

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 23, 1882.

[No. 89.]

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

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## LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 1. SEVENTEENTH SUNDAY AFTER TRINITY.—  
Morning...Jeremiah 5. Ephesians 2.  
Evening...Jeremiah 29; or 35. Luke 5, to 17.

THURSDAY, SEPTEMBER 28, 1882.

THE Duke of Westminster is about to build, at a cost of £6,000, new schools for the parish of St. John, Chester.

Divine service, according to the rites of the Greek church, has been again celebrated at St. Raphael's, Bristol.

The Southwell Bishopric Fund has reached £85,296; of which Nottinghamshire has contributed £5,215; Staffordshire, £4,729; Shropshire, £4,865; Derbyshire, £3,280; Lincolnshire, £3,707.

On Tuesday, August 29th, the chief stone of the mission church of St. James, Marden Ash, High Ongar, Essex, was laid by Sir H. J. Selwin-Ibbetson. Several choirs from neighbouring parishes joined in the musical portions of the service.

In a recent discussion the Bishop of Manchester remarked that every one is now expected to declare himself a converted man. He thought it would be safer, and wiser, and more modest, if people would wait for others, seeing their lives would declare this for them.

The parish church of Longwood, near Huddersfield, has received the addition of a chancel, which was opened by Bishop Ryan for the Bishop of Ripon. The cost has been something more than £1,000. The reredos was originally the pulpit of Huddersfield parish church.

The church of St. Vedast, Foster Lane, was reopened on Sunday the 8th inst., as the parish church of the united parishes, which were formerly served by the churches of St. Matthew, shortly to be demolished, and St. Vedast. The church dates from 1679, and has been restored in its integrity.

The first dedication festival of St. Augustine's Wisbech, was held on the 28th ult., the festival of St. Augustine, of Hippo, this church being perhaps the only one in England with that dedication. On the previous evening the vicar, the Rev. E. H.

Littlewood, preached, explaining the significance of the services that were to be held.

St. Paul's church, Preston, was reopened on the last Sunday in August, after extensive alterations. A spacious chancel has been built, with a vestry on one side large enough for clergy and choir, and on the other side an organ chamber. A font of white marble, placed in the baptistry, is the gift of Mr. John Huntingdon, of Cleveland, Ohio.

On the 1st inst, the Bishop of St. David's reopened the parish church of Llandawcke, near Langharne, which for a number of years has been in a ruinous condition. The parish is only 620 acres in extent, and is owned by a Nonconformist, the population being only twenty-one persons. The building is a Norman one, and has many objects of antiquarian interest.

A successful Musical Festival was held on the 31st ult., at Dunster Church, Somerset. The orchestra was composed of fifty instrumentalists. The pieces performed were Handel's overture to *Samson*, Mendelssohn's *Lauda Sion*, Beethoven's second Symphony, and a portion of the *Mount of Olives*. The Rev. Walter Hook conducted, and Mr. Rice, of Torquay, was the leader.

The Admiralty has willingly permitted the Thames Church Mission Society to distribute Bibles and religious tracts among the soldiers on their departure for Egypt. Up to August 12th ten thousand New Testaments were distributed by the society, twenty thousand tracts and two hundred and twenty seaman's rolls. The latter are publications on which are printed in bold, readable type, texts of Scripture, easily read some yards off.

On the last Friday in August, Bishop Frazer addressed a large assembly of police constables at the Albert Street police station, Manchester. He remarked at the outset that it was the anniversary of his birthday, he did not think he could spend it better than by engaging in such a service as that which had brought them together. Recognizing the peculiar position in which police constables were placed as regards the observance of the Lord's Day, he appealed to the men to avail themselves of the opportunity of attending church whenever they could.

On the 2nd inst., there was shipped to Zanzibar from London, a peal of twenty-five bells to be hung in the tower of Christ Church cathedral in that city. It is believed to be the first peal of two octaves chromatic, C to C, ever executed in England. Bishop Steere was much pleased with them when he saw and heard them on the occasion of his recent visit to England. The bell with "All Saints" engraved on it, and the text, "The Spirit and the Bride say, Come," was finished on the last day of August, and the Bishop died on the following Sunday, September 3rd.

A letter has been recently published, which was written by Mr. Gladstone some five years ago, to a gentleman in Manchester who had charge of a

Sunday afternoon Bible-class for men. He said:—"I will not dwell on the need of light from above, or the duty of seeking it, of being vigilant against the excuses of the private spirit, of cultivating humility, of bearing in mind that God has through all these long ages had a people whom He has led, that we are not the first who come to the wells of salvation opened by Christ and His Apostles. I will also assume that you are strict adherents of method in this great study, so as to make your results comprehensive. In this view, if you are Churchmen, or indeed, if you are not, I recommend you to consider whether the Table of Lessons, old or new, may not be of much use. Two things, however, especially I will commend to your thoughts. The first is this, Christianity is Christ, and nearness to Him and to His image is the end of all your efforts. Thus the Gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scripture. I advise your remembering that the Scriptures have two purposes—one to feed the people of God in green pastures, the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces on the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed at the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same cannot be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires more external helps, more learning and good guides, more knowledge of historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strangest demonstrations of its truth, and of the power and goodness of God."

At the age of eighty, the Rev. Pascoe Grenfell Hill, B.A., rector of the united parishes of St. Edmund the king and martyr, Lombard street, and St. Nicholas Acons, recently departed this life. He was chaplain in the Navy from 1836 to 1845, and obtained medals for his services at the bombardment of Acre in 1840. A most interesting book written by him, "Fifty days on board a Slave-ship," gives his experience on board a captured slave-ship. In 1833 he was appointed to the rectory in Lombard street. There, as a "High Churchman," he set himself to solve the question how a church in the midst of a busy city, and with few resident parishioners, could be filled. Within his parish were firms and merchants wealthier than in any other parish in the kingdom. He could command millionaires as his churchwardens, but when the usual hour of divine service came they were far away in their west end mansions or country seats. The first thing Mr. Hill set himself to do was to repair the interior of the church, so as to make it fit for divine worship. The door in Lombard street was always left open in the day time, and many passers by were induced to take refuge in this quiet sanctuary for a few minutes of prayer in the midst of their toil and worry. Services, short and bright, were held at midday, when city men have a little spare time. These mid-day services formed the most successful feature of the work of the parish.

On the week-days of last Lent more than five thousand people, almost all men, attended the services. Short lectures were often given by the most eminent preachers of the day, of all shades of opinion—including such men as the Archbishop of York, the Bishop of Truro, Bishop Claughton, Father Ignatius, Father Benson, Canon Barry, Mr. Mackonochie, the late Dr. Evans, Mr. Rhodes Bristow, Mr. Stanton, &c.; and for eight years a daily prayer meeting was held in the vestry for the benefit of the parishioners. By such means Mr. Hill secured a following among men unsurpassed by any other city rector. It is hoped that a worthy successor will be appointed to continue the work so auspiciously begun.

It can scarcely be imagined how immense would be the accession of power and influence to the Church in the city of Toronto, if the new rector of St. James's would adopt similar plans to those which made the late Mr. Hill's work so successful.

#### "THE LEADING CHURCH PAPER IN CANADA."

WE clip the following from our able contemporary, *The Churchman's Gazette*, New Westminster, B. C.:

"The *Dominion Churchman*, the leading Church paper in Canada, has commissioned some one as its 'Own Correspondent' in British Columbia. We do not know the commissionee, but we think we could name him in less than two guesses; and, whether or no, we are thankful to have found a place in the columns of the *Dominion Churchman*, and congratulate the Editor on the vigorous, Churchmanlike, and, withal, racy character of his correspondent's first communication.

#### RESTORATION OF UNITY.

THERE is not a sect but at some time or other in its brief existence has proclaimed itself "The Church of God." Some puffed up, conceited man, or a little party, has left the "Great Ship, God's Church," in the little canoe of self-confidence, and started a "church." These men-made churches have become legion as regards numbers. The last few years they have talked about "unions" and "unity," and have adopted all sorts of methods save that of God's appointing. Let them try God's plan. If they turn to God's Word they will find that the way of unity is to be found by submission to that ministry which the Lord has appointed, and which owes both its initiation and continuance in the world to JESUS CHRIST. It will pay these good people to read such portions of God's Word as Ephesians ch. iv.

#### THE LATE REV. DR. PUSEY.

THAT a truly eminent man among us is now lost to the Church on earth by the death of the late Regius Professor of Hebrew in the University of Oxford, is universally recognized among all Christian people. Indeed we may say that the most eminent man the Church could boast of for the last fifty years, has now scaled the awful barricade which separates the seen from the unseen, and has entered that state and place where evanescent spirits dwell together, in some unknown and mysterious mode of existence.

The late Dr. Pusey was born in the year 1800, and in process of time graduated at Oxford with honours. In 1828 he was made Canon of Christ

Church and Regius Professor of Hebrew. In 1829 the "Catholic Emancipation Act" passed, and many members of the Church in England were horrified at the contemplation of the dangers to which the Church was subjected in consequence of that "Act." Indeed it was that "Act," more than the lethargy of the Church, or any other cause, which stimulated the Oxford Revival. We had the information many years ago from some of the authors of that movement themselves, that it was the undefinable dread of the consequence to the Church in England which it was felt would inevitably result from that "Emancipation Act" which forced the prominent evangelicals of the age to do something to sustain what was then, in consequence of the passing of that "Act," believed to be the drooping Church of England. Although most of the leaders of the movement were prominent members of the Evangelical party, yet there was so much Churchmanship in their subsequent publications that Dr. Pusey entered heartily into their ideas as then enounced. The first of their "Tracts for the Times" appeared in September 1838, and the last of the "Tracts," the celebrated No. 90, came out in February, 1841. To these publications Dr. Pusey was a contributor. Since that time his writings and movements have been before the world, and have shown him to be a man of the highest intellectual power, of the most extensive scholarship and profound erudition, a skilled leader of a religious movement, and the most accurate theologian of the age.

If the doctrine of the Atonement is justly regarded as lying at the foundation of all really evangelical teaching, then the writings of the late Dr. Pusey abundantly show that he was one of the most thoroughly evangelical teachers, in the true and proper sense of the word, that the Christian Church has produced since the days of ANSELM. But then he believed in the whole Gospel, and therefore could not omit its sacerdotal and sacramental dogmas. He was not a ritualist as the term is generally understood among us. Some years ago he wrote a pamphlet condemning extreme ritual, and designed to show that in the present state of the Church's humiliation it was altogether out of place for her to adopt anything like outward glitter. He continued through life what may be termed, for the sake of distinction, a "Tractarian," but decidedly not a "Ritualist"; and maintained the greatest uniformity in his principles for the last sixty years. He was never one of the so-called Evangelical party, and therefore did not go over to Rome. Cardinal NEWMAN commenced his career as an intense Evangelical in the party sense of the term, and afterwards took refuge in Rome, as extremes are very apt to meet. And most of those who have gone over during the last half century, began life either as extreme low Churchmen or as Nonconformists. They had always been taught that Romanism and High Churchmanship were pretty much the same thing. In groping onward, they therefore, in some instances, became High Churchmen. Finding that after all, as High Churchmen they were further off from Rome than ever, they ultimately "went over" to find the refuge they had all along been seeking.

In the year 1843 Dr. Pusey preached a sermon, which was condemned by the authorities of the University, and he was suspended from preaching before them for two years. His teaching, however, has continued to be precisely the same ever since, and no objection has been made to it in the same quarter. Indeed one or two of the judgments of the Judicial Committee of the Privy

Council, subsequently given, conceded principles which showed that he was only teaching the doctrines of the Church of England.

A city contemporary closes an editorial on the late Dr. Pusey in the following words:—"The time has perhaps not yet come for calmly appraising the merits or demerits of a Church revival which has lately entered upon a new phase; but Dr. Pusey's contributions to Biblical learning will be deeply prized when the theological passions of the past and current generations have been shorn of their violence and acerbity."

#### PROVOST WHITAKER.

THE Rev. J. LANGTRY, Rector of St. Luke's, was absent from Toronto when the sudden, and unexpected news of Provost WHITAKER's death arrived. On the Sunday after his return Mr. LANGTRY preached upon the subject, taking as his text Hebrews xiii. 7, which he pointed out must refer to those rulers of the Church who were dead when St. Paul wrote the words of the text. After dwelling upon the great help and encouragement which the Church of these latter days should derive from the remembrance of those who have passed on before them in the faith and fear of God, the preacher said, "I have made these remarks because I want to call your attention to the pathetic earnestness with which this entreaty of the apostle is brought home to us to-day. Since I last addressed you from this place news has come to us that one of the greatest, most learned, and most saintly men that have ever adorned the Canadian Church, has passed from the toils and sorrows of this earthly state to—we cannot doubt it—the rest and blessedness of the Paradise of God. I refer to Archdeacon WHITAKER, so long Provost of Trinity College, whose last official act in this diocese was the laying the corner stone of this church on Ascension Day, 1861. What is the voice that comes to us from the grave where he rests? What the particulars in which that voice bids us remember him for our admonition, that we may follow his steps. I do not intend to dwell upon his intellectual greatness or his lofty attainments, for in both these respects it is only too easy for those who knew him to feel that he was, for the most part, far beyond their imitation. And I wish to speak of those things in his character which will stimulate us to set ourselves to follow his example. And yet it is well for us to remember that in intellect and learning Provost WHITAKER was a great man—gifted with most unusual powers of reason, memory and imagination. I need adduce no other proof of this statement than that which has been supplied to you often by the clear, penetrating, comprehensive exposition of divine truth which you have heard from his lips, and the comprehensive, logical and convincing speeches delivered by him in our Synods and other assemblies. It was in the Provincial Synod where, we may assume, the foremost talent of the Canadian Church was assembled, that the Provost sat as a king. No odds what the confusion that might be prevailing, when the Provost rose to speak the whole assembly became instantly silent, and listened with reverent attention to the chaste, fervid, godly eloquence with which at intervals, all too great, he addressed that assembly. And men of every shade of opinion looked up to him and loved him. Among all the bishops, priests and laymen gathered in that assembly there was not one whose influence could be compared with his. "One of the cleverest of Toronto's public men said once in my hearing, 'I have been brought

into close contact, during the last thirty years, with all the public men of Canada, and with most of those of England, and I do not know one of them that seems to me to be at all equal to Provost WHITAKER in the quickness and clearness with which he reasons out the more difficult questions that are submitted to him. Other men have impressed me with their cleverness, and yet I have always felt that in many respects I was their equal, in some respects their superior; but the Provost simply awes me, and a light shines down from those intellectual and moral heights on which he moves, which shows me my own darkness, and makes me feel myself to be a greatly inferior man to him. But it was in the moral and spiritual aspects of his character that Provost WHITAKER most commands our severest imitation. He was a man of the most scrupulous conscientiousness—truthful, honest, just—a righteous man in the truest sense of that word. He was singularly free from all covetous practices. Induced by a friend to invest a considerable private fortune in Bank of Upper Canada stock, no word of mourning complaint ever passed his lips when it was all swept away; and his most intimate friends would never have heard from him that any change had taken place in his worldly circumstances.

"Of his spiritual character we cannot speak too confidently, for none but the searcher of hearts knows in any full way what is the hidden life of any human soul. But if it be true that "out of the abundance of the heart the mouth speaketh," then the reverent reserve and zeal with which sacred subjects were always discussed, the earnest self-sacrificing interest taken in the extension and strengthening of the kingdom of CHRIST, the self-restrained awe with which he conducted public worship and celebrated the divine mysteries, bespoke a spirit deeply inspired with the love of God. I knew him intimately for over thirty years, and I am only saying what I have often said before, that I never knew any man who seemed to live so constantly in the faith and fear of God. Every word that he spoke and every act of his life seemed to be controlled by the felt presence of the Unseen. There was nothing mystical or superstitious about the Provost's mind. His faith rested upon the soberest grounds of reason; he was fully persuaded of the truth of what he taught, and a house full of silver and gold would not have induced him to say one word less or more than what he was persuaded God had given him to say. How such a man came to be thought of and spoken of as a Jesuit in disguise, has always been an inexplicable thing to those who knew the true character of his mind.

"If it be asked how such a man failed to be recognized, in the community in which he lived, as being the great man he unquestionably was, I can only say that in my judgment nothing would have kept him from such general recognition but a great mental defect which yet is near of kin to the queen of Christian graces—humility. He had not a bit of what phrenologists call self-conceit. He could not have been ignorant of his superiority to those around him, both in ability and attainment, but he had so little confidence in himself that he constantly gave deference to and relied upon the judgment of men who were greatly his own inferiors. It was this want of self-confidence, combined with an excessive cautiousness and reverence for authority which gave him that timid reserved reverence which many took for coldness of heart, and which kept him back from being that leader amongst men which in other respects he was so qualified to be."

The preacher made a forcible, practical application of the life whose main features he thus at length, which exceeds our space, had sketched; and called upon his hearers to remember him who had so often spoken unto them the word of life, to follow his faith, to consider the end of his conversation. JESUS CHRIST, the same yesterday, to-day, and forever.

THE LEADING CHURCH PAPER FOR ADVERTISERS.

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

THE RIGHT REV. BISHOP SEYMOUR.

ACTING on the invitation of some of the zealous Church people of Toronto, this distinguished prelate of the United States Church reached this city on Friday afternoon last, and was the guest of Mr. ROBERT BETHUNE, Manager of the Dominion Bank, until his departure on Monday morning. The greater part of Saturday was spent in visiting the places of interest in and about Toronto. In the evening his Lordship delivered an earnest, practical, thrilling address in St. George's School-house, to a large and influential audience, on "Women's work in the Church," dwelling specially on the organization and work of Anglican sisterhoods as they have come under his own observation, both in England and America. He pointed out the Scriptural authority for such institutions; and with burning earnestness he swept away the objections that are commonly urged against them. On Sunday the Bishop preached three times, after having celebrated and delivered a lengthened and earnest address to over ninety communicants at St. Matthias, at 8 a.m. His Lordship is rather under the medium height, and about fifty-five years of age, of dignified bearing and courteous manners. He impresses the beholder at once with the idea of great intellectual ability, and his conversation, as well as his discourses, disclose a man of great attainments, cultured mind and most refined taste. His sermon at St. Luke's in the morning was a master-piece of pulpit oratory. The general expression of opinion on the part of those who heard it was: "With the exception of KNOX-LITTLE, I have never heard his equal as a preacher—fluent, pathetic, earnest throughout." He rose at times to a burning eloquence which thrilled and swayed the crowded audience before him. The subject treated was one likely to create hostile criticism, and yet not a word of dissent, nothing but concurrence in and commendation of the Bishop's sentiments were heard. Many competent judges thought that his lordship's sermon at the Church of the Holy Trinity was, as an intellectual effort and as a beautiful specimen of mystical interpretation, even ahead of that at St. Luke's; but the majority of those who had the privilege of hearing both were best pleased with the practical character of the morning sermon.

The friends who invited the Bishop to come to Toronto certainly made a great mistake in arranging to have the meeting at George's on Saturday night. Had they left his Lordship free to preach on any subject he might choose on the Sunday, and then had their public sisterhood meeting on Monday evening, no room at the Church's disposal in Toronto would have accommodated the audience.

Those who had the privilege of cultivating the Bishop's acquaintance in private—and through the generous consideration of Mr. and Mrs. BETHUNE the privilege was extended to a great many—will not soon forget the clever, courteous, brotherly Bishop of SPRINGFIELD, and should his Lordship be able to visit us again he will be greeted with that hearty welcome which loving friends alone can give.

"THE TRACTS FOR THE TIMES."

PEOPLE often talk about "Tracts for the Times" who have never even seen them. Then they speak of "The Tractarian School," or rather used to do so a few years ago; zealous Churchmen are now called "Ritualists;" in short, honest, intelligent Churchmen are always sure to have some title attributed to them by those who are not willing to know and obey the truth, but prefer to follow the vagaries of their intellectual and carnal lusts, and call them "Gospel truths." To any observing mind, however, it is quite evident that there are multitudes of people who imagine that some fifty years ago there sprung up a set of men in Oxford who introduced new doctrines and practices into the Church of England through the medium of a set of tracts. Now these people display an unpardonable amount of ignorance, both as regards what the Church of England teaches and the intention of the writers and publishers of these tracts. And at this crisis, when that great and mighty defender of the Christian faith against all heresies, either in Roman or Protestant form, the saintly Dr. PUSEY is entering on his eternal reward; seeing his name has been so much mixed up with the "tracts" we consider it most opportune to print in our columns the advertisement of "The Tracts for the Times," put out just forty-eight years ago, which is as follows:—

"The following tracts were published with the object of contributing something towards the practical revival of doctrines which, although held by the great divines of our Church at present, have become obsolete with the majority of her members, and are withdrawn from public view even by the most learned and orthodox few who still adhere to them. The Apostolic succession, the Holy Catholic Church, were principles of action in the minds of our predecessors of the seventeenth century; but in proportion as the maintenance of the Church has been secured by law, her ministers have been under the temptation of leaning on an arm of flesh instead of her own divinely provided discipline—a temptation, increased by political events and arrangements, which need not here be more than alluded to. A lamentable increase of sectarianism has followed, being occasioned, in addition to other more obvious causes, first, by the cold aspect which the new Church doctrines have presented to the religious sensibilities of the mind; next, to their meagreness in suggesting motives to restrain it from seeking out a more influential discipline. Doubtless obedience to the law of the land and the careful maintenance of 'decency and order,' (the topics in usage among us) are plain duties of the Gospel, and a reasonable ground for keeping in communion with the Established Church; yet, if Providence has graciously provided for our weakness more interesting and constraining motives, it is a sin thanklessly to neglect them, just as it would be a mistake to rest the duties of temperance or justice on the mere law of natural religion when they are mercifully sanctioned in the Gospel by the more winning authority of our Saviour Christ. Experience has shown the inefficiency of the mere injunctions of Church order, however scripturally enforced, in restraining from schism the awakened and anxious sinner, who goes to a dissenting preacher 'because (as he expresses it) he gets good from him,' and though he does not stand excused in God's sight for yielding to

temptation, surely the ministers of the Church are not blameless if, by keeping back the more gracious and consoling truths provided for the little ones of Christ, they indirectly lead him into it. Had he been taught as a child that the sacraments, not preaching, are the sources of divine grace; that the apostolic ministry had a virtue in it which went out over the whole Church when sought by the prayer of faith; that fellowship with it was a gift and privilege, as well as a duty, we could not have had so many wanderers from our fold, nor so many cold hearts within it."

(To be Continued.)

#### NEW FIRM.

THE Golden Griffin Dry Goods House on King Street, Toronto, opposite the Market, founded and carried on for many years by HUGHES Brothers, latterly under the management of Mr. WM. PETLEY, has been sold to Mr. JOSEPH PETLEY, of Manchester Eng., and Mr. WM. PETLEY, of this city, who will carry on the trade with renewed vigor. PETLEY & PETLEY, the new firm, are enterprising and able business men, well liked by the community, and should do an excellent business. They are making preparations for enlarging the premises, and materially increasing the stock, and we wish them every success in their new undertaking. We might also add that this firm have already made a big stride in advance of their numerous competitors, having received at the Toronto Industrial Exhibition just closed, a bronze medal and first and second prizes for fine clothing; also a prize for millinery, and a silver medal and diploma for superior carpets, all of which they were certainly worthy of, as their display on that occasion was decidedly very superior.

#### BOOK NOTICE.

Messrs. G. W. Harlan & Co., of New York, include in their fall publications an exquisite colored book for children, entitled "Elfin Land." The verses are by Josephine Pollard, the designs by Walter Satterlee. Mary D. Brine is again represented by a volume of child poems, entitled "Christmas Rhymes and New Year's Chimes." This book is profusely illustrated with fine wood-cuts from designs by Jessie Curtis Shepherd, Jessie McDermott, Miss G. A. Northam, and D. Clinton Peters. Large editions of both these books have been ordered for England. They will also issue fresh editions of "My Boy and I," (the most widely discussed of all last year's holiday books), "Tutti-Frutti," and "Last Days of Knickerbocker Life in New York." Their recently inaugurated "Kaater-skill Series" of novels is a great success. A treat is in store for the literary public in the second volume of this series, entitled "The Modern Hagar." It will soon be ready.

#### THE RESULTS OF THE OXFORD REVIVAL.

THE recent death of Dr. Pusey naturally forces upon our attention the extraordinary results of the Oxford movement from 1833 downwards, in which the late Regius Professor of Hebrew, in Oxford, took so prominent a part. These results are so ably and so fairly put by an article in a recent number of the *Brooklyn Eagle* that we are sure our readers will be glad to have the article almost entire. Our contemporary says:—

Mr Gladstone in one of his pamphlets on the Vatican Council spoke of John Henry Newman as the most influential religious teacher that had arisen in England since John Wesley. But both of Wesley and of Newman it must be said that the effect of their teaching as a whole was to estrange men from the National Church in which both had begun their ministry. Of Dr Pusey, on the contrary, it may be truly said that his whole teaching from first to last was faithful to the English Church, and that he never for a single instant wavered in his allegiance to her.

As is well known, the religious revival at Oxford which commenced in the autumn of 1833 has been nicknamed Puseyism, after the name of its most learned representative. Yet in its earlier years it might have been called Newmanism, although Cardinal Newman says in his "History of my Religious Opinions," that the real originator of the movement was Richard Hurrell Froude, a pupil of Keble's, who was acted upon by him and reacted upon Keble in return. At all events, of the four names that must forever be identified with the high Anglican revival—Froude, Newman, Keble and Pusey—the first died before the revived doctrines had spread over England, the second was constantly advancing towards Rome, the third became a country parson, the modern antitype of George Herbert, and Dr. Pusey stood alone as the Athanasius of the Anglo-Catholic theology in the Nineteenth Century.

Newman had been bred by a zealous mother in the Calvinistic school of English churchmanship, and began his clerical career as a pronounced Evangelical, although viewed with some misgivings by that party, owing to the strongly logical yet imaginative cast of his mind. It is remarkable that of the Oxford Tractarians, as they were called from the "Tracts for the Times" which they issued, those who began in Calvinism ended in Rome. Dr. Pusey had never been an Evangelical in the party sense, his training having been the loyal high churchmanship of the best sort of English country gentlemen. To these, the Church of England was like England itself, their country and their home, and they would as soon have thought of turning Frenchmen as of ceasing to be English churchmen. One of Newman's controversial lectures, after he left the Church of England, is entitled, "The Movement of 1833 Not Toward the National Church," but to Pusey it was always a life and a revival within the lines of that church. He shared indeed with the others a desire for the unity of Christendom and for friendly relations with the Continental churches, especially with the French church as represented by Bossuet, but he never swerved from the Catholic faith as held by the great divines of England, as Bull, Hammond, Laud, Butler, and his dying confession of faith might have been that of Bishop Ken: "I die in the faith of the Holy Catholic Church before the division of East and West."

Accordingly, while Newman invented a theory of "the development of Christian doctrines" in order to reconcile what he knew to be the unlikeness between modern Romanism and primitive Catholicism, Pusey clung steadily to the Ecumenical Councils of the undivided church, and rejected all accretions which were Roman but not Catholic. This was strikingly illustrated on two occasions, the first being the promulgation of the immaculate conception of the Virgin as an article of faith by the Pope in 1854, and the second that of the personal infallibility of the Pope in all questions of faith and morals in 1870, by the Vatican Council. While Newman spoke timidly, somewhat in the manner he had attributed to the Church of England when he described her as "teaching with the stammering lips of ambiguous formularies"—of the immaculate conception of Mary as having always been held implicitly though not explicitly by Catholics, and asked despondingly as to the last dogma of Papal infallibility, "Is this the work of an Ecumenical Council?" yet submitted after his protest. Pusey drew out from the Fathers and the best Roman Catholic divines themselves, a catena of testimony against the new dogmas of the Papacy.

Newman could not assert any more than Pusey that the claim of universal supremacy had always been made by the Popes, for he knew that Pope Gregory the Great had expressly repudiated such a claim, but while he talked hazily of the gradual and unconscious development of this dogma, and of "the glories of Mary being for the sake of her Son," when the world was forsaking Him, Pusey was recalling men to the old paths, and holding fast to teachings of the Primitive Church. His higher position at Oxford and his immense theological learning, for he might almost be said to know all the early fathers by heart, made his name the representative of whatever was solid and permanent in the Anglo-Catholic movement at Oxford.

Hence, wherever the movement was spoken of by the masses of the English people it was called Puseyism, just as they spoke of Roman Catholicism as Popery. It is needless to say that it was never so spoken of by its adherents, but became a term of ridicule among British Protestants. Yet this Puseyism, quite as much as Wesleyism, put new life into the English Church, and the religion of the English people. It affected its enemies quite as much as its friends. The earnestness and self denying evangelism of the Puseyites put the Low Churchmen, and even the Dissenters, "on their metal." It has transferred the external appearance even of Dissenting chapels by its revival of ecclesiastical architecture. It has diffused reverence in worship by its doctrine of sacramental grace. It has revived historical Christianity and presented an ever living Christ. It has invested with awful significance sacramental acts that had elapsed

into mere forms. It has knit together the severed veins of the Christian church. It has taught the greatest statesmen, like Sir Robert Peel, Gladstone, Sidney Herbert, the late Earl of Derby, and even the esthetic Lord Beaconsfield, a solemn deference to sacred things, a baring of the head and taking off of the shoes when standing upon holy ground. It has reformed the manners of the English clergy. Where the sacrament had been administered at rare intervals, there is now weekly communion. Where churches had fallen into decay they were renovated; where indecency and profanity had prevailed it inspired the masses with serious and reverential thoughts. It has virtually destroyed the pew system, which made the poor man feel that the house of prayer was not for him. It has purified the grossness of the English hymn books and the slovenliness of English religion. It has made the bishops something more than ecclesiastical machines and mere figureheads of the ship of faith. It has revived Christianity as a life instead of a dead letter. It has made the communion of saints and the presence of angels vivid to the religious imagination. It has created a heroic ideal of Christian virtue, and given martyrs and saints to a material and unbelieving age. It has reburnished the old Christian armor and equipped the flower of England's youth with a new chivalry. It has called a drowsy peasantry to prayer by brief services at matins and evensong. It has made pastors as well as preachers of the national clergy. It has made the wealthy build churches and rear altars as in the olden time. It has weaned many of the aristocracy from frivolity and self-indulgence, and persuaded them to make life worth living by the imitation of Christ. It has founded sisterhoods and given woman her old place beside the Cross and Sepulchre. In a word it has purified the very sources of the national life.

The visible effects of this much abused Puseyism—ridiculed by such Gallios as Macaulay—are too palpable to be denied or ignored by the keenest skeptic or the most cynical man of the world. Whately exhausted his sarcasm upon the movement at Oxford, and Blanco White predicted that it could only end in the wholesale conversion of Anglicans to Rome. But it has been Newman's changeful followers not Pusey's steadfast fellow workers who have abandoned its principles and forsaken its banners.

Nor have its effect been limited to England or even to the British Empire. Our own country has always had an element of conservative churchmanship within it, and some of the greatest statesmen from George Washington downward have loved the English Prayer Book and the Episcopal Church polity. The American Protestant Episcopal Church has naturally been influenced by the Oxford movement, and, although the late Bishop McIlvaine and others have denounced it, it has steadily diffused its spirit and sacramental reality. It has changed the cold services of our Episcopal churches into earnest worship, and in such men as the late Dr. De Koven we have the counterparts of the Knox-Littles of England.

In what then, we shall be asked, does this Puseyism differ from Rome on the one hand and Geneva on the other? It differs from Rome in allowing additions to be made to the deposit of faith, and in denying transubstantiation while teaching a real presence of Christ in the sacrament. It admits of no absolute monarchy in the church, as claimed by the Pope. While it believes that episcopacy is the right form of church government it does not admit a supreme Bishop or pontiff, still less an infallible ruler. It invests marriage, ordination and other solemn acts with sacramental virtue, but it does not put them on the same level as the two sacraments ordained by Christ. Its ideas of the church are those of St. Paul, who speaks of it as a family, a household, a building, a body of Christ with many members all dependent on each other. It does not differ from Rome in the relative sinfulness of sin, and in all but the matters of monarchy and transubstantiation of the sacramental bread and wine, the liberal Roman Catholic might say to the Anglo Catholic, as an eminent Roman priest once said to Dr. Pusey. "After all, there is no essential difference between us."

On the other hand, it differs from Protestantism in regarding the Church as a kingdom of heaven upon earth, in which Christ is constantly present through the sacraments administered by his pastors and partaken of by the faithful. It wholly rejects the dogma of Calvinistic fatalism, which teaches that a man is saved or lost independently of himself. On the contrary, it assigns to good works much the same efficacy as Rome does, but it denies the possibility of superfluous merit and works of supererogation as having a credit-account with heaven. It does not regard private confession to a priest as a necessary duty of the Christian life, but it invites all those whose consciences are oppressed to open their griefs to any authorized spiritual adviser they may choose, and "receive the benefit of absolution, together with ghostly counsel," or sympathetic pastoral advice. That it is not a mawkish and merely sentimental religion is proved by the manliness of its teachers

some of whom have preferred a prison to compromise of principle. Its philanthropic and eleemosynary institutions are a living proof of its sincerity. Many of its clergy and laity have chosen voluntary poverty and lives of privation that they might feed the flock out of love for the Shepherd. It longs for the time when there shall be "one fold under one shepherd," but it does not believe in mere external unity or a compromise of principles. It is only due to the saintly memory of Dr. Pusey himself to add that while his voice was raised earnestly in defence of Mr. Green, Mr. Dale, Mr. Enraght, Mr. Machonchie and other persecuted ritualists, he himself conducted the church services in the old fashioned simple way and always preached in the University pulpit in the black silk gown. Neither he nor Newman ever was a ritualist in the modern sense. He only cared to do things decently and in order, believing the presence of Christ to be more than all the vestment lights and music. He believed as one of very different views, the late Chevalier Bunsen, did, that the church has been the salvation of England and Europe, and two sentences of S. T. Coleridge would express Dr. Pusey's church principles, the one that a book revelation without a church possessing spiritual powers is not reasonable Christianity, and the other that "Christianity is not a philosophy of life, but a life and a living process." The name of Edward Bouverie Pusey will go down to generations yet to come as one of the greatest lights of the Church of England and of the Church Universal.

## Diocesan Intelligence.

### NOVA SCOTIA.

From our own Correspondent.

**HORTON.**—*St. James's Church, Kentville.*—This church was consecrated by the Bishop of the diocese, on Sunday morning last. The chancel is the only new portion, but as the building had been removed the whole required re-blessing. The chancel is a handsome addition, in Gothic style, after plans kindly given by Hurd Peters, Esq., of St. John, N. B. The Altar is, as it should be, the handsomest piece of work in the building, and stands on the correct elevation of seven steps, from nave to footspace. It was adorned with handsome floral cross and bouquets for the service. The Bishop, preceded by the curate of the parish, Rev. G. J. D. Peters, bearing the pastoral staff, met the Rector and wardens at the west door. The petition of consecration was then read, and the usual service followed. At the Blessed Sacrament the Bishop was celebrant, Rev. J. D. Ruggles, rector, gospeller; Rev. F. Axford, rector of Cornwallis, epistoller; and the curate server.

The Bishop held Confirmation in St. John's church, Wolfville, in the afternoon, when sixteen persons received the rite. This church was beautifully decorated. There was a handsome Gothic rood-screen, with a rich floral cross and banners. The font also was trimmed with white flowers. The Altar, vested in white, had cross, lights, and four bouquets. The church was literally crammed with people. Five of the candidates had come from the sects into the Church. The music was very hearty and well rendered. The *Magnificat* and *Nunc Dimittis* were sung to Wesley's setting. "Faith of our Fathers" was sung as a recessional. The Bishop spoke at length, with much power, on the sacraments of Baptism and Confirmation.

### ONTARIO.

From our own Correspondent.

**NEW DUBLIN AND LYN.**—A Harvest Home Festival, in connection with these congregations, was held in the beautiful grove of Mr. Robert Earl, near New Dublin, on Friday, September 1st. The proceedings opened with a thanksgiving service for the abundant harvest, the prayers and lessons being read by the Revs. A. H. Colman and J. Osborne, and the chants and hymns, 381 and 383, being ably rendered by the choirs. The effect of the open air service, under the majestic maples, was very fine. After ample justice had been done to the excellent dinner bountifully provided for the occasion, the large assemblage was eloquently addressed by the Revs. Canon Mulock, E. P. Crawford, A. H. Coleman and John Osborne, and Messrs. Judge McDonald, J. F. Wood, M.P., James Reynolds, Wm. Fitzsimmons, T. W. H. Leavitt and Wm. Stafford. The proceedings closed with "God Save the Queen," ably rendered by the North Augusta brass band, whose playing during the day had an enlivening effect. The interest never flagged, although some light showers threatened to put a stop to the addresses at one time. The Revs. T. Bailey and R. N. Jones were also present during the day.

The gross receipts amounted to \$131. The hearty and united gathering together of this and adjoining

parishes for such a purpose cannot fail to have a most beneficial effect, religiously and socially.

**SYDENHAM, LOUGHBORO.**—On the 6th September a most delightful and successful Church picnic was held near the edge of the lake, underneath the foliage of the trees, close to this picturesque little village. The day was a glorious one—the sun shining brightly, yet a delicious breeze, tempering the atmosphere and at the same time making tiny waves of the waters, which rippled and sparkled like gems of untold worth. Music, too, enlivened the pleasures of the day, and little boats darting hither and thither seemed to move in unison with the rippling of the waters and the music of the band. The ladies worked most energetically, and everything passed off very pleasantly. The incumbent had the society of his brother clergyman from North Frontenac, and the reverend gentlemen seemed to enjoy themselves both on water and on land. The sun at length setting, caused the curtain of night to fall over a scene not easily forgotten.

The proceeds amounted to nearly \$60, and will go towards improving the parsonage.

**ESCOTT.**—On Sunday, September 17th, a harvest thanksgiving service was held in the village church here (a part of the Lansdown Front mission). The church was very tastefully decorated by the village maidens, with flowers, fruits and different kinds of grain and maize. The altar rails were artistically decorated with different kinds of fruit and berries. On either side of the altar stood a sheaf of wheat, and on the altar itself vases of choice flowers. The walls of the body of the church were also decorated with appropriate texts. The service commenced with the hymn "Come, ye thankful people, come," and proper Psalms and lessons were used. Hymns, Ancient and Modern (new edition) 381, 383 and 385 were sung during the service. The choral part of the service was well rendered by the village choir, and great credit is due to the organist. It was pleasing to notice the great interest manifested by the villagers and others in the public offering of thanks to Almighty God for the safe ingathering of the fruits of the earth which was evidenced by the long distances many of them came in order to be present, and the heartiness with which they joined in the service, pronounced by the villagers themselves to be the most successful yet held in their little church. The parish priest, the Rev. T. Bailey, preached from Exodus xxiii. 16,—"And the feast of ingathering which is in the end of the year." The offertory was larger than any yet taken up in the church. After the blessing, "Lord of the harvest, once again," was sung as a recessional.

**KITLEY.**—A very successful Harvest Home was held at Frankville, in this mission, on the 6th inst. The weather being favorable a large number of people came together to do honour to the occasion. After dinner, which was served in a grove in the village, addresses were given by H. Merrick, Esq., M.P.P., and Major Montgomery, of Merrickville;— Reynolds, Esq., of Brockville; Col. McCrea, and Mr. Stafford. During the afternoon the *Benedicite* and several harvest hymns were sung by the choir; and the Frankville and Toledo brass band also added greatly to the day's enjoyment. The net proceeds, which are to be devoted to painting and otherwise renovating the church, amounted to \$115.

At Easton's Corners, in the same mission, a lawn social was given on the 12th inst., in the grounds of Mrs. J. K. Weir, and although the weather was less favourable than on the occasion of the harvest home at Frankville, still a considerable number of friends put in an appearance, with the result of adding a handsome contribution to the funds of this corner of the parish. Very great credit is due to the committees at both places for their untiring exertions to make each event a success.

### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending September, 1882.

**PAROCHIAL MISSIONARY ASSOCIATION.**—*Mission Fund.* York Mills \$7.45; Gore's Landing and Harwood \$7.47; Church of the Ascension, Toronto, \$19.35; St. Mark's, Otonabee, \$3.65; St. Paul's, Minden, \$2.00; Cavan \$9.90; St. Peter's, Cobourg, \$30.00; All Saints', Penetanguishene \$6.00; Trinity Church, Midland, \$9.14. Contents of mission boxes: St. Stephen's, Toronto, for mission fund \$20.13, for Wawanosh Home \$5.22.

**MISSION FUND.**—Collection at St. Mark's, Port Hope, Harvest Thanksgiving Service \$6.00.

**ST. MATTHEW'S.**—The Rev. Ed. Ransford, LL.B., preached his farewell sermon on Sunday evening last. The congregation was large. Mr. Stapells, on behalf of the congregation, presented him with an address, expressing strong regret at his leaving, also presenting him with a purse. Mr. Ransford replied in suit-

able terms. He has an appointment in Pittsburg, Pa., where, we trust, he will be eminently successful. We are glad to see that his congregation appreciate his many estimable qualities; and to learn that his many friends extremely regret his departure. As an able and ready writer, with great literary attainments, and as an efficient parish priest, his leaving will be a great loss to the Church in this diocese. We shall hope to hear from him as often as possible, as our numerous readers will always be glad to peruse his communications.

**ALL SAINTS.**—An ordination service was held in this church at 11 a.m. Morning Prayer was said by Rev. A. H. Baldwin, the first lesson being read by Rev. Provost Body and the second lesson by Rev. F. B. Morrin, Chaplain of the Colonial and Continental Church Society, Paris (France). These together with Rev. Canan Scadding, D.D., also assisted the Bishop at the ordination. J. Scott Howard was ordained deacon, and Rev. C. H. Short, B.A., Woodbridge; Joseph F. White, B.A., St. George's Church; O. G. Dobbs, M.A., Wyebridge; and John Lindsay (Church of Ascension), priests. The sermon was preached by Rev. J. Styleman Herring, who took for his text, "While we have time let us do good unto all men, especially unto them that are in the household of faith." The preacher pressed upon his hearers the necessity of immediate work, bearing in mind the suddenness of immediate death. He used the *Asia* disaster as an example of the sudden manner in which persons are called away, and exhorted his hearers to use the opportunities of to-day to work for Christ. Many souls lost in the ill-fated vessel, of whose spiritual safety they had little hope, might have been brought to see the light had earnest work been done for the Maker. Referring to his own special work, the rev. gentleman said that in the past twelve years he had brought 4,500 immigrants to this country.

**ST. PHILIP'S.**—Rev. J. S. Stone has been appointed Rector St. Martin's Church Montreal, successor to the Rev. J. P. Dumoulin, M. A.

### NIAGARA.

From our own Correspondent.

**HAMILTON.**—*St. Luke's Mission Chapel.*—In the absence of the incumbent, the Rev. F. E. Howitt—who had gone to Welland to take the duty of a sick clerical brother, the Rev. Mr. Caswell—the Bishop took the services both morning and evening, and preached in the morning from Rom. xii. 1; in the evening from 1 Cor. ix. 24. At both services he introduced in the general thanksgiving, particular thanks to Almighty God for having so graciously vouchsafed His blessing on the armies of the Queen in Egypt. His Lordship expressed his gratifications at finding so hearty a service there, and hearing the responses on the part of the laity so well sustained. There is a bright prospect for this little congregation.

**GEORGETOWN.**—The handsome stone church in this town, erected through the zeal of the Rev. Mr. Boulbee, the former incumbent, being entirely free from debt, was consecrated by the Bishop on the 15th. Canon Dixon, his chaplain, took part in the services, and Canon Carmichael preached the consecration sermon. The church is a very substantial stone building, and neatly adorned in the interior, with an open roof of stained timber. The chancel, we think, should have the handsome stained glass lancet windows that are at the west end, for the window there is so small, and stained glass also, that a lamp had to be lit in the chancel, though it was midday. Canon Carmichael preached an eloquent discourse on God's house as a house of prayer. In addition to these services there was also a thanksgiving service, and the church was tastefully adorned with flowers and fruits. With the exception of the dark chancel, this church is a very pretty specimen of what a country church should be. Mr. Cooke, the incumbent, had an abundant supply of refreshments laid out for the visitors, in the garden attached to the parsonage. There was a very large attendance at these interesting services.

The Bishop of Algoma has offered the parish of Sault Ste. Marie to the Rev. L. B. Cooke, of St. George's Church. In response to the call Mr. Cooke has given up his faithful work, and accepted the Bishop's appointment. He leaves for his new field of labour about the end of October.

**FARNHAM.**—The was a Harvest Home thanksgiving service held last week at this church, an outstation attended to by Canon Dixon, a few miles from Guelph. The church is not large but it looked very beautiful when lighted with a great profusion of wax lights, and most tastefully and elaborately decorated with fruits, flowers, and sheaves of grain. Over the chancel a handsome illuminated scroll was placed with an

appropriate text. At 7 o'clock Canon Dixon and the Rev. Messrs. Radcliffe and Irving arrived. After a thanksgiving prayer by the rector. Mr. Radcliffe gave an address on the nature of the festival, and expressing the hope that such services would be generally used as regularly as the season of ingathering came round. Canon Dixon dwelt on such festivals as a protest against the tendency of the age to overlook the great truth that the God of grace is the God of nature also: that, in the words of the poet, "Nature is but the name of an effect, whose cause is God." Mr. Irving, the curate at Guelph, pointed out the spiritual significance given in Scripture to the varied labours of the farmer. There was an interesting musical programme in addition to the addresses.

### HURON.

From our own Correspondent.

MARKDALE, CO. GREY.—All seats are free in Christ Church.

OWEN SOUND.—The Church of St. George is lighted with gasoline made especially for the church.

KINGSVILLE.—Through the efforts of the incumbent and his family, a font has been placed in St. John's Church. This, together with the Communion service before noticed, supplies a long existing want in this church. The infant child of the incumbent was the first to be baptized in the font, which took place on the twelfth Sunday after Trinity.

INDIAN RESERVE.—Last Sunday the English church on the Moravian Indian Reserve, was formally opened for divine worship, by Rev. Wm. Davis, Rural Dean of Kent, who officiated both morning and evening preaching eloquent sermons from St. Luke xiv. 21, and St. Luke xv. 17, respectively. The little church was crowded to excess at both services, a very large portion of the congregation being composed of the neighbouring white settlers. The church is 45 x 25, and has a neat appearance. The chancel furnishings are of oak, manufactured by the Messrs. Bennett, of London, and are handsome and strictly ecclesiastical. A considerable debt yet remains on the building, some \$280, for which the missionary is personally liable, the Indians being non-actionable. Further assistance towards this object will be thankfully received by the Rev. F. Dixon, Bothwell, Ont.

WOODSTOCK.—The Church of St. Paul, East Woodstock, was opened for divine worship on Sunday, the 15th after Trinity, an event joyfully anticipated for some time by those who had been happy worshippers in the hallowed old building. The Friday before the formal re-opening had been selected as the annual Harvest Festival, and the church, having by the improvements and repairs, attained to more than its early handsome appearance, was, through the labours of the ladies of the congregation, in every respect beautiful. The floral texts on the walls, and the decorations of the font, chancel and pulpit, bore testimony to the exquisite taste and religious feeling that designed and carried out the labour of love. An old member of St. Paul's well says that "the dear old building has been made a familiar friend in the happiest possible presentation." The banquet of the Harvest Festival, provided by the ladies of the congregation, was partaken of by over six hundred guests, and the music by the choir, and the addresses by the Rev. Mr. Hastings, rector, and friends, were enjoyed by a very large audience. The services on Sunday, both matins and evensong, were attended by a thousand worshippers—a large number for Woodstock. The rapt attention given to the excellent discourses of the preacher, Rev. Canon Innes, and the solemn impression throughout the services evinced that the presence of so many was a matter of deep interest in the welfare of the Church and the love in her services.

LONDON.—Divine Service in the Camp.—Truly delightful was the scene on the camping ground, Carling's Heights, at the hour of matins on Sunday, 17th inst. The grounds are of themselves very handsome; a gradual descent from the city limits, which immediately adjoins, still bear some of the grand old trees beneath which the Indians had their wig-wams while yet they were undisputed lords of the vast territory. South of the heights runs a gentle creek, and at a distance are seen the tall spires and hoary tower of our old St. Paul's, the mother of churches. Beneath the shade of the old trees on the camp ground, the Rev. J. B. Richardson, rector of the Memorial Church, had morning service on Sunday. His congregation was said to comprise over one thousand of the military and fully three thousand citizens. The choir was composed of about eight hundred voices of the volunteers, assisted by the excellent band of the 26th Battalion, under Lieut. Hytlemauch. Very seldom have the glorious old anthems of the Church been

heard with such triumphant soul-stirring strains as at the matins on that camping ground. The sermon was worthy the occasion, and no doubt made a deep impression on many a heart. The subject of the discourse was the "Christian armour," and the text from Eph. vi. 13-18. The preacher briefly and very happily made some remarks in reference to the great victory achieved by the British Army in Egypt, and exhorted those to act at all times worthy of British soldiers.

METCALF.—St. Mary's.—A harvest festival and Sunday-school picnic in connection with the above church, was held on Thursday, 14th inst. Divine Service was held at 11 a.m., when the incumbent, the Rev. Edward Softly, B.D., preached from Rom. i. 21. The hymn "There's a Friend for little children," was sung after the sermon; and after Service the children formed in procession, the banner of St. Mary's Sunday-school was unfurled, and before leaving for the grounds the hymn, "Brightly gleams our banner," was sung. The son of the incumbent officiated as organist. The singing of the children and choir, was excellent. Dinner was served in Mr. Beer's grove, and as the day was fine a large number of parishioners and friends spent a pleasant and, it is hoped, not unprofitable afternoon. Short addresses were given by the incumbent and Mr. W. J. French, superintendent of the school, and lay reader. The teachers, scholars, and parishioners of St. Mary's church are to be congratulated, both on the prosperity of their school, and the success of their picnic. The success of both is, under the providence of God, due to the labours of Mr. French, and the little band of teachers, whose work is pervaded by one spirit, each gladly engaging in a "labour of love." The furniture of the chancel of St. Mary's church has been renewed, and presents a neat appearance. With gratitude to Almighty God, the incumbent refers to the material results of his labours at the close of three years in his parish; thus making the third church on which needed repairs have been made, while one good brick church (St. Paul's, Kerwood) has been built, and organ bought—all provided for but about \$500.

WINDSOR.—Death of Reverend Canon St. George, Caulfeild.—He was born at Kilmannagh, county Kilkenny, Ireland, in September, 1823. He was educated by Dr. Brown and at Middleton College, county Cork, and was an L.L. D. of Trinity College, Dublin. Deceased was the youngest son of Rev. Hans Caulfeild, who was for 56 years rector of Kilmannagh.

Dr. Caulfeild, starting early in life in preparation for the sacred ministry, had time to take the full arts' course of four years and subsequently two years in the divinity course in his university. On attaining the full canonical age he was ordained to the diaconate under the Bishop of Ossory, the celebrated Dr. O'Brien, and shortly after left for Canada and was immediately appointed by the Bishop of Toronto to the mission of Burford and parts adjacent, where he remained five years. He was then moved to the town of St. Thomas, where he remained in charge for a period of 22 years. He was then placed in charge of Windsor, of which church he became rector in January, 1874. Dr. Caulfeild was present at the meeting at Toronto at which steps were first taken in the synodical government of the Episcopal Church of Canada. He was a member of the first Synod and upon the formation of the Provincial Synod of Canada was elected a clerical delegate and has been present at all its meetings up to the present time. For 15 years he held the position of Chairman of a County Board of Instruction. Dr. Caulfeild has been largely identified with secret societies, being in Masonry Past First Principal of Royal Arch Chapter, Windsor, a member of the Council, a Knight Templar and having reached the 30th degree in the Ancient Scottish Rite. In Odd-fellowship he has also passed the chairs in both Lodge and the Camp. Dr. Caulfeild immediately upon his ordination was married to Mary Ann Waring, sister of the leading squire of his native village, the families having always been closely connected, the young people having for many years been educated together. But one child, a son, was the extent of their family, but they have lived to see their grandchildren around them. Some years since Dr. Caulfeild with his wife and son, went home to visit his native place, after an absence of 20 years; spent some time in London and vicinity while he acted as Deputation Agent for the Colonial and Continental Church Society, under whose auspices he went on a short visit to the south of France as chaplain at the well-known sea-bathing place, Biarritz, and at Les Bagnons de Luchen, in the heart of the Pyrenees.

### ALGOMA.

From our own Correspondent.

The Rev. C. R. Clerk desires to acknowledge with thanks the receipt of \$2.00 from Mrs. Osler, Rectory, York Mills, toward church building fund.

## S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

### THE CATECHISM.

- Q. What did your Godfathers and Godmothers then for you?  
A. they did promise and vow . . . all the days of my life.
- Q. Why in your name?  
A. Because I was unable to promise myself.
- Q. What was the first thing renounced?  
A. The devil and all his works.
- Q. Who is the devil?  
A. The chief of the evil angels, (Jude 6, 2 Cor. iv. 4, St. John xiv. 30, Ephes. vi. 12)—and as the chief enemy of God he is first renounced.
- Q. What do you mean by St. Jude's words, "which kept not their first estate?"  
A. I mean that God tried angels as he tried men, by means of temptation; and that some yielded, and became irreconcilable enemies of God.
- Q. Is it reasonable to believe that there are angels?  
A. Yes: it is very reasonable to believe that there are many orders of beings between ourselves and the Infinite God.
- Q. Is it reasonable to believe in fallen angels?  
A. As reasonable as it is to believe that free creatures with the power of choice could be tempted, and choose amiss.
- Q. Why in Baptism was this renunciation made?  
A. Because therein I was made a member of Him who came to destroy the works of the devil. (1 St. John iii. 8.)
- Q. What word expresses the devil's enmity?  
A. Satan. (St. Matt. xiii. 25, 28, 29.)
- Q. What is the first work of his we renounce?  
A. Unbelief—as it was by that he caused our first parents to fall; (Gen. iii. 1), insinuating that God was not so good as they thought; and that His words were not certainly true, (3, 4).
- Q. Does he still use this temptation?  
A. Yes: 2 Cor. iv. 4, "The god of this world hath blinded the minds of them which believe not," &c.
- Q. With what must we oppose this great work of Satan?  
A. With the work of God: "This is the work of God, that ye believe on Him whom He hath sent." (St. John vi. 29, Ephes. vi. 16.)
- Q. How are we to do this?  
A. When tempted to sin, let us remember the Son of God took flesh, died, rose, and ascended into heaven, in order to deliver us from sin; and in this faith let us pray for help.
- Q. What sins are specially called Satan's works?  
A. Lying, murder, pride. (St. John viii. 4, 1 Tim. iii. 6.)
- Q. What other means of resistance have we?  
A. Ephes. vi. 17, St. Matt. iv. 4, 7, 10.
- Q. What promise of success have we?  
A. "God shall bruise Satan under your feet shortly." Rom. xvi. 20.

## Correspondence.

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

### THE LATE PROVOST WHITAKER.

SIR,—I observe with pleasure a communication from the Rev. Dr. Nelles, of Victoria College, Cobourg, respecting the late Provost Whitaker. It has suggested to me the thought of adding my humble testimony to that above referred to. I had the pleasure of meeting Provost Whitaker once, and only once; but that brief personal acquaintance gave me a decided impression as to the character of the man. I was then engaged in preparing a book for publication. The Provost had read some of the matter in the pages of the DOMINION CHURCHMAN. I have a few lines in my possession written by him in relation to said matter; and I highly value the same, not merely on account of the acknowledged erudition of the writer, and of his theological ability, but because of his sterling probity, his deep piety, and his fidelity to his honest convictions. It is a rare thing in these days to be able to say of a man, that you "know where to find him." I do not hold, as no doubt you are aware, to the views of the late Provost on theology in its distinctive features. I am not inclined to be a theological or ecclesiastical partizan. I am glad to subscribe to the utterances of Dr. Nelles. The great want of these times is moral honesty and straightforwardness; and in view of this, and the divine approval of such a character, and what I believe to be facts in relation to the honoured dead, I lament that a really great man is gone from the Church and the



world; and I can, for the Church and the Master's sake, pray that He will raise up more that may thus command the confidence and cordial respect of their fellow Christians and of their fellow men.

Yours truly,  
EDWARD SOFTLY.

APPEAL.

SIR,—Some little time ago you were kind enough to insert in your columns an appeal from this mission to the readers of the DOMINION CHURCHMAN, at home and abroad, for aid in building a church in Bexley. The cordial response that was made on that occasion encourages me again to appeal through your valuable Church paper, for assistance in building a church in Cambray. A site has been procured and about \$200 in material and money subscribed, which is all that we can do among ourselves. About \$500 more is needed to complete the building, which will be of brick, and capable of seating one hundred worshippers. The congregation is very much scattered, and with one or two exceptions very poor, but all are communicants that have arrived at the proper age. Our fortnightly service at present is held in a building formerly erected as a Union church, but now claimed by the Methodists, who allow us to worship in it once a fortnight, from 1.30 to 2.30 p.m., and even then the latter part of our service is badly interrupted by children and boys coming in to a so-called Union Sunday-school, which is held at 2.30 p.m.

Subscriptions to the building fund will be thankfully received and acknowledged by the undersigned, either by post office order payable at Cambray, cheques, or letters of credit, etc., payable at the Lindsay branch of the Bank of Montreal.

JOHN G. COOPER, Cambray,  
Travelling Missionary, Diocese of Toronto.

ALGOMA.

SIR,—As our new Bishop has now had time to look over his Diocese a little, we are all hoping that his lordship will see his way clear to reside entirely among us. I believe very great pressure was brought to bear upon the late Bisop Fauquier to take up his residence in this district. Notwithstanding that, if any plea at all could be legitimately granted to obviate that necessity, it was allowable in his case; as, owing to the prolonged dangerous state of Mrs. Fauquier's health, such a step—at least, for some time—could not reasonably be expected of him; in fact, under the painful circumstances, it was impracticable. Yet, notwithstanding the additional trouble and anxiety caused by the ultimate death of his wife, his lordship had actually entered upon arrangements to take up his residence amongst us, doubtless anticipating much beneficial results for the successful working of his district to accrue therefrom, but which, sad to say, was frustrated by his unexpected death. It surely, therefore, cannot be out of place for one to ask why should not a similar condition be exacted of his successor—who happily has not the difficulties and trials to contend with as his predecessor had, who, cramped as he was in monetary resources, yet laboured to meet the increasing exigencies imposed upon him with a zeal and self-denial, that were seen and appreciated by all brought in contact with him.

Our Church here is in but a very primitive state, and therefore needs frequent and hearty intercourse and encouragement with and from those who are specially ordained and set apart to establish and extend the Church's mission amongst us. Nothing gives an army waging war with an opponent—as we are against contending sects—so much confidence and energy as to see that their leader and chief in command is ready to take part with them in the fight. By identifying himself with them he establishes a bond of union, which often effects results far in excess of the most sanguine expectations.

Yours respectfully,

Aspdin Station, Muskoka, C. W. JOHNSON.  
Sept. 16th, 1882.

A SAINT AT THE ZOO.—Capt. Harry Piper, Alderman, and Superintendent of the Zoological Garden, lately communicated the following facts to a reporter of one of Toronto's most influential papers:—"Some time ago we purchased from the collection of animals at Central Park, New York, a monstrous Russian bear, which we have named 'Peter the Great,' on account of his tremendous size. Not long after 'Peter' arrived we found that he was suffering from the rheumatism, and in a pretty bad state. Pete was not the only one in the 'Zoo' which had a touch of that delicious torture; the lion likewise had it, and in fact I was just being cured of a bad case of the rheumatism myself, by the use of St. Jacobs Oil, the Great German Remedy. I found St. Jacobs Oil an excellent remedy, for it cured me in a short while, and my case was a very aggravated one. I argued that if it cured men it must be good for animals as well.

Family Reading.

WHO ARE THE BLESSED?

"And I heard a voice from Heaven saying unto me write—  
Blessed are . . . . . Rev. xiv. 13

Who, saith the Heavenly Voice,  
Are the Blessed Ones?  
Those that in great riches do rejoice,  
And, decked with precious stones,  
And clothed in purple robes and gay,  
Fare sumptuously every day—  
But, when they die, take naught away?

Or those on whom affairs of state  
Are cast by willing hands,  
And by the world are called great;  
Whose names are known in distant lands—  
At whose death a nation mourning stands?

Are they the ones whom all rejoice  
With flattering incense to extol,  
Because of beauty, charming voice,  
Or wit, or strength none could control—  
Naught that in time of need could save the soul?

Is it the one born to command  
With all the pomp and circumstance of war:  
Whose mighty squadrons shake the land;  
Who comes from battle conqueror—  
Around whose grave crowds throng from far?

Are they the Kings and Potentates,  
The crowned ones of earth,  
Possessing power their race perpetuates  
With pride of princely birth—  
But whom death strips of all their worth?

Hark to the voice of the Heavenly Vision—  
Pealing from the plains Elysian!  
This burden of that cry  
Echoed back from earth to sky,  
Piercing where the dead doeth lie—

"Blessed are the Dead which die in the Lord"  
"From henceforth, yea, forever more!"  
Responsive chant the heavenly choir  
In harmonious, sweet accord—  
"Theirs the exceeding great reward,  
"The spotless robes, the harps of gold,"  
"Theirs the rest of Paradise!"  
Yes, there with Christ our Sacrifice,  
In those blest realms beyond the skies,  
No sorrow comes, nor age grows old!

Louder, sweeter, sounds the Anthem,  
Saints and Martyrs all have joined them,  
An innumerable throng;  
Hosts Angelic swell the chorus,  
Thousand thousands gone before us:  
Listen to the ecstatic song—

"They the crowns of conquerors wear,"  
"They the palms of victory bear:"  
"God has wiped each tear away!"  
See them stand in bright array,  
At His feet their trophies lay,  
While Seraphim and Cherubim  
Veil their faces and adore Him,  
Chanting the celestial hymn—  
Alleluia! Alleluia! Amen!

—Living Church.

A VISIT TO TWELVE HUNDRED SILENT MEN.

One fine day I approached a vast building, built of white limestone. It covered many acres of ground, and stood very high. In front was a beautiful garden of flowers and grass plot, the whole surrounded by a neat iron railing. It had a great arched doorway, with heavy iron gates, through which to pass—after first ringing a bell. Within, I found it to be in shape of a hollow square of great extent, and down the centre were grass beds, with here and there flowers, in front, while on either side it was paved with slabs of stone for walks. Far at the other end, I saw what appeared "Zebras," walking upright, but upon closer inspection I found them to be "men," with woollen suits, made up of broad stripes, brown and white. Their pants were in stripes, the stripes running in a lateral direction around the material; their vests were in stripes, their jackets the same, and so were the caps on their heads. They were a silent set of men, but most industrious, for none spoke to the other although all had the power of speech.

Industrious? Yes, they made many useful articles, such as spades, shovels, chisels knives, woollen hosi-

ery, and other things. They were gathered in great rooms, and stood or sat side by side in long rows; but none spoke to his fellow companion besides him; but each one pecked and hammered away at his work from morn to evening, day by day, week by week, year by year, except Sunday. When their labour was finished for the day, they passed out in long rows of forty and fifty, single file, every man closely hugged up to the man before him, with arms clasped around the other's breast; and when they walked it was as one man—so well-timed was their step. And tramp, tramp they came with steady, measured tread, down the broad walks, and filed into a great dining-room, where they sat and ate their meals in silence; the only noise to be heard being the rattle of tin cups, tin plates, knives and forks. Meal finished, in solemn silence they took up their march again, and streamed away in long strings, up and down great galleries, all over the building, and passing, each one into a little room, retired to his couch and remained until morning. And so it would go on the same, year by year. No laughter, no joy, no mingling together in social intercourse, no holidays for them; for they were twelve hundred "convicts," confined in the State Penitentiary, at Columbus, Ohio. Here they were for all sorts of crimes: murder, house-breaking, robbery, forgery; to endure, five, ten, twenty years' service at hard labor; and some for life—never more to be permitted to mingle with their fellow-men outside, where might be found joy and happiness.

And yet these twelve hundred men had all been infants, boys; reared, many of them, in luxury, elegance; with education, Church privileges; each nurtured, too, by a loving mother, receiving her warm embrace and kiss—proud of her boy. But as they advanced in life they threw off the restraints of home, father and mother; they would none of their counsel or advice; but, being determined upon following out their own pernicious, wicked ends, they went from bad to worse, until the strong hand of law was laid upon them and they were stopped in their headlong career.

Many of them, doubtless, knew the Bible and its teachings, and had been taught to pray, but evil companionship formed, they came at last to look upon such things as unmanly, weak, and now they are branded as "convicts," and instead of freedom they must endure confinement and labor. And if we examine into the primary cause of all this evil, we shall find much of it was due to intoxicating drink, for wine and wickedness are kindred spirits. Many would remember how they were induced to commence; bantered, teased by their companions; aye, and sometimes—be it spoken with shame and sorrow—by their friends—ladies—for many and many a bright young man has been ruined by a lady; laughed at, jeered at until no longer able to withstand such railery, he has given away. Oh! what a lamentable fact! that they who are refined, whose influence is considered elevating, drag down to ruin youth of our land—themselves guilty of the grievous sin, not content, until they have wrought destruction and mischief upon these young men. Alas! here, too, are found within these walls "convict" women, who are clad in prisoner's garb. As I looked at them, thought went back to their girlish days, how, possibly, some of them had been educated, nurtured. But they, too, refused the teachings of home and religious influence; and here they are at last, men and women.

"Choose you this day whom ye will serve."

A HYMN OF WORSHIP.

How pure the dawn and bright!  
A thousand songs of waking joy arise;  
And to the zenith, flooding all the skies,  
Mounts the wide splendour of the light.  
So rise my soul to God!

Filled are the curving books  
With hastening streams and waters running bright,  
Dancing and singing in the morning light,  
Or gliding into grassy nooks.  
So flows my life towards God.

I look for flowers to bloom  
Along the margin of these streams; the skies  
Of warmer May, with many a fond surprise  
Of violets shall cheer my gloom.  
Thus do I hope in God.

All nature turns her face  
Toward the increasing sun and prays the fire  
That kindles life, and bids the buds conspire  
To clothe the earth with forms of grace.  
Thus I aspire to God.

The day wanes to its close,  
The drowsy herd turn homeward, and the wing  
Of every bird is folded; vespers ring,  
And weary hearts seek soft repose.  
So rest my heart in God!

THE TOLLING OF THE BELL.

HARK! my gay friend, yon solemn toll  
Speaks the departure of the soul;  
"Thine gone, that's all we know; not where  
Or how the disembodied soul does fair.  
Yet conscious while with us below,  
How much themselves desire to know.  
As if locked up by solemn fate,  
To keep the secret of their state;  
To tell their joys, their pains to none,  
That man might live by faith alone.

BEAUTIFIERS. — Ladies, you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world while in poor health, and nothing will give you such good health, strength, buoyant spirits and beauty as Hop Bitters. A trial is certain proof.—*Telegraph.*

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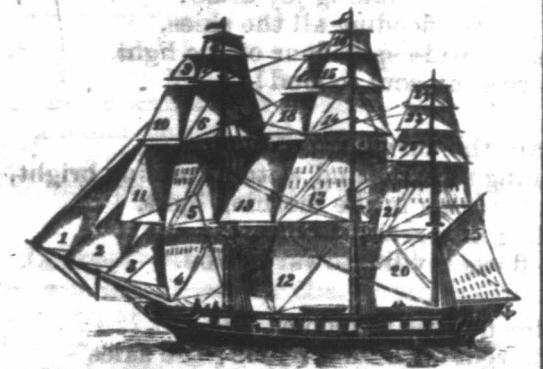
NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

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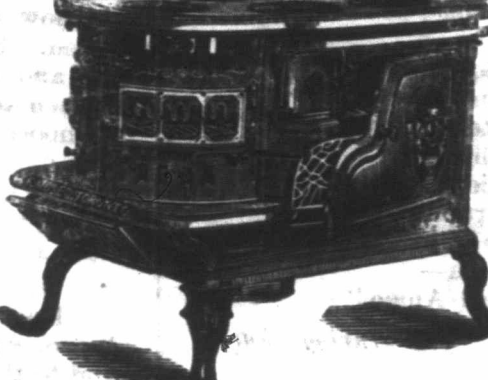
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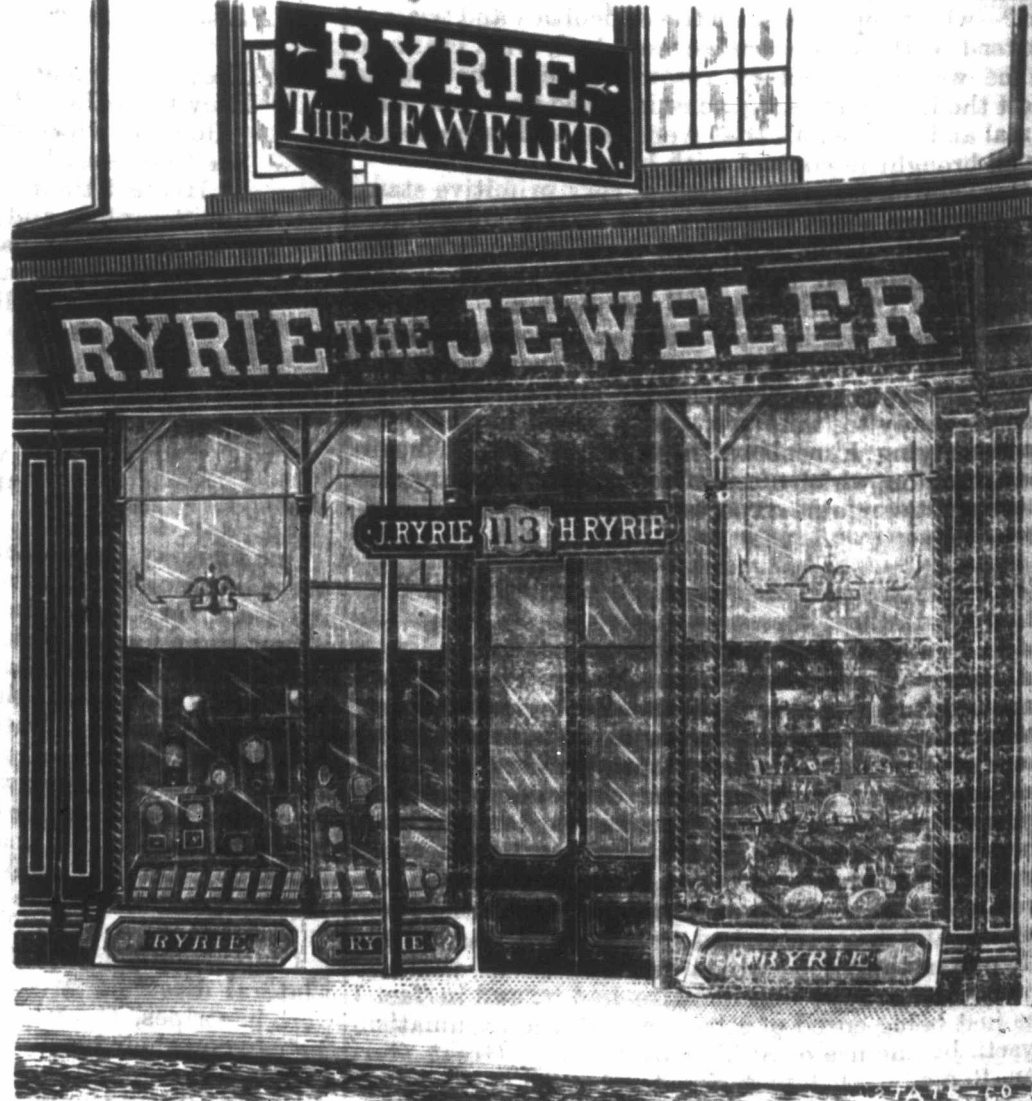
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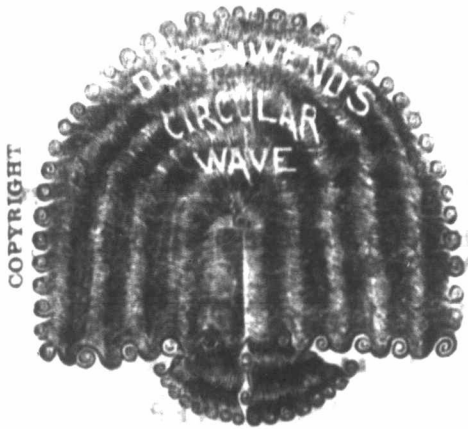
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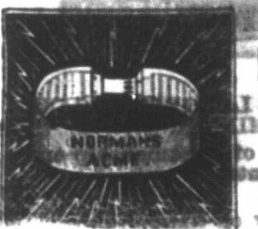
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