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THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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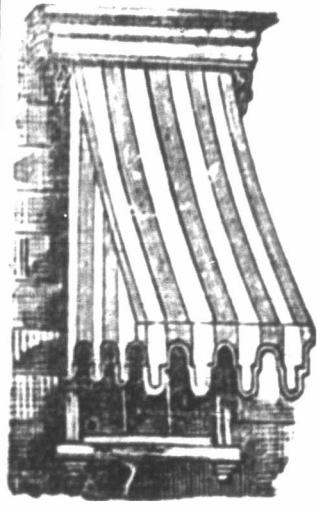
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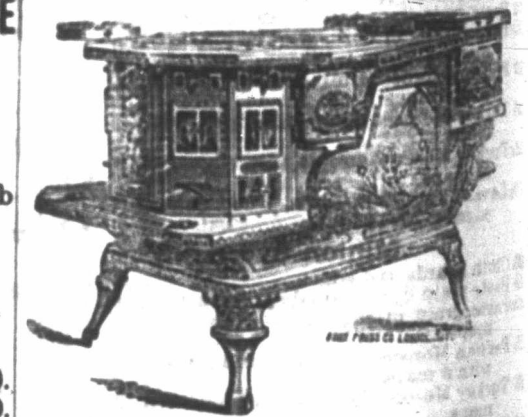
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THURSDAY, JULY 16, 1888.

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

A VERY SIMPLE MYSTERY.—Some Scott Act friends are puzzled over a very simple mystery. They are confronted with overwhelming evidence to prove that prohibitory legislation increases the excessive use of liquor. In Wales, Ireland, and Canada, it is not denied that prohibition has stimulated excessive drinking. But while these facts are not contradicted; how can they be in the teeth of official reports? still the Scott Act friends cannot reconcile these facts with another fact, viz: that "all or almost all liquor manufacturers and dealers are opposed to the Scott Act." A correspondent sarcastically suggests that the liquor dealers in opposing an Act which really increases excess in drink are acting "from a philanthropic spirit." That is best known to themselves. We are not judges of men's spirits, that unhappily is an impertinence much too general. Every man in this age thinks he has the right to judge his fellow creatures as though the Almighty has delegated that function to His creatures. Not only do men judge their fellows, but sentence offenders against their miserable notions, as though sin consisted not in an offence against God's laws, but in differing in opinion or taste from themselves. Hence Scott Act legislation and bitter party agitations. Now the mystery alluded to is no mystery at all. The liquor dealers object to the Scott Act, because it brands as criminal, a trade which it is not just to so condemn. If a liquor dealer sold a hundred times more under the Scott Act, than if the trade were free, he would be unworthy the name of man if he did fight against being placed under legal condem-

nation. While giving this answer, we beg our Scott Act friends distinctly to understand that we regard ourselves as more truly friends of Christian temperance than they are. We have faith in temperance principles winning the day, whereas they have abandoned all hope in the power of such principles, and all hope in the Gospel, and have in ignominious despair called upon the strong arm of the law to do the work of moral and spiritual reformation. That the Scott Act is and will be deliberately violated by the most conscientious, high minded, godly men in the community, violated in principle, as a protest against injustice, is its fatal condemnation. Any law which offends a pure conscience, violates it.

POLITICAL DISSENT AND THE MINISTRY.—When we are being urged to fraternize with sectarian bodies, it is desirable to ascertain the character these bodies have, lest we be got into injurious company. The Exeter Gazette says that the Rev. Dr. Hillier will preach his farewell sermons in the Bartholomew Street Baptist Chapel, Exeter, on the last Sunday of this month. This is the result of two years of direct and desperate opposition to the rev. gentleman from outside his congregation, and directed by those Bradlaughites, whose ire the Doctor raised soon after his arrival in the city, by reason of the resistance which he offered to the spread of, and the force with which he denounced, the Atheistic and Communistic principles that find favour and support in the quarter indicated. Failing in their endeavour to damage the estimation in which Dr. Hillier is held by the members of his flock, these political demagogues and Bradlaughite adherents turned their persecution into another channel. With an elasticity of conscience, peculiar to latter-day Radicalism, the opponents of Dr. Hillier quickly suppressed their much-vaunted love of liberty of thought, and the result of their continuous efforts is that the Deacons of the chapel are forced to discharge their minister for want of funds with which to support him. Dr. Hillier will not yet leave Exeter, he has been requested by many friends, both Churchmen and Dissenters, Conservative and Liberal, to continue his services in some public room in the city.

With such a picture before us of the practical working of sectarian principles, which are based in the main on opposition to any authority, but the individual will of the sectary, we shall do well to avoid to close contact with these men, lest we come to regard with indifference or favour their Atheistic and Communistic principles.

THE BISHOP OF DURHAM ON THE SPOILATION OF THE CHURCH.—Nonconformists are very fond indeed of speaking about their freedom from State Control and of abusing the Mother Church for her supposed subjection to the State. With an hypocrisy which is revolting and scandalous to the very name of Christian, they are seeking as they affirm to make the English Church more "spiritual" by taking away its property and leaving it shorn of all the pious gifts of generations of sons. The Bishop of Durham thus falls foul of this policy of dissent. The combination of great claims to spirituality with a decided effort to loot the Church ought to teach Church people what "spirituality" means when used by this class of religionist. The Bishop says:—"The Society for Disestablishing the Church calls itself the Liberation Society; but when he stripped a man of his clothes and robbed him of his purse or his watch, and turned him naked into the streets, he should then consider it was an abuse of terms to speak of liberation. To allude to the society in that way was no exaggeration or caricature, as anyone would see by looking at their programme. They proposed to make a clean sweep of everything. Disestablishment would do great injury to the work at home, many of the village communities would be paganized, and in populous centres the immediate consequences would, in all probability, be very serious. If the Church of

England was not the Church of the lowest of the poor, and of the outcast of the kingdom, then certainly no other body was. She owed that position to the fact of her parochial organizations. Let them regard the Church of England with reference to the daughter communities, the American and Colonial Churches, and through them to universal Christendom. The daughter Churches were extending daily and spreading with the spread of the English people. That was a most important factor in the future of Christendom—the kernel of its strength and the hope of its union. It was extremely important that the Church of England should be in a position to do a mother's duty to her daughter Churches; but that she could not do if she was suddenly placed in the position of utter destitution, and had to cast about for ways and means, and was obliged to abandon old districts because there was no adequate support for her spiritual agencies. Any one who realized the great potentiality of the English Church in the future would do his utmost to preserve intact that great inheritance which she had received from the past.

THE SET OF THE STREAM.—While the great bulk of the sects in England are given up to mere political agitation, or as Mr. Spurgeon says, to the teaching "of covert infidelity," there is naturally a longing for the only free spiritual life enjoyed in the pastures of the Church of Christ, on the part of those who have found dissent to be an arid waste. We named in a recent issue, the secession of one of the more learned Congregationalist preachers. There are at present, scores of applications for "Orders," before our Bishops from Nonconformist ministers. The clergy at home are holding Confirmation classes, at which many leading dissenters are in attendance, and in all parts of England, ministers of sects are being prepared for Confirmation. When God is thus breaking down the idols of men, and bringing order out of confusion so that His Church may be made glorious, how utterly foolish it is for Churchmen in Canada to be fighting against this divine movement by endeavoring to lower the claims and teaching of the Church, down to the level of sectarianism! The father of the Prodigal son is being asked to give up his mansion and servants and dignity and comforts, in order to take pot luck in the wilderness with his vagrant child.

AN UNPLEASANT COINCIDENCE.—The travelling Secretary to one of our Church Societies was lately engaged to preach for it at a town not far from Oxford, where he had his temporary headquarters. By some mistake he went the wrong road, and was so long delayed in consequence that, on arriving at the church, the congregation had got as far as the hymn before the sermon. Donning a surplice, he made straight for the pulpit; but on arriving at the stairs, he found another preacher in his place, as it was thought the appointed preacher must have met with some accident, and they had given him up after waiting some time. The two clergymen looked at each other for a moment with mutual surprise, but the gentleman in the pulpit at once gave way, and the expected preacher took his place and gave out his text. He would have been thankful to have had any other, but, of course, texts and sermons are not things that can be altered at a moment's notice, and he was compelled to announce the only text on which he was prepared to preach, which happened to be "So he drove out the man." Under the circumstances the effect was painfully ludicrous, as may be imagined, though no one was to blame, as it was purely accidental.—Irish Ecclesiastical Gazette.

—Trials and sorrows do not make God's love grow weary of us. He even loves us all the more when we are in danger.

WHAT KEEPS MEN FROM CHURCH.

BY THE REV. ED. RANSFORD.

SOME time ago, the *Record* and the *Rock*, as to whose anti-ritualistic proclivities there can be no doubt, advocated the non-prosecution of those clergy whose extreme ritual seemed to many to go beyond what was allowed by the Anglican Church. Of those who favor their views, not a few have likewise adopted surpliced choirs and choral services, have abandoned the use of the black gown in the pulpit, and even gone so far as to take the eastward position during the Prayer of Consecration in the Eucharistic Service. Not a generation ago, such practices stirred up the St. Barnabas riots and prosecutions, and still more recently the troubles at St. Georges-in-the-East, London. Experience, however, has proved that Popery is not tied to such ceremonies, and that the Scarlet Woman does not propagate her doctrines by means of chanted psalms or white-robed choristers.

Yet there is no question as to the fact that an over-elaborate ritual acts as a deterrent to some men—as opposed to women—from attending the services of the Church, and, as the *Church Times* recently affirmed, is a "possible, though not very usual cause" of such abstention on the part of the male sex. The *Church Times*, while fearing that such a statement may "possibly scandalize" a few of its readers, reminds them that the "ceremonies of the Roman Church has nearly everywhere caused, or has been coincident with the alienation of the men—at all events among the educated classes. The English people have a great appreciation of whatever helps to give warmth or meaning to corporate worship. A broad, dignified, and easily intelligible ritual is as much valued as congregational singing; but a ritual which is confined to the chancel, and which the ordinary worshipper can neither share nor understand, is as little likely to be popular as elaborate anthems, or music which is confined to the choir."

This would seem to point to a change of front, in order that the needs and necessities of every soul in the Church may be catered to. Fifteen years ago, one of the chief advocates of an elaborate "ritual," the Rev. Dr. R. F. Little-dale, branded as "besotted folly" the non-utilization of painting, and light and music, as "necessary adjuncts" to worship; and the argument has constantly been adduced that extreme ritual has been forced upon the clergy by the congregation, whose freedom and aspirations in the matter of the conduct of the services, forms the one thing to be considered by the priests of the Churches concerned.

To adopt an ornate ritual, its extreme upholders urge, is to make use of an evangelistic agency, which is so powerful in bringing souls to the truth that none can afford to ignore it. If no other reason can be brought forward for its employment, the mere fact that such a ritual attracts men to the churches and empties the low halls and public houses, where music and light draw crowds of men and boys to

their spiritual and physical ruin, is too potent to be ignored. Dr. Little-dale then agreed as follows:—"The fact is seized on by secular bodies, whose aim is to gather as many members as possible from the lower orders. Societies like the Odd Fellows and the Foresters find the ordinary routine of business meetings, even though directly beneficial to their members, insufficient to secure cohesion, and consequently elaborate processions, with badges, music, and banners, are found useful appliances for attracting members and keeping them together, and it is said that their ritual at their private meetings is attended with even more pomp than that which they exhibit to the public gaze; and there is reason to believe that the abandonment of such usages would lead to the collapse of any such society which should determine to go in for simplicity."

This distinctive principle has been successfully laid hold of by various religious and quasi-religious societies, such as the Salvation Army, the Blue Riband Association, and the like, and have thus borne witness to both the rationalness and the workableness of the theory—further testimony being afforded by the complete revolution in practice inaugurated by the non-advanced party in the Church of England, and endorsed, as already remarked, by its organs, the *Rock* and the *Record*.

On the part of the *Church Times*, however, and those who belong to its school of thought, there has really been no change of front. From the very first, the paper, its conductors and supporters, including Dr. Little-dale himself—that is, all the healthier and wiser portion of the advanced party in the Church, have ever opposed all Romanizing ritual, and vigorously set their face against whatever savored either of "Papal Mass in Masquerade," or of the new fangledness of the Romish ceremonial. They understood that no men of ordinary intelligence would care to be present at a service moulded on lines repugnant to the Anglo-Saxon mind—a service full of novelties and pointing to innovations in dogma, which form no portion of the Catholic Faith, and, as such, have neither part nor lot in the Liturgy or formularies of the Anglican Church. To this was counteradded the knowledge that, as the over-ornate and oftentimes meaningless ritual of the Roman Church, speaking as it does, of the accretions of Vaticanism and its attendant evils of mind-enslavement, repelled the full-grown male intelligence of other nations, so it will doubly repel that of the English people. It is, therefore, reasonable that, while the one party has discovered that bald Puritanic simplicity so-called—in reality robbing God of the reverence which is His due, does not tend to popularize the Church and her services, so the other, some of whose members have erred by excess, must lop off the superfluities in their ritual, while their brethren add to what they have hitherto avowed as tending Romeward. Each being determined to compel men to come in, so that God's house shall be full, has resolved on and advocated the adoption of a system of levelling up and levelling down, so that both shall meet on a common grade,

and thus evangelize the majority. In each case the cause of Christ will be served by the increase of reverence and dignity on the one hand, and by the intelligent and intelligible ritual offered to the worshipper on the other. Nor will any doctrinal teaching suffer thereby, nor will the faith of Catholics be diminished in the slightest degree by the disuse of obsolete, incorrect, meaningless, and superfluous ceremonies, which point not to truth but to error. In the beginning of the grand upward movement inaugurated by the writers of the "Tracts for the Times," the highest point in ritualism was thought to have been reached, when men had a choral service and preached in their surplice, when churches became a little more churchly in appearance, and when, at the outside, two candlesticks with candles, and, perhaps a cross, were placed on the Altar, but the Catholic doctrine taught was at least as strongly enunciated then as now, and though the ritual was meagre enough, the trumpet of dogma gave forth no uncertain sound. The candles, indeed, stood unlit—were probably absent from the Altar; the cross was almost an unknown ornament; flowers never decked God's Board; but the doctrine of the Real Presence was none the less diligently inculcated, and none the less implicitly believed. Holy Baptism might be administered out of an earthenware bowl; but none the less explicitly were men taught the regeneration of infants by the affusion of the water in the Triune name. A bishop, such as Dr. Philpots, of Exeter, or Dr. Wilberforce, of Oxford, wore no cope nor bore a pastoral crook, but nevertheless he believed himself to be, and was held up to the faithful as the successor of the Apostles. Over the priest's shoulders there hung no violet or other stole save one of black, but that did not prevent him from proclaiming himself as the minister of Absolution—to whom was entrusted the awful commission of remitting and retaining sins, and of offering up the Eucharistic Sacrifice for a continual remembrance of Him Who gave him through His Apostles, the power of consecrating and offering the Body and Blood of Christ. The cross might not be visible at every turn in window or on finial, but the preaching of the cross was not one whit less foolishness and a rock of offense to the non-Churchman and the unbeliever of those days, than it is to those of our own time. Archdeacon Denison and Mr. Bennet, of Frome, were prosecuted, and Dr. Pusey was censured by Oxford University, not for extreme ritual, but for what was then thought by some to be extreme sacramental—even Romish doctrine on the subject of the Holy Eucharist. They were acquitted and their teaching endorsed, so far as the State could endorse any theological doctrine as the teaching and doctrine of the Church, while Mr. Mackonochie, Mr. Purchas and others, suffered in pocket and in person, in some instances were placed under ecclesiastical censure for persevering in a ritual which, though not being "understood of the people," alienated many from the Church; and so these men did more harm to souls that good. It is clear

therefore, that, if too meagre ritual, on the one hand, and a too ornate ceremonial on the other, keeps people—and especially men—from the Church, some such policy of give and take in the way of enriching or of pruning will be the most likely to draw the multitude into the fold.

HISTORIC RECORDS OF CHURCH WORK AND GROWTH.

LOOKING recently over some ancient fyles of a Canadian newspaper, we have been deeply interested in the particulars frequently given of early days of Canada, politically, socially, and religiously. It is history supplied in simplest form, interesting and profitable to those who will read. To read of scenes and the men of fifty years ago and more, who lived upon the land we are now treading, to observe those scenes and results, the men who were prominent at the time, will beget an enlivening interest, and may help to teach us to be as they were, good and useful in our day and generation. They were on the whole successful pioneers, indeed giants in those days, of mind and body, who accomplished much with perhaps few facilities for help. Family records, like political history, are deeply interesting and precious when they have reference to excellence and virtue. There is a laudable pride in family relationship but only under such conditions. We feel that we could safely recommend any effort on the part of our young readers to preserve notes sensibly written, which as a Diary shall be of some interest and use to those of their kindred who may come after and supply their places.

But particularly would we recommend the careful keeping of historic notes in connection with Church life and growth in every parish or mission of the Church. A book provided for the purpose would at all times be of great interest to those concerned in some way with a parish. Of course, the minutes which are recorded at Vestry meetings are duly made and preserved for all time, and so also the Registry Book for Marriages, Baptisms, and Funerals, is kept, but apart from these there might be a book devoted to the history of the parish in its life and growth, and the many instances, in detail, which frequently happen. For instance, the excellent addresses which are often given on memorable parochial occasions, and are reported in the papers of the day, might be preserved in Scrap Book form. If such may not be deemed very important, they will at least possess a lively interest to many readers. The history of a Diocese, its life and growth would be of great interest and value in time, but who should be deputed to act as the Diocesan Historian?

It is from reading through the fyles of an old Canadian newspaper of great excellence in its day, we have thought that pleasure and profit might be enjoyed, if extracts of *e.g.* parochial interest were made from time to time from the columns of newspapers, which might form what might be called "the Parochial Scrap Book."

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

WHAT a happy state of affairs when a man is in love with his work, when he makes his work his hobby, when in the ever present, all-absorbing, all-enveloping desire to excel, he lives and moves and has his being. Under such circumstances whatever may be his abilities, no man can fail. Be his life's work great or small, it would be complete and therefore a success. Success is completeness, a thorough and efficient doing whatever we may attempt. It is altogether a relative term. A man is successful or unsuccessful just exactly so far as he accomplishes and finishes what he sets himself to do.

On the other hand incompleteness is failure. One man in attempting and failing to attain something, may accomplish infinitely more than he who does all he attempts, and yet the latter man, modest though his work may be, stands higher than the former, the gross amount of whose achievements may treble and quadruple his. Take a pretty little water color, say about six by nine, representing a rustic bridge over a weedy creek, a modest unpretentious affair and indicative of no uncommon ability, but finished in every detail and invested with the charm of completeness, and compare it to some ambitious historical paintings five times as large, full of brilliant colorings and dashing strokes, and displaying great undeveloped talent but crude and unfinished, and may I ask which will commend itself to your presence? So it is with a very large number of men. They fail not because they don't accomplish anything, but simply because they lay out more work for themselves, and undertake more or larger tasks than they are able or willing to accomplish. And so their lives, by no means altogether barren of achievements, are comparative failures, because of the fatal blight of incompleteness.

Now the great radical cause of all this incompleteness and virtual failure is the lack of concentration. The faculty of concentration is one of the rarest in the world. Where one hundred men possess good or fair native abilities, scarcely one possesses the power of concentrating those abilities so as to make them all tell at the same time and in the same place. How few men there are who, having marked down some distant goal, can, disregarding by-path and cross road, walk with firm unflinching step to their destination. A certain degree of ability and power is common enough, for there is scarcely a man who is not naturally qualified to do something well; but the grand difference consists in the capacity to make a profitable and economical use of ability.

TO CORRESPONDENTS.

One of our correspondents earnestly recommends the following wise directions to contributors of parochial intelligence to the columns of the DOMINION CHURCHMAN:

Articles intended for insertion under the name of the Diocese, with the name of parish

attached, should be brief and to the point; they should have more than a mere local interest.

We quite agree with our correspondent's recommendation, which simply means "*multum in parvo.*"

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

DIOCESE OF FREDERICKTON.

FREDERICKTON.—Synod assembled on Wednesday, July 1st, at 10 o'clock, in the Church hall, a fair attendance of clergy and lay delegates being present. The Metropolitan occupied the chair.

On motion of Rev. L. A. Hoyt, seconded by Mr. M. Jarvis, the Synod proceeded to the election of standing committee by nomination and ballot. The result was as follows:—Clergy—Rev. Canon Brigstocke, Rev. Canon Medley, Rev. Canon Neales, Rev. G. G. Roberts. Laity—Chief Justice Allan, R. T. Clinch, Hon. B. R. Stevenson, C. W. Weldon. The Board of Discipline was appointed as follows by the Bishop:—G. S. Grimmer, R. T. Clinch, Dr. C. W. Weldon, G. A. Blair, Hon. Judge Wilkinson, W. F. Dibblee, G. E. Fenety, W. M. Jarvis, G. R. Parkin, Hurd Peters, G. Sidney Smith, Colonel Maunsell. On motion of Mr. E. J. Wetmore, the Synod proceeded to the appointment of a Board of Domestic and Foreign Missions. On motion of Hon. D. L. Hanington, the Board was constituted as follows:—The Lord Bishop, the Bishop Coadjutor, (ex-officio), Rev. Canon Brigstocke, Rev. G. M. Armstrong, Rev. D. Forsyth, G. Herbert Lee, T. Barclay Robinson, E. J. Wetmore.

The Secretary submitted the Contingent Fund account, which was ordered to be handed over to the auditor.

The report of the committee on Foreign and Domestic Missions was read by Rev. Canon Brigstocke, and was laid on the table.

The standing committee's report, which described the action of the Legislature on the bill that had been submitted at the last session of the House of Assembly, was presented by his Lordship. The report was ordered to be received.

Mr. R. T. Clinch, who was appointed to audit the Contingent Fund Account, reported that he found the accounts correct. There was a balance on hand of \$378 98. Report received.

The Sunday-school committee, through Rev. Canon Medley, reported that the work of the Sunday-schools during the year, gives promise of much good fruit for the Church in the diocese. The committee gathered from the report of the D. C. S., that 48 missions have returned 74 Sunday-schools, with an attendance of 434 teachers and 8,700 scholars. They find from the same source that 16 parishes or missions have made no returns, but they estimated that had such returns been made, 25 Sunday-schools, 50 teachers, and 500 scholars, would have been added to these figures, making in all 95 schools, 485 teachers and 4,200 scholars. It is evident, says the committee, that such a statement cannot fairly represent what ought to be done in the way of imparting religious instruction to the young; and this becomes a greater certainty from the fact that while the Deanery of St. Andrew's returns an average of 59 scholars to a parish, the Deanery of Chatham shows an average of only 42 scholars to a parish. The committee stated that the average enrolled scholars to a parish was 65.

King's College, Windsor.—Rev. Mr. Simonds reported verbally that the Governors of King's College, Windsor, were unable to present a report to this Synod.

Rev. Canon Brigstocke gave notice that he would move a resolution, to the effect that the Governors of King's College, Windsor, be authorized to consider the question of increasing its endowments, and to consider whether a union with Dalhousie College would be advisable.

Resolved, That this Synod recognizes the evil of intemperance as one of the greatest obstacles to the spread of Christ's Kingdom.

And Further Resolved, That in the opinion of this Synod the Church of England should be found in the front ranks in the contest against this gigantic evil, and that the clergy and laity of this diocese be called upon resolutely to oppose the evil and to encourage every legitimate effort to suppress it.

AFTERNOON.—Synod re-assembled at 2.30, the Coadjutor Bishop in the chair.

The discussion which was begun in the morning on the report of the Committee of the Constitution, Rules of Order and Canons, was continued. Some debate ensued over the question whether it should appear in

the declaration of principles as the "Church of England and Ireland."

Rev. L. A. Hoyt moved that it should appear as the "Church of England and other churches in communion therewith," instead of "The Church of England and Ireland."

Rev. George Schofield moved in amendment that it appear as "the Church of England."

On the amendment being put, it was carried by a sweeping majority.

Female Representation.—Mr. W. F. Vroom, of St. Stephen, moved, seconded by Rev. H. Neales, that the word "male" be omitted. Both mover and seconder argued in favor of female representation, to a certain degree. Rev. Canon Brigstocke was in favor of the women choosing their representatives, but he was scarcely so far advanced as to say that they should be delegates to the Synod. Rev. L. A. Hoyt did not think that the Synod was sufficiently far advanced to have the women with them. Mr. George E. Fenety believed the time would soon come when the ladies would be among the Synod delegates. He heartily endorsed the amendment. Rev. J. Walters advised the Synod to move slowly in the matter. It seemed to him as if it was but the entering of the thin end of the wedge, and that if this was adopted the next thing would be lady bishops, lady deacons, just as we have lady doctors. He observed that this movement came from the laity. Rev. G. O. Troop made an eloquent argument in favor of the women being admitted. He did not think it would interfere with the Church work if the change were allowed. He objected to the matter being treated as a joke. Judge Wilkinson said he was inclined to treat the matter as a huge joke. He was not in favor of women managing the affairs of the church. If we press the women into the service, he thought it would soon press the men out of it. He pointed out that there was a text in the Scripture which stated that women should keep silence in the church. After Mr. E. J. Wetmore had made a few remarks in defence of the ladies, the amendment to omit "male" was put to the Synod by orders. Only three of the clergy arose in favor of the amendment.

The third, fourth, fifth, and sixth sections caused more or less discussion. During the progress of the debate on sixth section, Rev. L. A. Hoyt desired that the word "missionary" should be altered to "incumbent." The Bishop wanted to know what possible difference it would make to a man when the thermometer was 20° below zero, whether he was an incumbent or a missionary.

When the tenth section came up, Rev. Mr. Troop moved, seconded by Rev. W. O. Raymond, that the words "male" and "he" be omitted. This section sets forth who shall be entitled to vote for lay representatives at church meetings. Mr. Troop gave his reasons why he moved the amendment. The women contributed largely to the funds of the church and he thought they were entitled to vote. There were crises in parishes when it was absolutely necessary that the females should come to the front. He made his motion in all earnestness and he hoped it would be adopted. Mr. W. M. Jarvis said it was a principle of common law that where the character of the sex was omitted, it was always understood to be male.

Chief Justice Allan thought that if this motion was adopted, the Synod would be flying right in the face of the act of assembly. He concurred in all that was said concerning the usefulness of women, and in all his experience he had never found a woman who wanted to vote.

Rev. Mr. Troop said that having obtained the Chief Justice's opinion, he would desire to withdraw the motion. By consent of the Synod the amendment was withdrawn.

The tenth section was adopted, with a trifling amendment.

At the suggestion of Mr. Hannington, the ninth section, which was deferred, was taken up, and it was adopted after the last clause had been struck out. Synod adjourned.

SECOND DAY.—The morning session of the Synod was chiefly devoted to the consideration of the report of the committee on the constitution.

It was decided to hold next session in St. John.

A resolution of respect to the memory of the late Wm. Carman, moved by Rev. T. E. Dowling, elicited some feeling addresses from the Lord Bishop, Chief Justice Allan, W. M. Jarvis and others.

Rev. F. W. Vroom and R. T. Clinch were elected Governors of King's College, Windsor, for the ensuing year.

NIAGARA.

HARRISTON.—The Rev. W. Bevan, who has been in England for three months, returned to his parish on 9th July, many of the congregation met him at the station, and gave both Mr. and Mrs. Bevan a kindly welcome. Some of the ladies of the congregation during their absence, had the parsonage papered and painted, and the garden planted, which was a very pleasant surprise for them.

GUELPH.—*St. George's Sunday School Picnic.*—This much looked for annual festival was held on Wednesday 15th, in the exhibition park. At 2 p.m., crowds from all parts of the city began to flow in, until at last about a thousand were present, of whom 600 were children, a good proportion of whom were rather youthful, even the infant classes, having made their appearance in baby carriages. An immense supply of eatables of all kinds, with lemonade by the barrel, and tea by boilerfuls was furnished, tables being laid in the building. At the first table 175 were counted, and when they had been supplied, were succeeded by others, until, including several of the grown up folk, over 700 were amply supplied. Then came the usual games, and a considerable pile of small silver was disposed of in prizes. The exhibition grounds cannot be surpassed by any other available place in the city for a gathering of the kind. The Rev. E. A. Irving, assisted by Mr. Harland, Mr. J. Haver, Mr. Webb, Mr. Jones, Mr. James Welles, etc., presided over the games, which excited intense interest. Adjutant Clarke and Mr. R. McKenzie, aided greatly in making everything go off successfully. The lady teachers of the Sunday school worked with indefatigable zeal in replenishing the tables as they were cleared off by the vigorous appetites of the young folk. The weather was perfect. Not the slightest accident or mishap occurred to mar the joyous festival.

The Bishop of Niagara, in a recent pastoral, has indicated that thank offerings on the occasion of our volunteers return from the N.W.T., should be devoted to the Diocese of Saskatchewan, the scene of the rebellion, where doubtless sympathetic aid is much required for the mission fund, and for the rebuilding of churches destroyed, or restoration of churches injured by the violence of warfare. The Bishop since has intimated an earnest desire that the Diocese of Rupert's Land, should be included as likewise most urgently needing assistance at our hands. That diocese seems to be sorely oppressed at this time for lack of funds. The executive committee held its quarterly meeting in Winnipeg last month. The treasurer reported that "the mission fund had been overdrawn to the extent of \$399, Owing therefore to the very scanty assistance vouchsafed from Eastern Canada, the work of the Church has been seriously embarrassed. The S.P.G. has also announced its intention of reducing its annual grant by £200 per annum." During last year the Presbyterians raised \$80,000 to our \$2,000 for work in the Northwest. Your correspondent trusts that a substantial response will follow our Bishop's appeals in behalf of these dioceses of our domestic missions.

HURON.

MILLBANK.—This mission comprises Grace Church, Millbank; St. Mary's, Crosshill, and Trinity, Alma. The congregation at St. Mary's has fallen off no little. Many of the church families have emigrated to newer fields and other colonists have taken their place. The incomers are not churchmen. They are of a sect combining some of the principles of the Baptists and the Quakers. They have neither regular ministers, nor houses of worship. They meet on Sundays in their farm-houses alternately, and they cast lots for the person to act as minister for the day. The mission in the Deanery of Perth, the Rev. W. A. Graham, incumbent. The Church in other parts of the diocese is prospering and the Sunday schools doing a faithful service.

WINGHAM.—The members of St. Paul's, Wingham, have purchased the residence of Mr. C. Scott, for the sum of \$2,500. There is half an acre of land, with a good brick house and stable. The property is intended for the Church parsonage. The Church seems to be prospering under the regime of its present rector, Rev. W. T. Hill, and the disaffected have ceased from troubling the rest of the parish.

CLERICAL APPOINTMENTS.—There have lately been many changes and appointments in the Churches of the diocese:—Rev. G. G. Ballard, from Trinity Church, St. Thomas, to Chapter House, London; Rev. Canon Hill, from Stratroy, to Trinity Church, St. Thomas; Rev. R. T. Dixon, from Bothwell, to St. John's, Tilsonburg; Rev. W. Hinde, from Petrolia, to St. Paul's, Point Edward; Rev. J. Bearfoot, from Point Edward, to St. John's, Bishop to Walpole Island; Rev. W. Johnston, from Ailsa Craig, to St. George's, Goderich; Rev. W. Hicks, from Winnipeg, R. L., to St. Paul's, London; Rev. John Ridley, from Diocese of Quebec, to Trinity, Mitchell; Rev. J. Holmes, of Delaware, has resigned that charge. Rev. E. J. Robinson, of Exeter, has resigned. There yet remains several vacancies, some of them very desir-

able fields of labour, notably St. John's Church, Christ Church, Delaware, and Trinity, Ailsa Craig.

THE DELAWARE RESERVE.—Rev. H. P. Chase, has since his superannuation spent sometime in England on business in connection with the Church and her mission to the aborigines of Canada. The Lord Mayor of London, gave a luncheon a few days since to Mr. Chase, Sir Charles Tupper, the Canadian High Commissioner, and Sir Leonard Tilley, the Canadian Minister of Finance, were among the guests. Mr. Chase is known to the readers of the Dominion Churchman, as incumbent of the Indian mission in Delaware Township, comprising the Churches of St. Paul's and St. John's, Muncey, and Zion Church, Oneida. He is Chief of the Ojibways.

POINT EDWARD.—Rev. J. Bearfoot, about to remove from that mission-parish to Walpole Island, has been presented by the I. O. O. F., with a tastefully decorated address and a valuable gold cameo ring.

In Memoriam.—Last Saturday the melancholy tidings reached this city of the death of Mrs. Ballard, the estimable wife of Rev. G. G. Ballard, rector of Trinity Church. An accident apparently very slight brought mourning to her family and friends, and to the congregation of Trinity Church, to whom she had been endeared by a residence in their midst of six years, and the Church of the Chapter House, who rejoiced in the hope of a renewal of intimate friendship and united work in the church. On the 8th of July, while returning home from a visit to a friend, she knocked her foot against some obstruction, she fell and broke her leg. The condition in which the lady was at the time of the sad occurrence caused grave fears as to the result of the accident. Those sad forebodings have been realized; she gradually grew worse, and after bearing great pain for some time with much fortitude, she slept in peace, at the early age of thirty-five years. The deceased was a daughter of the late Mr. George Boomer, of Toronto, some time police magistrate of that city, and a niece of the Very Rev. Dean Boomer, of London. She was six years married, and leaves besides her sorrowing husband, one boy two years old to mourn her early death.

MARKDALE.—The annual bazaar and garden party in connection with Christ Church, Markdale, on the evening of Dominion Day, was very successful. The atmosphere was quite chilly, yet those present enjoyed the festive day thoroughly. The result of the party was \$100 added to the funds of the church.

WYOMING.—The strawberry festival given on Mr. Hunt's lawn, was very pleasant and greatly enjoyed by all present. The proceeds of the affair amounted to \$40.

Synod of Huron.—A large congregation, including many of the clerical and lay members of the Synod, attended divine service at St. Paul's church, at matins. Subsequently at 11 a.m., an appropriate sermon was preached by Rev. A. T. Falls, of Christ church, Amherstburg, subsequently there was a celebration of the holy communion. After the calling of the roll the lord bishop delivered his annual charge. It will be published by the Synod, meanwhile we give from the morning paper, the following synopsis:

Reverend Brethren and Brethren of the Laity.—Since last we met in Synod a year of anxious toil and trial, lightened, however, at every step by the sunshine of God's mercies, has rolled away leaving all its indelible impressions, and teaching us by the rich experience of the past how much divine grace we need, to meet the exigencies and difficulties of the future. Having now visited every county, and, with a few inconsiderable exceptions, every mission in every county, I am able to-day, to speak as never before, concerning what may be called the pressing, though not exceptional, wants of the diocese. I say this because the greatest difficulties which we have to encounter, are not those which are peculiar to ourselves, as arising from some social or political characteristic of our people, but are only those which underlie the whole fabric of Christendom, and, to a greater or less extent, enfeeble everywhere the energies and usefulness of the church of Christ. The bishop entered fully into this topic, and urged that the church must be aggressive in the cause of Christ; like the firefly, she only shines when on the wing, but when she rests she darkens. As a model church for work, he could not forbear quoting an example, whose record of Christian devotion was so remarkable that the recital of some of its good works might well

stimulate their flagging zeal. The church alluded to was that of the "Holy Communion," New York. It has 900 communicants on its roll. These keep in operation, first, a shelter for infants; an industrial school, registering 854 names; an employment society, furnishing work to sixty poor women each week; a workingmen's club, whose membership number 203, with an income of over \$1,300; in connection with this there are two subordinate institutions, a literary club and a Relief Association; a special club for boys; a home for aged women; a shelter for respectable girls; a summer home at Hastings, on the Hudson, where last season more than one hundred persons were entertained; and finally, a coal club, by which poor people are able to obtain fuel at greatly reduced prices. In order to enlist the energies of their own people, and arouse them to vigorous and concerted action, he dwelt upon—first, work among the young; secondly, woman's sphere and her position in the church; and, thirdly, of the possibilities of usefulness open to a loving congregation. The bishop referred at length to Christian liberality, stating that the very least any Christian can conscientiously give is a tenth of his income. With regard to the Mission Fund he proposed that the clergy should educate the people in the true principles of Christian liberality, and that grants should not be given to a number of parishes in perpetuity. He proposed that the Wardens of Delegates of each parish have seats in the rural-decaneal meetings as in England. In respect of confirmation, he recommended the clergy to keep accurate registers of their names and places of abode; to give them some work to do in connection with the church, and to visit them incessantly. He commended Rev. Pierre De Lom as a regular and commissioned evangelist to the diocese. In concluding his charge, the bishop pointed out some of the changes that had taken place in their clerical staff, some having fallen asleep in Jesus and are now with Him, in whose presence there is fullness of joy. He referred to the late Ven. Archdeacon Nelles, who had occupied the post of missionary to the Sioux Indians for a period of 56 years; to Rev. W. B. Evans, late rector of Woodhouse, whose loving and amiable qualities were well known; Rev. M. M. Dillon, a laborious worker and remarkable for the fidelity with which, in old age, he kept all his appointments, and to Rev. Samuel Harris, who was at one time incumbent at Waterford. The Very Rev. Dean Boomer has felt himself compelled to resign his position as principal of Huron College and rector of the Chapter House. The Synod desire to put on record its appreciation of his services in the past, and will offer up its prayers that the God of all mercy and love may abundantly sustain him in his present trial. During the year four clergymen have removed, two come in from other dioceses, eight deacons ordained priests, ten candidates have been ordained deacons, and Rev. R. Apton, of Mohawk Institute, has been appointed to the permanent diaconate. Thus we gained seven men since the last meeting of Synod. Since the commencement of his (the bishop's) Episcopate, he had held 184 confirmation services and confirmed 3,902 candidates, had consecrated ten churches and three cemeteries, and had with some few exceptions, visited all parishes in the diocese.

BERLIN.—St. John's Church.—The garden party held at the rectory was attended by nearly every member of the congregation. The Rev. Dr. Beaumont, his good lady and family, entered into the spirit of the gathering most heartily, and was ably assisted by the younger ladies of the congregation, a most cordial spirit was exerted to secure the end the worthy incumbent had in view: the spread of kindly feeling and the enlargement of social intercourse and acquaintance among the congregation who worship God in St. John's church. The worthy rector is to be congratulated upon the success of the entertainment.

Clerical Appointments.—The following appointments have been made by the Lord Bishop of Huron:—To be rector of Ingersoll, by the resignation of the Rev. E. M. Bland, who has left the diocese, Rev. E. Sander, late of maritime provinces; Rev. John Hale, incumbent of the Church of the Ascension, Paisley, to the incumbency of St. Paul's church, Kirkton; and Rev. I. Bearfoot, of St. Paul's, Point Edward.

CITY.—Chapter House.—Rev. G. G. Ballard, of Trinity Church, St. Thomas, has been appointed by the Bishop to the parish of Holy Trinity, Chapter House of the Pro-Cathedral, to be inducted into the living, September 1. Mr. Ballard is a ripe scholar, of Trinity College, Dublin, he is a churchman though evangelical.

St. THOMAS.—The Lord Bishop appointed Rev.

Arundel Hill, of St. John's church, Strathroy, to be rector of Trinity church, St. Thomas, entering on his duties on the departure of Mr. Ballard. Mr. Hill is examining chaplain to the Bishop, and is a lecturer on the evidences of Christianity in Huron college.

Clerical Appointments of the lately ordained missionaries.—His Lordship the Bishop has appointed Rev. A. Griffin to the mission of Monkton, and Atwood in the deanery of Kent, thus supplying three of the twenty vacant congregations in the diocese. Rev. O. H. Bridgeman has been appointed to the mission of Dublin, Staffa, and Füllerton, deanery of Perth. Rev. F. G. Newton to the mission of Bothwell and Moraviantown, deanery of Perth, lately the mission of Rev. K. F. Dixon. Rev. O. Edgelow to the mission of Dresden and Dawn Mills, deanery of Kent, lately the mission of Rev. H. Wyllie. Rev. S. F. Robinson, to Exeter and Hensall, deanery of Huron, lately the mission of Rev. E. J. Robinson, resigned. Rev. W. J. Hodgins to the mission of Bayfield, Varna, and Gosben, deanery of Huron, the late incumbent G. W. Taylor, leaving for England for a year.

LONDON.—Sixth Sunday after Trinity at Matins.—Rev. Mr. Hicks, who was lately appointed assistant minister of St. Paul's, officiated for the first time, in place of the rector, who is now on his vacation tour. Mr. Hicks' sermon was the omniscience and omnipotence, his text Psalm cxxxix. 7:—"Whither shall I go from thy Spirit, or whither shall I flee from thy presence." At evensong, he took for his text the words of our Lord to doubting Thomas:—"Blessed are they who have not seen and yet have believed."

Memorial Church.—The Rev. P. Tocque, of Toronto, preached at this Church at matins, July 12, his subject being "The seen and the unseen." At evensong, Mr. Tocque preached in St. George's Church. Mr. Tocque's sermons, both morning and evensong made a deep impression on his audiences.

LONDON EAST.—At a monthly meeting of the teachers of St. Matthew's Sunday school, the superintendent and teachers passed a vote of thanks to the Memorial Sunday school for the very useful present of books to their Sunday school. They had previously received gifts of books from St. Paul's Sunday school and the Sunday school of the Chapter House. The Church of St. Matthew's is the most recently formed and the feeblest Sunday school in the suburbs. The Church and school, are in the care of W. M. Teaborn, and give good promise of usefulness. The mission had been a part of the parish of the Memorial Church, and the Church is disadvantageously situated, but were it somewhat nearer the city limits it might, it was feared, interfere with the well doing of the Church from which it had been separated.

St. Matthew's.—Sunday School Picnic.—The annual picnic of this Sunday school was quite a pleasant gipsy-part for teachers, scholars and friends. Messrs. Clark, Andrews, Brown, Quack, Metcalf, Smith and other friends, conveyed in their vehicles to the grounds of Mr. Ingamells on the Hamilton Road, the scene of the picnic. The weather was all that could be wished for. The grounds were delightfully situated, just the grounds for a picnic. The members and friends of the school present were about 200.

GLANWORTH.—The congregation of Christ Church has been continuously increasing for sometime, notwithstanding the unfavorable circumstances under which it is placed. It may be described as an oasis, in the midst of a community of a Scotch population; and having only one afternoon service weekly. Were Glanworth, Lambeth and Byron in the township of Westminster, united in one parish, with a resident clergyman, the union would be a means of strengthening the Church in the entire neighbourhood. It is to be hoped that his Lordship will be able to accomplish this much needed reform.

ALGOMA.

HUNTSVILLE.—The quarterly business meeting of All Saints' S. S., was held on the 29th ult. Rev. T. Llyod in the chair. The reports as to attendance, finance, etc., showed the Sunday school to be healthy and prosperous. The children's service was appointed to be held Aug. 9th, and the picnic in Mr. Hunt's grove Aug. 18th. Thanks were expressed to the kind friends in Toronto, who through the incumbent and Mrs. Denton, have supplied the school with books and papers. The superintendent stated that a more liberal supply of Sunday school papers was greatly needed.

ROSSEAU.—The Church of the Redeemer has been much improved by the addition of a vestry. The money for building which, with the exception of five dollars, was kindly granted by the Bishop. The building was put up by Mr. Castle, of Gravenhurst, who has made a very nice job of it so far as means would allow. A chancel is now wanted to make a very nice church indeed.

BURK'S FALLS MISSION.—A most successful picnic was held at Emsdale in connection with St. Mark's Church, on Dominion Day. Mr. Streatfield, one of the members, very kindly loaned his barn and one field for the gathering, it being the most central for such a purpose. At an early hour groups of people began to flock in, and by noon quite a goodly number had assembled. Dinner was served up in the barn, and ample justice was done by all present, to the cooking and baking of the good ladies of the congregation, both at this meal and also at tea, which was served on the lawn at six in the afternoon. The forenoon was spent in the enjoyment of various games, while the children amused themselves with the swings, etc. On the whole, a very pleasant day was spent, and we cleared about \$20 00, which is (D.V.) to be expended in fixing up the interior of the Church.

RUPERT'S LAND.

MANITOU.—Sunday, the 14th of June, was a red letter day for the Church of England at this place. His Lordship, the Metropolitan, opened the new church for divine service, preached to very large congregations two very able sermons, morning and evening. A service for children was held at 3 p.m., when the Rev. John May addressed those present. To this service the children of the Methodist S.S., turned out en masse, with their teachers. The building, which will seat about 130, was crowded, especially in the evening, when some thirty or forty persons could not find even standing room. Our noble Bishop, whose name is held in universal veneration throughout this vast county, won all hearts, both by his earnest scholarly discourses and his kind and dignified demeanour.

On Monday evening a concert in aid of the church was given, and proved in every way successful. The Rev. A. G. Pinkham, came all the way from Norquay, forty miles; and the Rev. C. N. Jeffrey, from Clearwater, thirty miles. Both contributed largely to the success of the entertainment. Excellent speeches were made by them, and recitations admirably given by Mr. Henderson, agent of the C.P.R., and Miss Gordon, daughter of the Rev. Mr. Gordon, Methodist Minister. Indeed all classes helped all they could in the good work, both by their cheering presence and their money. The rector, the Rev. H. E. Jephson, has accomplished much in the short period of nine months. He has five out-stations, and works very hard. A church will be erected at one of these this summer. Help from outside is needed; although the people here are doing all in their power to help themselves. The new church is almost clear of debt. Such people deserve assistance. Who will give it?

CLEARWATER.—In the district of which this place is a central point, the work of the church is slowly but steadily progressing. The greatest difficulty which we have to encounter is a widespread indifference to all religion. The peculiar financial condition of the people and the hopes entertained by the majority on coming to this country, have conspired to create a taste for a cheap religion, and one which involves little self-sacrifice and little devotion. We believe that an improvement in the temporal affairs of the people will gradually result in a greater attention being paid to the means of grace, and the responsibilities which our missionaries are faithfully endeavouring to show rest upon the settlers of this country. In the meantime faithful work will tell. It is hopeful to see the least increase in spiritual interest and enthusiasm, and this we are pleased to say is every day becoming more apparent. As the country becomes settled up and railway facilities bring the farmer in reach of the markets, the building of churches and the adoption of more advanced methods of the church, will have the effect of creating greater interest and deepening and quickening life and activity. The Church at Clearwater has laboured under the burden of a debt incurred by the purchase of an organ and other articles necessary for the decent performance of the services. On Dominion Day parson and people put their shoulders to the wheel, and happily we can now say we owe no man anything. Especial praise is due the ladies for the efficient manner in which they dispensed the refreshments, and the members of the choir for their very excellent rendering of musical pieces during the entertainment in the evening. Over fifty dollars were realized above all expenses. In view of the South,

Western Railway being extended this season, the Church people are beginning to look forward to the erection of a church, and we trust that God will incline the hearts of Christians outside to assist the struggling people in their praiseworthy efforts. The Rev. C. N. Jeffery is working most acceptably and we believe successfully—though the discouragements are great. May God bless our Church in this district.

QU'APPELLE.

The second annual meeting of the synod of the diocese of Qu'Appelle, was held at Regina, June 8rd. There were present twelve clergy including the Bishop and five laymen. On the preceding day a "quiet day" was held for the clergy. There was an early celebration of Holy Communion at 8 A. M., with an address by the Bishop. On Trinity Sunday, Bishop Anson held an ordination at St. Paul's church, Regina, when Messrs. Agassiry, Lyon, and Brown were ordained to the diaconate. The sermon was preached by the Rev. W. W. Bolton of Moosornia. A number of the clergy are working without salary and depending upon the common fund for support.

English papers state that on the first anniversary of Bishop Anson's Consecration, at a special service held in the north-west chapel of St. Paul's Cathedral, an offering of £1,500 was anonymously made to help forward the scheme of the St. John's Collegiate Farm, which the Bishop is now initiating.

Rev. M. Quinney, chaplain of the Midland Regiment, and late missionary at Frog Lake, who was held as a prisoner for two months by Big Bear, will return to England to live. His hair turned completely gray during his confinement.

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.

CONSECRATION OF CHURCHES.

SIR,—The question of the meaning and reality of this rite is one that will have to be settled speedily in this diocese, or no small harm will be done to the religion of churchmen. It has of late turned up in our committees too often to be any longer left to the accidental decision of a mere quorum, the members of which may be even unacquainted with even the terms of the sentence of consecration.

I am sure, that when those terms are seriously weighed, this will not seem a light matter, to be disposed of with a semi-scoff, or with the pooh-pooh of a superior wisdom. It must issue either in the discontinuance of this rite, or in reverent compliance with its real meaning. In a recent case, application was made for permission to sell a church that had not been consecrated much more than a year, and the committee granted it with the protecting proviso that this was not to be regarded "as a precedent," though who were to be admonished by a clause hidden away in the minute-book of the Synod office, is more than my wit attains to. Now, as the first thing needed in the consideration of this matter is information, I shall copy the necessary words from the tenth session of the Provincial Synod, 1880. In that session "Forms of consecration" of a church, chapel, and churchyard were proposed and authorized. After the prescribed prayers are said we have this rubric: "Then the Bishop sitting in his chair, one of the clergy or other person appointed by him shall read publicly the sentence of consecration according to schedule A. which the Bishop shall then sign and order to be recorded in the registry of the diocese." Schedule A. begins, "In the name of God, Amen," and after the preamble proceeds: "Now, therefore, we—by divine permission, Bishop of—, so by virtue of the authority ordinary and Episcopal to us committed, consecrate the said building, and so set it apart from all profane and common uses, and do dedicate the same to Almighty God for the ministration of His Holy Word and Sacraments, and for public worship according to the rites and ceremonies of the Church of England, and no other, by the name of—And we do pronounce decree and declare that the said church shall remain so consecrated, set apart, and dedicated forever by this our definite sentence, and final decree which we read and promulge by these presents.

Witness our hand and seal," &c.

It is to be observed (1), that nothing can be more definite, formal, or solemn than the phraseology employed in this act of surrender to God, especially the portions I have italicised. It is "definitive" and "final" as far as any human act can be. (2). The

contention made by some in ignorance of the language used that if the proceeds of the sale of such property be devoted to a similar purpose, we do not at all contravene to the sentence of consecration, cannot be maintained. For it is the "building" and not the value of it that is "for ever" devoted to sacred uses. Besides, without any act of consecration, the civil law forbids the alienation of religious trusts, so that point is secured from the beginning. What then is the added significance of consecration in the view of those who make this contention? What is the meaning of said "church shall remain so consecrated," &c.? And what can be the force of the proviso above referred to?

Let legal gentlemen especially interpret these words as they would in the conveyance of property for secular uses, and tell us the result.

(3). Moreover, it is to be considered that this action is done by the authority of the Provincial Synod, and that the Synod's authority is sustained by the Civil authority in such enactments as are not contrary to the law of the land; so that it was reasonable to conclude that the sale and desecration of a church duly consecrated would be held by the courts as illegal acts. Besides, the authority of the provincial Synod is otherwise sustained. The clergy ordained and instituted to charges of any sort are now required to sign a promise of obedience to the lawful decrees of the provincial Synod, and the Bishops themselves do the same at their consecration; so that the sale and desecration complained of must be contrary to the Act of Consecration, they must be considered illegal, and the diocesan Synod liable to a condemnatory sentence.

One thing is certain, that churches should not be consecrated in haste; not until there is every reasonable assurance of their being permanently used, which clearly was not the case in the instance above referred to. Consecration is not to be regarded as an interesting and agreeable episode in a parochial festival. If the terms of the sentence are found too straight and hampering, let the ceremony be abolished or altered; but if such words and acts are still to be continued, then churches, whatever may be done with them, or whatever pecuniary loss may be incurred, are not to be profaned by common uses; or, the conclusion is inevitable, we mock God; and we expose ourselves, in return, to the derision of the outside world. Your obedient servant,

Port Perry,
4th July, 1886.

JOHN CARRY.

UNITY.

SIR.—There is an evil in the present day most prevalent, most dangerous, to which I desire to advert in a few words. Like many other ills it proceeds from an exaggeration of what is good in itself, but, when carried beyond its true proportions, is subversive of the truth. I refer to the morbid yearning after unity which, in the present day, has induced many to become restive under the restraints, with which former ages have fenced the doctrines of the Church. Commencing with an assault upon that noble Hymn of Faith, the Creed of St. Athanasius, it now proceeds to lay violent hands on the Liturgy, and to demand a relaxation of the order of services, leaving it open to the discretion or indiscretion of the clergy, what to use and what to disuse. This will be the practical working of the altered Book of Common Prayer in the United States. It seems to me that men who attempt to alter or modify the formularies of the Church, forget or ignore the lesson taught in the Old Testament, by the fate of one who stretched out his hand to steady the ark, which, to his mind was endangered by the rough ways of the world. I do not mean to assert, that a longing for unity is in itself wrong, nor the endeavoring to compass it by lawful and loyal means; but what I do say is that the best way is to show what the Church really is by our individual action. We must show the faith that is in us, by our own consistent life as members of the Catholic Church, by living her life, and thereby showing that Churchmanship is no bare enunciation of creeds, doctrines, or practices, but the source and spring of every action, thought, and word. Above all he must make diligent use of that weapon, which as Dr. Pusey said, is "the only weapon of controversy of which no use had been made," namely prayer; prayer for those now separated from us; prayer for ourselves that we be not by our infirmities or shortcomings a stumbling block to earnest men seeking for the truth. It was the deadness, coldness, and carelessness of the members of the Church of England, which made devout men tear themselves from the bosom of the Mother Church, and brought about the great Methodist schism. What do I complain of? What I have said will be granted by many I have no doubt; but you will ask "what am I driving at?" Simply this, that Churchmen should never by word or action deny that the state of separation from the Church, is a state of sin. Not, it must be said in the majority of cases, the individual himself, but the body to which he belongs. To these the most we can say, "Christ's

love o'erflows the bounds his prophets trace, in His revealed design." But let us not conceal from ourselves that they are placed in that position by their corporate or individual action that we cannot without danger, associate ourselves with them as separatists from the Holy Catholic Church. Before concluding this letter, let me add a true story, illustrative of the effect which false liberality has in the progress of the faith.

Many years ago, I was a resident in the Southern States, U. S. It was then quite customary when celebrating the Lord's Supper, for the celebrant to invite "all members in good standing among other denominations, to stay and unite with us in partaking of the Lord's Supper." I was present on one occasion when the late Bishop of Alabama, the saintly Bishop Cobbs was going to celebrate. Before going into the church, Bishop Cobbs told the priest of the parish that it was his custom to use this invitation. The priest then entreated him not to do so, as it would undo his entire teaching upon that point, as he had constantly placed before the people, the rubric relative to the necessity of confirmation before communion. The Bishop at once yielded the point. Two years after, I dined with a gentleman now warden of the same church, and a devout and intelligent Churchman. He reminded me of the occasion when we had before met, and said that he remembered it well, as it had been the means of bringing himself, his wife and family into the communion of the Church. I give as near as I can recollect them his own words: "At that time, we both were staunch Methodists, as our forefathers. Expecting to hear the usual invitation, we attended the Episcopal church. To our surprise there was no invitation to the members of other congregations, simply to the church members as in the Episcopal Prayer Book. Accordingly we left with other non-communicants, rather troubled in spirit, however. The effect of this was to induce us fairly to examine into the privileges which we should enjoy as members of the Church, and the danger of excluding ourselves therefrom. Had we, as we intended, partaken of the Lord's Supper without receiving confirmation, it is probable we would never have become members, as we now are, of the Church." Removal of the barriers of separation will not make Churchmen. Excuse the length of this letter, it is in the hope it may be of some use. Yours, faithfully,

EDMOND HENRY SPRING-RICE.

WRIGHT VS. HURON.

SIR,—I enclose four cheques from O. I. T. and K., to be applied in the same manner, trusting that a treasurer will soon be appointed. It is more than feelings of sympathy that are due now, and which is being cheerfully given, let every one remember that they can assist a great moral principle regarding the sacredness of a trust which should be above the breath of suspicion, by being applied upon the strictest moral basis. No doubt there will be much interesting correspondence. Could you not favor your subscribers with a supplementary sheet? Better for the Church that truth and moral justice should be heavier, than that the evenly balanced scales of the law should be weighted down in favor of the treasury, reflecting moral injustice upon the poorer clergy of its own communion saying to the law, see thou to that, what is that to us, are we the keepers of our poorer brethren? Yours truly,

ASSISTANCE.

INDIGENT CLERGYMAN'S FAMILY APPEAL.

SIR,—A few weeks ago at a considerable gathering of clergy, I was requested in conjunction with two of my brethren, to make an immediate appeal on behalf of the family of a brother, now, unfortunately, quite incapacitated for duty. The large family are in extreme destitution, and the Lord Bishop of Toronto in a most kind letter, calls it "a heart-rending case."

Pray allow me to acknowledge in your columns the following sums received to date. It is to be feared that the intervention of the Synods of Toronto and Ontario, has rather interfered with a ready response from a good many of the clergy, who will understand that it is not desirable to make any appropriation of the money until we have some idea of the total amount likely to be obtained. We have no doubt that a good deal more will be sent in, when it is known that there is urgent need to have as much as possible subscribed without delay, with a view to the removal of the family.

Collected in Toronto Synod per Rural Dean Smith-ett, \$55.85; Lord Bishop of Toronto, \$10; Rev. F. L. Stephenson and friends, \$21.50; Rev. Canon White and friends, \$10; Rev. A. Elliott and friends \$8; Rev. D. F. Bogert and friends \$8; Rev. J. W. Weatherdon and friends, \$5.50; Rev. Canon Tane, \$5; Rev. J. A.

Morris \$5; Rev. F. W. Dobbs, \$5; C. F. Gilderalee Esq., \$5; Archdeacon of Kingston, \$5; Rev. A. Spencer, \$4; William Smith Esq., \$5; Rev. G. Jommett, \$3; Rev. I. K. McMorine \$2; Rev. Francis Codd, \$2; Rev. R. S. Forneri, \$2; the Dean and friend \$2; Rev. H. Pollard, \$1; Rev. C. E. Radcliffe, \$1; H. B. White, Esq., \$10; total \$68.85.

I am, Sir, yours, etc.,

T. BEDFORD JONES,
Archdeacon.

Napanee,
July 2, 1886.

CHURCH SYNOD GREETINGS.

SIR.—If you will give me space I wish to ask for information on this subject. At the last meeting of the Toronto Synod, when conveying their "fraternal" greeting to the Methodist Conference, the Synod by the reverend gentleman, on whom the pleasing duty devolved, said that in doing this they wished to emphasize the word "fraternal." Will any of your many learned readers kindly inform me as to how the "fraternal" with or without emphasis, can be reconciled with the ordination vows of a clergyman of the Church of England? In the solemn service of his ordination to the office of the priest, the candidate is asked this question by the Bishop, "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word?" to which he answers, "I will the Lord being my helper." And afterwards he subscribes to this declaration in the 86th Canon, "I—do solemnly make the following declaration:—I assent to the thirty-nine Articles of Religion and to the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons; I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God."

What am I to understand by the expressions, *erroneous and strange doctrines*? I always have understood them to mean such doctrines as are contrary to or not consistent with those taught in our Book of Common Prayer. And with my own hand I have subscribed to the above declaration, that I believe doctrine contained in the Book of Common Prayer to be agreeable to the Word of God. Now I understand that Methodists deny many of the doctrines in this book; unless I am wrongly informed they deny the doctrine of absolutism at the very beginning of our liturgy. They do not hold the *descent into hell* in the Apostle's Creed in the sense in which it is taught in the scriptures. They deny the *one baptism for the remission of sins* of the Nicene Creed. They repudiate even in strong terms the teaching of the rubric to the ordinal. And also some of the thirty-nine Articles are rejected by them. My impression has always been that if I am to act honestly I am bound to endeavour to banish and drive away these doctrines that are contrary to the doctrines of our Prayer Book. Have I ever since my ordination been labouring under a wrong impression on this matter or not? I desire very much to know how English clergymen learned and honest can consistently offer a Methodist Conference a "fraternal" greeting? I ask sincerely and earnestly for a light on this subject which perhaps I do not yet possess.

I feel sure my request cannot be thought to be impertinent.

INQUIRER.

Diocese of Niagara.

THE COMMUTATION FUND.

No. 2.

SIR.—As regards the condition of the By-law under which I and others were placed as beneficiaries on the fund, there was no dispute but that they had been complied with; the Synod contends that it is not legally bound by the conditions it set forth in the By-law for any longer period than it thinks well, although it did not limit any time for the benefit. Respecting the legislation the following is required by the Constitution:—"Every proposition for an alteration in the Constitution or Canons of the Synod must be sent to the Standing Committee to be forwarded to the members of the Synod." (See Canons, etc., page 11, clause 24.) At the Synod of 1875, a committee brought in a report offering some amendments to a prior Canon increasing the benefit to all beneficiaries under the Trust, but it was not received or considered in any. Bishop Hellmuth signed the report as Chairman of the Committee, and the following note in italics was appended:—"This is presented as the report of the majority, the Chairman dissenting therefrom on certain points." The Synod Journal then states:—"The Bishop addressed the Synod at length on this subject and stated that dissenting from several important provisions of the proposed Canon, he had determined upon preparing a Canon himself for submission to the Synod. Desiring to save the time of the members by avoiding needless discussion,

he had sought the sense of the Standing Committee as to the most appropriate time for him to introduce his Canon, and their unanimous counsel was that it should be brought forward at the opening of the question rather than after discussion had taken place. He concluded by presenting the following Canon, printed copies of which were circulated among the members," (Synod Journal, 1875, pages 31, 32.) This was the first time, the Synod had heard anything about it, although clause 16 of the Constitution required, and still requires, that "a circular containing a statement of such business is to be submitted to the Synod shall be forwarded to each clergyman and representative two weeks before the meeting of the Synod." The following resolution then appears:—"That the Canon prepared by the Bishop on "appropriation of accrued interest of the Commutation Fund," and now read, be adopted in the place of the present By-law, and the same to take effect from the 1st April next." After some amendments it was declared carried. Unless the Constitution is binding upon the Synod it becomes farcical, and assumes the grab of mockery. The notice required by the Constitution had not been given.

At the Synod of 1876, I brought forward a motion to regulate the future application of the surplus of the Commutation Fund, and which proposed an increased benefit to the beneficiaries, but clearly set forth that those already on the fund should have their claims fully recognised, and according to the requirements of the Constitution, notice of this appeared in the Circular convening the Synod. An amendment was afterwards moved, not to my motion, but to a prior Canon, which completely took away the annuities of those who had been recipients. Of this amendment no notice had been previously given. Even if it had been moved as an amendment to my motion, which it was not, it could not have been valid, because it destroyed the principle which mine involved. This must appear evident, because an amendment to a motion is not to destroy it, but to amend it in its details, without voiding the principle involved. The confusion at this Synod was very great, so much so, that the negative vote was not taken, but the Doxology was sung. The minutes declare that the said amendment was carried unanimously, but how could that be without the negative vote having been taken? (Synod Journal, 1876, pages 41, 42, 43, 44) In this case also the notice required by the Constitution, I contend had not been given. Regarding the last point, the legislation did not take place until June 22nd, but the said Canon was dated to come into operation on April 1st, preceding its pretended passage. This I contend was illegal, the Synod having no power to pass *ex post facto* enactments which deprive the beneficiary of any already accrued benefit. To add to, or increase a benefit is allowably justifiable. (See Synod Journal last quoted.)

(To be continued.)

J. T. WRIGHT.

The Parsonage, St. Mary's,
July 21st, 1885.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

AUGUST 9th, 1885.

VOL. IV. 10th Sunday after Trinity. No. 87

BIBLE LESSON.

"The Vision in the Wilderness."
Genesis xxviii. 10, 22.

We have seen how Jacob, encouraged and helped by his mother, by deceit obtained the blessing from his father. Wrong doing, however, always brings sorrow, and Jacob was no exception to this rule. Esau was very angry when he discovered the trick played on him and determines to revenge himself by slaying his brother Jacob, as soon as his father Isaac should die. Jacob must flee for life; Isaac concurs with Rebekah in her wish to send him away, so he calls him and confirms the blessing already given, telling him at the same time to go to Padan-aram, and marry one of his uncle Laban's daughters. He had evidently kept up his intercourse with his kindred and wishes to prevent Jacob marrying anyone but a worshipper of the true God.

(1). *The Weary Wanderer.* Jacob now begins to realize the bitter fruits of his conduct. He goes

forth from his father's house alone, with no splendid retinue of servants, probably full of sad thoughts, he "wandered in the wilderness in a solitary way." Psalm cvii. 4, with nothing but a staff in his hand, Gen. xxxii. 10. We can easily imagine how lonely he felt when night came on, with no where to lay his head; but this poverty and privation brings him nearer to God. He lies down to sleep in the open air, with a stone for a pillow.

(2). *The Wondrous Vision.* The weary traveller sleeps, and as he sleeps on his hard couch he dreams. God sends him a beautiful vision of hope and comfort. He sees, as it were, a luminous pathway or stairway in the midnight sky, up and down which shining angels were ascending and descending, the messengers of God, whence He gives charge concerning us, who by their ministry defend us from "the terror by night and the arrow that flieth by day," Psalm xci. 5, 11; Psalm xxxiv. 7. The office of the angels is one ministry, Heb. i. 14, whence they ascend they bring up the prayers of the faithful before God and when they descend, they being a favourable answer to the prayers which God has heard, compare Acts x. 4. Our Lord, in St. John i. 51, makes an application of this vision to Himself. The ladder was a type of our Lord Himself, because He is the very way to the father, St. John xiv. 6, and the door to eternal life. "The Lord stood above it," verse 13. He whom Jacob saw may be believed to be God the Word, or the Son by whom the Father reveals Himself to man. In Him we see heaven open. What was the divine message? It contained a renewal of the promise made to Abraham, chap. xii. 8, and God further assures him of the Divine Presence, "I am with thee," of the Divine Protection, "I will keep thee" and of the Divine Preservation "I will bring again." So God promised Abraham, chapter xv. 1, and Isaac chapter xxvi. 24. When Jacob awoke he was full of joy and reverence. He had forgotten as we too often do, that God was close to him, wherever he went, verse 16. Now it seems as though he could never forget it again, that lonely wilderness seemed to him the gate of heaven, verse 17. He sets up the stone that had made his pillow, as a memorial, and pours out upon it to show that it was to be holy, compare Leviticus viii. 10. Isaiah xix. 19. And he calls the name of the place Bethel, i.e., House of God.

(3). *The Willing Vow,* verses 20, 22. This is both a vow and a prayer, "I pray that God may watch over me, and protect me, and supply my wants, and if He shall hear my prayer, and restore me in peace to my father's house, then I vow to Him, the tenth of all that He shall give me." Here we see how Jacob's repentance and faith were called out by the vision, he now takes an independent step and resolves to take God to be indeed his God. Let us observe the order of what he desired. It corresponds with our Saviour's rule to seek things of the greatest importance first, see St. Matt. vi. 33. His desires are moderate also, compare 1 Tim. vi. 6, 8. Such was the prayer of Agnes in Prov. xxx. 7, 9, and thus Christ Himself teaches us to pray "Give us this day our daily bread."

Many young people on leaving home feel sad and lonely as they go among strangers. Let them remember that the God of Jacob is near them. May they be led, like Jacob, learning their own usefulness and helplessness, to give themselves to God, then will they be safe and happy wherever they go. Observe how our Church in the solemn rite of confirmation, invites each one to consecrate himself to God.

O Jesus I have promised
To serve Thee to the end,
Be Thou forever near me,
My Master and my Friend.

—Science, in her own province, is a glorious and welcome revealer of God's truth. Let her only be rightly, cautiously, and reverently interpreted.—*Roden Noel.*

Speak gently! 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy that it may bring
Eternity shall tell.—*Longfort.*



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Family Reading.

NONCONFORMIST OPINIONS OF THE CHURCH.

A letter in an English paper draws attention to the following extracts, showing the sentiments entertained and felt towards our beloved Zion by some of the most powerful minds and most devoted hearts that ever graced the ranks of Nonconformity:

"I freely and cheerfully attend the divine service of the Church, knowing nothing in the prayers but what I can heartily say 'Amen' to. Let us give God praise for the national establishment of our religion."—*Matthew Henry.*

"I conform to the Liturgy as a private individual to her it read in public assemblies, in order that I may bear my testimony against independency."—*Philip Henry, M.A.*

"The constant disuse of forms is apt to breed giddiness in religion, and it may make men hypocrites, who shall delude themselves with conceits that they delight in God, when it is but in those novelities and variations of expressions that they are delighted."—*Richard Baxter.*

"I believe the Church of England comes nearer the Scriptural plan than any other national Church upon earth."—*John Wesley, M.A.*

"I consider it the purest national Church in the world. I reverence the Liturgy next to the Bible."—*Adam Clark, L.L.D.*

"The public Liturgy of the established Church is a public blessing to the nation; nor is there a Church upon earth that so much promotes the abundant reading of the Word of God."—*Rowland Hill, M.A.*

"The evangelical purity of its sentiments, the chastened fervor of its devotion, and the majestic simplicity of its language, have combined to place it (the Liturgy) in the very first rank of uninspired compositions."—(The Great) *Robert Hall.*

"I am charmed and delighted beyond measure with the reflection that when pouring out my soul before God in appropriate and beautiful language of the Church of England, I am actually addressing my Heavenly Father in precisely the same words which were used by the holy apostles and primitive disciples of Christ."—*W. Thorpe.*

"Its spiritual doctrines are the themes with which Luther and Cranmer, Calvin and Knox assailed the Papacy and effected the Reformation. Its divines have covered its altars with works more precious than the purest gold of the ancient sanctuary of Israel; its literature is the boast and glory of the civilized world; its armory is filled with the weapons of ethereal temper which its host have wielded, and with the spoils they have won in the conflict with infidelity, Popery, and heresy; and its martyrology is emblazoned with names dear and sacred to every Protestant."—*John Angell James.*

CAUSES OF CHURCH PROSPERITY AND DECLINE.

The following declaration has been issued by the Vestry of Petrolia, Huron, and its various clauses will commend themselves to every Churchman as sound and timely. There is hardly an evil condemned in this document which has not the support and sympathy, more or less open, of the party organ and its friends.

At the adjourned Vestry meeting held at Christ Church, Petrolia, Ont., on the 8th of June, to consider the best means of increasing the prosperity of the Church, the following declaration was adopted, and ordered to be printed for distribution.

That this Vestry hereby places on record the following declaration as to the present condition of the Church in Petrolia, and the methods to increase its prosperity.

From whatever causes in this country the Church of England system as laid down in its Rubrics, in its application to the individual, is much relaxed and very often ignored. Baptism is not generally considered so much the beginning of a new moral obligation, to be celebrated in public, but as a

traditional custom, which it does no harm to have done to the child, and is almost demanded—in despite of Rubrics—to be done in private. The duties of godparents are too frequently handed over to whatever zealous volunteer is willing to fill their obligations. Many parents—if they have done it at all—cease to exercise any parental authority in religious matters at the very critical period of early youth when there is the most necessity for it. Systematic attendance at Divine Service is the exception and not the rule, and the results which the proper observance of all the religious duties enjoined by the Church would inevitably have, do not exist.

Prosperity in a Church can only exist where the spirit of the Church system permeates the individual, and its regulations are obeyed. In precise proportion as its teachings are received and acted on, is the only condition worth calling prosperity improved.

Individual liberty in religious matters on this continent has run wild, and opinionativeness, self-will and self-assertion take the place of the clearly defined rules of the Church, and sensation and excitement are confounded with religious duty and worship.

While this is the general state of the country, our local circumstances increase the difficulties of genuine Church prosperity. Whatever nominal Church of England population there may be in this district is no proof of any strong church feeling.

The number of those in living connection with the church here has always been very small, and as what is called a churchman is not a product of sensation, but of years of quiet and steady growth, the general circumstances we are placed in have not been favorable to such growth. The life of Petrolia is not very propitious to church prosperity.

It is a mining community with the ideas and morals of a mining community. Everything is looked upon as the result of chance and not of Providence. The sacredness of the Sunday as a day of rest is very low in popular estimation, and so long as so many of the community are ready to take all advantage to use Sunday for labor or pleasure as any other day, the effect of their influence and example must hurt their churches and keep in the background the proper systematic public worship of Almighty God which is the inseparable accompaniment in all Christian communities of the proper observance of the day of rest.

And unless people can be got to meet steadily and regularly for this purpose no religious life is possible to the community. The prosperity of the Church of England system is dependent upon the individuals themselves in connection with it. If they acknowledge their obligations to God the Son, and apply His teachings and revelation to their lives—and act as those who believed in these things—the Church could not help growing.

But the false religious atmosphere prevailing the country in conjunction with our very mixed population and fluctuating and changing industry have changed the popular idea to what Church prosperity is.

Church prosperity is too often considered to be a reasonably well attended Church on Sunday, where an element of sensation and display must predominate in the services, and the Preacher talk with bated breath and say nothing objectionable.

The Protestant system allows criticism of clergymen, and where the attendance at and interest in the church has not its foundation in obedience to God the Son, the clergyman must generally be changed to gratify the appetite for novelty.

A desire for frequent changes of clergymen, as practised in the Methodist body, is said to exist in the Church of England in Canada; now, as matter of fact the duties required of a clergyman are multifarious and in some of the departments he is certain not to excel. This is made the pretext for seeking change. It is not the desire for a higher spiritual teaching, but the desire to hear the old story told evermore by a new, new tongue. It is novelty of entertainment not spiritual teaching that many people expect a clergyman to furnish.

When the clergymen cease to interest, he gets the hint to go to another field of usefulness. Instead of considerate and delicate statement on any supposed short-coming, he is generally coarsely and publicly criticized, and those who have most to say in this are generally those who have absolutely no right to say anything whatever about him.

The Vestry in view of these facts can only place this declaration on record regarding Church prosperity.

It can only be increased by the systematic observance of all those ordinance which have been instituted to dispense spiritual food.

Each individual must do his or her part because it is duty to God, not to man.

Personal liking or disliking should never interfere with discharge of religious duty.

The Ordinal for Priests must be held to govern in all circumstances as to discharge of clerical duty.

Systematic attempts to prevent people attending church ordinances, or contributing to church support, to force a clerical change, are to be characterized as most destructive and ungodly proceedings, injurious to church growth, and devoid of the Spirit of Christ.

"WATCH AND PRAY."

We need not go far to seek reasons why the Lord commanded His disciples to "Watch and pray."

1. WATCH—because the great enemy is watching you. Hear what St. Paul says in the sixth chapter of his epistle to the Ephesians at the eleventh verse: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high-places." In other words, the Christian has to fight not against flesh and blood, that is, not merely against wicked men and women, but against the very hosts of Hell! Hear too what St. Peter says in his first Epistle chap. v. verse 8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Therefore "Watch."

2. WATCH—against old sins. You may think you have quite overcome some sins into which you once fell. Those sins are not dead. They are only subdued. They may at any moment spring into life. Therefore "Watch."

3. WATCH—against new sins. You are liable to fall into sins you never dreamed of committing. The devil perhaps tempts the young Christian with the lusts of the flesh—one in middle life with ambition—and the old disciple with covetousness. At one time of your life you are tempted one sin, at another time with another. Therefore "Watch."

4. WATCH—because the world is watching you. It expects much from the Christian. It has a keen eye to see his faults, and a ready tongue to publish them. "Let him that thinketh he standeth take heed lest he fall." Therefore "Watch."

5. WATCH—because "the time is short." There is only "a little while" left to "watch," for "the night is far spent, the day is at hand." "Watch and pray." Prayer connects earth and Heaven. Besides, how could you have strength to watch unless you pray?

Therefore be much in silent prayer. Remember that sometimes—

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.
Besides, let your public prayers be more hearty, more regular, more reverent.
Above all let your private prayers be more frequent—more real—more definite—more full of expectation. Pray—and then watch for answers to your prayers. They are sure to come.
O Christian man, "Watch and pray." Forget not that Christ is ever near, and you are not left to watch or pray alone. "Lo, I am with you always." "I will never leave thee nor forsake thee."—*Wayside Words.*

—Four things indispose us for prayer: Inordinate sadness, very high spirits, ill-temper, and a carnal, worldly spirit.

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THE KING AND THE NOBLE.

Long ago, in the early years of Christianity, a missionary visited the northern shores of England with tidings of the new faith. But the heathen tribes would none of him, and their king refused even to hear him speak.

Then rose up a gray-haired noble before his chief, pleading the cause of the new-comer.

"What is our life now?" asked the trembling old man. "Is it not even as a lighted ball—well lighted and well warmed, into which flutters a little bird from the darkness without, beating its wings a little, feeling the warmth for a moment, yet hardly alighting before it flutters out again by a further door into the darkness beyond? Who knows from whence it comes, or whither it goes? Is not each of us as that little bird? What more do we know of the life beyond? Shall we not then welcome this stranger who would fain instruct us therein? He can do us no hurt; he may enlighten our darkness. Mighty king, let us hear him speak."

Touched by these words, the chief ordered the missionary into his presence to tell the gospel story. The seed fell on good ground; many heard, believed, and were baptised into the new faith. On the once dark portals of the gate of death, shone the glory of a life beyond. Selected.

AN INCIDENT.

Saint Augustine, the first Bishop to the English, one of the holiest of the Church fathers, was one day walking on the sea beach, perplexed in spirit, alone save with God, as he supposed. He was pondering a question with which his conscience was troubled, and he felt uncertain about it. Presently he came in sight of a little boy, and as he approached him, saw that he held a clam, or scollop-shell which contained a few spoonfuls of water. Then he saw the child stoop and pour the water in the shell carefully into a hollow made in the sand.

The prelate spoke to the boy:

"My child, what are you doing?"

"I'm trying to empty the ocean," answered the boy.

The holy man felt rebuked by the reply and the innocence of the boy, who in his play was unknowingly seeking to do a thing so impossible. He regarded the child's words as if through them God spoke in a symbol, or a parable to himself, thus showing, this devoted servant and Minister, that in his mind he also, was trying to do what God only could; something which his faith should leave to the Lord, humbly and in prayerful submission, and about which he should not be perplexed in anxiety. If Christians will trust all their troubles and needs to the loving, divine Saviour, "He careth for us," and will help his children, young and old, in their difficulties. He does not give to us all knowledge, and we are weak without Him. E. T. B. Young Churchman.

THE BIBLE.

Let me give you an illustration of how God is the Author of it, and yet it was written by men. There is no book like the Book of Books. The Church has never said how, or to what degree, this holy book is "inspired;" only that it is the inspired Will of God. An illustration is sometimes helpful to the young.

Think of the Architect of the National monument, or of the Capitol at Washington. He really built these works, though he never laid a stone of the one with his own hands, or reared a pillar of the other. Moses, Ezekiel, St. John, and St. James worked under the Divine Architect, who sat if we may so speak, afar off at some distant Aleyone, amid the heavens, and breathed His own mind into the work, in His own way, and His own time.

The writers were, indeed, men. There is the human element; and there is the time element in the preparation of the Scriptures. The writers used human language; and their work has been subjected to the laws of time and sense. No miracle has surrounded the book, like the mythological garb of the heathen deities. The book has, indeed, an atmosphere, like the sun's ray; and like the

sun's it is its own, and full of brightness. Like that world, this book will ever shine and shine on. By some divine law, it is kept self-balanced in its everlasting orbit; and it will burn and blaze along the heavens till earth shall be no more. As the human element, and the time element, in the erection of St. Peter's, or the Capitol, did not destroy the architectship of those who planned, and thus virtually built those buildings, neither do they God's authorship in this, the best of books.—L. Young Churchman.

THE CHURCH'S CARE FOR CHILDREN.

"Take this child and nurse it for me, and I will give thee thy wages." These were the words of Pharaoh's daughter, with which she addressed the mother of Moses, as she delivered to her the young child to nurse.

These words of the "king's daughter" are suggestive of some very beautiful thoughts. In the 45th Psalm the King's daughter represents, in her beautiful attire, the Spouse of Christ, His Holy Church. And in the text we hear her voice, as she delivers back the child which she has saved, to its own mother; "Take this child and nurse it for me, and I will give thee thy wages."

Our children are by nature children of wrath; and, if left to themselves, are cast out and liable to destruction of both soul and body. But the Church finds them thus exposed, and liable to be swept away by the current, and she sends out her messengers to bring them in; and she has pity upon them, adopts them, put new robes upon them, gives them new names as Moses or John, or some other; and then delivers them back to their own parents to nurse, or to be educated for her, the Church, as "take this child away, and nurse it for me," that you may deliver it to me, by and by, for higher duties, and further instruction and greater responsibilities. Yes, her words may be considered as the voice of the Church, to all parents and sponsors, "Take this child or these children of mine away, and nurse them for me." That is, the Church commits them to you to educate physically, morally and religiously, to instruct, bring up and train; and especially to bring up "in the nurture and admonition of the Lord." Young Churchman.

MAXIMS FOR PREACHERS.

BY ONE OF THEMSELVES.

- I. Generally speaking the more attention the style of a preacher attracts, the less it deserves.
 - II. No teacher can teach his lesson until he has learned it himself.
 - III. The pulpit "I" is not necessary offensive, unless printed in italics.
 - IV. Preaching the Word, and preaching about the Word, are very different things.
 - V. In expository preaching, a really good division is an exposition of itself.
 - VI. The preaching of foolishness must not be mistaken for the "foolishness of preaching."
 - VII. The preacher who is proud of his sermons should be ashamed of himself.
 - VIII. A good illustration, like a sweet-toned bell, should at once invite and recompense attention to itself.
- At the same time, like a well constructed reading lamp, its principal use should be to throw light on the subject in hand.
- Besides this, however, if it is to fasten instruction on the mind, it must be driven home, like a nail.
- IX. Much of the importance of a text, like that of a fossil, depends on its site. Hence the importance of preaching on the context as well as on the text.
 - X. To call a sermon "beautiful" merely, is very equivocal praise.—(See Ezek. xxxiii. 82).

Childrens' Department

THE SUNSHINE AND RAIN.

"Would that the sun would only always shine!" said some children on a rough, stormy, rainy day.

This wish soon seemed to be fulfilled, when, for many months long, not a cloud was seen in the sky. The long drought did much damage to the fields and meadows; the flowers and vegetables were withered in the garden; and the flax, on which the young women would have been so cheerfully employed, was scarce a finger's length.

"Do you see, now," said their mother, "that the rain is just as necessary as the sunshine?—Learn, therefore, from this wise dispensation of God, the wholesome truth, that it would not be good for us men to have only bright and joyful days: there must also come upon you, from time to time, cloudy days, afflictions, and pains, in order that you may grow up to be good men.

"Alike in storm and sunshine, weal and woe,
God makes His blessings on His creatures flow."

THE BETTER LAND.

A father and mother were living with their two children on a desert island in the midst of the ocean, on which they had been shipwrecked. Roots and vegetables served them for food, a spring supplied them with water, and a cavern in the rock with a dwelling. Storm and tempest often raged fearfully on the island.

The children could not remember how they had reached the island; they knew nothing of the vast continent: bread, milk, fruit, and whatever other luxury is yielded there, were things unknown to them.

There landed one day upon the island four Moors in a small boat. The parents felt great joy, and hoped now to be rescued from their troubles; but the boat was too small to take them all over together to the adjoining land, so the father determined to risk the passage first.

Mother and children wept when he embarked on the boat with its frail planks, and the four black men were about to take him away. But he said, "Weep not! It is better yonder; and you will all follow soon."

When the little boat returned and took away the mother, the children wept still more. But she also said, "Weep not! In the better land we shall all meet again."

A last came the boat to take away the two children. They were frightened at the black men, and shuddered at the fearful sea over which they had to pass. With fear and trembling they drew near the land. But how rejoiced they were when their parents appeared on the shore, offered them their hands, led them into the shade of lofty palm trees, and regaled them upon the flowery turf with milk, honey, and delicious fruits. "Oh, how groundless was our fear!" said the children; "we ought not to have feared, but to have rejoiced, when the black men came to take us away to the better land."

"Dear children," said their father, "our voyage from the desert island to this beautiful country conveys to us a still higher meaning. There is appointed for us all a still longer voyage to a much more beautiful country. The whole earth, on which we dwell, is like an island. The land here is, indeed, a noble one in our eyes, although only a faint shadow of heaven. The passage hither over the stormy sea is—death; that little boat resembles the bier, upon which men in black apparel shall at some time carry us forth. But when that hour strikes, then we, myself, your mother, or you, must leave this world. So fear not. Death is for pious men who have loved God, and have done His will, nothing else but a voyage to the better land."

"Expectant of eternal peace,
The Christian feels Death's terrors cease;
And, led by God's paternal hand,
Mounts upwards to the better land."

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

THE CHILDREN'S PASSPORT.

What can there be in this world more helpless than a little child? and yet how carefully little children are watched and tended and protected. Why is this? It has not always been so, nor is it so to-day in every part of the world. There have been people who have flung their own little children into the flames to be consumed, or into the waters to be drowned, and who have buried their little babies alive, regardless of their tears and cries. And there are to-day people who hate little children, and, who, instead of pitying them in their helplessness, wish to get them out of the way. And we should not have been cared for in our helpless infancy, and safely brought up, unless God had planted in the hearts of parents a tender love for little ones, and had, in addition, taught them in his Gospel that He took a deep interest in them.

When He was here on earth. He took little children in His arms, and blessed them; and He set a little child in the midst of his disciples, as a pattern for them to imitate.

Children little know how much they are indebted to the Lord Jesus Christ for protection, and safety, and comfort. He was the children's friend, and is still the friend of every little one. And His words of power have reached the hearts of men, and have been to children a shield and protection in many trying hours.

Some time ago, a German workman and his wife emigrated from Kulm, in Eastern Prussia, to Sedalia, in the State of Missouri, leaving behind them three little children, a boy ten years old, and two little daughters, one aged seven, and the other four.

When the parents had been in America for a while, and had made them a home, they sent back word that they wanted their children to come over and live with them. There was no one going that way just then, and they did not have money to pay the expense of any one to attend them on the journey; so there was nothing to do but for the little pilgrims to go alone.

Their aunt in Berlin furnished each of the young travelers with a little book, on the first page of which she wrote the name, age, birthplace, and destination of the bearer; and below each of their names she wrote, in German, in French, and in English, in large letters, a single sentence taken from this little book, and she told them when they found themselves in any trouble, or difficulty, they were just to stand still, and open those little books, and hold them before them.

The little children started from their German home, and tramped along through the country, to the place of their departure. They reached the seaport, embarked on board the steamer, crossed the great Atlantic, landed in New York, and

traveled by rail fifteen hundred miles westward, to the heart of Missouri, showing their little passports whenever they were perplexed or in trouble, and in every instance finding kindness, tenderness, and protection; every heart warming with love, and every hand being stretched forth in helpfulness to the little ones who were thus cast upon the kindness of strangers whom they had never seen before, and would never see again, but through whose tender care they safely reached the far-off home of their grateful and rejoicing parents.

And now, what do you suppose were the words written in those little books, which touched so many hearts, and made so many friends for those little children? Were they some words from the Emperor of Germany, or the Queen of England? Were they the words of some great monarch, commanding all men to pay attention to those little travellers? No. The words which opened their way, and were to them a passport and a protection were these: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," saith Jesus Christ."

What mighty words were these, thus uttered by the children's Friend! though centuries have passed away since they were spoken yet still they are full of wondrous power; for He who spoke those words yet lives in heaven, at the right hand of God, and watches over little children; and all the care, and blessing, and love that children share, come to them through Him. Their lives are made happier and brighter through the love of the Babe that was born in a stable and cradled in a manger; who took little children in His arms and blessed them; who has said, "He that receiveth one such little child in my name, receiveth me," and who has promised that he who gives even a cup of cold water to a disciple in his name, shall never lose his reward. H. L. H.

—The New England Conservatory of Music, Boston, Mass. which enjoys the distinction of being the oldest in America and the largest and best equipped in the world, attracted to its halls last year 1970 students from 55 States, Territories, Provinces and Foreign Countries, and having added to its corps of teachers Signor Augustus Rotoli, voice teacher of Rome, Herr Carl Faelten of Stuttgart, piano teacher, Signor Leandro Campari, violinist, Prof. W. J. Rolfe of Cambridge, and others, it ought to receive for the coming year a still larger patronage.

HE ACTED WISELY.—"I am so weak I can hardly move, all run down with a Chronic Summer Complaint," said one gentleman to another on our street the other day. "Now, take my advice," replied his friend, "go to your Druggist and get a bottle of Dr. Fowler's Extract of Wild Strawberry. I never have known it to fail in curing any kind of Summer Complaints."

"IN A HOLLOW PLACE."

A mother in New York was quietly engaged in her domestic work, when the dreadful news came:

"Come to the police station. Your child has been run over by an express wagon."

She hastened to the station-house and found her child surrounded by strangers. The surgeon had not yet arrived. She was told that the wheels passed over his foot, but on examination she found no real injury. She said to the little darling,

"Why, Willie, how could the waggon have passed over your foot and not have crushed it?"

The child looked up in his mother's face and said,

"Mamma, I guess God put it in a hollow place"

THE BIBLE ON THE CHAIR.

A boat's crew from a ship wrecked off one of the Fiji islands were afraid of their lives. On reaching land they dispersed in different directions. Two of them found a cottage, and crept into it, and as they lay there wondering what would become of them, one suddenly called to his friend, "All right, Jack; there is a Bible on this chair! no fear now!"

—"Lillie, did you say your prayers last night?" asked a fashionable mother of her sweet little girl who remained at home while the mother went to the charity ball.

"Yes, mamma, I said 'em all alone."

"But who did you say them to, Lillian, when your nurse was out with me?"

"Well, mamma, when I went to bed I looked around the house for somebody to say my prayers to, and there wasn't nobody in the house to say 'em to, and so I said 'em to God."

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—Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God we must wrestle: and if we would wrestle happily with God, we must wrestle first with our own dullness.—Bishop Hall.

RESCUED AT LAST.—W. H. Crocker, druggist of Waterdown, says, when all other remedies fail for Bowel Complaints, then Dr. Fowler's Extract of Wild Strawberry comes to the rescue.

HOPEFUL WORDS.—Mrs. McArthur, of Hopeville, Ont., says she could not keep house without Hagar's Pectorial Balsam to cure prevailing throat and lung troubles.

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HAY-FEVER.

The cause of Hay-Fever is obscure, but rationally we may conclude it owes its origin to the heat of the sun, but most likely it is due to the pollen of vegetation. It is a fact that Hay-Fever prevails most frequently when the various grasses are giving off their pollen.

We know that large quantities of pollen float in the air during the summer months, and that the number of cases of Hay-Fever depends on the amount present, which increases in warm damp weather, decreases when it is very dry and hot, and often disappears after heavy rain.

The most obvious course in the treatment of Hay-Fever, but not always the most easy one, is to avoid exposure to pollen. Sufferers from the complaint should avoid hay ricks and much exercise in the country during the hay season, and should remain to a great extent within doors. Where circumstances admit, change to the seaside is highly desirable and generally effects a speedy cure.

One of the most prominent physicians of the South, says: "All treatment of Hay-Fever heretofore has been found by the profession almost useless in preventing the recurrence of this disease, and I am fully satisfied that all internal treatment fails to control or even modify it. Our only hope to benefit that large class, subjects of Hay-Fever, is by the local application of such remedies as will in some measure control it. Last summer, just around my location, were five or six persons, great sufferers from Hay-Fever, who in the height of the attacks were almost instantly relieved by the use of The AIR Mediator and Injector, a simple, inexpensive instrument, (manufactured by the MEDICATED AIR REMEDY CO., 86 Arcade, Cincinnati, O.) charged with Iodine, Carbonic Acid, Quinine, Tincture Opium, Morphine or other known remedies, by this instrument the air (the natural element for the respiratory tract) is freighted or charged with medicines, and then, with sufficient force to penetrate every passage or duct connected with the tract, it is pumped into the parts affected, thus carrying the needed medicines to the seat of the disease. Without doubt, it is only by bringing into immediate contact with the mucous membranes lining the air passages, remedies that we know will abort the attacks and afford relief to the sufferer, that a cure can be effected. Experience has demonstrated that the use of The AIR Mediator and Injector laden with the above will abort it, and in no instance has it been found to fail."

A FREQUENT ANNOYANCE.—Many people suffer from distressing sick headaches and bilious attacks of frequent occurrence which a bottle or two of Burdock Blood Bitters would entirely remove. It regulates the Stomach, Liver, Bowels and Blood, to a healthy state.

THE LITTLE EGYPTIAN BOYS.

The Scriptures have promised that the "Egyptians shall know the Lord," and that Israel shall be "the third with Egypt and Assyria, a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isa. xix. 21-25.

It is with no small interest that Christians watch the spread of the gospel up and down the valley of Nile. For many years Miss Whately, daughter of the late Archbishop of Dublin, has been laboring among the Egyptian children at Cairo, and her labor is not in vain in the Lord. The gospel is still the power of God unto salvation to every one that believeth, not only to the Jew and the Greek, but also to the barbarian and the Egyptian.

In her *Letters from Egypt* Miss Whately tells the following pleasant tale of some little Egyptian boys.

"An instance of the love of Him who is able to save to the uttermost all who come to Him through Christ, happened some years ago, when two nice little boys attended my school, and, like all my scholars, had the Bible to study. All do not progress alike, however; and as children are naturally full of play on leaving school, I was much struck with what I was told of these children reading from the

New Testament to an old negress who had brought them up and was much attached to them.

"It seems this woman was in feeble health, and her great delight was to listen to what her young favorites read to her on their return from school, and they often spent some time by her bed thus employed, instead of playing; which I think showed there was both love and religious feeling in their hearts.

"When after some months the old woman became worse and was evidently near death, some Moslem slaves who were her friends offered to fetch the 'mollah,' who is the person somewhat answering to a minister, though not exactly, and who reads from their Koran to dying persons. She refused, however, and when they urged her strongly, her master, who was of the Christian persuasion, overheard her reply, 'No, no; I want no one but Him whom the boys tell me about; the boys' Saviour is my Saviour.' And in that faith the poor slave died. Surely the Lord accepted the soul which was thus brought to touch the hem of His garment, as it were, by a little child."

Let us pray that the Lord who had smitten Egypt may heal it, and that multitudes of the Egyptian children may hear of the holy child Jesus who found refuge there in days of helpless infancy, and of whom it is written, Out of Egypt have I called my son." H. L. H.

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