

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, JULY 18, 1882

[No. 28.]

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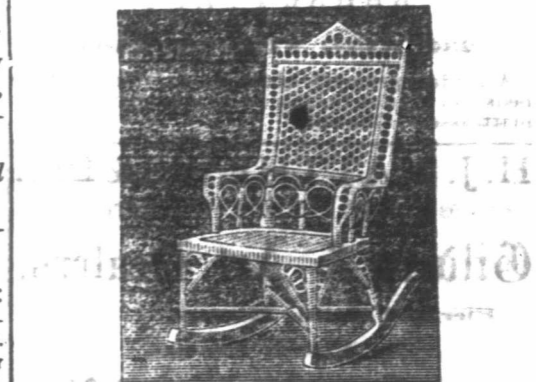
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 Notice To Contractors.
SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on **THURSDAY** the eleventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.
 A map of the locality together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Toronto, on and after **TUESDAY** the twenty seventh day of June next, where printed forms of tender can be obtained.
 Contractors are requested to bear in mind that an accepted Bank Cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.
 The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
 This Department does not however bind itself to accept the lowest or any tender.
 By order,
F. BRAUN, Secretary.
 Dept. of Railways and Canals, Ottawa, 24th May, 1882.

TRENT NAVIGATION.
 NOTICE TO CONTRACTORS.
THE letting of the works for the **FENELON FALLS, BUCKHORN, and BURLEIGH CANALS,** advertised to take place on the fifth day of July next, is unavoidably postponed to the following dates:—
 Tenders will be received until **WEDNESDAY,** the second day of **AUGUST** next.
 Plans, specifications, &c., will be ready for examination (at the places previously mentioned) on **Saturday,** the fifteenth day of July next.
 By Order,
A. P. BRADLEY, Secretary.
 Dept. of Railways and Canals, Ottawa, 24th June, 1882.

Notice to Contractors.
SEALED TENDERS addressed to the undersigned and endorsed "Tender for Post Office, Hamilton, Ont.," will be received at this office until **THURSDAY,** the 6th day of **JULY** next, inclusively, for the erection of
POST OFFICE, &c., AT HAMILTON, ONT.
 Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Hamilton, on and after **Thursday,** the 10th day of June.
 Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, the blanks properly filled in, and signed with their actual signatures. Each tender must be accompanied by an "accepted" bank cheque, made payable to the order of the Honourable the Minister of Public Works, "equal to five per cent." of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.
 The Department will not be bound to accept the lowest or any tender.
 By order,
F. H. ENNIS, Secretary.
 Department of Public Works, Ottawa, 24th May, 1882.

NOTICE.
 Time for receiving tenders for the above works is hereby **EXTENDED** until **MONDAY, 31st JULY** next, and the time for seeing the plans and specifications to **Monday, 17th July** next.
 By order,
F. H. ENNIS, Secretary.
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LESSONS for SUNDAYS and HOLY-DAYS.

July 16. SIXTH SUNDAY AFTER TRINITY.—

Morning... 2 Samuel 1. Acts 19, 21.
Evening... 2 Samuel 12 to 24, or 18. St. Matt. 8, to 18.

THURSDAY, JULY 13, 1882.

THE Bishop of Antigua is to celebrate a Confirmation in the Savoy on the 15th.

The Bishop of Exeter laid the foundation stone of the nave of the church of St. Mark's, Ford, Devonport, on the 10th ult.

The Bishop of Lichfield recently consecrated a new church which has been erected in Derby at a cost of £7,000, dedicated to St. Chad.

After nearly ten months of uninterrupted health Dean Close was seized, on one of England's warmest days, with a severe attack of bronchitis. Later accounts state that the symptoms are becoming more favourable.

St. Stephen's church, Tunbridge Wells, is the only free and open church in that town. Daily matins and evensong are of course observed, and a fund has been established for the enlargement of the sacred edifice.

The top-stone of a new steeple to the Ryde Parochial church was recently laid by the Vicar, the Rev. Alexander Poole, who mounted to the summit of the steeple and conducted a short service there; the Bishop of Winchester, at the same time, taking part in a service inside the church.

By permission of the Queen the annual Commemoration of the Knights of St. John of Jerusalem, was held in the Chapel Royal, Savoy, on St. John Baptist's Day, the 24th ult. Holy Communion at ten, matins at eleven, sermon by the Rev. W. K. R. Bedford, rector of Sutton Coldfield, and one of the chaplains of the Order.

A large number of clergy and laity assembled on the 12th ult. at the Chapter House of St. Paul's, London, to present a testimonial and address to the Very Rev. John Oakley, D.D., the new Dean of Carlisle, on his promotion to his new office. The testimonial consisted of a centre table piece in silver, and four dessert stands of pentagonal form and Gothic ornamentation, each surmounted by a richly cut glass dish *en suite*. The Bishop of Bedford presided at the presentation.

The Bishop of Meath has appointed the Archdeacon of Meath (Ven. C. P. Reichel) to the deanery of Clonmacnoise, vacant by the death of the Very Rev. John Brownlow. The Rev. Garrett Nugent, rector Balrathboyne, succeeds to the archdeaconry of Meath, and the Rev. Graham Craig, rector of Tullamore, becomes diocesan Registrar.

The sale of a farm on the land of the Duke of Devonshire a few days ago, at Lismore, shows the value to which the tenant right in Ireland not unfrequently grows. The holding contains about a hundred acres, and has been left at a rent of £85; the valuation being £75. It was stated that the landlord was willing to accept the present as a judicial rent for fifteen years. The interest was sold to a local farmer, after considerable competition, for £615.

Ten years ago Congregationalism represented six per cent. of the population in the religious accommodation provided in London, whereas now the proportion is only three per cent. The secretary of the London Congregational Union tries to comfort his brethren with the fact that what is true of Congregationalists is also true of all the sects. Thus Baptist accommodation has fallen from 8-1 to 4-9. The Methodists and Presbyterians have made a very slight proportionate increase.

Fifteen of the English bishops, several dukes and a number of other members of the aristocracy, have signified their approval of the objects of the Church Funeral and Mourning Reform Association, in connection with which a meeting was held on the 16th, at Grosvenor House. One of the objects of the association is to discourage ostentatious and expensive arrangements at funerals, such as the use of crape, scarves, plumes, mourning coaches, etc., which involve unprofitable expenditure.

The clerk of the parish church of Sheffield, John Kirk, has just completed fifty years in that capacity, and is still able to attend to his duties. He has witnessed there 42,607 marriages, 53,506 baptisms, and (to the closing of the church-yard in 1858) 19,808 burials. He has lived to see what was once an immense parish divided into thirty-six separate parishes, each with its church, schools, and staff of clergy. He can remember three archbishops of his diocese, four archdeacons, and four vicars of his church.

At the annual meeting of the London Diocesan Home Mission, on the 12th ult., Bishop Jackson in the chair, it was stated that the council had received information that the late Mrs. May Russell had bequeathed the residue of her estate to the society, and that the amount received would probably be about £105,000. The Bishop of Manchester attended the meeting, and said that without being an alarmist he did not think the society was quite safe when those who were living in luxury were surrounded by people living in the degradation and vice existing in the metropolis, and particularly brought before the meeting. He thought it would be desirable to establish in some of these centres of dense population something of a missionary college, where, under the guidance of

an elder and experienced clergyman, some younger priests and laymen should live in a sort of society, and go out and attempt to evangelize the masses.

A new church, dedicated to St. Augustine, has been commenced at Croydon, the foundation stone being laid on the 9th ult., by Bishop Tufnell. The eastern half of the building, which is to be erected first, will accommodate 400 persons. Its cost will be £6,000, of which £5,000 has been subscribed. The great increase in the population of Croydon, to the southern extremity of the town, has rendered the erection of the church necessary—making the third church commenced in Croydon within the last three years.

The religious education question, which occupied so much of the attention of the last general Synod of the Church in Ireland, continues to be a subject of difference. The tendency of the discussion so far is towards the scheme advocated by the Bishop of Meath, by which the female training college will be continued, while the efforts to resuscitate the college for males will be abandoned, and a boarding house established in its place, in which they may receive some systematic religious education while going through the ordinary course at Marlborough Street.

The Bishop of Bedford, in compliance with a request, preached a sermon on Sunday night in the church of St. Faith, Stoke Newington, of which the Rev. Dr. Belcher is the vicar, to the local corps of the Salvation Army. The church was crowded with a congregation composed of about equal numbers of both sexes, apparently in a good position in life, and they entered heartily into the service. After singing two hymns, and offering appropriate prayers, the Bishop preached from Ephesians iv. 13, "Unto a perfect man." To be a perfect man, he said, must be one who had given his heart to God, and had been renewed day by day. This was the work which he believed the people he was addressing were anxious to devote themselves to perform among the lower classes of our countrymen, and in the district of East London a very large scope existed for their labours. The time of the parochial clergyman was fully occupied with his preachings and his teachings, and to such bodies as theirs was given the opportunity of bringing before the lower classes in their homes the knowledge of God. It might be said that they did not approve of the ordinances of the Church, but they had been approved by the very highest authority. There should be no jealousy between them and the Church of England. Both were working in a common cause, and he most heartily wished them God-speed in their labours. Perhaps the Church had given their duty too much to the beautifying of the capitol rather than to the hewing of the stone, but this was the fault of the parochial system. Let them take a lesson from those who were mountain climbers, who prepared before starting to meet the dangers they knew they would have to encounter; who plodded on from ridge to ridge, from point to point, from mount to mount, until at last, by perseverance and by faith they reached the goal of their labours. He urged them to look and to climb continually higher and

higher; and he prayed God to bless the labours they had marked out for themselves to the salvation of souls and to His eternal glory.

Those who take an interest in Foreign Missions (and can a man be a Churchman who does not?) will be glad to hear something from St. Augustine's Mission, Naulmein, British Burmah. This year the season of Lent was duly observed there, and more especially Holy Week, during which (Friday excepted) there was a daily celebration at 8 a.m., and evensong at six. The congregations were very regular and devout. Addresses were given at each service on the events of the week: each morning in Burmese by the Rev. J. A. Colbeck, and each evening in English by the Rev. Arthur Colbeck. On Good Friday, from 2 p.m. to 3.30 p.m., there were meditations on the Seven Words of our Lord. The service, notwithstanding the excessive heat, was well attended. It was chiefly in English, owing to the presence of a large number of English speaking residents, though the Burmese Christians were not neglected. Later on in the evening a similar service was held in another part of the station, for the Tamil Christians. On Easter Even there was a public baptism of six children—two Eurasian, three Burmese, and one Tamil. The chapel was crowded to excess, and though a temporary punkah had been put up the heat was so intense that at the end of the service, the missionaries had not a dry garment on them. On Easter morning at 5.30, the Easter anthem sounded through the building. At an early hour the sacred edifice was filled—English, Eurasians, Burmese, and Tamil sitting side by side. At 8 a.m. the choir entered, singing hymn 184, A.&M., the three languages being arranged to suit the same time. The celebration was fully choral. Though some parts of the divine office were repeated in the three languages, there was not the slightest sign of confusion. The singing was hearty and devotional. It was a cheering sight to behold English, Burmese, and Tamil Christians kneeling at the same moment to receive the Holy Eucharist. At ten o'clock the gong sounded for matins, a service which would probably puzzle Lord Penzance, although he must acknowledge that it was arranged so that all those present might have a share in the offering of prayer and praise. There was evensong at 4 p.m., and another service at nine.

CATHEDRALS AND DEANS.

WHILE it may be assumed that in the various sections of the Colonial Church there is a general spirit of loyalty to Church principles and Church institutions, there is often heard an undertone of rebellion against over-loading our Church machinery with official dignitaries. In a diocese consisting of a few dozen of clergymen it is sometimes rather embarrassing to come in frequent contact with dignified clergy—a man who has a nervous fear of speaking evil of dignitaries (as well as dignities), finds himself very much limited and circumscribed when he is liable to run unawares against Canons, Rural Deans, etc. It is natural, therefore, that, if no good reason can be shown for the existence of so much gold-lace on the ecclesiastical uniform here, people should grumble at having to take cognizance of such things. The effort sometimes put forth, for instance, in the dioceses of the United States, to

found cathedrals, appoint Deans and Canons, etc., is generally met with a very significant growl of *cui bono?* A closer investigation might, perhaps, justify more respect for these things than the average United States or Canadian mind is disposed to pay to them. We know how Bishop Cox has lamented the disuse of the judge's wig which he saw so imposing, in England's Courts. In regard to Deans the authorities tell us that in conformity with a convenient secular precedent, the spiritual governors, the Bishops, divided each diocese into deaneries (*i. e. decennaries*, or tithings,) each of which was the district of ten parishes or churches, and over every such district they appointed a dean, who, in cities or large towns, was called the dean "of the city or town," and in the country had the appellation of "rural dean." When, in Episcopal Sees (*sedes, a seat, cathedra*), the bishops dispersed the body of their clergy by affixing them to parochial cures, they reserved a college of priests or secular "canons" for their counsel and assistance, and for the constant celebration of divine offices in the cathedral or mother Church, wherein the tenth person had an inspecting and presiding power under the Bishop. As to cathedrals, Lord Coke has the following admirable passage:—"The cathedral churches being established in the bishop and clergy, all things were to be so ordered as might the most tend to the public worship of God. . . . For in the beginning of a church it was necessary for a bishop to have an eye to two things:—First, to set up the public worship in the most decent and solemn manner, and this in the places of greatest resort, and this was the foundation of cathedral churches; the second was, to gain as many converts as they could in dispersed places, and this was the foundation of parochial churches, which were as the synagogues to the Temple at Jerusalem, being built for the convenience of those who could not attend the solemn worship of God in the Temple. So it was in the Christian Church; every cathedral in its first institution was as the Temple to the whole diocese, where the worship was to be performed in the most decent, constant, and solemn manner; for which end it was necessary to have such a number of ecclesiastical persons there attending as might still be ready to do all the offices which did belong to the Christian Church, such as constant prayers and hymns, and preaching, and celebration of the sacraments, which were to be kept up in such a church as the daily sacrifice was in the Temple, not only for the satisfaction of all persons who desire to know what the manner of our worship is, but that all devout persons may certainly know whither to go at certain hours to offer up their prayers and thanksgiving to God, and that in the most public and solemn manner." This is truly the *beau ideal* of a cathedral, one not set up from fancy, but painted from the reality of a thousand years ago! No wonder that the modern Colonial Bishop, like the Bishop of Toronto, long to set their houses in order for the glorious work of influence and conquest lying ready to hand. In primitive days a bishop was sent to the chief city of a new diocese to set up his cathedral, arrange its Chapter of Canons, and proceed to leaven the whole surrounding country with the spirit of true faith and worthy worship. Now, too often, a bishop finds more decency and order in a log church in the backwoods than in the chief church of his chief city; and finds a more worthy worship in many a little parish church than that whither rich men do gravitate. If dignitaries or titles will give the Church dignity and execute work for God, by all means let us have them—"exuberanter!"

DEATH OF THE CANADIAN MONTHLY.

A FEW months ago the *Monthly* issued an appeal to the public, full of great promises and proud with an affected consciousness of a strength based upon popular support. It made an allusion to its position in relation to Christian teaching which was so entirely contrary to the record of the magazine that we promptly exposed the sham, and at the same time exposed, made an open show of, the infidel character of many of its articles. We showed that under the flag of nationality, a flag which we all respect, it had a clear unchallenged course, and that, taking advantage of this freedom, it introduced into Christian families the poison of Agnostic teaching—poison which did its work often and, to our certain knowledge, unsuspected by those who subscribed for the *Monthly*, but left the reading of it to the young members of the family.

Our article met with a very cordial greeting from the press, it was republished from Sarnia to Gaspe, and even as far as the Pacific coast. Certain friends of the *Monthly* condemned us for this exposure, and one paper, *Grip*, which is exceedingly fond of displaying a little spite against the Church of England, thought this a suitable opportunity for attacking the Church organ, which it did with customary bad taste and that effeminate chop-logic which the paper passes off for humor. However, the blow told, the repeated warnings given by earnest friends of the *Monthly*, although only sneered at by the Editor as of no consequence, had prepared a large body of supporters for open desertion, and to-day the *Canadian Monthly* has found that Agnosticism is not yet a power worth considering except to attack. We hail the death of the *Monthly* as a happy proof that Infidelity is a dangerous ally to Journalism, even in its commercial interests, and that the public of Canada, though long enduring, though anxious to maintain a really high-toned, thoroughly well-edited, well-written magazine, will not allow the poison of atheistic teaching to filter into their family circle, even when watered by innocent national literature.

Now that many Churchmen will be relieved from the obligation of supporting the *Monthly*, we trust that they will remember the duty which this event so cogently enforces, the serious duty of providing for their families such current literature as will be good for their souls and their minds of a Christian character. There are magazines published, under Church auspices, infinitely superior in charm and literary power to the deceased *Monthly*. This journal, if more liberally encouraged, would ere long rival the best Church papers of England or the States, the requisite accomplishments and experience are at hand, the only thing wanted is larger support. If Churchmen will now give us the funds they have been contributing to the *Monthly* we will furnish them better value for their means and really of a "high tone," for no tone is high which is not Christian. Upon every loyal Churchman no paper can have such claims as the one which is itself loyal to the Church. Upon this ground we can look every Churchman in Canada fully, openly in the face without a fear of challenge, and we do so, urgently asking for renewed efforts on our behalf and for such help as will enable us more worthily to stand before the public as the organ of the Church of England in Canada.

Our confidence too, in appealing for more energetic sympathy with our work to enable us to sustain the responsibilities which attach to the conducting of a religious newspaper, is firmly based upon the conviction that in providing for Christian households a supply of intellectual, social, instruc-

tive and, above all, spiritual reading, we are engaged in a service to society, to the nation, and to the Church, which eminently entitles us to the most warm-hearted support of all classes. The extension of our capacity to exercise those influences for good which the DOMINION CHURCHMAN is known to exert by all to whom it is known, should enlist the generous efforts of all who recognize the beneficent power of the Christian press.

THE SALVATION ARMY.

THIS institution, as our neighbors would probably call it, is establishing itself in so many parts, and it so loudly asks the sympathy of the Church, that the time has already come when the Church should most decidedly take one course or the other—either fraternise, or at least sympathise with it and endeavor to guide it, or recognise it in no way whatever as an aid or assistant for any Christian purpose. The conviction in the minds of some Churchmen is so strong that the Wesleyan schism was caused by the inaction of the Church in the last century, in not utilising so valuable an auxiliary as JOHN WESLEY, that perhaps the danger at this moment is rather that of going to the other extreme, in cases presenting the slightest similarity to the Wesleyan movement. And yet it is difficult to say what could have been done by the Church, trammelled as she was by the State at that time, even more than she is now—in some respects at least—unless WESLEY had been made Archbishop of CANTERBURY or something of the kind. He steadily adhered to the Church himself and compelled his followers to do so also, telling them, almost up to the day of his death, in 1791, that when the Methodists should leave the Church of England God would leave them. He refused to the latest moment of his life to allow any service in the Methodist chapels to be held at the same hour as the Church service was held. He allowed none of his preachers, who had not been episcopally ordained, either to baptize or to administer the Holy Communion. In most respects, he was a thoroughly High Churchman, and taught sacramentarianism and sacerdotalism enough to satisfy most of the so-called Ritualists. So much for his attitude towards the Church. And on the other hand, it must be remembered that, whatever individual members of the Church may have done, the Church herself never once persecuted him, or interfered with him in any way whatever. Although his proceedings were very irregular, and just as unauthorized as would be those of a Methodist preacher in the present day—rambling over the continent and claiming the right to officiate in any and every Methodist meeting-house that might come in his way—yet the Church never excommunicated him, never placed him under ecclesiastical censure, and did not even imprison him for contumacious irregularity and conducting his services as he pleased. Mr. GREEN is now in prison for obeying the ornaments rubrick according to his own interpretation of it (which is the literal, grammatical sense of it); but WESLEY was not imprisoned for disobeying several of the Canons, the meaning and application of which nobody ever doubted or disputed. On the contrary, many of the clergy were very kind to him, and encouraged him in every possible way, lending their pulpits whenever he desired them. And in those places where he was told to “go home to his parish,” he was still allowed to preach on a tomb-stone in the church-yard.

But there are some important respects in which

the Salvation Army differs widely in character from the Wesleyan movement of the last century. Not only do they baptize and pretend to administer the Lord's Supper, but they appear to act altogether as an independent ecclesiastical organization, and are said to oppose the cession of their members to other religious bodies. Now if the “Army” is merely an addition of one or more to the sects already existing, the Church cannot possibly recognise it. In answer to the question, Can the Church control or guide the Army at all? the answer that has been given is, “General” Booth likes his autocratic rule too well to submit to any control whatever. He will use us, as far as he can, to improve the status of his Army, to enlist sympathy, and increase his funds out of Churchmen's pockets; but the probability is that he will not let us use him—that is, he has exercised his absolute power too long to lose any of it now, and is too well satisfied with his success to feel the need of guidance from without. It will be better to give up the idle hope of making an alliance with a body that would never work on the lines of the primitive and Catholic Church—and in any other way we could not wish for an alliance. But instead of it the Church should herself do the work the Army is attempting to do. What has been recommended for this purpose in England is equally applicable to the cities and towns in Canada and the United States. It is to organize street-preaching. Let the parish priest organize a choir of strong male voices, and go out in procession, through the principal streets, to the most public place in the parish, and conduct a short service in which response shall have its part. And then let him preach for ten minutes in bright, sparkling sentences the true and full Gospel of our Lord JESUS CHRIST, and he will meet with a success that will surprise him and others too. The masses of the people have been gulled so long with the rant and ignorance of the sects, that if the Church would preach to them, with the zeal and earnestness manifested by the Salvation Army, the Gospel in a common-sense way, with a bright, cheerful and brief service, they would hail it with delight and enthusiasm.

A number of important communications have to be held over from want of space.

Many people in interpreting our Lord's words, “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, &c.,” seem to forget that in order to exceed that righteousness, Christian duty must necessarily include it. The weightier matters of the law must certainly be attended to, but not to the exclusion of those things the Pharisees boasted of observing.

BOOK NOTICE.

FRAGMENTS FROM THE EARLY HISTORY OF THE CHRISTIAN CHURCH. Part I., St. Clement, pp. 45. Part II., SS. Ignatius and Polycarp, pp. 54. London: 1882, Jas. Nisbet & Co. Toronto: Rowsell & Hutchison. 8vo, paper covers. Price, 30c.

We are glad to see this effort to place within the reach of those whose means will not allow of expensive works these sketches of the lives of the fathers of the early Christian Church, with extracts from their writings. We believe that they will be found very useful, and their perusal lead to the removal of much misconception, whilst there will be the better understanding of the primitive tone and spirit of the Church.

As the fame of the author of this edition has not been appended it would be a breach of confidence on our part to supply it, but we are permitted the pleasure of announcing that from the same skilful hand is in course of preparation, extracts from SS. Irenaeus, Clement, and Justin Martyr, with portions of the Gallican and other ancient liturgies. The work, when completed, will be bound in one volume.

Diocesan Intelligence.

NOVA SCOTIA.

From Our Own Correspondent.

WINDSOR.—The closing exercises at King's College took place on Wednesday and Thursday of this week, July 29th and 30th. On Wednesday there was the meeting of the Alumni, when Dr. Dart and Rev. G. W. Hill were elected as the new governors. The cricket match for the Cogswell bats was also played on Wednesday between the “Three Elms” College club and a team of former graduates. The result was a victory for the former by some 60 runs. In the evening a Conversazione was held in the Library, at which a large and brilliant assembly of the friends of the College and the students were present. The Hadya Quintette Club, of Halifax, under Prof. S. Porter's leadership, furnished some delightful music. On Thursday morning a Choral Celebration of the Blessed Sacrament was held in the College Chapel. His Lordship, Bishop Binney, being Celebrant, and Dr. Dart, assistant. The processional hymn was “Alleluia, Sing to Jesus;” the service, Helmore; sequence, “The Eternal gifts of Christ our King;” and the *Agnus Dei* from the “*Missa de Angelis*.” At eleven o'clock the procession to the Parish church was formed, the hymn, “Through the Night of Doubt and Sorrow,” being sung as a processional. The service, which was Marbecke's, was sung by Prof. Wilson, assisted by the College choir. The Eucornia then took place in the great Hall of the College. The degree of D.C.L. was conferred on Mr. Willets, of the Collegiate School, amid great applause. The different prizes were awarded, other degrees bestowed, speeches made, and the proceedings closed with the National Anthem. The Alumni lunch was then partaken of.

QUEBEC.

From Our Own Correspondent.

LENNOXVILLE.—University of Bishop's College.—At the Annual Convocation of the Faculties of Divinity, Arts and Law, held at the College on Wednesday, June 28th, the following degrees were conferred:—*LL.M. (ad eundem)*—Richard Tuson Heneker. *M.A.*—T. A. Young, B.A.; A. H. Judge, B.A.; Rev. F. M. Webster, B.A. *B.A. (ad eundem)*—Charles Raynes. *B.A.*, (with Honours)—William Morris, R. F. Morris. *B.A.*—M. G. Thompson, F. D. Robertson, W. C. Bernard, W. Lyster, G. F. Cooke, F. W. Ritchie. *L.S.T.*—Rev. J. S. Sykes. The following are the Class Lists and Prize Lists:—The Prince of Wales' Medal, Mr. R. F. Morris; the General Nicholls' Scholarship, Mr. W. Morris; the Chancellor's Prize, Mr. R. F. Morris; the Hon. G. Ouimet's Prize, for French, Mr. Meredith; the Principal's Prizes, for English Literature, Mr. Lyster and Mr. Petry; Prof. Roe's Prizes, for Hebrew, Mr. Smith and Mr. Fooks; Prof. Read's Prize, for Moral Philosophy, Mr. Petry; the Hansel Prize, for Reading the Liturgy, Ds. Judge; the Mackie Prize, for an English Essay, Mr. Petry; the S.P.G. Jubilee Scholarship, Mr. Thompson; First Prize in the Divinity Class, Ds. Judge; Second Prize in the Divinity Class, Ds. Scott; Third Year Prize, Advanced Mathematics, Mr. W. Morris; Third Year Prize, Ordinary Mathematics, Mr. Thompson; Third Year Prize, Classics, Mr. R. F. Morris; Third Year Prize, Divinity, Mr. Thompson; Second Year Prize, Mathematics, Mr. Worthington; Second Year Prize, Classics, Mr. Petry; Second Year Prize, Divinity, Mr. Petry; First Year Prize, Mathematics, Mr. Smith; Classics, Mr. Smith; Preparatory Year Prize, Mr. Fooks. Class Lists—Mathematical honours, 2nd class, W. Morris; Classical honours, 1st class, R. F. Morris; Ordinary Degree, 1st class, M. G. Thompson; 3rd class, F. D. Robertson, W. C. Bernard, W. Lyster, G. F. Cooke, F. W. Ritchie, R. L. Macfarlane; Second Year, 1st class, H. J. H. Petry; 2nd class, W. Worthington, A. B. Stevenson, F. E. Meredith, J. W. Alexander, G. M. Hall, W. Bowen, J. Eames; First Year, 1st class, G. A. Smith; 3rd class, W. H. Nightingale, P. S. Mesny, J. A. Shaw; Passed for Matriculation, G. H. Fooks, J. B. Pyke.

MONTREAL.

The Synod opened on the 27th ult. The Rev. H. W. Nye preached.

The Bishop, in his address, said:—I have visited during the year 102 missions and stations, independently of the city churches; confirmed 758 persons; I have ordained two to the Diaconate and four to the Priesthood; two clergymen have also been received to work in the diocese; of church buildings five have been consecrated, also a chancel and burying place, one church made ready and opened for divine service, and of two the foundation stones have been formally laid.

There is, perhaps, in the public mind some doubt and misunderstanding as to the duties of church-

wardens. I hope my lay brethren will look into it and consider their duty in the matter. Church-wardens are not representative of the congregation in the sense in which members of Parliament and Synod delegates are representatives. They are not a legislative body to frame laws, but officers to carry out laws already made for the comfort and peace of the congregation out of which they are chosen. Printed copies of the duties of church-wardens, as set forth in the canons of our Synod, were circulated by the Synod secretary before Easter, with instructions to read them at the regular Easter vestry meeting before proceeding to the election of church-wardens. It is hard to believe, if this were done, that any failures to insure would occur, but if from any cause any of our Church property is uninsured, I trust that incumbents will inform themselves on the subject, and lend their influence and assistance to secure attention to the fact, and that church-wardens will take immediate steps to fulfil their duty. In the case of churches in missions I would remind the representatives in this Synod that failure to insure deprives them of all right to claim their appointed grant from the mission fund.

With the exception of this matter of insurance, I have no fault to find with the general management of the temporal affairs of the Church so far as they come under my notices in the course of my annual visitation. They are conducted, for the most part, by men of business who thoroughly understand what they are about. But in matters spiritual I am not so well satisfied. There lacks in some missions a spirit of piety (discouraging to the clergy) which ought to be quite as apparent as the power of business. The Church does not exist for the sake of her treasure, but to bring souls into union with Christ. It is religious men she wants, spiritually minded men amongst the laity to uphold the clergyman's hands, to support him in his battle against the world, the flesh, and the devil, and to extend his usefulness amongst the young by an example of Christian virtue and honour. Vestries fail, too frequently, to show the pattern and power of religion. Instead of helping they too often hinder and coerce the clergyman, sitting in judgment upon his words and deeds, dealing with him regardless of his profession and without respect to the Bishop to whom the clergyman is more immediately responsible. In the Primitive Church the lay officers were chosen for their piety. You remember the words, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." Would to God it were so now everywhere. The blessing to the Church would be immeasurable. Let it be so with you, brethren, in the future, that when I come and see you I may perceive the spirit of Christ pervading the congregation to which you belong.

There is still much doubt and difficulty attaching to our present mode of appointment to rectories, and the Bishop is constantly placed in a false position. While the appointment is finally made by him, and is by many supposed to be the expression of his judgment and goodwill, as a matter of fact he has little voice, and no power either for or against. If before the submission of names by the vestry he presumes to advise, he is liable to be reminded that he is overstepping the boundary of his office; and if he should object to the candidate upon whom the vestry has set its heart, a bad feeling is engendered which interferes greatly with the general welfare and progress of the Church. If you force a Bishop to receive into a diocese a clergyman whom he does not approve, or even oblige him to make an appointment which in his judgment is injudicious, you deprive him of reasonable liberty, and compel him to be answerable for grave and important actions, without allowing opportunity even for consultation unless he is prepared to quarrel with the Church authorities and rend the body of Christ. The rigidity of the canon concerning appointments to rectories, as it rests at present, leaves room for no action on the part of the Bishop, except such as is morally, if not actually, compulsory upon him.

Death has removed from his high calling to his great reward the Right Rev. Frederick D. Fauquier, first Bishop of Algoma. His eminent piety and noble work accomplished on behalf of the diocese, over which, in the providence of God, he was set by the voice of the Synod of this ecclesiastical province, have won for his memory our grateful respect. All who knew him loved him, and in his frequent visits to this diocese he made many personal friends, by whom he is sincerely and affectionately mourned. Of Dr. Fauquier's work in Algoma, too much praise cannot be said. The extension of the Church of England in our missionary diocese in the course of the eight years of his episcopate is most encouraging, and the continuous flow of emigration to Muskoka promises an equal field of usefulness to his successor. The election of the Rev. Dr. Sullivan to the vacant Bishopric, has filled us in the diocese with mingled hope and sorrow. We cannot but regard his elevation to the House of Bishops with entire satisfaction, for we have in him the confidence which proceeds from an intimate know-

ledge of his principles. That he will accomplish the work for which he, on St. Peter's day, is to be solemnly set apart, no one here doubts; he is a friend amongst us, and we know his piety and faith. God never fails those who depend upon Him, and He will not forsake the Bishop-elect in the arduous work to which he has been called. If there be a fear in the matter, it is lest we should permit our interest to decline when the natural excitement of the present moment has passed away. Dr. Sullivan is a great loss to this diocese as well as to St. George's congregation, but we must remember that he is not separated from us in spirit; rather, we may say that he has undertaken on our behalf to supply our service to the brethren in the less favoured parts of the ecclesiastical province. I hope you will redeem at this meeting of the Synod the pledge given on behalf of this diocese in Provincial Synod, and that you will vote the sum of \$500 per annum towards the stipend of the missionary Bishop, either for a term of years or the duration of Dr. Sullivan's Episcopate.

ONTARIO.

From Our Own Correspondent.

LYN.—A Strawberry Festival and Concert was held here on the 5th inst., under the auspices of the ladies of the congregation of St. John B. church, and in spite of an unfavourable evening was a complete success. Proceeds in aid of the church.

TORONTO.

City subscribers will please notify the office immediately, either in person or by postal card, if they do not receive the CHURCHMAN regularly.

Messrs. S. R. Warren & Son, the eminent organ builders of this city, have recently placed a very handsome instrument, containing three manuals and forty-six stops, in the English Cathedral at Quebec. It proves to be an instrument of rare merit, and has received the unqualified praise of all who have heard it. Messrs. Warren are very busy at present, they have just shipped a large organ to Fredericton, N. B., and recently one to Winnipeg, they are also constructing instruments for St. Catharines, Ottawa, Deseronto, London and Peterboro.

NIAGARA.

From Our Own Correspondent.

ST. CATHARINES.—The Rev. Alex. W. Macnab, of St. Barnabas' church, who for more than a year has been suffering from severe throat weakness, is obliged to give up work for a few weeks, and intends seeking rest and change among the Muskoka lakes. The Rev. Robt. Nichol, of Trinity College School, Port Hope, will officiate at St. Barnabas' in the absence of the incumbent.

FONTHILL.—One of the best entertainments ever given here took place on Thursday evening, 29th June, at the residence of D. D. Everardo, Esq., in aid of the fund of Holy Trinity Church, of this place. The weather was delightfully fine. The beautiful grounds were brilliantly illuminated with Chinese lanterns. We are greatly indebted to Mr. D. D. Everardo, who so kindly lent his premises for the occasion. The following well selected programme was carried out in a highly creditable manner, eliciting loud and hearty bursts of applause during the intervals:—Instrumental solo, well executed by Miss Hattie Read, of Port Dalhousie; Glee, "Memories of Childhood," well rendered by Port Robinson church choir; Song, "The Cows are in the Corn," was sweetly sung by Miss Read, of Port Dalhousie; "The Celestial Railroad," an interesting and amusing reading, by the Rev. P. Gribble, of Port Dalhousie; Song by Mr. Horton, of Fonthill, given in his best style, the accompaniment being played by Miss Garner, organist of Holy Trinity Church; Song with chorus, "Drifting with the Tide," by Port Robinson choir, was received with much gratification; Song, "Old Dreams," by the choirmaster of St. Luke's Church, Toronto, Mr. D. Kemp, who has a magnificent voice highly cultivated; Song, "Who's at my Window," was sung with good taste by Miss B. Read; Glee, "Song of the Spring," by Port Robinson choir, was given with very good effect; Song, "Rocked in the Cradle of the Deep," by Mr. Marchant, of Welland, who possesses a very good voice; Song, "The Flower Girl," by Miss B. Read, made a favourable impression on the audience; Song, "The New Church Organ," by Miss Bennett, of Port Robinson, was appreciated; Song, "Philip Falconer," by Mr. Kemp, the luminous star of the evening, was rapturously encored. The chairman then made a few remarks, in which he stated his great pleasure listening to an entertainment of so much excellence.

The proceedings were closed with the National Anthem, "God Save the Queen," after which the assembly dispersed, all, with the exception of a few confirmed grumblers, gratified with the evening's amusement.

HURON.

From Our Own Correspondent.

MEETING OF THE STANDING COMMITTEE OF THE DIOCESAN SYNOD.—The Standing Committee held their regular meeting in the Chapter House, on Thursday, 22nd ult., when the attendance was large. His Lordship the Bishop presided. The meeting having been opened, the roll was called. There were present twenty clergymen, including four archdeacons and nine rural deans. The laymen present were fifteen.

The minutes of the previous meeting having been approved of, the annual report was read by the Secretary-Treasurer. The report showed an increase of \$682 in the total voluntary diocesan contributions. Owing to the reduction in the grants from English societies, and in the rates of interest from invested funds, the income from these sources had been lessened, and this, together with the increase in the grants to missionaries, had caused the Mission Fund to be overdrawn to the extent of \$1,800. To meet this it was recommended that the amount usually taken from the General Purposes Fund, and applied to the Widows' and Orphans' Fund, be paid direct to the Mission Fund during the next five years.

The following applications were brought before the Committee:

ST. THOMAS.—A deputation from the residents of the eastern portion of the city was present, and presented a petition, praying that steps should be taken towards a division of the parish of St. Thomas, and that a grant be made towards maintaining a separate service in the eastern part. Rev. Rural Dean Ballard, rector of St. Thomas, supported the application, which was in accordance with a resolution passed at his Easter vestry meeting. A resolution was passed placing \$300 in the hands of the Bishop for the purpose of carrying out the request, if practicable.

STRATHROY.—A petition from the vestry of St. John's church was read, asking permission to mortgage the church property in order to assist in building the new church. Carried.

BRANTFORD.—An application was presented from the wardens of St. Jude's church, to restrain the vestry of Grace Church from disposing of certain church lands, to a portion of which they laid claim. Laid over for further information.

Another clergyman, the Rev. E. W. Murray, of Dresden, has, on the production of a physician's certificate, had his name placed on the list of superannuated clergymen. A grant was in consequence made to him of \$300 a year.

Grants from the Mission Fund:—To Aldboro', an additional \$100; to Walkerville \$100; to Walter's Falls, an additional \$50; to Brussels, an additional \$75; to Delaware, an additional \$50; to Kirkton, an additional \$75; to Highgate, a special grant of \$50; to Oil Springs and Sombra, \$100 for one year; to Paris, an additional \$25.

Another effort has been made to establish a Church newspaper in this diocese. The history of the Church paper of Huron must be still fresh in the memories of the Church people. One after another tried his hand at the editing, but was all of no avail. The money was expended, and the talents were called into requisition, but they only proved the fact that a local Church journal will not receive patronage to furnish the ways and means for its existence. It was finally handed over to the organ of latitudinarianism, the *Evangelical Churchman*. And now as the amalgamation has not been satisfactory, at the meeting of the Standing Committee Mr. W. J. Imlach introduced the subject of a Church newspaper, and moved a resolution that the Bishop be requested to appoint a committee to consider this important question. Mr. G. M. French seconded, and urged the great desirability of such a paper being published in this city. After some explanations, the resolution was passed.

It will not meet with much favour as the DOMINION CHURCHMAN is rapidly increasing its circulation in this diocese, and is highly appreciated by its many supporters.

The special Litany service was held in St. Paul's church the last Sunday of the month, as is wont. Superior selections of music were rendered by the choir. An impressive sermon was delivered by the Rev. Canon Innes, upon the Parable of the two builders. Rev. A. Brown assisted in the service. A large congregation was present and found the service to be of great interest. So saith a dissenter.

The Rev. Canon Innes, of St. Paul's, has been appointed by His Lordship the Bishop his Commissary during his absence from the diocese on a visit to England.

WATFORD.—A very successful tea-meeting was held on the 28th ult., in the drill-shed in Warwick village, by the ladies of St. Mary's church. The weather being favourable brought out about 400 people, all of whom were well pleased. Over seventy dollars were realized for the trust fund of the Church. On the following day a very enjoyable time was had by the children of the Sunday-school, when the annual picnic was held in a grove outside of the village.

KINGSVILLE.—A new and handsome Communion service has been procured for St. John's church, of this place, through the efforts of the daughters of the incumbent, the Rev. H. Brunell, with the aid of one or two friends in London. The requisite linen for the celebration has also been provided by the labours of the same devoted Church girls, who are never weary working for the cause of Christ and His Church.

SIMCOE.—Trinity Church:—The laying of the corner-stone of this church took place on July 1st. A platform had been erected, on which were several eminent divines and other gentlemen from the town and country. The ceremony was performed with Masonic honours. The Grand Master of the Grand Lodge of Canada A. F. and A. M., M. W. Bro. Lt. Col. Moffatt, of London, was invited by the Norfolk Lodge to officiate. A large number of the craft, nearly two hundred, including the visiting brethren from London, Woodstock, and other places, were present. The services commenced with the Rev. W. B. Evans, rector of Woodhouse, reading the 87th Psalm, followed by the Rev. John Gemley, who read a portion of St. Matthew xvi., after which he delivered an address expressing his great pleasure and thankfulness at having the presence of the honourable Order. He gave an interesting historical sketch of the church and the different rectors who had served from its organization, saying: "The first rector, that is of the parish of Woodhouse, in which the church in the town of Simcoe was embraced, was the late Rev. Dr. Evans. He entered upon his duties in 1828, and after a faithful and zealous ministry of thirty years was called to his reward in 1858. The next rector was the late Canon Grasset, who commenced his labours in Simcoe in 1859, and was summoned to his fathers in 1879, after twenty years of devoted service. The present rector of Woodhouse, the Rev. W. B. Evans, son of the first rector, is with us to-day, and taking part in the services. Your present rector is therefore, strictly speaking, the first rector of Simcoe." In conclusion, he cordially invited every denomination to attend whenever they had a wish to do so; and as for the internal comforts, the ladies of the congregation were entering heartily and have shown great taste and judgment in the work they have already finished. Three beautiful memorial windows will be constructed, thus making four to adorn the church; the organ has been made new. The services were placed in the hands of the honourable Order assembled.

ALGOMA.

From Our Own Correspondent.

HILTON, (St. Joseph Island).—The Rev. H. Beer desires to acknowledge the receipt of a box of articles for the Bazaar on the 12th of July, from the Church Woman's Mission Aid Society, to whom he tenders his most sincere thanks. We have also been assisted by Mrs. Chappel, of Toronto, and many other kind friends, to all of whom our thanks are due.

RUPERT'S LAND.

From our own Correspondent.

The annual convocation of the University of Manitoba took place in the afternoon of the 22nd ult., in the court-house. The following gentlemen, connected with the University, were present:—The Most Reverend, the Bishop of Rupert's Land, Chancellor, in the chair: Hon. Joseph Royal, M.P., vice-chancellor; Mr. T. A. Bernier, registrar; Rev. Dr. Lavoie, Rev. Prof. Cherrier, Rev. G. Dugast, Ven. Archdeacon Cowley, Ven. Archdeacon Pinkham, Rev. Canon Matheson, Rev. Prof. Hart, Rev. O. Fortin, Rev. R. Young, Hon. A. A. C. LaRiviere, Provincial Secretary; Mr. R. Macarthur, and others.

The graduates from St. John's College were presented to the Chancellor for their degrees by the Rev. Canon Matheson, who also in the unavoidable absence of Rev. Prof. Hart at this particular stage of the proceedings, presented the graduates of Manitoba College for similar honors.

The following students having been thus presented by their colleges were admitted by the Chancellor to the degree of B.A. in the usual form:—James Mackay, St. John's College; R. G. McBeth, Manitoba College; T. Warburton, St. John's College; A. J. Flett, St. John's College; D. J. Tait, St. John's Col-

lege; Neil Maccallum, Manitoba College; G. Albert Betourney, St. Boniface College; A. M. Campbell, Manitoba College; R. R. Sutherland, Manitoba College. Mackay was awarded the Governor-General's silver medal, according to the order determined by the University, instead of the University silver medal for classical honours. R. G. McBeth was awarded the University bronze medal as second in classical honours. The Governor-General's bronze medal was adjudged to J. A. Mackay as being first in the first class, and also first in the combined subjects of classics, mathematics and botany.

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

THE COLLECT, ETC.

Sixth Sunday after Trinity.—No. 84.

THE Gospel of to-day begins with a trumpet blast—"no uncertain sound"—against those who would make the Christian liberty a cloak or excuse for licentiousness. Our (Christian) righteousness must exceed that of the Scribes and Pharisees. It is a very empty boast of professing Christians to say that they are not bound by the Ten Commandments, though it is a grave and weighty truth that we are not limited within their bounds. The law of Christ does not abolish but embraces, does not exclude but includes the Ten Commandments. The letter of the "Decalogue," as it is called, only serves as notice of the direction in which we are to be governed. The motive power of obedience now is not fear, but love of God; not earning salvation or safety by slavish fulfilment of the letter of the law, but acknowledging salvation earned for us by Christ by ourselves gratefully fulfilling the whole spirit of the law. So our Lord, in this Gospel, teaches us we must not only refrain from killing or murder, but even from cherishing the murder motive—anger or hate; the very seed is to be eliminated as well as the weed itself. Rather, by eradicating the seed, we prevent the plant from growing up. On the other hand, the Epistle of to-day speaks to us of the process of the New Life—the conscious Christian life. We are described as plants in the Divine Garden, planted in Christ's company, apparently "buried" as plants are rooted in the earth; but in order that we may grow up from and above the earth, aspiring heavenwards. This new manner of living, different from the ordinary earthly life, is described as "alive unto God." The old habits of sin should die out in us as the new life springs into vigorous activity and energy. The Collect for the day carries our minds forward from the thought of the beginnings of Divine goodness here on earth to the eternal vista of the development of God's gracious and loving designs for our happiness in the future. So we spring upwards to such a height of love towards Him who has "prepared for them that love Him such things as pass man's understanding," that we look down from that height upon all earthly love as comparatively trifling. "We love Him above all things, and so we pass joyously, calmly, smoothly onward to the inheritance which He has laid up in store for us.

The minor commemorations of this week are represented by St. Margaret, supposed to be the St. Margaret who was a virgin and martyr of Antioch in the third century; and St. Mary Magdalene, the saintly woman whose name is ever associated with the alabaster box of precious ointment, and who was honored as having been the first witness of the resurrection.

THE CATECHISM.

Q. WHY WAS THE SACRAMENT OF THE LORD'S SUPPER ORDAINED?

A. FOR THE CONTINUAL THEREBY.

Q. By whom was this Sacrament ordained?

A. By the Eternal Son of God, the Word made flesh.

Q. When was it ordained?

A. On the same night in which its Author was betrayed.

Q. What follows from this?

A. The great solemnity and necessity of this Sacrament.

Q. In what words did the Son of God ordain it?

A. "Take, eat: this is My Body, which is broken for you: this do in remembrance of Me." "This cup is the new testament in My Blood. This do ye, as oft as ye drink it, in remembrance of Me." 1 Cor. xi. 24-26.

Q. What do you mean by the "continual remembrance of the Sacrifice of the death of Christ?"

A. I mean a memorial or commemoration of Christ's death, to be perpetually celebrated by His Church till He come.

[NOTE.—That this is the Church's meaning of "remembrance" appears from the language of the Prayer of Consecration; for to "institute a memory," in the familiar sense of the word, would be an absurd ex-

pression, but to institute a rite, ceremony, or act of commemorating, is entirely natural.]

Q. Before whom, more especially, does the Church make the memorial?

A. Before God the Father; because our Lord employs the word *anamnesis*, which is elsewhere only used as betokening such a public memorial as the Church has ever held the Eucharist to be.

Q. Where else in the New Testament does this word occur?

A. Only in Heb. x. 3: "In these sacrifices there is a remembrance (*anamnesis*) made of sins every year;" that is a solemn recognition before God, annually made on the great day of atonement, of the sins of the people, by the sacrificial service of that day.

Q. Can you mention the places in the Old Testament where it signifies a memorial before God?

A. (1.) Lev. xxiv. 7: the shewbread, with the frankincense upon it, is said to be a memorial before God. (2.) Num. x. 10: the burnt offerings and peace offerings are said to be a memorial before God.

Q. What, then, is the "remembrance" which Christ ordained?

A. It is the most solemn possible mode of pleading before God, and shewing forth before the Church, the meritorious death of the Eternal Son of God.

Q. To what, then, does the Eucharist correspond?

A. To the sacrifices offered under the law; as they prefigured the death which was to atone. So the Eucharist shews forth the death that has atoned, and applies its virtue.

Q. Why must the Holy Communion be regarded rather as a commemoration before God, than a reminder to ourselves?

A. Because the first is a far higher, worthier, and more efficacious act; our remembering the sacrifice of the death of Christ may have but small efficacy, but God's remembering it is the condition of all the blessings of grace.

Q. On these grounds what has the Church ever held the Eucharist to be?

A. A sacrifice, more truly so than the Jewish sacrifices, which it has superseded.

Q. What reason from Scripture is adduced for this?

A. The Jewish prophets, when foretelling the pure worship of Christian times, ever speak of it in the language of sacrifice. For example, Malachi. i. 11: "From the rising of the sun to the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a pure offering," (or a pure *mincha*, i. e., an offering of fine flour, or cakes of bread). Also: "He (Christ) shall purify the sons of Levi. . . . That they may offer unto the Lord an offering in righteousness." Malachi, iii. 3.

Q. How does this apply to Christian worship?

A. Christ never purified the literal sons of Levi to offer up legal sacrifices; but when He came He ordained a ministry which, from the first, has celebrated a service which the Church has always held to be sacrificial. See also Isaiah lvi. 6-7; Jeremiah xxxiii. 15-22.

Q. Is this sacrificial language adopted by our Lord and His apostles?

A. Yes; our Lord supposes that his followers will bring their gifts to the altar, (Matt. v. 23); and St. Paul (Heb. xiii. 10) says that "we have an altar whereof they have no right to eat who serve the tabernacle."

Q. But were not our Lord's words spoken to Jews?

A. Yes; but the sermon on the mount is the special law of Christ's kingdom, and from thence we take our greatest prayer, and the chief precepts of kindness. Besides, our Lord spoke with a divine foresight for the needs of His Church.

Correspondence.

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

CANON CARMICHAEL AND "HATCH."

The Editor of the DOMINION CHURCHMAN, Toronto:

DEAR SIR,—I write to thank you very sincerely for the room you kindly gave me in your paper for my article on "Hatch," partly published and suddenly rejected by the organ of the Evangelical party in Toronto—the *Evangelical Churchman*. I appreciate its kindness and sense of fair play more forcibly perhaps than others, as I have never been a friend or supporter of your paper. Experience, however, has taught me that if a man desires fair play from the Church press in Ontario his only chance of getting it is to apply to you.

You would add to your kindness by publishing this

letter together with my closing paper which you will find in the *Evangelical Churchman* of this week. I remain,

Yours faithfully,

JAS. CARMICHAEL.

Ascension Rectory,
Hamilton, Ont., June 29th, 1882.

CANON CARMICHAEL'S GENERAL REPLY.

To the Editor of the *Evangelical Churchman*, on the subject of "Hatch's Bampton Lectures."

As a result of my review of "Hatch's Bampton Lectures," I have brought down on myself "a Niagara" of mingled wrath and sorrow from the succession of editors ruling the destinies of the organ of the Evangelical party in Toronto, the *Evangelical Churchman*. My work had been a very ordinary one, namely, that of reviewing a new book on the subject of the ministry. I think I reviewed it temperately, certainly I did not overstep the bounds of reviewing liberty, and I think I had a fair amount of reason on my side for what I wrote. The Editor, however, after criticising my review at interminable length, suddenly seemed to forget the literary axiom "that the true critic criticises books, not men," and proceeded through imputations and direct words to assail my personal theological views, if not virulently, at least uncharitably. I found myself mourned over through printed tears of editorial type as one who had gone clean over to the opposite camp; whereas, in truth, I had been fighting the battle of old-fashioned Conservative Evangelicalism against the new school of Reckless Radicalism. My cause was the cause of the Bible, the Testimony of God's written word, the cause of the Articles of the Church of England—in fact the cause of real Evangelicalism which stakes its existence on the renowned principle, that whatsoever is not found in Holy Scripture, read therein, "or proved thereby," is not to be required of any man as an article of faith.

Well, I bore all these imputations calmly and quietly, restrained my pen from rash rejoinders, and after a somewhat careful review of my thoughts on religious teaching, I found myself—spite of wasted tears and sad forebodings of Editorial Cassandras—just about where I stood, theologically, twenty years ago, not a Reckless Radical, under the flimsy guise of "an Evangelical Churchman," but an old-fashioned Churchman—believing in his Church and loving it devotedly, and teaching his people these views called "Evangelical," which have always held their own in the Church of England, and always will. That my views on Church organization, Church government, Church order, will ever agree with those propounded by either the past or the present Editors of the *Evangelical Churchman*, is not likely, so long, at least, as my sense of honesty will keep me within the pale of the Church of England, and apart from the followers of the late John Darby on the one hand, or the late Dean Stanley and Mr. Stopford Brooke on the other.

To attempt to follow the former Editor through the wind, and storm, and tempest of his endless editorials beating madly against the tiny space, weekly, and sometimes only monthly, allowed me in his paper, would require more time than I could possibly give, or more space than would, in justice, be allowed me. However, I have been saved this trouble by the present editor (whose forte seems compression rather than word-spinning) focussing my chief ecclesiastical and doctrinal offences within one sentence, which he found in my article on "Presbyters," and which read thus:—

"That St. Paul committed to the sole charge of the Ephesian Elders, during his absence, the souls and spiritual destinies of all the Ephesian Christians."

There are several minor counts in the indictment worthy of varying degrees of punishment, but this is the capital offence. Previous to the editorial eye falling on these awful words, I was worthy of a space, 'tis true, a small one, in the columns of the editor's paper. I was "Canon Carmichael," but when his eyes fell on this horrifying sentence, "they filled with sorrow for a brother's fall," and "Canon Carmichael was edged out of the sanctum" as "Criminal Carmichael," and introduced to his old friends in Canada as a paltry reflection of Dr. Pusey, and a teacher of doctrines tending towards Rome, if not making with railroad speed for it.

Now, with regard to the indictment, I plead guilty. I wrote all the words. I do not take back one of them. I would write them again and again; and I would do so as a real "Evangelical Churchman," who earnestly believes that as a minister of the Lord Jesus Christ he is accountable to God for the souls committed to his charge.

If the Editor does not know, ninety-nine per cent of his honest readers know, that in none other sense than this could I have written the indictable words. He ought to know as well as I do that I never intended to imply anything save that awful, overwhelming sense of personal responsibility to God in judgment—

arising from office—that sometimes weighs the bravest ministerial heart right down to the very ground, and that as far as I am concerned, has prevented me from ever urging a young man to enter the ministry I repudiate—I do not say "with scorn," but with a shamed face for him who brought the imputation to birth—I repudiate the imputation that in any sense save this I wrote these words, and I pity the reader whose ignorance would, on the one hand, allow him to draw any other meaning from them, or whose narrow-minded party spirit, on the other hand, would allow him to formulate such a charge. Did it ever enter the mind of the Editor, before he dared in God's sight to accuse an elder brother of surrendering the opinions of a ministerial life of close on a quarter of a century, that he might be wrong in his rendering of my words. Are reputations to be assailed? the life-long views distorted by the freakish impulses of brother clergymen? or does the position of an Editor entitle a Christian man to forget the sacred canon that tells him that before he accuses, "he is to see his brother and tell him his fault alone?" If the Editor, before he branded my MS. as heretodox, and returned it to me as a tainted thing, had written me five lines asking whether I intended to express what he dared to impute to me, I, in five lines, would have lifted the veil from his ignorance, and he might have "won his brother," instead of subjecting him to the terrible temptation of declaring himself his open enemy.

Such was my honest, and I hold, my apparent meaning in the words for which I have been indicted. I believe in personal ministerial responsibility to God for the souls of congregations, and such was the universal belief of the leading Evangelical minds in Canada twenty-three years ago. Men like Archdeacon Brough, and the Rev. Richard Flood have more than once spoken to me on the subject, and pre-eminently the former, whose loving and solemn words spoken to me before my ordination are as fresh in my memory as the day I heard them. It is true that they were old-fashioned, and I may be the same in the eyes of who, styling themselves Evangelical, pass over the Bible as an authority on the subject of the ministry. But I have been taught from childhood to look on the Bible as the one only existant voice that cannot stray, and I cannot charge my mind on this subject at my time of life. But the day may come when schools of divinity may usher into life a race of presbyters trained to believe that "the souls and spiritual destinies of congregations are not committed to their charge—that they are not personally and officially responsible to God for those souls, that all they have to do is to go in and out of pulpits, and in and out amongst their people an irresponsible race of men for whom "the Great White Throne" has no terror, as far as their office is concerned. And sure I am that if the influence of "Reckless Radicalism" should ever create such a day, that one of its chosen methods for creating such a race of clergy will be to make Mr. Hatch's book a text book in the course of Divinity training, to laud Mr. Hatch, to infuse his views into the minds of the students, and to send them forth into the world filled with the idea that the ministry of God is a natural development apart from all direct action of the Divine will, and that it may yet be developed into a totally different form of organization under the irresistible law of Natural Selection.

But in truth the world sees such changes now-a-days that we may be coming to an epoch of Church experience, when Conservative Evangelicals and High Churchmen will become the marked conservators and exponents of Holy Writ, and the Extreme Evangelicals, or rather the "Reckless Radicals," the party that would hide its light under a bushel. It seems like it, when the Principal of "A Protestant Episcopal Divinity School," with Evangelical written all over it, lauds and defends Mr. Hatch's volume in the face of the fact that that volume turns the Bible as clean out of consideration as an authority on the ministry as the same Principal in his editorial capacity turned my articles against Mr. Hatch out of his newspaper columns.

Having now stated what my awful words meant, if indeed they needed to be explained, I will now very shortly prove that they are literally based on the Word of the Living God. I will do this without note or comment, feeling that such a topic as ministerial responsibility the plain unvarnished words of Scripture will prove most telling on every mind that loves the Bible.

Obey them that have the rule over you, and submit to them; for they watch for (in behalf of) your souls, as they that shall give account: that they may do this with joy, and not with grief (groaning) for this were unprofitable to you.—Heb. xiii., 17.

For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing, to the one a savour from death unto death, to the other a savour from life unto life, and who is sufficient for these things.—2 Cor. ii. 15-16.

Take heed unto thyself and to thy teaching; continue in these things, for in doing this thou shalt save both thyself and them that hear thee.—1 Tim. iv. 16.

And when they had opposed themselves, and blasphemed, Paul shook out his raiment and said unto them, your blood be upon your own heads, I am clean.—Acts xviii. 6.

Wherefore I testify unto you this day that I (Paul) am pure from the blood of all men, For I shrank not from declaring unto you the whole counsel of God.—Acts xx. 26-27.

I charge thee in the light of God and of Christ Jesus who shall judge the quick and dead, and by His appearing and kingdom; preach the Word, etc.—2 Tim. iv. 1.

Let a man so account of us, as ministers of Christ, and stewards of the mysteries of God, etc. He that judgeth me is the Lord. Therefore judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the councils of hearts, and then shall each man have his praise with God.—1 Cor. iv. 1-5.

For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in his body according to what he hath done, whether it be good or bad.

Knowing therefore the fear of the Lord we persuade men.

(God) hath committed unto us the word of reconciliation. We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us we beseech you on behalf of Christ to be reconciled to God.—2 Cor. v. 10-20.

With these, the Inspired Words of God—bearing on the awful responsibility of the ministerial office—responsibility for souls before the great throne of God's judgment—with these words I leave all I have written on Mr. Hatch before the Bible-reading portion of God's Church. Mr. Hatch has rejected these inspired words, by writing as if they never were penned, and the Editors of the *Evangelical Churchman* laud Mr. Hatch, and have so tried to write me down for maintaining the cause of the Bible, that my character were not better known than their pens, my congregation and old friends through Canada might have rejected me as a traitor to the views of a lifetime. However, I have done what I consider a duty, and I regret not or draw back one word I have written. Nay more, I would close with an humbly conceived and humbly expressed warning to all those whom I have consistently followed and with whom I have consistently voted from the first session I ever sat in Provincial synod to the last—the Evangelical party in the Church of England in Canada. Beware of Reckless Radicalism under the guise of loud-spoken Evangelicalism. Beware of leaders who accept a writer as their apostle who refuses to appeal to the Bible on the subject of God's ministry. Beware of views that would teach the rising generation of clergy that they are not responsible to God for the souls and spiritual destinies of these people; and above all beware of any school of thought that in this godless infidel age, would lessen the supreme authority of the Holy Scripture, and write down a simple presbyter, who, looking on the Bible as the one only infallible guide, strikes a feeble blow in its defence in the face of foes that have sprung to life right in the heart of a party whose battles he has helped to fight, and will fight when needs be, to the very end of his ministerial life.

JAMES CARMICHAEL.

CHURCH MUSIC IN WINNIPEG.

SIR,—*"The Finest Choir in Canada."* I began a former letter with these words, and I repeat them as a text for the purpose of drawing the attention of Churchmen to the powerful engine of music in the work of the Church. The closer the Book of Common Prayer is studied, the more we know of the early rendition of the beautiful services, elaborated in so valuable a book, the more thoroughly does the Churchman become saturated with the idea that our service is essentially one of song. The more strongly is he convinced, that the grand hymns, which stud the book, can be adequately rendered only by music as grand as themselves; and that the noble and pathetic words of the Canticles become debased by the dull and droning music so prevalent in our parish churches. Grand ideas are fittingly expressed only by an orator whose voice, mein and action, are in unison with them. Noble sentiments fall flat on the ear, unless the speaker is in warm sympathy with his idea; and the labors of the compilers of the most wonderful book in the world, the Bible, are shorn of much, very much, of their value, when the compositions they have collected in their great work are marred, distorted and emasculated, by slipshod music, untrained choirs, fourth rate organists, and the inartistic airs which many congregations affect, on the ground, as they tell you, that they are congregational, simple, and easily sung by the multitude. I have no sympathy with this view. I say, for instance, that the grandest hymn ever penned, the *Te Deum*, can only and should only be rendered by the grandest music ever composed, and that

wherever we find this music we shall appreciate it, and do all the honour possible to the almost divinely beautiful ideas of that sublime production. Fancy interpreting the *Te Deum* by the negro minstrelsy of Moody and Sankey, or the *Magnificat* by the tune of Old Hundred; and yet there are many of our churches, even in the cultured City of Toronto, where the beautiful service of the Book of Common Prayer is debased by performers who have no idea of expressing in song the various emotions so brilliantly and powerfully painted by the hymns and canticles they are called upon to interpret. I hear you say, "This is all very well, but where is the music to be found, and where are the musicians to render it?" My answer is "The music is to be found in the works of the great composers of Europe, and the performers are to be found among the best organists of the country and the best singers of the congregation." "Ah!" you say, "you wish to introduce the Roman Catholic music, and destroy congregational singing, for you must know that no congregation can sing, or ever be taught to sing, this music in Canada." I reply, "I care not who composed the music which best interprets our hymns, I care not whether he be a Roman Catholic, or a Hindoo, or a Mussulman, or a Patagonian Pagan, or even a Moody and Sankey. I do not know that I would refuse a cup of coffee because it was made by a negro cook. I never learned that even a Methodist millionaire declined to purchase a Madonna, or a Venus, because the one was painted by an Italian, a devoted adherent of the Roman Catholic Church, or because the other was fashioned by a Pagan sculptor. I do not know that the devil should have the best music to himself, or that the compositions of the great masters, whose works are the property of the whole world, should be handed over to the exclusive use of the papistic Church. If there were a scintilla even of erroneous doctrine taught by their works, I would not for a moment advocate their use, but this is not even suggested and I am, therefore, impatient of the stolidity which often leads really good people to condemn the proper rendition of our hymns and canticles, simply and mainly because the only music which does it well is the work of Roman Catholics, and because the papistical Church has been wise enough to interweave it into her services. As to congregational singing, let me draw your attention to the deep and beautiful arrangements of the compilers of the Book of Common Prayer; one great characteristic of this work is its elasticity. The doors of the Church of England are wide enough to let in a great variety of shades of thought, there is nothing of the cast-iron rigidity of the Presbyterian, or the narrow absolutism of the Methodist, or the pine-knot seclusion of the Baptist, or the serene contempt for all others of the Plymouth brother, in the broad, comprehensive, charitable, large-hearted, Church of England. Among other instances of this breadth, is the arrangement by which the whole congregation may join in the beautiful hymns which from year to year, in their varying forms, comprise her hymnology. This is remarkably flexible. There are at this moment in use in the several congregations of the Church several collections of hymns, each excellent, and each containing hymns of great beauty of thought, and brilliancy of diction. Each congregation is at liberty to select the one it most prizes, or even compose hymns for itself. The body of the people readily learn to sing them, and this is their share of the Church music, popularly termed congregational singing. The Gregorian chant is another form of music framed expressly for the purpose of enabling the unskilled mass to join in the musical rendering of the Psalms. But besides these appliances arranged for the sole interest of the congregation as musically uneducated, the Book of Common Prayer, considerably and most wisely, provides hymns and canticles which demand the very highest order of music. There is a beautiful symmetry in the idea of worshipping and praising the Giver of all talent in hymns which have been brought into being by the sublime gift of the noblest eloquence, and which are interpreted by the song of the greatest composers the world has yet seen. Why shall this not be? Is it not our duty to bring to His service the best efforts of our best talents? The compilers of our service were deeply imbued with this great truth, and, while they have made due provision by which the masses of the people may join the musical services of the Church, they have not forgotten that side by side with the strains of the multitude shall run the more glorious strains of the melodies which alone properly interpret the great hymns of the Church." "But," I hear you say, "it is objected by many excellent persons that this would be turning the church into a concert room." The very opposite is the truth, the concert room has appropriated the very music composed expressly for the Church, and no higher compliment could be paid to it than the fact that those who probably care little for religion in itself are glad to frequent the places where religion speaks through our Church music. This is, in itself, a great

gain, for assuredly no man can listen to the grand sacred music of the European masters without a glow of devotional feeling, and a deep sense of the glory of a system which requires so magnificent a display of talent for its proper interpretation. So much for theory, now for the practical results. I know of no better illustration of the correctness of these "views," and remember they are not mine only, they are the views of the compilers of the Book of Common Prayer, and I wish for no higher or better authority; I say I know no better illustration of their correctness than the Church of Holy Trinity in Winnipeg. When I came here, eighteen months ago, the choir was in a wretched condition, just such an average choir as you now have in most of your churches in Toronto. Your penny-wise and pound-foolish economy of employing a cheap organist was in operation. The result was just what it is in hundreds of our churches throughout the Dominion. A cheap organist means a poor one; it means a person who cannot possibly secure the services of good singers, for these cannot be induced to join a choir where poor music is poorly rendered; it means a person who, being unable himself to render the proper music of the service, debases the services themselves; it means a person who disgusts the musically educated portions of the congregation, and yet, failing to please the masses, has no hold on the feelings of any. It means a dull, heavy and tedious rendition of a music, which properly rendered would fill the congregation with delight, excite devotional feeling, move the heart, call forth the highest expression of adoration and praise, and in turn subdue to the most tender point by the wonderful pathos in which such music abounds. To descend to a minor, and yet an important consideration, it means a perfunctory and therefore a scanty attendance at church, that means a poor offertory, that means a poorly paid clergyman, and I need not tell the noble body of gentlemen who form the clerical roll of the Church in Canada what that means; their own painful experience will answer the question more fully than I could do were I to write a volume. I am happy to say that in Holy Trinity this wretched policy was a year ago entirely reversed. It was determined to obtain the services of a first-class organist, and most fortunately Dr. MacLagan, of Montreal, the most brilliant performer I ever heard, and unsurpassed as a teacher and choir leader, was induced to come to us, at a salary which will, I hope, be immediately increased by at least fifty per cent. The change was electrical. The best voices of our people immediately volunteered, it became an honour instead of a reproach to belong to the choir of Holy Trinity, those joining it soon ascertained that the choir, instead of being, as formerly, a stool of pain and penance, was a valuable school, where the highest classic music was taught by a professor of undoubted ability and of high standing. The organ recitals of the Dr. were crowded. In a few weeks the music of the church was metamorphosed, and people listened with startled ears, wondering eyes, and delighted hearts to the noble strains which rolled in rich profusion through the church. The attendance at once increased, the offertory increased in proportion. As time went on new music—or rather old music, but new to us—was introduced, the choir took delight in mastering its difficulties and unfolding its beauties. Day by day new voices came in, for to be a chorister in Holy Trinity was now an honour. The numerous young Englishmen to be found in Winnipeg, trained in the best schools of Britain, soon gave the Dr. a splendid collection of voices. Month by month he brought the music of the church more and more in line with the design of the Book of Common Prayer, and when I wrote to you some time ago "The Finest Choir in Canada," I told you nothing but the simple truth. But the choir is much finer now, and will challenge comparison with any choir in the United States. As a natural consequence the attendance at church has doubled, and the offertory has doubled. You will perhaps be surprised to learn that the offertories last year amounted to \$4,542.29, the pew rents to \$4,149.21, and the whole income, derived entirely from contributions to the ordinary expenses of the church, reached the large sum of \$10,569.42. I venture to say that even your "Cathedral" cannot show such a financial sheet. Now, much, very much, of this great result is undoubtedly to be attributed to the skill of Dr. MacLagan, and the lesson I desire to teach by this letter is this, that even as a matter of finance, putting it on that low ground, it will be found that the true policy of the Church is to work on the line of the Book of Common Prayer; secure good organs; employ the best talent in the selection of organist, without regard to compensation; encourage the use of highest music; and the result will be—must be—what it has been here: crowded congregations, zealous churchmen, warm hearty services, increased influence and power of the church, and last, but by no means least, better incomes for the clergy, a body of men whom we cannot too much admire, too warmly love, or too richly endow.

Winnipeg, 29th June, 1882.

WM. LEGGO.

IRREVERENCE IN CHURCH.

SIR,—In your second editorial on this subject you say, "We cannot agree with the Rev. R. Harrison's remarks in a letter in our correspondence columns on this subject." Having read this editorial and your former one, and my own remarks, carefully through, I fail to discover the want of agreement of which you speak. You deprecate "hurrying off one's knees to shake hands and talk on irrelevant subjects," "ordinary gossip," "obstruction caused by the exhibition of levity," "a clergyman indulging in the same irreverence." All this I have always deprecated as strongly as you can possibly do, and from a more solemn and authoritative position than even the editorial chair of a Church newspaper, widely read and justly valued, and whose circulation I have always striven to promote. What I would save from strictures is a genial and friendly demeanour of the members of a congregation towards one another after they have *deliberately* finished their devotions together, occasional grave consultation as emergency may arise upon subjects strictly relevant to religion, (such as the greeting of new comers to the Church, necessary information on Church work in the Parish), in all of which the clergyman of the Parish should be found taking a leading part. For such things "after service" is sometimes the "golden opportunity," which, if lost, may never be recovered. I take it for granted that you have privately and personally informed the Rector of the Church to which you refer, whoever he may be, of what you have observed, else he may not be aware of the abuse in his Church of the otherwise (as clergymen understand from experience) praiseworthy practice.

Yours,

RICHARD HARRISON.

[We are glad to give Mr. Harrison the opportunity of condemning as strongly as we did the exhibition of levity in the House of God, especially immediately after a solemn devotional service. In the case our informant mentioned, however, we presume there was no special Church business to transact—for no notice had been given of any such business—and, indeed, had there been any surely the vestry would have been the proper place for the discussion or transaction of it. Nor did the instance specially referred to come under any of the other heads Mr. Harrison mentions. It was one of decidedly improper levity and ordinary gossip, which appeared to have been the regular practice, and the clergyman ought to have been the last man in the world to encourage it.

We have always fully appreciated Mr. Harrison's friendliness to the DOMINION CHURCHMAN, and his unwearied efforts to promote its interests, but it is not generally expected that the occupant of the "editorial chair of a Church newspaper" should run all over the Dominion to convey privately the strictures he feels called upon to make. And, moreover, although one particular incident was referred to, yet the reference was made in order that a number of other congregations, guilty of the same impropriety, should take warning.—ED.]

The readers of the CHURCHMAN will note that the steamship "Queen Victoria" is now running to Victoria Park three times daily. We know no place in the vicinity of the city more charming than this Park, which, under its new management, is a most desirable spot for recreation.

PERSONAL ITEM.—The following references are to a matter of sufficient importance to enlist the attention of all our readers.

[OFFICE OF THE CHIEF OF POLICE,
HAMILTON, ONT.]

I have much pleasure in stating, that I lately used St. Jacob's Oil in a case of very severe sprain, with marvelous effect. I had been badly hurt and could not afford to rest too long: I therefore used the quickest means of relief, St. Jacob's Oil, which certainly worked wonders in my case. I consider it to be an invaluable remedy, and shall not hesitate to recommend it to any one whom I meet suffering from want of a reliable remedy. I regard St. Jacob's Oil as a wonderful preparation, and shall freely suggest its use to my friends—or enemies for that matter—when I find them seeking anything for the alleviation of the terrible torture of rheumatism. I write this note voluntarily to say what I think of the Oil, and it may be used in any way to accomplish the most good.

A. D. STEWART, Chief of Police.

Children's Department.

MORNING HYMN.

Father in heaven, I praise Thy name
With sounding words of song;
With gladsome words aloud proclaim
That I to Thee belong.

I see Thy light, I feel Thy wind;
The world is all a sign;
Each thing that wakes my heart and
My life and hope, is Thine. [mind,

Therefore I choose my highest part,
And turn my face to Thee;
Therefore I stir my inmost heart
To worship fervently.

Lord let me live and act this day,
Till rising from the dead;
Lord make my spirit good and gay—
Give me my daily bread.

Within my heart, speak Lord, speak on,
My heart alive to keep,
Till the light comes, and labor done,
In Thee I fall asleep.

BE RECONCILED TO THY BROTHER.

IN the north of England, where nature is stronger, and wills more unbending, passions more headstrong, and love and hate alike more intense than in the smiling and sunny south, lived, several years ago, a farmer of the name of Harris. He was a widower with two sons, differing little more than a year in age. At about twelve years old they were fine promising boys, generous and open, but hot-tempered and slow to forgive when stung by an injury. Their mother had died in their infancy, and thus their natural faults of temper had been unsoftened by her loving care. As to their father, he made them to fear him if no one else: he saw that they attended church on Sundays, and the grammar school of the neighbouring town on week-days, and gave himself no further trouble about them.

One day in early June the boys went as usual to school, but found that their master was ill, and that they had a holiday. Ralph, the elder of the two, instantly started for a long ramble in search of butterflies to add to his collection; while his brother Gilbert turned homewards, but was soon stopped by some of his school-fellows, who wanted him to help make up a game at cricket. "I should like nothing better," said he, "but I have no bat; I lent mine yesterday to my cousin Stephen, who is going to play in a match to-morrow." "Can't you go and fetch it?" asked one of the lads. "No, for he lives more than five miles off," was the answer. There was a moment's pause; then a boy called out, "Take Ralph's bat, his is a good one, I know." "Yes, but Ralph's out butterfly-catching," replied Gilbert, "and I don't like meddling with his things when he's out, he's so particular." "Oh, never mind," they all said; "you won't harm it. Go and get it, and be quick." Gilbert did not like going, for he did not think it was right, and he knew Ralph would be displeased, but the others over-persuaded him. So he ran home, took the bat out of its case, ran with it to the cricket-ground, and soon was in the thick of the game.

It proved a long one, and before it was over Ralph came home and saw the empty case of his bat lying on

BEATTY



Front View
THE BEETHOVEN ORGAN.
Height, 75 ins., Length, 46 ins., Depth, 24 ins.
New Style No. 9000, Handsome Solid Black Walnut Case with Organ Bench and Music Book.

27 STOPS, 10 FULL SETS GOLDEN TONGUE REEDS.

THE FAMOUS 27 STOP BEETHOVEN ORGANS.
Suitable for the Parlor, Chapel, Lodge, Church or Sabbath School.

A BRIEF DESCRIPTION.
PRICE Bowed with Organ Bench, Book and Music, ONLY \$90.00

CASE.—Handsome Solid Black Walnut, manufactured so as not to take the dirt or dust. Thoroughly seasoned and kiln dried, so that it will stand the test of any climate, handsome rubbed Varnish finish and polish; carved and ornamented with arabesque designs in gold, fret music desk, pocket, handles and lamp stands. It is built to last, not for show.
ACTION.—Containing 27 Stops, with a great variety of Stop Combinations, enabling the performer to imitate (by following the simple instructions sent) a French Horn, Violin, Piccolo, Saxophone, Full Orchestra, Cello, Church Pipe Organ, and many other beautiful effects. In addition you have the regular ordinary Organ at your command.

- 27 STOPS as follows:
- 1—Cello, 8 foot tone.
 - 2—Meloon.
 - 3—Clarinet.
 - 4—Manual Sub-Bass, 16 foot tone.
 - 5—Bourdon, 16 foot tone.
 - 6—Saxophone, 8 foot tone.
 - 7—Violin Gamba, 8 foot tone.
 - 8—Diapason, 8 foot tone.
 - 9—Viola Dolce, 4 foot tone.
 - 10—Grand Expression, 8 foot tone.
 - 11—French Horn, 8 foot tone.
 - 12—Harp Aeolian.
 - 13—Vox Humana, Tremulant.
 - 14—Echo, 8 foot tone.
 - 15—Dulciana, 9 foot tone.
 - 16—Clarinet, 8 foot tone.
 - 17—Vox Celeste, 8 foot tone.
 - 18—Violins, 4 foot tone.
 - 19—Vox Jubilante, 8 and 4 foot tone.
 - 20—Piccolo, 9 foot tone.
 - 21—Coupler Harmonique.
 - 22—Orchestral Forte.
 - 23—Grand Organ Knee Stop.
 - 24—Right Knee Stop.
 - 25—Automatic Valve Stop.
 - 26—Right Duplex Damper.
 - 27—Left Duplex Damper.

With grand and thrilling accessory and combination effects.
BELLOWS.—Finest Treble Rubber Upright pattern, three bellows combined, with four Steel Springs, with Automatic Valve Stop, an ingenious arrangement for preventing an over-supply of air.
REEDS.—10 full Sets Reeds. Are of the Celebrated Golden Tongue (patented), the tongue of which are secured to the block by dovetailing instead of ordinary rivet, which soon breaks or rattles. The Golden Tongue never breaks or wears out, holds its tone perfectly. No tuning is ever required after leaving factory.
TONE.—Superb, Thrillingly Sweet and Pure. I challenge comparison with any instrument ever manufactured at four times the price. An Organ like the above containing the same variety of music would cost through high-priced organ manufacturer.

SPECIAL TEN DAY OFFER TO THE READERS OF THE "DOMINION CHURCHMAN."

I desire the Beethoven Organ introduced among the readers of this newspaper WITHIN THE NEXT TEN DAYS, so that all can see and appreciate its wonderful merits and stop combination effects. Now, if you will REMIT ME seventy-five (\$75 00) dollars, I will ship you this Organ immediately, and send you a receipted bill in full for ninety dollars (\$90), which is the regular and only price at which this Organ is sold. The price will soon be advanced to \$125.00, on account of the increase in the price of labor and materials used in its construction.
I desire this instrument introduced without delay, and make this special offer so you may order one now. I look to future sales for my profit, as the Beethoven makes me thousands of friends. I regard this manner of introducing it better than spending hundreds of dollars in newspaper

Address or call upon DANIEL F. BEATTY, Washington, New Jersey.

the ground. It was a new one and a great favourite, so he eagerly searched the house for it, questioning every body, but in vain. At last he dashed away, ran to the cricket-ground, and found the bat in Gilbert's hand, just raised to strike the ball. Gilbert was startled, and struck so awkwardly that he split the bat. Ralph called out sharply, "What business had you with that, sir? How dare you take my things and spoil them?" and snatching the bat he raised it as if to strike his brother. However, he checked himself and turned away, closely examining his bat, and not giving Gilbert time to say a word. The other boys crowded round Gilbert, calling out, "What a shame in him to be in such a rage! If he had not terrified you by rushing up so, you'd have done the bat no harm. You'd better not go home till he's got over his temper." So one of them took him to his own home and kept him till the evening, when he walked home, half afraid to meet his brother, half wishing to ask pardon, and heartily vexed at what had happened.

Meanwhile Ralph had brooded over his wrong, growing more and more angry every hour, till at last he determined never to speak to his brother again. "He would do nothing to punish him," he said, "there was no punishment bad enough. He never could be friends with him again. Why should they talk about it to make matters worse?" As Gilbert drew near home, he saw that their pony had found its way into a cornfield, so forgetting everything else he ran straight in, calling out, "Ralph, Ralph, the pony's in the corn!" Ralph

came out at once, and together they caught the pony, drove it back into the meadow from whence it had escaped, and made good the gap in the hedge—but not a word did Ralph say. Gilbert was at first too eager about the pony to notice this, but as they walked home and question after question was unanswered, he grew frightened, and said quickly, "Oh, Ralph, do speak to me, only one word! are you hurt? are you ill? is it because of the bat? I'm so sorry I took it, I never will meddle with anything of yours again, and I'll save up all my money to buy you another, only do speak to me!" But Ralph shook his head. They were now near the house, so they went in, and Ralph taking his school bag off its nail, opened it and pulled out the slate, on which he wrote these words, "I never can forgive you, and I don't mean to speak to you again all my life." He held the slate before Gilbert's eyes, watched him read them, and then rubbed them out, replaced the slate in the bag, and hung it up. Gilbert looked at him in horror, and then rushed out of the house, and sat down on a bench to cry.

You will think it scarcely possible for a boy of Ralph's age to keep such a resolution, but he had a strong will and plenty of self-command, now unhappily set in the wrong direction. For a fortnight he really did hold it, and after that, alas! no opportunity of speaking again to his brother was granted him, no room for reconciliation. Harris did not know how matters stood between his boys; he was a silent man and not very observant; besides, it was nothing new to have

ers at least \$450. This combination of Reed, Board and Stop Work, bear in mind, in the BEETHOVEN is patented. No other organ maker dare build it. PRICE.—The price of this Organ, which includes a music book, organ bench, choice music, and is securely packed and delivered on board the cars, at Washington, New Jersey, is ONLY \$90.00. TERMS.—The terms are Net Cash. Remittances may be made by Bank Draft, Post Office Money Order, Registered Letter, or Express prepaid. WARRANTEED.—The BEETHOVEN is warranted for six years. Shipped on one year's trial.

FACTORY.—Corner Railroad Ave. and Beatty St., Washington, New Jersey. Largest in the world. Running day and night to fill all orders promptly.

To Whom it May Concern: If the Beethoven Organ, after one year's constant use, does not give you perfect satisfaction in every particular, and is in any way not as represented in this advertisement, I hereby bind myself to take it back and refund you your money paid in current funds, with legal interest of New Jersey (six per cent.) I further agree to pay freight charges on the instrument both ways, the money to be refunded immediately upon receipt of the instrument at Washington, New Jersey. I further agree, if requested, to exchange it for any other organ or piano as shown in my catalogue. Very truly yours,

Daniel F. Beatty

HOW TO ORDER.—Enclosed find money for Beethoven Organ. I have read your statement in regard to it in this advertisement, and I order one on condition that it must prove exactly as represented in every particular, or I shall return it at the end of one year's use and demand the return of my money, with interest from the very moment I forward it, at six per cent., according to your offer. Be very particular to give your Name, Post Office, County, State, Freight Station, and on what Railroad. Be sure to remit by Bank Draft, Post Office Money Order, Registered Letter or Express prepaid.

advertising. The Organ speaks for itself. Often 20 sales have been traced from the first sold in a new neighborhood.

BEAR THIS IN MIND. This newspaper must be returned to secure this special price. If mailed from your post office within ten days from this date, it will be received, not otherwise, or you may accept by telegraph on the last day, and remit by mail on that day. I shall POSITIVELY refuse all orders under \$90, unless accompanied with this newspaper, and payment must be mailed within ten days as specified.

DATED, WASHINGTON, NEW JERSEY, JULY 13, 1882.

N. B.—As this special offer is limited and will not be repeated, if you have not all the money in hand, it will pay you to borrow a part from your friends, and thus secure the best organ that can be offered, at a less price than an ordinary organ by other makers is usually sold at.

little talking at meals. Gilbert was sometimes very miserable, and when they were alone would beg his brother to forgive him, but to no purpose. One morning in particular as they were going together to school, he asked pardon most earnestly, but Ralph turned from him, climbed a gate, and found his way to school by another path. That afternoon was a half-holiday, and Gilbert went with a friend to bathe in the river. It was a sultry day, and they had heated themselves with running before they got into the water. Gilbert was seized with the cramp, and sank at once. His companion screamed for help, but it came too late, and only a lifeless body was rescued from the waters.

Ralph meanwhile had been out in another direction. When he came home at sunset all looked strange, the doors standing open, the tea not set. His father was not in his old arm-chair, nothing was going on as usual. A panic came over the boy; he felt sure something dreadful had happened. He went to his room, his and Gilbert's room, and saw a pale, lifeless form stretched on the bed. Horror-stricken he turned to those who stood around, but hardly understood when they told him his brother had been drowned. A kind of stupor came over him, came in mercy, or surely his mind would have given way. They led him to another room, and would have him go to bed. He did so, and at first he slept for sorrow, but soon thoughts and recollections crowded upon him and chased sleep away. His altered looks the next morning showed how much life

had suffered during that miserable night.

Happily the morning brought a comforter in the clergyman of the place, a good old man who had christened Ralph and attended his mother's death-bed, and now came again in his Master's name to the house of mourning. Ralph was quite broken down, and with many tears he told all his sad history; and from him he heard that though it was too late to be reconciled to his brother in this world, though he could not receive and ask his pardon, yet a merciful Father's ears were ever open to him, that to Him he might confess all, and confessing, hope for forgiveness. Ralph's heart opened to this holy teaching. His repentance was sincere, his prayers were earnest, his high spirit was bent to the yoke of Christ; but it was long ere peace visited his soul, and the careless happiness of childhood was gone for ever. His sin had been great, his punishment severe: and surely his sad story illustrates the lesson in to-day's Gospel, on the danger of indulging anger against a brother, and the duty, before all things, of being reconciled to him.

BIRTHS, MARRIAGES & DEATHS.

Not exceeding Four lines, Twenty-five cents.

Died.

MACKENZIE.—Entered into the rest and joy of the Paradise of God, through the blessed Saviour, on the evening of the 27th, at Grace Church Rectory, Brantford, Elizabeth Frances Brown, widow of the late Major Alexander Mackenzie, of Danville, Quebec, and mother of Rev. G. C. Mackenzie, Brantford.

HOWARD.—At Kilnnaig Cottage, Carleton street, on Friday, the 7th July, Wilhelmina Mary, second daughter of A. McLean Howard, aged 16 years and 4 months.

SAVING FIFTEEN DOLLARS.—It is announced that Daniel F. Beatty, Mayor of Washington, N. J., will for ten days sell his Beethoven organ to anybody who sends him a copy of this week's DOMINION CHURCHMAN, for \$75. As the usual price is \$90, this will be a saving of \$15 to the purchaser. Read his advertisement.

A GREAT ENTERPRISE.—The Hop Bitters Manufacturing Company is one of Rochester's greatest enterprises. Their Hop Bitters have reached a sale beyond all precedent, having from their intrinsic value found their way into almost every household in the land.—Graphic.

Among the most prevalent fatal and sudden attacks of diseases, are those incident to the Summer and Fall, such as cholera morbus, bilious colic, diarrhoea, dysentery, etc., that often prove fatal in a few hours. That ever-reliable remedy Dr. Fowler's Extract of Wild Strawberry, should be at hand, for use in emergency.

No HOSPITAL NEEDED.—No palatial hospital needed for Hop Bitters' patients, nor large salaried talented puffers to tell what Hop Bitters will do or cure, as they tell their own story by their certain and absolute cure at home. New York Independent.

If mothers and nurses would cease giving opiates in the guise of Paregoric, and cordials, and for children teething and subject to bowel complaints, give instead Dr. Fowler's Extract of Wild Strawberry, the lives of many infants might be saved that are sacrificed to deadly drugs.

HIRES' IMPROVED ROOT BEER. 25c. Package makes 5 gallons of a delicious, wholesome, sparkling Temperance beverage. Ask your druggist, or sent by mail for 25c. C. E. HIRES, 48 N. Dela. Ave., Philadelphia, Pa.

TO LADIES ONLY!

We will send 1 Beautiful Silver-plated Butter Knife, 1 Beautiful Silver-plated Sugar Shell, 1 Book, "Language of the Flowers," 54 pieces full size Vocal Music, with Piano accompaniment, retail from 25 to 50 cents each at stores; and 1 beautiful Illustrated Magazine, three months, post-paid if 36 three-cent postage stamps are sent to pay postage and packing expenses. Address G. G. REDBURN & CO., Pub. 10 Barclay St., N. Y.

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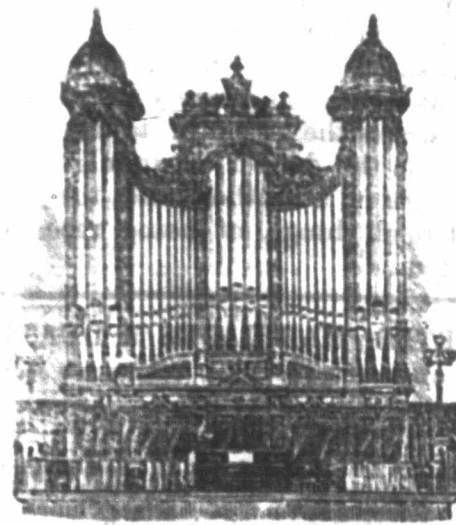
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