that in every part is some place where the Gospel is preached, so that there are few in all this great city, who have not at least heard of the Name of Jesus.

There are now in Japan 25 Government schools; 28,045 public schools; 17,955 private schools; 105,511 teachers, of whom 5,285 are ladies; 3,200,170 pupils, of whom 954,066 are females. In 1879 the Gregorian calendar was substituted for the Chinese method of reckoning the year, and the Sunday was adopted as a day of rest. The edict against Christianity revoked, all classes of men were declared equal before the law, and the marriage limitations among the various classes of society abolished. In 1881 the Mikado promulgated a decree for the establishment of a constitutional government in 1890. Meanwhile, lighthouses have been built all along the coast, steamship lines established, and docks constructed. As early as 1870 Tokio was connected by telegraph wires, and soon the whole empire was encircled by a network of them. On October 14th, 1872, the first railroad from Tokio to Yokohama was opened by the Mikado, amidst the shouting of the people. Lately telephones, street cars and street lights have been introduced into the large cities. Japan has a large and well-organized police force, now numbering 80,527 men. They wear their hair in the European fashion, and are adopting European manners in their dress and the furniture of their houses. Twenty-five years ago Japan had not one newspaper: to-day she has over 320—more than Italy, Austria, Russia, and Spain combined.

The new Japanese Parliament will consist of a House of Peers and a House of Commons. The laws relating to it are compiled from American, English, and German sources, the German influence preponderating. In the new constitution the Emperor, in asserting his right to rule, appeals to the glorious spirits of the Imperial Founder of our house and our other imperial ancestry, adding, "We now reverently make our prayer to them and to our illustrious father, and implore the help of their sacred spirits. May the heavenly spirits witness this our solemn oath." The shrine at Ise, for violating the sanctity of which Viscount Mori was assassinated by a fanatic, is the most revered of all the Shinto shrines. A descendant of the Imperial line keeps watch over the rites that commemorate the founder of the Imperial line and his successors. The number of Protestant Christians in Japan is estimated at 25,000, an increase of 80 per cent. for the year 1887-8.

THE CONQUEST OF THE VALLEY.

A STORY OF OLDEN TIME.

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

In the Swiss Canton Wallis, there lies between two of the highest mountain ranges the deep valley called the 'Einfischthal.' It is twenty-one miles long, and through its whole length runs the river Useng, which issues from the ice-caverns of a great glacier at the upper end of the valley. The only entrance into this out-of-the-way nook among the mountains is between two gigantic pillars of rock, which stand close together at the lower end, near the little town of Siders, and their entrance is, even at the present day, very difficult and dangerous. Aforetime it used to be impossible in winter to pass from this side-valley into the great valley of Wallis, but in modern times the inhabitants have cut a road through the rocks, which they call 'Les Pontis,' or 'The Bridges,' and which for a great part of the year is still in such a condition

that he who tells this story would rather not travel by it, even if a crown lay beyond it for the fetching. But when this difficulty is happily surmounted, the traveller is rewarded by the wild and very lonely scenery of the valley, and becomes acquainted with a simple and hardy Alpine race. In the very old wooden tables which may be found in their huts are still to be seen hollow places scooped out to use as plates—a thing I believe, not now to be found elsewhere.

How long the chamois grazed, undisturbed, sole inhabitants of the Einfisch valley, we do not know. The saying goes that a Teutonic band, on its way from Italy, first established itself there, finding in the place a safe refuge, which inclosed within its insurmountable walls and easily-defended gateway rich pasurage for thier flocks and herds. Certain it is, however, that Sitten (Sion) the chief town of the Canton Wallis, had long been the seat of a bishop, while in this secluded corner the gods of the old Germans were still worshipped.

These heathens, shut in from the outer world by their rocky gateway, required nothing from it but salt for themselves and their cattle; for of this mineral not a trace was to be found in their valley. They demanded this as a tribute from the dwellers in the great valley, and if it were not willingly given, they fetched it, club in hand. They were the terror and the torment of their Christian neighbors. From time to time the Bishops of Sion sent missionaries to them, but all these messengers went and returned not again. Their work was cut short either by the sacrificial knife of the heathen priests or by the waves of the turbulent Useng; not one brought back tidings of the interior of that mysterious valley.

At last the powerful baron, Witschard von Raren, a Crusader, made a solemn vow in the Cathedral of Sion that he would never let razors nor scissors touch his beard until he had either destroyed the heathen of the Einfischthal with fire and sword or brought them subdued and converted to the feet of the Bishop.

A remarkably hot and dry summer seemed to make the fulfilment of this vow easier. The Useng had dwindled away to a small stream, and through its bed it was easy to climb from step to step and reach the gate of rock, whereas otherwise ladders and ropes must have been employed. So the Baron did not delay but one night in August he ascended the pass with three hundred of his vassals, stealthily and silently. But he had scarcely passed the gate and set up his standard on a level bit of meadowland, gathering his men around him, when first the howling and barking of a great dog was heard; then a mighty horn-blast waked the echoes, and before half an hour had passed, columns of fire arose on every rocky point, more than the men of Wallis could count. An overwhelming majority of the enemy seemed probable from the number of the fires, and the Baron, though brave, was not inclined to foolhardiness; so he held a short council of war with his vassals, and then began the retreat, resolving to be himself the last man, like the captain of a stranded ship. Before he took the first step downwards from the pass, he looked back and saw that the retreat was but just in time. Hundreds and hundreds of torches were flying like will-o'-the-wisps down from the hills, and a distant murmur was coming nearer and becoming louder minute by minute. But thinking themselves now in safety, the little band descended into the nearly empty bed of the Useng quite at their ease, though in much disappointment.

Meanwhile the heathen in the valley had, immediately on the alarm being given, closed the sluices of the canals by which they conducted the water of the river to their more distant fields, in order to cut off the retreat of the invaders by the river bed. And scarcely had the Baron with his vassals reached two-thirds of the way down the pass when the Useng, like a lion aroused, came rushing after them in fury and overtook them while still within its dominions. In all haste the fugitives scrambled out of its way, holding on by rocks and bushes, while the raging torrent hurled after them stones and blocks of wood, cast into the stream above by the enemy. By great good fortune the moon rose at this criti-

cal moment, and enabled the Baron and his men to escape from the glen. The next morning they arrived at Siders, having no loss to deplore save that of the standard, which was brought afterwards by some adventurous shepherd-boys, who found besides, in the bed of the Useng, many helmets, plumes, and halberts, which the men of Wallis had lost in their cold bath.

At the banquet the Baron gave on the following evening to drive away the despondency and vexation of his vassals, he said with a laugh, but with bitterness in his heart, 'We wished to baptize the heathen, but it seems they have baptized us instead, and that in a way which the Bishop will hardly approve.'

But his laughter did not find its usual echo among his guests. On the contrary it was followed by universal silence, as if disagreeable memories had been awakened in the assembly.

During this pause a deformed dwarf, who had been satisfying his hunger in a distant part of the hall with the crumbs that fell from his master's table, took the opportunity of coming slowly waddling up to the Baron's chair. He made such a low bow that he appeared in danger of turning a somersault. Then he opened his mouth and said, 'Gracious lord, I myself will conquer the Einfisch Valley—I, quite alone, with help from none but God, if you will but give me the big book of the Gospels with the beautiful pictures and golden letters which the Bishop made you a present of last Christmas.'

At this speech a loud laugh went round the table, but the Baron signed to his retainers to be silent, and answered in a voice which contrasted with that of the dwarf as does the deep bass of an organ with the piping of a reed, 'But, friend Zacheo, how will you manage that?'

'Most gracious lord,' the dwarf replied, 'I say nothing but that I can read like a Benedictine; that the heathen in the Einfisch Valley do not take me for a person, but for a thing; and that I can speak their language as well as our own.'

'You understand the language of the heathen, which no one in the Rhone Valley speaks? How is that?'

'Signore, when the heathen, twenty years ago, attacked Siders to fetch for themselves the tribute of salt, which had better have been sent them, one of the savages probably took me for a sack of salt, and carried me up to the Landamman of his tribe, who kept and fed me as a curiosity for three years, till I succeeded in escaping from the robbers and getting back to my poor mother. Oh, give me but the book of the Gospels, and then have your razors put in order, for you will need them soon.'

And the Baron granted his petitioner's request. Zacheo took the book from the great chest in the hall, kissed it, wrapped it carefully in the scarf which he wore as court dwarf, and then returned to his hut to pass the night in prayer.

With his old mother's blessing, and with his great book wrapped up under his arm, the little missionary went on his way at dawn of day, and kept to the bank of the Useng, which had again become a narrow stream. And when he came to the steepest part of the pass he managed like a child of two years old which is climbing a flight of stairs with its doll in its hand. As far as Zacheo could reach with his arms, which were long for his size, he always put his book up on a high step, and then dragged himself after it. He had in his pouch still some remains of the Baron's feast, and when his strength failed he refreshed himself with these.

In this manner he reached the last of the rocky steps towards evening. The gigantic sentry, standing at his post at the entrance of the valley, helped him up, treated him to milk out of his leathern bottle as an old acquaintance, and carried him up to the council, which having been assembled after the Baron's attack, was still sitting to consult over the further safety and defence of the valley.

(To be Continued.)

—Every day is a little life; and our whole life a day repeated.—Those, therefore that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.

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HOME LIFE.

A whole month has gone, boys and girls, since we have had a talk together. Our last talk was about working for God. What shall it be upon this time? Suppose we take home life this month, and see what we can find to say about it.

In the first place, can any one of you tell us what a home is? "The place where we live," you all answer. That is true; but do you live there alone? "No, no! our parents live there, and our brothers and sisters." Ah, now you have answered our question. No place could be home to us where we had to live by ourselves. It is living with those that belong to us that makes our home. Now there are different sorts of homes. Some are happy, and some are unhappy. We have seen both kinds, and we have made up our minds that the happiness of a home does not depend so much upon great things as upon little things. Great things only happen once in a while. Little things are happening all the time, and everybody feels them. If they are pleasant things, they are like the little sunbeams that brighten all they touch. If they are unpleasant, they are like mosquitoes that carry poison in their stings, and vex and irritate wherever they go. We will talk only about the sunbeams, for every house that has got them has very few mosquitoes. We know three of them that no home can be happy without. The first we shall call Unselfishness; the second, Cheerfulness; the third, Consideration.

The little sunbeam Unselfishness is one of the most precious we can find anywhere. Every one loves to live with the boy or girl who possesses it. If a message is to be sent in a hurry, the cry always is, "Where is Tom? He will take it." No matter whether Tom is reading, or playing croquet, down goes the book, away goes the mallet, and Tom is ready for the errand, glad to do anything he can to help along. If baby wants to be amused, and mamma is busy, Susie is called to her relief, for she, too, is one who never seems to think of herself, and it is a pleasure to ask her to do anything. She does not say, "Yes, mamma, in a minute, but just wait till I finish this chapter." No; Susie lets her book wait, not her mother. Her happiness is to make others happy, and as there is always plenty of chances to do that, Susie is one of the happiest girls we know.



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The little sunbeam Cheerfulness has a great deal to do in making a home pleasant. Everybody it touches carries sunshine around, even on gloomy days. How we all like to have Harry come home from school! He has always something pleasant to tell us. If things have gone wrong, he is ready to make the best of them. If there is any good news, he is always the one to bring it. If there is any bad news, he is the best person to hear it from, for he always looks on the bright side. And there is Alice, too. She is one of those to whom children go with their troubles, for she always seems to make out that things are not so bad after all, and her bright, cheery voice carries a host of comfort with it.

The last little sunbeam we shall talk about to day is Consideration. Frank is a boy who possesses this sunbeam. How thoughtful he is! He comes home from school on a rainy day, and off go his overshoes on the door step, lest he should bring mud into the carefully swept hall. His younger sister has broken her doll's head, and is crying as if her heart would break. Instead of laughing at her, and calling her a foolish little thing, he says to himself, "This is just as hard for her to bear as it would be for me if my new knife had been lost." So he sets to work to comfort her as best he can. His sister Fannie also carries about with her this sunbeam, and you would be surprised to find how much these children do, in consequence, toward making their home a happy one. Their sunbeam keeps them from annoying those with whom they live by unkind words and thoughtless acts, and old and young are always glad of their company.

Now, girls and boys, treasure up the sunbeams, if you want to be a comfort to all around you. To be sure, some of you, during the greater part of the year, do not live at home, but are away at boarding-school. But you can make that your home while you are there, and we know of no boarding-school that will not be the better and happier for the three little sunbeams, Unselfishness, Cheerfulness, and Consideration.

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A BRAVE CONGO BOY.

There was never a more touching story of filial devotion than that told by a Congo chief, Essalaka, to Captain Coquilhot:

"You know the big island near my town," he said. "Well, yesterday, soon after the sun came up, one of my women and her little boy started for the island in a canoe. The boy is about twelve years old. He says that, while his mother was paddling she saw something in the water, and leaped out to look at it. Then he saw a crocodile seize his mother and drag her out of the canoe. Then the crocodile and the woman sank out of sight."

"The paddle was lying in the canoe. The boy picked it up to paddle back to the village. Then he thought, 'O if I could only scare the crocodile and get my mother back!' He could tell by the moving water where the crocodile was. He was swimming just under the surface toward the island. Then the boy followed the crocodile just as fast as he could paddle. Very soon the crocodile reached the island and went to land. He laid the woman's body on the ground. Then he went back into the river and swam away. You know why he did this? He wanted his mate, and started out to find her. "Then the little boy paddled fast to where his mother was lying. He jumped out of the boat and ran to her. There was a big wound in her breast. Her eyes were shut. He felt sure she was dead. He is strong but he could not lift her. He dragged her body to the canoe. He knew the crocodile might come back any minute and kill him too. He used all his strength. Little by little he got his mother's body into the canoe. Then he pushed away from the shore and started home.

"We had not seen the boy and his mother at all. Suddenly we heard shouting on the river and we saw the boy paddling as hard as he could. Every two or three strokes he would look behind him. Then we saw a crocodile swimming fast toward the canoe. If he reached it, you know

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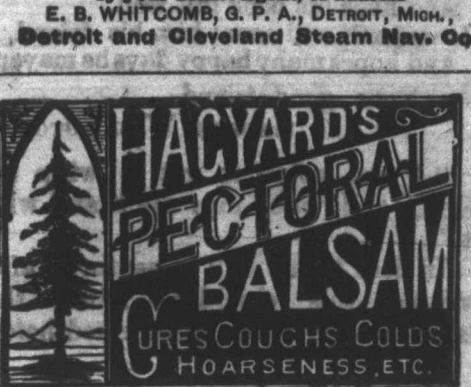
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what he would do? He would upset it with a blow, and both the boy and his mother would be lost. Eight or nine of us jumped into canoes and started for the boy. The crocodile had nearly overtaken the canoe, but we reached it in time. We scared the crocodile away, and brought the canoe to the shore. The boy stepped out on the ground and fell down, he was so frightened and tired. We carried him into one of my huts, and took his mother's body in there too. We thought she was dead.

"But after a little while she opened her eyes. She could whisper only two or three words. She asked for her boy. We lay him beside her on her arm. She stroked him two or three times with her hand. But she was hurt so badly! Then she shut her eyes and did not open them nor speak again. Oh, how the little boy cried! But he saved his mother's body from the crocodiles."

GIVES INSTANT RELIEF.—"I have been troubled with asthma and a bad cough for years. I got nothing to help me like Hagyard's Pectoral Balsam, and would recommend it to others as it gives instant relief." Extract from letter from Walter McAuley, Ventnor, Ont.

WASHINGTON'S FIRST CORRESPONDENCE.

Here are two letters that were written by two boys who became great and good men.

The first letter is from Richard Henry Lee, who spoke so boldly and acted so bravely for our country in the time of her great peril and need:

"Pa brought me two pretty books full of pictures, he got them in Alexandria, they have got pictures of dogs and cats and tigers and elephants and ever so many pretty things cousin bids me send you one of them it has a picture of an elephant and a little indian boy on his back like uncle *jo's sam pa says if I learn my tasks good he will let uncle jo bring me to see you will you ask your ma to let you come to see me. RICHARD HENRY LEE."

To this letter Washington sent the following reply:

"Dear Dickey I thank you very much for the pretty picture book you gave me. Sam asked me to show him the pictures and I showed him all the pictures in it; and I read to him how the tame elephant took care of the master's little boy and put him on his back and would not let anybody touch his master's little son. I can read three or four pages sometimes without missing a word. Ma says I may go to see you and stay all day with you next week if it be not rainy. She says I may ride my pony Hero if Uncle Ben will go with me and lead Hero. I have a little piece of poetry about the picture book you gave me, but I musn't tell you who wrote the poetry:

G. W.'s compliments to R. H. L.
And likes his book full well,
Henceforth will count him his friend,
And hopes many happy days he may end
Your good friend,
GEORGE WASHINGTON.

"I am going to get a whip top soon, and you may see it and whip it."

In less than half a century after writing this child-like letter, this same George Washington stood before

a vast assemblage of people, and, with his hand upon the Bible, took the oath as the first President of the United States.

"Long live George Washington, President of the United States," shouted one who stood near, and the people caught up and repeated the shout. But the first person to clasp Washington's hand was his life-long friend, Richard Henry Lee.—*St. Nicholas*.

—Saith an old divine: "Make me what thou wilt, Lord, and set me where thou wilt—anywhere where I may be serviceable. Let me be employed for thee, or laid aside for thee, exalted of thee, or trodden under foot for thee. I freely and heartily resign all to thy pleasure and disposal."

—Christ fits his ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp *stylus* of trial. Such as he would make most eminent in his service he takes furthest with him into Gethsemane.

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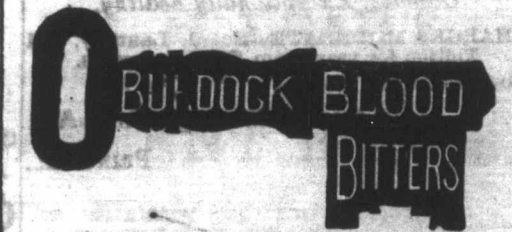
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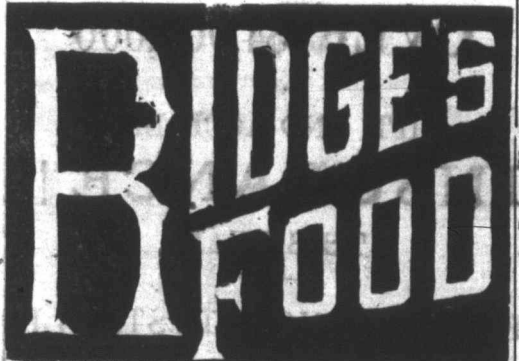
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