

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

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[No. 47.

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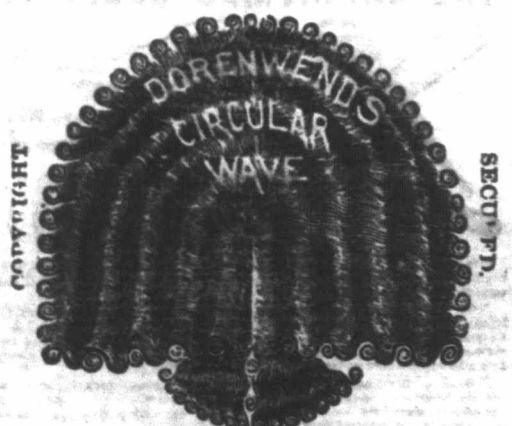
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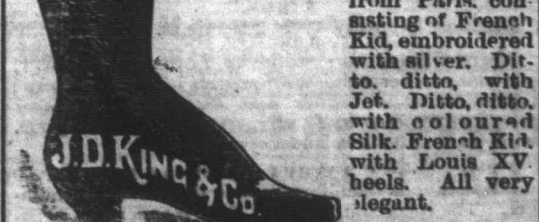
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THURSDAY, NOVEMBER 23, 1882.

AMID the flood of articles on Marmion no able editor seems to have unearthed "Marmion travestied, a Tale of modern times, by Peter Fry, Esq." published in 1811. The *British Critic* of February that year spoke of it as "an unsuccessful attempt to turn Marmion into ridicule," and expressed the very kind regret that "paper so excellent in quality should be doomed to envelop ounces of butter and pennyworths of bread." Ridicule is a terrible weapon against the ridiculous only. Marmion, therefore, was not hurt by Mr. Fry, any more than it has been and will be by the Romish bishops, who have an undoubted right to object to the young of their flock being compelled to read it in schools which the State compels them to support. But as a matter of fact in this wicked world, there is no advertisement of a book so valuable as denunciation against it as immoral, when the immorality is so latent as to require the fine morbid scent of a Romanist to nose it out.

A book may be "chaste as ice and yet not escape slander" as immoral when unbelief in an ecclesiastical system is held to be immorality, as it is by Romanist casuists. Their position in this matter is not wholly contrary to Protestant practice, however, much as it may be to Protestant theory. What good Methodist ever permits his family to see anti-Methodist books? Especially the early attacks on this sect. We have seen recently that even a Presbyterian D. D. is without an elementary knowledge of the doctrine and liturgical teaching of the Church of England. Probably some of us are not as well read in the dry-as-dust literature of modern Churches as we ought to be to realize fully how infinitely rich are the treasures of our own, and how nearly all that is worth reading in Nonconformist books and periodicals is hashed up out of Church of England joints, and bereft of all the juices and flavour in the cooking, deficiencies hidden by pungent sauce dressing.

A body of working men who assist at open air preaching and mission prayer meeting in the par-

ish of St. John's, Hammersmith, of which the Rev. W. Allen Whitworth is vicar, have just formed themselves into a branch of the Church of England Working Men's Society. This is only one of some hundreds of like cases of working men taking up Church work under direction. The C. E. W. M. S. has many thousands of earnest, hard working members all over England, especially in the large towns. These men are enthusiastic Churchmen; their organisation is almost wholly in the hands of those whom it is the absurd and rude custom to nickname Sacerdotalists, etc. They are bringing back the masses to the Church. We commend this movement to Dr. Grant, of Queen's College, as it will show him that his theory about the Church party emptying our churches is concocted out of party spleen and defective acquaintance with facts.

We quote the following from the *Church Times*:—"Bishop Ryle's defence for his late act of schism in Scotland, is not merely that there was no Church of England place of worship open to him, though there was one of a Church with which the Church of England is in full communion, but that he had "a perfect right to worship in a 'church' where the Queen herself worshipped when in Scotland." That is, what the Queen chooses to do must be right, and she is to teach the bishops and clergy their religious duties, but not they to teach her—a principle which, logically carried out, would oblige Bishop Ryle to go to a mosque in Turkey and to a heathen temple in Japan. Clearly, the "First Lord Bishop of Liverpool" is not made of the stuff of that High Priest Azariah who resisted King Uzziah when intruding on the temple functions." The Bishop seems to have acted very selfishly in this matter. He went to please himself to a Presbyterian Church, forgetting the scandal that would arise to the Church, and especially forgetting that this act would grieve and wound thousands of his younger brethren in the ministry, and offend and disturb the minds of all loyal Churchmen the world over. For what? To please Dr. Ryle!

Lord Plunket, the Bishop of Meath, at the annual visitation of his clergy in Dublin last week, referred to the ordeal Ireland and the Church had passed through during the last three years. They had been enduring the throes of a social revolution, as it had ever been with that unfortunate country. This last agitation was marked by individual deeds of cruelty and brutality which made the blood run cold, and the country a bye-word amongst the nations of the earth. However, the crisis had not affected the Church of Ireland so much as if it had been established. Therefore Disestablishment, which at the time was thought disastrous to the Church, had turned out for their good. The separation from the State had taken away at least one of the handles whereby their enemies were wont to bring them into disrepute. The Church of Rome, not merely as an aggressive, but even as a defensive power, was becoming daily weakened by the present movement. The popular idol of the hour was a Protestant, and, if reports were true, he was not only out of sympathy with his Ultramontane associates, but had spoken of them in the most gallant and contemptuous manner. Mr. Parnell would do well not to emphasize his Protestantism or he will awake such a spirit in the Romish hierarchy as will effectually silence him. The Romish Church has a supreme contempt for patriotism not of its own stripe. First the Pope, next the Queen—that is the order they love.

"The Church and the People," recently published, is an inquiry into the neglect of public worship, by the Right Rev. the Lord Bishop of Lichfield. The *Church Times* says:—"Dr. Maclagan has proved his right to speak on this important subject, and all who are interested in it will do well to ponder his words. Young priests could scarcely do better than follow out the lines of work here laid down. At the least they will be en-

couraged to loosen some of the strings of the strait waistcoat in which the Church of England has been confined. If ever "the people" are to be won over to a more active allegiance to their mother Church, she must cease to be respectable." We insert this for the benefit of a correspondent who is greatly exercised by the airs of superiority some of his people put on, much to the injury of the Church, as the poor are offended thereat. It is a sad fact that Churches have become so select as to keep out the poor. We are not alone in this. John Wesley would turn livid with rage, if he saw some Wesleyan congregations. Turn, please, to what we say upon a germane topic in an editorial, and pass this number round amongst your Wesleyan friends and neighbours.

Lieut. General Lowry has issued a stirring appeal in England for help towards the Church in the North-West, which he concludes as follows:—

"Other denominations of Christians are losing no time in planting religious colleges and schools, and in sending forth their ministry. Will not the National Church of Great Britain do her part as promptly, and by efforts not unworthy of her position and of her privileges, seek to confer on the Great Britain of the future, in this crisis of its early and marvellous growth, the blessings of her teaching and ministrations."

But a few years since, when danger seemed to threaten, Canada offered to send some thousands of her hardy, loyal sons to stand by the mother land. Let it be ours now to aid the development of the vast Dominion, and to benefit our own people going forth from us in such numbers, by prompt largess for their highest good.

And may it not be wisely left to the Church's most ancient almoners—the Society for the Propagation of the Gospel in Foreign Parts, and the Christian Knowledge Society, to apportion as each sees well, whatever may be sent to either. Those venerable societies know well the needs here urged, and their admirable organization enables them to apply funds to the best advantage. Only, I would add, let no response, however generous, to this appeal for Central and North-Western Canada subtract one farthing from the much-needed and all too scanty support given to the general funds of these beneficent societies.

The Archbishop of Canterbury, in a recently published paper, says very truly:—"The marked change which has, with the general approval of the clergy and laity, taken place during these very years in the arrangements and architecture of our churches and in the conduct of divine worship, is to be observed beyond the limits of the Church of England. It is not less evident amongst the Presbyterians of Scotland, and even the most rigorous of English Dissenters have thrown themselves into the æstheticism of the day. It is doubtful whether the fathers of Nonconformity, if they were to rise from their graves, would not be scandalised at the ritualism of their descendants. The movement is, as men say, in the air, but whencesoever it came, we thankfully find in it a centre which brings divergent elements together. Leaving out of question a few enthusiastic and ill-advised persons who have sought to revive in England the dresses appropriate to some of the doctrines identified with the Church of Rome, union has sprung up in the very ground which is sometimes supposed to be abandoned to the mere shibboleths of party strife.

In the same paper the Primate wisely remarks: "I believe that the best men of the time have a dislike of all 'schools of theology.' They desire a religion which shall serve them and their neighbors in life and in death, without tying them up to unnatural phrases, or locking up their feet, whether they will or no, in the stocks of some antiquated system of discipline, Christ and God ever present, the Holy Spirit blowing where He listeth, the regularly ordered and familiar ordinances of the Church, are far more to them than any technical definitions or strict orders of the schools."

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"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church."
BISHOP MACLAGAN.

THE BISHOP OF TORONTO'S PASTORAL.

THE Bishop of Toronto has invited his Diocese to set apart the first Sunday and week in Advent to furthering the cause of temperance. We trust the clergy and laity will throw themselves heartily into the work thus laid out so seasonably when we pray for power to cast away the works of darkness. The temperance problem or rather the intemperance difficulty, is a very complicated one. Our position is quite fixed—we can best set it forth by a personal anecdote. Many years ago we were frequently asked to preside at temperance meetings. Having repeatedly stated that although not a "total abstainer, we felt bound by the Apostolical injunction to give up any habit, if by so doing we could keep a fellow Christian from evil. One night after presiding at a large gathering, a number of workmen came to our residence bringing with them a poor fellow, one of our class in a night school, who offered to give up drinking, which was a great curse to him, on this condition, that his name and ours went down together on the same pledge. Without hesitation we signed alongside this weak brother. So much for personal influence and example. Much harm has been done and is continually being done to this cause by the wild intemperate language of its advocates. They forget that temperance in all things is the Christian's word of order, not abstinence only from one of which the abuse, and abuse only, is evil. As a matter of fact every Churchman is a member of a Temperance Society; he was initiated into it at baptism. As a matter also of fact the modern movement originated in the Church, and especially the Anti-Public drinking crusade, for the first temperance coffee room ever opened was parochial, was in a church building, and was named the St. John's Coffee House. We trust the pastoral of the Bishop of Toronto will lead to all the good he hopes it may accomplish; that in this at any rate we may all be of one mind and one heart, as we should be generally if temperance in speech were cultivated.

A BAPTIST ON THE REFORMERS.

THE law of reaction works as potently in the moral as in the physical world. After the tide has reached high water mark its ebb begins. If men would reflect, if they would watch with a seeing eye the constant phenomena of their own experience, they would learn to beware of extremes, for the pendulum of opinion swings back the more the higher it is forced from the centre of rest. For many years it has been one of the special functions of a certain class of religionists to laud and magnify LUTHER, WYCLIFFE, ZWINGLE and the Reformers generally as having been the greatest of heroes, the sublimest of Christians, the rivals of the inspired pen, men in authority as teachers. The language they delighted to revel in when on their favorite topic was manifestly of imagination so largely compacted, that we quiet Churchmen who are content to base our judgments on historic facts, have been assailed with the most insulting epithets because we did not fall down and worship

the images these zealots had set up. Now and again some of us have ventured to hint that the Reformers were not gods, but men, and in Synods and in newspapers what whippings we have endured for our temerity! We have, for many long years taken chance opportunities to express our inability to worship and to glorify LUTHER and other popular idols, but we may say that the Non-conformist world, and some Churchmen also, have treated our scepticism as though it had been blasphemy. We have no desire to belittle the Reformers as such, it is a poor service to humanity to make light of what few men have done and dared for their race, what men like LUTHER did. It is a healthier thing, a manlier thing, a more Christian thing, to throw a veil of brotherly human charity over their faults, and to see as much of God as possible in their aims and work. The law of Christ demands this as well as humanity; and he who most understands, most values what good the Reformers did, will most carefully abstain from wild eulogies which necessarily provoke the retort of the better instructed and more judicious.

A very remarkable illustration of the working of the law of reaction occurred recently in a lecture at MacMaster Hall, the following report of which we copy from the *Globe*:—

Professor Newman delivered a lecture, having for his subject The Reformation from a Baptist point of view. The lecturer gave a resume of the various causes operating at different periods of time which finally culminated in the the Reformation of the 16th century. During the early ages of the Christian Church the imperfect process of assimilation that took place between the Christian, Pagan, and Jewish elements resulted in various forms of error being developed, such as Arianism, agnosticism, and other departures from the Apostolic faith. When, however, these diverse elements did coalesce, the resultant faith was neither Christian, Jewish, nor Pagan, but a mixture of all three, forming the corrupt Christianity of the middle ages and of the period of the Reformation. Luther, Calvin, Wycliffe, Zwingle, and other revered reformers were passed in review by the lecturer, and while admitting their partial claims to the gratitude of mankind for reforms introduced into the corrupt Church of the period, such admissions were very much qualified. Luther only succeeded in "establishing a self-indulgent Protestantism," and Calvin, instead of explaining Augustine by the Scriptures, explained the Scriptures by Augustine. Zwingle was intolerant, and Luther, when it served his purpose, rejected the Epistles of St. James and the Revelations as uncanonical, and attempted to throw doubt upon the authenticity of the Gospel by St. John. But the formidable indictment did not end here; he was doctrinally unsound on many points, and his teachings tended to perpetuate some of the glaring errors of the Church he attempted first to reform and then forsook. The only Reformation character who passed muster was Gluckmeyer, and the only reformers who remained untarnished were the so-called schismatics of Zurich, both they and Gluckmeyer of course objecting to infant Baptism, Luther, however, received the brunt of the attack.

The lecture betrays that the Professor has been reading history, a very "parlous" thing for one in his little sect, and he has had the courage to set at nought the traditions of the Baptist body by speaking of LUTHER and the reformers with some regard for the facts of history, but with little for the claims of charity. Prof. NEWMAN thinks "the only reformer who passed muster was GLUCKMEYER." We will not contradict him, for we have not yet come across any literature which justifies us forming an opinion. But as Prof. NEWMAN'S only ground for elevating GLUCKMEYER, the unknown, and his friends into the pedestal from which he has knocked off LUTHER, CALVIN, ZWINGLE

WYCLIFFE, and the other Reformers, is because this person was opposed to infant Baptism, we see that "The Reformation from a Baptist of view" is the view of the narrowest type of bigotry, inspired by the meanest canon of literary criticism we have had the misery to become acquainted with. We commend, however, this Baptist authority on the Reformers to those in the Church who are so fond of styling the Church of CHRIST, the Church of the Reformers. We particularly call their attention to his letting down of WYCLIFFE and CALVIN. But after all a Professor who judges an historic character and his work solely by the test of his very narrow sect, and who sneers at men of the Reformer type because they were not Baptists, is hardly worth any more attention than an amused smile. If Professor NEWMAN thinks the saints and martyrs who Christianized Europe were so contemptible and so ignorant because they believed in infant Baptism, what sort of opinion can he have of us insignificant Churchmen of to-day? The question is one suitable for debate at the next meeting of the Evangelical Alliance or Y. M. C. A.

A CHURCH ALLEGORY.

WE give elsewhere a singular illustration of the mental danger incurred by men who have been born and trained in a narrow ecclesiastical valley, without any view to expand the mind or feed the imagination, taking themselves up to the mountain heights. Their heads are made dizzy with the rarified air, they are staggered too at the discovery of a world so vast outside their tiny surroundings below. LIVINGSTONE tells us of an African savage chief who, when taken upon the deck of an ocean steamer for the first time, was so awe-struck with the scene that he jumped overboard. The sensation to him on the ocean and to the valley born rustic when he steps first upon the mountain top, is analagous to that felt by a strictly disciplined dissenter when he first realizes the magnificence of the Catholic Church, his eyes blink, they are pained at the fresh demand upon hitherto unused powers, the brain is disturbed, pride is cruelly wounded, the fountains of the great deep of his whole nature and experience are broken up. When the waves of emotion subside, when the rocking brain calms, when the eyes acquire their new telescopic faculty, then reflection begins its work, and as the spirit of the man so is his future course. If he is mean, infirm of purpose, ossified in brain, and a coward, he rushes into moral suicide, turns agnostic, and like a poor savage, as he is, drowns himself in the ocean of unfathomable speculation. But if he is petty, dull in imagination, conscious of being born to fill only such a narrow sphere as the small hamlet affords, he turns his back upon the grandeur before his vision and rushes back down hill to his little home where he loves to play the travelled wonder to the gaping rustics, and to pander to his own and their prejudices by pouring his ounce bottle vials of abuse upon the features and objects of the great world he has seen from the summit of the overshadowing hills. But if the climber be a noble, courageous, manly spirit, if his heart yearns for broader sympathies with his kind, if he feels within him a divine capacity for the work of the great world and a passion to share in its glorious largeness of life and liberty, he braces up the loins of his mind, severs his ties to the valley, and proudly goes forth to face and to enjoy the struggles and triumphs of the sphere which calls forth all the richest powers of will and brain and soul. Which things are an allegory, and this is the

interpretation thereof. The sect valley is narrow, the hill which keeps in its people, rising high as the clouds, is made up of ignorance and prejudice, the vast panorama and its living objects which they never see are the glorious history, literature, life and works of the saints and martyrs of the Catholic Church. Some when first brought into view of the Church wherein God moves as surely as in Eden of old, alarmed or shocked may be from morbid timidity, at the confused cries of party vixens, and being unable to realize how miserably insignificant these noisy people are, they see only confusion, and hence deny that God is ruling even over these disturbers of His Church, Church parties and feuds are a hot-bed for the seeds of infidelity. Others, when the Catholic Church in all her glory is revealed, see only that a narrow sect affords for them a more genial sphere, a sphere wherein their microscopically small souls may bulge out into prominence; so the grandeur of her origin, the magnificence of her achievements, the sublime mission she is fulfilling, the great call she gives to noble spirits, are all despised, and they turn back to renew their narrow life and to abuse a Church whose beauty they have not eyes clear enough to see, and to slander a Church of which they are grossly ignorant.

But there are many, there is indeed up the sides of the sectarian valley a steady stream of immigrants to whom have come news of a better land, a land wide as the seas or sky, a land glowing with all manner of fruits, a land wherein every man may freely homestead without money and without price, none daring to make him afraid. In this goodly land all the powers of heaven and earth are ready to guard and bless him with service or sympathy, for the Catholic Apostolic Church is as broad as the bosom of God, and He who made her, He who walks in the garden of Christ by night and by day, is calling out to all who are weary of party strife, all who are heavy laden with sectarian animosities, to come unto Him, come into His visible Body the Church, where they will find rest unto their souls.

"THE CHURCH OF WESLEY."

WE passed recently a Gothic building, in the wall of which is imbedded a stone with this inscription, "Wesley Church." Only too many instances have we seen of buildings with a wooden or stone sign upon them, indicating that they were "Wesleyan;" but the phrase "Wesley Church" is new to us. We understand a Wesleyan Church to be a building wherein the specially distinctive teachings of JOHN WESLEY are maintained. That is straightforward and understandable. A building styled "Wesley Church" is not so. This title is not a true one; it is far from true; it is a falsehood; it is not straightforward and understandable, but very deceptive, and as the act of Christian men, beyond understanding. Wesley knew only one Church. He never founded any Church. The Church of Wesley was and is the Church of England. He being dead, yet speaketh by his letters. We ask the "Wesley Church" people to read this:—

London, Oct. 18, 1778.

"My Dear Sister,—I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession (which who has not?), yet you are willing to give it up to reason.
"The original Methodists were all of the Church of England; and the more awakened they were, the more zealously they adhered to it in every point, both of doctrine and discipline. Hence we inserted in the very first rules of our Society, 'They that leave the

Church, leave us.' And this we did, not as a point of prudence, but a point of conscience. We believed it unlawful to separate from the Church, unless sinful terms of communion were imposed. Just as did Mr. Philip Henry, and most of those holy men that were contemporary with him.

"But," you say, "the ministers of it do not preach the Gospel. Neither do some of the Independents or Anabaptist ministers. Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at the Church. These are very frequently not evangelical; but they are not anti-evangelical. They are, to say no more, equally wrong; and they are far more dangerously wrong. Few of the Methodists are now in danger of imbibing error from the Church ministers; but they are in great danger of imbibing the grand error—Calvinism—from some of the Dissenting ministers. Perhaps thousands have done it already; most of whom have drawn back to perdition. I see more of this than any one can do; and, on this ground also, exhort all who would keep to the Methodists and from Calvinism, to go to the church and not to the meeting.

"But, to speak freely, I myself find more life in the Church prayers, than in any formal extemporary prayers of Dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are vulgarly called *Gospel sermons*. The term has now become a mere cant word. I wish none of our Society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense or grace, bawl out something about Christ, or His Blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!' Surely the Methodists have not so learnt Christ! We know no Gospel without salvation from sin. There is a Romish error, which many Protestants swallow unawares. It is an avowed doctrine of the Romish Church that the 'pure intention of the minister is essential to the validity of the sacraments.' If so, we ought not to attend the ministrations of an unholy man. But in flat opposition to this, our Church teaches in Art. XXVIII., that 'the unworthiness of the minister does not hinder the validity of the sacraments.'

"Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly, that a little leaven may leaven the whole lump. I wish you would seriously consider that little tract 'Reasons Against a separation from the Church of England.' Those reasons were never yet answered, and I believe they never will.

"I am glad you have undertaken that labour of love, and trust will increase both your spiritual and bodily strength.—I am, my dear sister, yours very affectionately,

"J. WESLEY."

(Anno set. sue 76.)"

It is a common device of Wesleyans to speak of Wesley becoming more and more separated from the Church as he grew older. We leave our readers and the Wesleyans they show this to, as we ask them to do everywhere, to judge by this letter written at the great age of 76, how far it is honest, how far it is righteous, how far it is Christian like to call a building "Wesley Church," which is devoted to the work of drawing God's people into division and schismatic separation from the unity of the Body. JOHN WESLEY never was more inspired by the HOLY GHOST than when he wrote, "I advise all our friends to keep to the Church."

TRINITY COLLEGE.

The Michaelmas Convocation of the University of Trinity College, Toronto, was held yesterday afternoon in the Convocation hall, the Chancellor, Hon. G. W. Allan, presiding. The hall was crowded with friends of the institution, both ladies and gentlemen, while the gallery was packed with the students. Among those present were the Bishops of Toronto and Algoma, the Dean of Montreal, Archdeacons McMurray, Bedford Jones, and Boddy; Provost Body, Drs. Scadding, Davies, and Macnab; Rural Deans Beck, Allen, and Fletcher; Canons Brent, Dumoulin, Curran, Morgan, Tremayne; Revs. J. Langtry, J. D. Cayley, A. J. Broughall, John Pearson, A. Lampman, A. H. Baldwin, W. S. Rainsford, G. J. Taylor, R. Harrison, R. H. Starr, J. Carry, C. H. Mockridge, J. Fletcher, W. Logan, Sep. Jones, C. H. Snortt, A. J. Fidler, T. W. Paterson, H. C. Green, W. Grant, J. H. McCollum, E. Murphy, E. H. Mussen, — Belt, J. P. Lewis, H. G. Baldwin, C. Johnson, J. Davidson, Dr. McCarroll, A. W. Macnab; Messrs. Goldwin Smith, Lewis Moffatt, J. G. Hodgins, James and Elmes Henderson,

F. Wootten, H. W. M. Murray, S. J. Vankoughnet, G. Holmstead, Jno. Carter, J. Catto, J. A. Worrell, John Hague; Professors Wilson and Hutton; Drs. Geikie, Grassett, Temple, Coverton, Robertson, Teskey, Professors Strathy and Fulton.

The proceedings opened with a short Latin prayer offered by the Provost.

The ceremony of

PRESENTING THE CANDIDATES FOR DEGREES

to the Chancellor and their admission then followed.

The Professors of Trinity Medical School were then admitted to *ad eundem* degrees.

The Bishops of Toronto and Algoma and the Dean of Montreal were presented for degrees *Jure dignitatis* and *honoris causa* by the Public Orator, Professor Boys, with lengthy Latin speeches, which were given with a freedom, fluency, and distinctness which many fair speakers might envy when addressing an audience in the vulgar tongue.

The Dean of Montreal was addressed as one of whom Trinity was proud as a son who had done his *Alma Mater* high honour by his labours, zeal, piety, and eloquence. The Dean's exertions and convictions in regard to religious education were eulogized in graceful and earnest language, and his full sympathy with the work of Trinity was spoken of as the most enduring bond between him and the College.

The Bishop of Algoma was spoken of as a brave and resolute soldier, stepping into the breach to fight a hard battle when temptations were very strong to take his ease amid the refinements of civilized life. A touching eulogium was also passed on the late Bishop.

The Bishop of Toronto when presented heard a very eloquent tribute of praise for his untiring, brave and wise exertions to reduce the diocese from a state of civil war to peace. "Some sad discords are extinguished, what remain are assuming a milder complexion, and we are looking forward to an enduring peace."

We shall note the prize poem by M. A. Townley, B.A., in our next number.

PRESENTATION OF PRIZES AND HONOURS.

The ceremony of presenting the prizes and of announcing the matriculants came next on the programme. The following is the complete list of the degrees conferred during the afternoon:—

B.A.—John Arthur Tanner, John Carter, Archibald Lampman, Thomas Owen Townley, John Cheyne Davidson, Robert Bertram Beaumont, Robert Norman Hudspeith, Charles Boteler Kenrick, Josiah James Godfrey (conferred on Nov. 8th, 1882), Archibald Sandwich Campbell (conferred on July 7th, 1882), Edward Karwin Counsell Martin (conferred on July 7th, 1882), George Edwin Haslam, *ad eundem* (Dublin).

M.A.—George Harman, Rev. Alfred Fletcher, Albert John Wedd MacMichael, Rev. James Scott Howard, Rev. Reginald C. Starr, *ad eundem*.

M.B.—Alexander Cameron, Walter Henry Day.

M.D. and A.M.—W. T. Stuart, C. Sheard, L. Teskey, Edward Sutton Wilson, James Wilmot Lundy Hunter, Arthur Dalton Smith, Reginald William Belt.

C.M.—William Hector Macdonald.

M.D.—William Mallon Brett, Archibald Charles Gavillers, Philip John Strathy, Frederick David Campbell.

B.C.L.—Charles Elwin Seymour Radcliffe.

B.D.—Rev. Reginald H. Starr, Rev. Gabriel Johnstone.

D.D.—Rev. Charles Henry Mockridge.

Professors of the faculty of Trinity Medical School admitted *ad eundem gradum*:—John Fulton, M.D., Hugh Robertson, M.B., James Algernon Temple, M.D.; Chas. William Coverton, M.D.; Frederick LeMatre Grassett, M.B., C.M.; William Bayne Geikie, M.D.

D.D. (*jure dignitatis*).—The Very Rev. Maurice Baldwin, Dean of Montreal.

D.O.L. (*honoris causa*).—The Right Reverend the Lord Bishop of Algoma; the Right Reverend the Lord Bishop of Toronto.

Matriculants in Arts.—C. B. Beck, E. C. Cayley, W. T. Rogers, C. W. Church, C. E. Belt, D. McInnes, G. H. Jarvis, H. C. Scadding, J. F. Snowdon, F. C. Macdonald, Robert Harris, W. B. Magnan, G. M. Ritchie.

Matriculants in Law.—J. A. McCullough.

PRESENTATION OF MATRICULANTS.

List of students who had matriculated, and who were presented to the Chancellor:—Ernest Franklin Langstaff, Albert Frank Woodward, Angus Graham, Osborne Totten, Clarence Abbott, John Colwin McCabe, Wm. Henry McKigne, Stuart Scott, Charles Marcus Sanford, Perry Ernest Doelittle, Thomas Wilson, Charles Edward Thompson, Macdonald Cleminson, Lewin Frank Cotten, Edward S. Holmes, Amos Franklin Baumann, William Valentine Lynch, David Charles Throop, Clark Lapp, Hugh Smith Bingham, Joseph Edward Midgely, Harrington William Darrell, John McLean, William Edward Sprague, Thomas David Mickle, Robert Lorne Stew-

art, Emery Norbert Fere, John James Soden, William Wallace Hay, William Henry Charlesworth, James C. McAlister, Thomas McCullough, John Uriah Simmons, John Alexander McLeay, Kenneth Weir McKay, Andrew Beattie Eadie, Thos. William Murray, Samuel Thomas Bell, Robert Lucy, Robert West, James Irwin Cassidy, John Macoun, Finlay Brown, John Standish McCullough, George Arthur Bingham, George Johnstone Dickison, William Allan Williamson, Llewellyn Brook, James George Harper, Wm. Herbert Pepler, Lorenzo William Thompson, Ebenezer Hooper, Charles Selby Hamilton, Charles Trow.

SCHOLARS AND PRIZEMEN.

Prizemen in the divinity class—First year, sermon, J. Gibson, B.A.; reading prize, George Nattress; English essay, J. C. Davidson, B.A.; English poem, T. S. Townley, B.A.; Hamilton memorial prize, R. N. Jones, B.A.; a layman's prize for Greek Testament and patristics, Nattress; prize for ecclesiastical history, dogmatic, apologetic, and pastoral theology, R. N. Jones, B.A.; Hebrew prize, J. C. Howard, B.A.; Rev. W. E. Cooper's prize for apologetics, R. N. Jones, B.A.

In Faculty of Arts—Third year, divinity, J. C. Davidson; science, Hudspeth; French, Carter. Second year, Wellington scholarship in classics, Hague; mathematics, not awarded. Scholarships in divinity, Kenrick, Broughall; science, Kenrick; French, Broughall; Governor-General's medal for mathematics and physical science, not awarded. First year, Burnside scholarship for classics, Dumble; mathematics, Davidson. Scholarship for divinity, Davidson, W. Scholarship for science, N. F. Davidson; French, Brent.

The following were the prize winners at the Christmas examinations:—Divinity class, R. N. Jones, B.A. (two prizes), Nattress. Third year, J. C. Davidson; Carter and Lampman, equal; Townley, Hudspeth. Second year, Kenrick, Hague, Broughall; Kenrick and Moore, equal. First year, N. F. Davidson (four prizes), Dumble.

CHANGES IN THE CURRICULUM.

The following is the Provost's statement with respect to recent changes in the curriculum:—During the year a good many alterations have been made to increase the efficiency of the Arts course. Five prizes have been founded by the liberality of friends of the college; a layman's prize for Greek Testament; three reading prizes given by Rev. W. B. Carey, M.A., and two by the Bishop of Niagara; a prize for apologetic theology by Rev. W. E. Cooper, M. A.; two additional prizes have been founded by the corporation; in connection with these prizes various honour and additional work has been prescribed in all the departments to encourage private study. Lectures in sermons are to be given next term, and at the earliest possible date it is hoped, with the aid of new professors in English literature and history, moral philosophy and history, to introduce these subjects into the curriculum. The matriculation examinations will for the future be held at the end of June, with a supplemental examination in October. Candidates are required to pass in one of the three optional subjects: divinity, English, French. The regulations for degrees in divinity have been completely changed. Clergymen of the Church of England who are graduates of other universities of recognized standing, are eligible for *ad eundem* degrees so soon as they shall have complied with the requirements for the degree of B.D. This admits such clergymen to the same privileges in this respect as graduates of the University. There are two examinations for the degree, the first a general examination in theological knowledge, which is dispensed with in the case of graduates who have satisfactorily passed the examinations in the divinity class; the second, an examination of more difficulty in some one selected branch of theological knowledge, selected by the candidates, from five prescribed groups. It is hoped in this way to encourage individual theological study, and train up men well equipped in each of the various branches of theological science. Degrees in law are given to matriculated students of the University or of Osgoode Hall, of such standing as is presented by students who have passed three examinations in law during three years. In this way, by prescribing a three years' course of study, the University hopes to encourage higher legal study. The same method of prescribing a course of study to be tested by three annual examinations is adopted in the new regulations with regard to degrees in music. Clergymen of the Church of England and other universities are admissible for these degrees.

ADDRESS BY BISHOP OF ALGOMA.

The Bishop begged to tender to Trinity College his sincere thanks for the honour due to him. He then gracefully alluded to the honour as being intended, not so much on his own account, as to shed honour on the good and sainted man who had nobly laid down his life in the front of the battle as first Bishop of

Algoma. The Bishop then invited help from the divinity students, and humourously alluded to the locomotive difficulties they would have to meet.

ADDRESS OF THE DEAN OF MONTREAL.

The Dean of Montreal was next called upon to say a few words. He said:—Mr. Chancellor, members of the University, and ladies and gentlemen,—It is only since I came within the walls of this building that I have been asked to speak to you, and although I greatly prefer the silence which is golden to the speech which is silver, yet as an old graduate of this now venerable institution I feel it is my duty to say something, and as a Canadian and a member of the British Empire I always like to do my duty, however humbly it may be performed. A rush of thoughts comes to my mind on this occasion. Long years have elapsed since I was one of the undergraduates of this college, and I cannot but notice the change which has come over myself. I do not mean to refer to physical changes or to the mere lapse of years, which come over most individuals with the rush of time, and every man must change if he would learn. He must unlearn a great deal if he would learn a little. I feel I have learned something in regard to the enormous importance of collegiate institutions. As time passes on, and as man gathers strength, each collegiate institution

BECOMES MORE AND MORE AN EFFICIENT EDUCATOR,

not merely in the development of the intellectual faculties of our people, but in the advancement of that cause which is the path of good as it is the path of truth. First of all, I cannot help referring to the absence of one whom all in this institution had learned to love. I allude to the lamented Provost. There are many graduates here who were under his kindly care, representing all shades of thought. However any of us may have differed from him in opinion, we all truly loved him. There is not a student who was with him who cannot recall some act of kindness, or some valuable advice which was a help on the rough road of life. Now that he has passed away, I may add my testimony to his real and intrinsic worth. In these busy days of steam and electricity, amidst the antagonisms of thought, and the mighty movements of empires, we still see that times have changed, and changed in this important respect. A retrospective glance shows us that our forefathers for the most part seemed to think that the highest aim to which man could aspire was to obtain distinction in the bloody fields of war—what Carlyle calls "murder set to music." How is it to-day? Around us there is everywhere a tremendous struggle to acquire knowledge, and from all quarters is heard the cry, "Learn, learn, learn." What shall we learn? The river makes many a change before it reaches the insatiable main; and we, too, must learn many a great thought before we know even what we desire to know. But I prize every institution such as this, and especially this, because it is a Church of England institution, which stands forward in defence of the truth. When we are asked

WHO ARE TO BE THE TEACHERS OF THE DAY?

I say that the Church of England has the primary right to sit in the chair of the teacher, and to teach her pupils the infinite wisdom which is from above. If I look out upon the pages of history, rich with the spoils of time, I can see in all the departments of human attainment the

THE MEMBERS OF THE CHURCH OF ENGLAND HAVE LED THE VAN.

I will not refer merely to the department of science, because you are all acquainted with the fact of how many noble sons have done their part, and urged the world in various directions to its material bourn; but I speak here in the deepest and truest sense of the right of the Church of England to be teacher of the young, and to sow in their hearts the seed of eternal life. If we look back upon the troubled past we will ask, Who was it that first gave the Saxon Bible to the people, in a language to be understood by the people? Who was it that gathered up the grand, magnificent truths that we have there before

us, and which were once hidden in the deep Hebrew and unknown Greek, at least to the masses, and gave them in that rhythmical Saxon, that grand, sublime version which has relieved the sorrows of mankind, and made thousands fight the good fight of faith, and at last fall asleep in the arms of the blessed Saviour with the battle fought and the victory gained? Far be it from me to detract from the merits of any others who may not have belonged to our communion, but I do say that the Church which has rendered the Bible into English, that Church which has given that noble heritage to our people, is the Church that has the prime, indefeasible right to be the teacher of the whole nation and the empire at large. To-day, we look upon the revised version of 1881, shall I not say we can speak with pride of the noble efforts of our own scholars, of men like Alford, Scrivener, Ellicot, Wordsworth, and others, who have lighted up the paths of knowledge, and mightily advanced the truth in that particular department?

And if it be our object to present the Lord Jesus Christ to the world, to proclaim that grand and blessed creed Word which is ever asserting the perfect divinity of our Lord, together with His matchless humility, and to raise a strong bulwark against which neither scepticism nor anything else can prevail, then I say the blessing of God must rest upon our noble Church, and she must gather strength for every effort to do fully and perfectly the work committed to her trust. Let me say how deeply and earnestly I wish the prosperity of this noble institution; and though my lot has been cast in a city many miles away, yet I will in conclusion say that neither distance nor any other consideration will kill the love or in any way enervate the power that will be given to my first love.

The Chancellor, in closing Convocation, urged the claims of Trinity College Endowment Fund, about \$30,000 being needed for founding on a chair. He paid a very just tribute to the noble generosity of the Henderson family, who had given \$10,000 towards a new College Chapel. The Chancellor closed his address by very earnestly stating that "we appeal on no narrow or party grounds" for sympathy in the work of building up a Christian University.

The Young Churchman, published at Milwaukee, Wis., U. S., announces several attractive features for the coming Christian year. The most promising is a serial story by Jennie Harrison, entitled "Echoes from Old Prayers, or Sound Words held fast," a story on the Collects. A series of lessons for Sunday-schools is also a new and useful feature. The paper is furnished to Sunday schools at the rate of 54 cents per year for the weekly edition, and 16½ cents per year for the monthly Single subscriptions to the weekly, 80 cents per year.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—*S. Matthew's*.—This church and congregation are blessed by a spirit to offer willingly to the Lord. This fall witnessed the dedication of several offerings to God. On the 24th September, Mr. Arthur Judge, the eldest son of one of the families in the congregation, was admitted to the order of deacon, offering himself to God's service; on 12th September five young persons solemnly gave themselves in the rite of confirmation; a beautiful stone pulpit was erected in loving memory of the Rev. George Hamilton, by his father; an alabaster reredos of excellent workmanship, given by three sisters in affectionate memory of Mr. William Evans Price; and a rich white altar cloth for the festival of our Blessed Redeemer, given by a member of the congregation, all in the same service, offered to God for the use of His sanctuary. Besides these offerings, the handsome Gothic tower and spire are being completed by efforts which are costing the congregation some self-denial. The pulpit is circular, of Celtic freestone, rich in

ornamentation and perfect in its minutest detail. A slab of alabaster runs round the pulpit and the arches which spring from triple clusters of marble columns, bound together by a band of oolitic stone; these columns are of beautiful marbles, contributed by Italy, Spain, Egypt, California and England. Between the arches are niches with carved canopies, in which will shortly be placed alabaster statues of the three great preachers, St. John the Baptist, St. Peter and St. Paul. The carving, in general, does great credit to the skill of a Quebec artist, Mr. F. Morgan, of the firm of F. & J. Morgan. The reredos, admirably executed by Messrs. Earp, of London, England, consist of a central panel, in which is shown in relief the last supper. Each of the thirteen figures is carved in distinct and striking form. At each end is a niche with a rich canopy resting on marble columns. In one stands St. Matthew, the patron saint of the church; in the other Nathaniel. On the top of the second, in a deep recess, stands a cross, and beneath it the pelican, feeding her young with blood from her own breast. The altar cloth is of white damask silk, covered with leaves and flowers, embroidered with rare skill and care. It is divided into three panels, each bearing in its centre a shield with a monogram.

Thanksgiving Day, November 9th, was generally observed in this city. The services in the Anglican Churches were very well attended, and the offerings very large. In the cathedral all the congregations of the different Anglican churches assembled together, and united in one grand union service, which was held in the morning at 11 o'clock; all the clergy assisting. The decorations about the church displayed great taste on the part of those who prepared them. The musical portion of the service was very fine, reflecting much credit on the skilful organist, E. A. Bishop, Esq. The Rev. Robert Ker, Rector of Trinity Church, preached the sermon, taking for his text, Psalm c. 3. 4, 5. The collection amounted to the splendid sum of \$204. In St. Matthew's Church divine service was held at 8 o'clock in the evening. Every seat in this beautiful place of worship was occupied. The decorations were very chaste and beautiful. In this church the service was very bright and happy the singing of the choirsters being remarkably good. The Rev. Mr. Nichols intoned evening prayer, the lessons being read by the Rev. G. V. Housman and the Rev. E. A. W. King. A powerful sermon from the text, Genesis viii. 22, was preached by the rector of St. Peter's Church, the Rev. M. M. Fothergill. The thanksgiving service was held in Trinity Church the same evening, and was throughout very earnest, the responding hearty, and the musical part as usual very good. The Rector, Rev. Mr. Ker, preached from St. Luke xii. 20

GOULD, LINWICK.—A very successful social was held on Friday evening, November 10th, for the organ fund of St. Jude's Church. An extremely happy evening was spent by those assembled, and the address of the Rev. Frederick M. Webster, the incumbent, and several prominent gentlemen of the vicinity, was appreciated. A handsome sum was realized.

ONTARIO.

The Rev. C. Loucks, of Picton, is temporarily supplying Wellington.

PERTH.—The offertory in S. James' Church, on Thanksgiving Day, twenty-nine dollars, for the Algoma Mission Fund, was forwarded to the Rev. F. W. Kirkpatrick, M.A., Sec.-Treas.

Confirmations.—The Bishop of Ontario, on his recent tour, confirmed eighty persons in the mission of Smith's Falls, seventy-two in the mission of Newboro, and forty at Almonte. The candidates had been all carefully trained on the nature, duty and benefits of the Apostolic rite of confirmation.

LANARK.—Through the efforts of the missionary's wife, a small organ has been placed in S. Stephen's Church, Bathurst. It is a valuable aid in the services of the sanctuary, and attracts many to the worship of God, whom it is hoped may become and continue lively and dutiful members of Christ's Holy Church.

Clerical Union, Bay of Quinte.—The fourteenth regular meeting of this Union was held in Madoc on 7th and 8th Nov. Holy Communion was celebrated each morning at 8, even-song with addresses at 7.30. Morning prayer was said at 10 on Tuesday, and Litany at the same hour on Wednesday. The attendance at all the services was very fair, that at the early celebrations being surprisingly good, considering the circumstances of the parish. The meetings for business were held at the house of Anson B. Ross, Esq., who, along with his family, showed the greatest hospitality and attention to the clergy. It was resolved that a missionary character should be imparted to the Union, by the members thereof agreeing to take in

turn quarterly trips up the Hastings and Addington roads, their expenses and those of the substitutes in their parishes during their absence, to be paid out of the Union funds. The subjects of "Parochial Tracts and Leaflets," and "The Success of Irregular Ministries," were discussed at some length. A resolution was passed thanking the friends in Madoc who kindly and hospitably entertained the clergy and made their visit highly agreeable; and to the church-wardens for their good offices in arranging for the services. The financial results of the meeting were most encouraging, the Union having now a balance in hand of over \$32.00.

LYNDHURST.—We regret that the name of the Rev. A. H. Coleman was omitted from the report of the opening of this church. Mr. Coleman held the first service here, and started the subscription and work which has been so successful.

It ought to be a matter of thankfulness that those districts, to the spiritual destitution of which the Rev. Rural Dean Baker called attention last year in his account of his missionary deputation tour, and other places equally in need, have at last been supplied with the ministrations of our Church. We may specially mention the Missions of Clarendon in Frontenac County, that of Brudinell in Renfrew, and of Clara in the same county, in the upper Ottawa, and of Beachburg and Plantagenet. It is hoped that this increased expenditure will call forth increased liberality.

TORONTO.

TORONTO—St. Luke's.—A meeting was held in the school room of St. Luke's, on the 15th to re-organize the Young Men's Society for the winter session. The Dorcas Society met also this week to arrange for systematic work.

Church of the Ascension.—The Rev. Dyson Hague preached here on the 12th, his discourse being a special one to young men.

The ladies of the Churchwomen's Mission Aid, having many applications for clothing for the poor from clergymen in backwoods parishes, would be glad if anyone having such to give away, would forward it to the Mechanics' Institute, addressed to C. W. M. A. Men's and boys' clothing and women's dresses particularly required, also boots and shoes.

Synod Committees.—The regular quarterly meeting of the standing committee of the Diocese of Toronto Synod were held yesterday. At the Executive Committee there were present:—His Lordship the Bishop (in the chair), Ven. Archdeacon Boddy, Rev. Messrs. Langtry, Forster, Beck, Fidler, O'Meara, Pearson, Carry, and Jones; Drs. Snelling and Hodgins and Messrs. A. H. Campbell, W. Ince, and John Carter. The first resolution passed was:—Mr. Carter having reported that the Rectory Lands Committee has acceded to the request of the Bishop of Algoma, that the whole subject be referred to the sub-committee on applications of mortgage, and that should they see it possible to transfer and sell legally the request of the Bishop of Algoma be complied with. Moved by Mr. Ince seconded by Dr. O'Meara, and carried, that the sub-committee appointed at the last meeting, as to the case referring to the Widows' and Orphans' Fund assessment, be continued, and report progress at the next meeting of the committee, and that Dr. Hodgins be added to that committee. On motion of Mr. John Carter, seconded by Rev. John Carry, the sub-committee appointed on Nov. 11th, 1891, to consider the question of a Cathedral establishment, was reappointed, with the substitution of the Hon. Chief Justice Spragge in place of Mr. Huson Murray. In the matter of the St. James Rectory surplus, a resolution was moved approving of the action taken by the Rectory Lands Committee and Rectorial Surplus Committee, and naming Hon. Chief Justice Spragge, and Revs. Septimus Jones and John Langtry as a sub-committee to act in concert with the said committees. After considerable discussion this motion, and matters in connection with St. James' Rectory surplus, were allowed to stand till the next meeting.

The next meeting of the Rural Deanery of N. and W. York will (D.V.) be held at Rev. C. Thomson's, Weston, on Tuesday and Wednesday, Nov. 28th and 29th. Tuesday, 7 p.m.—Prayers and addresses; subject of address, "Systematic Church work." Wednesday—Holy Communion, 8.30; consideration of a portion of 1 Ephes. i. to Timothy; subject for discussion, "Home re-union, or the best means to be adopted for the bringing back of sectarians to the bosom of the Church;" arrange for missionary meetings. H. B. Oler, R. D.

GEORGINA.—Harvest Home Festival.—On Thursday, the 28th Sept., the parish of Georgina, of which the Rev. G. Nesbitt is incumbent, celebrated their annual

harvest home. St. James' Church was so beautifully decorated that visitors from New York said they had never seen anything so beautiful. The Rev. W. W. Bates, of Ivy, preached a most excellent sermon. The Rev. Canon Ritchie, the late esteemed pastor, read the offertory. The offertory amounted to \$45. After service many of the congregation partook of supper, prepared by the ladies of the church in their Sunday-school room, situated on one of the most lovely spots in the village, entirely isolated from any other building. This will prove a great boon to the parish. When completed it will cost the congregation \$1000. This, in addition to the parsonage lately purchased for the incumbent, at a cost of \$3,000, speaks well for the congregation of Georgina, and shows that the zeal and efforts of Mr. Nesbitt are bearing good fruit in church work.

ETOBICOKE.—On Sunday, 12th inst, the Lord Bishop held confirmation in St. George's and Christ Church, when thirty-four candidates were presented by the rector, Rev. Canon Tremaye, and confirmed.

NIAGARA.

GRIMSBY.—S. Andrew's.—This venerable church building has been lately restored, and now presents an appearance of beauty more in keeping with the spirit of reverence and good taste than ever before. A new roof and the re-painting of its solid stone walls are decided exterior improvements. A successful hot air system has replaced the usual stoves and long ranges of stove pipes. The work of decorating the inside was intrusted to Mr. A. R. Hovenden, of Toronto, whose artistic skill is so well known in Canada. The fresco ornamentation in the florid oriental style is of the most tasteful character, and leaves nothing to be desired, the ceiling of the chancel being particularly admired. Two scrolls, with appropriate sentences, are placed, one over the chancel arch, and one over the chancel window, and on each side of the chancel window is placed a gold shield, with an epitome of the commandments; a gilt border, about three feet in height, also encircles the whole chancel. This last was the gift of the artist, the scrolls and shields being the contribution of the ladies of the parish, to whom the church is also indebted for the pulpit, chandeliers, etc. It is hoped they will take the reseating of the church into their hands, and of removing the unsightly west-end gallery. We beg to commend the Grimsby Church people and the rector (Canon Read, D.D.), on their laudable efforts to beautify the House of God. The re-opening of St. Andrew's Church was on Saturday, the 12th inst., when a large congregation was present.

WELLAND.—Resolutions of regret have been passed by a large gathering of parishioners, on the resignation of the Rev. R. C. Caswell, M.A. His successor is not yet named.

GEORGETOWN.—The Rev. R. C. Caswell is now resident rector of this important parish.

MOUNT FOREST.—The Rev. Rural Dean Cordner has resigned this parish. We have not heard of his appointment elsewhere.

STEVENSVILLE AND RIDGEWAY.—The Rev. Ed. Westmacott, deacon, is about to remove from this mission.

JARVIS and HAGERSVILLE.—The Rev. Gabriel Johnston, rector, received the degree of B.D. at Trinity College on the 16th inst.

ARTHUR.—Grace Church.—The Sunday-school of this church held their annual tea on Thursday last. After singing some hymns and partaking of a bountiful supply of provisions, one of the scholars, on behalf of the S. S., presented Mr. Piper with a purse, and thanked him for taking such interest in the school. Much regret was expressed by all at Mr. Piper's early removal from their midst, as he has carried on most successfully the good work which their late pastor, the Rev. Thos. Rixon, had begun. Wherever Mr. Piper's lot may be cast, the Arthur people wish him every success.

HURON.

LONDON.—Thanksgiving Services.—Wednesday, the 8th Nov., was religiously observed here, not as a holiday, but as a holy-day of offering praise and thanksgiving. In S. Paul's there was a good congregation at matins. In the chancel were the Rector, Rev. Canon Innes, Rev. A. Brown, assistant minister, Rev. J. B. Richardson, of Cronyn Memorial Church. The Rev. E. Davis, of S. James', who preached, gave a very earnest thanksgiving sermon from the royal Psalmist's Psalm of praise: "Enter into His gates with thanksgiving, and into His courts

with praise; be thankful unto Him and bless His name." Briefly and graphically he spoke of the blessings for which we are indebted, as individuals, as families, as a Church, and as a nation.

In the Memorial Church there was a large congregation at evensong, and an appropriate sermon from Rev. J. J. Hill, S. Paul's, Woodstock.

At the Chapter-house there was morning service. In S. James', London South, there was a very hearty service at evensong. Rev. E. Davis, incumbent, preached an appropriate sermon from the text Ps. xcii. 1. The day was in the fullest sense a Church holy-day. There were "union services" held by the dissenting denominations.

In other parishes of the diocese, the day of thanksgiving was duly observed. In Trinity Church, S. Thomas; in S. John's, Elora; in Trinity Church, Aylmer; and among many other churches have we had the glad tidings of the Church's thanksgiving.

Christ Church.—The Rev. H. Douglas Steele, incumbent of S. George's, Belmont, delivered a lecture in the schoolroom of Christ Church, on Friday, 10th inst. The subject, "The harmony of geology and Revelation," was treated in a masterly and interesting manner, the attention of the audience was riveted throughout by the conclusive arguments of the reverend lecturer. The course of studies that induced Mr. Steele to become a member and then a clergyman of the Church of England, has doubtless furnished him with arms to meet also the sophistries of agnostics and sceptics.

GODERICH.—S. George's Church has been presented by a lady member, with two handsome tablets with the decalogue inscribed thereon.

A Good Donation.—Rev. J. A. Bell, of the Church of Ireland, who has been visiting in connection with the Society for distributing the Bible to the Irish people in the Irish language, passed through this city last week on his way to Detroit, and a few of his friends in London waited upon him at the G. W. R. depot, and made him the recipient of a purse of \$75, which had been subscribed in a very brief time by a few friends. Mr. Bell briefly returned thanks for this contribution to so good a cause. He spoke of the work being done by the society, which has between 200 and 300 persons in the work, and 6,000 or 7,000 of the Irish people are now being taught to read the Bible in the Irish language.

ALGOMA.

The Rev. R. Mosley begs to acknowledge, with many thanks, from the C. W. M. A., per Mrs. O'Reilly, the receipt of a box of articles for a Christmas tree, for Trinity Church Sunday-school, Parry Sound.

BAYSVILLE.—The Bishop has appointed Mr. A. Sleman lay reader at Baysville. A very good appointment.

HILTON.—The Rev. H. Beer desires gratefully to acknowledge the receiving of a box of Christmas tree presents from the C. W. M. A., Toronto. The box also contained a very acceptable present for the clergyman himself, consisting of a surplice and cassock. The ladies of the C. W. M. A. will, I am sure, be glad to know that their gifts will gladden the hearts of our little ones at the season when other more favoured children are rejoicing in all sorts of festivities.

The Bishop of Algoma desires to acknowledge with many thanks the receipt of the following contributions to the "Steam Yacht Fund," from friends in Chicago: Mrs. Smith, \$1.50; Mrs. Norris, \$5; Madame Masurier, \$10; G. Ward, Esq., \$10; J. B. Campbell, Esq., \$10; A. F. Seaberger, Esq., \$25; D. E. Sibley, Esq., \$25; E. Forman, Esq., \$25; Mrs. H. O. Stone, \$25; C. H. Blair, Esq., \$50; A. E. Goodrich, Esq., \$50; J. W. Doane, Esq., \$100; C. L. Raymond, Esq., \$100; J. H. Dwight, Esq., \$100; Robert Warren, Esq., \$100. Also for Garden River Church, Mrs. Cleveland, \$1.

BRITISH.

The new Dean of Windsor, the Rev. George Henry Connor, was born about the year 1823, and educated at Trinity College, Dublin, where he took his bachelor's degree in honours in 1845, and proceeded M.A. in 1851. He was admitted *ad eundem* at Oxford in 1853. He was ordained deacon in 1846 by the Bishop of Down and Connor, and was admitted into priest's orders by the Bishop of Lincoln in the following year. He has been successively minister of St. Thomas' Chapel, Newport; curate of St. Jude's, Southsea; curate of Wareham, Dorsetshire; and has held the

vicarage of Newport since 1852. He was honorary chaplain in ordinary to the Queen from 1872 to 1874, when he was appointed chaplain in ordinary to Her Majesty. In the same year he was appointed rural dean of Medina, chaplain to the Governor of the Isle of Wight in 1875, and honorary canon of Winchester Cathedral in 1877. He has also held since 1879 the office of Official and Commissary of the Archdeaconry of the Isle of Wight. The new Dean is the author of "Ordination, Hospital, and other sermons," and of a volume of "Sermons published by command of the Queen."

WORKING MEN'S COLLEGE.—The annual general meeting of the Working Men's College was held recently at the college, under the presidency of Mr. Crawley, Fellow of Downing College, Cambridge, who congratulated the meeting upon the fact that the institution had entered upon the twenty-fifth year of its existence, and had a number of students of whom 40 per cent. were engaged in manual labour, 30 per cent. were clerks, and the remainder warehousemen, assistants in shops, and in various other occupations of a similar character. He claimed for the college that it in some respects stood alone, in that it was not only a place of learning, but was also a centre of social and intellectual life, a club, and a home. There were 340 members on the books of the college in 1878, and these had increased to 784 in 1881. This in itself was a satisfactory fact, but it was satisfactory also to know that while the College drew to itself new students in large numbers it had not lost its hold upon its old ones. Mr. Finch Hatton delivered an address in which he impressed upon the working men the importance of studying sanitary science in order to make their homes more comfortable than many of them now are, and he also urged the importance of studying contemporary history. The course of lectures for the coming session includes addresses by eminent men in several branches of art and science. We have often thought such a college much needed in our cities.

The St. Alban's Diocesan Conference was held at Hertford on October 10th and 11th, the lay and clerical representatives in attendance numbering about 200. The bishop presided, and in his opening address recommended the extension of the diaconate, the importance of which was made more evident by that remarkable phenomenon, the Salvation Army. The committee appointed at last year's conference for the purpose of forming a Diocesan Branch of the Church of England Temperance Society, reported that they had drafted a scheme which had been submitted to the bishop for his approval. From 228 replies received it appeared that 46 parishes in the diocese had parochial branches; 7 were promoting the cause of temperance, but not in connection with the Church; 57 were favourable to the work, but wished for further information; and the rest did not as yet desire parochial branches. It had been arranged to hold a temperance mission in about 20 large towns. On the second day a motion was adopted providing for the appointment of a committee to watch parliamentary legislation affecting the Church. Canon Scott moved a resolution to the effect that the attitude to be observed by the Church of England toward the Salvation Army is a matter demanding grave and serious consideration, and that a committee be appointed to consider how the Church may profit by the example set by the army. The resolution was adopted together with a rider, commending to the consideration of the bishops the adoption of such agencies subsidiary to the ordinary parochial ministry of the Church as will enable her to reach those who are now alienated from her.

The *Spectator* says:—"The very stars in their courses combine to keep that unlucky Mr. Green in prison. It appears from a correspondence between Mr. Talbot, member for Oxford University, and the Rev. R. T. Davidson, that the Archbishop of Canterbury, having lost his Bill for the release of contumacious ecclesiastics, waited till August 16th, on which day, in his Grace's judgment, the three years had expired from the inhibition, and Mr. Green, therefore, legally ceased to be Vicar of Miles Platting, and then wrote to the Premier, saying Mr. Green should be let out. Being no longer able as vicar to submit, it was foolishly to require his submission. Mr. Gladstone replied, promising to consider the matter, and then—the Archbishop fell sick. Apart from the uncertainty about the date at which the inhibition ends, the law appears to be that although Mr. Green ceases to be vicar, so far as duty and stipend are concerned, a process is necessary to declare the living vacant. Nobody, except we suppose, the patron, can set that process in motion; and he will not. Consequently, Mr. Green is Vicar, and not Vicar; and being guilty as Vicar and innocent as unbeneficed clergyman, must stay in prison till Parliament releases him. The whole business is a scandal on English ecclesiastical law, and if Mr. Green were a Wesleyan, the whole country would condemn the injustice. Being a rather pig-headed, but perfectly conscientious English clergyman, he can hardly obtain a hearing."

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What is the second article of the Creed?
A. "I believe in Jesus Christ . . . buried."
Q. Why does the Creed omit all notice of our Lord's Life from His birth to His crucifixion?
A. Because He took our nature that He might die for us, and He took our flesh that He might give it for the life of the world.

Q. But did He not live that He might set us an example of godly life?
A. Certainly; but the great end of His Incarnation was that He might die for our sins, and rise again for our justification; and besides, it is the last penny that pays the debt.

Q. Did He suffer before He suffered under Pontius Pilate?
A. Yes; He was all His life "a man of sorrows and acquainted with grief." (Isa. liii. 3.)

Q. Mention some of the things which He suffered during His lifetime.
A. Poverty, (Matt. viii. 20); contempt, (S. Luke xvi. 14, S. John i. 48); rejection by His own people, (S. John i. 2, S. Luke xix. 41); unbelief of His chosen disciples, (S. Matt. xvii. 17); temptations of satan, (Heb. ii. 18); sorrow for His friends, weeping at the grave of Lazarus, and over Jerusalem; disappointment, (S. John v. 40); weariness, (S. John iv. 6); hunger, (S. Matt. iv. 2.)

Q. What are the sufferings in which we express our belief?
A. Those which ended in His death. His betrayal, (S. John xxi. 21); His agony and bloody sweat, (S. Luke xxii. 44); His apprehension as if He were a malefactor, (S. Matt. xxvi. 55); His desertion by all His disciples, (S. Matt. xxvi. 56); the insults from the chief priests and their menials, (S. John xviii. 22, S. Matt. xxvi. 67, S. Mark xiv. 65, S. Luke xxii. 63, 65); His denial by Peter, (S. Matt. xxvi. 69, 85); the insults He suffered at the hands of Herod, (S. Luke xxiii. 8-12); His mock trial before Pilate, His being scourged, (S. John xix. 1); crowned with thorns, (S. Matt. xxvii. 29); spit on and mocked, (S. Matt. xxvii. 30, 31).

Q. But what was the last suffering which we expressly mention in this confession of our faith?
A. His crucifixion.

Q. Can you describe this horrible form of death?
A. Bishop Beveridge thus describes it:—"A straight piece of timber being set in the ground, with a cross beam towards the upper part of it, His hands were fastened with nails, the one to the one side, and the other to the other side of the (said) cross beam, and His feet to the straight timber that stood in the ground, His body being partially sustained or held up by a little piece of wood that jutted out for that purpose about the middle of the upright timber. In this most painful and ignominious posture He hung for several hours together."

Q. Was it written in prophecy that the Messiah was to suffer such a death as this?
A. Yes; the sufferings foretold in Ps. xxii. can be all endured together under no other form of death.

Q. Can you specify them?
A. 1. The wounds in His hands and feet, Ps. xxii. 17. 2. The parting of His garments, v. 18. 3. Agony as if on a rack, v. 14. 4. Total loss of strength, vs. 14, 15. 5. Burning thirst, v. 15. "My tongue cleaveth to my gums." 6. The taunts and revilings of a mob of His enemies, vs. 6, 7, 12, 13, 17.

Correspondence.

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

THE REV. D. HAGUE, Dean of Wycliffe College, writes to say that we misunderstood him in supposing his desire to be to arrange for the transference of a student from Wycliffe to Trinity, but that he will take pleasure in fostering the good feeling which now exists between the students of these colleges.

THE REV. VINCENT CLEMENTI writes that he has read with much pleasure an article on "The Bible and Marmion," but that inasmuch as the words "bloody Rome" are not Scott's own words, but are put by him in the mouth of an unchaste nun, who has apostrophized, there is not the slightest ground for Dr. Lynch objecting to them. We are sorry to differ from our clever correspondent, but the fact that these words are pictured as spoken by the wicked nun, makes them an intolerable, an unendurable insult to Romanists. If offensive words are used to woman, it surely makes the insult all the more galling, if she is told that they are the words of a daughter who has deserted her home and is speaking evil of her mother.

Childrens' Department.

REPORT OF THE BABIES.

Of the happy workers, Youngest ones are we; That we're very little Any one can see.

Pr'aps you think our help, too, Must be also small, But we're sure it's better Far than none at all.

Would you know the many Things we've learned to do? Listen, and the secret We will tell to you.

I made lots of stiches In a patchwork square— Hardest work I ever Did too, I declare.

I can't sew; but grandma Holders made for me; These I sold to carry Light across the sea.

I shelled beans for heathen (Papa said I might); So my little fingers Made a shining bright.

My mamma, to help me Bottled up some ink; I've sold seventy cents' worth; Now, what do you think?

Out of auntie's pansies I've picked every weed, And she's going to give me All I sell of seed.

I can 'muse the baby When he wants to play; Many a shining penny I have made this way.

Sometimes I run errands Over 'cross the street— Earn my mission-money Helping older feet.

So you see, though little, We've found work to do; When we said we helped some, Don't you think 'twas true?

SCATTERED FRAGMENTS.

THE repetition of to-day's Gospel from the fourth Sunday in Lent is very remarkable, especially as the kindred history of the 4000 fed in the wilderness with the seven loaves is chosen as the Gospel for the seventh Sunday after Trinity. It has led thoughtful divines to inquire into the special adaptation of the miracle to this last Sunday of the Christian year, into the reason why at the Reformation it was assigned to it; and they have found a motto for the day in the words, "Gather up the fragments that remain, that nothing be lost."

It may help us in this work to know how some have thriven on less than our fragments, and have ever been

"Ready to give thanks and live On the least that Heaven may give."

Such a one was Vincent Blake, of whose history a short sketch shall now be given.

Vincent Blake was an orphan boy, and brought up by an uncle and aunt who made him a perfect drudge, fetching water, carrying the baby, and running errands from morning till night. He was a handy, willing boy, and never complained of hard work, scanty fare, or rough words; but he used to ask some times when he might go to school with his cousins. "I'm ashamed of you asking," said his aunt; "how do you think I could get on without you at home to help? And I'm sure 'tis the least you can do to make yourself useful after all our kindness to you."

Poor Vincent! Bad examples surrounded him, he was very ignorant, and there was little to help him in the right way, but through God's blessing that little sufficed. The remembrance of his mother's warnings kept him from using the bad words which he too often heard in the family, nor did he ever forget to repeat night and morning the prayers she had taught him to say at her knee. Sometimes, too, his aunt would allow him to go to church in the evening when she was not very busy, and oh! how attentive he was to the service! How earnestly would he join in such of the prayers as he knew, and with what eagerness did he listen in the lessons and the sermon for something he could understand!

At ten years old Vincent was put to work at a pottery in his native town in Staffordshire. He was set to help the men who packed the crockery, and an active, useful little fellow they found him. One day as he was sitting with some of them eating his dinner, by the side of the crates they had just been packing, his eye caught the large words, "Glass with care," printed on their direction-cards; and he abruptly exclaimed, "What a poor, ignorant fellow I am! I can't so much as read those big letters!" "Can't you?" said a good-natured lad by his side, "Well, then, I'll teach you. I've scholarship enough for that. Look here? there's g, l, a, double s. Now say them after me."

Vincent was glad enough to do so, and thus he got his first reading-lesson in one of the sheds at the pottery. Some of the other boys collected around him, laughing and jeering at him, but he did not mind that in the least; he was too much in earnest. That evening at home he begged an old spelling book which his cousins had thrown aside, and looked out at once in it for the letters his friend had taught him. He produced it in the shed next day at dinner-time, and asked for some more teaching. Laughing at his earnestness, one of the men showed him the rest of the letters. After this he generally found one or the other of his companions willing to give him a helping hand, but in fact he taught himself far more than they taught him. He never lost an opportunity of getting on, and before six months had passed he was able to read tolerably in the Prayer Book. His first savings were spent in buying one, and from the day he got it, he never missed spelling out a Psalm every morning and evening before he said his prayers. How happy he was at church with a Prayer Book of his own I need not say.

Vincent was also making some progress in writing during this time. At first he

brought a piece of chalk with him, and used to trace letters with it on the floor of the shed. Afterwards he found a treasure at home in an old broken slate, on which he used to beg his fellow-workmen to set him copies, and would write them with the greatest care. At the end of three years he could read and write well, and had bought himself a Bible and some other useful books. He was now so much his own master that he could attend a Sunday school and before he had reached the usual age for Confirmation he could repeat the Church Catechism perfectly, and was able to answer most of the questions put to him upon it.

Such was the early history of one who showed unusual diligence in gathering up every fragment of religious instruction and religious privilege. It is satisfactory to know that Vincent Blake's earnestness was the same when his opportunities for improvement were greater. Soon after his Confirmation his master, who had lately heard his history, and shown him some kindness, lost sight of him. Work was slack in his native town, and the boy had been obliged to go elsewhere to seek it. His master would sometimes call him to mind, and say, "I wonder what has become of that good, thriving lad Vincent Blake;" but he never heard till nearly fifteen years a letter reachad him, dated from a town in Bedfordshire, and signed Vincent Blake. An excellent letter it was, well written, and showing a manly and Christian spirit. It told of past struggles and much hard work, but said that the writer was now comfortably settled as schoolmaster in the town from which he wrote. It set the reader thinking, and as he laid the letter down he felt that he had never before received such a lesson on the right use of advantages bestowed of us.

CONSUMPTION CURED.

An old physician, retired from active practice, having had placed in his hands by an East Indian Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections; also a positive and radical cure for General Debility, and all nervous complaints; after having thoroughly tested its wonderful curative powers in thousands of cases, feels it is his duty to make it known to his fellows. The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your home, will be received by you by return mail, free of charge, by addressing with stamp or stamped, self-addressed envelope to DR. J. C. RAYMOND, 104 Washington Street, Brooklyn, N.Y.

NEVER NEGLECT IT.—If you suffer from a cough, never neglect it, it is no trifling matter, and might lead to a speedy and fatal disease of the Lungs. Hagar's Pectoral Balsam will allay all irritation of the mucous membrane by its soothing healing power; it cures Bronchitis, Asthma and all throat and lung complaints.

N. W. Fitzgerald & Co., Pension and Patent Attorneys, of Washington, D. C., are well-known by their attention to the wants of their clients; they have secured pensions to soldiers and their families amounting to \$20,000,000. Any case put into their hands receives prompt attention; they are thoroughly reliable and honorable business men. The World and Soldier published by them is a publication no ex-soldier should fail to have. Samples copies are sent free to any address.

A CURE FOR HEADACHE.—Thousands are suffering martyrs of this distressing trouble. If you have pure and properly vitalized blood coursing freely through your veins; if the stomach, liver, kidneys and bowels act rightly, you will never experience headache. Burdock Blood Bitters will effect this desirable condition, if properly used. Try it.

THE MIDNIGHT CHIMES.

What are the chimes of midnight saying, My soul to thee? Still but the things of time obeying, Behold how fleeting time must be! A little toil, a little pleasure, Small hopes and fears; These might suffice thee couldst thou measure The life that shall be thine by years.

What are the chimes of midnight saying? Soul, turn to God! Delaying still, and still delaying. How soon thy earthly course is trod, The darkest way if heavenward tending Less dark appears; Ah! there, in rapture never ending, We'll sigh no more for bygone years

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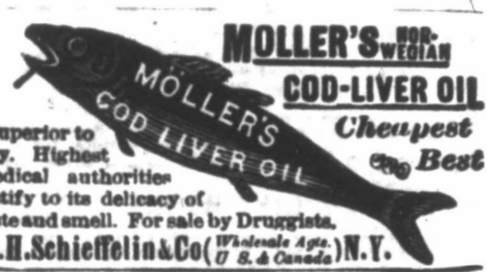
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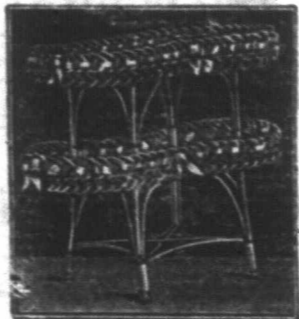
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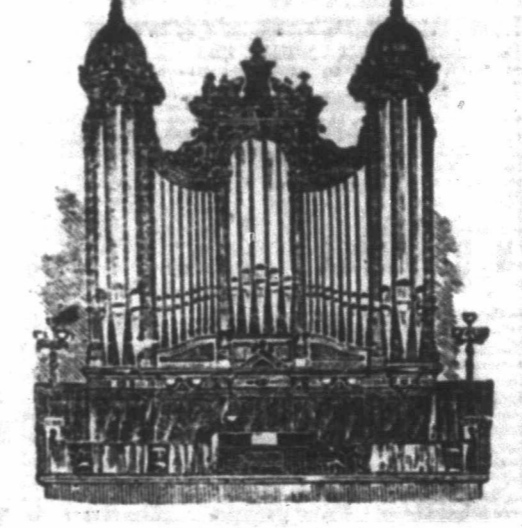
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