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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, AUGUST 24, 1899.

[No. 32.

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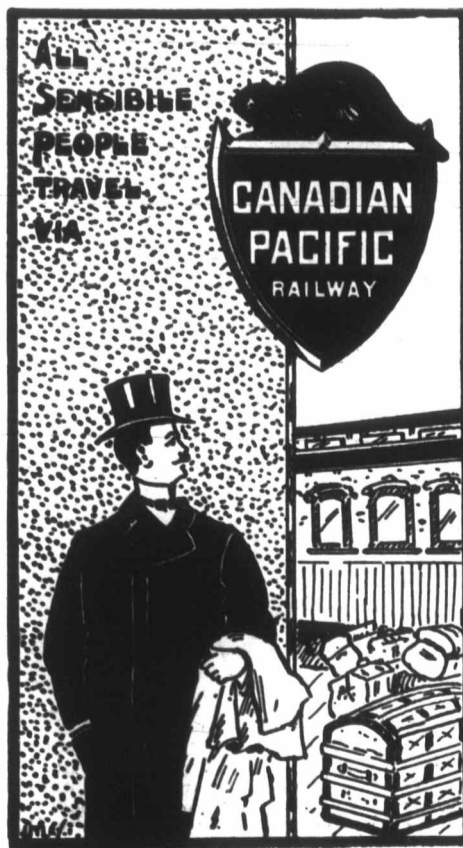
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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 24, 1899

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Offertory: 366, 367, 378, 517, 545.

Children's Hymns: 194, 337, 34, 346.

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## The Archbishops' Decision.

We give in this issue the full text of the decision of the two English Archbishops, delivered after hearing the arguments of counsel and experts on the legality of the ceremonial use of incense, and of candles carried in processions, as part of the liturgical services of the Church of England. We also give our own views upon the decision, and (for the convenience and information of many of our readers), we also give extracts from the leading British Church papers, and also from the London Times and Spectator, bearing on the decision, its binding force (or otherwise), on the clergy in England; and, lastly, the advance which has been made towards promoting peace in the Church by the Archbishops' adoption of the mode for settling diversities of opinion prescribed by the preface to the Prayer-book, thus avoiding

recourse to the Civil Courts, and fresh Acts of Parliament.

The Scottish Guardian.

The judgment delivered by the Archbishop of Canterbury, on behalf of himself and his brother of York, touching the question of Incense and Lights, will be read with considerable interest not only by members of the Anglican Communion, but by the whole Christian world. The Archbishops have taken their stand upon the simple ground that the ornaments rubric should be read in the light of the rest of the Prayer-Book, and not the Prayer-Book in the light of one short rubric in it. Nothing, they say, could be clearer than the words used in the Act of 1559 prohibiting the use of any ceremony not ordered in the Prayer-Book. Any precedent for the use of incense relates, in their opinion, to what has been called its "still" use—that is its use for purposes of fumigation. Such use is, they say, quite legitimate, though not likely to be revived. But they significantly and cautiously add that even now the liturgical use of incense was not by law permanently excluded from the ritual of the Church.

## Church Bells.

The decision of the Archbishops is not at all likely to satisfy everybody, but it is eminently business-like and practical. It is, in short, just such a decision as was most generally expected, and is extremely characteristic of Dr. Temple's habit of thought. The question arises whether it will be accepted and obeyed by those clergy who have been in the practice of making ceremonial use of incense and lights. This is, of course, the important point at the present juncture in the situation which has now to be faced. We hope that the clergy, at any rate as a body, will accept the decision, and will obey it, even though it may not be entirely acceptable to all of them. It is, we are afraid, too much to hope that there will not be some "conscientious objectors," but we would earnestly counsel these to consider whether their objections are not really the outcome of what they incline to, rather than based upon questions of grave principle. They should bear in mind that they have to set an example of rendering obedience, as well as to teach to others how great the duty is of yielding; and that the laity as a body look to them not to disturb—not to imperil—the position of the Church by taking up an attitude of factious opposition.

## The Family Churchman.

The ritualists have had what they desired, viz., the trial of their case by a purely spiritual tribunal, and that tribunal has been the supreme spiritual rulers of the Anglican Communion. This, their own supreme tribunal, has decided against their introduction of the Romish rites into our Protestant

Church, and have declared such innovations to be unlawful. The crux of the whole question lies, not so much in the importance of the Episcopal decision—which, to be consistent with Protestant principles at all, could not have been otherwise—but in the attitude the extreme High Church law-breakers will take. Will they still adhere to their unlawful practices in defiance of the verdict of their spiritual head? If the clergy now refuse to give up the use of incense and lights, it will be a pretty clear indication that they intend to recognize no authority which in any way decides against them. The tone of the Archbishops' decision and admonition is both Christ-like and fatherly, and, withal, firm and uncompromising. And now the country waits to see how the mildly-spoken authority of the heads of the Church will be submitted to. Should this appeal be disregarded, we fear there will break over England such a storm of indignation that will sweep away not only the error of the ritualists, but also many landmarks now cherished by all sincere Churchmen.

## The Church Review.

That the position resulting from the pronouncement is a grave one, we fully admit, and it is quite natural that Catholics should be somewhat disturbed by the events of the week. For ourselves, however—and the opinion is shared by those highest in the confidence and esteem of Catholics—we believe that the present is not the moment for pronouncements or statements of policy. Statements of opinion and outlines of intended action on the part of this or that priest at this particular moment cannot—we say it advisedly—be too strongly condemned, from whatever source they proceed. For Catholics, whose belief in the Church's faith and practice is undiminished by the Primate's opinion, to make hasty changes in the ritual which betokens their oneness with their fellow Catholics throughout the world, would indeed be unwise and dangerous. Nothing is to be gained, and a great deal may be lost, by foolishly hastening to sacrifice this or that which we rightly hold most dear. It is agreed on all hands that the pronouncement can be no more than an opinion, having binding authority neither externally nor in the tribunal of conscience. If ever a conclusion was based on the narrowest principles of legal interpretation, it is the one before us.

## The Church Times.

Writing with a grave sense of responsibility, and treating the matter as quite apart from the question of submission, we feel bound to say that the opinion pronounced by the Archbishops on the legality of incense and processional lights, is simply astounding. It is impossible to disguise the gravity of the situation created by the Lambeth decision upon incense and processional lights. The Archbishops gave the most

patient hearing to the arguments for the practices in question; they have weighed them with ample deliberation; they are both alike men whose character for thorough-going honesty is above all suspicion, and one of them, at least, is a man of towering personality. Being such, they have come to the conclusion—reluctantly, if we do not mistake the tone of their utterance—that these two practices are not allowable in connection with the actual rites of the Church of England. We have nothing to say at present of the weight of authority which this decision carries with it. In one sense it has none. The Primates are giving no formal command or monition. No one was before them to be admonished. They were giving advice, and that mainly, as we take it, to the bishops who referred these matters to them. The question of authority, properly speaking, will not arise unless the bishops, singly or generally, require such of their clergy as are concerned to conform their practice to the advice thus given. We do not question the conscientiousness of the decision; we bow to the sacred claim so fearlessly expressed; but we must give voice to the fear that the Archbishops have once more mistaken their calling and misread their commission. They have chosen to interpret a statute, when the business in hand was to expound the sacred law.

#### The English Guardian.

It is not, however, either our place or our intention to criticize the judgment. Our one desire is to do what in us lies to secure that it shall be obeyed. It might conceivably have been expressed in terms which would have made the duty of obedience one of great, perhaps of insuperable, difficulty. It might, for example, have appealed, not to the Prayer-Book, but to the interpretation placed on the Prayer-Book by a civil court. Is there, then, any ground on which disobedience to this judgment can possibly be justified? We can conceive of three pleas on which such a justification might be attempted, and we submit that there is not one of them that can hold water for a moment. It might be said (1) that this is not a spiritual court; or (2) that the judgment contravenes the Book of Common Prayer; or (3) that the prohibition of incense is ultra vires in a National Church. Where in the Church of England can we find a tribunal of higher spiritual authority than the Archbishop of one province sitting with the Archbishop of the other province, as his assessor? Nor can they plead that the judgment contravenes the letter of the Prayer-Book. The letter, it is admitted, is absolutely silent. The most subtle lawyer would be puzzled to produce a single syllable between the two covers that has the most remote reference to the use of incense. Granting that the omission of any such reference is not prohibitive, it is at all events equally far removed from direct command. There remains the argument that incense is so much a part of the law of the universal Church that no provincial or national Church can abrogate or suspend it. We can only advise those who argue in this

way, if any such there be, to read over again the preface "Of Ceremonies," and to ask themselves whether there is anything that differentiates incense from the ceremonies which the Church of England there claims for herself as for others of using as she shall think best to the setting forth of God's honour and glory. She may have been mistaken in leaving incense out of the list. She might be well advised in restoring it to its place there. But until she takes this latter step, we do not see how it is open to the clergy to deny that when her meaning has been ascertained and declared by lawful authority, it should be the rule for her ministers until she shall take further order. We will only add one prayer addressed not to the clergy but to the bishops. We trust that they will remember that incense is a ceremony specially dear to many devout persons, and that its use has been permitted without rebuke or remonstrance for nearly twenty years. The moral of this is that when each bishop makes known to his clergy the decision of the Archbishop, he should fix the date at which he will expect compliance with it some considerable way off.

#### The Churchwoman.

No one is bound to act upon this advice. But henceforth, as against outside "informers," the bishops cannot, as a matter of loyalty and common sense, support and aid clergy who may continue to use incense ceremonially and lights processionally in their churches—that is to say, until the time comes when public opinion may avail to make its use legal and permissible. We are a living body, and may look forward to the time—perhaps after our own personal day—when a beautiful, symbolical, and much-used custom again may be allowed to those who regret its loss. We "who are wise," must see if they can find no reasons "to suffer" the impatient, some of whom, as we know, have uttered silly threats as to what they would do in case of an adverse decision, and a few of whom—not the most intellectual people, we know—will possibly act with more or less serious folly, nor heed their wisest leaders, as they say—"Obedience is the keynote of true Catholicism." The most far-seeing people of our day are surely those who look upon our Church of England as having a mission to sanctify herself in doctrine and to regulate herself in discipline for the sake of Christianity in its simplest essence, as well as for the inviolability of Church order.

#### Irish Ecclesiastical Gazette.

Their Graces' decision was, as an expression of archiepiscopal opinion, eminently satisfactory. Taking an extremely sensible view of the limits of that "comprehension" which is now-a-days so largely claimed for the ritual of the Church of England, their Graces have decided that no ceremony which is neither enjoined nor permitted by the Book of Common Prayer can be employed as an integral part of the services of the Church. The ceremonial use of incense and of lights in procession cannot, by any process of casuistry, be clothed with the sanction of the ornaments rubric. It is, therefore, decided

to be illegal, and the Archbishops earnestly entreat the advanced clerical party to accept that decision. But will they? Unfortunately their Graces' decision does not carry behind it the weight of a constitutional court of ecclesiastical appeal, and we have very little hope that either the peace of the Church or the authority of the Prayer-Book will persuade Lord Halifax and his friends to accept it. The result of the Lambeth decision will be, we fear, to promote open rebellion in many quarters, and thus to accentuate the gravity of the difficulty which has degraded the Established Church to be a party catchword in the mouth of the politico-clerical dissenter, and a plank over which Liberal statesmen hope to walk once more into the warmth and emoluments of office.

#### The Record.

The judgment read by the Archbishop of Canterbury at Lambeth is the heaviest blow which has fallen upon the Neo-Anglican cause during the present generation, the first real check the extreme party have received for more years than we care to count. It is unwise to prophesy, but it may be that the Romanizing party, in their audacious invasion of the English Church, have at last reached their Moscow. The judgment negatives their view of the Reformation, of the Prayer-Book, and of the obedience of the clergy; it stamps the offending clergy before the Church and the nation as law-breakers; it vindicates in the most complete way the evangelical position; it justifies up to the hilt the agitation of the last eighteen months. It is, unless the bishops lose their courage, only the beginning of a disciplinary movement which, without narrowing by one inch the just comprehensiveness of the English Church, will sift out from her clergy the disloyal and purge her services of elements as foreign to their spirit as antagonistic to their terms.

#### Church Family Newspaper.

The great and most important question now is as to submission to spiritual authority. Both civil and ecclesiastical authorities are agreed as to the illegality of the ceremonial use of incense and processional lights, and the clergyman who disobeys recognizes neither one nor the other. Nothing is more certain than that such disobedience will not be long permitted. It is the duty of those who have been guilty of what is now so distinctly declared to have been illegal to bring themselves at once within the limits of the law.

#### The Churchman, New York.

We desire to make our tribute to our English brethren for the spirit of loyalty manifested on all sides even at the sacrifice of personal opinion. The principles upon which the decision rests reflect great credit upon the statesmanship of the Archbishops. For they have refused to deal with the matter at issue, as though "incense in itself is an unsuitable or undesirable accompaniment to Divine worship. The injunction for its use by Divine authority in the Jewish Church

would alone forbid such a conclusion." But they have recognized on broad lines that the question before them was to be determined in accordance with the Prayer-Book and an Act of Uniformity "adopted by the authority of the Church." Whatever attitude the American Church may assume toward these questions in its freer environment, the Archbishops' judgment seems to have settled the question in the only way possible under the existing conditions in the Church of England.

The London Times.

On both points the Archbishops' decision will commend itself to common sense and to historical fairness, and we may believe and hope, to the great majority of the clergy. It is perhaps all the stronger from the fact that the hearing was nominally by the Archbishop of Canterbury, on two cases from his own province, with the Archbishop of York as assessor; the decision comes as the joint utterance of both Archbishops. Will it (the decision) be accepted and obeyed, if not by all, at least by the great majority of those clergy whose mistaken zeal has led them to adopt usages and ceremonies not allowed by the authority which they have solemnly promised to respect? Will it be accepted by those who profess conscientious objections to obey any but a "spiritual" court? Will the Archbishops, acting as the Prayer-Book directs, in hearing cases of difficulty submitted to them from diocesan courts, be accepted as a working substitute for the purely clerical courts which some Churchmen desire in vain? It is true that their decision has no legal force. No allusion, we may note, is made in it to any legal decisions by the courts or the Privy Council. The proceedings before them have been a hearing, not a trial; and the result is not a verdict or a judgment, but a decision. But it is a decision which ought to carry great moral weight; and it is hard to see how those who make a strong point of having spiritual matters tried only by spiritual persons, can refuse to recognize it. They will meet with little sympathy from their countrymen if they continue to resist the weighty appeal to their allegiance made by the Primate, after a full and impartial hearing of controverted points. It is not likely that they will, so long as the Church remains established, obtain anything much nearer than this to a "spiritual" court. It is the duty of the clergy to yield to the Archbishops and Bishops the canonical obedience which they have promised, and so give practical refutation to the Prime Minister's dictum that there is no discipline in the Church of England.

The London Spectator.

Those who throughout the present troubles and discontent in the Church have held fast to the belief that the Court of Archbishops would prove a tribunal competent to provide necessary discipline for the Church, may fairly feel their faith justified by the Archbishops' decision given in regard to the liturgical use of incense and the carrying of lighted candles in processions. Nothing

could have been wiser, more moderate, and yet firmer in tone, and, in a word, more eminently judicial than the judgment read by the Archbishop of Canterbury. That the decision will be obeyed, even by the most extreme ritualists, we cannot doubt. To think otherwise is to assume that the men, who, laying most stress upon episcopal authority, and whose theory of Church government and discipline is based on the right of the bishops to direct the Church, are willing to flout that authority, and to declare that they will only obey when decisions are consonant with their own particular theories. But that would be pure anarchy, and anarchy of a kind which should be specially odious to the advanced High Churchman. But it must not for a moment be supposed that the Archbishops will be effectually defied. It is quite a mistake to suppose that the decision has no coercive force. In the long run the Archbishops can, and we believe will, insist on obedience. After the ruling of the Archbishops, no Bishop will be able to veto proceedings taken against those who defy the decision of the Church pronounced by those who are competent to speak in her name. Personally, we are extremely glad that the decision has gone against incense and processional candles, because we believe them to be part of an enervating and mechanical symbolism, and because we desire and believe that most Englishmen also desire a simple though well-ordered and dignified form of worship. That the decision is one of which we personally approve is, however, by no means our chief source of satisfaction. The great, the essential, reason for gratitude is that without fresh legislation, without, that is, the odious expedient of a new Act of Uniformity, we have got a tribunal which can restore discipline to the Church, and restore it without anyone being able to allege that the State is overstepping its functions and trying to impose its will in spiritual matters. We have, that is, a tribunal which the extreme clergy have no good and honourable excuse for disobeying as long as they remain members of the Anglican Communion; a tribunal, also, which will be supported by public opinion, since no case of conscience can be made out for repudiating its decisions.

#### THE ARCHBISHOPS' JUDGMENT.

We call it judgment; but we do not care much for the precise term. Decision will do, or utterance. The Archbishops did not pretend to sit in a legally-constituted court, or to give a judgment having legal or coercive force. All that is quite plain. But they did sit as executing the office entrusted to them, by the Head of the Church, and they were doing what the Prayer-Book said they ought to do, and directing the clergy who came before them. The Preface "Concerning the Service of the church," is quite precise on this point; "To appease all doubts . . . the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the

same; so that the same order be not contrary to anything contained in this book. And if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop." All this is quite plain, and all this was done in quite a regular manner. Not only were the points referred to the Archbishop, as is here ordered; but where the one Archbishop presided, the other sat as assessor. Then, as regards the hearing. It is impossible to imagine anything fairer or more considerate. The clergymen complained of have had every opportunity of explaining their meaning and intentions; and experts on the various subjects have been allowed to give to the accused the benefit of their deep and extensive reading and learning. As far as liturgical and historical knowledge is concerned, it is hardly possible to imagine that anything else of importance is likely to be brought to light. All this was heard with patience and interest by the Archbishops. No one suggests that any bias was shown by them. They examined the whole subject as thoroughly as though they had never heard of it, or any of its parts before. What, then, has been done? In the first place, the Archbishops set forth clearly the principles by which they were guided. Referring to the question as to whether Omission is Prohibition, they remark that at least "Prohibition is Prohibition, and nothing can be clearer than the words used in the Act of 1559, prohibiting the use of any ceremony not ordered in the book." After quoting from this Act, the Archbishops remark: "The words 'nor other or otherwise,' in the first of these quotations, are clearly meant to exclude all variations." Moreover, "the 36th Canon requires from every clergyman, and every clergyman has ever since made, and still every clergyman makes a solemn promise, containing the same words, that he will 'use the form in the said book prescribed, and none other.'" At the same time, their Graces concede that some slight departures from the mere letter of the law, long tolerated and in themselves unobjectionable, might be allowed, and would hardly be reasons for proceeding against a clergyman with the consent of the bishop. "This, however," they go on, "cannot be said of the introduction of any ceremony which is conspicuous, not sanctioned by long-continued custom in our Church, and of such a nature as to change the general character and aspect of the service. These remarks are obviously applicable to the two points on which the Archbishops have given their decision, the liturgical use of incense and of lights. In regard to incense, their Graces point out that "there was nothing to prevent the use of incense for the purpose of sweetening the atmosphere of a church . . . and instances of this use can be found long after the Act of Elizabeth." But this did not sanction the liturgical use; and this was discontinued not only because incense had not been in the Church for at least 300 years after apostolic times, but because the reformers wished to simplify the services. The Archbishops, however, in condemning the ceremonial use of incense under the present

law of the Church, are careful to point out that it will always be possible, if it should seem expedient, to restore the use of incense; "but meanwhile," they observe, "the law requires that the clergy should wait for the action of lawful authority before bringing any additional ceremonial to form a part of public worship." "The same line of reasoning," they observe, "is applicable to the case of processions carrying lights. . . . There is no authority for such processions, and they are therefore neither enjoined nor permitted." The distinction, in both cases, is quite obvious. Let us hear their final appeal: "In conclusion we think it our duty to press not only on the clergy that have appeared before us, but also on all the clergy alike, to submit to episcopal authority in all such matters as these. All alike have consented to the Book of Common Prayer. . . . We have heard the matter fully and learnedly argued before us, and we have now given our decision, as the Prayer-Book requires us to do. We entreat the clergy, for the sake of the peace of the Church, which we all so much desire, to accept our decision, thus conscientiously given in the Name of our Common Master, the Supreme Head of the Church, the Lord Whose commission we bear." The English "Guardian" expresses the hope that the Bishops, in their various dioceses, will give a little breathing space, before they require the clergy to give practical effect to the decision of the Archbishops; and we doubt not that all will be done with the greatest consideration and tenderness. We doubt not, however, that many of the clergy will at once conform their practices to the monitions of the Archbishops without requiring to be moved thereto by their own bishops. There is a great opportunity for the clergy who have exalted the Church and the ministry. They have declared that the charge of self-will was unfounded, that they were not rebelling against the Church or its lawful rulers, but against unlawful secular domination. Well! they have now an opportunity of showing that they meant what they said. They may now prove their loyalty, submission, and obedience, but acknowledging that the Church has spoken by her chief pastors, and they are ready to obey. It is barely possible—it is of course possible—that some may still resist. In that case, the secular arm will come in. At the present moment many prosecutions are being held in suspense by the veto of the bishop; and the bishops have acted prudently under all the circumstances. But there is no longer any reason for such forbearance. It is no longer a question of the secular power usurping spiritual functions. It is a question of law and order. If it is asked, how this affects us in Canada, the answer is very simple. As regards the legal effect of the Archbishops' decision, it is here nil, as it is in England; and we can imagine some "petti-fogging" ecclesiastics weaving a spider's web of sophistries, justifying the defiance of the rule laid down. We can imagine this, but we cannot imagine such a thing being tolerated for a month. If the judgment of the Arch-

bishops is right, it is right for Canada as for England. We have the same Prayer Book which they have. Our clergy have made the same promises. If the Archbishops are wrong, let them be refuted; if they are right, let their ruling be obeyed. May we not now hope that we have seen an end of this anarchy, which is in every way so lamentable? May we not now more hopefully pray—Give peace in our time, O Lord!

#### MR. BLAKE AT MURRAY BAY.

Like a good many Churchmen, High and Low, we have a certain admiration for Mr. Sam. Blake, but always with certain reservations. He is a man of strong convictions, to which he gives effect by hard work and liberal gifts. On the other hand, he is not very tolerant of opinion different from his own. But generally we should say that he is a good lawyer and a prudent man, and we should expect to find him on the right side, or at least on the safe side in a controversy. We are sorry that we cannot so locate him in the controversy which has just sprung up at Murray Bay, and this not merely because we do not agree with Mr. Blake's point of view, but because we demur to his apparent interpretation of the law of the Church. Mr. Blake—in the first place, it appears—has set up a Union church or chapel at Murray Bay, in which different religious bodies may hold services according to their own customs or rituals. With such an arrangement we have no wish to find fault. In all parts of the world the Church of England holds her services in buildings belonging to other denominations, and we don't know any reason why she should not do so at Murray Bay. If, therefore, Mr. Blake chooses to build a kind of pantheon—for religions generally, and is good enough to let the Church of England have her services there, we have no fault to find with such an arrangement. When, however, Mr. Blake goes to the Bishop of Quebec and demands that the Bishop shall consecrate such a building, he surely must know, as a lawyer, that he is asking for something which the Bishop has no right to do. We suppose that an Anglican church might, under certain circumstances, be lent for service to another communion. We are tolerably certain that a "Union Chapel" could not be consecrated as a church belonging to the Church of England. This is the first act in the drama. Now for the second. It would appear that there were a good many Anglicans or American Episcopalians—some of both—who did not think that Mr. Blake's Union Chapel made quite sufficient provision for Anglican worship, and who wanted to have a properly appointed English church. Now, we cannot see in this any real cause of offence. Even if this Union Chapel had been a consecrated English church, there could be no harm in building another, with the consent of the Bishop, especially as those who wished to have it seemed willing to pay for it. So they built their church, and apparently they paid for it, otherwise it could not have been consecrated. Hereupon Mr.

Blake proceeds to pour out all the vials of his wrath upon the promoters of the new church, which he calls, in his letter to Mr. Oliver, a principal promoter, "your little chapel." Passing by this not very pretty taunt, we go on and find that, in Mr. Blake's opinion, the building of the new place of worship "is a wicked act to endeavour to break up this state of matters [a united service among different communions], and to seek to introduce a spirit of discord. If this," continues Mr. Blake, "be not the sin of schism, it is perilously near it." These are really very astonishing utterances. The building of a new Anglican church at a place in the diocese of Quebec, with the sanction of the Bishop, and where there is no other English Church, is perilously near to schism. This is really amazing. For our poor parts we cannot imagine anything further removed from schism. Unless Mr. Blake has episcopal authority at Murray Bay, with the "Union Chapel" for a cathedral, we cannot see where the schism comes in. One is happy to see that Mr. Blake has a clergyman so well reputed as Mr. Kuhring to take his services. No doubt, Mr. Kuhring has either a license from the Bishop of the diocese, or else an informal consent to minister in his diocese. We do not throw a doubt upon this, for we are sure Mr. Blake is too good a lawyer and too faithful a member of the Church of England to lead a clerical friend into what might prove a very serious situation, involving painful consequences. For the present, however, we must leave this subject. Doubtless we shall receive further information.

#### CHURCH GROWTH AND PROGRESS.

(Continued).

Another source of strength to the Church would be greater attention to the cause of education. This should be her peculiar province, and yet in this she has lamentably failed. In the early days the Church did a good deal to educate the people with her catechism and school masters, and also in the grammar schools and universities. But when the State took up the subject of education she retired from the field, and to-day not only is our system largely secular, but the teachers for the most part are not members of the Church of England. This state of things should be remedied. How, it is not easy to say, but no doubt if thought and attention were given to it by men competent to deal with it, something could be devised better than the existing state of things. The Church has also lost hold upon the people by abandoning the control of charity to State and undenominational influences. Church people give to charity inasmuch as they pay their share of taxes, and contribute to unsectarian institutions, but as a Church she has retired from this most important field of Christian work. In contrast with this is the action of the Church of Rome, which has everywhere her hospitals, and orphanages. The following, spoken with reference to the Methodist body in the United States, ap-

plies with at least equal force to the Church of England in Canada. Why has the deaconess' work been so successful? Why is it attracting such eager attention and expectation from those who love God and humanity? One might answer in the words of one of the wisest of our bishops, "It furnishes the principal meeting-place between Methodism and the lapsed masses." But there is a more profound reason than this. The world wants mothering. Mother love has its part to do in winning the world to Christ, as well as father wisdom and teaching and guidance.

"Supplies the Feminine Element.—The deaconess' movement puts the mother into the Church. It supplies the feminine element so greatly needed in the Protestant Church and thus is rooted deep in the very heart of humanity's needs. The Roman Church has won its victories in America far more by its white-capped sisters than its black-cassocked priests. These women at work noiselessly, but tirelessly, with children, the sick, the aged, in education and reformation, may well command our study. They have thrown themselves into the work of the Church with a courage and devotion that attempts anything. Their hospitals, for instance, are everywhere. A single order of sisters has determined to plant a hospital in every city in Indiana that has 10,000 inhabitants. Methodism prides itself on one little hospital in a city of 2,000,000. Romanism has five hospitals in that city and is planning another. Romanism can do this work, it has the women.

"Hundreds of Sisters.—In and near three of the principal cities of our land are 5,300 sisters. Think what it would mean to Methodism to have in three cities 5,300 deaconesses. But we have some deaconesses. And the number is growing. We have caught the idea, and all the rest will follow. Orphanages, hospitals, literary schools, homes for the aged—what may we not undertake once the now unused energies of our free women bend themselves to work. Miss Drexel, years ago, gave herself and \$10,000,000 to the Roman Church. Is there less devotion in the Methodist Church, where giving one's self to the Church means no loss of freedom, no convents, but free, joyful, loving activity?" There is no occasion to despair of the great Church of England in our young but progressive country; much less is there room for a gloomy pessimism, but there is occasion for deeper study of our methods, a wise accommodation to our circumstances, and the use of all those means of an educational and charitable, as well as spiritual character, which have enabled her to do her work in the world, and to save and bless mankind.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.  
Fourteenth Sunday after Trinity.

II. Kings, x., 15. "Is thine heart right?" We speak of a "heart in the right place." Sometimes an apology for faults. Sometimes in admiration. But generally rather superficially. Deeper when we come to the thoughts and works of God. So here.

i. The importance of the question. Too lightly regarded. A matter of course. Yet assuredly most serious. Compare it.

1. With question of health of body. Greatly concerns us, and rightly. Sound—perfect.

2. Rightness of opinions. Of immense importance—regulating, harmonizing.

3. Heart rightness—life rightness. Fountain of life, whence all good or evil. Surely not treat lightly.

ii. How answer the question?

Not a matter of course. Some states wrong, some right.

1. Living in sin not right. All agreed—at least as to some forms of evil. Are we allowing sin to have dominion?

2. Heart given to the world not right. (1) The world not able to satisfy. (2) World degrades, does not elevate. (3) World fails us when most wanted. Are we living for the world?

3. Not if merely wanting to be good. Many such. Good intentions. But often unfruitful.

4. Not unless in a right relation to God. Consider, (1) Man in a wrong relation to laws of country, (2) or to family, (3) But God! Made in His image.

iii. How shall the heart be right with God? This the real question. If answered, all answered.

1. Must be through one who lets us know God and His thoughts, and who at the same time, knows man and provides. Such an one in Jesus Christ. He reveals, provides, responds.

2. How enter into relation?

(1) Recognize nature and needs. Seek pardon and grace.

(2) Seek union with God. Pardon not all. Away from Him no goodness.

(3) A following of Jesus. Heart right—the heart of Christ. Life right—the life of Christ.

3. A state ever increasingly realized. Not yet perfect. Aim for that, even if never realized. This aim the proof of rightness. "I shall behold Thy face in righteousness and be satisfied."

THE ARCHBISHOPS' DECISION.

The Decision on Incense and Lights, Monday, July 31st.—This morning having been appointed by the Archbishop of Canterbury to give judgment in the matter of the lawfulness of the liturgical use of incense and of carrying lights in procession in the public worship of the Church of England, there was a considerable attendance of the general public and others interested in the matter at the Guardroom of Lambeth Palace, where the proceedings have been conducted.

In the arguments before the Archbishops, Chancellor Dibdin and Mr. F. H. L. Errington (assisted by the Rev. Professor W. E. Collins, Mr. J. S. Franey and Mr. Clement Y. Sturge) appeared for the Bishops of London and Norwich; the counsel for the clergy—the Rev. H. Westall, of St. Cuthbert's, Philbeach gardens, and the Rev. Edward Ram, of St. John's, Timberhill, Norwich—were Mr. H. C. Richards, Q.C., Mr. W. E. Hansell, and Mr. Digby Thurnam; the experts who gave their assistance to the two clerks were six clergymen—the Rev. W. H. Frere, the Rev. T. A. Lacey, the Rev. W. J. Scott, the Rev. F. E. Brightman, the Rev. D. Stone, and the Rev. H. R. Percival, D.D., rector of the Church of the Evangelist, Philadelphia, U.S.A.—and four laymen—Mr. Athelstan Riley, Mr. W. J. Birkbeck, Mr. J. T. Micklethwaite and Mr. W. H. St. John Hope. On the question of processional lights, Mr. Westall was the only appellant.

The Archbishop of Canterbury, who was accompanied by the Archbishop of York, opened the proceedings at 10 o'clock with prayer. Subsequently,

The Archbishop of Canterbury delivered judgment as follows: The questions put before us at the present time are two: The lawfulness of the liturgical use of incense and the lawfulness of carrying lights in processions in public worship of the Church of England.

The Meaning of the Ornaments Rubric.—There is no direction in the Book of Common Prayer either

enjoining or authorizing either of these practices, but it is argued that they are practically sanctioned by the Ornaments Rubric prefixed to the order for Morning Prayer, and that it is consequently this rubric that we have to interpret. It seems most convenient first to interpret it as it stands, and then to consider whether any circumstances tend to contravene or modify this interpretation. The ornaments of which it speaks are limited by two phrases. They are "the ornaments to be used by the ministers at all times of their ministrations," and they are to be "such as were in use in the Church of England by the authority of Parliament in the second year of the reign of King Edward VI." Ornaments which do not fall within both these limitations are outside the purview of the rubric altogether. Any ornament which is not required at any time of the ministrations of the ministers, and any ornament which was not in use by authority of Parliament in the second year of the reign of King Edward VI., is not an ornament to which the rubric applies. To deal, therefore, with the first of these limitations, it is necessary to examine the meaning of the word "ministration." The ministration of the minister is contained in and prescribed by the Book of Common Prayer. It is there that we find what is the form to be observed in all the offices of public worship. Every clergyman is required by the 36th Canon to use the form "in the Book of Common Prayer prescribed and none other." This prevents the insertion of any additional prayer or ceremony without special authority, and the only authority which can bind or authorize the clergyman to make any variation whatever from what is contained in the Book is either an act of Convocation, legalized where necessary by Parliament, or the order of the Crown issued with the advice and consent of the Metropolitan under the Act of 1559, Amended Act of 1872. Against this it is contended that the Prayer Book of 1549 contains ceremonies which are not in the Prayer Book of 1552, and that since omission is not prohibition, these omitted ceremonies are still lawful under the last-mentioned Act. Under the later Act, whether omission is prohibition, it is not necessary for us to consider; but prohibition is prohibition, and nothing can be clearer than the words used in the Act of 1559 prohibiting the use of any ceremony not ordered in the book:

"And further be it enacted by the Queen's Highness with the assent of the Lords and Commons in this present Parliament assembled and by authority of the same that all and singular ministers in any cathedral or parish church or other place within this realm of England and Wales and the marches of the same or other the Queen's dominions shall from and after the feast of the divinity of St. John the Baptist next coming be bound to say and use the matins, evensong and celebration of the Lord's and open prayer in such order and form as is mentioned in the said book so authorized by Parliament in the said fifth and sixth year of the reign of King Edward VI. with one alteration or addition on certain license to be used every Sunday in the year and the form of the Litany altered and corrected, and two sentences only added in the delivery of the sacraments to the communicants and none other or otherwise."

And the closing section of the Act still further confirms this by saying:

"And be it further enacted by the authority aforesaid that all laws, statutes and ordinances wherein or whereby any other service administration of the Sacraments or common prayer is limited, established, or set forth to be used within this realm or any other of the Queen's dominions or countries shall from henceforth be utterly void and of non-effect."

The words "none other or otherwise" in the first of these quotations are clearly meant to exclude all variations. It is sometimes urged that the Act of 1559, not having previously received the assent of the Convocations, has no authority from the Church, and is, therefore, not binding on the consciences of the clergy; but though it was not possible at the moment to give the Convocations their proper place, yet the Church fully accepted the

Act at the time, and its authority is never questioned. In regard to the particular matter now under consideration the 36th Canon requires from every clergyman, and every clergyman has ever since made, and still every clergyman makes, a solemn promise containing the same words that he will "use the form in the said book prescribed and none other;" and in the manuscript Prayer Book, signed by Convocation on December 26th, 1661, and then presented to the King, the Act of 1550 was set forth at full length in the beginning of the book, and is thus formally adopted by the authority of the Church. It is quite true that there may be variations which are so brief, so long in use, so unimportant that a Bishop would be justified in refusing to allow a clergyman to be prosecuted because of his user. No authority has been found for the short sentences which in many churches the people are accustomed to say or sing immediately before and after the reading of the Gospel in the Communion office. There is no authority for the practice of the people saying the General Thanksgiving aloud with the minister; there is no authority for shortening the exhortation which the minister is to read when giving notice of the Holy Communion. These practices are probably in strictness all illegal, but no Bishop would be wise in allowing a prosecution for such unimportant deviations from the strict letter of the law. This, however, cannot be said of the introduction of any ceremony which is conspicuous, not sanctioned by long continued custom in our Church, and of such a nature as to change the general character and aspect of the service.

**Liturgical Use of Incense.**—It is urged that the Act was not really generally obeyed at the time when it was passed, and was probably never intended to be so obeyed, and instances are given of the use of incense in worship at the time and for long afterwards. With regard to such instances it is to be remarked that the time was a time of great excitement. The whole country was in a feverish condition. Elizabeth and her advisers could not be sure that insurrection and civil war might not begin at any moment. It was necessary to act without delay. Elizabeth herself would have preferred to bring back the first Prayer Book of Edward VI., but she did not feel sure that the country would bear this, and all through her reign, in spite of her despotic character, she showed herself steadily determined to have her people with her. It was impossible to consult the Convocations. The reign of Mary had made them, and especially their leaders, the Bishops, untrustworthy for the purpose in hand. The end was, as usual in England, a compromise. The Second Book of Edward VI. slightly modified was taken as the Book of Common Prayer, the ornaments of an earlier period were revived, but only until the sovereign might make some different order, and the Crown was empowered with the consent of the then Ecclesiastical Commissioners or of the Archbishop of Canterbury to order additional rites and ceremonies at discretion. The English are almost always ready to settle agitating disputes by a compromise, but they are not always quick to see what the compromise means. There can be no doubt that the Act was imperfectly obeyed. Practices which were no longer lawful under its provisions were still maintained here and there. Archbishop Sandys, in his well-known letter, goes so far as to say that he interprets the Act as one that would not really be enforced. There seems to have been a certain amount of conscious and still more unconscious disobedience. But, in spite of all this, the precise and clear statements in the Act gradually prevailed, and forbidden ceremonies gradually disappeared. In its application to the use of incense the law was obscured by the fact that side by side with the liturgical use another use had always been common which it was not the intention of the rulers or of the Legislature to interfere with. There was nothing to prevent the use of incense for the purpose of sweetening the atmosphere of a church, wherever and whenever such sweetening was needed, and instances of this use can be found long after the Act of Elizabeth, and were produced before us at the hearing of the case. But such in-

stances have no bearing whatever on the lawfulness of the liturgical use, but they explain why in the case of incense the law was more slowly understood because it was so natural to confuse the two uses with one another. There are many instances of what is called the fumigatory as distinguished from the liturgical use. George Herbert used incense to sweeten his church. There is no liturgical use in this, and yet he is frequently quoted as one of those who used incense in worship. When all these instances are struck out the number of cases in which incense was used in worship is utterly insufficient as evidence to show any widespread interpretation of the law as permitting the retention of the old usage in spite of the plain words of the statute. Further, it must be remembered that the Church has never spoken of incense as an evil thing. There are some expressions in the homilies which have that character, but the homilies are hortatory rather than imperative, and have never been taken as having high authority on points of doctrine or of ritual. Incense was excluded from public worship not as an evil thing, but as unsuited to the needs of the day. There were clearly three reasons present to the minds of the then Church authorities for its exclusion. First, they felt the need of greater simplicity. The services were too complicated. The rule that the services should be understood by the people required that they should not only be in English, but that they should not be overloaded with symbolism, making a complete understanding difficult. Symbolism, kept within strict limits, helps the understanding, but symbolism may easily be pushed to lengths which divert the attention from what the symbolism is intended to teach to the symbolism itself. The liturgical use of incense was described on the part of those who advocated it before us as very complicated in its detail. It might have been well under quite other circumstances to have simplified the ceremonial whilst still retaining it, but it is generally found easier and more effective to get rid of the danger contained in anything of this kind by disuse than by modification. Secondly, the liturgical use of incense was specially connected with the office for the Holy Communion, in relation to which many serious errors had arisen, and the authorities had a strong desire to make that whole office as nearly as it could suitably be made a precise repetition of the original institution. It was the main purpose of the then rulers of the Church to put prominently forward the supremacy of the Bible. It is clear that the more closely the ceremonial of the Eucharist was modelled on the Biblical account of the original institution, the more fully was the authority of the Bible recognized. The difference between the time when the Bridegroom was with His Disciples and the time when He had departed to share His Father's throne was enough to account for the preference of kneeling over sitting when receiving the mysterious gift, but in other respects the ritual was as nearly as it could be made a repetition of the original feast. Even the mixing of water with the wine was dropped for the same reason, for though our Lord used the wine of the Passover, which was a mixed cup, there is no record of His having mixed it afresh for the purpose of His Sacrament, nor is there any reason to believe that He did so. The mixing of the chalice as part of the ceremonial was therefore omitted, though nothing was said to prevent its being mixed beforehand. And thirdly and lastly, they had the less hesitation in omitting incense because it was certainly not in use in the Church for at least 300 years from the Apostolic times. To get back to the earlier and purer days of Christianity, to make the primitive Church the model for the Church of England, was certainly part of the purpose which our Reformers cherished. It would have been a very strong reason for keeping incense in use could it have been shown that its use dated from Apostolic times, and passed directly from the Jewish to the Christian ritual, but the history pointed in quite another direction. And so the three chief reasons for omitting the use of incense—namely, the desire for greater simplicity, the desire for conformity to the New Testament account of the

original institution of the great Sacrament, and the desire for reviving the ways of the primitive Church—converged to recommend the action which was finally taken. Yet it is right to observe that even now the liturgical use of incense is not by law permanently excluded from the Church's ritual. The section in Elizabeth's Act which allows the Crown, with the consent of the Archbishop of Canterbury, to order new ceremonies, does not forbid the inclusion of the use of incense in such new ceremonies if such are authorized. It would always be possible, if some great occasion made it suitable, for the sovereign, with the advice of the Primate, to order a great ceremonial in which the use of incense should form a part. The question of probability need not now be raised. Many things might become probable, when our toleration of one another had risen to a higher level, which are not probable at present, but meanwhile the law requires that the clergy should wait for the action of lawful authority before bringing any additional ceremonial to form a part of public worship. The rubric is often carelessly interpreted, as if the order to use the ornaments was per se an order to use the appropriate ceremonies. But in the first place, this interpretation makes the Act of Elizabeth contradict itself by ordering a strict adherence to the form of ceremonial prescribed in the book and at the same time ordering the revival of a number of ceremonies of which the book says nothing. In the second place it inverts the relation between a ceremony and an ornament by making the ceremony subordinate to the ornament instead of the ornament being subordinate to the ceremony. The very meaning of an ornament is that it is a thing to be used for the fitting performance of a ceremony, and if no ceremony be prescribed the so-called ornament has no place. In the third place, to order a ceremony not directly, but by ordering the use of an ornament connected with it, is without any precedent in the history of the Church. And lastly, this interpretation makes the words "at all times of their ministration" not merely unmeaning, but misleading. They would in that case be better away. Such an interpretation we are quite unable to adopt.

In conclusion, we are far from saying that incense in itself is an unsuitable or undesirable accompaniment to Divine worship. The injunction for its use by Divine authority in the Jewish Church would alone forbid such a conclusion. But this is not the question before us. We are not to determine what might be fitting or permissible at some other time, but whether, under the present directions of the Book of Common Prayer, the liturgical use of incense is lawful or unlawful in the Church of England, and we are obliged to come to the conclusion that the use of incense in the public worship and as a part of that worship is not at present enjoined nor permitted by the law of the Church of England, and it is our duty to request the clergy who use it to discontinue that use. If used at all, it must be used, in George Herbert's language, "to sweeten the church," and outside the worship of God.

**Processional Lights.**—It is obvious at once that precisely the same line of reasoning is applicable to the case of processions carrying lights as we have applied to the case of incense. There is no authority for such processions, and they are therefore neither enjoined nor permitted. To light up a church for the purpose of adding to its beauty or to its dignity stands on the same footing with hanging up banners, decorating with flowers or with holly or the like. The ceremonies of carrying lights have a different character, and in this case, as in that of incense, we are obliged to request the clergy to discontinue what the law of the Church of England does not permit—the carrying of lights in procession—and in this decision we have the support of the late Archbishop Benson in his judgment in the case of the Bishop of Lincoln.

**The Second Year of Edward VI.**—We began by pointing out that the Ornaments Rubric limited the ornaments of which it speaks by two phrases, namely, the words "at all times of their ministrations," and the words "as were in use by authority of Parliament in the second year of the reign of

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King Edward VI." We have examined the first of these limitations and have concluded that it forbids the use of incense and of lights carried in procession in public worship. It is obvious that this conclusion makes it unnecessary to examine at any length the second limitation. Whether, as seems most probable, the authority of Parliament in the second year of the reign of King Edward VI. means the first Act of Uniformity, and therefore the Prayer Book of 1549, or means the immediately preceding state of the law, does not affect the arguments which we have used. The question is undeniably difficult to answer because of the anomalous rule at that time in force whereby the operation of every Act of Parliament was made to date from the first day of the session in which it was passed, and consequently some time previously to the Royal assent. This strange rule continued until 1792 and was then abolished, and this rule would appear to carry back the first Act of Uniformity into the above-named second year of King Edward VI. But it is not necessary for us to enter into this matter now, as the questions before us are sufficiently determined without reference to the point.

**Submission to Episcopal Authority.**—In conclusion, we think it our duty to press not only on the clergy that have appeared before us, but also on all the clergy alike, to submit to Episcopal authority in all such matters as these. All alike have consented to the Book of Common Prayer, and the Book of Common Prayer requires all persons not only if they doubt, but if they find that others disagree with them concerning the meaning of the directions contained in the book, to resort to the Bishop of the diocese, who may, if he think fit, send the question to the Archbishop for his decision. In order to give the fullest opportunity to any who diversely take any question of this kind to give reasons for their opinion, we suspended our decision until we had heard the matter fully and learnedly argued before us, and we have now given our decision as the Prayer Book requires us to do. We entreat the clergy for the sake of the peace of the Church, which we all so much desire, to accept our decision thus conscientiously given in the name of our common Master, the supreme Head of the Church, the Lord Whose commission we bear. His Grace then pronounced the Benediction.

#### OUR LETTER FROM ENGLAND.

(From our own Correspondent).

On the questions of the ceremonial use of incense and the use of lights in processions the Primate of all England has at length given his decision. The Archbishop of York was not present, but he has stated elsewhere that he concurs in the decision just given. The second point need not detain us. Archbishop Benson had by anticipation declared their use illegal. On the subject of incense it was thought by a few that the still use might have been permitted. No. The beautiful symbol disappears altogether under the Archbishop's ruling. Its use as a sweetener of the sacred building has been allowed since 1549. But relying on the words in the Act of 1559 the Primate thinks that incense has no authorized place in our Reformed Holy Catholic Church. Add to this the direction of the 36th Canon, that every English priest swears to use the prescribed form in the said book and no other, and further that the use of incense is nowhere ordered in the said book, which is practically the same book as that used to-day, the Primate's case is simply irresistible. What other provinces in the Church of Christ have ordered is another matter, but till our own provincial church orders to the contrary, every loyal priest is bound to do as the Church directs, and as now expounded by the highest earthly head of our English communion. For though nominally only two English clergy were personally concerned in their graces' decision, yet these Archbishops expressly appeal to all the clergy in the two English provinces to obey the conclusion at which they have

arrived as to these two points. In no sense of the word is the decision a judgment, but The Times is surely right in saying that the real interest of this Archbishopial hearing and decision lies deeper than the comparatively uninteresting, not to say trivial, matters which have occasioned it. So very much is left by the Lincoln judgment, which makes for beauty and expressiveness in our beloved Church, that I venture to echo the hope of many writers to the effect that a manly self-denying obedience will be the mark of the extreme clergy at this moment in our eventful history. The real crisis now lies with the Ritualists. Resistance and defiance from this school will mean a crushing disaster to our dear old Church of England. Loving, loyal and thorough deference to the Primate's wish will give tremendous strength to our communion, and would be one of the most potent levers conceivable in raising the evangelicals to the proper Prayer Book level of sober, primitive and significant doctrine and ritual. The only sign of revolt comes from the new editor of The Church Review, and there seems good reason for thinking that the E.C.U. is not committed to the young editor's rash and certainly ill-judged assertions.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NEWFOUNDLAND.

LLEWELLYN JON S, D.D., BISHOP OF NEWFOUNDLAND.

The Bishop returned to his diocese from England on 26th June.

**Bell Island.**—On the 28th of June the remains of the late Rev. William Weaver were laid to rest in the quiet churchyard at Lance Cove. The funeral service commenced in the parish church, the Bishop, Archdeacon Botwood, Canon Pilot, and the Revs. G. H. Bolt, H. Ebrington, I. H. Bradford, T. E. Wilson, H. Petley, H. K. Woodward and W. R. Smith being present. The Bishop delivered a touching address detailing the life and labours of the deceased clergyman.

**St. John's.**—The Bishop held an ordination service in his cathedral on 29th June, St. Peter's Day, when Mr. Henry Leggo, of Queen's Theological, was admitted to deacon's orders. The Bishop was attended by the Archdeacon, Canon Pilot and by the Rev. G. H. Bolt, acting as his chaplain; the sermon was preached by the Rev. F. W. Colley.

#### QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

**Murray Bay.**—Dedication of the new Church of St. Anne.—Some earnest members of our Church, summer residents of this place, feeling the need of more frequent services and especially of more frequent celebrations of the Holy Communion than were accorded them in the "Union Chapel," recently obtained the consent of the Bishop to erect a little church at their own expense—the land and edifice to be deeded to His Lordship, and placed entirely under his control. Ground was broken on 26th June, and one month from that date a little church, capable of holding 100 people, was solemnly dedicated to the service of God, under the name of "St. Anne." The service of dedication was performed by the Lord Bishop of Ottawa, acting under a special license from the Bishop of Quebec. The early celebration of the Holy Communion on the 26th was taken by the Rev. A. J. Balfour, whom the Bishop of Quebec had appointed Priest in Charge for the season. The service of dedication began at 11 o'clock, the Bishop and the following clergy taking part in it: The Rev. Dr. Rainsford, of St. George's Church, New York; the Rev. Dr. Allnatt, vice-principal of Bishop's College; the Rev. Dr. Parks, of Calvary

Church, New York, who preached the sermon; the Rev. Abbott Smith, of the Montreal Diocesan College, and the Rev. Professor Wilkinson, of Bishop's College, Lennoxville. The little church was filled to its utmost extent. The musical portion of the service was under the management of General Oliver, a devoted Churchman, and a fine organist, supported by a strong choir of friends. The singing throughout was most hearty. The names of those who have given so willingly of their means and their time towards the erection of this church, and of those who have made special gifts towards furnishing the same, are, by their own special request, not mentioned. Their offerings are purely for God's glory, and their own names they prefer to be withheld. Throughout the week daily mattins will be said and the Holy Communion administered at 7.30 on Tuesdays and Thursdays. After the service of dedication, the Bishop, the visiting clergy, and some thirty or forty friends were most kindly entertained at luncheon by Mrs. Oliver and her hospitable family.

**Lake Beauport.**—On Thursday evening, 20th July, a very successful concert was given in aid of the funds for the renovation of St. James' Church.

**Malbaie.**—A new Bell cathedral model organ has been placed in St. Peter's church, at a cost of \$120, owing largely to the efforts of Mrs. Collas.

**Waterville.**—St. John's church has been furnished with new pews, nice in appearance, and giving entire satisfaction, purchased from the Globe Furniture Co., Walkerville, Ont.

**Quebec.**—St. Matthew's church is being enlarged and improved, and promises, when finished, to be one of the prettiest church edifices in America. The family of the late Robert Hamilton are extending the chancel and re-building the whole interior, at a cost of over \$5,000. The congregation's memorial to the deceased will consist of a new organ chamber on the opposite side of the church to where the organ now stands, and of a practically new organ. The beautiful marble pulpit, erected by the Hamilton family to the memory of the late Rev. George Hamilton, is to be moved to the other side of the church, near to where the organ now stands. The rich marble reredos given by Senator and the Misses Price as a memorial of the late William Price, M.L.A., will be replaced in the new chancel, but a new and more magnificent stained glass window will be placed above and behind it.

We are glad to be able to announce that the S.P.C.K., with its usual generosity, has made a handsome grant of \$1,500 to the Hamilton Memorial Fund on condition that the total expenditure reaches \$15,000.

The death is announced of the Rev. Christopher Wright Rawson, M.A., which took place on Wednesday at Brathay vicarage, Ambleside. The deceased was educated at Bishop's College, Lennoxville, taking his B.A. in 1863, and his M.A. three years later. He was ordained by the Bishop of Quebec in 1865, and having been five years curate of Picton, was 1870-83, assistant-minister of Quebec Cathedral.

#### MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

**Christ Church Cathedral.**—Rev. Canon Norton, D.D., sailed from Liverpool on the 17th inst. for Montreal, after some weeks' stay in England with his son and daughter. Mr. John Norton, the organist of the Cathedral, has successfully passed his musical examination during his visit to England.

**Church of St. James the Apostle.**—The work of the enlargement of this church is making solid and steady progress. The Ven. Canon Ellegood, and all connected with this parish, as well as all loyal

entirement, was to see the good cause advanced. May the fruits of his labors be multiplied in blessing to himself and to the Church at large.

Church of St. Jude.—Canon Dixon has returned from his stay at the Clergy House of Rest, Caccina, once more, to get the parochial machinery in running order for another year's work. May he be blessed with the co-operation of another curate who shall as efficiently help on the work as did the Rev. Messrs. Thompson and O'Malley.

Church of the Advent.—Rev. H. Kittson has returned from his stay at Berthier, and is looking forward to the arrival of his recently appointed curate from England, where his services have been retained to the last moment.

Church of St. Matthias.—The work of the extension of this church is going on steadily, although the present work is ultimately to give place to an entirely new edifice according to the accepted plans of Mr. Cox, architect.

Church of the Ascension.—The garden party held under the auspices of the ladies of this church, on 12th inst., proved a very enjoyable affair, indeed, and both from a social and financial standpoint was a decided success. A large number of people from down town, as well as those of the immediate neighbourhood, took advantage of the pleasure that the occasion, as well as the delightful evening, afforded to spend a while on the grounds. The band of the Victoria Rifles was at its very best and delighted all, especially the younger ones, with their splendid selections, while an impromptu programme, contributed to by Miss Lockhart, Miss Swazie, Mr. Gurk and others, was much appreciated. The committee of management deserve great praise indeed for the really beautiful way in which the grounds and various booths were decorated; so enticing did some of these appear, especially the candy, flower and fruit stalls, that the people refused to depart until all the good things were disposed of. This being the first entertainment of the kind ever attempted in the annex, on so large a scale, the ladies feel justly proud, and have reason to congratulate themselves on the success of their efforts.

Lachine.—The Rev. Principal Hackett preached in St. Stephen's church on Sunday evening, the 13th inst.

Cowansville.—A meeting of the Corporation of Dunham Ladies' College was held here recently. In the absence of Bishop Bond, the president, and Archdeacon Lindsay, vice-president, the chair was filled by Rev. Canon Mussen, of Farnham. The report of the Executive Committee was found very satisfactory. There is a surplus for the year. The college was filled to its utmost capacity, and the outlook for the coming year is exceptionally pleasant. Archdeacon Lindsay was unanimously re-elected vice-president, the Bishop being president, ex-officio. Mr. E. L. Watson, of Dunham, was re-elected secretary-treasurer of the Corporation, and the following were elected to form the Executive Committee for the ensuing year: Rural Dean Nye, Rural Dean Brown, Rural Dean Longhurst, Rural Dean Robinson, Rev. James A. Elliott, the rector of Dunham; Hon. W. W. Lynch, J. Mackinnon, Esq.; E. N. Robinson, Esq.; George G. Foster, Q.C.; Enoch Buzzell, Esq., and J. Bruce Payne, Esq. Mr. Mackinnon was re-elected chairman of the Executive Committee, and Rev. James A. Elliott, secretary. The committee received the report of the Lady Principal, which showed that the following pupils passed the June examinations in the respective grades: Grade II., Model.—Ethel Barnhart, Gladys Blake, Lilly Perry. Grade I., Academy.—Ruby Foster, Mary Gilmour, Louise Shepard, Pearl Standish. Grade II., Academy.—Florence Burrill, Stella Call, Jennie McCabe, Jenny Smith, Mary

Stevens, Annie Shott, Ruth Whitehead. The teaching staff appointed for next year is an exceptionally strong one, and high results are expected.

ONTARIO.

LEEDS REAR.—August 12th was a bright festival day in the annals of the parish of Leeds Rear, when the new church, dedicated to St. Peter, was opened. The village was gay with flags, and arches, and the playing of bands of music. The opening service was at 10 a.m., when Rural Dean Wright celebrated the Holy Communion and preached, assisted in the service by the Revs. G. H. P. Grout and A. L. McFear. After the service a dinner was served in the Select Knights' Hall, after which lodges of various friendly societies marched with their bands through the village to the church, on the steps of which a meeting was held, with the County Master, K. Harvey, as chairman; speeches were made, and congratulations offered to the rector upon the opening of the new church, to which the rector replied in suitable terms. The work of building the church was started under the late rector, the Rev. W. Moore; a reredos and beautiful altar make a suitable memorial to one who spent his successful career in this his first and last parish. The church is built of red brick, octagon style, and consists of chancel and nave with a fine tower. The windows are good; one is a memorial by Mrs. Moulton, of Seeley's Bay, to her husband. There is a large vestry and a choir-room.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Mission Deputations.—The Bishop has appointed the following clergymen as deputations to visit the several parishes of the diocese, to hold missionary meetings in each parish, and otherwise to increase the interest in the mission work of the Church.

The deputations are as follows:  
Rev. Rural Dean Bliss, chairman, Rural Deanery of Carleton.

Deputation No. 1.—Rural Dean Phillips, convener; Rev. J. Shaw.

Ottawa.—The Cathedral, St. Alban's, Ashton, Munster, Prospect, Richmond, Rathwells, Gloucester, Billing's Bridge, Leitrim, Hawthorne.

Deputation No. 2.—Rev. Rural Dean Read, convener; Rev. W. W. H. Thomas. Ottawa.—St. John's, Anglesea Square, St. Luke's, Janeville, The Quarries, Bell's Corners, Hazeldean, Fallowfield, March, St. John's, St. Mary's, St. Paul's.

Deputation No. 3.—Rev. R. D. Elliott, convener; Rev. F. W. Ritchie, Ottawa, St. George's, St. Barnabas, St. Bartholomew's, Trinity, Huntley, Christ Church, St. John's, St. James', Fitzroy Harbor, Ninth Line, Torbolton.

Deputation No. 4.—Rev. C. Saddington, convener; Rev. S. D. Hague, Ottawa, Grace Church, St. Matthew's, Manotick, Kars, Osgoode, North Gower, Pierce's Corners, Nepean, Birchtown, Hintonburg, Merivale.

Rural Deanery of Lanark.—Deputation No. 5.—Rev. T. J. Stiles, convener; Rev. C. B. Clark, Lanark, Balderson, Bathurst, Maberly, Elenora, Perth, Tennyson, Port Elmsley, Canterbury, Smith's Falls, Franktown, Montague, St. Bede's.

Deputation No. 6.—Rev. R. W. Samwell, convener; Rev. W. P. Garrett, Almonte, Carleton Place, Clayton, Innisville, Pakenham, Antrim.

Rural Deanery of Prescott and Russell.—Deputation No. 7.—Rural Dean Scantlebury, convener; Rev. G. A. Anderson, Bearbrook, Kars, Canaan, Navan, Blackburn, Cumberland, Metcalfe, Russell, Greely, Vernon, Edwards.

Deputation No. 8.—A. H. Whalley, convener; Rev. W. M. Loucks, Plantagenet, Alfred, Fernaghvale, Vankleek Hill, East Hawkesbury, Hawkesbury, L'Orignal.

Rural Deanery of Renfrew.—Rev. J. F. Gorman, convener; Rev. C. F. Lowe, Arnprior, Galetta, Ren-

frew, Calabogie, Douglas, Grattan, Clontari, Janeville, Lake Dore, Mink Lake.

Deputation No. 10.—Rev. George Bonfield, convener, Combermere, Rockingham, Bangor, Bark Lake, Killaloe, Tramore, Golden Lake, Whitney, Gilmour, Madawaska.

Rural Deanery of Pembroke.—Rural Dean Houston, convener; Rev. C. E. Sills, Pembroke, Beachburg, Westmeath, Forester's Falls, Cobden, Huley's, Stafford, St. Patrick, St. Stephen's, St. Thomas.

Deputation No. 12.—Rural Dean Clayton, Peterborough, All Saints', St. George's, St. Aidan's, St. Oswald's, St. Cuthbert, St. Alban, St. Augustine's, St. Margaret's, Eau Claire, Klock's.

Rural Deanery of Stormont.—Deputation No. 13.—Ven. Archdeacon Bogart, convener; Rev. W. H. Stiles, South Mountain, Inkerman, Dixon's Corners, Winchester, Chesterville, Chrysler, Iroquois, St. John's, St. Francis, Newington, Avonmore, Morrisburg.

Deputation No. 14.—Rev. A. W. Mackay, convener, W. H. H. Quartermain, Williamsburg, Aultsville, Gallingertown, Cornwall, Trinity, Eamer's Corners, East Cornwall, Wales, Moulinette, Barnhart's Island, Onabruck Centre.

Deputation No. 15.—Rev. Canon Hannington, Glengarry.

Perth.—Harold Muckleston, son of Rev. Canon Muckleston, has been appointed instructor in classics at Stanford university, California. He took his B.A. degree with high honours at Trinity College, Toronto.

Ottawa.—The Rev. P. Clements-Smith, vicar of St. Andrew's-by-Wardrobe, a historic church in the city of London, who was at one time rector of Como, Que., has been staying in the city with his newly married wife, and intends visiting different parts of Canada. Mr. Smith says that the reports of the upheaval in the Established Church over the ritualistic practices, are much exaggerated. He denies that there is a "Romanizing" tendency on the part of the clergy, and says the Church is in no danger of disestablishment. Mr. Smith thinks the Established Church is stronger in influence to-day than it ever was. The waves of socialistic thought which occasionally sweep over the country, have not affected the Church much. A few of the clergy adopt the new ideas, but the movement has little influence. In Mr. Smith's opinion, the Church of England is a tower of strength to the nation, in close touch with the masses, and thoroughly evangelical in spirit. Mr. and Mrs. Smith are both greatly pleased with Ottawa.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

The Rev. Wm. Carter is on a visit to his parents in Toronto, and took the service at Grand Valley the Sunday before last.

St. Stephen's.—Last week the congregation presented their late curate, the Rev. E. H. Capp, with a purse of \$100; the Sunday school and Bible classes also presented him with a very handsome travelling valise, on his leaving for Sault Ste. Marie, in the diocese of Algoma. The Rev. H. McCausland, who now has charge of Humber Bay Mission, is likely to succeed Mr. Capp about the 1st of September.

Gore's Landing.—Sunday, August 13th, was a red letter day in the history of St. George's church, when services were held to celebrate the 51st anniversary of its consecration. The Ven. Archdeacon Allen was the special preacher in the morning, taking for his text, "In whom ye also are builded together for an habitation of God through the Spirit," and his earnest, loving words will not be forgotten. He incidentally mentioned that he was ordained 51 years ago, two months before the church was consecrated at Gore's Landing, but one was reminded of Dr. Geo. Macdonald's words, "The children of

God never grow old," as he spoke of that grand spiritual temple of which the unchangeable Christ was the "chief corner stone." Canon Spragge, rector of Colborne, was the preacher at the evening service, and gave a very thoughtful sermon from the words, "I will make the place of My feet glorious," which was much appreciated. The church was prettily decorated with flowers, evergreens and flags by the ladies of the congregation, and much credit is due to them for their painstaking efforts. Special lessons, hymns and Psalms were chosen for the occasion, and the service was read by the incumbent, the Rev. Arthur Gadd. Miss Christoe, a visitor, sang a solo at the evening service. There were splendid congregations, the church being filled at the morning service, whilst it was not large enough to accommodate all those who came to the evening service.

West Mono.—Church of the Herald Angel.—A beautiful stone font has just been placed in this church, and was used for the first time on Sunday, the 13th August, the occasion being the baptism of Basil Charles William Pickford, the infant son of the incumbent. The font is of free stone, and is the work of Mr. Isaac Nicholson of the Mono quarries. It is beautifully proportioned, and of chaste workmanship. We would advise all incumbents and churchwardens who are desirous of placing fonts in their churches to communicate with Mr. Nicholson at Orangeville.

#### ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

Emsdale.—On Friday, August 4th, the Rev. A. H. Allman came into residence at St. Mark's parsonage here, and on Sunday, the 6th, conducted the services at Emsdale and Kearney. On the 13th inst. Sand Lake and Ebberston also had services, and at each place the new incumbent received a warm welcome. Sprucedale is again added to this mission. All letters, papers, etc., for the incumbent should be addressed, St. Mark's Parsonage, Emsdale, Ont., in place of Uffington.

Powassan.—After twelve months duty here, being his tenth year of work in Algoma, Rev. A. J. Cobb enters upon duties as incumbent of St. John's, North Bay, on September 1st. The report for the past year shows 296 divine services, 66 celebrations of the Holy Eucharist, 48 baptisms, 21 candidates presented for the rite of confirmation. There are three out-stations, 8, 9 and 10 miles from Powassan. No clerical or lay assistance. The church population at Powassan, although the smallest in town, yet the attendances equal, if not exceed, those of any other religious body. In proportion to their strength the offerings of the faithful at St. Mary's have been very good. All contributions through the offertory, envelope system. Praise is due to the wardens, Messrs. Porter and Scarlett, also to the latter for his untiring devotion to the Sunday school. The members of the W.A. have worked well.—Pro Ecclesia Dei.

#### NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER.

The Bishop is better, and hopes to resume work by degrees in a short time; meanwhile he has extended his commission to Archdeacon Pentreath, who will continue to act as commissary-general of the diocese for the present. The Bishop of Columbia has kindly undertaken all necessary Episcopal work as far as he is able, and held confirmations at St. Michael's and St. Paul's, Vancouver, on the 30th of July.

Vancouver.—The dedication festival of St. James' church was held on Sunday, the 30th ult.; the Bishop of Columbia was the preacher at the morning service. The Rev. B. Haslan is expected to commence his duties as assistant priest on the 1st of September.

Revelstoke.—The dedication of the chancel of St. Peter's church took place on St. Peter's Day. Since then a handsome cedar altar in memory of the late vicar, the Rev. F. A. Ford, has been placed in the sanctuary; the altar was used for the first time at the services on July 23rd.

#### British and Foreign.

The Bishop of Bangor has been presented by the clergy and laity of the St. Asaph diocese with silver ornaments and a pastoral ring.

The new Bishop of St. Helena has been presented with his Episcopal ring and pectoral cross by the clergy of the diocese of Grahamstown.

Great Hampden church and churchyard in Buckinghamshire, where John Hampden, the patriot, lies buried, is being thoroughly restored.

At St. Sepulchre's, Northampton, one of the four round churches of England, a special military service was held recently to celebrate the 800th anniversary of the taking of Jerusalem by the Crusaders.

The Brotherhood of St. Andrew held its first annual convention in the diocese of Melbourne recently. Nine chapters are chartered and other three have a provisional existence.

When the Bishop of Madagascar sailed for his diocese last month he took with him two clergymen, who form the beginning of the little brotherhood which he hopes to have around him.

Mrs. Vaughan, widow of the late dean of Landaff, sister of the late dean of Westminster and last surviving child of the late Bishop Stanley of Norwich, died at Weybridge on the 2nd inst.

Bishop Whipple, on his return to New York from England, said: "I think the Church of England has never seen a period of greater missionary zeal. The offerings made at the centenary were over \$1,000,000."

The death is announced of Canon Hinds Howell, who was not only one of the oldest clergymen in the diocese of Norwich, but one of the oldest clergymen in the Church of England. He was over 90 years of age.

Dr. Lehmann, professor of astronomy in the University of Berlin, being asked his opinion about the "greatest" achievement of our century, answered emphatically, "The work of home and foreign missions."

The Bishop of Wakefield recently consecrated and opened the new chancel of St. Bartholomew's, at Marsden. The church has been erected at a cost of about £14,000, and the chancel alone is said to have cost about £4,000.

The Dean of Christ Church, Oxford, England, in a recent sermon to the junior members of the university, gave them this suggestive motto: "Plan your life as if you had long to live; live it as if you had expected to die soon."

The Archbishop of Canterbury, distributing the prizes at Cranleigh school, said that certainly the most important part of their system was that which gave what was called Secondary Education. It was high time they organized the whole of this kind of education, and gave it every encouragement.

The British and Foreign Bible Society last year issued 4,479,439 copies of the Bible; of these 1,352,952 were in English and Welsh. The total issues by the society for the 95 years since its foundation in 1804, amount to no fewer than 160,009,393 copies.

The diocese of Lincoln has lost one of its best-known clergy in the person of the Rev. Canon Arthur Robert Pennington, who died on the 19th ult., at Utterby, near Louth, aged 85. He was a considerable and brilliant writer on subjects connected with the Reformation.

A committee, with the Bishop of Southwark as chairman, has been formed with the object of raising funds (estimated at about £1,000) for the restoration or rebuilding of the chapel of St. Nicholas within Carisbrooke Castle, in the Isle of Wight, as a memorial of King Charles I.

An interesting relic of Bishop Hooper is to be sold. It is a portion of the stump cut from the stake at which the Bishop was burned in St. Mary's Square, Gloucester, in 1555, as an obstinate and irreclaimable heretic. The stake was taken up to make room for the foundations of the present monument.

The Archbishop's Assyrian Mission at one period had a staff of thirteen, including Sisters of Bethany and a medical man, working in Persia and Kurdistan. Owing to deaths, to the return of clergy who have worked for a long spell of years, to the withdrawal of the sisters in consequence of the unsettled condition of the country during the last few years, the staff is now reduced to four priests.

The churches and buildings used regularly for worship in Tasmania number 252; this gives about four to every clergyman, though some are doing no active work. This is the average also for all Australia. There are 5,000 communicants. Over 10,000 Sunday services were held last year, and 5,190 on week days, with 2,666 celebrations of Holy Communion; baptisms, 1,999; confirmations, 834; Sunday school children, 8,274.

#### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### CANADIAN CHURCHMANS WANTED.

Sir,—I believe a good work might be accomplished if some of your readers would have the goodness to send me The Canadian Churchman for distribution after they have read it. There are no Canadian Church papers at present read in my mission of 500 miles in circumference. Thanking you in anticipation.

Gore Bay. (Rev.) LAURENCE SINCLAIR.

#### THE ENGLISH CHURCH UNION AND ITS USES.

Sir,—Some years ago it was brought forward at an English Church Union meeting in England, that a great many so-called "High Churchmen" practised every kind of Church observance except those which involved any self-denial. They would not, for the world, have been without a Violet Stöle on a Vigil, but they paid no regard to the rule of fasting. Festivals were duly celebrated, but no sort of self-denial was exercised on Fridays, or other days of abstinence. A member of the society proposed a resolution that the members of the E.C.U. should keep the rules of the Church and particularly those involving self-denial. Is there any chance of anything of the kind being done in Canada? Without self-denial our Churchmanship or even our Christianity is of little worth.

A HIGH CHURCHMAN.

## Family Reading.

### THIS LIFE IS WHAT WE MAKE IT.

Let's oftener talk of noble deeds,  
And rarer of the bad ones,  
And sing about our happy days,  
And none about the sad ones.  
We were not made to fret and sigh,  
And when grief sleeps to wake it;  
Bright happiness is standing by—  
This life is what we make it.

Let's find the sunny side of men,  
Or be believers in it;  
A light there is in every soul  
That takes the pains to win it.  
Oh, there's a slumbering good in all,  
And we, perchance, may wake it;  
Our hands contain the magic wand—  
This life is what we make it.

Then here's to those whose loving hearts  
Shed light and joy about them!  
Thanks be to them for countless gems  
We ne'er had known without them.  
Oh, this should be a happy world  
To all who may partake it;  
The fault is our own if it is not—  
This life is what we make it.

### THE STORY OF A HUMBLE LIFE.

There are many lives of men and women, and even children, that might teach us how patient and humble we may make our lives, and that of St. Thomas Aquinas (or the "Angelic Doctor," as he was called), was one of these.

He was born on March 7th, 1274, in Calabria, of a noble family; he was also connected with many of the great ones of his country; but though his friends wished him to take up some worldly career, he chose rather to enter a Dominican convent at Naples. His family were so much displeased when he, whom they rightly regarded as the flower of the family, proposed to hide his talent in a monastery, that they seized and carried him home by force; but his mind was so fully made up to devote his life to God that he again entered the monastery.

All the time he could spare from his other duties he devoted to study, but was so modest and retiring that at first even his fellow-monks did not recognize his great powers, and nick-named him "the Ox," so quiet and heavy did he seem, hardly ever speaking unless spoken to.

However, little by little, his cleverness made itself felt, and strangers who came to the monastery were struck with his deep knowledge and thorough grasp of all theological subjects. Still he maintained the same gentle sweetness of behaviour, and when great men came to ask his opinion, and honoured him for his learning and high birth, he behaved as though he was neither more or less than an ordinary Dominican monk.

By degrees he became known throughout the world as the greatest theologian of his age, and his many learned works were recognized and valued by the whole Church.

Again and again various high posts were offered to him, but he refused them all, thinking that he could better serve God by using the great gifts of clear explaining and writing that God had given him, than by taking some more active office, which perhaps another would fill as well. On to the end he worked, reading, thinking, and writing, like our own Venerable Bede, spending his last strength in good work.

He was staying at the Cistercian convent of Fossa Nova, working at his Commentary on the Song of Solomon, when he was called to his rest, and so, writing to the end, fell asleep one of the gentlest and wisest of men, an example to us all.

We who are impatient if we think we are put upon, may think with shame of St. Thomas' gentleness when his family crossed his will.

We who are so hurt if we are not thought as well of as we think we deserve, may think of the Angelical Doctor's meekness and patience when his fellow-monks called him "the Ox."

And we who get tired and lack perseverance may think of him toiling to the last, even when he was dying, to finish a piece of work he had undertaken for his Master, striving to use to the utmost the splendid powers which had been given him; extra work, and a longing to make use of them, being the only way in which the saint showed that he was aware of possessing greater talents than other men.

### THE VOICE OF CONSCIENCE.

"Receive with meekness the implanted Word." What does that mean? No doubt in its first meaning to St. James it was that message of Christ which at least he had received, which was the basis and foundation of the Christian Church; and yet that is not the beginning of God's work upon us. Back behind that message of Christ in the flesh, behind all His previous working through the prophets who led the way to Christ, there was that fundamental dealing of God with the human soul in the conscience. There is the root and beginning of this sort of religion—conscience. It is not right to speak of it as the voice of God, for it may be so distorted, it may be so ignorant, that it may be a very fallible guide as to what we ought to do. But conscience is at least that faculty in us by which we may be brought into contact with the will of God. There we come to know that we are face to face with a Divine Guide and Judge. Here we are brought in contact with something different from our own interests, here with something different even to all that is best for man and society. No doubt if you take a great number of men, what is best in them is simply a general desire to do what is best for society round about them. And a very great deal of good living and noble action can be based on the desire to love our neighbour as ourselves by itself; but in its highest reaches such love of our neighbours must have in it the love of God.—Canon Gore.

### IF YOU PLEASE.

When the Duke of Wellington was dying the last thing he took was a cup of tea. On his servant's handing it to him on a saucer, and asking him if he would have it, the Duke replied: "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded great armies in Europe, and had long been used to the throne of authority, did not despise or overlook the small courtesies of life.

Ah! how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers. This is ill-bred and un-Christian, and shows a coarse nature and a hard heart. In all your home talk, remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that "If you

please," will make you better served than all the cross or ordering words in the dictionary. Don't forget these three little words—"If you please."

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure the comfort.

### THE BLESSINGS OF THE PAST.

We shall be enabled to support with patience the calamities and trials of life, if we place our firm trust and confidence in God, and reflect on the deliverances He has wrought, and the blessings He has bestowed on His faithful servants in all ages of the world. The same sentiment is expressed in many of the Psalms. In the fifth verse of the seventy-seventh Psalm, the psalmist says: "I have considered the days of old, the years of ancient times;" and he continues in the sixth, "I call to remembrance my song in the night; I commune with my own heart, and my spirit maketh diligent search."

### HINTS TO HOUSEKEEPERS

Fried Cucumbers.—Peel large, well-grown cucumbers and cut in thin slices. Sprinkle with salt and pepper. Dip in beaten egg, then in grated cracker, and fry brown in boiling lard.

Cream Cabbage.—Cut the cabbage into quarters or small bits as preferred, cook in salted water until tender, draining off the first water. When tender pour in a cup of milk or cream, add a scant tablespoon of butter, a half teaspoon of salt, a little pepper, and a teaspoon of flour to thicken.

Tomato Salad.—Peel six smooth medium-sized tomatoes; cut a small piece from the stem end; remove the seeds and fill with chicken salad; place in a bed of lettuce leaves and put a tablespoon of mayonnaise on the top of each and serve very cold.

Tomato Catsup.—Fifty pounds tomatoes, one gallon vinegar, one and a half pounds salt, two and a half pounds sugar, one ounce cloves, one ounce cassia, one ounce allspice, one-half ounce mace, one-half ounce cayenne, one-half pound onions, one-quarter ounce ginger, one-quarter ounce mustard, one-quarter ounce garlic, one-half ounce No. 10 or benzonate soda. Cook tomatoes one-half hour; then strain; and add onions and garlic in bag; boil one hour; then add vinegar and sugar and spices in bags; boil two hours, add the No. 10 or benzonate soda the last thing. Bottle while hot.

Cucumber Catsup.—Grate twelve cucumbers (not too ripe), and allow to drain in a colander; mince three large onions very fine, mix with a teaspoon of horseradish and same of white mustard seed; pour over enough real cider vinegar to make quite juicy. Do not cook. This will keep perfectly for some time in a cool place.

Grape Catsup.—Wash and stew five pounds of grapes over a slow fire until soft; then strain through a sieve and add two and a half pounds sugar, one tablespoon cinnamon, one tablespoon allspice, one-half tablespoon cloves, one tablespoon pepper, one-half tablespoon salt, and one pint vinegar. Boil until a little thick, and bottle. Splendid for cold meats.

Fruit stains may be removed by chloride of lime, but should it fail, oxalic acid will do the work. Be careful to well wash the fabric afterwards.

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### Children's Department.

#### HOUSE OF TOO MUCH TROUBLE.

In the House of Too Much Trouble Lived a lonely little boy; He was eager for a playmate, He was hungry for a toy. But 'twas always too much bother, Too much dirt and too much noise, For the House of Too Much Trouble Wasn't meant for little boys.

And sometimes the little fellow Left a book upon the floor, Or forgot and laughed too loudly, Or he failed to close the door. In the House of Too Much Trouble Things must be precise and trim— In the House of Too Much Trouble There was little room for him.

He must never scatter playthings, He must never romp and play; Every room must be in order, And kept quiet all day. He had never had companions, He had never owned a pet— In the House of Too Much Trouble It is trim and quiet yet.

Every room is set in order— Every book is in its place, And the lonely little fellow Wears a smile upon his face. In the House of Too Much Trouble He is silent and at rest— In the House of Too Much Trouble, With a lily on his breast.

#### HOW GEORGIE BECAME A BIG BOY—A TRUE INCIDENT.

"Georgie can't play with us," said Otto and Hilda, "he is too little."  
"I was five in June," said Georgie.

Georgie spoke German far better than English, but that made his English only more attractive.

"When you can sleep in the tent all alone then you will be big enough to go with us to the log-cabin, and play with us."

Someone had given the children a tent early in the summer. It was pitched very near the house, and after much coaxing the older children had been allowed to sleep out in it. From that day Georgie had been left out of all their games and expeditions—he was a baby, he could not sleep in the tent all alone. Georgie brooded over the matter for days trying to make up his mind to stand this test.

"Why do you like the tent so very?" he asked Hilda.

"Oh, because it is nice and cool, and you can see the stars and the moon."

The next morning Georgie announced at breakfast: "I sleep this night in the tent."

"Listen, mamma. Georgie says he will sleep in the tent to-night. May he do it?"

"Yes, I will do it. I will see the stars come out and the moon, and then I will be a big boy and can go to the log-cabin on the mountain."

"I'm sure he won't do it," said Otto and Hilda, "he will be afraid."

"I'm sure I will do it," said Georgie, stoutly.

He was true to his word. At

7 o'clock he took his blankets and pillow and went to the tent. A rubber blanket was spread on the ground, over that a steamer rug, and Georgie's bed was made. We all kissed him good-night, wondering how long his courage would hold out, and left him lying where he could see the stars.

At 8 o'clock I tip-toed down to the tent to peep in. Georgie's quick ears heard me.

"I am not asleep at all," he called out, "could you tell me perhaps a little story?"

I went in and sat down beside him.

"Do you like sleeping in the tent?" I asked.

"Oh! yes," said Georgie; "very. It is getting dark. But I will see the stars, and pretty soon the moon will come out."

At 10 o'clock, while we were sitting on the veranda, we heard Georgie's voice calling for "Mamma!"

"He is frightened," said his father, "and wants to come in. It is a good thing for him to try, however; even if he fails it will make a man of him."

In a few minutes his mother came back alone.

"He is wide-awake," she said, "but will not come in. He called me because he had forgotten in his prayers to tell God that he was in the tent instead of his bed, and he was afraid the angels might not know where to find him."

By 11 o'clock the sky had clouded over and it looked as if a bad storm was coming up. We went down to the tent. Georgie was lying wide-awake.

"Do you still like sleeping in the tent?" I asked.

"Oh! yes, very. But I think I will go into the house now because God's lamps have gone out, all, everyone, and the heaven is quite black. It is nice and cool, and I have seen the stars and the moon just like Hilda and Otto; but if it rains the wind will blow the tent down and then it would not be sleeping in the tent at all."

This was logic, not surrender. So Georgie came in, and in less than ten minutes was fast asleep in his own bed; but not before he had said many times, "I like sleeping in the tent very. Now I am a big boy."

The next morning Otto and Hilda had a long discussion as to whether sleeping in the tent until 11 o'clock, "counted."

"I saw the stars and the moon," said Georgie.

"Yes, but the middle of the night is the scary part," answered Otto.

Georgie's blood was up. Without another word on the subject, he marched himself down to the tent again that night, and never stirred until 5 o'clock the next morning, and then he was very much surprised to find his father lying beside him.

Everyone agreed that that "counted," and George's reputation as a "big boy" was established.

#### THE BEST PLAN.

"Mother," said Cliff, "what am I going to do with Joe Blair?"

"What's the matter?" asked his mother, looking up from her work in her lap. The salt air blew freshly in her face, and her eyes roved past the angry little questioner to the shimmer of sunlit waves and the gleam of white sails.

"Why, we are building a fort, mother, and Joe will build it so near the water that in a few minutes it will be all washed out to sea."

"Why don't you get him to build it higher up, then?"

"I can't make him do it," cried Cliff, stamping the pebbly shore with vexation: "I've tried, and tried, and tried, and I can't."

"How did you try?" asked his mother.

"Why," said Cliff, hesitating a little, "I first said he mustn't."

"And then?"

"Why, then I told him he was a big goose."

"And then?"

There was a little pause before this answer came: "I jerked his paddle away."

"And then?"

This time mother thought she would not get any answer at all; but at last Cliff said, hanging his head: "Then I knocked him over and made him cry."

"Oh, my, my, my!" said mother, shaking her head sadly, and Cliff felt very mean indeed. "You have tried your own naughty way and failed," said mother; "now suppose you try God's plan. He says you must suffer long, and be kind; go back and try that, little son."

Cliff went back very slowly. He did not at all like God's plan of treating Joe, but he must have tried it after all, for the two little boys built their fort without any more quarreling, and it lasted a whole fifteen minutes!

#### A LIGHT IN THE HOME.

"I think now that housework is lovely."

The words were spoken by a young girl in the dining-room of a college home. It is the custom of the girls at this college to do part of the necessary housework. The speaker was delighted with the custom.

"At home," she said, "I hated housework. I never washed dishes, if I could help it. I wished the family could board out or hire everything done. Now I think housework is lovely!"

The view was so different from that of most girls known to the writer, that he asked for some of the reasons for it, and gives them below. This young girl's way of thinking does seem to clothe the work of a home with attractiveness and dignity.

"Well," she said, looking as serious as her dimples would let

her, "I feel that I have a share in making our home here so comfortable and happy. It makes it dearer to me to wash plates and rub silver. Now, when visitors come, or all we girls are enjoying ourselves, I think that I am a helper in giving the pleasure. Don't you think that we are always better for sharing in what work there is?"

"Of course I did. The girl went on with her reasons.

"I find that I am of some use in this family. I wonder I did not find the same thing out at home. Perhaps I never did much thinking when I complained. But when my work was washing dishes, I knew

that the bright, clean cups and plates had been through my hands. Now I rub the silver, I know that I make the table look attractive and that the shining forks and spoons help our appetites. I love dearly to be of use. I am afraid that I was rather useless at home.

"Then, I believe it makes me better to have something to attend to all by myself—to know that I have the whole care of it. Our house-mother here told me that the silver was my responsibility. She meant that if it did not shine, everybody would know who was to blame. But they know who makes it bright, too; so I love to put in extra rubs. I have now got into

## To Our Readers

The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wootten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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Offices, 18 Court Street.

the way of saying 'my silver.' It makes me happy to have people able to depend upon me.

"We girls all like to gather pretty cups and plates in our rooms and to get a tea-pot or a chocolate-pot to go with them. It is great fun to give little treats to guests. I feel something like the same pleasure when we are sitting around the tables in this hall, that I have helped dress, that I do in waiting upon visitors with my chocolate-set. I like to play hostess. I remember that mother always seemed to be happy when serving us at home. But she had cooked all the dainty dishes and spread the table herself. She must have been often very tired."

I asked my bright table-companion if she did not think that she had some of her mother's love of being a home-maker. She was sure that she had; but she had got it all by sharing in house-work, as she had been obliged to do at college. I think she did not give credit enough to the natural instinct our daughters have for home-making, but her joy in serving was genuine. She will be a light in the home when she goes from college.

Why could not all the little home-helpers who read this paper find out what the girl here has learned—that to share in work, to be of use every day, to know that they are depended upon, and to be makers of a happy home, even in a small degree, ought to make any housework lovely.

A DOG'S REMARKABLE INTELLIGENCE.

"If all the mail service was promptly and faithfully performed as is the dog route between Calico and Bismarck, there would be nothing left to complain of," remarked Post-Office Inspector T. F. Tracy, of San Francisco. "Dorsey belongs to the post-master at Calico, and was not regarded in the highest favour in his youth, as it was not early discovered for what purpose he was put into the world. Dorsey is a black and white collie, with intelligent eyes, shaggy coat, and pointed nose, yet he was thought to be a good deal of a loafer. One day the post-master wanted to get word to his brother at Bismarck. He did not want to make the trip himself and no one else offered to make it for him. It suddenly occurred to him to try Dorsey. A letter was conspicuously tied around the dog's neck, his nose was pointed toward Bismarck, and he was told to "git." He trotted off a little way and then turned round inquiringly, but he was met with a volley of stones thrown by some small boys anxious to teach Dorsey's young ideas how to shoot. The collie took the advice and trotted off in a business like manner. The next day he came back with an answering letter tied around his neck, and showed signs of having been treated well at the other end of the route." The experiment was re-

peated each time successfully, and each time Dorsey assumed an air of greater dignity. The news of his success was of course the talk of both camps, and the post-master received many requests from miners at Bismarck to send their letters over the next time Dorsey made a trip. The result was that pretty soon Dorsey had more letters to carry than could be conveniently fastened to him. The miners then ordered a handsome little mail-bag to be made and fitted to the dog's shoulders. The bag is made and fitted to the dog's shoulders. The bag is fastened by two straps, one around his chest and one around his body just back of his fore-legs. When the mail-bag was finished and supplied with the regulation brass lock, Dorsey was formally installed as mail carrier between the points. Every day, just about the time the stage is due, Dorsey wakes up from his nap, stretches himself and walks into the post-office. When the stage has arrived, and the Bismarck letters have been put into Dorsey's mail-bag, the postmaster says, "The mail is ready," and Dorsey soberly walks up to have the bag fastened on. Then he starts off on a little trail which he has worn for himself over the hills. If he meets a stranger he makes a long detour, for he knows that he is engaged on important business and don't want to run any risk of having trouble. He stays in Bismarck over night, and returns with the mail the next day in time for the out-going stage. He has never missed a connection, lost a letter, or been behind time. He is immensely popular with the miners, whose mail he carries on faithfully, and every evening at Bismarck the miners order an extra beef-steak for the canine carrier. I think they would lynch any one who harmed Dorsey."

THACKERAY'S TWO DRAGONS.

One day the great writer, Thackeray, was visiting the studio of Baron Marochetti, when the host took down a small engraving from the wall and presented it to him. The subject was "Saint George and the Dragon."

Thackeray inspected it with great delight for a few minutes, until suddenly, becoming grave, he turned to one of his friends and said: "I shall hang it near the head of my bed, where I can see it every morning. We all have our dragons to fight. Do you know yours? I know mine. I have not one, but two."

"What are they?"

"Indolence and luxury."

"I could not help smiling," says his friend, "as I thought of the prodigious amount of literary labour he had performed, and at the same time remembered the simple comfort of his dwelling next door."

"I am serious," Thackeray continued. "I never take up the pen without an effort. I work only from necessity. I never walk out without seeing some pretty, useless

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thing which I want to buy. Sometimes I pass the same shop window every day for months, and resist the temptation, and think I'm safe. Then comes the day of weakness, and I yield. I shall look at this picture, and think of my dragons, though I never expect to overcome them."

A CLEVER GANDER.

A goose is taken as a type of stupidity, but there are many instances recorded of intelligence and affection shown by these much-despised birds. A friend of Buffon's, the great French naturalist, had a tame gander who became greatly attached to his master. "Jacquot," for that was its name, on one occasion followed its master on a walk of many hours through a wood; and another time, hearing his voice through the open window, the gander entered a friend's house, and to the no small alarm of the family, ascended the stairs, and made its way into the room where they were sitting, uttering loud cries of joy when it discovered its master.

We have often seen a poor blind person carefully led by a clever little dog. In a village in Germany, an old blind woman was led to church every Sunday by a gander, who used to take hold of her gown with his bill. When he had safely conducted the poor woman to her seat, he would go back to the churchyard and graze there till service was over. When he saw the people coming out of church, he went back to his blind mistress and led her safely home.

One day a gentleman called at the woman's house, and when he found that she was not at home, he told her daughter that he was very much surprised at her mother's having gone out.

"Oh, sir," said the girl, "we are not afraid of trusting her out, for the gander is with her."



"Raised on it"

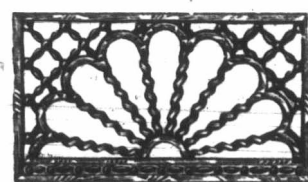
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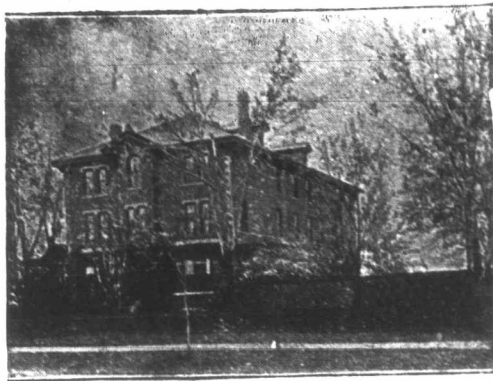
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