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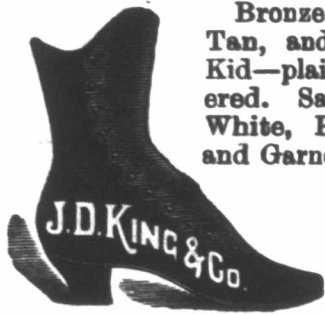
Dates of Sailing.
From Liverpool. From Portland.
*Sarnia.....Thur. Nov. 14th. Thur. Dec. 5th.
*Oregon.....Thur. Nov. 28th. Thur. Dec. 21st.
From Halifax.
*Sarnia.....Sat. Dec. 7th.
*Oregon.....Sat. Dec. 21st.
Bristol Service for Avonmouth Dock
Sailing Date.
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Since the first issue Mrs. Dodge has remained as editor. Early in its history other young people's magazines, "Our Young Folks," "The Little Corporal," "Riverside," etc., were consolidated with it, and its history has been one of growth from the first. Tennyson, Bryant, Longfellow, Whittier, Miss Alcott, Mrs. Burnett, Charles Dudley Warner, W. D. Howells, and almost every well-known writer of our time have contributed to its pages. There is only one way in which its conductors can make it better, and that is by making more of it, and so they announce that with the beginning of the seventeenth volume (November, 1889), *St. Nicholas* will be enlarged by the addition of eight, and sometimes sixteen, extra pages in each number. This enlargement is absolutely required to make room for the rich store of new material which has been secured for the benefit of *St. Nicholas* readers. The use of new and clearer type was begun with the November number.

During the coming year there are to be four important serial stories by four well-known American authors. Athletics and outdoor sports will be a special feature (contributed by Walter Camp, of Yale, and others), and there will be stories of character and adventure, sketches of information and travel, outdoor papers, articles of special literary interest, suggestive talks on natural history, other scientific subjects, and the march of events. Both the December and January numbers are to be holiday issues.

The price will be the same as heretofore, \$3.00 a year, 25 cents a number, and all dealers and the publishers (The Century Co., New York), take subscriptions. New subscribers begin with November.

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4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Dec. 15th.—THIRD SUNDAY IN ADVENT.
Morning.—Isaiah 25. John 3.
Evening.—Isaiah 16; or 28, 5 to 19. John 20, 19.

THURSDAY DEC. 12, 1889.

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

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

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.

THINGS NOT ALWAYS WHAT THEY SEEM.—This aphorism is illustrated commonly in disputes. The position of affairs as seen from one standpoint widely differs from the view disclosed at another point. In a case now exciting no little trouble in a certain Western diocese there is an excited effort being made to thrust one superficial and very imperfect view on the public notice. The case is put as though it were simply a Bishop refusing to recognise the just claims of a certain congregation to have a voice in the choice of a pastor. Those who so misrepresent the case in their organ know that this is far indeed from a frank statement of the facts. They conceal wholly this element in the controversy, that the congregation in question is not a unit, and further that it is not acting freely, but is under potent influences from outside. It would be nearer the truth to say that there is one person and a few of his friends in another diocese who have in this, as in other appointments, determined to set the Bishop of the Diocese at defiance, and are seeking to get control of the patronage of the Church utterly regardless of the rights of local authorities and of congregations. Having a paper

under control they use it for furthering their plans and throwing dust in the eyes of the laity. A tyrannical Bishop is doubtless disagreeable, but a self-appointed junto organized for the business of making appointments is humiliating to all who submit to it! What such persons mean by "the emancipation of the laity," is nothing more than that the Bishop of the Diocese and each congregation therein shall be under the absolute government of the person who, although not in that diocese, is pulling the wires in the St. Catharines affair, and the Hamilton Church of the Ascension trouble, and whose policy is to control appointments for party ends, the laity being his most humble, obedient and servile tools.

NOT ASHAMED OF THE CROSS.—The other day up in the lovely Pitlochrie country Sir William Muir presided at the unveiling of a bronze medallion likeness of Dr. Duff, which is on a Celtic cross erected to his memory within half a mile of his birthplace. Sir William Muir justly said that Duff gave to India "not only intellectual light and life, but also sowed the seeds of a great evangelization." Dr. George Smith, biographer of Carey and other missionaries, and formerly *Times* correspondent in Calcutta, sketched the growth of the missionary spirit in Scotland since Duff went out in 1829. Then it took five years to raise 1,500*l.*, "now 200,000*l.* a-year is raised in Scotland and by Scotchmen for missions." Other speeches were made, but the most important was by Sir John Kennaway, as President of the Church Missionary Society. He rejoiced at the memorial "as a beacon-fire to stimulate the missionary spirit of all who passed and repassed that great highland road."

PERVERT IN HASTE AND REPENT AS QUICKLY.—The Rev. E. Owen, a few weeks ago, on entering upon his duties as minister of the Reformed Episcopal body in Montreal, issued a particularly offensive circular against the doctrines of the Church of England, and in disparagement of the Prayer Book. In a few weeks he was driven by the censorious conduct of his flock to suddenly resign. He has now written another circular to announce his return to the Church which he left so hastily and abused so rashly. While glad that any person is led to renounce such a makeshift apology for the Church as the Reformed Episcopal body, we must be frank and declare that it is not fair to our people, nor fair to our clergy, to have one who is so hasty in action and so unstable in judgment placed in the position of a teacher and guide to the flock of Christ.

CANON F. R. WYNNE ON CHURCH RITUAL.—The Professor of Pastoral Theology at Dublin University delivered his second lecture in the Divinity School. He took as his subject, "How to conduct the services of the Church so as to help our people to render acceptable worship to God." Said Canon Wynne: "As leaders of the people in public prayer, a great deal lies in the power of the minister. A careless and irreverent clergyman, who comes into church hurriedly and says a short prayer in a perfunctory manner, and rushes through the prayers of the Church with rough and uncultured accent, with soiled surplice and soiled person, will be ever a stumbling-block to a congregation who would be reverent in their devotion. To read the prayers like a gentleman, seriously, distinctly, and reverently, is something to be earnestly aimed after." Preparation on the way to church, self-collectedness before entering on the Divine services, were, continued the lecturer, most desirable. The clergyman should always be in good time; all things required in the way of giving out notices, the hymns to be announced, and so forth, should be settled before the clergyman has entered the church for the service. "Reverence and joy" should be the two elements pervading the spirit of the pastor as he enters on his holy and happy work of Sun-

day. There should be no lugubriousness of tone; affectation is in nowise necessary to true piety. All grovelling attitudes should be avoided—all prostrations before the Communion Table, such as are too frequently to be observed in the English Church. The Puritanism of days gone by was one extreme; there was now a tendency in the opposite direction of histrionic display in public worship, and of adopting ritual to the propagation of unsound doctrines.

A STRIKING ILLUSTRATION.—In Miss Wordsworth's work on the Creed we find the following novel and striking illustration of the Judgment. "Who does not know that sense of being set down alone with a blank paper before us, with every avenue of escape carefully watched, with nothing but our own past to fall back upon? No way now for making up for carelessness, neglect, idleness, and the like; no chance of 'looking out' the word or date we ought to have made sure of last week; no chance of mastering the problem which we so often passed over, intending to work at it some other time. There we are ourselves as we have made ourselves. Our opportunities and advantages are behind us, and the real state of our knowledge or ignorance is laid ruthlessly bare to the unprejudiced eye of justice and the strictures of unbiassed criticism."

DR. CUMMINS VICTIMISED.—Before Dr. Cummins was deposed from the Episcopate he got into a dispute with Dr. Drumm for stating that the Church of England had sanctioned those having Presbyterian Orders ministering in her pale. The Rev. J. G. Roberts, of St. Louis, writes:

"A layman, bewildered by the contradictory assertions made with equal positiveness by each of the disputants, wrote a letter to the *New York Tribune*, in which he gave a list of names that he had coined, which he said had been overlooked by the Bishop of Kentucky, Dr. Cummins was neither learned nor bright enough to discover the forgery, and gladly appropriated the additional information thus furnished. But Dr. Drumm, after examining the list, declared that no such persons ever existed, and he expressed his belief that the whole thing was a fraud originated to help Dr. Cummins out of his dilemma. Then the writer of the letter confessed that he was a layman who had neither time nor opportunity to study out the question for himself; and, therefore, for his own satisfaction, he framed the whole story to discover which of the disputants was scholarly enough to discover the fraud; that as Bishop Cummins had known no better than to accept his list, while Dr. Drumm had exposed the forgery, he was assured that Dr. Drumm was right and trustworthy, and Cummins ignorant of the real historical facts of the case.

In that discussion Dr. Drumm has examined the case of every person who was claimed to have been admitted to the cure of souls, having only Presbyterian orders, from the Continent, or any place whatsoever; and has proved by documentary evidence that non-Episcopal ministrations were never permitted at any time in the Church of England. Yet the assertion has been so often made that it has come to be accepted as an undeniable fact—until many honestly believe, with the Dean of Peterborough, that it is a correct statement. Permit me to suggest that it is utterly unhistorical."

I HAVE NO stones to throw at atheism any more than I have stones to throw at blindness. It can never be more than a very sore and sad imitation; not an institution, but a destitution.—Hubert Collyer.

THE following is a prayer of Archbishop Fenelon: "Lord, take my heart, for I cannot give it to thee; and when thou hast taken it, keep it, for I cannot keep it for thee; and save me in spite of myself, for Jesus Christ's sake. Amen."

PAY YOUR SUBSCRIPTIONS.

In this number of the DOMINION CHURCHMAN envelopes are enclosed for subscribers (who have not yet paid), to remit their arrears and also their subscriptions in advance. All arrears must be paid up to the end of 1889 at the rate \$2.00 per annum, one dollar additional will pay to 31st December, 1890. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be in having a "Merry Christmas and a Happy and Prosperous New Year."

THE CATHOLIC CHURCH.

THE FOUNDATION OF THE CHRISTIAN CHURCH.

BY THE REV. W. BEVAN.

PART I.

THE word "Church" in its all embracing sense refers of course to the whole body of the faithful, which shall be presented by Christ to Himself as a bride prepared for her husband, but of the Church in this sense, but a small portion is visible here below at the same time, and that portion is called the Church Militant. With this aspect of the word we have now to deal.

When we speak of the Catholic Church on earth do we mean the whole body of the baptized, or do we mean those who (unknown to us), are elect by God to a final state of glory? Upon the answer to this question depends to a great extent our desire or absence of desire for a bond of visible unity (not uniformity), among Christian people.

If the former then, baptism, being a note of unity, no less than "One Lord" and "One Faith,"—all baptized people should in some sense form "One Body." If the latter true Christians, only being known by God, all organizations of Christian people are simply societies of temporary utility, with which a true Christian is in no sense necessarily in connection. When St. Paul speaks of the Church, does he mean the collection of the members of those congregations which had been founded by himself and his brother Christians, or had he simply in his mind's eye those only among them who would attain to eternal glory? In trying to find an answer to this question let us glance at a few facts in the history of early Christianity.

The first place in the New Testament where the word "Church" is used is Matt. xvi. 18, "And I say unto thee, thou art Peter, and upon this rock will I build my Church." There is no difficulty in supposing that by "this rock" our Lord meant St. Peter. It is the

least forced interpretation, it seems the natural meaning of the passage. If our Lord spoke in Syriac (as is highly probable) then in this language Cepha (the name which our Lord had given Peter, St. John i. 42), means either the name of the Apostle or a rock. That our Lord should have told Peter (what he knew already), that his name was Cephas is incomprehensible, whereas that he should have told him so to explain its meaning is quite clear. Bishop Pearson speaks of this promise as follows: "When He ascended into Heaven and the Holy Ghost came down, when Peter had converted three thousand souls, which were added to the hundred and twenty disciples, then was a Church, and that built upon Peter according to our Saviour's promise."

We are told of the members of this Church, that they "continued in the Apostle's doctrine and fellowship in breaking of bread and the prayers," (Acts ii. 41, R. V.) and that the Lord "added to them (or together), day by day those that were being saved," (47 v.) The better M.S.S. omit the words "to the Church" and connect "together" which in Greek is the first word of the next chapter with this verse. There we have a visible society or community of people who were in the process of salvation—were being saved—drawn together into a visible organization by the first sermon preached after the descent of the Holy Spirit; and this sermon was by St. Peter, this seems the fulfilment of our Lord's promise. If so our Lord must have meant by the word "Church" a visible community of baptized people, professing belief in Himself and on the road to salvation.

We should note that this Church was founded by St. Peter at Jerusalem and not at Rome.

When we arrive at this point we encounter the watchword of dissent, *i.e.*, "These communities or congregations may have been composed as you say, and may be called Churches, but when the word 'Church' is used by the Apostle's, meaning the Universal or Catholic Church on earth, throughout which unity should exist, they mean an invisible Church, composed of those known only to God, the company of the elect to eternal glory, and the unity to which they refer is simply a spiritual unity in Christ the Head; and also that no organic unity of visible congregations or local Churches existed until the end of the second century."

THE GROWTH OF THE CHURCH.

AFTER listening to so many eloquent addresses on the expansion of the Church by her Bishops and clergy, it will be interesting to hear the testimony of outsiders.

"An extremely interesting symposium, or explanation of the rapid growth of the Episcopal church, appears in the Boston *Transcript*, signed by a "Unitarian," an "Ex-Unitarian," and an "Episcopal Minister." "Unitarian" is convinced that one cause for the increase is to be found in the social advantages of its membership, its fashionable attraction, and the liberality of its doctrines. He says, "the Episcopal church is full of people who are really

not believers in its actual doctrines, but who call themselves Episcopalians simply because they were brought up in it and probably prefer its form of worship to any other." "Ex-Unitarian" concedes that the Anglican communion is growing faster than any other sect in America, and that it is fashionable, but will not admit that fashion has anything to do with the increase. On the other hand he says: "Scarcely one new parish has been formed for the benefit of the strictly fashionable, while St. John the Evangelist, St. Augustine's, St. Andrew's, and St. John's on Tremont street, not to mention the parishes in south and east Boston, have all grown to strength and honor among lower and middle class surroundings." Nor does he believe that the church is full of people who are not believers in its doctrines, as there are not a score who do not believe in every article of the apostles' creed, which alone enunciates those things which every churchman must believe.

In contradistinction to both these views, "An Episcopal Minister" presents his, and they undoubtedly hit close to the mark. According to this authority every stratum of society is equally represented in the church membership. One cause of growth is to be found in the church's work amongst the poor. "The greater part of the time of many an Episcopal minister is spent among the poorest people, both in his own parish and in the city or town in which he lives." Another cause is due to its giving every one something to do in the numerous societies, guilds, clubs, hospitals, and brotherhoods connected with the church.

One of the most potent causes of growth is thus stated by him:

"To become a member no subscription to long creeds or to formulated statements of belief is required. A man in joining this body has to accept no theory, either of church organization, ministry, the various christian doctrines, the inspiration of scripture, or eschatological ideas. The only requirements are a desire to live a moral and christian life and an acceptance of the apostles' creed. A man has a right to a private interpretation of that creed.

"He may, if he choose, hold the most liberal views about many of the christian doctrines and still have a home in the church without any twinges of conscience."

Undoubtedly fashion and aristocracy have had something to do with the growth of the church, but the cause set forth in the extract printed above is the principal one. The church grows because it steers clear of dogmas, has a beautiful and attractive service, is elastic in its methods, and minds its own business.

TURNING THE TABLES.

THE *Church Review* turns the tables deftly upon those who made so terrible a fuss over the reredos at St. Paul's. The Congregationalists have just opened their new college at Oxford in the chapel of which are statues to Luther, Wycliffe, Calvin, (fancy a Christian body doing that!) Hooker, Knox, Bunyan and

others. These statues are placed in "niches." "This word alone used to possess a Popish smack to Protestant ears, but this is not all, for the outward statuary comprises the fathers of the Church, including—*mirabile dictu!*—Athanasius, against whose creed they are never tired of protesting, and which is supposed to be one of the greatest stumbling-blocks to their entrance to the Church which embodies it in her Prayer Book. It is true that, possibly as a corrective, John Bunyan is accorded the place of honor, for we are told that his statue is in front of the vestry tower; but, although the author of "Pilgrim's Progress" was the dreamer *par excellence*, it is difficult to imagine he could have dreamed that he should ever find himself in such company as this, either inside or outside the walls of a Nonconformist chapel.

Why, then, in the name of consistency, is there such a fuss over the St. Paul's reredos? If it is right to have the statues of the saints over the entrance to Mansfield College Chapel, why is it wrong to have a statue to the King of Saints in the Metropolitan cathedral? If it is right to glorify Luther by putting him in a niche inside the building, why is it wrong to honour her, whom all generations shall call blessed, by placing her inside another building devoted to religious purposes! If it is right to place a stained-glass window in the aforesaid chapel "glowing with figures of Prophets and Apostles, with their Master in a halo of glory above," as we read in a sympathetic description, why is it wrong to have the figures of Prophets and Apostles in stone, with their Master in the place of honour among them, in another building? Does the same peculiar distinction between vitreous idolatry and statuary still hold good which was formerly supposed to exist between inside and outside statues? A little while ago these very descendants of the "grand old Puritan" sternly objected to figures in windows, as savouring of idolatry. Coloured glass they might have, but they drew the line at figures. Now they not only have figures in glass, but figures in stone, and nobody makes the least objection. Is it that they have lost their Puritanism, or are the only real and sole descendants of those grand old men (everybody is a grand old man nowadays) the Bishop of Liverpool's friends, the so-called Church Association? But if they are no longer Puritans, their opinions do not yet synchronise with those of the saints whom they have placed over the entrance to their chapel. For, amidst all the vivid descriptions of carved oak stalls, niches, high embowed oaken roof, stained glass, organ, and all the other æsthetic accessories of modern Dissent, there is one important omission. Not one word is said as to the Altar, which should be the centre, the focus, the *raison d'être* of all this embellishment. It is not even mentioned as the Communion Table. All that we read, when the category of adornments is completed, is that "some ornamentation will be necessary to cover the bareness of the opposite end." Now, as there is, as we have said, no mention of the Holy Table, we do not of course know which end is here referred to, but if it be the end where it is placed, the word "bareness," is very suggestive, for the poorest and most ignorant Catholic, as far as secular knowledge is concerned, knows full well that, without the Sacramental Presence, the most elaborately decorated church is bare indeed.

If we could sweep intemperance out of the country, there would be hardly poverty enough left to give healthy exercise to the charitable impulses.—*Phillips Brooks.*

THE REV. PRINCIPAL GRANT ON CHRISTIAN UNION.

THE following passages are from Principal Grant's address before the Evangelical Alliance. He said, "Christian Union, is it possible?" The question refers not to the invisible, but to the visible Church. It need not be complicated with the discussion whether Scripture refers to that Church which is visible or to that Church which is invisible. In case of an invisible Church union is not only possible but exists. It exists, too, independently of us or of anything we can devise or do. Our question, however, is a practical one. It is concerned with human effort, human duty, human responsibility. It asks whether the divided state of Christendom is a normal and only condition possible; whether Churches now divided, rival, even hostile, could not and should not meet on common ground; also by what methods and along what line and to what extent efforts should be made. Admittedly the Church was normally one for the fifteen centuries between Moses and Christ, though society then was disunited by causes that no longer exist, and the political tendencies were towards tribalism or the formation of small States. Israel departed from Egypt as a united host. Not a hoof was left behind. Had there been no union there would have been no triumphant exodus. Invisible unity alone would have availed nothing. During the centuries between Joshua and David there was apparent chaos, but round one name tribes could be rallied. The disruption of the Davidic kingdom led to the destruction of the kingdom of God on earth, and for seventy years there was no visible Church at all. The Church was one in apostolic and sub-apostolic ages on the basis of toleration of differences, both of thought and practice, more than sufficient in the opinion of modern sectarianism. The mother churches of Judea believed and acted on the belief of the perpetuity of the Jewish Sabbath and other holy days, the perpetuity of the rite of circumcision, the perpetuity of the Mosaic law, sacrifices, and institutions. These positions were held to the letter of the Scripture, and the whole Scripture that they then had was in favour of their views, and no command of Jesus could be quoted on the other side. Yet on all the points named the Gentile Churches felt warranted by the spirit of Christianity in taking up opposite and antagonistic positions. Seeing, then, that the normal state of the Church for 300 years was that of unity, it seems hardly necessary to ask whether unity is possible. Under various political forms the tribal government of judges or prophets raised up to meet emergencies, government of Kings, and government of holy men under various ecclesiastical forms; a Congregational, a Presbyterian, an Episcopal, a Patriarchial, a Papal unity has been preserved. One form fitted into the other to suit the times. Each was substantially a wise, a necessary, a democratic choice of members of Churches. That form to which the Protestants were most opposed—the Papal—admittedly served a most useful purpose in preserving a common and staple centre of intelligence to Europe. Grotius says without the primacy of the Pope there would have been no means of deciding and ending controversies, and of determining the faith. We should know more of the glorious epoch between the 6th and 13th centuries, instead of dwelling all the time on the abuses that characterized the 15th and 16th. What then shall we say of the last three centuries, the epoch in which we live? The characteristic of this period has been the protest in favour of individual rights and national rights against unspiritual usurpation on the part of the Church. Hence conflicts in

which both sides have erred, and both occasionally taken extreme positions, one side identifying Christianity with its own organizations, the other side practically exalting schism into a virtue.

Is there need for unity? Whether we look at Christendom in Europe or America, or at the non-Christian world, there can be but one answer. In France they were erasing the name of God from the public buildings and the school books. In Italy the spirit was the same. In Germany the Church is little more than a Government police. Not one man in ten dreams of going to the house of God. Millions of men are armed with costly machinery for murdering each other. Think of the social questions unsolved that the Church has hardly contemplated—of the organized strife of capital and labour, the mass of hopeless pauperism, the projects of anarchism to overthrow society, and then acknowledge that the Church has not delivered the people at all, neither have the inhabitants of the earth fallen. What of your own country? Let me quote from a report of the Maritime Provinces by a home missionary. He is dealing with the "hindrances" to the Gospel. He mentions, first, "sharp-edged sectarianism. In a settlement of fifty families four sects quarrel and fight. Outside there is unbelief. On all sides acrid narrowness." This testimony is true. The baneful shadow of sectarianism hangs over our villages and towns, as well as country settlements, killing our true religion, nurturing noxious substitutes, wasting men and money at a rate that our children and grandchildren will say is both scandalous and sinful. Generous young minds are driven into revolt as they see sectarianism peering out through every window, and hear the whistle of scandal at the street corner or tea table. Religion that should unite is that which divides the community. The Church is alienating from itself the strongest and the most refined minds. Do we not need a new baptism of the Spirit in Canada as well as in Europe? And that was of the non-Christian world? No ground has been gained since the 16th century; no nation or race has been gained for Christ. The Mohammedan world, the Hindoo world, the Buddhist and Mongolian worlds, as well as the Pagan world of Africa, occupy the same ground that they occupied then. How will unity be brought about? Not by old methods of violence. Both sides tried that for many a weary year, and after inflicting tortures and shedding rivers of blood, both have admitted that that is not the way. Not by the new method of organized proselytism. That is a meaner way than the old, and its failure will be even more conspicuous. Not by argument and drawing up formulas of concord. These proceed on concessions made with a view to bring about agreements which can only be nominally secured, and when secured cannot last. In a word, unity will not be brought about by compulsory uniformity, nor by fancied unanimity, nor by inspiring hatred and fear. It will be brought about by love, trust and mutual confidence. Unity will be brought about not by human devices or inspired by a desire for political or ecclesiastical aggrandisement, but by the outpouring of the Spirit of Christ on His Church, by the rising of the tide to such a glorious fulness that we shall no longer keep our barques sheltered by the banks of little inland creeks, but shall sail boldly out and join as one fleet on the broad ocean of God's love with the old crusader's cry, "God wills it, God wills it!"

He submits himself to be seen through a microscope who suffers himself to be caught in a passion.

JUBILEE OF TORONTO DIOCESE.

(Continued from last week.)

As this appeal brought no relief, the practical and clear-sighted bishop saw that a new agency must be employed, and the voluntary principle, hitherto repudiated by him, must hereafter be relied on in part for the maintenance of the church and her institutions.

In a remarkable document which the bishop had privately printed in 1849, on "The Secular State of the Church in the Diocese of Toronto," he furnishes a striking commentary on the effect of his own previous teaching: that it was the duty of the state to support the church, and thus relieve the people of the chief obligation of contributing to the propagation of the gospel amongst them. The practical effect of that teaching he thus describes:

"Till lately we have done little or nothing towards the support of public worship. We have depended so long upon the Government and the (Propagation) society, that many of us forget that it is our bounden duty. Instead of coming forward manfully to devote a portion of our worldly substance to the service of God, we turn away with indifference, or we sit down to count the cost and measure the salvation of our souls by pounds, shillings and pence. We are bountifully assisted, and yet we seem to fail on every side."

In process of time the necessities of the church induced the bishop to adopt a new financial scheme for its support, which he laid before his clergy in 1841—one main feature of which was to incorporate the voluntary principle with a

SYSTEM OF MODERATE GRANTS.

The other great contest in which Bishop Strachan was engaged was that of the university question. Throughout that contest—extending from the date of the original charter of King's College in 1828 to the passage of the Toronto University bill of 1849—two principles seem to have been paramount in the mind of the bishop, and to have been steadily kept in view by him all through these 21 years. The first and most important was one which he held to be essential, and, as such, he constantly pressed it upon public attention—and that was that secular learning and religious knowledge should ever go together; and that their union was an imperative and practical necessity. He confessedly had high official authority in contending for this principle, as an essential element in the foundation of a university in Upper Canada. The original grant from the king, in 1798, contained a declaration to the effect that the object of the grant was: "To assist and encourage the exertions of his Majesty's province in laying the foundation for promoting sound learning and a religious education." In another part of the dispatch, making the grant, it is stated that one of its main objects was: "The promotion of religious and moral learning, and the study of the arts and sciences." This two-fold idea of the union of sound learning and religious knowledge, in the original grant from the king, Bishop Strachan never lost sight of in the prolonged controversy on the university question.

It is worthy of note in this connection that the very comprehensiveness, as well as express terms of the royal dispatch, as to the establishment of "other seminaries of a larger and more comprehensive nature," *i.e.*, colleges and universities out of the original grant, gave rise to controversies other than those with Bishop Strachan. For around the expressions, "religious education," "religious and moral learning," a fierce war was waged for many years, which, though now happily over, has yet left many traces of the

PROLONGED AND BITTER CONFLICT.

The second principle for which the Bishop contended was that the church in Canada, as a devoted, earnest and active daughter of the mother church in England, should in this matter strictly follow in her footsteps, and see to it that the union of religion with education should be strictly maintained under her immediate direction and control. It was the persistent maintenance by the bishop of these two great fundamental principles, as he regarded them, that protracted the controversy for over twenty years—down to the passage of the University Act of 1849.

The bishop finally retired from that controversy in 1850, vanquished, but not beaten; for though in his 72nd year, he went to England on behalf of the then projected University of Trinity College. By his persistent energy he raised a large sum of money, wherewith he founded that university in 1851. Further sums were afterwards raised for it in England, Canada and the United States, chiefly by the Rev. Dr. McMurray, of Niagara, and others.

THE FOUNDING OF TRINITY COLLEGE.

In speaking of this supreme effort of the bishop in founding Trinity College, the Rev. Dr. Scadding, in his sketch of the bishop, said:

"After a stirring appeal to the laity of his own diocese—responded to by gifts and promises of money or lands, to the amount of thirty thousand pounds (\$120,000)—he embarks for England, lays his case before the two great religious societies there; before the universities of Oxford and Cambridge, before many of the bishops and clergy and those members of the laity that are wont to interest themselves in matters connected with 'church education.' He, at the same time, makes application through the colonial secretary (Lord Grey) for a royal charter for the proposed institution.

"The Anglican communion in Western Canada was thus, through the persistent energy of its resolute bishop, put in possession of an institution for the training of its clergy and for the higher education of its members."

In the synod of 1868 an interesting debate took place on a proposed provision for the care and education of pauper children. A resolution was also passed for the appointment of a "missionary bishop to the Indians."

In his address to the synod in that year (1868) Bishop Bethune referred in touching terms to the death of the venerated Bishop Strachan. A feeling of solemnity rested upon the diocese during that year, and the bishop congratulated the synod on the tranquility which existed within the borders of the church in the diocese. In 1872 the setting apart of the

ALGOMA MISSIONARY DIOCESE

was concurred in, and in the following year this act of the synod was confirmed by it. The election of a bishop for this diocese took place by the provincial synod in December of that year (1872).

The advancing years of Bishop Bethune and other causes induced him to ask the synod of 1877 to elect a coadjutor so as to relieve him of the heavy and increasing burden of his onerous office. A meeting of the synod was called in February, 1878, for this purpose. After three days spent in balloting without result, the bishop declared it inexpedient to make any further attempt to elect a coadjutor and declared the synod adjourned.

Shortly afterwards the bishop went to England to attend the Lambeth conference of bishops. On his return in November he was heartily welcomed back by churchmen of all shades of opinion. However, it was apparent to all that he was gradually failing, and on the 3rd of February, 1879, his gentle spirit passed away "to see the King in his beauty" in the 79th year of his age. The election of his successor, the present bishop, took place in May of that year, under the presidency of the Very Reverend Dean Grasett.

BISHOP SWEATMAN'S ADMINISTRATION.

During the administration of Bishop Sweatman the diocese has made very satisfactory progress, and the general feeling has been to unite all our forces in maintaining all the institutions of the church, and to strengthen her stakes and to enlarge her borders. Very large additions have been made to the endowment of Trinity College. Its scope of usefulness has also been greatly enlarged. New professorships and lectureships have been established, and a new convocation hall and chapel have been erected, and a new wing projected. Wycliffe College, too—established in 1877—has been liberally supported, and satisfactory efforts have been made to place it on a sound financial footing, and so to increase its great usefulness and efficiency.

This paper would not be complete were I not here to refer to the many excellent auxiliary organizations in operation in the diocese for the promotion of spiritual religion and Christian

morality, in addition to those already mentioned in this paper.

In 1869 a diocesan Sunday school association was organized, and in November, 1870, a highly successful convention of it workers was held, a full report of which was published at the time. Another important convention was held in November, 1877. In 1880 an auxiliary of the Church of England

SUNDAY SCHOOL INSTITUTE WAS FORMED.

In 1877, under the presidency of Rev. Canon Givens, a society was established "for promoting Canadian and foreign missions." A vigorous appeal on the subject was issued by him in September of that year. In May of the same year the Toronto Auxiliary of the English Church Missionary Society was established under the presidency of Dean Grasett.

In 1878 the Church Woman's Mission Aid Society was formed under the direction of the bishop.

In 1880 the society formed by Dr. Givens, whose lamented death took place that year, was merged in the larger provincial board of domestic missions. In 1888 the operations of this board were enlarged so as to embrace foreign missions as well.

The year 1882 was noted for the establishment of three useful societies in the diocese, *viz.*, the Church of England Temperance Society, the Girl's Friendly Society and the Toronto Auxiliary of the London Jews' Society. In 1886 the society of the White Cross Army was added to the list. In 1857, the Rev. Dr. Shortt, of Port Hope, brought the subject of temperance before the synod. In 1858 the establishment of

AN INEBRIATE ASYLUM WAS RECOMMENDED.

In 1859 an elaborate report on the subject of temperance was presented to the synod by Dr. Bovell and adopted, as was a petition to the Legislature in regard to the asylum. From 1864 to the present time, the subject has been before the synod in various forms. In 1874 the constitution of the Diocesan "Temperance Union" was adopted. The present C. E. T. S. of the diocese has superseded it.

In 1884 the second church congress was held, with highly useful and practical results. The first was held in 1877.

This is a pleasing record, and shows that with all our differences there is a gratifying advance in the church life of the diocese "all along the line."

It should be noted that in 1857 Rev. Dr. Beaven prepared an extensive report on the canons of the Church of England applicable to this diocese. As an historical document it is most valuable, and is frequently referred to.

I shall now add to this retrospect a few statistics illustrative of the growth and progress of the church since 1839, when Bishop Strachan took charge of the diocese. In 1888 the Bishop of Quebec estimated the number of adherents of the Church of England in Upper Canada as

NUMBERING ABOUT 150,000.

In his charge to the clergy, delivered in 1847, Bishop Strachan estimated the number then to be 200,009. According to the census of the Province of Ontario, the Church of England population in 1871 was 380,995, and in 1881 it was 866,689. Allowing for its natural increase in the same ratio, it is likely that the number has now reached about 400,000. The number of clergy in the whole of Upper Canada in 1889 was 71. Within the same area, now divided into five dioceses, the numbers in 1889 are as follows:

Diocese of Toronto.....	156
Diocese of Huron.....	182
Diocese of Ontario.....	125
Diocese of Niagara.....	67
Diocese of Algoma.....	26

Total in the province in 1889..... 506

I have thus attempted briefly to narrate the main incidents in the history of our church in this diocese, not merely since 1839, but from a period long anterior to the formation of the diocese. I have done so in order that even the scant justice of a brief reference should be rendered to the noble missionary pioneers, who, in their day, "counted

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not their lives dear unto them, so that they might win souls to Christ"; who also endured untold hardships in seeking to minister to their expatriated fellow-countrymen; who lost everything but their honor, and who even perilled their lives in seeking to maintain the unity of the empire. These were men who shed the lustre of an heroic self-sacrifice and devoted patriotism on the history and exploits of the U. E. loyalists in the thirteen colonies during

THE REVOLUTIONARY WAR.

I have also sought to do but bare justice to the men who, almost single-handed, sought to lay broad and deep the foundations of our church in this province; men who endeavored by single and devoted effort, as well as by combined and consecrated zeal, to give life and vitality to various departments of the church's work. How they succeeded and how they failed calls up to-day feelings of gratitude to God, mingled with chastened feelings of regret, that the instruments in His hands were now and then unequal to the grand and noble work entrusted to them by the Chief Shepherd himself.

I have dwelt in this sketch rather on the lights than on the shadows of our history. Deeply as we deplore the misunderstandings which may have arisen, and the strifes which they engendered, they cannot and should not be ignored. I, for one, rejoice to know that during them all the Master himself was at the helm, directing, controlling, chastening and overruling in His own blessed way "the unruly wills of sinful men." And I rejoice, too, that as we have emerged out of these conflicts the bright sunlight of His presence has cheered those of us who may have desponded, and has strengthened more than ever the faith of those who, with a good conscience and a brave heart, battled for what they believed to be God's truth and for the truth, as they understood it.

Many of these devoted men, as well as the heroic soul of our first bishop and the gentle spirit of our second bishop, have passed away to their glorious reward. It is for us who remain to emulate their unswerving devotion to the cause of Christ and His church, for He and His church are the great Pharos shining over the troubled waters of the world to point each battered ship to His eternal rest. As counselled, therefore, by the Bishop of Huron, in his noble sermon this day week:

"Let us, for this end, labor to exalt our glorious head, even Christ, and then, how many soever be the storms that wrap their fury round us, the church will grow as a city, and cast forth her roots as Lebanon, her branches will spread and her beauty be as the olive tree."

THE PAPER DISCUSSED.

Discussion having been invited, Rev. Canon Read, Niagara, said he was under the impression that the missionary society had done an immense amount of good in the province. It would be interesting now to go through the parishes and find the records of the first meetings. The suggestions, he was sure, obtained in that way would not be soon forgotten.

Rural Dean Allan said it might seem surprising that the Anglican church only included one-twelfth of the population of Canada. Yet it should not be forgotten that although the church lost in numbers at some points, it had increased in strength. With consolidation a small phalanx could make greater progress than a large one would do.

Rev. Mr. Gammaack remarked the prevalence of Methodism had been attracting attention, that denomination being stronger in many respects than the Church of England. This had resulted from the Church of England not having taken advantage of the fields open to it in earlier days, having been too much wedded to the state. Up to the death of Bishop Strachan, bishops had to be sent home for consecration, but he had lived to see the royal mandate be of no use, so that the first Canadian bishop

WAS CONSECRATED WITHOUT IT.

Rev. Canon Davidson said that people had got it into their heads in the early days of settlement that the church and state were going hand-in-hand; but as they were now getting rid of that,

the progress of the church in the future would be entirely different from what it had been in the past.

Bishop Sweatman said that, looking to the increase, the progress of the church in later years ought to be emphasized, for it was very marked indeed. Since the year 1861 the church had increased more than one-third of the total church population, while during the last seven years the progress of the city had been greater than that of Chicago. There were now 32 organized congregations and many districts being set apart. All the churches were positively filled, so that it was reasonable to suppose that the Church of England was distinctly holding her own. During the ten years of his episcopate 75 new churches had been built in the diocese, an average of seven and a half churches each year. Last year there were eight.

DIOCESE OF ONTARIO.

Rev. A. Spencer, clerical secretary, Kingston, then gave a sketch of the history and progress of the diocese of Ontario. Its northern boundary was the Ottawa river, westward to the great bend at the village of Mattawa and thence still further westward along the Mattawa river and the northern boundary of the township of Ferris to the eastern shores of Lake Nipissing. Its western boundaries were identical with the western and southern boundaries of the district of Nipissing and the western boundary of the county of Hastings. Its southern boundary was Lake Ontario and the River St. Lawrence, and eastern boundary the province line separating Ontario and Quebec. Its area was 19,610 square miles, and almost exactly one-third of that of England and Wales. It comprised 200 townships and nearly 700 villages, hamlets and rural post-offices, besides 25 incorporated villages, 10 towns and 8 cities. The population, which in 1861 was 878,635, had grown in 1871 to 892,894, and in 1881 to 446,486. Assuming the latter rate of growth to have continued throughout the current decennium, the census of 1891 would show the total population of the diocese to be at least

HALF A MILLION.

Rev. Mr. Spencer then dealt at length with the earlier history of the diocese, much of which had been alluded to in Dr. Hodgins' paper, until he came to the point at which an impetus was given to the work by the consecration of Bishop Strachan. At the time of his consecration the late bishop found in the whole of Eastern Ontario, with its population of 147,268, only 21 parishes, and it was not till 1811 or 1842, when the population had grown to 172,257, of whom 85,000 had returned themselves as members of the Church of England, that he was able to make even one addition to the number of parishes, viz., Amherst Island. At the close of the first decade of his episcopate nine others had been established, but of these no less than seven were on the side nearest Toronto, viz., St. James and St. Paul's, Kingston; Barriefield, Wolf Island, Napanee, Marysburg and Trenton. The other two were Merrickville and Pakenham. These were only additions to the centres of church life in fifteen years in all that vast region lying north of Kingston, although it was in this very region in which the tide of immigration was settling. Bishop Strachan devised a scheme for checking, if possible, the wholesale exodus from the church which had now been going on for many years, and into each of the frontier districts of Victoria, Prince Edward, Midland, Johnstown and Ottawa he sent a travelling clergyman, so that in 1849 there was in Eastern Ontario for a population of 250,000, of whom 60,000 were church people, the "magnificent" provision of 81 parishes and 6 travelling missionaries. The bishop saw that the

CHURCH HAD TO BECOME CANADIAN

and that lay co-operation was required. Two new sees were endowed, the six missionaries replaced by parish priests and fifteen new parishes added. At the first meeting of the provincial synod in Montreal in 1861 the bishop urged that the church should act as a unit in missionary work, and at a special meeting held at Ottawa in November of the same year the appointment of a thoroughly representative board of diocesan missions was decided

upon. In 1861 the church population had risen to 81,888, an increase of 17,565 in nine years in 46 parishes and missions, but still there was 45,000 people claiming to be members of the Church of England who lay beyond the range of the church's ordinary ministrations, many of whom were glad to accept the good offices of religious teachers of whatever sect, provided they claimed to be "sound Protestants." In 1864 the number of clergy had risen to 73. The question of the maintenance of the clergy gave rise for grave anxiety, those passing out of the ranks consisting largely of men with private means, while the people had never been aroused to their responsibility in the matter of diocesan collections. Of the 46 parishes 19 possessed land endowments of little value as long as the land remained unsold, while 27 remained destitute of endowment.

HALF WERE WITHOUT PARSONAGES.

Some idea of the progress made in 27 years might be obtained by a comparison of the state of the diocese as the bishop found it and now. It now had 110 parishes, 207 churches and 9 or 10 chapels or school houses. All but 88 of the parishes were supplied with parsonages, the present number being 77. Roughly speaking, the rate of progress had been at the rate of two new parsonages and six new churches every year. The number of distinct congregations had grown from 100 to 270, supplying means of grace to at least 80,000 more people than in 1862. The diocese began with a staff of 55 clergymen. The present number was 128, viz., 116 priests and 12 deacons, of whom 8 were superannuated or on leave, leaving 120 in active service. Of these, 78 received their deacons' orders and 78 their priesthood at the hands of Bishop Lewis, and some 40 or 50 ordained by him were now at work in the diocese. During 27 years to June 26, 1889, at 851 confirmations 28,260 persons had been confirmed, of whom 25,618 had received their first communion. In 1888 the bishop again discussed the disheartening revelations of the census of 1881, and gave out the trumpet call for more missionaries and larger donations to the mission fund. Many settlers were attending other services for the simple reason that there were no Church of England service to attend. As an evidence of revived life, Mr. Spencer in conclusion compared the

TOTAL CONTRIBUTIONS

for diocesan objects (exclusive of the episcopate endowment fund) for twenty years previous to July, 1862, which amounted to 1,229 yearly, or 124,680 in all, with the following statement of diocesan collections since that time:

For missions—	
1862-5	\$18 521 76
1865-8	15 784 83
1868 71.....	20,254 94
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	\$ 49,561 08
1871-4	\$22,277 46
1874 7	25,948 05
1877 80.....	28,021 51
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	\$ 76,247 02
1880 3	\$29 074 86
1883-6	33,846 74
1886-9	42 421 28
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	\$104,842 38
Total collections for missions	\$280,650 88
Walkin's bequest.....	\$4,000 00
La Batt bequest	2,500 00
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	\$ 6 500 00
Sustentation fund direct contributions...	9,826 87
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Total for missions.....	\$246 477 25
For other diocesan funds.....	55 049 18
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Total diocesan collection for 27 years...	\$301,526 43

It was thus shown that while the average annual collections for missions during the first three years of the diocese had been \$4,500, the average annual collection during the last three years had been over \$14,000—more than three times as great, and that the whole amount raised for missions during the first 20 years of the diocese was six times the total contribution of the previous 20 years, while the grand total for all purposes during the whole period of 27 years was

OVER TWELVE TIMES AS GREAT.

The accelerated growth of the church had been

very marked and the co-operation of the laity in the practical work of the church was no longer a theory. On the whole a measure of success had been obtained for which they might thank God and take courage.

AN EPISCOPAL SEE FOR OTTAWA.

The Bishop of Ontario opened the discussion, speaking of the immigration of the people from his diocese into Western Canada. Of 80,000 persons he had confirmed, so far as he could judge, scarcely 6,000 were now living in the diocese. This would be very alarming, but for the fact that a number of converts from other denominations were made. Nearly 5,000 from other denominations had been confirmed by him. There was also other influences at work adverse to the progress of the church. The French population were creeping very rapidly into the counties of Prescott and Russell, while the latter, almost wholly English-speaking 40 years ago, was now becoming almost altogether French; while the county of Russell was half French. The French were also coming rapidly into the counties of Glengarry and Carleton, so that the outlook in that respect was anything but pleasant. The outlook, however, was in one respect counteracted from the fact that Ottawa was growing enormously, and that the Church of England was more than holding her own there. His hope for the future depended upon the subdivision of the diocese. The people of Kingston were of the opinion that the Church of England should be represented by a bishop at the capital of the Dominion. And if that were done he (Bishop Lewis) would feel that his twenty-eight years of the episcopate had not been without success.

Rev. Septimus Jones said that they had not yet fully accounted for the loss of membership compared with the increase of population. The reason was that in the early days of the country it had been impossible to place educated men over the country wherever there might be half a dozen families established. The Methodists had grasped the situation and saw it was impossible to do what the Anglicans had attempted, so they picked out suitable laymen to do the work and conduct regular services of prayer, and as regularly ordained ministers went round from time to time some kind of regular religious ministrations in these communities were kept up. People having nowhere else to go rightly went there. To devise a remedy was one of the most important and desirable objects the Anglican church could set before it.

The conference adjourned at 12.30 to meet again at 2 p.m.

CONTINUATION OF HISTORICAL PAPERS ON THE CHURCH IN ONTARIO.

The afternoon proceedings began with the singing of the hymn "Saviour, sprinkle many nations."

Rev. Canon Patterson, who was appointed by Bishop Strachan to his present charge, read a paper on the diocese of Huron, covering its history from 1857, when it was created, to the present year. In starting out he quoted the words of Edmund Burke in the British House of Commons: "The Church has always been divided into two parts, the clergy and the laity, of which the laity is as much an essential integral part, and has as much its duties and privileges, as the clerical members, and has its share in the rule, order and government of the Church." These words, he said, were applicable to the present condition of things in Canada. The Church, to draw forth the loving sympathy of its own adherents, must possess thorough local self-government. He traced the history of the Church in Canada from 1851 to the creation of the diocese of Huron, and the election of Dr. Cronyn as bishop. This was the first instance of

EPISCOPAL ELECTION IN CANADA.

He traced the development of the diocese, which in 1858 was described by Bishop Cronyn as the "fag end." But, material improvements followed rapidly, and now there is scarcely a town in the diocese that has not a railway station. In the year 1857 the total population of the diocese was 360,000, of whom 70,000 were adherents of the Anglican Church. In 1881 the population was 719,901, of whom 118,757 were adherents of the Church of England. The population to-day is larger than Toronto and Niagara combined, and the Church population is larger than Toronto and Algoma combined. A decade ago the assessed value of property in the diocese of Huron was one-third greater than that of Toronto. The progress of the Church in the diocese had kept up with the material

progress. When Dr. Cronyn received his appointment there were 48 clergy, nearly all of whom received a large portion of their stipends from the commutation fund. Bishop Cronyn was called to his rest in 1871, and the coadjutor bishop, Dr. Hellmuth, succeeded, and in 1878 he was able to report an important increase in the number of clergy, churches, missionary

STATIONS AND PARSONAGES.

He resigned in 1888, and Dr. Baldwin, the present diocesan, succeeded him. A high tribute to Dr. Baldwin was paid. During the six years of his occupancy he had ordained 88 candidates to the diaconate, and advanced 84 to the priesthood. He has confirmed 8,268 persons, opened thirteen new churches and consecrated fourteen. The paper then went into a statistical statement showing that some progress had been made in the voluntary principle. Upon the secularization of the clergy reserves the Huron portion of the commutation fund was \$266,204, and the investments on account of that fund now amount to \$282,809. The diocesan sustentation fund

NOW STANDS AT \$48,979.

The widows and orphan's fund now amounts to \$60,815, and there are 28 beneficiaries upon it. There are 7,106 Indians resident in the diocese, and of that number 1,918 are professed members of the Church. In the present year there are 225 parishes and missions, 128 clergy on the roll, 242 churches, 73 parsonages; amount of voluntary contributions for parochial objects, \$184,424.

SUB-DIVISION OF HURON.

Mr. H. A. Broughall asked if it had been in any way mooted to sub-divide the great diocese of Huron.

The Bishop of Huron replied that the work in the diocese was too much for one man. They did not at present see how a sub-division could be effected, but they would strive to bring it about in the near future. There were two names omitted from the paper which he felt called upon to supply. One was the name of Archdeacon Marsh, and the other the name of his esteemed friend, Canon Paterson, who had been in the diocese for the long period of 37 years. Speaking generally on the turn which the jubilee discussions had taken, he thought that the first great principle of the Church of England should be that the work be always esteemed greater than the man. They seemed to have adopted the contrary principle, and they might look to the Roman Catholics and Methodists for an example to show the benefit of removing a man from a parish or from a charge when he was found incompetent for his work. They passed matters over by saying that their clergy had "vested rights," and they looked to the rights often when a man was becoming

THE RUM OF THE PARISH.

In the second place he gave it as his opinion that the parochial system has killed many churches by making them solely for the rich. They wanted an end to the pew system in that way. The minister often seemed to have the idea that his services should be wholly confined to the pew members of the Church. They wanted different men from these. In the third place he believed that a perfect system of rotation would be for the good of every parish. They saw many people who had come to the opinion that the rector had "run out." Let them have anything else, he said, but stagnation. Every parish wanted a sort of earthquake each month at least to wake it up. He related a humorous story of a rector who came to one of his parishioners and asked him why he did not come to Church, and the reply was: "My dear rector, I am fully persuaded of the truth of all your arguments, but when a new man comes I will keep my eye on him." They want in the Church of England a ministry

BAPTIZED IN THE HOLY GHOST

who would go into the highways and the bye-ways, and bring into the fold the straying members of the flock. He hoped that in this jubilee year of the old diocese of Toronto they could offer to the King of Kings many newly-consecrated hearts.

Rural Dean Allen, Millbrook, wished to make some observations in reply to the remarks of the Bishop of Huron on the parochial system. Members of the Church, he said, had gone away and joined other denominations, not because the clergymen were not faithful in their charge, and not because of the parochial system, but because they preferred those strange altars to the altars of the Church of England. He could relate a circumstance which had occurred to his own knowledge where a minister, having given up reading of his sermons, was congratulated by a member of his flock with the words: "Now, in order to become thoroughly popular, give up, in addition to the manuscript, the prayer book." The speaker did not want to combat the position taken by his lordship the Bishop of Huron, but he would say that it was unjust to the

LABORING CLERGY OF THIS DIOCESE

to say that the want of progress on the part of the Church was owing to any negligence or unfaithfulness on their part, or that it was owing to their not having adopted the itinerate system.

The Bishop of Huron said if his words were taken as reflecting in any way on the clergy of the diocese, he had not meant it, and he would humbly apologize.

The Bishop of Toronto thanked his brother of Huron for the laying down of the principles which he had mentioned. In speaking of the parochial system he did not mean it as he (Bishop Sweatman) understood it. The clergymen of the diocese, he was sure, regarded every individual soul within the limits of their parishes as their parishioners.

NIAGARA DIOCESE.

Rev. Canon Read presented a paper on the diocese of Niagara. The diocese had not yet completed its fiftieth year. The question of the separation of the western district was only definitely brought before the Synod of Toronto in 1874. According to the census of 1881 the counties which form the diocese had a population of 250,000, with a Church of England population of 40,000. After the declaration of a bishop the Synod selected Niagara as the name of the new diocese. For ten years Bishop Fuller continued to preside over the diocese. For several years he suffered from great bodily infirmity, which he never allowed to interfere with his work or with the vigor of his administration. He truly died in harness in 1884. Rev. Dr. Charles Hamilton was elected to fill the vacant see on January 27, 1885. The new bishop was consecrated at Halifax by the metropolitan of the province of Canada on May 1 in the same year. In estimating the progress which the Church has made the writer of the paper remarked that as British subjects they should rejoice in everything which extends the power, the prestige, and the intellectual improvement and the Christianizing influence of our

MIGHTY AND GLORIOUS EMPIRE.

As British Canadians they should with unmingled satisfaction look at the wonderful and rapid growth of our great Dominion, extending from ocean to ocean with the irrepresible steam horse carrying settlers from shore to shore. The great North West, which so lately was almost a terra incognita, is now traversed by eager speculators. The occupied territory which a few years since measured tens, is now computed by thousands of miles, showing along the line cities growing up with greater rapidity than villages had done in old Canada. When the diocese of Niagara was constituted there were 46 parishes and 51 clergymen, and there has been an increase of 18 parishes and 17 clergy. Twenty-five churches have been built and there are now over 40 parsonages in the diocese.

THE BISHOP OF ALGOMA.

The Bishop of Algoma spoke on the progress of the Church in his scattered realms. Antecedent to the history of the diocese he paid high tribute to the labors of the Ven. Dean of Niagara, the Ven. Dr. O'Meara, and Ven. Archdeacon Brough. He spoke with much feeling of the character of his predecessor, the late Bishop Fauquier. He referred to the fact that the first bishop-elect of Algoma was the present rector of St. James'. He spoke of the large area of the diocese, 48,700 square miles, but it was a matter of quantity and not of quality. He dwelt at length on the hard struggles which Algoma farmers have to keep themselves in bread, and the North West is drawing away all who have money. There are only two self-supporting parishes in the diocese, Port Arthur and Sault Ste. Marie. He spoke of

THE GREAT FUTURE

before the rich mining district of Sudbury. Speaking of the falling off of members of the Church of England, he said that he had come to the opinion that the Mother Church in England was responsible for it in a great measure. Immigrants largely were ignorant of the first principles of Church life and teaching, and they were easily appealed to in this country by influence which played only on the surface of their lives. The first thing the Church in Canada should do was to lift up Christ, and next tell the people about the Church of Christ. The endowment fund in Algoma, he said, amounts to \$35,000, and the widows' and orphans' fund to \$13,000. Seven years ago they were both nil.

AN OBJECT TO STRIVE FOR.

Provost Body said that the creation of more manageable dioceses than at present is an object which all should strive for. He took his share of the rebuke to the Mother Church in England made by the last speaker for having sent out people not educated in Church principles. That rebuke had not been merited of late years, at all events, when the class of immigrants were found to be well acquainted with the principles of Church teaching. People would say this is a democratic country, and that the Church should

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be made more flexible and popular. But he asked them to look at the history of the Church of England before England had become a democratic country. Under the most monarchical forms of government in England the Mother Church lost tens and hundreds of thousands by every conceivable form of schism such as they had in Canada to-day. The causes were precisely the same. They had no reason whatever to do anything else than take heart and work out of that state of things in this country which had been done by the Mother Church. Let them have still better churchmanship and fuller appreciation of the great work of Jesus Christ.

CONSIDERATION OF VESTED RIGHTS.

Rev. Dr. Langtry would like in the future to see careful consideration of the question of "vested rights" which had been introduced by the Bishop of Huron. They would have to set themselves to remedy the evils resulting from men holding on to their parishes whether or not they were affording spiritual nourishment.

BISHOP SWEATMAN'S CLOSING SPEECH.

His Lordship the Bishop of Toronto, in bringing the proceedings to a close, referred at considerable length to the great success of the jubilee. There had been two or three incidents in connection with it which enhanced that success, such as the laying of the corner stone of the new wing of Trinity College and the meeting of the woman's auxiliary. It had cost him a good deal of anxious thought whether the jubilee would have turned out to be a complete success, and it was all the more pleasing on that account to dwell on the satisfactory manner in which the entire programme had passed off. He thanked the members of the committee of the luncheon, and he thanked all who had contributed to the success of the various musical services. A large measure of the success which had crowned the jubilee was due to the press for the long and accurate reports which had been given of all the proceedings. On the previous night the Bishop of Algoma had referred to one paper in particular, but it was evident that his lordship had not then

COME ACROSS "THE EMPIRE."

The other city papers had also given long and excellent reports. He thanked God for the great effect which the jubilee would have, not only in the cities, but in the most remote places of the province, where the echo of their proceedings would reach. The jubilee would also have the effect of showing them how harmful and utterly inconsistent were all those mistakes and controversies of the past which divided the Church. They were all striving for the Master; he hoped that God would in the future bless them with success in united effort.

A warm vote of thanks was passed to his lordship for the manner in which he had presided over the proceedings of the jubilee.

A second vote was passed to the visiting bishops and the meeting separated until evening.

CLOSING SERMON BY HIS LORDSHIP BISHOP SULLIVAN, OF ALGOMA.

The jubilee celebrations were concluded with a sermon preached in St. James' Cathedral in the evening by Bishop Sullivan, of the diocese of Algoma. The gathering was so large that many had to stand in the aisles. The bishop based an eloquent discourse on the words in Timothy, "Which is the Church of the living God, the pillar and ground of the truth." He asserted that the Church could have no existence without truth, while truth would have no visible guarantee for its protection were it not for the Church. Expressing his desire not to go into history on the occasion, he spoke at some length of the relations of the cathedral and the parish to the laity. Speaking of the functions of the Church, he said its primary duty was to preach Christ, advocating the abolition of all class distinction, a gracious reception to and an open door for the poor when they came to attend service. As regards finances he disparaged the raising of money by spasmodic religious excitement, stating that there should be systematic contribution by adherents. He looked forward to a happy union of all the churches, which could only be brought about by a steady clinging to old landmarks on the part of the Anglican Church, which should avoid all petty disparagements of other denominations in press and pulpit. He wound up with a bright picture of mission progress, giving statistics as regards the evangelization of India, the work in the home field and the numerous biblical translations that had been effected. The benediction having been pronounced, the celebration and service terminated with a recessional hymn.

The income of the Society for the Propagation of the Gospel for 1888 exceeded that of 1887 by more than \$140,000.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—The Cathedral.—A special course of sermons will be preached on the Sunday evenings in Advent, by the Very Rev. the Dean, on the subjects, "Some Aspects of Prayer," 1st Sunday, "The reasonableness of Prayer;" 2nd Sunday, "What Prayer is;" 3rd Sunday, "Prayer for temporal blessings, and 4th Sunday, "The necessity for earnest perseverance in Prayer."

St. Matthew's.—Special sermons suitable to the season of Advent will be preached in this church on the Friday evenings and Sunday mornings in Advent.

Missions.—On Friday, the 27th ult., the eve of St. Andrew's Day, was observed in most of the city churches as a day of intercessory prayer and special intercession for Missions. In the Cathedral and St. Matthew's special sermons on missions were preached; at the former by Canon Richardson, and at the latter by the Lord Bishop of the Diocese.

Indian Mission.—Some months ago that zealous and hard working priest, the Rev. H. C. Stuart, M.A., Rector of Bourg Louis, heard of a settlement of Monteguis Indians at Pointe Bleue on the line of the Lake St. John Ry., who had originally lived in the diocese of Moosonee, in the far North, and had been there baptized. He visited them regularly, and at great personal inconvenience, and prepared 17 of them for confirmation, and the Lord Bishop visited them and confirmed them. Since then Mr. Stuart has been working to raise funds to build a mission church for them, which we hope soon to see erected. A number of the Lay Helpers of St. Matthew's parish have just held a most successful concert in their parish room in this city, at which Mr. Stuart delivered a most instructive and interesting lecture on his work among them. A handsome sum was realized to be devoted to the building fund of the Indian church. Several members of the Provincial Synod have also generously contributed to the fund.

Church Society.—The anniversary mission meeting in connection with this society is usually held in Quebec. This year a departure from the customary rule will be made and the meeting will be held in the city of Sherbrooke, in the Western part of the diocese, where the Church is advancing rapidly. The services will be held in St. Peter's church, Sherbrooke, on the 10th and 11th inst., when the eloquent and learned rector of the Church of the Heavenly Rest, New York city, the Rev. Dr. Parker Morgan, will be present and will preach and deliver an address at the mission meeting. Dr. Morgan will be remembered by Quebec churchmen, as he addressed a missionary meeting in the Academy of Music a couple of years ago, and also preached in the Cathedral, St. Matthew's and St. Peter's churches. Several other able speakers will also address the meeting.

Trinity.—Mr. T. R. Johnston, lay reader, who has had charge of the parish during the last 5 months, while the incumbent has been in England appealing to the Evangelicals for funds, to use his own words, "to save the Church from being closed," has taken his departure for the Diocese of Algoma, where he intends to labor for the future. The Incumbent has not yet returned, but is shortly expected to resume his labors again among his handful of "true Protestants" who have had only one opportunity of receiving the Sacrament of the Holy Communion in all that time. In connection with his appeal it may interest your readers to know that the letter which was sent to the *English Churchman* and *St. James' Chronicle*, and which was published in these columns, by the clergy of Quebec, contradicting the gross misrepresentations contained in the appeal for aid, was refused insertion in that paper, but we are pleased to say that the *Irish Ecclesiastical Gazette* which reaches far more English readers, reproduced it from these columns, and it has had the effect of causing Englishmen to think twice before assisting to perpetuate unsound teaching, and has also had the effect of showing the tactics of the party—to misrepresent facts, and calumniate the brethren. The incumbent of Trinity has evidently allied himself with the Calvinistic Protestant Union, as he has been furnishing his people with contributions of literature published by that Society, which, to say the least, teaches doctrines totally disloyal to the Church of England, and it is a matter of regret that this otherwise happy and united diocese should be disturbed in such a way, and the Incumbent cannot expect by his present tactics to win the support and sympathy of the loyal Churchmen of Quebec.

LENNOXVILLE.—Bishop's College.—A bright and cheerful thanksgiving service was held in the chapel

on November 7th. The Principal gave a short address on the spiritual aspect of thanksgiving. The Missionary Union of Bishop's College held its Michaelmas term meeting on November 29th and 30th. On St. Andrew's eve choral evensong was held at 5 p.m. The Principal intoned the service, special Missionary Collects being introduced. The processional hymn was No. 220, "Jesus shall reign." The Rev. Professor Scarth, M.A., Rector of Lennoxville, was the preacher. The sermon was on the text, "Lord, what will thou have me to do." The spirit of the converted Paul was emphasized as being that to be attained by the missionary now as ever. At 7.30 a meeting was held in the College Hall, the Principal in the chair. The Rev. Canon Foster, M.A., gave an interesting address on Japan. This was followed by a paper on China read by Mr. T. W. Ball. Some discussion followed in which the Rev. Dr. Allnatt, Ven. Archdeacon Roe, D.D., the Principal and Mr. Dibb took part. In the business session it was decided to send delegates from amongst the students to the approaching Missionary Convention of Church Students to be held in Cambridge, Mass., on January 10th and 11th, 1890. The following are accredited to that Convention as delegates from the Bishop's College Missionary Union: H. E. Wright, B.A., F. A. Fothergill, B.A., C. T. Dibb, B. G. Wilkinson. It may be interesting to state that the \$1,050 required to complete a total of \$5,000 has partly been obtained, about \$500 now remains to be obtained. When the Principal has obtained \$5,000, Mr. R. Hamilton, D.C.L., of Quebec, will give his \$5,000. The last \$100 promised to the Principal is from Sir Donald A. Smith, M.P., Chancellor of McGill. Surely the Churchmen of Canada will contribute the remaining \$500 before Christmas in order that the College extension or Divinity House may be ready in September, 1890.

MONTREAL.

MONTREAL.—The Rev. E. C. Parkin, Travelling Missionary in the Diocese of Quebec, has taken up residence in the city of Montreal. Address 41 Coursol Street.

"How to Reach our Young Men" was the subject of a paper and discussion by the Clerical Society at their last monthly meeting. The Bishop presided, and the spacious study of the Rev. Mr. Tucker overflowed beyond the open folding-doors into the drawing-room. The subject was prefaced with prayer and a passage from 1 John ii. vv. 10-14. The subject was then opened with a brief paper by Rev. G. A. Smith. Many valuable hints came out of the discussion—the value of tree seats in church was one—the duty of taking the young men by the hand with a word of welcome was another. The Society for Young Men in the sister church named after St. Andrew, was alluded to by the essayist as also was the White Cross Society. Dr. Norton gave some details about the St. Andrew's Society. He told us that each member pledged himself to attend church on Sundays, once a day at least, and everyone promised to do some definite work for Christ, and at the meetings of the society the members were expected to give an account of their work. The Dean told us how his Sunday afternoon lecture drew around him large numbers of medicos, to hear him teach most forcibly that there is a God, in spite of a miserable materialism to the contrary notwithstanding, for surely there is an Almighty Spirit that giveth us understanding and a designer of universal power and wisdom. The Dean and Mr. Tucker are accustomed to ask some of the young men to take tea with them occasionally on Sundays and to accompany them to church; the Rector of St. Matthias invites his friends to visit him at the parsonage, and Tuesday evenings are set apart for that purpose. Canon Mulock mentioned the success of Rev. Mr. Wilson, formerly of Kingston, in interesting young men and women—his classes sometimes numbered over 100. Everyone was expected to find some answer to the question on the black-board for the next meeting, when the answers would be considered. Rough sailors would join these classes and return to them winter after winter. Canon Middleton, of the Diocese of Toronto, expressed the pleasure he felt at being present and that a meeting of the kind was to him a new experience. An opportunity was given for the canon to explain his mission to Montreal in the interests of the new Ladies' Church School in Oshawa, "Ellesmere Hall," the Bishop Bethune College, Oshawa, Ont. The Bishop announced to the meeting that Principal Henderson had kindly undertaken to give a series of lectures on the 39 Articles, at the College chapel, to the Lay Helpers Association. After partaking of cake and coffee, &c., the Bishop closed with prayer.

ONTARIO.

CARDINAL.—St. Paul's Church.—The Bishop came from Prescott on Sunday, November 17th, and held a

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confirmation service late in the afternoon of the same day in St. Paul's church, Cardinal. There were present of the clergy Rev. Canon White, Rev. J. Forsythe and the Incumbent, Rev. G. Metzler. The congregation was almost too large to be accommodated. The Bishop's address was very good, instructive, and most suitable to both the candidates and all present. 24 persons were presented to receive the Holy and Apostolic Rite of laying on of hands. These, added to the number presented last year, make 66 persons confirmed in this mission within two years.

KINGSTON.—A recent occurrence at St. George's Cathedral affords an instructive illustration of how little to be relied upon are some of the telegraphic reports which appear in the public press regarding church matters. A communication was received from certain members of the congregation by the acting rector. The document was, of course, private, and yet almost immediately its professed contents were telegraphed all over the country. Practices were stated to be objected to that were not even alluded to in the document. Later on was telegraphed the intelligence that the practices were to cease; and that peace was restored; whereas the services are continuing on as before. No change made save that in the mingling of the water and wine; the former mode of mingling has been resumed.

"High Churchman" answers "Low Churchman" on the subject of Ritualism.—SIR,—My answer to "Low Churchman" is this: If Ritualism has been eating away the vitals of the church for the last 40 years, (that is about the age of the movement), she ought to be dead and buried by this time. Now what are the facts of the case?

Mr. Gladstone, in an article in the *Contemporary Review*, tells what was the condition of the church 40 years ago. He says it was "a dishonor to Christianity, disgraceful to the nation, since our services were probably without a parallel in the world for their debasement, and as they would have shocked a Brahmin or a Buddhist, so they could hardly have been endured in this country had not the faculty of taste, and perception of the seemly, been as dead as the spirit of devotion."

That was the church 40 years ago in England. And what is it to-day. Anyone who visits England, beholds beautifully restored churches and cathedrals, surpliced choirs, reverent services, in many churches an advanced ritual, large congregations, bands of devoted clergy, guilds, sisterhoods, and every agency, to visit and relieve the sick, to turn and soften the wicked, to rouse the careless, to restore the fallen, to awaken the impenitent, and to bring all to be of one heart and one mind within the fold of Christ's Holy Church.

Within the last 25 years £25,000,000 sterling has been spent in England in building new churches and restoring old ones. Six millions of pounds is the amount of the voluntary contributions to church schools in the last ten years. Never before was so much money spent, and never before were so many devoted lives given to foreign mission work.

Ritualism, or rather the Catholic revival in the Church of England, (for that is the proper name for it) instead of destroying the Church, has filled it with spiritual life and power.

But Low Churchman complains that some have gone over to the Church of Rome. This is quite true, but where did they start from. Let me quote Mr. Gladstone. In an article in the *British Quarterly* of 1879, he says:—"Among the leading minds associated with the Romeward movement, an overwhelming proportion was supplied by those whose religious life had begun in the Evangelical camp. * * * The fact stands immovably that it was not the Hooks, Kebles, Williamses, all High Church leaders, but the Newmans, Mannings, Wilberforces, all Evangelicals, who organized and led the host of seceders to Rome."

There is another point to be noticed. We have lost some members, it is true, but why not look on the other side and see how many we have gained. When Low Churchman balances his books, he is business man enough, I am sure, to reckon his profits as well as his losses. That is what we must do in arriving at a right judgment on this question. Well, of those who have left us many have returned in deep humiliation and penitence; for example, that well-known scholar, Mr. Foulkes among the clergy, and among the laity Mr. Hemans, the son of the popular poetess. Besides, we have had many converts from native Roman Catholics. Monsignor Saverese, a domestic prelate of the Pope, was received into the Anglican Communion, in Rome, on Dec. 8, 1888. He was a member of the commission of picked theologians of the Roman Church, which Pius IX. charged with the preparation of the famous Syllabus against modern error. Again, Monsignor Renier, aged 60 years, a prelate in the Pope's household, an eminent writer and preacher, was received in the American Church of St. Paul, Rome, on May 24, 1886.

The Rev. C. Miel states that he has received, in the Church of St. Sauveur, Philadelphia, 400 converts from the Church of Rome, and that among them were six priests and three members of a religious order. During nine years existence of the Italian mission in connection with Grace Church, New York, nearly 1,000 Italians have received confirmation, most of them being converts from Rome.

The Bishop of Louisiana announces that in the last twelve years he has received over 400 Romanists into our communion. St. Joseph's Church, Rome, N.Y., is composed of fifty families who came in a body from Romanism and asked admission into the church.

And so I might go on indefinitely adding items to the credit side of the balance sheet, if there were any use in doing so; but I have said enough to convince any reasonable man that the Catholic movement is a great spiritual power, in the church and in the world. I do not expect, of course, to convince Low Churchman, as he is evidently determined to close his eyes to all evidence.

As to Father Gavazzi, his opinion of the Church of England, is not worth the paper it is written on. As a lecturer, he was a bag of wind, and as an author, he had the knack of writing filthy books, which he was shrewd enough to know would sell well, and out of which he made a good deal of money. Dr. Littledale, a pronounced Ritualist in England, has written the best book against Roman Catholicism which has appeared this century, viz., "Plain Reasons Against Joining the Church of Rome." It has given Rome a hard blow, and is worth more than all Father Gavazzi's dirty books and pamphlets put together.

TORONTO.

The Toronto College of Music hereby announce the opening of a branch, corner of Spadina Avenue and College Street, about January 1st Their card will be found in another page of this issue.

NIAGARA.

GUELPH.—Another of the old members of St. George's Church, who has been identified with its growth and progress for more than forty years, has gone to his rest. His bright genial face and kindly greetings will not soon be forgotten. His name stands prominently among those who labored with the late Archdeacon Palmer in the erection of our beautiful church, to which he was a liberal subscriber. The writer of this notice can never forget the kindly and encouraging letter he received from him when appointed as rector, urging him to make his house a home until a residence was secured. From the *Herald* we copy the following sketch:

"Mr. Chadwick was a staunch and consistent Conservative; although keeping himself fully informed concerning the public questions of the day, he never took an active part in politics, nor did he ever seek any public office, preferring to enjoy the peace and quietness of a retired life. Being thoroughly loyal, however, he joined a troop of volunteer cavalry, with which he served on the Niagara frontier in the rebellion of 1837-8, and subsequently held a commission in a flank company of the Gore militia—the historic "men of Gore."

Mr. Chadwick had been during the whole time of his residence here an active member of St. George's Church, and was for several years a representative of Guelph in the Synod of Toronto, prior to the division of the diocese. He was for a time President of the Guelph St. Patrick's Society. His whole life was distinguished by manly straight-forwardness; he could not tolerate anything which bore the semblance of hypocrisy, and always denounced it in unmeasured terms. Being almost the last link in that chain that bound together in a friendly circle so many of the earliest settlers in Guelph, he will be greatly missed, and he will be missed not only by his own immediate friends, but by the poor also, for it may be truly said that no tale of poverty or distress appealed in vain to his kind heart or his ever ready purse. He was a kind father and a man of warm friendship.

Mr. Chadwick married, first, Louisa, daughter of Jonathan Bell, of Kensington, England, second, Caroline, daughter of Joseph Eade, of Hitchin, Herefordshire, England, and third, Elizabeth, daughter of James Beatty, of Toronto, who survives him. By the first marriage he had four sons, all now living: J. Craven Chadwick, of Puslinch; ex-Mayor F. J. Chadwick, Edward M. Chadwick, barrister, Toronto, and His Honor Judge Chadwick. He also leaves surviving him twenty-three grandchildren, eight of whom were pall bearers at his funeral."

He died on Sunday, the 10th of November, after a short illness, and his funeral took place on the 12th, when the sad procession started from "Chadingham," his residence, for St. George's Church, where the ser-

VICES were conducted by the Archdeacon, as also in St. George's cemetery, where he was buried.

"A full choir was present in the church, and furnished suitable music for the mournful occasion. The high esteem in which the deceased was held was attested by the very large number of people who turned out to pay their last respects, there being upwards of sixty carriages in the funeral procession. He would rarely pass a weary toiler plodding home from work, on foot, without asking him to get into his carriage and ride. Such acts as this endeared him to many who would not under ordinary circumstances come in contact with him. And this characteristic was displayed in an appropriate manner by the procuring of a number of carriages, besides the one belonging to the family, to carry the poor who wished to pay their last respects to the dead."

HURON.

SEAFORTH.—St. Thomas.—His Lordship the Bishop of Huron arrived in this parish on the evening of the 2nd ult., and was met at the railway station by a deputation from the congregation, consisting of the Rev. T. W. Magahy, Rector of the parish, Mr. C. E. St. Clair Simpson, churchwarden, and Mr. John Aird, and conducted to the rectory, where he remained during his visit. On Sunday, the 3rd inst., the Apostolic rite of Confirmation was administered to a carefully prepared class of twenty-two candidates. The Bishop's addresses before and after Confirmation were most solemn, impressive and edifying, not only to the candidates, but to all present; the church being filled to its utmost capacity. After the Confirmation service Holy Communion was administered to the lately confirmed and to others of the congregation; some sixty-five communicated in all; the Bishop being celebrant, assisted by the Rector. The church was beautifully decorated for the occasion with a profusion of flowers, crysanthemums of different colors being principally used, which gave a very pleasing effect.

In the afternoon the Bishop spoke to the children of the Sunday School in the school room adjoining the church. The superintendent, Mr. T. O. Kemp, teachers and officers, being presented to His Lordship, the Bishop gave a most pleasing and interesting address, riveting the attention of his hearers throughout. In the evening the Bishop preached to young people, the church again being packed.

On Monday evening his Lordship met a number of the ladies of the congregation, with a view to the formation in the parish of a Women's Auxiliary Missionary Association, which was duly formed, with Mrs. Magahy, president; Mrs. Bethune, secretary; and Mrs. T. O. Kemp, treasurer; with an advisory committee composed of Mrs. Colbert, Mrs. Liffiton, Mrs. Neetin, Mrs. J. S. Roberts, Miss Case and Miss Margaret Case. It is expected that this association will be the means of rendering some little assistance to the Church in the Northwest, and to the Indian Homes of the Rev. E. F. Wilson at Sault Ste. Marie.

It is cause for thankfulness that there are many signs of real progress in this parish, both spiritual and temporal. The church has been considerably improved within the last two years, having been reshingled with iron shingles and painted inside and out, and a new ceiling of oiled ash put in. The chancel has also been handsomely decorated; no small part of it having been done by the loving hands of Miss Caldwell, of Constance, which lady has also worked and presented to the church a magnificent altar cloth and stoles. The altar cloth is one of the finest, if not the finest in the Diocese, and would do credit to the needlewomen's art of any age. Other improvements are also to be made; a lady of the congregation having expressed the intention of inserting a stained glass memorial window in the chancel at a cost of several hundreds of dollars, and a new organ will shortly be purchased and placed in position. The Rector, the Rev. T. W. Magahy, and Mrs. Magahy have also presented a handsome pair of brass altar vases. Credit, however, must not be withheld from other members of our small congregation, through whose Christian liberality such attainments are possible without debt being incurred. To all of which we can only say *Laus Deo*.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, Dec. 8rd.—Thanksgiving Day was observed last Thursday in the accustomed fashion—religion and turkey eating, sermons and shooting matches being mixed up in a strange medley. The Church, which alone has a special form of service and alone has prescribed for its use a proper Collect, Epistle, and Gospel, and alone marks the day by ordering a celebration of the Holy Communion, offered up humble and hearty thanks in churches well filled,

many having two celebrations on the occasion. The Roman Catholics had their usual Mass, with nothing to distinguish it from the Mass of any other day, no proper collect, no flowers, no sermon—only they did not forget the eating part, and by no means omitted to do justice to the drinking department, the day being strictly observed, not as a holy day, but as a holiday.

POLITICAL TIRADES

took the place of religious addresses in the sectarian places of worship, whose ministers, according to agreement, delivered themselves of addresses on political subjects, all of which embraced that of civil service reform, on which the preacher enlarged as his political bias prompted him. Again the Church served to give the key-note. Bishop Potter, of New York, introduced the subject pretty vigorously on Centennial Day in presence of President Harrison and the other notabilities present in St. Paul's church, this city, on that memorable April morning. The bishops took up the theme and pushed it as far as it could be pushed in their Convention pastoral. All the time the sects were silent on the subject, not improbably because every member of the present Republican administration is a sectarian, and this administration has conspicuously disregarded all the rules of the civil service, and been remarkable beyond any other since the days of the fraudulently seated President Hayes, for its corrupt methods all round. Wherefore, to speak too strongly in the matter would be to impeach the good Presbyterian elder, Benjamin Harrison, and the unctuously pious Sunday School teaching and bargain counter puffer, John Wanamaker, of Philadelphia. The sectarians, however, could not venture to allow the corruption in high places to go unrebuked; wherefore they selected Thanksgiving Day of all others in the year as that in which to lament the wickedness of politicians and to indulge in vague and glittering generalities as to the necessity for reform.

MARKET GARDENERS

received a boom in the sectarian places of worship on Thanksgiving Day. These were tricked out in all manner of ways by those very persons who profess to abhor ritualism as something savouring of Popery. Some were decorated with really good taste. These, however, were all in the minority. As a rule, plenteousness reigned, quantity not quality held sway. Huge trophies of vegetables intertwined with grain, gigantic pumpkins, enormous beets, monstrous turnips, obese potatoes, and highly elongated carrots and parsnips hid the pulpit and towered over the head of the preacher. In one the pulpit and seat thereof were composed of two huge bales of hay, besprinkled with flowers, fruit, cabbages, and wheat. Behind him and on each side of him were vegetables enough to set up a green grocer's store, while below him were thrown down in riotous prodigality whole sacks of mingled pippins, celery plants, tomatoes, cocoa nuts, greens, and cereals. "Motley was the only wear," so far as decorations were concerned.

A HEBREW CHRISTIAN ALLIANCE

in the shape of a union meeting for prayer, thanksgiving and talkee-talkie was the novel feature of the day at Brunswick, Ga., where Jews, Methodists, Presbyterians and Baptists, Second Adventists and Quakers met in a revivalist's tent and indulged in music, prayer, and addresses. The Methodist minister and the Jewish rabbi did most of the talking, and you may be sure that special care was taken by the "Christians" to eliminate all mention of Christ, for fear of wounding the tender susceptibilities of their Israelitish fellow-thankgivers. Of course, it was the subject of no little comment that the Church would not join in this violation of every Christian principle, and the local press remarked with no little wonder that the "attendance at the Episcopal churches was not in the least affected by the union services." Of course, it wasn't. How should it have been affected? It would have been not inappropriate, if some one present at the gathering under the tent had said the third prayer for Good Friday on the occasion. Such a favorable opportunity is hardly likely to occur again.

AN INCONSISTENT SECEDE.

A certain Dr. Leavitt, till his deposition the other day a priest of the Church, has taken over forty years to find out as a priest that the Church is all wrong, and only the Reformed Episcopalian body right. This gentleman, among his other discoveries, found out that the Church "exalts traditions above Scripture." He has accepted the position of theological professor in the Reformed Episcopal Seminary, Philadelphia, where, however sincere he may be, as a Baptist newspaper aptly points out, he must either be inconsistent or go further away from the Church. As professor of theology, even in a Reformed Episcopal Seminary, he will have to teach, if not the necessity, at least the lawfulness of Infant Baptism, and may be called upon at any moment to defend his teaching from the sacred Scriptures. Failing, as he must fail to find direct

proof of the practice there, he must then fall back upon that very tradition which he has denounced, and thereby exalt it above Scripture. Rightly, therefore, does the *Christian Enquirer* point out that "for a man to belabor the Episcopal Church for following tradition and yet cling to Infant Baptism is, to our view, to take an untenable, if not a ridiculous, position." The *Christian Enquirer* might have pushed the argument further and proved Dr. Leavitt's position with respect to the observance of Sunday instead of Saturday as the Christian Sabbath was equally untenable and ridiculous.

A BROAD CHURCH PARISH

has just been blotted out by the absorption of the parish of the Church of the Holy Spirit into that of All Soul's Church. The former parish had always been weak, and had built a very elaborate church on Madison Avenue, the Rector, the Rev. Dr. Gilbert having supplied the greater part of the money to build it out of his own private finances. It was getting every year more and more deeply into debt, and it was felt that something must be done. Meanwhile the mingled Unitarians, rationalists, and Broad Churchmen who make up the congregation of All Souls—the Anthon Memorial Church, over which Dr. Heber Newton presided, found their location too far down town and the building too small. They intended erecting a new church on the old ground anyway, but the opportunity of purchasing the Church of the Holy Spirit was too good to be lost. The vestry accordingly secured it, and Dr. Newton preached therein on Sunday week last. The old congregation of the amalgamated parish, however, cannot stand quite so much breadth, and has left the new comers in undisturbed possession, meanwhile distributing themselves over the other churches in the city. Dr. Newton, in his first sermon in the new church, made the original discovery that baptism in some shape or another antedated Christian Baptism. This is typical of the man. He has evidently only just been reading Dean Stanley's "Christian Institutions," a book of which his congregation is ignorant,—for they receive the little they do know about Christianity, third or fourth hand from their pastor, who himself takes other men's words for the statements he himself makes. The trouble is he does not always understand these statements himself—his knowledge of Greek and Hebrew being exceedingly limited, and the result is exceedingly disastrous. Occasionally he tries to be original, and then he is very original indeed, with an originality that oftentimes borders on the ridiculous if it were not so destructive to souls.

THE CHURCH TEMPERANCE SOCIETY

has very properly rejected a proposition to add to its dual basis so as to include purity and reverence, in spite of the fact that Drs. Huntington (Grace Church) and Satterlee (Calvary) were strongly in favor of the change, as well as Mr. Robert Graham, the secretary. It was, however, voted as a compromise, that parochial branches might enlarge the basis of their organizations, if they so desire it.

A TEMPERANCE COFFEE HOUSE.

At the same meeting Mr. Graham said he hoped within two years to raise \$150,000, with which to buy the land and put up a building which should include a drill-room and gymnasium for the Knights of Temperance, a coffee tavern, and large lecture hall. Mr. Graham will do it too.

SKETCH OF LESSON.

3RD SUNDAY IN ADVENT. DECEMBER 15TH, 1889.

The Call of Abram.

Passage to be read.—Gen. xii. 1-9.

Abram had to make a long journey. No carriages or railways for him. [Picture a caravan. Long line of camels and donkeys: Principal people riding: Servants walking. Packages of tents and tent furniture, etc.]

I. *God's Call*.—The Lord in some way (perhaps by a vision, perhaps by some inner impulse) bade Abram leave his native land where the people served other gods. (Josh. xxiv. 2-15). [Compare our Lord's call of His disciples. "Follow Me." S. Matt. iv. 18-2; ix. 9.]

The call of Abram was a distinct command. He had to give up much that was dear to him—country—kindred—father's house. But he obeyed. The good man is one who obeys God's word. God's call to each of us is to do something for Him; not merely to say or to wish—or intend.

II. *God's Promises*.—God made him many gracious promises.

- (1) To guide him—to show him the land.
- (2) To make of him a great nation.
- (3) To bless him, and make his name great.
- (4) To make him a blessing.

[These points are dwelt upon, and illustrated in the Lesson Paper.]

III. *Abram's Faith*.—Three things may be noted as proving Abram to be a real believer.

(a) He did what God told him.
(b) He went where God led him.
(c) He remembered and worshipped God at every stage of his journey. He built an altar, and he called on the name of the Lord.

Sacrifice and Worship.—He did not offer to God that which cost him nothing. The lambs and other animals which were sacrificed were part of his "substance," and no doubt represented what would now amount to large sums of money.

And he also prayed to God, and praised Him, and dedicated himself again and again to His service.

This is a most instructive history. Abram a great example for us.

Does not God call us at our baptism and confirmation—every time the church is open for worship—sometimes by making us happy, sometimes by sending us sorrow?

What does he tell us to do?

What does he tell us to give up?

What does he promise?

Do; we believe, and therefore love, and obey, and give, and worship!

Notice (verse 7) that where he built an altar to the Lord, the Lord appeared unto him. If we draw nigh to God, He will draw nigh to us. (S. James iv. 8.) Compare Psalm lxxiii. 28.

CHRISTMAS PUDDINGS.

The best pudding-bag is made of partly-worn ticking. A tin mold can be used in every case, if you have one. All boiled puddings must be plunged at once into boiling water, and the water must never for a moment be allowed to cease boiling. To dish a pudding, plunge it for a moment into cold water, and it will turn out without breaking. If these simple rules are followed, there can be no mishap. Many cooks always let a plum pudding stand over night before boiling. It develops the richness of the fruit and spices, and they seem to amalgamate more thoroughly.

Dr. Ketchener's Plum Pudding is of medium size and richness. Mix six ounces each of finely-chopped suet and stoned and chopped Malaga raisins; eight ounces of currants, washed and dried; three ounces each of fine bread-crumbs and flour; four ounces of sugar; a half teaspoonful of cinnamon, and half as much mace; one ounce of candied lemon peel, and half an ounce of citron, both shredded. Beat three eggs with half a pint of milk and half a teaspoonful of salt, and add this to the rest of the ingredients. Mix thoroughly. Wring a pudding-cloth out of hot water, flour it inside, pour in the pudding, and boil six hours.

A Plain Plum Pudding is made with half a pound each of flour, suet and raisins; four ounces of sugar, half a pint of milk, two eggs, and a teaspoonful of mixed spices. Boil two and a half hours.

Plum Pudding Without Eggs.—Chop half a pound of suet and mix it with one pound of flour, one pound of stoned raisins, four ounces of bread-crumbs, a gill of molasses, a pint of milk, a grated nutmeg, and half a teaspoonful of cinnamon. Boil four hours.

Nonpareil Plum Pudding.—Beat seven eggs, the whites and yolks separately. Add half a teaspoonful each of nutmeg, cinnamon and salt, the grated rind of two lemons, half a pound of sugar, half a pound each of raisins and currants, and half a pound of citron and candied lemon-peel sliced thin and mixed, one pound of fine bread-crumbs, three-quarters of a pound of suet, the juice of a lemon, and two glasses each of brandy and sherry. Beat very smooth and boil six hours.

A Small Plum Pudding.—Small as this pudding is, a small family will be able to put away half of it for New Year's day. Pour a large cup of milk over a pound of bread-crumbs, and let them remain for an hour; beat in four ounces of sugar and half a pound each of suet and raisins; add the grated rind and juice of a lemon, and four beaten eggs. Boil five hours.

Pudding Sauce.—Put two cups of powdered sugar, one egg, and half a cup of butter into a cake bowl and beat until like ice-cream. If you have a Key-stone egg-beater, this can be made in three minutes.

[Dec. 12, 1889.

WILBER AND THE COW.

One day little Wilber Kern came in from play very pale. This was not often the case. Almost always he would come in very red and warm. His dear mother at once saw that he had done something which troubled him. He always came and told her if he did anything wrong. So she waited and said nothing.

There Wilber sat on a stool close by his mother. She knit away, and Wilber was still very pale and silent. After awhile he could not keep the secret to himself any longer. His mother knew all the time that he could not.

"Mother," said he, "some other boys and I drove a cow into the river; will she get drowned?"

The secret was out. When he learned that he had really done no harm he was again happy. His mother was glad he never did anything without coming to her. Boys and girls should all make a friend of their mother.—*Our Little Ones.*

A LITTLE SPARK may kindle a great fire, just so dyspepsia and bad blood give rise to countless complaints which cannot be cured until the dyspepsia is removed, and the blood purified. To do this is the work of Burdock Blood Bitters, a medicine which always cures dyspepsia, bad blood, and all complaints of a similar origin.

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The great Indian Rajah Montja, it is said, had but one son, to whose education he gave much time and thought, in order that the boy might be fitted for his high place. Among his devices for the wise training of his son was the placing near him an old man whose duty was to say to the prince, whenever he was enjoying any pleasure keenly, "The day hath but twelve hours."

When the lad, on the other hand, was sick or in trouble, he changed the warning to, "The night is but twelve hours long."

The poor lad struggling through college in a crowd of wealthy classmates fancies the mortification and humiliations which he endures will last as long as life itself. He forgets how swiftly in this country social conditions change. In twenty years not a man in his class probably will stand where he does today. Each man will have found his place for himself. There are among our readers, too many plain, unattractive girls, who find themselves neglected while their prettier companions are admired and courted. Their suffering is not a thing to smile at; it is real and sharp. They are at the age to which beauty and grace are fitting, and they have neither wisdom nor experience to bear disappointment coolly.

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upon, and illustrated in the

free things may be noted as

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worshipped God at every

did not offer to God that

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he built an altar to the

to us. (S. James iv. 8.)

PUDDINGS.

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of flour; four ounces

of cinnamon, and half

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is made with half a

l raisins; four ounces

pink cheeks and bright eyes which will tell in the long run.

The night, however dark, is but twelve hours long; with each morning come fresh chances and possibilities for all of us.—*Youth's Companion*

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scream, for there was a paper before her covered with wonderful drawing. Her father exclaimed: "Child, it was no dream. The angel really visited you, bringing the inspiration from heaven to help us." He built the cathedral after the plan, and it was so beautiful that the people believed the story. Do not angels help all good children?

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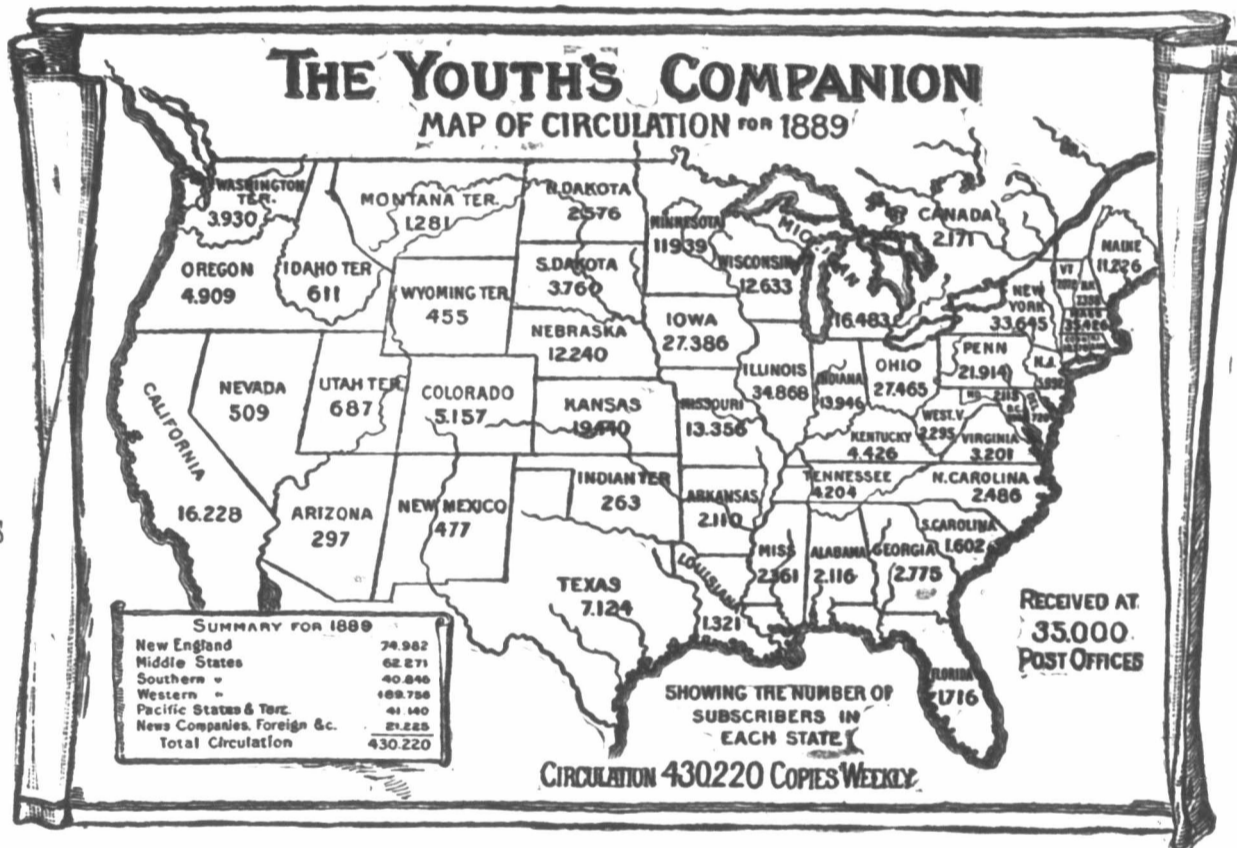
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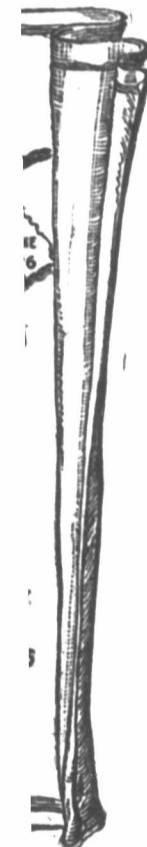
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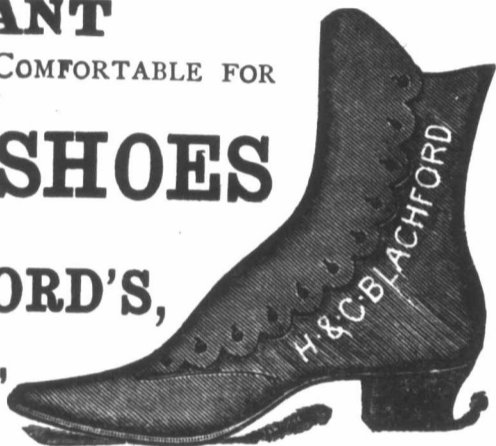
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