

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JULY 5, 1888.

[No. 27.]

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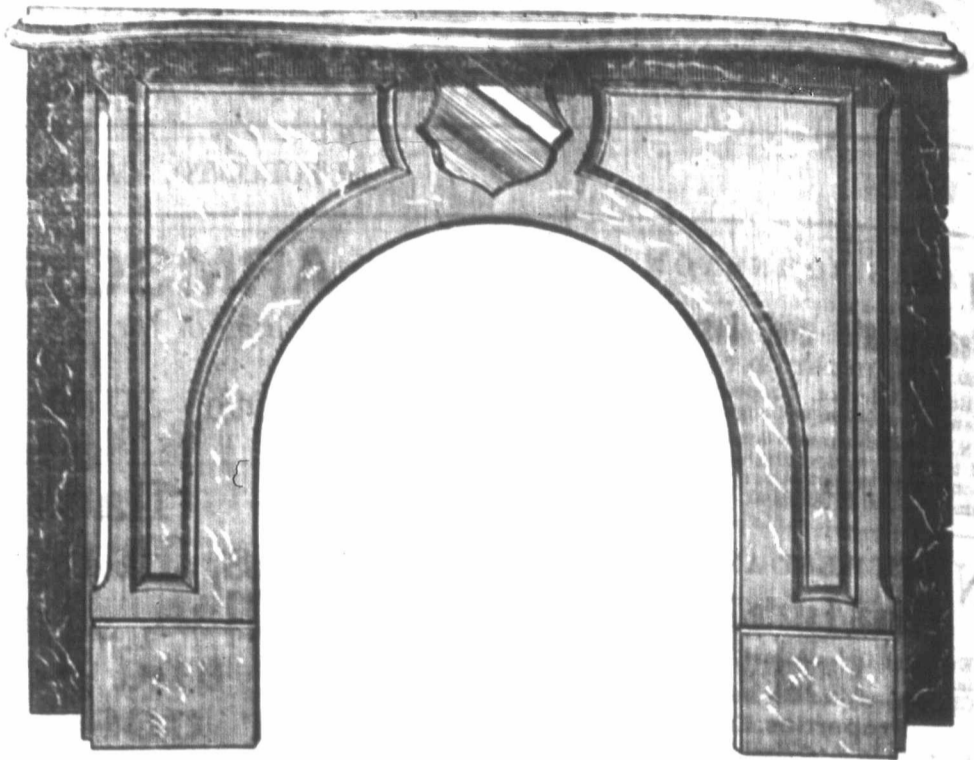
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LESSONS for SUNDAYS and HOLY-DAYS.

July 8...SEVENTH SUNDAY AFTER TRINITY.

Morning—1 Chron. xxi. Acts xiv.

Evening—1 Chron xxii.; or 1 Chron. xxviii. to 21. Matt. iii.

THURSDAY, JULY 5, 1888.

PRIVATE CLERICAL INCOMES.—It is a very startling fact that the clergy of England pay income tax on only fifteen millions of dollars as professional income, while on their private incomes they pay on forty five millions dollars. That is to say on an average each clergyman has a private income three times larger than his clerical income. We thus get at this fact that the private men of England who are ordained as the clergy of the church bring to the church an annual revenue of forty five million dollars, this vast sum being spent mainly in such a way as in one direction or other to add strength and influence to the church. We have known several clergy in our day who spent every cent of large private incomes on the work of their parishes. How is it that here we cannot get more of the well-to-do young men to devote themselves with their means to the Ministry?

A NOBLE EXAMPLE.—As an example of this take the devotion of the Hon. A. A. Anson, of Woolwich, a brother of the Earl of Lichfield, to the mission work of the North West of Canada. Here is a noble instance of self-sacrifice, for the rector of Woolwich has every tie possible to keep him amid the comfortable surroundings of life in the old land. He however began his life as a deacon by work voluntarily chosen in a somewhat forbidding sphere and was removed early to a parish still more disagreeable to one of refined tastes and culture in the very dirtiest of black country towns. Our readers will remember how bravely, with what heroic devotion Mr. Anson helped in recovering the bodies of the victims of that terrible steamboat disaster on the Thames which sacrificed many hundred lives. The Canadian Church will be enriched by the acquisition of so high-minded a missionary, so devoted a spirit. As familiar with the singular sweetness of his character as well as its strength we trust he will meet with a very warm welcome and very hearty encouragement from the Church in Canada.

A HOPELESS TASK.—A number of meetings of Presbyterians have been held in England in reference to the "confession of faith," and at length a resolution was carried stating that "it was desirable to make the Westminster Catechism more intelligible to the people of the present day." What a very strange decision! Are we to-day less able to understand theological matters than our predecessors of a couple of centuries ago? We rather fancy it is because we are so much more enlightened that we decline to accept such jargon as appears in the Westminster Catechism. What a reflection too is this re-

solution upon the Presbyterian body for so many years that they have been using a catechism which is unintelligible; yet this document has been long held by Presbyterians to be almost as sacred as the Bible.

WINE FOR THE SACRAMENT.—"Bystander" has this trenchant paragraph on the sacramental wine question. "Some ladies the other day in the United States protested against the use of wine in the Eucharist. This affectation of scrupulosity served to remind us that the founder of Christianity had himself drunk wine; had encouraged others to drink it at the marriage feast, and had made it an element forever of the most sacred ordinance of His religion. Nor was the institution the symbolical tasting which forms a part of the modern rite; it was a draught as the original Eucharist was a meal. The theory that the wine which made glad men's hearts, of which the Master of the Feast at Cana deemed it improvident to keep the best kind to the last, on which some of the abusers of the Eucharistic repast at Corinth became drunk, was only the unfermented juice of the grape, is surely one of the most desperate shifts to which a controversialist was ever driven.

ANOTHER HOME THRUST.—The same writer in discussing the theory that drink is the chief cause of crime says:—"Many of us remember the time when it was proved to absolute demonstration that crime had its universal source in illiteracy, and would be annihilated by popular education. We find now that the source was deeper than illiteracy perhaps it may be deeper than the use of alcohol."

A DEDUCTION FROM ABOVE.—The trouble in Canada is that we have erected a system of state education on the basis of the theory that crime had its source in illiteracy, for on that theory alone can State education be in any way justified. Now, however, when we are burthened with costly, complicated machinery for preventing crime by educating the masses, we have found out that crime is as prevalent as before the machinery was going, nay, indeed is more difficult to suppress and more dangerous to social order. It is a very awkward discovery for the State educationists, and ere long we shall find the better mind of the country refusing to be taxed for the support of a system which does not do the work that we pay taxes to get done, hence therefore is a gross imposition on all who do not get a full equivalent for their taxes in support of the State schools.

THE YOUNG THE HOPE OF THE CHURCH.—The bishop of Exeter in a circular letter to all the clergy of the diocese, says: "I am more and more convinced, as every year goes by, that upon our dealing with the young depends the future of the Church. In the critical times through which we are passing, and the still more critical times which are certainly approaching, the character and fortunes of our Church for generations to come will depend on what we now do for religious education. If we neglect the opportunity, there may be few now among us who will live to see the mischief that will result; but it will inevitably come, and the responsibility will rest on us. A good deal more is needed than attention to the ordinary machinery for promoting religious education. There is need that the clergy generally should take an increasing interest and an increasing part in the actual work to be done; that our aim should be clear and our diligence unremitting; that we should frequently take counsel together, and loyally co-operate with each other. But meanwhile the machinery now in use is a necessity. We cannot maintain our religious education in an efficient state with anything like the requisite steadiness and completeness if we let down either the inspection or the training school. The need of both, indeed, is increasing upon us every year."

LOOKING FAR AHEAD.—A daily paper says:—"Now that the Presbyterians have become a united body, and that the Methodists are on the point of closing

up their ranks and becoming one denomination, Principal Grant thinks the day is not so very far distant when, in Canada, denominationalism shall be no more, and the various branches of the Church shall combine to form one body of Christians. The signs of the times, he says, point in that direction. Already in the matter of Christianity Canada is in advance of the Mother Country and the United States. And to-day the various Churches are being drawn still more closely towards one another. Some years ago in the foreign mission field the Churches competed, but now it is considered a disgrace if one Church interferes with the foreign missions of sister churches. There is thus a cessation of interference with one another. Soon that must be followed by cessation of interference with the work of sister Churches in the home mission field. Then, competition having died out, co-operation will follow, and as a next step an organic union may be effected. If, he says, the Churches will keep looking to their one Head they will all come together, not by arguments and discussions, but by the rising tides of Christian sentiment among themselves."

A QUESTION ON THE ABOVE.—Whether it is that we are obtuse or not we cannot say, but there is a fine drawn distinction in Principal Grant's words which we are unable to follow. "It is now a disgrace," says he, "if one Church interferes with the foreign missions of sister Churches." Well, no doubt, but the disgrace is not a modern scandal at all, it is as old as schism itself. It was just as disgraceful to interfere with the Catholic Church missions in Scotland in years gone by as it is to-day to interfere with the missions of sister churches in India or elsewhere. Then too where is the difference between interfering with the foreign missions of a sister church and interfering with the home missions? If one is, as it is, most disgraceful so also is the other and yet Dr. Grant would help a few Presbyterians in a hamlet to build themselves a church and proselytise to any extent, rather than encourage them to worship in a Church of England, even though this division would result in starving both ministers and both churches. We recognise that Dr. Grant has the gift of prophecy in predicting the end of all this division, but he should work as well as prophecy and lead his friends towards the goal of unity.

SANGUINARY PURITANS.—Upon this subject Mr. E. B. Iwan Muller of Oxford has sent to the Morning Post the following very apposite extracts from Mr. Lecky:—"Two puritan ministers named Cotton Mather and Parris proclaimed the frequency of the crime, and being warmly supported by their brother divines, they succeeded in creating a panic through the whole country. A commission was issued. . . Multitudes were thrown into prison, others fled from the country abandoning their property, and twenty-seven persons were executed. An old man of eighty was pressed to death—a horrible sentence which was never afterwards executed in America—the Puritan ministers warmly thanking the commissioners for their zeal, and expressing their hope that it would never be relaxed. In the first year of the persecution, Cotton Mather wrote a history of the earlier of the trials. This history was introduced to the English public by the Puritan, Richard Baxter, who . . . reverted in extremely laudatory terms to Cotton Mather and his crusade. (History of Rationalism, vol. i., 120-1.) There is not, as I am aware, a single instance of the English clergy complaining of the leniency of the laws upon the subject, or attempting to introduce torture into the trials. As early as the reign of James I. the Convocation made a canon prohibiting any clergyman from exercising a possessed person without a license from his Bishop, and such licences were scarcely ever granted. (i. 125)"

It would be better for Nonconformists who attack our Bishops for not modifying the penal code to look over their own record.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

BISHOP STRACHAN SCHOOL.

THE closing exercises of this School were this year of unusual interest, being the occasion of an announcement that the institution was about to be affiliated with Trinity College. This very important step is to be taken in the interests of the cause of the higher education of women, or rather of girls. The school, in a word, is to be our Canadian "GIRTON." We have every confidence in the fair graduates upon whom will be placed the honourable responsibility of justifying this step, so diligently applying themselves to study that there will need be no complacency shown them or favour of any kind in ranking them with other graduates of Trinity College. It is a mere vulgar error, the mistake of non-knowledge, to say that the ordinary study required to be done by the average student, to secure a fair position in the class lists, is in the least degree injurious to health. It is not study that disturbs or weakens the health of undergraduates as a rule, but the want of it, or the absence of *regular habits* of study and recreation. Thoughtless ones neglect work for a time, and are made sick by attempting to do in a month or less the work of a whole term, or they contract a habit of physical laziness, and the system is upset by the exertion of one portion of their organism not being kept pace with by other related parts. It will therefore be a mistake for any to object to their daughters entering upon a higher course of study from a fear of injurious consequences to health or good looks, which charm we hold it to be the duty of the fair sex to keep up and make the most of as a sweet and precious gift of their Maker. On the contrary, a steady, well ordered course of study, where there is average health and strength of body and mind, will conduce to the maintenance of both. It is, too, beyond dispute, that not only will a face of beautiful form and colour become more and more fascinating as the mind is enriched, broadened and steadied by study, but even the plainest features acquire a subtle charm which make them far more delightful to gaze upon than any mere physical beauty can possess, when through the environment of mortality there shines the radiance of a cultured mind, as eye and speech evidence a spirit exalted by faithful devotion to intellectual pursuits.

The womanliness of woman is one of the most holy, most precious treasures of humanity. All efforts to detach woman from her sphere, to unsex her, to place her in the present maddening race of business or professional competition, we regard with loathing. But to educate a girl thoroughly, to give her intellectual capabilities, a thorough training has no relation whatever to such efforts as we condemn. Of course, no provision made under general laws can prevent exceptions rendering them void, and cases may, will doubtless, arise of "sweet girl graduates" running off into some eccentric, some unwomanly, orbit. Do not, however, such cases now arise among those who are ignorant? Are not the whole shrieking tribe of women's righters entirely outside the circle of the mentally cultivated? Their screams for political

life, and all the rest of their unpleasant cries, would be subdued into silence, or at least to a more womanly tone, if they passed through a few years of honest study, or of honest woman's work in her noblest sphere—the home. The Sorosis societies, and other strange portents of the day, are simply the outcome of the ignorance, which has been held to be woman's proper mental sphere. A Trinity College girl graduate would soon have that sort of nonsense taken out of her, and unless a hopeless imbecile, would delight in showing up the woman's righters and covering them with ridicule.

No! it is not mental strength or accomplishments which de womanize the sex, but frivolity, senseless occupations, mere animal ways of life; these not merely lower the woman in a woman, but lower the human in her, so that she steps down to a lower stage of creation, putting her almost on a level with the domestic animals. The "blue stocking" is at any rate a woman, and usually a very interesting one, often a valuable and most fascinating member of society. But the girl butterfly, the woman butterfly, the idol of mere fashion, a dressmaker's show block, "simply that and nothing more," has neither interest, nor value, nor fascination, she serves only to mark the zero point of her sex. We commend with our whole hearts the scheme for engrafting upon the course of Bishop Strachan School, the higher range of studies representing the work of Trinity College. It must add influence to the institutions. The affiliation exposes another weak spot, and not only a weak but a gangrenous spot in the system of non-religious education by a godless, God ignoring University. There there has been a somewhat half-hearted movement of a similar kind; but who would send his daughter into a city to mingle with the undisciplined crowd of young students, who are free from all domestic ties and all religious associations?

It is a strange but common inconsistency, that men who care naught about their boys being under religious influences, who see them drifting into vice with unconcern, are shocked at the thought of daughters being bereft of safe-guards to their purity, and yearn for them to be led into the ways of righteousness. In affiliating these institutions, the most satisfactory feature is that both are aiming to secure an educational training for their students sanctified by Christian teaching, Christian influences, Christian principles. They are affiliated by like aims and affiliated also by like experiences. Bishop Strachan School, like Trinity College, has had its detractors, its time of persecution, its hour of trial, owing to slanderous enemies. It must have been a proud moment to Miss Greer, the able and we may indeed say, the distinguished Lady Principal, when Archdeacon Boddy, speaking with very noticeable self-control, in order to give the utmost emphasis to his words, said, in closing the school for the season, "I consider this school to be an exceedingly well managed institution." We not only echo the words of Archdeacon Boddy, but we say it was a well managed institution when it was deliberately assaulted by party antagonists. We thank the good Archdeacon for declining to withhold due praise because Bishop Strachan School is faithful to the Church of England.

INDUSTRIAL SCHOOL FOR GIRLS.

THE following appeal affords an example of work well worth serious attention in Canadian cities:—

"Prevention is better than cure."

It was from this fact being strongly pressed

twenty or more years ago on the then Mother of the Clewer Sisterhood, the late Hon. Mrs. Monsell, that she was induced to convert the Mission Home, Rose Street, originally designed for other works, into an Industrial School for girls and children unfitted for orphanages, but who through untoward circumstances or bad influences at home, were in danger of growing up without training, either moral or religious.

The sum paid annually for each girl is ten pounds, and for the children twelve pounds. These sums are insufficient for food, clothes, rent, taxes, etc., and have to be supplemented by gifts and subscriptions, as well as by the profits of needle-work. When calculating the resources of an Industrial School, it must be borne in mind that girls on entering are often quite ignorant of the simplest domestic work, and such ignorance is generally combined with indolent and insubordinate habits, so that months of patient training and education are required before their services are at all available.

There are at present 78 girls and children distributed between the Mission Home, Rose Street, and "All Saints' Home," Hawley, Farnborough, which was given about two years ago to this branch of the Clewer Sisterhood's work, so that country air is given to the girls and children when desirable.

The Sisters have carried on this work over twenty years, striving to send forth modest, God fearing, faithful members of society, and a blessing has rested on their labours; many former girls are now in places of trust, giving much satisfaction to their employers, whilst some are happily married.

Last autumn large repairs were made, the west wall of half the house proved unsound, and had to be rebuilt from the foundation, and the roof to be renewed. The whole cost amounted to £1,400, of which £1,000 has been met, leaving a debt of £400.

What is necessary to be done in repairing the remaining part of the house, will render necessary a further charge of considerable amount.

As the benefit of preventive measures to the community at large is now generally admitted, it is hoped that many may become fellow-workers with the Sisters in assisting them to meet this large expenditure, know that a "reward" awaits all who join in God's work, if not here, in the land to which we are all hastening.

THOUGHTS ON PAROCHIAL VISITING.

IT may be that amidst the daily cares and sacred duties of the holy priestly office, numbers of the clergy cease to remember a very valuable factor for good in their duties, which left out, not only may, but, alas, does prove a sad hindrance to the Church in many respects.

I allude to house-to-house visitation of the parishioners. In the few remarks I am about to make I trust I may not be thought to be writing from any spirit of dictation, or love of fault-finding in those who are in every way my spiritual superiors, and who by divine commission are, and ever will be, placed over the laity, no matter what their rank. I write only to point out what seems to me a source from which may be drawn much new life and Catholic devotion to our Church. Particularly do I address these brief remarks to those young men who are about to take upon themselves ere long vows of life-long duration, and I beg of them to think seriously on this point ere they go forth to work in the Lord's Vineyard.

It will be admitted by all good Churchmen, among whom we may class the general readers of the *Penny Post*, that throughout England much has been done to place the Church and her services

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in their proper position, and clear them of all puritanical innovations.

If we turn our attention to any book giving either local or general guide to churches and their services, we shall see in how large a portion Catholic services predominate, in how many cases the daily sacrifice of the altar is offered up, while again in how large a number there is weekly communion.

Frequent celebrations, daily matins and evensong, and earnest ministrations are to be seen in churches no matter where we turn; the parish priest is every ready at his post. Generally can be seen at the church at some stated time; always is he ready and willing—for so his Church expects him to be—to visit the sick, the sorrowful and the dying. Happy such a land that possesses such a priesthood.

But in a very many cases it may be asked, what is known of the large number of the congregation who are well and prosperous? Frequently, individually, absolutely nothing. Is this as it should be? There are, it cannot be denied, many parishes, alas too many, where the priest rarely—I had almost written never—visits his parishioners who are well and prosperous. Now let me be allowed to point out what from experience I have found to be the result of this.

Firstly, then, no one will deny that in every parish there is a great mixture of views; in every case, then, where the parish priest makes it a rule not to visit from house to house he is viewed with suspicion by the party who differ from him in points of ritual, and it may be in points of doctrine, and suspicion will mingle with dislike and jealousy, because he seems, it may be, to associate with certain members of his flock whose views are known to coincide with his own,—an association only caused, it may be, through such parishioners coming forward to help in work connected with the parish.

In such a case, did but the priest break through his reserve and visit from house to house, who knows what parish ill-feeling he may prevent, and who can say what influence he may ere long get over his parishioners?

Again, what numbers there are in every parish who have not the firm root of Churchmanship to stand fast to their faith, noticed by its priest or no, and who turn away into bye-paths, and betake themselves to the sad and jarring ranks of heresy. These weak vessels may have been strengthened by a regular system of visitation. In most cases only let the parent, the child, aye, and even the servants, see an interest is taken in them by the head of the parish, and you win their hearts. It may not be amiss, in conclusion, to point out a few cases where the system is worked both ways, with its attendant results,—that is, Catholic services and no house-to-house visitation, and Catholic services and house-to-house visitation.

Firstly, then, let me take a case or two where the services of the Church are faithfully and duly performed by holy and good priests, who are ever ready to give "ghostly counsel and advice" within the sacred precincts of the Church, and who, in moments of sickness or death, have but to be summoned day or night and they are in attendance, but who do not think it expedient to visit the parishioners regularly from house to house. The first case is that of the vicar of a church in a beautiful parish of a beautiful city. The services are rendered in every way befitting the worship of God; Holy Sacrifice is regularly offered; but the majority of the parishioners only know their spiritual adviser by sight. In this parish there are persons who have been for years constant attendants at their parish church, but who know their vicar and his curates as little as the new resident of but yesterday. Many who would, if only taken notice of, doubtless be staunch supporters of their parish church, wander far a-field to churches where neither the doctrine or the ritual is in accordance with the Church's history and rules. Many who would willingly give their help for work which could no doubt be found them, feel they are unnoticed, and so do nothing. This state of things is surely not for the best.

Again, my thoughts turn to a country parish whose population is composed of a very rustic people. Here, too, all that can be done to make the service

reverent is done, but the people, for the most part, never see either their vicar or his curates within their cottages; and so at least five or six varieties of Dissenters, who are ever on the prowl, catch the weak and halting in their various snares.

And now, as space is limited, let me turn to the other side, and give but two examples of parishes where the priest does visit from house to house. And first I turn my mind's eye on the splendid interior of one of the handsomest and best appointed of all the churches of to-day, to a parish consisting of a population of 2,000 souls. There the vicar and his curates are constantly to be found among their parishioners, and even those who do not attend the church services are equally visited; for the priest of this parish considers all within his parish as spiritually under his care, and has remarked, on more than one occasion, that though his parishioners may and do, in some cases, attend other churches, still he is for all that their head, and it is therefore his duty to visit them. Again, we turn to the country, and we see a church whose clergy devote some four hours daily to house to house visitation, with the result that the only meeting-house in the parish is miserably attended, and that but once a week, while the church is frequently crowded with a devout congregation of parishioners.

And the various societies connected with the Church have for years shown great vitality. I only place these few cases before my readers for their quiet consideration. On the other hand, let me say I have spoken with holy and zealous priests who differ from me and others on this matter, and their objections in nearly all cases have been—

(a.) That visits made as calls only are for the most part only occupied with conversation of a light and useless nature, in fact, time wasted.

(b.) That in time parishioners continually visited think the clergy a nuisance, and consider that they are for ever trying to enquire into their private life.

These, as far as I remember, are the chief objections I have heard raised; and to them, without without more lengthy comment, I reply, that even if these things be so it is but duty to face them and break through them; and that, with God's help, no one can say what good results may follow from an intimate acquaintance with all classes in the parish.

Men who can on all sides be found ready and willing to undergo the punishment and indignity of a low felon's cell in a common prison, where they have been placed by a bigotted and ignorant section of the people, for the truth's sake, are not, we should imagine, the men who would flinch from duty so simple and so fruitful in result only on account of such objections as I have named.

And one word more to my fellow-laymen whom I feel I am chiefly addressing. It is hard for a newly-appointed vicar to steer between the rocks and shoals which beset his course. If he visits, he is by some charged with intrusion: if he does not, he is thought by others to be neglectful. Now a great power for good in this matter rests with any two or three faithful laymen in a parish to remove such hindrances to the vicar's work. A word or two in season may do much: a suggestion, for instance, as a case occurs, "to go and consult the Vicar" may break down a barrier. The ordinary excuse that it is no business of any one to do such things and help forward the work of the parish, will not bear much consideration. We all have a share in the advancement of Christ's Church, for which we daily pray. And if a blessing is promised upon one who gives a cup of cold water in Christ's name, how surely the same will be given to one who helps in removing any hindrance which might prevent such from coming to the living waters to drink.—*A Layman in Penny Post.*

GREGORIAN CHANTS.

HAVING been asked to state the difference between Gregorian and Anglican chants we cannot do better than give a reply from "The Penny Post" on this topic with a quotation from a French work the lesson of which is needed by some who imagine that Gregorians are in some sense sacred and Anglicans not.

"The Ritual Reason Why," explains wherein consists the peculiarity of the Gregorian chant,—for an Anglican chant requires no explanation, it is simply ordinary music, like any other tune:—

"209. What are the tones employed in the Psalter?"

"They are the Gregorian scales modified into a melody, characterized by a final, or tonic, and a dominant, or reciting-note. Fourteen such 'modes' are employed in the hymns and anthems of the Church, each of the seven scales admitting of two modes, having the same final, but a different dominant. The Gregorian dominant differs from the modern, which is invariably the fifth above the keynote. Of these 'modes,' the first eight only were employed in the Psalms and Canticles, each mode having its fixed melody.

These melodies form the eight Gregorian 'tones.' A ninth, called the 'Eighth Irregular,' or 'Tonus Peregrinus'—the 'foreign tone'—is added, its irregularity consisting in the two halves of the tone having a different dominant.

"210. Are these Tones employed in any recognized order?"

"The first tone is styled 'grave,' the second 'mournful,' the third 'exultant,' the fourth 'harmonious,' the fifth 'gladsome,' the sixth 'devout,' the seventh 'angelical,' and the eighth 'sweet.'

"They are generally distributed according to the of the character Psalms to which they are sung, or to the season.

"211. The 'Ambrosian' and 'Parisian' tones are similar modifications of the Gregorian scales used respectively at Milan Cathedral, and in some of the French churches.

"212. In what does the 'pointing' consist?"

"Each verse is marked off into two clauses by the colon (:), which corresponds to a similar division in the tones.

"213. Have not the tones more than two divisions?"

"Ordinarily not. There are two changes from the dominant, one in the middle, called the mediation, and one at the end, called the cadence, or ending, each consisting of from one to five syllables. But on certain occasions, a third division called the 'intonation' appears.

The following legend is from *Historie de Messire Bertrand du Guesclin*, chap. xix. :—"When under Pope Gregory VII. it was debated whether the Gregorian chant should be used in Castile instead of the Mosarabic given by St. Isidor of Seville to the churches of that kingdom, very much ill-feeling was excited.

"The churches refused to receive the novelty, and it was even proposed that the affair should be decided by a battle between two champions, one chosen from each side; the clergy would not consent to such a mode of settlement, but consented to try the merits of each chant by the ordeal of fire, very common thing in those days.

"A great fire was accordingly made, and a book of Gregorian and one of the Mosarabic chant were thrown into the flames. Cardinal Baronius who says he was an eye-witness of the miracle, relates that the book of the Gregorian chants was no sooner in the flames than it leaped out uninjured; every one present thought it was decided in favour of the Pope. The fire was extinguished, and the other book found covered with ashes, but not in the slightest degree injured. Upon this it was resolved that both were acceptable to God, and should be used by turns in all the churches of Seville."

BOOK NOTICE.

INSECTS INJURIOUS TO FRUITS. By William Saunders. Philadelphia: Lippincott & Co. 1 vol. 8vo, pp. 486.

We have great pleasure in calling attention to Mr. Saunders' admirable work on the Insects Injurious to the Fruits of North America. As many of our readers are aware, there is no one in Canada, and very few indeed in the whole of America, so competent as this author to produce a work of this character. It is the crowning achievement of one who has devoted a large portion of his time and labour during the last twenty years to the practical study of insects, and whose intimate

acquaintance with fruit culture in all its aspects is only surpassed by his complete knowledge of the insects, both injurious and beneficial, that affect the labours of the horticulturist. The book is written in the author's well-known terse and vigorous style, and is so free from technical terms that any fruit grower, no matter how ignorant of Entomology, can readily obtain from its pages all the information that he can possibly require in reference to most of the insect friends and foes of his trees and bushes.

The insects treated of are grouped under the name of the particular fruit that they affect, and arranged in order according as they attack the root, the trunk, the branches, the leaves, the fruit itself. If, therefore, a gardener finds an insect of whose habits he is ignorant, and whose name he has never heard, doing some damage to one of his fruit-bearing trees, or bushes or vines, he has only to observe to what part of the plant the attack is directed, and then he can at once turn to an illustrated account of the pest, and learn from it all its life-history, and what remedies he may most effectively employ for its extermination.

The volume is beautifully printed on fine paper, and neatly bound in cloth; the illustrations—440 in number—are thoroughly well done by competent artists and engravers. The fruits under which the various insects are grouped are twenty in number, viz., the apple, pear, plum, peach, apricot and nectarine, cherry, quince, grape, raspberry, blackberry, strawberry, red and white currants, black currant, gooseberry, melon, cranberry, orange, olive and fig. We trust that the work will soon find its way into the hands of every fruit grower, and that fresh editions of it may continue to be called for during many years to come.

The work we know to be highly recommended by the eminent entomologists the Rev. C. J. S. Bethune, M.A., Port Hope, and Prof. Hagen, of Cambridge, U. S.

LAY CO-OPERATION.

The following paper was read at the late Canadian Church Congress at Hamilton, by Mr. Adam Brown.

I rise with misgiving to address this Congress, feeling that I need instruction myself on the important subject under review, rather than presume to give counsel. However, craving your indulgence for speaking at all, I will confine myself, in the few remarks which I have to make, to such practical points as suggest themselves to my mind, or which I have gleaned from the utterances of others, with regard to Lay Co-operation—not in any way attempting to discuss what may be styled the purely religious aspect of the question, such as the "diaconate." That aspect I have no doubt will be referred to by those who are to follow me; let me, however, say that I have strong opinions on that point, namely—that it is not for the good of the Church that the laity should have so lofty an idea of the duty and province of the clergy as to cause them to feel that no duty devolves upon them, that no time or attention is required of them in connection with what I may class as religious work. I say this, although I do not propose to dwell on this feature of the subject. The Church "is a congregation of faithful men," not clergy alone, but laity as well; and a faithful performance of work, for which both are set apart or fitted, is demanded. As I have intimated I should speak upon points of a practical character, let me begin with the Sunday-school, one of the grandest fields, and offering work of the noblest description to the laity. I am sorry to say, however, that too few of the men of the Church appear to realize their duty in regard to this work, one for which so very many of them are well qualified. There is never any trouble in getting devoted women to teach, and there is always plenty of work for them to do, but the difficulty is with the men in securing them. This is surely not as it ought to be, and is not what it would be if they would only cease to think that contributing for the support of the church when asked is *all* that is required of them in the way of co-operation. Contributing is all right, and with the right spirit should be encouraged; but those who are qualified for Sunday school or other work should not stop there. Do not misunderstand me: there should be conscientious giving—"give all you can" is sound advice, yet there should be work as well; but in the case of those who cannot see their mission in work, or their qualifications for it, then they can add immensely to the success of those who do work by helping them with means. I have been the superintendent of the school

meeting in this pleasant room for a number of years, and I speak from experience when I say that the men of our congregation fall far short of their duty in their apparent indifference to this work. I say "apparent" indifference because I do not think they are sensible, many of them, either of their duty or their fitness for it; many of them think it is all right to leave this in the hands of the clergyman, that it is his work, that he understands it better than they do, that he will look up people to aid him, and there they leave the matter. I know well the value of female teachers, I know their patience and zeal, and I have in my mind now classes of boys in our school taught by ladies and I would not have a change made in them on any account; but there are boys of a certain age who ought to be under the instruction of men, and the experience of the school with which I am connected is, I fancy, pretty much the experience of most schools, namely, that we have to depend almost entirely upon women in recruiting our teaching staffs. The work of the Sunday school cannot be over-estimated; not only on Sunday is the influence of the teachers felt in moulding the lives of his or her scholars, but in the visits paid by the teacher to their homes during the week, in following them up, a strong and heart-felt interest is created which, in many cases, results in attaching the parents to the Church, whose school is of so much benefit to their children, and who may not themselves have previously been church-going people. Would that I had the gift of impressing with force and power this important matter on the minds of laymen! There is not a clergyman in the Church who will not bear testimony to the benefit of a well organized Sunday school as a help to him in important parish work. Of course I know that there are many who are not adapted to the work in its details. To those I say help it with your sympathy, your kind words, and your practical aid; this much, at any rate, can be done by all. But to those I say (and they are many) who are possessed of qualifications necessary to the proper carrying on of this undoubted factor in the extension of the Church's usefulness, that I know of no more effective method of co-operating with the clergy than by assisting in the Sunday school, which, though not the Church, is an important auxiliary to it in its work. Let me pass on to another point. The minister, however willing and however able, cannot do everything; as an eminent clergyman remarked: "for endurance he may be as a man of iron, his may be the fervid eloquence of the prophets, but if he has not the trusty, heartfelt and effectual co-operation of his laity, he is nothing. On every side he needs their help: not only at divine service and all that appertains thereto, but to systematic parochial visiting, in the Sunday school, and in whatever other organizations there may be in his parish." The laity have a great deal to do with the success of their minister—they can help him very much, or the reverse, in his work; an intelligent, loving support, a warm grasp of the hand, an interest evinced in what he is doing, will cheer him on greatly in his work. The clergyman surrounded by earnest and willing hearts and hands can do work that without such he could never accomplish. This it is the gift of the laity to bestow, and when bestowed you may be pretty sure of ministerial success—the pew and the pulpit working together, this is the sum and substance of the whole matter. In the words of an American layman on this question: "They (the laity) are to work with the clergy; they are to do what they can to help them; they are to co-operate with them so far as in their power lies; the layman should consider such to be his duty and his work, not one special layman but ALL. We should remember the many cares and anxieties which the clergy have, and we should always be considerate and helpful to them." It has often struck me that too little heed is paid by the laity to relieving the minds of the clergy from matters calculated to embarrass and depress them. Now no church should allow its minister to be troubled or worried about money matters. Oftentimes when a special effort in a parish is to be made, it is left to the clergyman to engineer and carry it out; all such details ought to be the special work of the laity; in no way should he be expected to neglect his higher duties, or have his mind diverted from them by such labors—it is his province to teach the people their duty as it is taught to him, and then it is their business to carry it out. When St. Paul told the Corinthians that there was to be no gathering when he came, he was plainly pointing out to them what their duty was, and he clearly showed them that it was no part of his work to be concerned in gathering funds for the poor or any other requirements of the Church. It is our duty to encourage them in their work, and to cheer them up when weighed down. While speaking on this point, let me say that a most meritorious work on the part of the laity, in relieving the minds of clergymen and thereby tending to their greater success, is the interest which they take, or should take, in the scheme for providing for the widows and orphans of deceased clergymen. It is a terrible thing to think that many a man who has laboured in the service of the church

for years on a bare subsistence for himself and his family, still works on with the thought ever on his mind and gnawing at his heart that he is able to leave nothing to them but his blessing when he is taken away. It is the duty of the laity to let them feel that the dear ones left behind will not be uncared for by the Church he has served so faithfully. If there was over a scheme of the church which commended itself more than another to the sympathy and energetic effort of the laity—Churchmen and Churchwomen—it is that which seeks to provide a fund for the relief of the widows and orphans of deceased ministers. From his calling the clergyman is debarred from engaging or doing what other men might in making provision for his family. How often must the thought depress the minds of faithful, hard-working ministers in their self-sacrificing labours, to feel that they may have to leave their family to a cold, unsympathetic world. Here is a noble work for the laity, and one they should do without any appeals from the pulpit. All should co-operate, making their conscience the steward of their treasury, the rich in his wealth and the poor in his poverty giving as prompted by generous and grateful hearts; to all it should be real luxury to give to this cause; giving, for it is sure to be gaining for the church—gaining in every way by the success which follows the labours of men freed from care in this respect. To my mind it is one of the practical works which the laity should see well and safely sustained. While speaking of giving, let me quote from an essay on systematic beneficence, which will apply to all the schemes of the Church, as well as to the special one to which I have been referring. The idea of the writer is to obtain large results from small as well as large contributors by embracing all, and nothing else is right: "By putting the widow's farthing as high as the rich man's pound, thus making sure of the small grains that will grow into the mass of a mountain; as it is not the dash of a single water-spout here and there that fertilizes the broad bosom of the earth, but the countless little drops falling thick and fast over the whole surface; so it is with the accumulations of evangelical finance. The wonderful capacity of that system lies in its power of generating and gathering up the minute grains till they produce effective funds, and the secret of the power which brings forth even the smallest gifts lies in the consideration given to the smallest gifts proceeding from the love of Christ. The plan which puts the poor man's cent on a par with the rich man's dollar generates funds where there are none—gathers the thick and pregnant cloud from accumulations of vapour too thin to be visible, it enables the poor to join in making many rich." The minister to be efficient should be sure of the sympathy of his people, practical and otherwise; he should be kept easy and comfortable in his mind by generous remuneration promptly paid, and the knowledge that the Church will deal lovingly and generously with those he leaves behind him. Under these circumstances a man can work with a light heart and with power. Let all our laity, including those who have not special qualifications for ordinary parish co-operative work, do honor to their name by making this scheme sure and safe. "When the ear heard me then it blessed me, and when the eye saw me it gave witness to me because I delivered the poor that cried and the fatherless and he that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." There are many ways in which the laity can co-operate with the clergy for the good of the church in doing what may be considered "little things." How many there are who stand aloof and consider themselves of no use and do nothing, simply because they think they ought to do some great thing. That idea should be dropped; opportunities for doing "great things," as they are called, are not frequent, but the chances for, perhaps, as valuable work, though it may not be characterized as "great," is always at hand. Our highest and greatest "Example" went about looking for opportunities to do good, and it is the duty of men to look for the work, whatever it is, small or great, and not let the work look for them. Now, for instance, let us take the cause of the poor: Is it to be supposed that the clergy are to assume all the duties of ministering to their necessities, temporal as well as spiritual? There should be a cordial co-operation of the laity, investigating their cases, in visiting, and in ministering to their wants. Of course this remark refers only to quarters where the duty is neglected, and so far as many city parishes are concerned I think the charge cannot be laid at their door that the poor are uncared for. How much the laity can assist the clergyman in helping the poor to better their condition, as in many cases, by securing them work, and thus causing them to cease being poor; cheerfully taking hold of individual cases which may be brought under his notice to help in finding out the cause of the poverty, to help the deserving, and to teach those who may be undeserving how to become worthy of sympathy and help. A thousand ways of letting him feel that he has around him willing hearts and helping hands to assist

him where assistance must be had. How much poverty is caused by intemperance? Once happy homes are made desolate by this evil. Here is a noble work for the laity to step in and lend a hand to raise those who are fallen, and remove them from the temptations which debase them, sticking to them, shewing an interest in their welfare, letting them feel that there is a heartfelt sympathy for them, and never leaving them until they again feel themselves to be men. All this needs help, and men and women must do it. Dr. Chalmers said that every man was either a blot or a blessing, but never could be a blank; he must be an influence for good or evil—a blot to mar, or a blessing spreading benediction wherever he went—he must be one or the other. Let it be the desire of the laity of our Church in co-operating with those who have the higher work in hand, to show themselves a blessing in every good work in which they engage. Doing good is the mission of life.

"Oh this old world might be better,
If each hand would break a fetter;
If each one would do his part
To bind up one stricken heart."

I am inclined to think that there is a deal of remissness in one particular, and which is a considerable drawback to the usefulness of the clergy, and that is the failure on the part of the laity to cultivate sociability among the people, and to show thereby the interest each should feel in the other's well-being. There is nothing which contributes more to success in a parish than a feeling that all are working as they ought to be for the same object; that high and low, rich and poor should know each other, and to be ever on the alert to speak to strangers coming within their influence and, as it were, bring them into the Church family and removing the sharp edge of a feeling of isolation. Such a state of things cannot fail to have the happiest effect on any congregation. There are many other objects for practical lay co-operation besides those I have named, but time forbids me referring to them. Call the particular efforts of the laity what name you like, no matter about that, what is wanted is to bring out the forces, organize them into such united bands as wisdom may direct and set them to work, shaping their mode of work as the necessities of the cases may call for. I have hastily put these thoughts together, and I ask the indulgence of those who have been good enough to listen to me to overlook the crude way in which I have endeavored to establish the fact that the laity have duties to perform in co-operation with the clergy, and whatever these duties are they ought to be performed readily and cheerfully. All have an influence, be it little or be it much; some are qualified for positions for which others are not, but whatever they are they should acquit themselves like men. I cannot close better than by using the words of an abler man than myself, who, in speaking on the subject, said: It may not be in our power to do extraordinary things, but it does lie in our power to do ordinary things in an extraordinary way—that is, in an unselfish, loving way. Eloquence may not be ours, but there is none of speech so stammering that he cannot say words of sympathy and tenderness. We may not be able out of great abundance to make lavish gifts for the good of men, but there is none so poor that he cannot do deeds of sweet courtesy and fraternal helpfulness.

HOW TO MAKE THE MINISTRATIONS OF THE CHURCH ATTRACTIVE TO THE MASSES.

THE following paper, by the Rev. Professor Clark, M.A., Trinity College, Toronto, was prepared for the late Canadian Church Congress at Hamilton, but not read owing to the writer having to leave before the subject came on:—

There is something of ambiguity in the statement of the question which is now before the meeting. At first sight it might seem to refer to what are called "attractive services;" but it was probably intended to cover larger ground than this, and to include whatever work the Church might do, in order to bring the people at large to attend her services, to receive her teaching, to join in her worship, and to live the life which she commends to her children. Regarding the question then as asking, how we may get the people at large into our churches and keep them there as intelligent, devout, and hearty worshippers, it will be necessary to refer to some subjects—such as preaching and Church music—which have already been discussed at this Congress.

In the first place, however, I should remark that those things which really attract the masses are precisely the things which attract those who are considered their betters. People who belong to what is called the "respectable" classes go to church, generally speaking, as a matter of course; the poorer classes have no "public opinion" requiring them to do so; and so far there is a great difference between them.

But the way to interest rich and poor in divine truth, in Christian worship, in Church work, is precisely the same. It is a mistake to fancy that the poor need a Gospel in any respect different from that which is adapted to the rich, or that a service which is really edifying to the one class is un-edifying to the other. Well-educated persons may often be entertained by a service which less cultivated men and women will regard with aversion. I doubt whether they will be edified by it; and perhaps, it would be better if, in this respect, the ladies and gentlemen had the same religious tastes as their humbler brothers and sisters.

With regard to the question of "attracting" the masses, that is, drawing them, in the first place, inside our Churches, there are two methods, and only two, which seem legitimate and useful. I mean the kindly visitation of the homes of the people, and the faithful, living, and earnest preaching of the Gospel of our Lord Jesus Christ.

I am aware that there is another method of which one often hears a good deal—namely what is called—"attractive services;" that is to say, having a first-rate choir, thoroughly well trained, and getting them to perform the very best music that can be learnt in the best possible style. I have no doubt that such a method may prove, in a certain sense, attractive. People with musical tastes may be drawn to listen to such performances with satisfaction, with admiration, even with that disposition of mind that will make them willing to pay for the expense of the performance. And, if you wish to turn your Churches into concert rooms, you could not perhaps adopt a better method. But you will not in this way win the masses of the people to the services of the Church, nor will you educate real worshippers of any class whatever. It will be seen, therefore, that I do not regard these so-called "attractive services" as any contribution towards a solution of the question before us.

The two things which, it has been said, will be legitimate and efficacious, are visiting and preaching; and in connexion with these we should refer to special missions—what in England are commonly called "parochial missions." These missions—by whatever name we call them—are sometimes carried on in an isolated manner in a single parish, but more commonly, in the larger towns at least—in a number of adjoining parishes at the same time. There can be no doubt that they have been greatly blessed of God, wherever they have been carried on with ordinary prudence and devotion, and that they have almost always fulfilled the reasonable expectations of those who have taken part in them. Several points may be noted as essential to success:—First, a careful devotional preparation on the part of the clergy and churchwardens of the parish or district in which the mission is held. In the case of a number of parishes being united, there should be devotional meetings both for the particular parishes and for the whole district, so that all may feel that they are engaged in a common work, and also that they may be impressed with a sense of their own particular duties. Secondly, there should be a thorough and repeated visitation of the parishes, and of every house in the various parishes or districts in which the mission is held. This should consist partly in the distribution of handbills and tracts, setting forth the objects of the mission and its importance, and affectionately inviting all to be present at the services. This visitation should commence sometime before the holding of the mission, and should be continued at short intervals up to the time of its commencement, and day by day, and even oftener, during its continuance. There is hardly ever any difficulty in getting workers to take part in this preparation, which seldom presents any difficulties to those who are engaged in it. A third requisite is a preacher, who need not be a man of great learning or eloquence; but who must know how to speak plainly, earnestly, and directly to the conscience of his hearers. He should, at least, be a man who believes in preaching as God's method of reaching men's hearts, and who will speak to his hearers as one who has no doubt that he has a message from God to them. With regard to the nature of the services used in the missions, there is happily now no great difference of opinion on the subject, and there is no great difficulty in carrying out that particular method which may be best adapted for the locality in which the mission is held. As a French writer on preaching has said, so one may say of these services, all kinds are good except the dull: we must add however so long as due reverence is observed. Many specimens of such services have been prepared, all possessing certain features in common, all providing that whatever was said or sung should be simple, intelligible, easily joined in, and that the words should be such as would naturally suggest or express the thoughts and feelings that would be most appropriate to such occasions. A very important feature in the mission service is the after-meeting, for which those should be invited to remain who may have been impressed by anything that was said at the previous service. At this meeting an address should be given

either by the mission preacher, or by an assistant, carrying on and applying the teaching given in the mission sermon. These after-meetings should be of the freest possible character, hymns, collects, extempore prayer might be used, as should seem best, and personal intercourse might be sought with any who desired counsel with reference to the difficulties which they might experience in giving themselves to God through Jesus Christ. It would perhaps be well that those who undertake this kind of work should be men of some experience; but on the other hand, it has often been found that the most successful of such workers have been those who have come with first zeal and fresh love, simply desiring to win souls to the Master whom they had found precious to themselves, and who needed no other guidance than the teaching which came from the Holy Spirit who dwells with all those who love the Lord Jesus Christ in sincerity and truth.

The work of the mission must by no means be regarded as ended when the special services are over. Then comes the time to take heed lest the seed which was sown be choked by the world or scorched by the power of temptation or persecutions. Many difficulties beset the way of young converts, and they have need of all the help and encouragement which can be afforded them by clergymen or laymen. It may be well to understand that this involves an amount of downright hard work which every devoted minister of Christ must be prepared to undergo. The parish priest should be provided with the names and addresses of any who are known to have received salutary impressions during the mission. He should see them himself, and get trustworthy lay workers to look after them and to give them such encouragement and guidance as they may need. If they are not confirmed, the preparation for that ordinance should be undertaken at once. If they are confirmed, they should be exhorted to become communicants without delay, and to that end suitable instructions should be given them from week to week. In this way opportunity will be found for watching against those relapses which are a frequent danger in connection with missions. It is needless to remind the clergy that there is here need of the greatest tenderness and patience—of a faith that believeth all things and hopeth all things, which, while it must be watchful to check spiritual arrogance or presumption, must be still more on its guard against the deadly effects of despair in those who are conscious of great or frequent failures.

In these remarks we have made but a slight contribution to the great subject of missions. But we must remember that these efforts are and can be only occasional, and that, however useful, they are not the ordinary means by which the work of the Church has to be done, or the people brought into our congregations, and kept there as reverent, earnest, hearty worshippers. And therefore it becomes necessary to say something in reference to the ordinary working of a parish.

Before speaking on this subject, however, we should remark that in large parishes it has been found useful to carry on these free services in mission chapels, on Sundays as well as week days, by which means many of the more ignorant have been prepared for taking part in the regular services of the Church. Coming to the ordinary work of the parish we need say little on the great subject of preaching, as that has already been discussed. I will therefore simply content myself with remarking that no Church work will ever prosper, where a secondary place is assigned to this great instrument for good.

With regard to the visiting of the working classes in our parishes, it will probably be acknowledged that a great deal of it is done in a very aimless and indefinite manner, both in England and in Canada, and that it produces very slight visible results. We hear continually of parishes being diligently visited, and yet we see very few of the poor within the walls of our churches. There are, of course, many ways of accounting for this want of results; but one of them is the want of definiteness in our own minds as to the end and object of our visiting. As representatives of the Church of Christ,—as ministers of the Saviour of mankind—whether clergymen or laymen—we do not go to see people merely to say a few kind words to them, or to leave a tract, or to administer a little temporary relief, or to comfort them in their sorrows; we go to them as messengers from Jesus Christ and from God the Father. We go to them because they have need to know of the salvation which the grace and mercy of God has provided for them, and therefore we ought to make them feel that we shall never be satisfied that we have done for them the work we are bound to do, until we have brought them first to listen to the preaching of the Gospel of Christ, then to believe it, then to accept the salvation which it offers them, then to confess Christ by coming to His Table, and so outwardly and inwardly live a life of holy uniformity to the will of the Father, in imitating the living example of the Incarnate Son, by the power of the Holy Ghost.

There is much which remains to be said on the various topics which are inseparably connected with our subject; but there is only one on which we must touch for a moment before dismissing the question before us, I refer to the public worship of the Church. And although I have protested against what are called "attractive services," yet it would be impossible to exaggerate the importance of public worship as a means of education, and as a means of binding together the members of congregations into one living body, so as to be, at least in some degree, a representative of that great Mystical Body of the Lord of which we are all members.

In order to this, it is a great mistake to fancy that any new-fangled methods are necessary. There is no need whatever either to Romanize or to Puritanize our Church services in order to make them living, devotional, hearty, edifying. Let us use them intelligently, carefully, thoughtfully, religiously, just as they stand, and they will meet all our tastes.

In order to this, however, a few things must be observed.

In the first place, the service should, nearly always, be such as the congregation can join in. I am not entirely condemning anthems. I believe that, if used with great reserve, they may be useful in various ways. But as a rule every part of the service should be such as to draw forth the devotional feelings of the people at large, and such as they can all use for the expression of those feelings. Consequently I regard the setting of the Canticles to services to be, as a general rule, mischievous, and a great hindrance to hearty congregational worship. Take an instance. The Church of England, under the guidance of the providence of God, has placed the *Te Deum* in the very heart of the morning service. This glorious hymn—adoring the Three Persons of the Holy Trinity, giving thanks for redemption, supplicating the mercy of God for help in our daily life—this great hymn sung to plain and easy chants, and so joined in by the whole congregation, becomes a very pillar of fire in the centre of our morning worship, from which light and heat radiate in all directions. But what do many churches make of it? I answer without hesitation, a very pillar of ice which chills the hearts and souls of men and women who are longing to adore the Most High God in the almost inspired language of this sacred Canticle, but who are compelled to stand mute and listen to bass solos, and tenor solos, and duets, and quartets, and no one knows what besides, in which the musical performers are using the sacred words as a vehicle for the exhibition of their own musical powers. I have spoken my own mind thus plainly because I was called to address the meeting on this subject. But I am prepared to hear that I do not understand the mind of this country on the subject to which I have referred. These services, I fancy, are very common indeed in Canada. I am, however, by no means satisfied that they are as acceptable to the congregations, as they seem to be agreeable to the choirs. At least, I am quite sure that they do not promote hearty, devout public worship.

A word should be said on the subject of hymn singing, always a most favourite portion of divine service with all who really care to worship God in the congregation. It is very desirable that, at least, the greatest part of the hymns and tunes which are sung should be well known by the people, and that, when new ones are introduced, they should at first be used rather frequently until the people get quite familiar with them. Nothing can be less edifying than the constant sense on the part of the congregation that they are having a kind of music lesson learning a new tune with perhaps the additional task of getting to understand and enter into new words.

With regard to chanting, if ordinary pains are taken, all people can soon be got to join in singing the Canticles and even the Psalms. Whether these last should be sung morning as well as evening, is a mere practical question, depending upon the length of the service and other matters of detail. There can be no doubt, however, that congregations which have become accustomed to the chanting of the Psalms, will be very reluctant to give it up, as indeed we might expect when we remember the number of testimonies contained in the Book of Psalms itself, that these compositions were written to be sung.

If in this matter and in all others we took care that all things were done for edification and not merely for the gratification of the tastes or prejudices of individuals, we should hear less of the deadly coldness of services which should be full of life and of warmth, and we should be puzzling ourselves a great deal less over the question of "How to make the ministrations of the Church attractive to the masses."

HELL AND GOOD INTENTIONS.—John Ruskin says:—"It is not the place itself that is paved with good intentions, as people say so often. You can't pave the bottomless pit; but you can pave the road to it!"

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

OPENING OF THE SYNOD.—The Synod of the diocese was opened on June 19th, by Holy Communion in the Cathedral at which the Bishop officiated. An eloquent sermon was preached by the Rev. C. J. Machin, of Sorel, on the 12th and 13th verses of the 48th Psalm. The Synod met at 2 p.m. for business, the Bishop in the chair. It was resolved to devote the offertory at the Synod service to the Mission Fund. The officers of the Synod were elected as follows:—Clerical Secretary, Rev. Canon Empson; Lay Secretary, Dr. Alex. Johnson; Treasurer, Mr. James Hutton; Auditors, Messrs. G. W. and Thomas Simpson. The Bishop appointed Mr. E. Carter, Q.C., Church Advocate. His Lordship then addressed the Standing Committees of the Synod. The Bishop's charge. The following is a condensed report of the charge delivered by the Bishop:—Dear Brethren of the Clergy and Laity.—I am glad to meet you all once more and I return hearty thanks to our Heavenly Father, for the good report of the Church's progress, which it is my privilege to bring. I have accomplished my usual visitation from parish to parish, and I have been received everywhere with kindness and helpfulness. At Dunham nine adults were presented for baptism and forty-five for confirmation, of these five for baptism and thirteen for confirmation were from the Ladies' College. Both in the parish under the Rector, and in the ladies' school under its active and efficient principal, the Church's work is lively and progressive. We may now consider the school amongst the most useful of our Church Institutions within the diocese. As a personal gratification I should like to mention the gift of fifty dollars for missions presented to me by the students with many kindly words and graceful offerings of lovely flowers. In matters financial, we are passing from a state of anxiety and uncertainty, to one of confidence and comfort. The report of the Executive Committee cannot fail to be gratifying to all. Its substance awakens a deep sense of gratitude to the Great Head of the Church, who has put it into the minds of so many of our people to devise liberal things. These gifts concern us all, but the responsibility of possession rests more heavily on the laity, than on the clergy, and I fear that for the most part they do not realize their responsibility. That I may not be misunderstood I will leave generalities and go to particulars. Certain of our church buildings are the gifts of individuals. I instance Trinity Church in this city, the original building having been the gift of the late Major Christie, as well as the churches in Christville and Sabrevois. I instance also St. Thomas' in this city, the church in Longueuil, the church at Adamsville, and the church at Mystic. I wish you to note further that the greater number, if not all, of our mission churches were built largely from funds collected in this city and elsewhere, from the liberal, wealthy and poor amongst our churchmen. These church buildings, with their school-house and parsonage, were erected, not for the advantage of the clergyman, who is simply minister and trustee but for the members, or congregations of the church, that they might profit by public worship and that their children might be taught the knowledge and fear of the Lord. Now I have to complain that the members of our communion, or those who use the churches, do not adequately realize their duties in respect to the various properties. If they did we should not have the constant anxiety of thinking about and making regulations for insurance, and they would not let their buildings fall into a state of semi-dilapidation, for want of a little personal trouble, or small outlay on paint and repairs. In bygone times when the S. P. G. sent missionaries to certain places where they became stationary for years, there was generally the pastor to stir up the people of the parish to the fulfilment of these duties, but in this day our clergy are a good deal on the move and there is a great danger that we lose our property from the negligence of corporate irresponsibility. The Bishop then went on to urge upon the representatives of the Church to the necessity of regular insurance, repairs, improvements, &c., more especially in the case of rectories, and continued as follows:—We have nine churches building, all shortly to be completed and ready for use; of the new churches, one, St. Stephen's, is in the city, the others are in Huntingdon, Wright, Lacolle, West Shefford, Quio, Papineauville, Aylmer and Frelighsburg. This last built as a memorial to the venerable Bishop Stewart, is a beautiful edifice, calculated to last for generations. It is greatly indebted for its completeness to Mr. Westover, of Frelighsburg. We confidently expect to open this

church, with several of the others this year, free from debt. The church at Huntingdon and the church at Lacolle are already in use. I am still not without anxiety about Trinity Church in this city. This building has been twice given to us, and I cannot contemplate the possibility of its ultimate loss without the greatest pain. We in this diocese can say of the late Major Christie, he loved the Canadian people, English and French, and built us not one but three churches. It was more than an oversight, it was a mistake; that in the re-building of Trinity Church care was not taken to secure Major Christie's gift. I do not say this with any desire to reflect unkindly on any one. It is very easy to find fault after the event. It is one of those errors which we must assume as a church—as a corporation—and as a corporation do our best to retrieve. You all know how nobly Mr. A. F. Gault threw himself into the breach. I hope, indeed, I do, that his generosity will not be void, but that long before the period expires, to which he limited us, the debt will be provided for. In the meantime the church is doing a most useful work at the east end of the city. The services are efficiently held, and the congregation is anxiously trying to show its appreciation of gratitude for the effort made to preserve its existence. After a touching allusion was made to the death of Messrs. D. Scott, N. S. Whitney, and W. B. Simpson, the Bishop went on to press the claims of the clergy for a minimum stipend of \$800, and acknowledges with gratitude the bequest of the late Major Mills, \$10,000 each to Sustentation Funds, and Superannuation, \$10,000 to Theological College. The increase of \$600 in the St. George's Church subscription to missions was commended as an example for all congregations. The Bishop stated that the work among French Protestants was progressing satisfactorily, and that the work of the Theological College was gratifying to him, five students having been ordained last year. The Bishop alluded to his having visited 100 missions, confirmed 628 persons, laid the foundation of two new churches, and consecrated two. The address was closed by affecting obituary notices of the late Revs. Rural Dean Robinson and W. H. Naylor.

Mission Board.—The Bishop named Rev. Canon Carmichael, J. S. Stone, J. A. Newnham, Archdeacon Lindsay, Mr. G. W. Simpson, and Hon. T. McWood as members of Mission Board.

The Metropolitanate.—A report was read of the committee on this question, urging steps to be taken to settle the right of the Bishop of Montreal to hold this dignity.

Other business and reports on Sunday Schools, superannuation, works of mercy, foreign missions, were briefly discussed.

Church Congress.—The Rev. Canon Carmichael moved: "That this Synod be requested to memorialize the Provincial Synod to take into consideration at its next meeting the advisability of arranging for a general Church Congress to be held at such time as it may recommend, in the City of Montreal; and that the Bishop be requested to appoint a committee to draw up such memorial." He referred to the recent Church Congress held in Hamilton, Ont., and said that the time had come when the Church of England in Canada might strive to follow in the footsteps of the Church at home, and that instead of a mere Diocesan Synod they would have a Provincial Church Congress worthy the intellect of the Church of England in Canada. In the Synod they were confined mostly to modes of operation, but there were a number of questions of importance to the well being of the Church in Canada, which could not be brought up at a meeting of the Synod, but would be quite in order at a Church Congress; for instance, there was the question of woman's work in the Church, and also that important question, the encouragement of the work of the young men in the Church of England. Then again there was the question of their duty as a Canadian Church towards foreign missions; but all these questions could be discussed in a Church Congress, and every church member could become a member of the Congress by simply obeying its rules. A discussion ensued as to whether the Provincial or Diocesan Synods should take up this movement, and the Rev. Dean Baldwin, very wisely indeed, suggested that as the Congress was not authoritative, nor desirable to be made to appear so, that they be left untrammelled by Synodical action. We trust this will be, as otherwise the Congresses will be shorn of their chief power for good.

The following were appointed delegates to Provincial Synod:—

Clerical Delegates.—Rev. Canon Carmichael, Ven. Archdeacon Lindsay, Very Rev. the Dean, Rev. Canon Ellegood, Rev. Canon Henderson, Rev. R. Lindsay, Rural Dean Ven. Archdeacon Evans, Rev. Canon Norman, Ven. Archdeacon Lonsdell, Rev. Canon Davidson, Rev. W. L. Mills, Rev. Canon Empson, Clerical Secretary (*ex-officio*). Substitutes—Rev. T. W. Mussen, Rev. Rural Dean J. S. Stone, Rev. Canon Anderson, Rev. Canon Du Vernet, Rev. H. W. Nye, Ven. Archdeacon Leach.

Lay Delegates.—S. Bethune, Q.C., F. W. Thomas, Thos. White, M.P., Geo. Macrae, Q.C., L. H. Davidson, James Hutton, Chas. Garth, Hon. L. R. Church, Thos. Simpson, T. P. Butler, D.C.L., J. C. Baker, Dr. Alex. Johnson, lay secretary (*ex officio*). Substitutes—Hon. Thos. Wood, L. G. Macdonald, Q.C., William Owens, M.P.P., Lt.-Col. Hanson, H. D. Moore (equal), Walter Drake.
The Synod was closed by Episcopal benediction.

ONTARIO.

DESERONTO.—The young ladies of St. Mark's have made a fresh start for improving and adding to the building fund. The splendid steamer "Quintine," of the Rathbun Navigation Co. was chartered for a moonlight excursion on the 16th, to the Lake on the Mountains, on the shore of the Bay of Quinte. About 340 took advantage of the lovely evening sail. The ladies furnished refreshments. The scenery on and about the mountain is very beautiful. The young gentlemen furnished fireworks for the occasion, which added to nature's beauties; a continuous stream of the beautiful fires were kept bursting through the trees. The party embarked for home about 10.30, everybody well pleased and the committee well remunerated. The Rev. Mr. Astachsen, an English clergyman on a tour through the "wild America," who has been continuing the services in St. Mark's for the last few Sundays, took notes of the excursion and scenery on the bay and mountains for the English press.

SHANNONVILLE.—Quite an excitement was occasioned in this usually quiet village on Thursday, the 14th inst., by the marriage of D. W. Houston, Esq., M.D., of Coboes, N.Y., to Mary Ann, youngest daughter of A. L. Roberts, Esq., lay delegate and for many years churchwarden of this parish. Before the appointed hour (10 a.m.) arrived, Trinity Church was filled to overflowing, the choir, of which the bride had been an active member, being present in full force. The first part of the marriage service was conducted at the chancel steps, by the Rev. Rural Dean Baker, rector of the Tyendinaga Indian Reserve, whose daughter was one of the bridesmaids. At its conclusion, while the first of the two Psalms was sung to a simple chant, the officiating clergy, followed by the newly married pair, moved to the altar, where the remainder of the service was said by the Rev. A. F. Eohlin, incumbent of the parish. The first of the two marriage hymns in "A. and M." was sung as a processional, while the wedding party came up the church, and the second before the address, which was taken from Bishop How's "Pastor in Parochia." After breakfast, to which over forty guests sat down, the bride and bridegroom took their departure, followed by a shower of rice and hearty good wishes. A pleasing feature of the ceremony in the church was the excellent behaviour of the large congregation.

TORONTO.

CHURCH OF ASCENSION.—On the 26th ult. a very successful strawberry festival was held, in aid of the funds of this church, presided over by the ladies of the congregation. It is said that \$300 were realized.

WHAT NEXT?—A few Sundays ago the choir of the Methodist Metropolitan Church sang the responses to the commandments after they were read out one by one by the Rev. A. Johnstone. Yet some of our Church congregations, or rather a few very tyrannous, domineering spirits who "boss" them, say that singing the responses is Popish! Another instance of nonconformity conforming is seen in the regular introduction into their services by the leading Baptist congregation in Toronto, of excerpts from Anglican services, and even from the Masses of the Roman Catholic Church. The children of this world (the dissenters) are wiser in their generation than the children of light, for the one use their freedom while the latter allow themselves to be bridled and ridden like dumb beasts by a handful of party agitators who have neither imagination nor taste, nor ears nor desires, higher than the love of domineering over their brethren.

FREE LIBRARY LIBRARIAN.—It is with a sense of relief that we record the appointment of Mr. Bain, Jr. as chief librarian to the Free Library, although we should have been very pleased to have seen Mr. J. O. Dent in that position. Mr. Bain is eminently worthy of his post of honour. The danger is averted of one being placed over that institution whose sympathies, whose tastes, have been so strongly marked in favour of the dissemination of infidel literature. The display of those sympathies and the gratification of those tastes in such an office would have been a most serious public calamity. We have nothing to say against free thought when really free, but it is not right for

Christians to give avowed layers of infidel literature opportunities for spreading it abroad.

CAMPBELLFORD.—A very successful Garden Social was held on Tuesday evening, 19th ult., at the residence of A. D. Colville, Esq., under the auspices of the ladies of the congregation. A gay display of bunting and Chinese lanterns, decorated with appropriate mottoes, and tastefully arranged, gave the grounds a brilliant appearance; and every opportunity of gratifying the tastes was afforded by the excellent refreshments that were provided. The pleasure of the evening was much enhanced by a few choice selections from the band, and the intervals of playing were supplied by solos, choruses, &c., accompanying the music of the piano. Altogether a most enjoyable evening was spent. Financially it was a grand success; \$164 was realized, which are to be devoted to enlarging and improving the church.

A SPIKED CANON.—Induction services were held in the Baptist church, Port Hope, on Tuesday evening, Rev. Dr. Thomas, of Jarvis Street Church, Toronto, preached the induction sermon. Short addresses were delivered by the newly inducted pastor, Rev. A. Murdock, Rev. Mr. Anderson, of Lindsay, Rev. Canon O'Meara, and others.

We are glad to notice the presence of the good-natured Canon O'Meara at a Baptist meeting, as no doubt, like a brave, true soldier of the Church, he was driving away strange and erroneous doctrine, as he is under vows to do on all possible occasions. We fear the Baptists, however, spiked this Canon, for there has been no report of his firing on their anti-Church ramparts!

WYKEHAM HALL.—Annual *Conversazione and Distribution of Prizes.* Monday evening a large gathering of friends of the Bishop Strachan Ladies' School, or "Wykeham Hall," Toronto, assembled in the audience room and parlours of that institution, the occasion being the annual *conversazione* and distribution of prizes. The following is the prize list:—

First (or elementary class).—General proficiency, Miss Annie Lough; Scripture History, Miss C. Wedd, Miss B. Thompson, *seq.*: good conduct, Miss C. Wood; plain needlework, Miss A. Lough. Second (or junior) Class.—General proficiency, Miss Agnes Hague; English subjects, Miss C. Harrison; Church catechism, Miss A. Murray; Scripture History, Miss L. Hagarman; plain needlework, Miss L. Hagarman. Third (or lower intermediate) Class.—General proficiency, Miss Helen Patton; English subjects, Miss Julia Lough; catechism and religious instruction, Miss Edith Marling; Scripture history, Miss Edith Marling, Miss Kate Sparrow, *seq.* Honorable mention.—Church catechism, Miss M. Sullivan; Writing, Miss J. Hagarman; arithmetic, Miss K. Sparrow. Fourth (or Upper Intermediate) Class.—First general proficiency, Miss Katie Cook, silver cross presented by the Lady Principal; second general proficiency, Miss Maud Rogers; English subjects, Miss Annie Cull; catechism and religious instruction, Miss H. S. Macdonald; scripture history, Miss M. Rogers. Honorable mention.—General improvement, Misses L. Lightbourne and M. Moberley; catechism, Miss L. Lightbourne. Fifth (or Lower Senior) Class.—First general proficiency, not awarded; second general proficiency, Miss G. Mercer; English subjects, Miss M. Dice; religious subjects (including scripture), first, Miss G. Mercer; second, Miss M. Beck and Miss M. Williams, *seq.*; third, Miss Zoe Shortt. Sixth (or Upper Senior) Class.—First general proficiency, Miss A. J. Ponton, silver medal, presented by His Excellency the Governor-General; second general proficiency, Miss Harriet Patton. English literature.—First, Miss Harriet Patton; second, Miss Minnie Williams. Religious subjects (including scripture).—First, Miss Harriet Patton, presented by the Lord Bishop of Toronto; second, Miss Emily Williams. French.—First class, Miss A. J. Ponton; second class, Miss A. Cull; special prize for recitation, Miss H. S. Macdonald; third class, Miss M. Dice; fourth class, Miss M. Roe. German.—Miss A. J. Ponton. Latin.—Miss A. J. Ponton, presented by the Rev. Algernon Boys. Honorable mention—Miss H. Patton and Miss K. Cooke. Italian, Miss A. J. Ponton. Music.—Miss McCarroll's Class—Prize, Miss M. Fidler. Miss Cosen's Class—Prize for proficiency, Miss A. Sullivan; prize for improvement, Miss M. Beck. Honorable mention—Misses K. Cooke, M. Moberley, M. Ham, M. Roger, L. Fuller, A. Bunting, M. Gildersleeve, B. Donaldson, M. Baldwin, J. Lough, M. Johnston, and C. Harrison. Drawing.—First Class—Casts, Miss G. Mercer; first class, flat copies, Miss E. Williams; perspective, Miss M. Gildersleeve. Oil painting.—Honorable mention, Miss M. Brown. Callisthenics.—First Class, Miss M. Fidler and Miss E. Williams, *seq.*; second class, Miss M. Gildersleeve and Miss L. Howard, *seq.* Honorable mention—Misses H. Patton, M. Souter, M. Dice, K. Crysler, H. S. Macdonald, L. Howard, A. Bogert, A. Cull, B. Donaldson, J. Lough, M. Baldwin, G. Crombie. Best Darning—Gold

thimble, presented by Mr. James Henderson, Miss Maud Beck. Honourable mention—Miss G. Shibley.

HIGHER EDUCATION FOR WOMEN.—Trinity University has made arrangements with the Bishop Strachan Ladies' School so that the pupils can take the University course and receive a diploma to that effect. For this purpose a curriculum has been adopted, comprising the four examinations, the same as for men, with certain options. Latin is compulsory. For Greek may be substituted German and Italian, and for mathematics, harmony of music. These options are adopted to make the curriculum more suitable for the education of women, but candidates can take the regular University course if they so desire. Though arrangements have been made with the Ladies' School yet the curriculum is not restricted to this institution, being open to all. A regular affiliation with Wykeham Hall is spoken of, when professors from Trinity will lecture to the ladies in that School. For the present, Trinity College will only examine. This new course is modelled after that of Cambridge, England, with the difference that Cambridge has no options. The motive for this curriculum has been merely to keep pace with the age, to give young ladies the advantage of preparing themselves as teachers and governesses, and to afford those merely actuated by the desire for academical honours the opportunity of acquiring them.—*Toronto Globe.*

PARKDALE.—The Rev. A. W. Macnab, of St. Catharines, preached a very eloquent and instructive sermon in St. Mark's on Sunday morning last.

NIAGARA.

GEORGETOWN.—The Rev. W. E. Grahame, rector of Thorold, and Mrs. Grahame, left for England by the Allan steamer "Circassian" on Saturday, the 30th inst. Mr. Grahame's friends will be glad to learn that his health is decidedly improving and he trusts to return to his parish next Easter, able to resume his duties. His address in England will be to the care of T. G. Speed, Esq., Ulverston, Lancashire, until further notice.

HAMILTON.—*Christ Church (Cathedral).*—We are gratified in learning that the debt upon this church has lately been much reduced.

OAKVILLE.—*St. Jude's Church.*—The corner stone of the new church was duly laid on Wednesday, June 6th. The Rev. Canon Worrell, M.A., rector.

FLAMBORO' WEST.—The flourishing church Sunday-school of West Flamboro' had an excursion to the Beach June 26, per Hamilton and Dundas Street railway and Northern and North-western. About 150 young people attended.

HORNBY.—A happy festival took place here on the 23rd June, in the grove near the Church, at which the teachers and children of three Church Sunday-schools met together—Milton, Norval, and Hornby.

RURAL DEANERY OF SOUTH WENTWORTH AND HALDIMAND.—The chapter of this deanery will meet at Cayuga, on July 5th, Thursday evening service in St. John's Church at 7 o'clock; Rev. H. Carmichael, M.A., preacher. On the following day there will be an early celebration of the Holy Communion at 9 a.m., after which several papers on interesting subjects will be read, with appropriate discussion. The Rev. H. F. Mellish, of Caledonia, is secretary.

ACTON.—A happy gathering of Church friends took place in the fine and capacious town hall on Thursday evening, 21st June. It was a social indeed, besides being a promenade concert. Financially, it was successful, and the result will be a partial reduction of the parsonage house debt.

HURON.

NEW APPOINTMENTS.—The deacons recently ordained receive the following appointments: Mr. Park to Blythe, Mr. Ashman to Kingsville, and Mr. Cluffe to Walkerville, which has been vacant since the resignation of Rev. F. Turquand. Messrs. Gunna and Ashton have not yet received appointments.

NEW WESTMINSTER.

CONSTITUTION OF THE SYNOD OF THE DIOCESE OF NEW WESTMINSTER.—Adopted at the Conference held on April 13th, A.D. 1882.—In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. Whereas, it is desirable that the members of the Church of England, in the Diocese of New Westminster, should be associated together as a branch of the

said Church, and that a Synod should be constituted for the government of the same, for the ordering of affairs, the arrangement of the property, the promotion of the discipline of the members thereof, and for the inculcation and maintenance of sound doctrine and true religion in the diocese, to the glory of Almighty God, and the edifying and increase of the Church of Christ. And whereas, the Bishop, clergy and laity of the Church in the said diocese have met in Conference to determine the principles upon which such association shall be based, and to decide on the constitution, and to define the powers of the said Synod. Now, therefore, we the said Bishop, clergy and laity, in Conference assembled, do solemnly declare and resolve as follows:—1. That we hold and maintain the Doctrine and Sacraments of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and explained the same in the Book of Common Prayer, in the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons, and in the Thirty-Nine Articles of Religion. And the Synod hereinafter constituted shall hold and maintain the same, and shall have no power to make any alteration in the authorized version of Scripture, or in the above-named formularies of the Church. Provided that nothing herein contained shall prevent the Synod from accepting any alteration of the above-named formularies and version of the Bible, as may, from time to time, be adopted by the Church of England. Provided also that it shall be lawful for the Synod to frame new and to modify existing rules (not affecting doctrine) with the view of meeting circumstances peculiar to this diocese, and for the greater edifying of the native members of the Church. Provided also that it shall be lawful for the Bishop, from time to time, to authorize, and order to be used, any special Forms of Prayer or Thanksgiving as he shall deem expedient and edifying. 2. That, forasmuch as in the present we deem it inexpedient to apply for State Recognition of the Synod, therefore the said Synod shall be formed upon the principle of voluntary compact. 3. That the Synod shall be called "The Synod of the Diocese of New Westminster." 4. That the Synod shall consist of the Bishop, the licensed clergy of the diocese, and lay delegates, qualified and elected as hereinafter provided. 5. That the functions of the Synod shall include the following, viz.,—The passing of Canons concerning (a.) The appointment and maintenance of the clergy. (b.) The tenure and management of Church property. (c.) The formation and constitution of parishes. (d.) The establishment of a tribunal for the trial of charges against clergy and office-bearers of the Church. (e.) The regulation of fees for marriages and other offices of the Church. The remaining clauses are similar to those in other dioceses.

Definitions of clergy and parishes.—The word parish shall be held to signify an ecclesiastical district, wherein is a church, set apart by consecration or dedication, for the worship of Almighty God, and served by a resident clergyman, holding the license of the Bishop of New Westminster. The boundaries and titles of parishes shall be determined from time to time by the Synod of the diocese. A missionary district is an ecclesiastical district served by a resident licensed clergyman, but without a consecrated or dedicated church. A parish which contributes the whole of the stipend of its clergyman, and provides him with a suitable residence, shall be classed as a rectory, and its incumbent shall be entitled to be styled rector. In parishes where the stipend is derived wholly or in part from the funds of the diocese, the incumbent shall be styled the Bishop's vicar, and the parish shall be classed as a vicarage. The incumbent of a missionary district shall be styled a missionary. All persons qualified as electors under Article VIII of the constitution shall, with their families, be deemed and styled parishioners. In every parish the persons qualified as electors under Article VIII. of the constitution, and none others, shall constitute the vestry of the parish. The boundaries of every parish shall be entered and registered in a book to be kept for the purpose, by the registrar, or other officer appointed for the purpose, and a copy of the boundaries of any parish shall be supplied to any person on payment of a fee of twenty-five cents.

New Westminster, October 3rd, 1882.

The Synod of the Diocese of New Westminster was this day duly constituted and established, after divine service and the administration of Holy Communion in Holy Trinity Church, with a special office for Synod meetings, by the Bishop. The Bishop presented the following list of the clergy entitled to seats in the Synod:—Ven. Archdeacon Woods, M.A., Rev. C. R. Baskett, A.K.C., Rev. Wm. Bell, B.A., Rev. G. Ditcham, Rev. Chas. Blanchard, Rev. R. C. White-way, Rev. T. H. Gilbert, Rev. A. H. Sheldon, Rev. D. H. W. Horlock, M.A., Rev. A. C. A. Hall, Rev. Geo. Sheppard. And the following members were certified to be entitled to seats as lay delegates to the Synod:—From the parish of of Holy Trinity, New

Westminster—G. E. Corbould, W. H. Falding, C. N. Trew. Parish of St. Mary's, Sapperton—W. Savoury, J. Morey, E. Hume. Parish of St. John's, Yale,—*Jno. Trutch, H. C. M. Ridley, *E. P. Roberts. Lay delegate for Hope—*E. A. Wilmot. Parish of St. Thomas, Chilliwack—Samuel Cawley, A. Agassiz, Thomas E. Kitchen. Parish of St. John the Divine, Maple Ridge—Jos. Stephens, *W. Hammond, Thomas Culbert. Parish of St. James, Granville—L. Thornber, *W. Colbec, *T. Errington. Parish of All Saints, Trenant—*T. E. Ladner, W. B. Adair, J. Johnson. Mission District of Lytton—*C. F. Cornwall, *H. P. Cornwall, *H. A. F. McLeod. The Parish of St. Saviour's Cariboo—Sent no representatives. Mr. Silas Nalee appeared as the representative of the Lytton Indians. The names of members not present are marked.*

Correspondence.

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

PROFESSOR SHERATON'S ADDRESS.

SIR,—There is one point about Prof. Sheraton's address which seems to me to be a little defective in logic. He maintains very strongly the principle of private judgment, and yet seems to think it consistent with that principle to abuse those whose private judgment has led them to form opinions at variance with his own.

According to Prof. Sheraton it is not only a man's right but his duty to exercise his private judgment. Some men, in the exercise of that duty find their private judgment leads them to entertain certain opinions which the Professor calls "Sacramentalism," by which he really means opinions which theologians would call "sacramental;" in other words, they believe, as the Church Catechism asserts, that in every administration of the Eucharist the body and blood of Christ "are verily and indeed taken and received by the faithful," and that the Sacraments are a means of grace and a pledge to assure us thereof. But Prof. Sheraton's private judgment has led him to this opinion, that the Sacraments are mere "appendages" to the reading of the Bible and prayer, and that in the Eucharist Christ is present only in the heart of the faithful receiver of the Sacrament. But Prof. Sheraton, instead of charitably allowing the Sacramentalist to hold his opinion in peace, insinuates that he is an unbeliever, and that his opinions spring from a "root of unbelief."

Again, certain Churchmen, in the exercise of their private judgment, believe that when the Prayer Book declares that "such ornaments of the Church and of the ministers thereof, at all times of their ministrations, shall be retained and be in use, as were in the Church of England by the authority of Parliament, in the second year of the reign of King Edward the Sixth," it means exactly what it says, and that it is lawful to use any such ornaments. It is true that the Judicial Committee of the Privy Council have determined that in England, by reason of the existence of certain documents issued by Queen Elizabeth some hundred years before the present rubric was placed in the Prayer Book, that the rubric really means that the ornaments shall not be used. Of course, if the Privy Council were infallible it might be folly to question the soundness of this decision. But inasmuch as it is like other mundane bodies, liable to error, there is no more reason why men should not question this decision as well as any other the Privy Council may pronounce, more especially as it is notorious the same Court has given conflicting decisions. But for exercising their private judgment in this way, no terms of denunciation seem too strong for the professor to apply to them, which seems the more unreasonable when we remember that the documents which control the meaning of the rubric in England certainly never had any operation in Canada. It really seems, therefore, that this boasted right of private judgment means, in Mr. Sheraton's mind, merely a right to form opinions in accordance with those of Prof. Sheraton.

Pope Leo XIII. says in effect to the world, I am infallible, you have no right to exercise your own judgment in matters of faith; you must believe exactly what I say. Prof. Sheraton, on the other hand, says to the world, You are bound to exercise your private judgment, but unless your private judgment leads you to the same conclusion as my private judgment leads me, you are an unbeliever, a man given over to millinery, a posture master, etc., etc.

If the right of private judgment is not a mere sham, it surely involves the right to hold in peace and in freedom from taunts and sneers any honest and innocent opinion which commends itself to the under-

standing and the heart. If it were merely to mean the right to hold opinions identical with those of Mr. Sheraton, many people would prefer the pure thing, and accept Pope Leo XIII. at once.

Geo. S. HOLMSTED.

SACERDOTALISM.

SIR.—The Rev. Dr. Spratt is "one of the lecturers on Pastoral Theology appointed by the General Assembly of the Church of Scotland," and he has published a volume of his official lectures delivered at the Universities of Aberdeen, Glasgow, St. Andrew's, and Edinburgh. It is, therefore, a volume of no ordinary authority. I fear our Toronto Evangelicals will set him down as a Sacramentalist. "The Lord's Supper (he says) is the chief ordinance of the Church, in which, united with Christ in His work of intercession within the veil, we represent and plead before the Father His sacrifice once offered on the cross, make a spiritual oblation of all possible praise for the same, and feed upon Him risen and glorified, and witness for Him before the world." Assuredly, Anglican High Churchmen—*alias* "Sacramentalists"—have no cause to quarrel with this language. It is essentially Catholic, and such too are the terms in which consecration of the elements is spoken of. Its effect is to make what was "bread merely" to be "Christ's Sacramental Body"—"no common bread and wine, but sacramentally the Body and Blood of Christ." Fasting communion he speaks of as "almost as old as Christianity," and of the prolonged survival of the mixed chalice among Scotch Presbyterians he gives interesting notices. Again, in Dr. Milligan, the Divinity Professor in the University of Aberdeen, a man much superior to Dr. Spratt, we have similar and ampler expressions of Catholic truth and feeling, in his learned and well-known treatise "The Resurrection of our Lord." "We start (says he) with at once accepting the proposition that the worship of the Church on earth ought to be moulded on her worship in heaven; and that, inasmuch as our Great High Priest there presents Himself continually before the Father, as the offering in which His people are accepted and complete, the Sacrament of the Supper must here be the central rite of that worship." Proceeding to show how Romanists and Zwinglians have obscured this, he continues: "Both extremes are wrong; though the latter is even more clearly baseless than the former." "The Eucharist (is) a service in which the redeemed, and already, at least in principle, triumphant Church presents herself to the Father in her new and higher life, and in which she is nourished by the gracious provision made for her in that festival. The Eucharist is not mainly a remembrance of death. . . . The Eucharist is life. It is the nourishment, the feast, of life." Nor is it in isolated sentences we have such statements; they are in accord with the whole strain of his argument. His Catholic mind is seen from such utterances as—"A whole world of the most divine ideas lies in our drawing aright the distinction between the Sabbath and the Lord's Day." "That Easter feast was the culminating point in the series of festivals which expressed the truly Christian and exquisitely beautiful idea of the Christian year. It was styled the Queen of Days and the Festival of Festivals. To it all the months from Advent rolled on, gradually swelling up to Easter's burst of praise." Perhaps you will find space for yet some other extracts on important topics from this interesting book. Our Toronto Evangelicals will clearly have to widen the range of their censures on "Sacramentalists." Yours,

J. CARRY.

Port Perry, June 9th, 1888.

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DEATH OF SIR GEORGE BOWYER.—One of the most distinguished of the early perverts to Rome, Sir George Bowyer, died a few days ago. Sir George was very active with his pen in defence of the Papacy, and his frequent letters to the *Times* on ecclesiastical subjects showed him to be a man of great learning, and singularly well versed in all matters relating to the ceremonial of the Church and the affairs, ancient and modern, of the Papal court. He was much respected also as a high-minded man, a gentleman to the core. As one sees these few distinguished perverts pass away, the question comes as to the future of the Church they rushed into so hastily, for their places none can fill.

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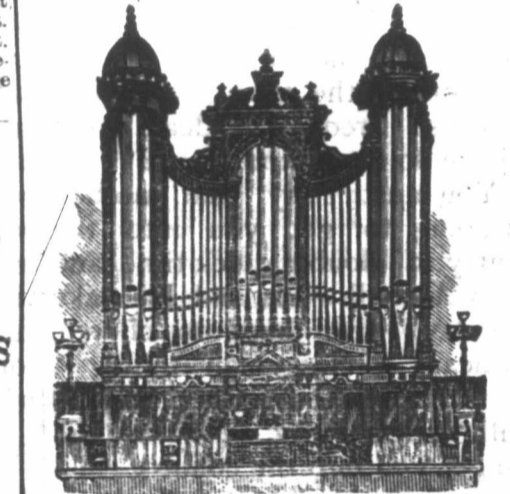
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Children's Department.

WILLS AND WAYS.

"ROSIE, my darling, I should like to get into the country. I am sure I could get well if only I could see the green fields and the lovely flowers."

Rosie stopped her busy needle which was flying round the button-holes in kid gloves, and looked up at her mother. She had heard the same words many a time before, but, child as she was, she had learnt a lesson of patience which nothing but suffering could teach.

"Do you really think so, mother? I wish we could get away, but I don't see how we can. You see if we had the money to take us, I should lose my work."

"Yes, I know; I shall have to die here, and then what will become of my poor child?"

Rosie got up hastily, and as she did so she showed the chief reason of the great patience which was so evident in her sweet face. She had but one leg, and owing to poverty, was obliged to limp about as well as she could with the help of a crutch only.

"You want your tea, mother," she said gently; "and whilst it is brewing you shall tell me again what the doctorsaid when he came."

"He said if I could move into pure air, to the country or seaside, I might get better and be able to help you work, but if we stayed on in this dreadful place I should die. But it is no good talking about that; he might as well tell me to drink pure gold; one's just as easy as the other. I should not mind dying if it were not for leaving you."

"Never mind, mother dear; don't talk any more about it. I'll make you a piece of toast, and I think we might have some butter on it to-day, for I have an extra order, you know."

All through tea, Rosie kept her mother amused by her merry prattle, and then, when she saw she had driven away the fit of melancholy, she washed up the tea-things and dressed to go out.

"I must take these gloves around before the shop closes," she said. "I will be as quick as I can, and then you shall read to me whilst I work the holes in that special half-dozen they are in a hurry for."

Rosie went along the crowded streets as quickly as she could, but owing to her great lameness it was always a trial to get through them. As a rule she tried to get rid of the nervousness by watching the different sights, but this afternoon she limped with deep thought. Her mother said she would die if she stayed in Garden Row: how could she manage to get her into the country?

This was the thought which now filled her mind.

After leaving her work, and receiving payment, she started home-

wards. Suddenly the sound of music and singing roused her, and she found she was close to a church.

The door was open, so she went in, partly to rest her body, and partly because she thought that perhaps she might see more in God's house how she could do what she so much wished. It was a service for children, and hundreds of little ones were singing. Then they all settled down into their seats, and a clergyman began to speak to them.

"I want to talk to you to-day, my children, about wills and ways. You know there is an old saying, Where there's a will there's a way," and there is no better motto for school children, or for children who have work to do at home, provided that you take care to find out whether your will is God's will, and your way, God's way."

We have not time to go through all the address, but when it was over, Rosie thanked God for having led her into the church, and prayed Him to give her grace to persevere.

She knew that it must be God's will that she should help her mother to get well, and now she prayed that He would show her the way.

"How long you have been, Rosie," said her mother, as the child entered the room; and you do look so tired. Oh dear, what shall we do if you knock up?"

"You mustn't say that, mother. I'm going to get you into the country in double quick time, and then you shall work, and I'll take a holiday. I've been to church, and heard a clergyman telling a lot of children that where there's a will there's a way. Now my will is to get you into the country; if I keep on willing very hard, God will soon show us the way."

He showed it her sooner than she expected.

One day she saw a notice in a shop window, "Five shillings an ounce for golden hair."

Now the one attractive thing about Rosie was a thick plait of real golden hair. In a moment she thought of her mother pining for the country; if she sold her hair, she might get enough money for her mother to go to some home.

But just as suddenly a change came over her. Never had that plait seemed so precious before.

Why should she cut it off? Then came another thought. Here was the way but where was the will! It was only a passing temptation, and Rosie retraced her steps to the hair-dresser's, and asked him whether he would buy her hair.

"Certainly," said the man, attracted by the lovely colour; "but it seems a pity to cut it off, especially as you are lame and—"

"Yes, yes," said Rosie, longing to have it done before her will gave way again, "I know it's the only good part about me, but I want to send mother into the country. Take it off quick, please;" and she sat down and covered her face with her hands.

"It is not the only good part about you, my child," said a gentleman, stepping from behind a screen which divided the shop. "The best part of you is your heart. You shan't have that hair cut off."

"Oh, do let me, quick," said Rosie, without withdrawing her hands; "I never saw the way to get the money before, and if you don't make haste I'm sure I shall not have the will."

"Were you in St. John's Church last week?" said the gentleman, drawing her hands gently from her face; and then Rosie, recognized the clergyman whose words had so much affected her.

Mr. Boston would not allow her hair to be cut off, but he went home with her and had a long talk with her mother. Before many days were over, he sent Rosie and her mother to Bournemouth, and then the child had the joy of seeing her mother gradually improve, until she was well enough to take charge of a lodge in the grounds of a gentleman whom Mr. Boston knew.

The first time Rosie was able to leave home in comfort, she walked to a lovely wood, and after gathering a basket of flowers, she sat and thought over all that had passed, and thanked God, who had led her safely through many sorrows to such a happy lot. Instead of working buttonholes in gloves now, she was beginning to learn music, of which she was passionately fond; and she sat listening to the birds singing in the branches, she prayed that her own life might be one long chant of thanksgiving to Him who had been so good to her.

VOICE OF THE PEOPLE.

R. V. PIERCE, M.D., Buffalo, N. Y.
I had a serious disease of the lungs, and was for a time confined to my bed and under the care of a physician. His prescriptions did not help me. I grew worse, coughing very severely. I commenced taking your "Golden Medical Discovery," and it cured me. Yours respectfully,
JUDITH BURNETT, Hillsdale, Mich.

"LOVE ONE ANOTHER."

Dear little children, do you know who it is that says this to you? It is God; we find it in His Book. He says to you there, "Love one another." Do you know what it means? "No!" Well then, I will tell you. It means that you must be very kind and gentle to each other and that you must never be cross and teasing. Some boys and girls think when people are unkind to them or hurt them, that they must hurt those that hurt them, or be unkind, "to pay them off" for what they have done. Now that is very wrong. It is much better to be kind to those who are cross to us, because that will make them sorry, and so they will not like to serve us so again. God's Book tells us so, and people who have tried the plan found out that it is true.

I will tell you about a little girl named Mary Lundie, who tried it. It is quite a true story. Mary Lundie was playing one day with her brother Corie, and he was cross,

and hit her cheek; but instead of hitting him again, as some girls would do, she turned her other cheek to him, that he might strike that too, and said, gently, "There, Corie!" But Corie was sad when he saw that Mary would not be cross, and he did not strike her again, but was sorry that he had hurt her.

So you see, the best way to cure people of being cross to us, is to be kind to them. If Mary had been angry, and struck Corie's cheek for hitting hers, perhaps they would have gone on fighting until both were very much hurt, and that would have made them so angry, that perhaps they would have got to hate each other, instead of which Corie loved Mary all the more for her gentleness. Now let us see how Mary found out this plan. Her mamma asked her what made her think of doing so, instead of striking Corie. "Oh," she said, "I heard papa read it one day out of the Bible."

Mary was a little girl who loved Jesus Christ, and tried to obey Him. Jesus had put His good Spirit into her heart, and made her kind. She was born with a naughty heart, like all other children, but God had made it new, and filled it with love and gentleness, and so she tried to do what was right because she loved God. This made Mary very happy, and she grew up to be a good and useful woman, and when she died Jesus took her to live with Him in heaven.

A GREAT INSTITUTION.—The surgeons of the International Throat and Lung Institute, operating from their different offices, Montreal, Toronto, Detroit, Mich., and Winnipeg, Man., are treating more patients suffering from Consumption, Bronchitis, Laryngitis, Pharyngitis, Asthma, Catarrh, Catarrhal deafness, than any other institution in the world. We will treat no case we think incurable. We can help every case and cure the majority we undertake to treat if patients will strictly follow our directions. By the use of cold inhalations conveyed to the diseased parts by the Spirometer, the wonderful invention of Dr. M. Souville, of Paris, ex-aide surgeon of the the French army, and other proper local and constitutional treatment, we are curing thousands of cases of the above named diseases every year. Write, enclosing stamp, for list of questions and copy of International News, published monthly, which will give you full information and reliable references. Address International Throat and Lung Institute, 173 Church Street, Toronto; 18 St. Philip's Square, Montreal, P. Q.; 81 Lafayette ave., Detroit, Mich.; or 106 Alexander street, Winnipeg, Man.

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Please mention this paper.

THE FORGET-ME-NOT.

When verdure first bedecked the earth,
In Eden's happy bowers,
The Lord 'tis said at cool of day
Came down among the flowers.

To each He gave a fitting name,
To each a word of love;
And blessed the garden He had made,
Fair as His Heaven above.

Again He came at close of day,
And walked among the flowers;
But one He saw, a blossom fair,
Was sad in Eden's bowers.

The loving Lord bent tenderly
And raised its drooping head;
When—"Lord, my name I have forgot,"
The blue-eyed blossom said.

In chiding word the Master spoke,
"Forget-me-not" said He,
And smiling on the sad sweet flower,
So this thy name shall be.

PATIENCE.

Patience is a heavenly virtue, most divine and beautiful, because, in every moment of His life of sorrow, our Saviour practised it, and because, if it were not for the patience and long-suffering of God, there would be no "mansions preparing" for us. And yet, oh! how difficult it is to be patient! In every action of our life here, at every turn and corner, we find this sweet virtue necessary for the saving of souls. If we are impatient with the little ones of the flock, wearying of their weakness, irritable with their caprices, how we lose influence and affection, and how the impatient spirit is caught and reflected in their susceptible dispositions. If the pastor is impatient with his people, harassed and worried by the gradual, and sometimes almost imperceptible growth of grace—if prayer-time is hurried over, because no fruit seems forthcoming, how soon the faithful become discouraged, and the indifferent hardened! "In all their affliction, He was afflicted, and the Angel of His presence saved them." His patient presence! If He had once let go His patience where should we poor sinners be? There would be no hope for us. Heaven would be no home—earth no resting-place. But He waits patiently—mercifully—from age to age, prolonging the "time of His appearing," because the "days are evil." Oh! let us in "patience possess our souls!" When trials harass, and duties perplex, and the hasty word rises to our lips, let us remember the patience that bore the daily toil of serving souls, the forsaking of those he loved best, the bitter passion and painful death, and, looking away from ourselves to Calvary, pray that a portion of His Spirit of Patience may rest upon us!

Pierce's "Pleasant Purgative Pellets" are perfect preventives of constipation. Inclosed in glass bottles, always fresh. By all druggists.

A WONDERFUL CHANGE.—Rev. W. E. Gifford, while pastor of M. E. Church, Bothwell, suffered from chronic dyspepsia so badly as to render his life almost a burden. Three bottles of Burdock Blood Bitters cured him.

"I CAN'T GIVE HALF AS MUCH AGAIN!"

A Gentleman stood up to speak at a missionary meeting. "I cannot give half as much again" as I did last year," he said.

All the people at the meeting stared. How much could he have given last year, that he could not give "half as much again" this year? It must have been very large, thought they.

"I cannot give half as much again," went on the speaker, "because last year I gave nothing at all to the Church Missionary Society; but if I have never given before, I can begin by giving something now."

We hope that those who are in the habit of leaving Missions to "look after themselves," as this gentleman once did, will follow his example by helping the work as far as they are able henceforward.

THE ORPHAN'S FAITH.

"What do you do without a mother to tell your troubles to?" said a child who had a mother, to one whose mother was dead.

"Mother told me whom to go to before she died," answered the little orphan, "I go to the Lord Jesus. He was mother's friend, and He is mine."

The other replied "Jesus Christ is up in the sky; He is far away, and has a great many things to attend to in heaven. It is not likely He can stop to mind you.

"I do not know about that," said the orphan; "all I know is, He says He will; and that is enough for me."

The orphan was right. God's ear is open to babes and sucklings as to young men and fathers.

"MADE NEW AGAIN." Mrs. Wm. BYCZMAN, St. Catharines, Ont., says: "R. V. Pierce, Buffalo, N. Y., I have used your 'Favourite Prescription,' 'Golden Medical Discovery,' and 'Pleasant Pellets,' for the last three months and find myself—(what shall I say)—'made new again' are the only words that express it. I was reduced to a skeleton, could not walk across the floor without fainting, could keep nothing in the shape of food on my stomach. Myself and friends had given up all hope, my immediate death seemed certain. I now live (to the surprise of everybody) and am able to do my own work."

Birth. CHOWNE—At the Parsonage, Rosseau, Muskoka, Ont., on the 19th inst. the wife of the Rev. ALFRED W. H. CHOWNE, Incumbent of the Church of the Redeemer, of a son.

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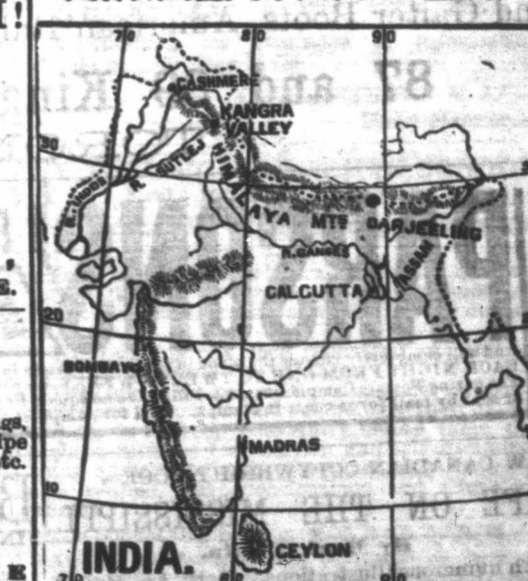
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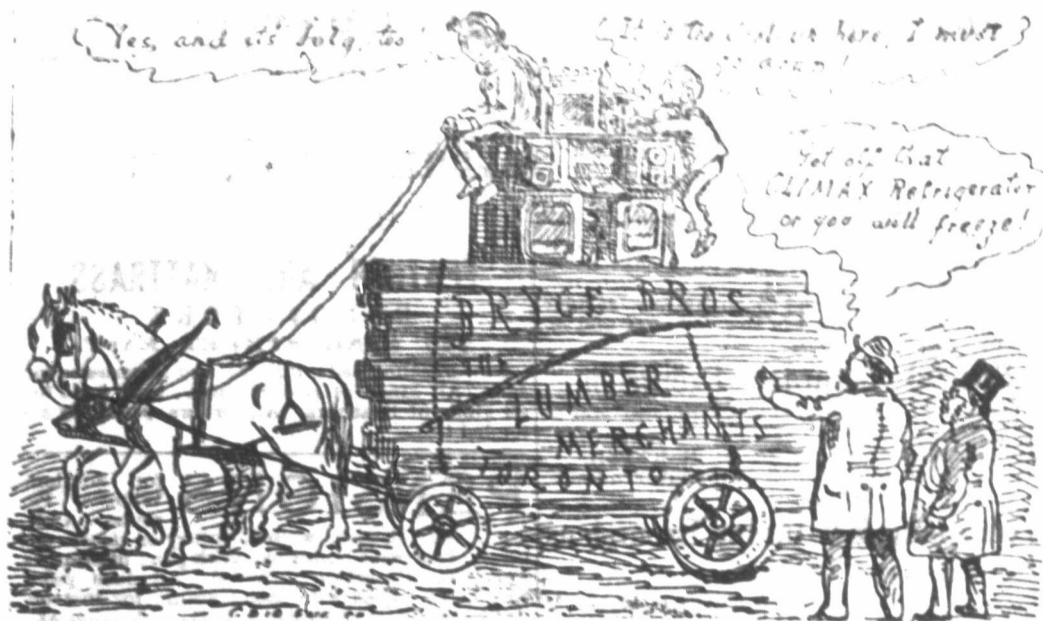


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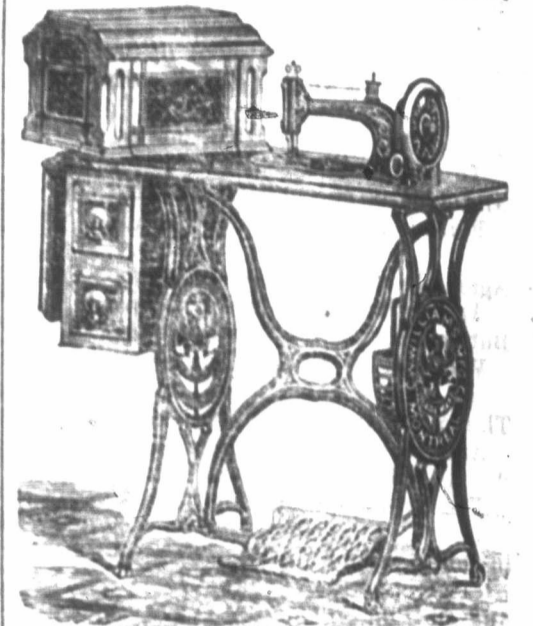
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