

# Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, OCTOBER 28, 1890.

[No. 44.]

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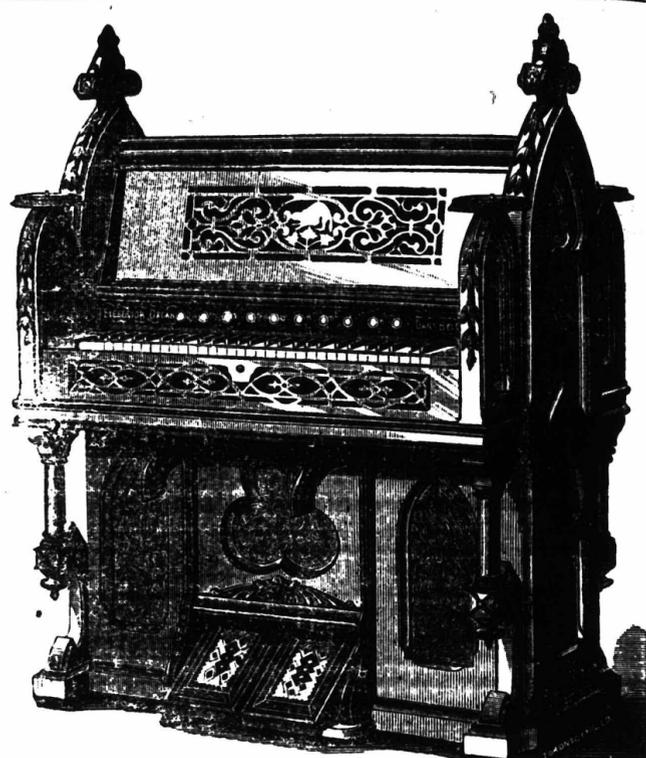
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THURSDAY, OCTOBER 21, 1880.

## A STRONG PULL—ALL TOGETHER.

A CHURCH newspaper, such as ours, is a *Live Trust*; it depends on the good will of its subscribers, as evinced, not only by the prompt payment of their individual subscriptions, but in their efforts to promote the spread of the paper, and the enlargement of its subscription list. A rich corporation—half-a-dozen millionaires will do—can pay a handsome salary for an editor, print a paper, circulate it gratis, or at a nominal subscription, without difficulty; but if the paper be a private enterprise for the good of the Church—the editor and proprietor require, meanwhile, to *live* in order to do their work—those who are interested in the paper must put their shoulder to the wheel and HELP.

We have to thank not a few of the clergy and laity, including the ladies, of Canada, from Sandwich to Halifax, for *noble-hearted help* during the past year; but these have only made, by the light of their good works, the darkness of the inactivity of others visible. Those who have helped—some of them under great difficulties—by getting people to subscribe for our paper, have demonstrated how much might be done if all, or nearly all, were to do likewise. The result would, indeed, be exceedingly satisfactory.

Meanwhile, "every little helps," every man, woman, and child among our subscribers, (for we have, for instance, around dozen subscribers among the Sunday School children of one of the poorest parishes in the Diocese of Toronto), can do something to lighten the load of our labors and difficulties. The DOMINION CHURCHMAN is now an *assured success*, probably without parallel in the history of the Canadian Church; but the "trust must be kept alive," the success should be increased. We have confidence in our good friends through the length and breadth of Canada, that, amongst the fruits of the bountiful harvest, and returning prosperity of our country, will be found, not only *ar-rears of hard times, in past years, paid up*, but a goodly number of NEW SUBSCRIBERS among the "comfortable farmers," and other thankful inhabitants of Canada. Let the DOMINION CHURCHMAN, (as is the case with the papers of Methodists, Baptists, &c.), be at the fireside of every Churchman *this winter*; and we promise to give them articles that they will enjoy reading, and which will add to their comfort.

We do not represent a clique of busybodies, afflicted with a surplus of money, and anxious to inflict and impress the fancies and caprices of heads as empty as their pockets are full, upon the Church; but we desire to REFLECT in our columns the *best* thoughts and feelings of the authorized standards of our Church, so that others may "see the light." Just in proportion as we are supplied with *cash*, (not "names" with a train of unpaid subscriptions attached), shall we be able to secure the help of those who have brains and time to use them

in the making of a Church paper. To read our exchanges, and the leading books of the day, so as to make sketches for our readers, requires *time*, and time can only be secured by *money*, and money comes only from our SUBSCRIBERS, not from a private fortune, nor from the pockets of a rich committee. So, to *write* good articles and editorials, requires time for the exercise of brains, and the same source—SUBSCRIBERS—are our only dependence.

There are clergymen—all, indeed, who are as popular as they ought to be among their people—who only need pay a visit, and every visit will, at their word of recommendation, bring forth \$1.00 cash and a new subscriber. There is scarcely a mechanic in England but takes now his Penny Weekly of some religious type; why should our workmen be less alive in this matter? The reason is that most of those who can, will not take the trouble to exert themselves for the good of the people, in this direction. Where the clergyman cannot or will not do this work, there must be in every parish, one or more ladies, and probably one gentleman, at least, who could do a great deal in that way—though not so much as the clergyman could.

A NEW University is to start into existence in Manchester in October next, and is to be called Victoria University. Its nucleus will be the famous institution of Owens College, which has hitherto gone to London for their degrees. It is desired to make it a centre of modern science and research.

Since the recent Church Conference at Durham, the Bishop has received a promise of £1,000 stg. from a layman in Newcastle-upon-Tyne towards the Northumberland Bishopric Fund.

In the Bishop of St. Asaph's charge, delivered on the 4th inst., he adverted to the increased difficulty of the clergy in Wales, owing to the two living languages existing side by side. The children can doubtless best understand religious ideas in their own tongue, and yet they feel they must learn English to get on in life. It is difficult, however, to see how their learning English can present any difficulty in communicating religious knowledge. He defended having voted for the sacrilegious and profane Burials Act, and recommended a "Christian spirit" to the clergy. His Lordship's notions as to a Christian spirit would clearly involve the sacrifice of truth, and would consist in bandying compliments with the enemies of the Church.

The Old Testament company of revisers finished their sixty-fifth session on the 1st, at the Jerusalem Chamber. The first revision of Job was finished, and that of Proverbs was carried as far as the sixteenth verse of the twelfth chapter.

At a meeting of the Scottish Church Council in Edinburgh, a slight increase was announced in all the funds of the Church. One of the investments was not very satisfactory, but it would seriously cripple their operations, and the salaries of the Primus, Bishops, &c., would remain unaltered.

On the 30th ult., a Harvest Thanksgiving service was held in Chester Cathedral for the first time. It was profusely decorated. Parts of "Elijah" were sung by a large voluntary choir, and a ser-

mon on Eph. 5: 20, was preached by Dr. Forrest, Vicar of St. Jude's, Kensington. The offertory was added to the fund to provide a Choristers' Home for the choir boys of the cathedral.

## THE TWENTY-THIRD SUNDAY AFTER TRINITY.

THE Christian is a citizen of the Heavenly world, and as such, we are taught both by the Epistle and Gospel to-day that his business is not merely, or even chiefly, with earthly things, but with Heavenly. The pure spirituality and the lofty aims of the religion of Christ refuse to busy themselves with the unsubstantial trifles of earth. They freely leave to Cæsar the things belonging to Cæsar, while they soar to the highest seats of the most substantial and enduring joys. The life of the Christian on earth has thus many things in common with the future life in heaven. Indeed he already has his conversation there, his conduct is entirely that which suits such a place of residence, his hopes are all there, and his highest ambition is to attain to the abodes of that blest world above. The submission inculcated by Christ to the civil powers, in all cases then in existence, belonging to their jurisdiction, and the same principles advocated even by the ardent, the patriotic, and the enterprising St. Paul, present a striking contrast to the principles inculcated in modern times among those who regard the security of civil rights as more important than life itself, and immensely more deserving man's attention than any other considerations and breaking out into rebellion upon every conceivable pretence. With all the manliness that has been attributed to the Saviour, and with all the sympathy manifested by St. Paul with the interests of humanity, we can scarcely imagine either one or the other contending for any further political rights or privileges than such as would ensure security for life and property, freedom of religious worship, and liberty to pursue the particular occupation in which they might be engaged. "The things of Cæsar and the things of God were confused together by the Jews, and they ended by respecting the Lord, and saying, 'We have no king but Cæsar.' So it has happened at other times, that a want of distinguishing what is His, has led the Church into bondage to civil rulers until its spiritual character has been almost obliterated. The Church of England has been most mercifully guided into a just discrimination of the things which are Cæsar's and the things of God; and, while rendering the strictest obedience to the sovereign, has not suffered an excessive loyalty to yield up spiritual rights;" although there have been times and occasions, even in British history, when the civil power has sought to encroach on the church's prerogative, and notably so in our own time, even though the ruling power has been less Christian than ever. But the church never, in modern days, sought to interfere in civil government. Such a just consideration of the respective duties which are owing towards Cæsar and towards God, and such persevering determination to render to each the proper dues, is a sure way of way of promoting both the security and the happy progress of Christ's Church.

## THE GENERAL CONVENTION, U.S.

THE sermon at the opening service of the meeting of this Convention, was preached by the celebrated author of the "Double Witness of the Church," the Right Reverend Wm. Ingram Kip, D.D., LL.D., Bishop of California. His text was most suggestive at the present crisis:—"For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there

is no peace."—Jer. viii. 11. We very much regret that we have not space to give the entire discourse, it is so thoroughly suitable to our needs in this country. He showed that,—The first Herald of the Christian Faith was the advocate of no popular system. Every sentence which he uttered, smote some prejudice, or tended to dispel some illusion of his hearers." Having dilated upon this fact in eloquent terms, he proceeded to show that His Apostles walked in their Master's footsteps in their total "want of accord" with the feelings and sentiments of those whom they addressed. He proceeds to show how a popular religion must heal spiritual hurts slightly, in saying, "Peace, peace," when there is no peace. And then he passes on to expatiate on the characteristics of the popular religion of the day which are most opposed to all that is true and real. The Bishop notices particularly "the absence of that spiritual earnestness which marked earlier days." He then observes "the absence of that deep spirit of repentance, which, in early days, characterized our Lord's disciples." And, in the popular religion of the day, he further notices "the absence of self-denial" is one very distinguishing feature of the religion of progress which characterizes the present age. Some noble spectacles of the triumph of the spirit over the flesh, as those of Martyn in India and Patterson in Melanesia, are alluded to by the Bishop, and the discourse closes with an impressive allusion to the heritage of the wearied laborer when the evening shades gather, and the Master comes to give him his wages.

Bishop Smith, of Kentucky, being the oldest Bishop of the United States Church, is now the presiding Bishop. He is in the 85th year of his age. At the first Convention, in 1785, there were 2 Bishops and 16 clergy. This year there may be 58 Bishops and 392 deputies. Each Diocese is entitled to send four clergymen and four laymen as representatives. The Convention usually sits for about three weeks and it is held triennially.

After matins, sermon, and Holy Communion, (Bishop Smith being the consecrator), at St. George's Church, New York, October 6th, the representatives assembled in the Church of the Holy Trinity, whose rector is the Rev. Stephen H. Tyug, Jr. The Rev. Dr. Beardsley was elected President of the House of Deputies, Dr. Burgess having been elevated to the Episcopate. The President read a list of Standing Committees; a memorial from New Mexico and Arizona, requesting a Bishop, was agreed to, subject to the decision of the House of Bishops; and a message from the House of Bishops was received, announcing that they had met. A committee was also deputed to wait on the House of Bishops and announce that the House of Deputies was ready to proceed to business.

**SECOND DAY: House of Bishops.**—The Bishops of Connecticut and Long Island introduced the Rt. Rev. Dr. Cotterill, Bishop of Edinburgh, who addressed the House, and was then conducted to a seat beside the presiding Bishop. A communication was also read from the Scottish Church. The Bishops of Albany and Florida introduced Rt. Rev. Dr. Edward Hertzog, Bishop of the Christian Catholic Church in Switzerland, who addressed the House in German, and was then conducted to a seat beside the Presiding Bishop. The Presiding Bishop appointed committees. A number of reports and memorials were also presented.

**House of Deputies.**—A time was fixed for an introduction to the members of the House of Bishops. The President announced the Standing Committees. Invitations were sent to Bishops Cotterill

and Hertzog. A committee was directed to inform the Canadian deputation that the House would be glad to receive them. A resolution in regard to the deposition of Bishop McCoskry was referred to the committee on canons. A discussion took place on resolutions asking for immediate action in reference to the nomination by the House of Bishops and the election by the House of Deputies of a Bishop for New Mexico and Arizona. It was agreed to refer to the committee on canons the canon in reference to repulsion from the Holy Communion. The reference was not in order to enact new laws, to impose new restrictions, or to alter the discipline for the laity; but it was desired that the Church should so interpret the rubric already existing, that when a clergyman undertakes to administer discipline, his action will ordinarily be final. Several discussions took place in reference to the present irregularity of representation, which is, at present, somewhat remarkable, and in many respects presents a parallel to the political representation in England, previous to the passing of the Reform Bill of 1832. At present the Diocese of Arkansas, with 800 communicants, has an equal representation with the Diocese of New York, with 85,000 communicants. This seems monstrous in a country which has no other rational religion than republicanism. And yet we believe the present arrangement is the correct one. The Diocese of Arkansas, for instance, requires a great deal more fostering care than that of New York. If the Diocese of New York has 85,000 communicants, it can take care of itself to a much greater extent than a Diocese just started into existence, and which has only 800 communicants.

Foreign visitors were afterwards received. Bishop Cotterill, of Edinburgh, and Bishop Hertzog, of Switzerland, addressed the House. The Canadian deputation was then received, and each member of it gave an excellent address. The deputation consisted of the Rev. Dr. Hill, Halifax; the Rev. Dr. Sullivan, Montreal; Mr. R. L. Clinch, New Brunswick; Mr. George Kirkpatrick, Kingston, and Mr. Thomas White, of Montreal. Dr. Hill expatiated eloquently on the unity of the Church. Dr. Sullivan particularly alluded to the Mission work of the North-West as having "been recast, and instead of of being as hitherto, a fragmentary, spasmodic work, undertaken by any Diocese that thought proper to do so, it has now been adopted by the entire body of the Church as her special charge. One paragraph in his address was a little humorous. He said:—"Some years ago, a very dangerous disease broke out in the Church. It was a disease that sorely puzzled the best and wisest of our ecclesiastical doctors. It was an epidemic and an epidemic as well. It assumed two different forms, strangely enough, in opposite directions. It sometimes took the form of a very high fever, and sometimes the form of a very low fever. It is scarcely necessary to say that I myself had a very severe attack of the latter form of the disease—in fact, I was supposed, by some, to be almost *in extremis*. Some of my friends were afraid that I would not recover, and, I think, others were afraid that I would. Happily for myself I did survive. For the present, I wish to say that one attack has been enough for me." Mr. Kirkpatrick also alluded forcibly to the cry that has come to us from the Great North-West. The same subject was also taken up by Mr. White, who said,—“We are just beginning to realize that if that if the Church would prosper as it should, we must go in at once and occupy these great wastes to the west of us.”

**THIRD DAY: Board of Missions.**—The two houses were convened as one board. The Presiding Bishop, the Rt. Rev. Dr. Smith in the chair. The Rev. Dr. Potter, Secretary to the House of Bishops, read the report. The order of proceedings contemplated brief statements from the Missionary Bishops. The Rt. Rev. Dr. Clarkson, Bishop of Nebraska and Missionary Bishop of Dakota, accordingly gave an address, in which he strongly advocated the creation of a well-organized Church Building Society. He also made a powerful appeal for an increase of Bishops, so as to send one into every organized Territory west of the Missouri River, and then we should be doing the Church's work according to Apostolic methods. He said:—"I know that we could have the money if we asked for it. The Church has never yet declined to rise up on every such occasion, under a larger demand upon her generosity. If asked for little, she gives little; if asked for much, she gives abundantly, like the fabled spring of the Eastern story, that seemed so tiny as scarcely to fill the cup of the solitary pilgrim who came to drink of its waters, and was yet full enough to quench the thirst of an army that came to bank along its side."

The report of the Rt. Rev. Dr. Williams, Bishop of Yeddo, was read by his brother. Bishop Tuttle, of Montana, Idaho, and Utah gave an interesting account of his work, and of the need of the Church in his Diocese. We shall have something to say, on a future occasion, in reference to the subject of the address of Rt. Rev. Dr. Benjamin Wistar Morris, Bishop of Oregon and Washington Territory. The Rt. Rev. Dr. Whitaker, Bishop of Nevada, dwelt on the necessity for the Church to look after her members that move from place to place. The Rt. Rev. Dr. Hare, Bishop of Niobrara, gave an account of a vast amount of hard work. The report of the Missionary Bishop of Haiti was read by the Rev. Dr. Hay. The Rt. Rev. Dr. Spalding, Bishop of Colorado, was allowed an extra twenty minutes to speak of the missionary jurisdiction of New Mexico. He referred particularly to the uselessness of regretting the shortcomings of the Church in the past, if they were going back to the old policy, and said that, if Bishop Kemper, when, in 1835, he was sent a missionary Bishop to the North-West, had been supported as he ought to have been supported, the Church would have been, at least, four-fold stronger in all the vast Mississippi valley than it is today. The Rt. Rev. Dr. Elliott, Bishop of Western Texas, spoke as the representative of his Missionaries, who were doing most arduous work, with much self-denial, while he was speaking there. He said his Diocese contained 110,000 square miles, and he wanted his audience to believe in every mile of it. He also made some remarks to which we intend to refer in connection with the Bishop of Oregon's address. The Rt. Rev. Dr. Garrett, Bishop of Northern Texas, dwelt on the same important subject, as connected with his own Diocese, to which we shall also allude on a future occasion. The Rt. Rev. Dr. Penick, Missionary Bishop of Africa, gave so graphic and interesting an address on the "dark continent" and its needs, that we must give it entire as soon as we can find space for it.

**FOURTH DAY: House of Bishops.**—The day was chiefly occupied with presenting memorials and reports. The House of Deputies occupied itself with the Standing Committees, presenting reports, memorials and resolutions.

## PORTRAIT GALLERY OF CHURCHMEN.

No. 2.

A TRUE PASTOR AND PRIEST.

SOME twelve years ago we received a friendly summons to attend a private meeting to be held in the vestry of St. — at W—. The invitation came from the Rev. George Body, and he whom we were asked to meet was the Rev. C. F. Lowder, both so abundant in labors, so fervent in zeal, so passionately self-sacrificing in pastoral devotion, as to recall the glories of the Apostolic age. The Church of England has no brighter jewels in her crown, nor will any glow with richer effulgence in the firmament radiant with the shining as stars for ever and ever of those who won many to righteousness.

The cramped little vestry was full with a very tiny gathering. The business was prefaced by a short service, said by Mr. Lowder in a tone and style somewhat, to us, needlessly, eccentrically unlike what Englishmen are accustomed to hear associated with the Prayer Book. But the intense, pathetic earnestness of the man destroyed criticism or carping, and when he rose to plead the cause of the society he represented, he gave a marvellous example of that supreme eloquence which is apart from any material form of words or gesture, the eloquence of spirit and of heart on fire with a divine flame touching into life other spirits and other hearts. We conversed briefly with him after supper at a friend's, where, although most free from clerical affectation and full of "the sweet courtesies" of a well-bred gentleman, he seemed "sicklied o'er with the pale cast of thought," and though far above misanthropy, and untouched with the puritanic pride and self-conceit which inspires some persons' unworldliness, he manifestly felt less happy in the society of men than of God in performing his ministerial functions at the altar or the bedside of the suffering sick. He walked the upper slope of life that trends on to Paradise, from whence shoots forth a heavenly light down that earthly path which knows no longer the footfall of the sainted Mission Priest of St. George's and St. Peter's whose life was literally a sacrifice for the semi-heathens who swarm about the docks of London. Mr. Lowder was no wastrel thrust into the Church for a living; he took honors in classics and mathematics at Oxford. He entered clerical life in a London parish where poverty rubs shoulders with aristocracy and wealth. Like all true men, he paid court to the lowly; he left the kid glove service which his assailants of the *Rock and Record* so delight in, to be performed by those super-refined agitators, and, cross in hand and cross in heart, and cross in brain, he threw himself, with heroic energy, to lift the Cross of Christ amid a people that walked in darkness in the very core of a Christian land. We were tempted, some years ago, to take a short cut across his parish, before his arrival, but the experiment was not repeated, as, in broad daylight, we were hustled, pelted and insulted a dozen times, while everybody in sight laughed at the spectacle of a "swell" in such a region. Mr. Lowder went down into this semi-savage district as truly a missionary to the heathen as St. Paul was in crossing the *Ægean*. He took the bold, and, to some, almost wicked course of appealing vividly to the eyes of the people as a soldier of the Cross, by carrying, or having carried, before him a large cross and banner openly in those terrible slums. This naturally drew a crowd of observers, to whom he preached Christ crucified; the symbol of the Cross to attract

the eye, the story of the Cross to attract the heart.

Soon arose the spirit of resistance. Satan is no laggard. His camp was threatened, and up sprang a host of furious demoniacs, who, for the space of a year, kept the parish in a state of fearful turmoil; riots after riots occurred, in which—to their everlasting disgrace—some who called themselves Christians took part, and Mr. Lowder's life was again and again in peril from violence. But why do the heathen rage? The people imagined a vain thing indeed, who thought thus to crush an English mission priest who fought persecution by acts of mercy and resisted violence by acts of love. Pestilence fell on the parish, cholera stalked abroad, and wherever cholera came, the pastor of the stricken sheep followed. Men who had howled coarse curses at Mr. Lowder lay at the point of death, no hand to help, no eye to watch, no tongue to inspire hope or to give consolation but his, the missionary's, whom they had so foully used. Then came a glorious hour of triumph. The spectacle of a man offering his very life a sacrifice for his enemies, brought out from the hearts of those rough people an outburst of gratitude, and henceforward, to his death and to their death, the once reviled was, and will be, their beloved, their revered pastor and friend. Christian records have no brighter chapter than the story of the triumph of Christian self-sacrifice over brutal opposition.

On the roll of communicants at St. Peter's, London Docks, are the names of over 500 men and women who were brought out of a life of sin, many from a life of gross wickedness and criminality, by the evangelistic labors of Mr. Lowder. Hundreds, too, have gone away to other places, and many to that home above, where they have had the joy of heaven enhanced by re-union with him of whom they will be forever a joy and rejoicing. St. Peter's is a parish full of the activities of Church benevolences and efforts, every form of evil incident to poverty and a rough life is met, and the rich of their substance and their education and their leisure, minister freely and lovingly to their poorer brethren.

Mr. Lowder's ritual was extreme, the Persecution Company's agents, "men having graduated in the school of criticism who would be unable to obtain a degree in any other," prowled about him and St. Peter's, ever threatening, but ever deterred from offensive action by their sense of cowardly shame and by the noble spirit of the Church authorities, who regarded so justly Mr. Lowder's ritual as a mere spot on the sun of his life-work. We object to his ritual, because it was "his," not that of the Church. But none but those too blunt to be capable of a sensible judgment in such matters would refuse to admit that, in ministering to such a flock, it was very wise to make the services all jubilant with song, and bright with all the beauty possible in divine worship. This is a selfish world, and no meaner form of selfishness disgraces men than the determination of those who cannot enjoy music or art in other forms, to deny to others the joy, the inspiration, the teaching they derive from those good gifts of the Author and Creator of all beauty.

Mr. Lowder's people lived amid loveless, and coarse, and beautyless surroundings, dull homes, wretched furniture, and pictureless walls, no flowers, nothing ever caught their senses but ugliness and deformity in sight and sound. To such a people, a church glorified by ritual and music and decorations is a place wherein they forget their sad daily surroundings, where the gloom of life lifts from their souls like a shadow, where their hard thoughts soften, their coarse thoughts flee, where prayer is possible, where praise is inspired,

and where, in a very real sense indeed, the temple on earth "is like a little Heaven below." "By their fruits ye shall know them;" is that true or false? Since the days of St. Paul, no missionary has done a nobler work than the late Missionary of St. Peter's, London Docks. His converts, as the phrase is, to Christ, are fruits which tell, trumpet-tongued, that while *Record and Lock* anathematized him, he was walking with Jesus and performing miracles of grace by Almighty Help. The Church of God has lost one of its chief apostles, evangelists and saints by the death of the Rev. C. F. Lowder.

## BOOK NOTICE.

BIGOTRY DEMOLISHED.—By G. C. Moore: Hunter, Rose & Co. The reaction against sectism, on the principle that it is right to split Christendom up into fragments, has distinctly set in. There is a wave of protest against the notice, in which the originators and fomentors of new sects have so long nursed themselves in a fool's paradise. "It is most gratifying," says a writer named Laidlaw, "to observe that we have come upon an era in the world's history, in which sectarian jealousies are beginning to disappear."

The writer of the handsome little book, whose title has been given above, is one of those who have felt the impulse of this "war," and sturdily puts his lance in rest to attack the opposing "bigotry."

Mr. Moore is a "Baptist," and the object of his present attack is the notion of "Close Communion" among some of his brethren. Some of our readers may not know that there is a denomination of the so-called "Baptists," who lay so much stress upon the necessity of being immersed after one has grown up from childhood, as to exclude from the privilege (?) of their communion tables all who have been (1) baptized in infancy, or (2) baptized by sprinkling. Against this idea, Mr. Moore runs full tilt, with all the eloquence and fire of his nature. There are many passages on the subject of Christian Unity that would bear quotation, and we may some day find space for them. In respect to the importance of unity—external union—of Christians, and in regard to the sin of man-made barriers to it, this little work is a valuable contribution to the Christian literature of the day.

We are sorry that we cannot say as much of the value of his arguments. He argues from the standpoint of the Baptist notion of *adult-immersion*, and identifies that with Baptism; throws overboard, practically, the whole question of Baptism, instead of the "Baptist" excrescences; as if one in emptying a pitcher of some offensive contents were to throw the pitcher away also; or as if the Church of England at the Reformation, in endeavoring to get rid of Romish abuses of Christian doctrines and rites, had given up the very doctrines and rites (themselves) of the Catholic Church. "The abuse of a thing doth not take away the right use of it," is a golden maxim of Reform of all kinds. In order to upset the ultra-Baptist notion that *their system of Baptism is not the necessary entrance to Church fellowship and communion*, Mr. Moore, unfortunately, takes the position that Baptism altogether is not so. He has an interesting theory, derived from the eminent Dr. Carson, that not all instances recorded of the way things were done in the Apostolic Church are examples or practical precepts for the way these things should be done for all time in the Christian Church; and that the use of Baptism, as the initiatory rite of Christianity, is one of these things. Baptism, however, does not depend on example. There is preceptive teaching; for it is the imitation. He takes great pains to show that it was natural and easy for Baptism to occupy this initiatory position in the Apostolic Church, and that, (because so many people are at sea on the subject now), it is not so natural and easy now, and therefore is not to be rigidly insisted upon! Truly, "the way of transgressors is hard." Once leave the Old Path, and what turns and twists there are before one gets near the goal again. If Mr. Moore had had the advantage of orthodox training on the subject of Baptism, his line of argument would simply have been that Baptism, being naturally and properly the initiatory rite

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of the Apostolic Church, and being, (as administered by the Catholics in the Catholic way, not excluding children nor insisting on immersion), just as easy and natural now, therefore that is no excuse for neglecting it, and then demanding Church fellowship and communion without it. As if people were to get over the wall of the fold, because some persons found it difficult to open one of the doors. The Catholic position has always been that water and the formula of words, "In the name of," &c., are the only essentials of the rite. What possible excuse can there be for neglecting this? You need not go to Jordan and dip there seven times; even if we were required, how could we excuse ourselves, any more than Naaman. We wonder what Mr. Moore has done with all those preceptive texts about the necessity of Baptism "for the remission of sins," and for "entrance into the Kingdom of Heaven," &c., that he brings himself to reduce the Primary Ordinance of the Apostolic Church to the footing of a non-example. Again, he freely uses the testimony of the early Church in favor of the Lord's Day, Weekly Communion, (another excellent point in his treatise), &c., why ignore it on the subject of Baptism as the initiatory rite of Christianity?

It is an interesting question, How far the crooked and wrong training of millions of Christians will excuse them from the actual precepts and examples, doctrines and ceremonies of the Apostolic Church. We cannot, however, see that God has authorized the Church to alter the fundamentals of His kingdom, or admit to communion those who are excluded by the standing regulations of that kingdom. We must not be partakers of other men's sins. Their Master is God Himself, and He alone can excuse them for ignoring His regulations. Union, (much as it is to desired), on such terms would be too dearly purchased.

We observe in Mr. Moore's book several flings at "Puseyism." We should have thought him above the misrepresentation of that honored name in the Church of God. Pusey, and those who are considered his disciples, have no quarrel with any man who strives towards the truth with all the light he possesses; nor are they disposed to insist rigidly upon anything but fundamental points of doctrine and custom. They do not insist upon immersion, (however ritualistically "correct"), or adult Baptism.

## Diocesan Intelligence.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**CARRYING PLACE.**—St. John's Church in this village, was, on Thursday, Oct. 14th, at 7 o'clock p.m., the scene of a Harvest Thanksgiving of singular—we might almost say unsurpassed—interest, in view of the past history and religious circumstances of the place and neighborhood.

Although there is much to commend in the character and habits of the people, it cannot be said of them that their religious views are very definite. Zeal, devotion, and self-sacrifice for the promotion of Christianity, or of the Church in particular, cannot therefore be expected. A quiet, passive decorousness of demeanor will, perhaps, fairly express their attitude towards religion.

Such persons cannot be made to see the duty of leaving their farms or their merchandise, merely to take part in an exceptional week day service, although one of praise and thanksgiving to the Being who blesses their vocations, and make those who pursue them rich with the wealth which too often is allowed to blind the eye of faith, and harden the heart. It was, therefore, with the most agreeable surprise that we observed the Church to fill rapidly until the ordinary sparse numbers of fifty or sixty swelled to more than two hundred.

Much, we believe, of the credit of this result is due to the beauty, the brightness of the night; much, perhaps, to the fact that it was night; much more, we think, to the report of the elaborateness and richness of the decorations; and least of all, we fear, to gratitude to God, and loving desire to thank Him for individual and national mercies abundantly bestowed.

The ladies of the congregation, aided by a few young men, some of whom do not acknowledge—unhappily—the communion of the Church, labored with

untiring zeal, and succeeded beyond all expectations in effecting a complete metamorphosis of the interior of the church. Hands, guided by singular taste, operated on an immense mass of various kinds of leaves, tinted by autumnal frosts—green sprays, fresh from the woods—flowers of all kinds in lavish profusion—roots and gourds of stupendous proportions—grains, vegetables, and fruits as remarkable for their quality as their quantity—gifts from the congregation. Chaos soon gave place to order and symmetry. Festoons of brilliant crimson from which hung, at brief intervals, rich clusters of golden corn, usurped gallery, windows, walls, reading-desk and pulpit.

The chancel rail was a mass of foliage of infinite shading. Here, apples, looking vain of their perfect form and color, and rejoicing in the unaccustomed society of maple leaves which blushed all over, replaced the corn, and relieved the eye. Tell it not in the Protestant Gath, that two wax candles, in handsome silver candlesticks, lighted up a rich profusion of choicest flowers, which, with negligent grace, flung their arms widely around. The redos was almost entirely hidden by them. The Holy Table—we must be careful not to follow the example of our Methodist friends and call it "altar"—was covered with a "fair" white cloth, the front of which was relieved by a very pretty design in fern work.

The ugly stove which stands in the wide space before the chancel rails, was made to atone for past hideousness by consenting to be completely under probably as harmonious an arrangement as was ever before effected of squashes, cauliflowers, beets, cabbages, &c., of gigantic proportions. Miss Corrigan, the zealous and persevering creator of this novel pyramid deserves the immortality which your paper confers, and therefore ought to be specially named.

Not being a musician, I am unable to criticise the rendering of hymns and anthems, but if the rapt attention, throughout, of the congregation be an evidence of successful execution, the members of the choir are entitled to the greatest credit. The prominently jubilant spirit imparted to the music seemed to be instinctively appreciated by the congregation. We cannot too much commend the zeal, the labor, and the taste of the young ladies, guided by their male assistants, in not only contributing to, but monopolizing, unintentionally, of course, the great success of this most interesting, beautiful, hearty, and, let us hope, profitable Harvest Thanksgiving service.

The contributions of fruits and vegetables constituted a very handsome offering to God of first fruits, supplemented by a correspondingly liberal offering of money during the service. May it lead to daily, systematic thanksgiving to God for His daily mercies, and may each worshipper's self-inspection of his heart justify his appropriating the prayer of the prophet Nehemiah:—"Remember me, O my God, concerning all this, and wipe not out my good deeds, that I have done for the house of my God, and for the offices thereof."

**SOUTH MOUNTAIN—Eight days, Mission.**—After due thought, deliberation, and prayer, the Incumbent of this parish determined to hold an Eight days, Mission in St. Peter's Church. It is almost needless to mention the object, but as some Church people are unacquainted with this phase of work, now very common in the Mother Country, it may be as well to remark that a "Mission" is a special effort to bring home to the hearts of people, the truths of Church Principles, and the necessity of personal piety. The date fixed upon was October 12th to Oct. 20th inclusive, treating Saturday as a "dies non." The Rev. E. P. Crawford had kindly consented to act as Missioner, but was prevented by sickness, his duty therefore devolved upon the Incumbent, Rev. W. J. Muckleston, the other Missioner being Rev. W. A. Read, of Oxford Mills. The latter gave the instruction in doctrine, while the former in glowing language, and in the plainest terms preached the absolute necessity of repentance and renewal of life. During each day there was a celebration of the Blessed Sacrament offered as the highest act of worship for God's blessing, a fair representation of the Communicants attending. Each afternoon, Prayer Meetings were held by the Missioners in various centres of the parish, and, in the evening, large congregations assembled at the Church. On Wednesday the Mission was brought to a close by the renewal of the Baptismal vows, the singing of the hymn "All Hail the Power of Jesus, name," the Rev. G. W. White of Iroquois pronouncing the benediction. There can be no doubt but that the Mission has been abundantly blessed by God. May His grace keep those who have been brought from darkness to light. A most pleasing feature was, that while there was no compromise of principle, religious people of other bodies showed their sympathy by regular attendance, and by wishing the good work a hearty God speed. *Lause Deo.*

### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending October 23rd, 1880.

**WIDOWS' AND ORPHANS' FUND—October Collections.**—St. Paul's, Toronto, on account, 41.00; St. Philip's, Unionville, 2.25; St. John's, Toronto, 15.00; Sunderland, 3.55; West Brock, 1.08; Holland Landing, 2.15; Sharon, 90 cents.

**MISSION FUND—July Collections.**—St. Peter's, Verulam, Fenelon Falls, 1.00; Cameron, 37 cents; Cambray, 75 cents; Cobocok, 45 cents; Hartley, 75 cents; Rosedale, 36 cents. **Missionary Meetings.**—St. Luke's, North Orillia and Medente, 6.25; Cambray, 1.45; Cameron, 25 cents; Cobocok, 60 cents; Bobcaygeon, 5.19; Dunsford, 3.29. **Parochial Collections.**—Cameron, additional for 1879, 1.00.

**PERMANENT MISSION FUND.**—Rev. Professor Jones, balance of subscription for 1880, 20.00; A. R. Boswell, quarterly subscription, 12.50.

**ALGOMA FUND—Day of Intercession Collection.**—Cameron, 15 cents; Cambray, 1.00.

**St. Paul's.**—His Lordship the Bishop preached a funeral sermon on Sunday, the 24th, on the death of the Rev. Saltern Givins, late Rector of the church. The text was Rev. 14: 13, "And I heard a voice from heaven," &c. The sermon was most impressive, and was listened to by a crowded audience. After some remarks about the vision, and a personal application of the text to his hearers, he gave a detailed account of their late pastor's life, similar to that which has already appeared in our columns.

**Church of the Redeemer.**—On Sunday evening, the 24th, His Lordship the Bishop preached a funeral sermon on the death of the late Rev. Saltern Givins.

**St. Anne's.**—St. Anne's having been the last parish of which the late Dr. Strong had charge, a sermon was preached in memory of him on Sunday evening, the 17th inst., by the Venerable the Archdeacon of York. The chancel was draped in black, and there was a large and sympathetic congregation, who listened with close attention to the solemn and touching words which fell from the lips of the preacher. He chose for his text St. John ix. 4, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." He referred to the remarkable proof these words afford of the humility and meekness of our Lord; and that even He had a work assigned Him to be finished within a certain time, a work which He fully completed, for He said before He died, "It is finished." And so, too, with each of us; we have our work, and Jesus has told us what it is to believe on Him Whom God hath sent. And we must endeavor to be faithful amid all our imperfections and infirmities.

You have met together to-night to hear a word of loving remembrance to your late pastor, and, after referring to his many years' laborious service in other parishes, he reminded the congregation that when Dr. Strong came to St. Anne's, it was in his declining years, when many would have retired from active labor altogether, and which he might have done with every excuse, because of his failing strength. But not wishing to be idle while enjoying the Church's pay, he still labored on for five years, endearing himself to man by his kind and genial manners and doing his duty according to his ability.

But our meeting together is made more solemn by the events of last week. On Monday last, when your pastor asked me to speak to-night on this subject, I told him of one better fitted to address you, as he knew your late pastor far better than I. But I little thought, then, that he of whom I spoke, (Dr. Givins), was within two days, or less, of his end. And yet that death, so sudden, was not an unprepared death. His was a loving, gentle nature, and I can say from my own experience that I never heard him speak an angry word. We may say of him that he walked with God, and He has taken him to his rest. He sets the time, the time, the place, the manner of the deaths of His saints which are "precious in His sight." Let each one ask himself to-night what would have been my last wish, what would have been last thought if I had been thus called away.

Appropriate hymns were sung and the service closed by the Archdeacon pronouncing the blessing.

**NORTHAMBERLAND R. D. CHAPTER.**—The regular quarterly meeting of the chapter was held in Peterboro, on Wednesday, 20th inst.

The Litany was said in St. John's Chapel, by the Rev. C. R. Bell, of Lakefield, after which the Rev. R. D. Beck, the Rector, assisted by the Rev. P. Harding, of Apsley, celebrated the Holy Communion. The communicants comprised a number of members of the congregation, in addition to all of the clergy. Canon Stennett was to have preached the sermon,

but was unable to attend in consequence of parochial engagements.

After the service, the clergy adjourned to the rectory, where the Rural Dean took the chair, the Rev. V. Clementi being requested to act as Secretary, *pro tempore*. The Rev. W. C. Bradshaw, of Ashburnham, was also present. The meeting was opened with prayer, and the reading and confirmation of the minutes of the previous meeting. A resolution was unanimously adopted to the effect that, in future, the meetings of the chapter be held half-yearly, in the towns of Peterboro and Cobourg alternately.

The next meeting will be held in Cobourg, on Wednesday, the 4th day of May, 1881, when the Rev. S. Gardner, of Colborne, will be the preacher. The subject for discussion will be the *agenda*-paper, to be issued—it is hoped in good time—preparatory to the ensuing session of Synod.

The Rev. V. Clementi was appointed Sec.-Treas. of the Chapter, in place of the Rev. H. D. Cooper, who has left the Diocese. The Chapter Library, for the use of the clergy, is now deposited in the rectory. Application for the loan of books may be made to the Rev. J. W. R. Beck.

*To the Clergy of the Diocese of Toronto:—*

REVEREND AND DEAR BRETHREN,—The Governor-General having appointed Wednesday, the 3rd of November next, as a day of Thanksgiving for the blessings of Harvest, I invite you to assemble your respective congregations in your Churches on that day, either in the Morning or in the Evening, as the local circumstances of your Parish may seem to indicate as the more favourable for the purpose, their to join in a service of praise, in this national tribute to the Giver of all good. The Thank-offering on this Annual occasion is of vital consequence to the Mission Fund to which it is devoted; and should you have reason to fear that, in your case, it is likely to suffer in amount from being made on a week-day, I suggest that you postpone its collection to the following Sunday. I request that you will read the accompanying Pastoral Letter to your congregations on giving notice of the Thanksgiving Service. Believe me, dear Brethren, Your faithful servant in Christ,

ARTHUR TORONTO.

*To the Laity of the Diocese of Toronto:—*

BELOVED BRETHREN—"Grace be unto you, and peace from God our Father and from the Lord Jesus Christ." The Governor-General of the Dominion has been pleased to order that Wednesday, the 3rd Day of November, next, be observed as a day of Public Thanksgiving to Almighty God for the blessings of an abundant Harvest. It becomes us as a Church both loyally and religiously to obey this invitation. I exhort you, therefore, to assemble in your respective Churches on the day named, that you may not only feast and make holiday in celebration of national mercies, but may render pious acknowledgement to their gracious Author in a reasonable and joyous service of praise. You are challenged, by this very rendering of a tribute to Him from whom all good things do come, to give proof of the sincerity and measure of your grateful sense of indebtedness. I need not impress upon you the fact that the harvest, lately garnered, was one of exceptional plenteousness, demanding large and cheerful gifts of thank-offering, and that there has been a marked return of prosperity in all branches of commerce throughout our land. You are fully alive to this. But it is my duty most earnestly to impress upon you the truth that God, who has given you all this wealth, looks that you should make proportionate returns of gratitude to Him; that His Church should partake of the prosperity he has vouchsafed to the nation; that the spiritual harvest should be assisted, hastened, made more abundant by the means and blessing He has bestowed through the natural harvest. According to custom, your Harvest Thank-offering will be devoted to the Mission Fund of the Diocese. The needs of this Fund are very pressing, as there is no permanent income derivable from capital to meet the permanent current expenditure required to maintain the existing Missions. I may briefly state that there are at present in the Diocese forty-five Missions dependent upon grants from the Board, which, if they were all supplied, would absorb an income of \$11,000 per annum, whereas the total amount contributed by the Diocese through all channels to this Fund during the last financial year was little more than \$8,500. It may not be known by our Church people that we depend upon the collections made on Thanksgiving Day for the payment of one Quarter's Cheques to our Missionaries: this collection last year produced \$826, 33, as the sum total of the gratitude entertained by this wealthy, commercial, and agricultural Diocese for the gifts of an unusually plenteous year. I trust that a deeper sense of indebtedness to the gracious Giver of all may be created within our hearts by His manifold and increased mercies, which shall find a juster and worthier expression in the proportion we give back to Him for the work of that spiritual hus-

bandry in which he permits us to be his fellow-laborers. And let not your increased liberality to the cause of God's Church, be limited, brethren, to this special occasion of Thanksgiving. We have an undoubted right to look that the increase of wealth in our people should be felt in an improvement in the revenues of the Church: that now that the hard times have passed away to give place to ease and plenty; and the burden of debt, which was so discouraging, has been removed from the Mission Fund, we should experience no difficulty in supporting our Missionaries, with their modest and too often insufficient stipends, but should be in funds to push forward the outposts of our Church by opening new Missions in unoccupied fields, where the ministrations of the Gospel are greatly needed. I pray, brethren, that God may pour out upon you a spirit of thankful and cheerful liberality, and that He will cause you to abound in grace and all good gifts for body and soul, which are by Jesus Christ to the glory and praise of Him. Your faithful Friend and Bishop,

ARTHUR TORONTO.

Synod Office Toronto, Oct. 21st 1880.

BATTEAU.—On the occasion of the marriage of the Incumbent, the Rev. John Farncomb, an address and testimonial were presented, a committee having been formed for that purpose. The Parsonage was thoroughly renovated and useful articles of furniture presented. The address was as follows:—

*To the Rev. John Farncomb, Incumbent of Batteau,—*

REV. AND DEAR SIR,—We, the undersigned members of this parish, wish to convey to you our most sincere and cordial congratulations, on the occasion of your late most important step in life. It is our earnest desire, while extending to you and Mrs. Farncomb our warmest welcome, that it may please God in His great mercy and providence, to grant you a long and happy life. May each day serve only to bind more closely around you those blessings which alone are the reward of true Christianity and charity.

Since your residence among us you have, by your kindly, genial manner, and the interest displayed in our behalf, endeared yourself to all. We would, therefore, ask your acceptance of the accompanying present, as a slight token of our esteem and regard, and pray that Almighty God will bless and keep you and your worthy wife for long among us.

Here followed sixty names.

NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

HAMILTON—*Christ Church Cathedral.*—At the services in this church on Sunday last, reference was made to the late Canon Givins, who for some months in the early part of this year had temporary charge of the parish, and who had greatly endeared himself to the congregation. Appropriate hymns were sung, amongst which were "Days and Moments Quickly Flying," and the "Dies Irae." The Rector in charge of the parish, the Rev. C. H. Mockridge, closed his sermon in the following words:—"We see how the number of his saints is being gradually filled up. One after one goes to join the hosts above. But a few months ago, a dear, good old clergyman spent some time here with you, ministering for you while you were looking for a pastor. You remember his benevolent face, his kind, gentle manner as he went in and out amongst you, and the practical and excellent advice he gave from this place. - He is now in his grave. He died suddenly last week, and was buried yesterday. Few men were better known than the late Canon Givins. From the work of a missionary in the back-woods in early life, to that of a city rector in his later days, he was always faithful and energetic, his heart full of love for his Master Who redeemed him. He has gone to Him. Blessed are the dead who die in the Lord, even so saith the spirit, for they rest from their labors."

At the offertory, the sentence, "Blessed are the dead," &c., to music by Gilbert, was beautifully rendered by the choir, and, at the conclusion of the service, the Dead March in Saul was played.

HURON.

[FROM OUR OWN CORRESPONDENT.]

United Sunday School Centenary Gathering.—The announcement that Vice-Chancellor Blake was to deliver an address, giving a synopsis of the Sunday School Centenary Celebration in England, brought a large crowd to a church in this city on Wednesday evening, and again on Friday evening a large number of the Sunday Schools. He compared the Sunday Schools in England with those of Canada, claiming greater advancement in their cause in the latter country. His address was more political than might be expected on such an occasion. He referred sarcastically and bitterly to the opposition to the Burials

Bill—he being, of course, wiser than the eminent men on the other side. He also wondered at the opposition to Bradlaugh, the notorious infidel, being allowed to take part in the legislation for the country. He ridiculed the state dress of the Lord Mayor of London, being, as he described himself, horribly democratic. The Vice-Chancellor, who devoted the celebration of a S. S. Centenary to sarcasm and denunciation of the Church of England and her time-honored insignia of constitutional government, is a prominent member of the English Church.

At the meeting on Friday evening, the Vice-Chancellor's address was not a political one. There were expressions of disappointment that it was not, as it was announced it would be, a synopsis of the Sunday School Centenary Celebration in England. It was an eloquent Evangelical address.

ST. THOMAS.—Services of thanksgiving for the ingathering of the fruits of the earth were held in Trinity Church, on the twentieth Sunday after Trinity. The Rev. G. G. Ballard, Rector, delivered an address on "Thanksgiving," and there was a special service of song by the choir.

On Wednesday evening, a Harvest Home Festival was held in the Opera House, at which His Lordship the Bishop delivered an address. The readers of the DOMINION CHURCHMAN, no doubt, bear in mind that St. Thomas, the most thoroughly "Evangelical" parish in the Diocese, was selected by the Communitates as their base of operations here and they built a church. They will also remember that your Evangelical contemporary has denounced Harvest Homes, as remnants of superstition. Well, we have learned to value these oracular denunciations at their true worth.

WOODSTOCK.—Sunday, the 10th of October, was appointed by His Lordship the Bishop to be observed throughout the Diocese, and that on that day special collections would be made for the Missionary Diocese of Algoma.

The Bishop preached in St. Paul's, London, at morning service, an earnest and appropriate address. There was a good congregation.

At St. Paul's, Woodstock, the Thanksgiving services were largely attended, and the sermons by the Rector, Rev. W. Hill, were very impressive. The music was essentially that of thanksgiving, and the congregation.

County of Middlesex Missionary Meetings.—Sunday, Nov. 21st, Lucan, 11 a.m., and Granton; Monday, 22nd, Trinity Church, Lucan, 7.30; Tuesday, 23rd, St. James', Biddulph, 7.00; Wednesday, 24th, Trinity, Birr, 7.00; Thursday, 25th, St. George's, London Township, 7.00; Friday, 26th, ——— Carlisle, 7.00.

SUNDAY, Nov. 28th, St. Mary's, Ailsa Craig, 11 a.m., and Christ Church, McGillivray. Monday, 29th, St. James', Parkhill, 7.30; Tuesday, 30th, Grace Church, Benton, 7.00; Wednesday, Dec. 1st, St. Paul's, Thedford, 7.30; Thursday, 2nd, St. Paul's, Wisbeach, 7.00; Friday, 3rd, St. Ann's, Adelaide, 7.00.

SUNDAY, Dec. 5th, Strathroy, 11 a.m., and Mount Brydes, 7.00 p.m.; Monday, 6th, St. John's, Strathroy, 7.30; Tuesday, 7th, St. Ann's, Byron, 7.30; Wednesday, 8th, Christ Church, Glunworth, 2.30, and Trinity Church, Lambeth, 7.30; Thursday, 9th, Zion Church, Oneida, 2.30, and Christ Church, Delaware, 7.30; Friday, 10th, St. John's, Muncey, 11 a.m., St. Paul's, Muncey, 8 p.m., Memorial Church, Burwell, 7 p.m.

SUNDAY, 12th, Wardsville, Glencoe, and Newbury, Monday, 13th, St. Peter's, Dorchester, 7.30; Tuesday, 14th, St. John's, Harrietsville, 7.30; Wednesday, 15th, St. George's, Belmont.

His Lordship the Bishop has left for England. Bishop Alford is his commissary during his absence.

Report of the Diocesan Sunday School Committee.—Not the least important subject now engaging the minds of Churchmen in the Diocese, is the selecting of uniform lessons and scheme for the Sundays, whether the religious instruction be of a distinctive Church character or latitudinarian.

The committee appointed by the Diocesan Synod have presented their Report, as required. They accept the Constitution of the Synod as a sufficient code of laws for the government of the Synod, as a Diocesan Sunday School Association, for the selection of teachers of normal classes and the general Sunday Schools; and to provide for the formation of normal classes for the mutual improvement of teachers, to be, as far as practicable, under the supervision of the clergyman of the parish, they resolve that the rules recommended by the Committee be adopted by the different Sunday Schools of the Diocese. The Committee most strongly recommend the adoption by all schools, and by Church of England scholars in Union

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Schools of the series of lessons, senior and junior, issued by the Committee; and they also recommend to teachers the series of lesson helps, a list of which will be published semi-annually.

The matter of selecting leaflets of instruction, the Committee state that they had three courses open to them:—Either (1) to adopt and recommend some existing course of leaflets; or (2) to appoint some one to act as the author and editor of a new course; or (3) to adopt some publications of proved worth and general acceptability, and to authorize some one to compile the necessary leaflets from them.

The latter was decided upon. The Church of England S. S. Institute publications were adopted as the basis and material; and arrangements were made with a clergyman of long experience and well-known ability to compile leaflets from them, subject to the approval of the Bishop and the committee.

The Committee add that they submit the leaflets confidently for approval for the following reasons:—

1st. The course of lessons is adapted to the chief festivals of the Christian year, both as regards the Catechetical and Bible lessons. The subject of the Catechetical lessons will include the Catechism, Articles, and seasons of the Christian year.

2nd. The course of lessons also follows the same order as the International Scheme, with the exception of the above-mentioned festivals, thereby enabling teachers to avail themselves of any of the valuable publications issued in connection with that scheme.

3rd. The pledge given by the compiler to avail himself exclusively of the Church of England Sunday School Institute's publications in his share of the preparation of the leaflets is a sufficient guarantee that they will be such as will be acceptable to the Churchmen of the Diocese generally.

The readers of the DOMINION CHURCHMAN will now be able to form some idea of what are the prospects of the Sunday School in Haron. Meanwhile, we await the issue of the publications.

**DELHI MISSION.**—The annual missionary services were held as follows:—On Sunday, the 17th inst. in Trinity Church, Waterford, evensong was said at 8 p.m., by the Rev. W. F. Campbell, Diocesan Missionary Agent, who also delivered an admirable discourse on mission work in connection with the Anglo-Catholic Church throughout the world. Considering the state of the weather, there was present a fair number of people. The collection was good. We may add that His Honor Judge McMahon, kindly drove the agent from Simcoe to this place, returning in time for service in Trinity Church, Simcoe.

On Wednesday, 20th inst., a missionary service was given in Christ Church, Lynedoch, at 8 p.m., at which were present, the Rev'ds Campbell, D. M. A., Evans, R. D., and Sanders, Missionary of the place. Prayers were said by the latter. Mr. Evans addressed those present on the necessity of giving themselves to the Lord, and of giving of their substance for missionary work.

The Agent, in his usual eloquent manner, gave a faithful report of what the pioneer missionary church has done, is doing, and what she has to do throughout the length and breadth of this habitable world of ours. He much pleased those present whose attention and interest never wavered, though the fire in the stove, for want of fuel, went out, which caused an unpleasant chill, not to the agent, who seemed to warm up as others felt cold.

After a ride of five miles from Lynedoch to Delhi, and a rest of half an hour, near the railroad crossing of Delhi, occasioned by three trains which blocked the up said crossing, arrived, without further annoyance, at the Mission dwelling house, where a welcome and cold chicken, tea and coffee awaited the reverend divines, which were done justice to. They then wended their way to the pretty and comfortable church of St. Alban's. Here a congregation was assembled, the choir in their places in the chancel, and the altar nicely decorated with flowers. After robing, a missionary service was said, consisting partly of evensong, prayer, psalms, lessons, and prayers, the choir rendering their portions, which were not few, consisting of chant and hymn, most effectively, causing this beautiful service to be most hearty and much appreciated; after which Mr. Evans was introduced by the chairman, who delivered a very interesting address on the subject in hand, eloquently advocating the cause of missions. After a hymn, Mr. Campbell was introduced, who, in an hour, traversed this mighty earth of ours, and brought out vividly the missionary doings of our glorious old Mother Church. He is certainly a man well fitted for the position and confidence placed in him by the Diocese, and we trust that his health may be continued him that he may, for years to come, advocate this noble cause,—the cause of Diocesan, Canadian and Foreign Mission Work. The collections were in advance of last year.

## Correspondence.

All Letters will appear with the names of the writers in full

### APPOINTMENT TO RECTORIES.

SIR,—Mr. Gemley, in your issue of October 7th, refers to the above subject as one among what he considers greater questions than some others.

I cannot but believe that it is so. I moved for a committee at the last Provincial Synod, in order that some of the best methods of appointment might be arrived at, but the course of business so ran, (I do not complain), that the question came up somewhat late in the session, and the mind of the Synod was so very evidently against taking up any such lengthy subject, that I withdrew the motion.

I hope, however, that the information which I shall, by your leave, now offer will, at least, show some of the Dioceses that they might have a better method than they now have.

**Diocese No. 1.**—Here a Rector is "elected by a majority of the parishioners present" at a meeting duly called, and "when he shall have obtained the Bishop's letters of institution shall be inducted by the Bishop into the said parish." If no election is made within 12 months, the Bishop shall be at liberty to appoint.

**Diocese No. 2.**—The Rector is appointed "by the Bishop, with the concurrence of the congregation or congregations," such concurrence to be given by a Board of Concurrence, elected at a special meeting of the congregations.

**Diocese No. 3.**—The Bishop appoints after consultation with the churchwardens and resident lay delegates of the vacant parish.

**Diocese No. 4.**—The Rector is elected by a two-third vote of the male parishioners present at a meeting duly called, and unless there is some lawful impediment, the Bishop is required to issue his mandate to institute.

**Diocese No. 5.**—On the Bishop giving notice of vacancy, the Vestry meet and choose two or more clergymen, from whose names the Bishop shall select one. If no nominations are made within three months, the Bishop has the absolute right.

**Diocese No. 6.**—The Bishop appoints after conferring with a committee of the parishioners, (one member out of every twenty-five registered voters in the congregation.)

**Diocese No. 7.**—The presentation in all rectories is vested absolutely in the Brevet Bishop during his incumbency.

**Diocese No. 8.**—The Bishop appoints after consultation with the churchwardens and lay delegates.

**Diocese No. 9** has no rectories as yet, but the Bishop has, thus far, made all appointments to cures.

I will offer no opinion. I wish to draw out the opinions of others upon a subject which I believe to be of the very highest importance to the well-being of the Church of England in Canada.

Yours truly,

D. C. MOORE.

### DUTIES OF CHURCHWARDENS.

DEAR SIR,—Your article on this subject is one that deserves very serious consideration: for though the evil dealt with seldom occurs, (I have never met with a case, though I have heard of them), the scandal and trouble caused when they do occur, warrants, and indeed ought to compel us, to take all possible precautions. This course of prevention is very effectually carried out by spreading broadcast all available information on the duties of churchwardens: for those gentlemen, who undertake the difficult and responsible position, deserve every sympathy, both from clergy and congregation, and are exceedingly glad of any definition of duty which will lighten or relieve them of unnecessary responsibility and anxiety.

I would, therefore, call attention to the facts very fully brought out in the English courts, that the office of churchwarden is essentially, as regards the clergyman officiating, (whether incumbent, or some representative of his), one of *observation and complaint*, not interference; whereas, in regard to the congregation, it is an office of authoritative order and regulation, in the prevention of anything unseemly in the body of the church during the progress of service, and of anything, even outside, which may tend to "disturb" the devotions of the people. The conduct of the service, which takes place in the church, is the function of the clergyman and his clerical or lay assistants there.

As regards the fabric of the Church and its belongings, it has been definitely decided that the *possession* of the keys of the church, organ, belfry, &c., are in

the hands of the clergyman for the time being; though their custody and care of these things, under the clergyman, is a duty of the churchwardens. Of course the clergyman, for the convenience of all concerned, may give the officers of the church duplicate keys for their use, to save the trouble of coming to him every time any of the keys are required. I believe it has been usual for one of the churchwardens to devote his attention chiefly to the care of the church buildings and their belongings, in regard to repairs, &c., while the other deals with the financial affairs, though the consent of both is essential to all transactions.

It has, also, been decided in England, (and our rubrics, &c., on such matters are not altered), that, as regards the finances, the offertory, at all other services except the communion service, is absolutely at the disposal of the clergy; while the offertory at the communion service has to be disposed of by the clergyman in consultation with the churchwardens, after service—with appeal to the Ordinary in case of difference among them on this point. In practice, however, the clergyman usually passes over the offertories of all services to the wardens, only reserving his right to veto any use of them he may not approve. An express understanding or consultation in such matters would often prevent a great deal of subsequent difference and misunderstanding, even to the extent of legal suits and personal losses, to say nothing of scandal and heart-burnings.

Yours, &c.,

RICHARD HARRISON.

### MEDALS IN SUNDAY SCHOOLS.

SIR,—Most reluctantly do I introduce controversy into your columns. All the more is this against my grain, because, although our friend Mr. Leggo, is a neophyte as to Sunday Schools, he is a layman, who, for three or four years back, has been taking a zealous interest in this very important part of our church machinery, and it is our duty and our delight, as clergymen, to give a hand of warm welcome to any gentleman who proffers his help in this or any other sphere of useful work.

Having had some acquaintance with Mr. Leggo's energetic operations in Ottawa, and the benefits that have resulted from these in certain respects, I have long hesitated to say a word that would look like a disparagement of that gentleman's disinterested labours. I should now greatly prefer that some one else should take the initiative in making objections to any of the proposals he has advocated. But, after an experience of over 30 years as a Sunday School teacher, and Superintendent, and a catechist of children, and 25 years consideration, as a clergyman, of the best methods of training our church little ones in their religion, it will not, I hope, be thought presumptuous of me to express an opinion on a matter as to which I feel strongly, and can speak from personal observation.

The Medal System in Sunday Schools, I am satisfied, is most vicious in principle, and I earnestly hope that any of my brethren, whether clerical or lay, who may be thinking of introducing it, will pause, and carefully consider the results of this, to me, most pernicious and unchristian plan of bribing children to learn Christian Truth. Nothing on earth would tempt me to adopt it.

Sir, I suppose it will be readily conceded, that in one Sunday School we have a two-fold object: 1, *Instruction in Church Doctrine—Bible Truth*; and 2nd, *the edification of young Christians in Gospel Graces*. In other words, the Sunday School must have a concern for both the *head* and the *heart*. And I hope, in the opinion of most of your readers, while head knowledge is of consequence, and deserves every attention, that what is of most vital and essential importance, is the development of the spiritual life in the *soul*, growth in grace, and the personal individual knowledge of our Lord Jesus Christ. We, Catholic Churchmen, believe that our little ones are the children of God by adoption and grace. We believe that God's Spirit is therefore dwelling in their hearts. We believe that there is already a spiritual union between each little child of God, and his or her Heavenly Divine Brother, Jesus, the Christ. Our first and chief aim, therefore, must be to guard, cherish, and develop more and more this most beloved spiritual christian life. This grand and main purpose must never be lost sight of. That it is lost sight of too often, is a fact that cannot be too deeply deplored. And, sir, it is practically put out of view, when the teachers and the taught in the Sunday School have only the one object set before their eyes, and that one the inferior object, viz., head knowledge.

Now, I am not, for a moment desirous, of seeming indifferent to the learning of the records and revelations of God's Word. All Scripture is written for our learning and is profitable. No one can set more store on the acquisition of Biblical knowledge than I do. By all means encourage children to read, mark, and learn the historical facts and holy precepts of the Bible. But let us seriously remember, that when we

the time being; these things, under churchwardens. Of course of all church duplicate of coming to be required. I believe churchwardens the care of the church, in regard to the financial is essential to all

England, (and our not altered), that, ory, at all other vice, is absolutely the offertory at disposed of by the churchwardens, nary in case of dif- practice, however, e offertories of all ving his right to approve. An ex- in such matters subsequent differ- to the extent of y nothing of scan-

RICHARD HARRISON.

### SCHOOLS.

duce controversy this against my Mr. Leggo, is a is a layman, who, en taking a zeal- part of our church d our delight, as n welcome to any this or any other

with Mr. Leggo's the benefits that respects, I have would look like a n's disinterested ar that some one king objections to ed. But, after an Sunday School d a catechist of 1, as a clergyman, church little ones be thought pre- nion on a matter speak from per-

ools, I am satis- I earnestly hope lical or lay, who will pause, and s, to me, most per- ribing children to on earth would

conceded, that in old object: 1. In- Truth; and 2nd, Gospel Grace. In st have a concern d I hope, in the while head know- es every attention, ential importance, l life in the soul, individual know- We, Catholic tle ones are the race. We believe ing in their hearts. spiritual union be- his or her Heaven- st. Our first and ard, cherish, and beloved spiritual ain purpose must lost sight of too deeply deplored, view, when the nday School have yes, and that one ledge.

sirous, of seeming cords and revela- is written for our can set more store vledge than I do. read, mark, and y precepts of the ber, that when we

have crammed a boy's head full of texts, and dates, and names, and facts of Jewish history, age, and of gospel history, we have done little or nothing towards cultivating the grace of God in his heart. After all is this not the one thing needful?

Well, the medal decoration system directly tends to destroy all thoughts of what, for want of a short word I may call *grace*. It does more; it destroys the main principle of man. It fosters feelings of ambition and pride, of envy and jealousy and hatred among our christian children.

Some months ago, Mr. Leggo pathetically described in a letter the flushed cheek, the falling tears, the suppressed emotion, in the trembling frame of a clever little girl in Christ Church Sunday School, who had worked hard and *lost the Medal*! He described it as a wholesome discipline. I regarded it as an abominable cruelty, and a sufficient condemnation of the whole Medal System. I conceive nothing can be more mischievous than the encouragement of this unholy, unloving rivalry about learning christianity. Why? Because, too often, the children who are the *very best Christians* receive the least rewards or none at all. The gentle retiring child, not gifted by God with much talent in the way of learning, who comes regularly and punctually to the class, who is always well-behaved and attentive, and who does her best in the way of preparing the lessons, but whose memory is rather defective, or whose capacity is as yet undeveloped, this really good child will never receive the glittering decoration. Again, here is a boy, one who of all others, we should encourage, the son of poor parents, who are forced to keep him busily employed when not at school, and who has no one at home to look after his preparations, and little time to prepare, (unless he stays from church), on Sundays, this boy loves his class, and his teacher, and eagerly drinks in all he can be taught at the Sunday School, but he has no chance at all of a Medal beside the son of wealthy parents who have time to drill him, and look after his preparation, and perhaps find it hard enough to get their young scamp off to the Sunday School at all.

This Medal System then is a direct discouragement to all the less clever children, and differentiates seriously against all the poorer ones. It brings into the Christian family of the Sunday School worldly distinctions, and with these all manner of worldly wicked feelings. It promotes pride and uncharitableness, and after all is absolutely unjust and unfair in its reward, for it is not the *best before God* that are likely to win the Medal, but the *best in intellect*, and these may be the worst in heart, the worst in morals.

That a system of reward can be devised without the bribes of the Medals, I know, and have no doubt it may be adopted with advantage to a Sunday School. Of such a system I may write in another letter. This communication is already too long. But *præ* Mr. Leggo, let us hear no more of medals.

Yours truly,

J. BEDFORD-JONES.

St. Alban's, Ottawa, Oct. 15, 1880.

### THE DECREASE OF METHODISM IN ENGLAND.

SIR,—A recent issue of your valuable paper contained an article of great interest, on the wonderful revival that has taken place in our Church in England, and the consequent decrease of Methodists. Perhaps an extract or two from the speeches of eminent Methodist ministers, delivered at the last Conference in England, may be of interest, particularly as these addresses bear such direct testimony to the facts to which you called attention.

The Conference was considering what was, to them, a very important question. It was engaged in the attempt to account for the large annual decrease in their numbers; a decrease which, during the last year alone, amounted to 46,000 persons. This subject was, undoubtedly, more serious to the Conference, since the present was the third consecutive year that a decrease had been reported. The loss which they were suffering annually, the speakers attributed, not to lack of faithfulness on the part of their ministry, nor to loss of power as compared with their men of former times, but entirely to the fact that the Church was now keenly alive and working intensely all over the land.

Dr. Rigg said:—"I believe that the main cause of our want of increase is that other ministers have multiplied, who are doing the work of preaching and of pastoral visitation, in a manner, and with power unexampled. I believe that this is the great wide cause we meet with everywhere. Does it follow that we are to make up our minds to be check-mated and beaten at every turn? I am sorry to say that some churches which I know are crowded, where the chapels are very poorly attended, and that the chapels in those places are as scantily attended as the churches used to be three generations ago, and everybody knows that this is true. Of course, we cannot wish that there should be less zeal in the Church,

but we might wish that it were more according to knowledge and according to orthodox and evangelical truth." Well, we can forgive the Doctor this, for the sake of his candid acknowledgment of facts, which, however agreeable to us, to him are bitter.

A few lines now from another eminent of their minister, Dr. Osborn, principal lecturer for the Wesleyan Training College at Richmond, said:—"I have now been watching the religious history of this country for more than half a century, and I have no hesitation in saying that I do not believe there was ever such a revival of religion as that of which the Established Church has been the subject during the last half-century. Looked at in its origin, effects, tendencies and results, there is nothing in ecclesiastical history which can be put side by side with it. I do not wish to enter into details, but I can only say of the clergy, that they are patterns to all Christian ministers of every kind and distinction in zeal and untiring labor."

Truly yours,

T. WALKER.

### THE CONSTITUTIONAL CHANGE.

DEAR SIR,—Your issue of the 14th inst., gave another letter from the pen of Rev. Mr. Harding. It is somewhat difficult to reply calmly to one who charges me with slander, but who has not proved any statement I have made to be incorrect. I would remind him that assertion is not argument, neither can unseemly declamation be regarded as proof. He suggests that I should read two verses from the Beatitudes,—"Judge not, that ye be not judged," &c. No doubt, the teaching contained in our Lord's sermon upon the Mount, is profitable for instruction, and owing to our frail nature and moral weakness, should be "inwardly digested;" but when he charges me with so grave a crime as slander, without establishing it, it is unfortunate that he does not practically exemplify the benefit he has derived from the study of such wholesome truth. I have not slandered any one, neither spoken sneeringly of that reward, which awaits every laborer in the service of God. Regarding the latter charge, I quoted the exact words of Bishop Hellmuth, as he applied them to the poorer clergy of the Diocese of Huron. I confess, however, to the difficulty of appreciating the sincerity of the Bishop's utterance, when, for the sake of providing for sixty thousand immortal souls, he could advocate taking a small annuity from under-paid men, and yet retain for himself a larger amount, which came from the very same original source. No doubt it is a noble act on the part of poor, struggling clergymen to bear up under wrong in anticipation of the future reward, but I fail to see anything ennobling in the act of injustice which has been perpetrated, by depriving them of that which was actually necessary to provide for needful wants. Mr. Harding asserts, but gives no evidence to prove, that nine-tenths of the clergy agree with him, but a few think otherwise. He, nevertheless, states that "the difference of opinion is among the poor, injured frogs; not between them and their cruel assailants." Yes, their cruel assailants have not suffered, but have retained their comparative abundance, and given up nothing. It is the old story, told over again, of the poor man's lamb.

He further asserts "that the prime movers in bringing about this change were the clergy." It is unaccountable that he should write thus, when if he will refer to the Synod Journal of his Diocese for 1875, he will find the Bishop declaring himself the prime mover, in the following words:—"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." After referring to the most appropriate time, "he concluded by presenting his canon, printed copies of which were circulated among the members." This was the primary act which led to the concluding part of the drama. It speaks for itself.

Mr. Harding writes, "it has been asserted, but it has not been proved, that this fund belongs to the clergy and not to the Church. I wait for proof." He will find proof at page 167 of the Synod Journal of his Diocese for 1876. The bonu given to each of the commuted clergy has these words:—"And when and as soon as such annual payment to the said A. M. shall cease, the Church Society shall have and hold the said commutation money and all interest and proceeds thereon, upon such trusts for the support and maintenance of the clergy of the said Church within the said Diocese, or such other Dioceses as the said Diocese shall hereafter be divided into."

Furthermore he declares,—"When the Synod orders the Standing Committee to use the surplus interest of the Commutation Fund for Superannuation, and then to add the balance to the Mission Fund, it is the duty of Standing Committee to obey as it is doing now." But it is not doing it, for the annual income arising from the Episcopal and Archdeacon's Fund, which came from the Commu-

tion Fund, is "surplus interest," just as much as that which some non-commuted clergy were receiving, and whose annuities by the so-called canon of 1876 have been, and still are applied to the Mission Fund. How can any one gainsay this fact?

Mr. Harding contends that the term "robbery" was not the proper word to apply in taking the annuity from the non-commuted clergy. If to take from another that which he lawfully possesses, by unlawful means, is not robbery, then I am in error as to the meaning of the word. I assert, and defy contradiction, that inasmuch as the proper notice required by the Constitution was not given at the Synod of 1875, the action was a lawless one.

Your reverend correspondent declares he has shown a great many things, amongst which "that there is no sign of a disposition on the part of the Bishop to manufacture dignitaries for the sake of increasing his influence." Why, then, did he desire power to dismiss those at pleasure, who had been appointed? Undoubtedly to increase his influence by inspiring obedience to his behests, under the fear of dismissal.

I am challenged to show that the funds in any Diocese are better managed, and the clergy better paid, than in Huron. The Bishop, in his charge to the Synod of 1880, declared that, "but for the fact that the 'Surplus Commutation' money was again thrown into its legitimate channel, the Mission Fund, for the benefit of the missionary clergy, we would, by this time, have been hopelessly in debt, if not in a *bankrupt* condition." No other Diocese in Ontario has applied the "surplus" of the Commutation Fund to the Mission Fund, but not one is in the deplorable state which it is said the Huron Diocese would have been, had it not followed the unjust course it did. Certainly the comparison is not in favor of Huron. I do not believe that the non-commuted clergy of any Diocese would be willing to give up their annuities of \$400 to the Mission Fund, with a view of being better paid. I am thankful to say that no other Diocese has so broken faith with the non-commuted clergy to take from them their annuities, and therefore I am not prepared to advocate a change in the Constitution of the Diocese of Toronto, which would assimilate it to that of Huron, and render it possible to inaugurate a system which might eventually lead to similar and other proceedings; and so unduly centralize power in the Bishop, or some committee, as to make the clergy dependent upon an annual vote for a subsidy to their small stipends, from the Commutation Fund.

I finish with warning the clergy and laity of the Diocese against copying the Constitution of the Diocese of Huron, for as sure as they are men, their legitimate independence will be endangered, and he liable to be brought into bondage "to the weak and beggarly elements," from which they enjoy a happy immunity. Prevention is better and easier than cure.

I remain, dear sir,

Your obedient servant,

T. SMITH.

Oct. 19, 1880.

### IN THE HOUR OF DEATH.

The bed of death is the presence-chamber of Jesus. We, who stand by, cannot see with our mortal eye, what is vouchsafed to those who are putting on immortality; but if we cannot know, we may, at least conjecture; and the radiant joy that sometimes lights up the wan countenance of a dying Christian, tells of an Invisible Presence that is shining there. It is a solemn moment as the soul passes away; yet, for us only, it is a time of sadness. They, if they could speak, would say, Weep not for me, but sing with me—O death, where is thy sting? O grave, where is thy victory?

And He who goes with them, stays with us. For He is in Paradise with those that sleep in Him. He is on earth with those that wait for Him. He can think of the living as well as of the dying; of those who have still to grapple with the last struggle, as well as of those who sing the conqueror's song.

So we pass out of the sight of our dead, wondering at our own calmness. Thankfulness for the glorious change passed on them, absorbs all selfish thought of the grief come on us. We, too, feel that if we have lost much, we have gained much; earth is beneath us; we have stood on the very threshold of heaven, and the love of Christ is more real than ever. On the morrow, when we go out of our chamber to do our work, to meet our friends, to feel our loss, He who was with us in the quiet night meets us in the glare of the morning; we remember the promise, "Thy brother shall rise again."—*Thorold*.

Now, O my soul! answer, as in the sight of God, art thou ready? Art thou ready? Think, O my soul! when death comes, thou art ready to enter upon eternity—to be fixed either in heaven or in hell. But it is not in the power of death to hurt a soul united to its Redeemer.

## Family Reading.

### SILENT SORROW.

Sad are the words that men have spoken,  
But in the speaking they find relief.  
Dear to the heart that is rent and broken  
Is the passionate tale of its wasting grief.

But sadder yet is the silent sorrow  
That grows in the stillness from day to day,  
And waits and yearns for the great to-morrow,  
Yet dreads the thought of the far away.

Ah! ye are happy whose tears are flowing;  
Your geieg, like a ship on the outward tide,  
Has spread its sails and the winds are blowing  
Its canvas on to the ocean wide.

But he is saddest whose grief is lying  
Deep down in the chambers of his breast,  
Away from the kingdom of tears and sighing,  
Alone and still in its hushed unrest.

### OUR NELL.

#### CHAPTER 1.

The farm-house at Elm-tree corner is a grey old place, and much out of repair. In front its rows of windows, running up into the steep brown gables, looking out from the clustering ivy upon a pleasant garden, and letting in the fragrant scent of lavender and musk. But here at the back its aspect is not romantic: the house is sunk a few feet below the level of the home field upon which it gives; the bare grey walls rise from a flagged pathway running up to the pump and the kitchen door, from which a flight of worn stone steps leads up to the short-cropped grass of the meadow. Nothing under the sky, however, can remain prosaic at this moment, for a fiery sunset has just blazed itself away behind the dark woods of Beechover Hall, and now the world is turned to fairy land in the mellow after-glow. The clear softness of the light, and the softer dimness of the shadows, give grace to the rugged outlines; the reds and browns and mossy greens glow in a yellow haze; and the great old elm at the corner shows a yellow lining to its flickering leaves.

Mrs. Masters, standing at her kitchen door, with a big brown stocking on her knitting-needles, is not out of harmony with the gentle radiance of the scene. Mrs. Masters, is a matronly woman of middle age, retaining enough of her youthful appearance to justify some solicitude concerning the color and freshness of her cap ribbons. And now, as she stands in the evening light, and looks at her children before her, motherly love and pride shine out from her face and make it beautiful.

Nell, too, as she sat on the top of the steps, had her share in the transfiguration of Elm-street Corner. Nell was eighteen, and lacked the rounded outlines and dimpled softness that ought to grace that age; the outlines of her figure were too angular for grace, yet, now, in the softened light, it could be seen that time might do something for the girlish figure. Nell was not looking at the sunset; if you had suggested this object for her contemplation she would probably have looked into your face with her grey eyes to see if you were serious, and then she would have laughed in a very frank and hearty manner.

She is laughing now, as she rides to Banbury Cross with the little brown urchin on her knee. Her short curly hair, of a light shade of brown, is brushed straight back from broad fearless brows. The grey eyes beneath look out upon the world with equal fearlessness, the fearlessness of eyes that have every-

thing to discover, with nothing to tell. Inquiring, sagacious, grave, there is little to be seen in them; but with them, much can be seen. Their owner uses them to read the world with, and they do her great service; nevertheless, she errs often in her reading, for she has not yet learned to read herself. It is well that Nell's forehead and eyes give no hint of baseness, for the firm decisiveness of lips and chin says plainly that what the mind conceives, that will the will carry out. For the rest, she has a clear skin, though tanned a d freckled; and she shows a row of even white teeth as she laughs.

At present, her mind is wholly bent upon coaxing Master Bobby to forget his grievances, and bring his mind with resignation to the prospect of bed. Bobby, with a blissful slice of bread and jam, and much fun provided for him, deems it expedient to enjoy these good things while they last, but with a sense of suspended tears, and a lurking consciousness of woe. For had he not been ruthlessly dragged from the glories of the hay-field, where he had toiled with all his little might the day through? while Jack, in virtue of superior age, was left behind for the crowning triumph, to ride on the back of old Jenny as she leads the team, bringing home the last wagon-load of the happy day. But at that moment, when the fun had reached its height, and tears of laughter have chased the tears of woe from Bob's brown cheeks, he is borne up to bed so fast that he has not breath to cry; and just as he is thinking he will have time to do it when he gets into his snug cot, behold, there he is, and fast asleep as soon as his curly head touches the pillow.

So now the laughter and merry voices cease, and as the shadows deepen, Elm-tree Corner is left in quietness, complete but for the tune which Nell softly hums as she proceeds to "look" the supper. For Sally is, like the rest of the world, away in the hay-field, and hungry as hunters will they all return.

Nell moved briskly in and out the great flagged kitchen, and the cool sombre pantry, where the yellow butter lay fresh and dainty in its green dockleaves, and the elm-twig tapped against the lattice.

Her mother was still standing in the doorway, when the click of the gate which divided the field-path from the road, struck sharply on her ear, and she lifted her eyes from her knitting.

"Nell!" she said, quickly, "come here, love."

Nell went to the door, and, following the direction of her mother's eyes, saw, outlined darkly against the pale sky, the figure of a young man crossing the field with rapid easy strides.

"Do you think as that's Mr. Oliver's new relation that was expected from foreign parts?" asked Mrs. Masters. "He can't be going anywhere but to the Vicarage, passing here at this time o' night; and there's a foreign look with him, too."

"Yes; it must be," answered Nell. "Any way, I know he's there; for when Martha fetched the butter yesterday, she said she hoped it was good this week, as Miss Lettice's cousin was to arrive that afternoon. I might have heard the whole story, no doubt, from the color of his hair to what he likes to his breakfast, only Sally knows I hate her gossip."

"Well, love, you're quite in the right to stop that girl's talk. Her tongue runs on like a clock, if it once gets a-going; though, as likely as not, she'll stand and stare, without a word to say for herself, if you ask her a question. But I do think we might take interest in Miss Lettice's kin, and not be over-curious."

The sound of heavy wheels in the distance put a stop to further talk, for Nell was off at a tangent round the corner of the house, and down the private bit of road that ran between the farm buildings and the house, skirting the length of the garden wall on the one side, and the farm-yard on the other, till it joined the turn-pike road at the bottom. Here Nell, out of breath, unlatched the gate, and, with a gay expectancy in her face, leant back upon it to keep it open.

It was now nearly dark, but the heavy crop of the ten-acre field has been harvested that day, and, though not a drop of rain had yet fallen, the weather-wise shook their heads about the morrow. Above the filbert hedge which parted the garden from the road, Nell could see the top of the hay-wagon, swaying from side to side, with a goodly array of pitchforks stuck into it, and Job, the shepherd, enthroned in the midst. Then the whole cavalcade hove in sight, the top-heavy fragrant load leaving fluttering wisps of hay in its track; Jack's proud position on the back of the leader calling for much shouting of, "Gee-up, lass," and "Gee-whoa, Jenny," and much digging of his young heels into Jenny's broad patient sides. At her head plodded William, the ploughman; while the women, with their rakes, in sun-bonnets and cotton gowns, came along at the side. Mr. Masters walked behind and apart, with slow steps, and using his stick carefully.

Nell had eyes for her father only. Letting the gate swing back after the wagon, she sprang to his side, and tucked his arm under hers, with a fearless confidence which none but Nell would have used towards him. Evidently there was a good understanding between father and daughter.

#### CHAPTER 2.

The sun shone forth next morning from a blue and cloudless sky, and had already spoiled the thirsty earth of its store of gracious dew, when Miss Lettice, the Vicar's sister, gathered a bunch of yellow tea-roses for her breakfast-table. Breakfast was laid, as usual, in her little parlour, and as Miss Lettice placed her roses in their china bowl, she surveyed the table with a smile of content. Snowy linen, dainty old china, bright red strawberries with their leaves, golden butter, and richest cream, combined to make a good effect; through the window, the view of the lawn, and its standard roses glowing in the heat, enhanced the shady coolness within.

The sound of a quick step on the stairs, with a kind of a spring in it, found its way into the parlour, and Miss Lettice's smile shone full and cordial. The door opened, and a young man presented himself, in a flannel suit, with the freshness of the morning bath and toilet still upon him.

"My dear cousin, you see me for once thoroughly ashamed of myself; and when you have progressed a little in your knowledge of my character, you will agree with me that this is saying a good deal. I am quite aware that a punctual eight o'clock is your breakfast-hour, and yet here am I making my appearance at half-past nine, the second morning after my arrival. But I do trust that you have not waited," said he glancing at the table.

"If I had," said Miss Lettice, "you would have found me such a very sorry companion, that I hope you will pardon my rudeness in consideration of my infirmity. If I do not break my fast at the ordinary hour, my temper suffers from it all day. I fear I can make no such apology for James. The dear man was sore put to it to wait the half-hour on your first-morning. He is down at six o'clock regularly for a walk before breakfast, and the study swallows him up for the morning by nine o'clock."

"Well, really, cousin, this ruthless invasion of your domestic peace is positively barbaric. But what are we to do? I feel assured that I shan't come down any earlier to-morrow morning."

Here the young man's brown eyes looked at once so penitent and so helpless that Miss Lettice was fain to laugh.

"I am afraid you are somewhat fatalistic, Walter. But come and eat your breakfast in peace. I have no doubt we shall find some way of getting out of the difficulty."

Miss Lettice took her place at the top of the table, and proceeded to pour out the coffee with that complete air of leisure which is more often to be observed in a thoroughly busy person than in an idle one.

"You put a premium upon late hours," said Walter, as he took his seat; "this table is simply perfection. No one but you could have turned breakfast into a poem. These strawberries—ah! I have not seen anything like this since I was in England last. It is a downright sin to eat such a meal, unless one could paint it first. I'll have a try some of these days."

"You are a pleasant visitor, Walter, in spite of your late misdeeds. It is really a comfort to have one's efforts appreciated. James' dear old eyes are blind to everything short of a parishioner or a sermon, and he relishes cold muton equally with my delicate dishes."

"Well, I think I can assure you that, whatever faults you may find in me, a lack of discriminative appreciation will not be one. I do flatter myself that I know how to enjoy."

"A somewhat dangerous knowledge, cousin Walter. But now, tell me, how are you going to amuse yourself in this out-of-the-world little hamlet, with an ecclesiastical cousin and his old-maid sister as your only companions?"

"Ah, I perceive you don't know me yet. In the first place, one must have bad taste indeed not to appreciate you; and in the second, I must tell you that I have such a capacity for idleness, that—"

"My dear Walter, forgive my interrupting you, but as you seem bent on trying to enlighten me as to your disposition, I must warn you that I never form my judgement of a person's character from what he sees fit to tell me of it."

(continued.)

"It is hardly necessary now to call attention to the celebrated "White Shirts," made by White, of 65 King Street West. Being made of the best material, by skilled labor, and mathematically cut, they recommend themselves to all who wish a really fine article. Every shirt warranted to give satisfaction. A White, 65 King Street West, Toronto.

## Children's Department

These answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the advertisement in the DOMINION CHURCHMAN.

### BE IN TIME.

Be in time for every call,  
If you can, be first of all—  
Be in time.

If your teachers only find  
You are never once behind,  
But are like the dial, true,  
They will always trust in you—  
Be in time.

Never linger ere you start;  
Set out with a willing heart—  
Be in time.

In the morning up and on,  
First to work, and soonest done—  
This is how the goal's attained,  
This it how the prize is gained—  
Be in time.

Those who aim at something great—  
Never yet were found too late—  
Be in time.

Life with all is but a school;  
We must work by plan and rule,  
With some noble end in view,  
Ever steady, earnest, true—  
Be in time.

Listen then to wisdom's call;  
Knowledge now is free to all—  
Be in time.

Youth must daily toil and strive;  
Treasure for the future live;  
For the work they have to do;  
Keep this motto still in view—  
Be in time.

GOOD AND EVIL.

Mattie stood by the brook, hardly knowing what to do; for her house was just on the other side, but the bridge was down the stream. While she was thinking about it, along came Charlie Jones, whistling happily. Only last Sunday, as they came out of the Sunday school, Mattie had spoken very unkindly to Charlie, and she thought surely he would only laugh at her trouble now; and indeed his first thought was to make fun of her, but just then a voice said to him, "Do good, hoping for nothing again, and ye shall be the children of the Highest." So Charlie said: "I'll help you Mattie," and almost before she knew what he was going to do, he had taken off his shoes and carried her across. "Thank you, Charlie," said Mattie, and in a moment added, "I'm sorry I was so hateful to you last Sunday." "All right," replied Charlie, and he said to himself: "How happy it makes a fellow feel to do right."

THE EARLIER AND EASIER.

One day I stood at a locked gate which led to a beautiful green field. Between the closed gate and the stone wall was a small opening, but I could not push through it, even if it were to save my life. A band of little children came tripping up, and one after another went up to the narrow opening, and without any difficulty slipped through, and were in the play-ground. I could not but think how easy it was for children to get in! and I remembered the text which tells of another gate, easier for children to enter than for grown-up people:

"Straight is the gate and narrow is the way that leadeth unto life, and few there is that find it."—*St. Matt. vii. 14.*

"Use great prudence and circumspection in choosing a wife," said Lord Burleigh to his son; "for from thence will spring all thy future good or evil; and it is an action of life like unto a stratagem of war, wherein a man can err but once."

A LITTLE boy who had been lost in one of the dense forests of the West, and was out all night, gave the following account of his conduct at the approach of darkness: "It grew dark, and I kneeled down and asked God to take care of little Johnny, and then went to sleep."

Sweetness in temporal is deceitful. It is labor and a perpetual fear; it is a dangerous pleasure, whose beginning is without Providence, and whose end is not without repentance.—*Rivulet.*

Happy is that house, and blessed is that congregation, where Martha still complaineth of Mary.

STORIES OF THE TEN COMMANDMENTS.

THE BEAUTIFUL GARDEN.

There was a certain man who had a young son, Azfur Ali by name, whom he gratefully loved, and whom he daily loaded with favor. One day this father said unto Azfur Ali, "Come with me into the garden which I have purchased and prepared that it may be a goodly possession for you, O my son!"

The father then led the way to a beautiful garden, in which were all kinds of flowers, some lovely in color, some sweet in scent. The garden was divided into seven portions; and the flowers in the seventh portion were white as snow on the tops of the mountains.

"Now, my son, take your pleasure in six portions of this garden," said the father; but the seventh I have kept for myself. Let not your foot wander over the border; enjoy the scent of the

flowers from a little distance, but lay not a hand upon them. Behold! they are mine, and in abstaining from touching them your obedience to me shall be shown. It is my love for you, Azfur Ali, that makes me thus reserve the seventh portion. To the white flowers which blossom there on the plants will succeed a delicious fruit, to look up which will be pleasure, and to eat which will be health. The seventh portion is to be to you even a greater blessing than the other six; but now I call it mine, so trespass not on the ground reserved."

After a while the father departed for a time to a distant place, leaving his young son behind him.

From morning till night Azfur Ali amused himself in the garden; he gathered the flowers at his pleasure, and formed wreaths of the fairest blossoms, red, yellow, and blue; but his eyes often wondered to the forbidden ground on which his feet were never to tread.

"Why should I be tired and bow down to these six portions of the garden?" cried Azfur Ali. "I do not like the scent of those white flowers; if I pull them out I could put in their place golden flowers that I like much better. As for the fruit of which my father spoke I do not believe that it ever will come; at least, I cannot wait for it. A hard and unreasonable thing it is, to shut me out from a seventh part of my garden."

So Azfur Ali ran into the forbidden ground, trampling down the plants, and crushing the fair white blossoms, and some he tore up by the roots. Then he tried to put in their places plants that had golden flowers; but they flourished not, but withered, and the seventh portion of the garden was soon covered with weeds, and became a desolation!

When the father returned his wrath was great. "Azfur Ali!" he cried, "thou has broken my command, thou hast trespassed on the seventh portion of the garden which I reserved for myself, and hast destroyed the flowers, which would have borne precious fruit. Thou hast forfeited all right from henceforth to possess any part of my garden."

This story is a parable. The garden is the garden of time, and the seventh portion is the Sabbath which the heavenly Father has reserved for Himself, as we read in His holy Word: "Remember the Sabbath day to keep it holy, Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

The white blossoms that grow in this garden are the blossoms of prayer and praise, and perusal of the holy Scriptures. The fragrance of them is the fragrance of the garden of Eden. But the full sweetness of the fruit which follows will be enjoyed in heaven, where the hymn of praise on earth will be changed for the song of the Lord's redeemed: "The kingdoms of this world are become the kingdoms of the Lord and of His Christ, and He shall reign forever and ever!"—*A. L.*

WHAT A SMILE DID.

In a little red-brick house in our village lived Gertrude White, a sweet little girl about nine years old. She was a general favorite in Cherryville. But she had one trouble: Will Evans would tease her because she was slightly lame, calling her "Tow-head" whenever they met. Then she would pout and go home quite out of temper. One day she ran up to her mother in a state of great excitement, "Mother, I can't bear this any longer," she said; "Will Evans has called me 'Old Tow-head' before all the girls."

Will you please bring me the bible from the table?" said the good mother. Gertrude, silently obeyed. "Now will

my little daughter read me the seventh verse of the fifty-third chapter of Isaiah?" Slowly and softly the child read how the blessed Saviour was afflicted and oppressed, yet "opened not his mouth."

"Mother," she asked, "do you think they called Him names?" and her eyes filled with tears as the sorrow of the Son of God were brought before her mind.

When Gertrude went to bed that night, she asked God to help her to bear with meekness all her injuries and trials. He delights to have such petitions.

Not many days passed before Gertrude met Will Evans going to school, and remembering her prayer and the resolution she had formed, she actually smiled at him.

This was such a mystery to Will that he was too much surprised to call after her, if, indeed, he felt any inclination; but he watched her till she had turned the corner, and then went to school in a very thoughtful mood.

Before another week passed they met again, and Will at once asked Gertrude's forgiveness for calling her names. Gertrude was very ready to forgive, and they soon became friends, Will saying: "I used to like to see you get cross, but when you smiled I couldn't stand that." Gertrude told Will of her mother's kind conversation that afternoon, and of its effect upon her; Will did not reply, but his moistened eyes showed what he felt, and he said he would never call her names again.—*From "Little and Wise," by the Rev. Dr. Newton.*

WHO WAS THE BAD BOY?

Little Annie was prettily dressed and standing in front of the house waiting for her mother to go out for a ride.

A tidy boy, dressed in coarse clothes, was passing, when the little girl said:

"Come here, boy, and shake hands with me. I dot a boy dus like you named Bobby?"

The boy laughed, shook hands with her and said: "I've got a little girl just like you, only she hasn't got any little cloak with any pussy fur on it."

Here a lady came out to the door and said: "Annie, you must not talk with bad boys on the street. I hope you haven't taken anything from her! Go away, and never stop here again, boy!"

That evening the lady was called down to speak to a boy in the hall. He was very neatly dressed, and stood with his cap in his hand. It was the enemy of the morning.

"I came to tell you that I am not a bad boy," he said, "I go to Sunday-school, and help my mother all I can. I never tell lies, nor quarrel, nor say bad words, and I don't like a lady to call me names, and ask me if I've stolen her little girl's clothes from her!"

"I am very glad you are so good," said the lady, laughing at the boy's earnestness. "Here is a quarter of a dollar for you."

"I don't want that!" said Bob, holding his hand very high. "My father works in a foundry, and has lot's of money. You've got a bigger boy than me havn't you?"

"Yes, why?"

"Does he know the Commandments?"

"I'm afraid not very well."

"Can he say the Sermon on the Mount, and the Twenty-third Psalm, and the Golden Rule?"

"I am very much afraid he cannot," said the lady, laughing at the boy's bravery.

"Does he not ride his pony on Sunday, instead of going to church?"

"I am afraid he does, but he ought not to," said the lady, blushing a little.

"Mother don't know I came here," said the bright little rogue; "but I thought I would just come round, and see what kind of folks you were, and I guess mother would rather your boy would not come round our door, because she don't want little Mamie to talk to bad boys in the street. Good evening!" and the boy was gone.

"SUFFERING AFFLICTION."

WHY is affliction allowed? What is it for? God means something by all his dealings. Nothing comes by chance. When afflictions come upon us, no matter in what form or shape, they are for a purpose, and it is for us to study that purpose. We are to improve our afflictions, as we do our blessings. When improved, they are changed into our greatest blessings.

In a journal of a tour through Scotland by the famous Charles Simeon, of Cambridge, England, we have the following account: "Went to see Lady Rosse's grounds. Here I saw blind men weaving. May I never forget the following fact: One of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered: 'I never saw till I was blind, nor did I ever know contentment when I had my eyesight, as I do now that I have lost it. I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever had before I was blind.' He had enjoyed eyesight till he was twenty-five, and had been blind now about three years." "My soul," Mr. Simeon adds, "was much affected and comforted by this declaration. Surely there is a reality in our religion."

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