

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO CANADA, THURSDAY, OCT. 1, 1885.

[No 40.]



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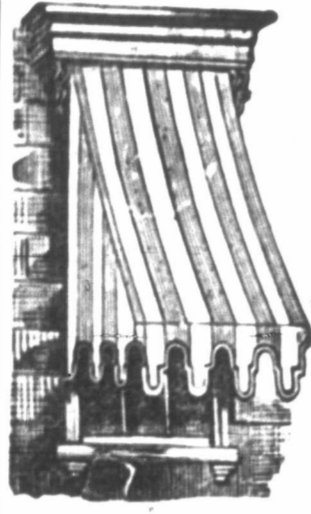
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LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 27th—19th SUNDAY AFTER TRINITY.
Morning—Jeremiah xxxvi. Ephes. iv. 25 to v. 22.
Evening—Ezekiel ii.; or xlii to 17. Luke vi. to 30.

THURSDAY, OCT. 1, 1885.

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

THE LONDON TIMES ON THE STRENGTH OF THE CHURCH.—The London Times has treated Lord Ebury as might have been expected, it has nothing for the noble lord but jeers and derision. It tells him that he has been alarming himself by a phantom of his own creating—that he is, in fact, shuddering at a rushlight in a scooped-out turnip—and then it winds up with the reproach that he has contrived to miss the real excellencies of the Church of the present day—"The faithful, earnest work of the clergy, the hearty co-operation of its laity, the sacrifices of times and money which both clergy and laity have been making, and are ready to make, in the interest of their great cause. A Church which can command such genuine devotion as this, has an element of vitality which neither Establishment or Disestablishment can tame, and is safe alike against the attacks of its declared enemies, and the discredit brought upon it by the occasional follies of its worthy, but weak-minded friends." The Church in Canada has suffered equally with the Mother Church from the follies of its weak-minded friends. It is, however, very encouraging that a secular paper like the Times has so far read the signs of the times, as to see the foolishness of alarm expressed that the effect of sound Church principles being taught is comparable to "shuddering at a candle light in a scooped turnip!" Yet to produce this ludicrous shuddering is the great end, aim and only reason for life of the party organ and party agitation. But what a fine name they give to their "scooped-out turnip!"

PARTY SHIBBOLETHS CONDEMNED.—In one of the splendid discourses delivered in Canada, Dr. Farrar took occasion to censure the party press as the promoter of strife. How richly that party press deserves rebuke we know, his censures touch us not for we are not connected with any party or faction. The allusion in the following passage to a party

shibboleth convinces us that the preacher was well instructed as to the special phrases in use by the party which has fought so bitterly in a Western diocese to crush out all independence of thought and to reduce our clergy into being mere puppets pulled by a party Chief. Dr. Farrar says:

"Was there in the cross no meaning except for a handful of religionists who happen exactly to agree with you? Your Christ! The Christ of your sect or party! Nay, only yours as he is the Christ of all the world; not yours in the least; or in any save as he is the universal brother in the great family of man. Not yours one whit more than He is and for the same reason that He is the Christ of him whom it may be you regard as your deadliest enemy, as your bitterest opponent, not your Christ one tittle more than He is the Christ of the man whom you most detest, and not the Christ of your religious faction one iota more than He is the Christ of the party you delight to denounce, and which may be as near to Him—yea, even nearer to Him—than you, though you can be eloquent on what you ignorantly call their soul-destroying errors. 'Christ,' said St. Jerome fifteen centuries ago, 'is not so poor as to have a Church only in Sardinia.' Not so poor is he, the Lord of the world, not so narrow the lover of all mankind, as to have none to be faithful to him except in the members of some petty schism. You might as well try to make an enclosure in God's free air or claim an arrogant monopoly in God's common heaven as assert that Christ loves us one whit more for our special opinions or is one whit more nearer to us because of our special ceremonies than he is to all who come to him, to all who love him in sincerity and truth. When we brand this man as superstitious and that man as latitudinarian, this man as a heretic and that man as a formalist, those whom we thus anathematize with our petty basis are kneeling on their knees it may be day by day, and with many a streaming tear are asking of the Lord who loves them very dearly for grace to speak the brave word and to do the noble deed. 'The meek, the just, the pure, the humble,' said the holy founder of Pennsylvania, 'are religion all over the world.' And when the mark of their limitation has dropped off with a thrill of brotherhood, but also it may be with a blush of remorse and shame, they shall recognize each other as brothers in Christ throughout the whole universe of God."

ELOQUENT REBUKE OF CHURCH FACTIONS.—Although we cannot say "Amen" to all Archdeacon Farrar's utterances, we do heartily admire his eloquent rebuke of party spirit and sectism which we republish. The preacher has been, no doubt, informed of the curse under which the Church in Canada is suffering.

"We cannot ruin Christianity more effectually than by stamping it with faction. The deadliest of all heresies, the only heresy that goes to the verge of the unpardonable, is that petty sectarian bitterness in which Christians have so often and so fatally suffered themselves to run riot. Wouldst thou be a Christian? Then lay aside thy rags of self-satisfaction, thy badges of party, thy envy, and bitterness and strife. Ceremonial observances are not religion, multiplied factions are not religion, long prayers are not religion. He is not the Christ of the railing party; He is not the Christ of a self-satisfied few; He is not the Christ of Papal oratory, or City Tabernacle, or Ebenezer Chapel, or Revivalist Mission Hall. He is the Christ of none of these as such, but of all these, and of you and me also, as in our better moments we rise out of our factions and separations. It was no latitudinarian, it was no Rationalist, but it was a Romanist, a monk, a Dominican; it was the eloquent and holy Pere Lacordaire who said, 'Where there is the love of God there is Jesus Christ, and where Jesus Christ is there is the church with Him.' The throne of Christ may be the heart of an unselfish monarch or a faithful drudge, it may be the heart of a Pon-

tiff who in the most gorgeous robes and the most pompous ceremonies is still breathing the prayer of the publican. It may be the heart of the most ragged crone mumbling her feeble prayer in the darkest corner of the loneliest church. It may be the heart of the millionaire who has learnt humbly and wisely how to make himself friends of the mammon of unrighteousness. It may be that of the ignorant worshipper telling his beads in irremediable ignorance at the shrine of some questionable saint. For by this we know that we are the children of God when we love God and keep his commandments, and his commandments are not grievous, 'but if thou wouldst enter into life keep the commandments.'

THE TRUE GLORY OF THE TEACHER'S WORK.—At a reunion of former students of the Ripon Diocesan (Female) Training College, a sermon was preached by the Bishop of Ripon from St. Matthew xx. 27-28. In the course of an eloquent discourse, he said that Christ told us that true greatness consisted in service, and, though we were ready to acknowledge this, yet we were slow to adopt it practically. We thought that the men whose positions were the highest and whose wealth was the largest, were the men to be reckoned as the greatest, but a moment's reflection would show us that it was not so. Run over the names of the great ones of the earth, Newton, Milton, Shakespeare, Socrates, and these were measured not by any position which they held, but by some great service that they rendered to humanity. It was possible, however, that a man might achieve some great thing and yet not come under Christ's definition. It was not the man who had won the greatest battles, or who had written the books which had the largest circulation, but the man who had written that which had gone to the hearts and the minds of the people, and who had wrought that which preserved the weak and protected those who had no protector. It was not those who had contributed to the lustre on the page of history, but those who had contributed to the moral or material well-being of the human race. It was not a question of having intellect or genius, or having a life cast in larger, more conspicuous or more brilliant spheres, but of doing the service needed. Were we not sometimes tempted, even when we believed that the greatest was he that served, to be discontented with the place we held? And yet, speaking to those gathered for the festival, he knew of no vocation in life where the words of Christ could be more truly verified than in theirs. If the greatest was he that did the greatest service, then it was clear that in their work lay the opportunity of the highest greatness. They might imagine that it was a greater thing to move among grown up and to be able to influence the old, who, after all, were the powers of present life, and they might therefore sometimes grudge the monotony of teaching and educating the young. But if they could see that greatness was not measured by the mere lustre which surrounded the act, but by the serviceableness of the act, then their vocation was truly great. It was useless to pour healing virtues into the turbid river flanked by huge quays and docks and crowded cities—the busy haunts of men. It must be dropped in where the stream is a silver thread, so that from the fountain-head every drop of the stream would be charged as it flowed and broadened onward. Heal the upper stream, and power and potency would be given to its broader flow. Their duty was to do the serviceable work of sweetening the fountain of life at its spring-head, and if it was not a great thing they must stand where God had placed them, there to do their best; then there was for them the greatest greatness, because to them was given the opportunity of quickening, forming, and directing the fountain-head of that power of life and stream which would flow in future generations. Let them aim at an unselfish, sacrificing, serviceable greatness, a greatness which was the greatness of Christ Himself.

EXCESSIVE CHURCH ACCOMMODATION.

THE *Mail* gives us the following figures: "It is clear, judging by the membership, that there are too many church buildings. In Ontario there is one church for every 274 Baptists, one for every 230 Congregationalist, one for every 539 Episcopalians, one for every 249 Methodists, and one for every 490 Presbyterians. These figures include children, and persons who do not attend church, but describe themselves as belonging to the denominations to which their parents adhered. Supposing there are five persons to a family, the figures would indicate that there is in Ontario a Protestant church to every seventy-one Protestant families, including non-church-goers. The Roman Catholics, on the other hand, have a church to every 1,207 members or 241 families, and nearly all Catholics are church-goers or contributors."

From these facts the *Mail* concludes that "it is apparent therefore that the divisions amongst Protestants are sources of waste and weakness."

It appears that Principal Grant proposes or supposes that the evil results of these divisions may be overcome by treaty. A Mr. Doudiet proposes that "each Church should keep out of the territory of the other Churches." Suppose Dr. Grant and Mr. Doudiet set us an example to illustrate their meaning? The Catholic Church was in Quebec province long before Presbyterianism. Will Dr. Grant and Mr. D. advocate the withdrawal of the Presbyterians from, say Montreal, as a start? These theories are all wildly impracticable. There is only one way to stop the scandalous, the suicidal policy of providing edifices for the worship of God by His children in excess of their numbers and needs. That evil can only be cured by the abandonment of sectarian, fancy forms of the One Faith and the recognition of the central fact of Christianity—the foundation by Jesus Christ of One Church, the visible unity of which He intended to be His witness to the world. To build a Church, so called, which militates against that visible unity is an act of sin. As to making treaties, based on the recognition of schism, as a perpetual and un sinful factor in Church life, and as to dividing the churches by territorial divisions, it is the mere gaseous froth of sentimentalism. "The earth is the Lord's and the fullness thereof." Spiritually, the whole earth is the parish of the Catholic Church. That position has a divine warrant. As Trustee for God, the Church must guard her sacred trust. However men may sneer or mock, she must refuse all overtures to divide or share in any degree, or on any terms, with those private churches who have no title or claim, or call, or responsibility as organizations, in respect to God's vineyard and the work of its tillage.

The notion that the church of Jesus Christ is made up of congeries of sects invented and founded by men is mere "midsummer madness," the Church cannot give any sanction to such folly without treason.

There is another very grave aspect of this subject. There is a determined attack made upon the Church by her enemies on the absurd plea that by her ministry and Sacraments, she interposes between souls and God. The charge is never made except in general terms, and all efforts to obtain a specific explanation of the particular way in which this obstruction is made has hitherto failed. It is as though a person were arraigned before a Judge on the charge of being "an offender against the law," without any special provable offence being alleged. That those who bring this charge refuse to be specific is a demonstration of the charge being fanciful. But we distinctly charge those who build sectarian Churches with doing the very thing they charge but never prove against sacerdotalists, that is against the sacramental teaching and offices of the Church.

The multiplication of church edifices has driven tens of thousands into total neglect of divine worship. The enormous costs of such waste has been a burden too great for many to bear. The scandal for so much division in Christ's family has turned myriads away from His assemblies. The fact of wholesale alienation of classes is beyond dispute. It is admitted on all hands that Christian energies, and money have been devoted to excess in providing needless edifices for worship, instead of in real mission work in the gathering of outcasts. Thus beyond controversy or cavil the sects by their competition with each other, and their efforts to damage the church have indeed placed barriers between the souls of tens of thousands and God. That charge rests upon no mere fancy woven metaphysical theory like the cry against sacerdotalism, but upon facts which are freely admitted. The excessive multiplication of places of worship is nothing more or less than an outcome of the shopkeeping spirit of jealousy and competition. Whether such a spirit is in accordance with the mind of Christ we need not say.

The *Mail* voices the universal conviction in saying. "The divisions amongst Protestants are sources of waste and weakness."

THE LATE F. W. ROWSELL.

WE deeply regret to find the death of Mr. F. W. Rowsell, C.B. and C.M.G., in the prime of life, being only 46 years of age, announced in late London papers. Mr. Rowsell, from an early period of his official life, took a very high stand in the civil service of England. For several years he held the position of "Director of Contracts" in the Admiralty. The great ability he displayed, led to his appointment as British Commissioner to regulate the system of taxation in the island of Malta. For his services in this important position, he was highly complimented in Parliament, and received the C.B. distinction. After the death of his brother-in-law, Mr. William Dixon, chief Agent of Emigration for the Dominion, Mr. Rowsell, by request of the Canadian Government, took the duties of the office until Mr. Jenkins was appointed. For the past five years he has resided at Cairo, as

English Commissioner for the Egyptian domains. For his services in this capacity, he was appointed C.M.G., and had his life been spared, a still higher distinction was to have been conferred upon him. Of late, however, the effects of the climate and the strain upon all his faculties, undermined his health, and he returned on leave of absence to England, where he died a few days after his arrival. He was well known in the literary world as a contributor to the leading periodicals. An article of his on the land system of tenancy in Egypt, lately published, attracted much attention. Mr. Rowsell was a nephew of our esteemed townsman, Henry Rowsell, and also of Bishop Barry, Metropolitan of Australia.

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

AS already shown, the grand mistake that many clergymen make is not in having hobbies, but in trying to thrust them upon their congregations before they have gained their confidence and good will, an operation which, with our people above all others, be it noted, takes time and patience. No where in the world can there be found a more intensely instinctively, and often unreasoningly, conservative class of people than in the Church of England, and this, of all facts, should be kept before the mind's eye of the newly appointed priest who aspires to make changes and reforms in the manner of doing things. With many churchmen, the very fact of a desire on the part of the clergyman for change of any kind, is, *per se*, a cause of the gravest suspicion and distrust, and in no case can a man announce his intention of making any changes, radical or superficial, upon his predecessor's way of doing things, without arousing among a certain class of people, and they by no means the worst, a certain degree of misgiving, which makes them morbidly critical, and produces a state of affairs most uncomfortable for all parties. First impressions are the strongest after all, and a congregation is very apt to form its opinion—good, bad or indifferent—of a clergyman during the first few months of his pastorate, and to cling with unreasoning, persistent tenacity to that opinion in the teeth of overwhelming evidence to the contrary. We all know what a dreary, heart-sickening task it is to "live down" the evil effects of some imprudent course of action. How many men, I wonder, out of the seven or eight hundred priests of the Canadian Church possess the requisite grace and tact and backbone to do so. A marvellously low percentage, as our ceaseless ministerial changes most amply testify.

Humanly speaking, in at least nine cases out of ten, a clergyman's success or failure is irrevocably decided within, say, the first six months of his pastorate. If within that period he arouses the suspicion or distrust of his people, or fails to gain their confidence and esteem, ten to one that he will ever be anything more than a mere stop gap, holding his

own by the sufferance or indifference of his congregation. And here, remember, I am speaking of success or failure, not of that intermediate state of passive resistance to disintegration, with which, alas, the majority of us are only too readily content. A thousand times better for many priests and their congregations would very often be failure absolute, crushing and overwhelming, than than non-progressive and apparently non-retrogressive condition into which so many priests are content to lapse, commonly known as "holding things together," a speciously plausible misnomer, that may be freely translated killing by inches.

A man may make a good many mistakes, and inflict with deep cruel words not a few the well being of his congregation, without stranding himself high and dry, and wrecking himself beyond redemption; but is such a state of things more desirable than ruin absolute and final, which would open the door to a successor. The very kindest act some men can perform is to fail outright, and thus make room for better and stronger men.

But whither am I drifting, what I wish to enforce, in this somewhat rambling article, is the necessity of first and foremost gaining the confidence of a congregation before attempting to make any experiments upon them. We are often puzzled by the apparently unaccountable difference there is between men in this respect. Some men we see highly gifted, rarely endowed, and even self-consecrated, who are never out of hot water, whose congregations never seem to trust or understand them; who preach eloquent heart-searching sermons to their unsympathetic audiences, who scour the country night and day in the prosecution of their duties, and who in almost every respect are model parish priests, and who yet seem able only to drag a jar along at a stumbling, uncertain gait, that threaten a collapse at every turn. And all because superabundantly endowed in every other respect, they lack that very humble but most vitally essential quality—tact—and have a fatal knack of thrusting their hobbies upon people, and trying to force their fads down their congregations' throats. This is, of course, preeminently the mistake of beginners, although there are priests who, in spite of collapses, and failures innumerable, still cling to the *veni, vidi, vici* style of doing things, and to the end of the chapter cherish the fond illusion that they are mentally and physically and spiritually qualified to carry everything before them.

But to those who are capable of learning, I would say this. Never attempt to take any decided step with a congregation until you have given them time to find out that the dearest aim of your life is to minister to their spiritual well-being. Once impress them with this, and as I have already said in another connection, you can do anything with them. They will trust you, and trusting you will take for granted that your motives are fine, and even if you essay to lead them in new and unenticing paths, they will follow from a sense of personal respect, or better still, from a sense of duty, and at the very worst they will abstain

from active hostility, or positively acquiesce, and in the end enthusiastically co-operate.

ROGATION DAYS AND THE HARVEST SEASON OF RELIGIOUS JOY.

SOME one has well remarked: "It is clear that if the religious character which is aimed at is to mark the Harvest Festival, there must be a training to lead up to it."

First, There should be due observance of the Rogation Days, with definite teaching upon the connection between them and the Harvest Festival. Next, Throughout the year there should be frequent reminders of the providential care of God, and of the dependance of all His creatures upon Him."

The Rogation days, *i. e.*, for special prayer at seed-time, are the three days preceding the festival of Ascension, when there used to be Rogations, or Supplications, accompanied with public processions. It is a good plan, from time to time, to make pauses in the recitation of the Litany. (as *e. g.*), in the clause which deprecates famine, or in that which prays for a blessing on the kindly fruits of the earth, (by way of reminder). Again, at different stages of the growth of the crops—seed-time, the first springing, the earing, and the blossoming, the people should be recalled to the thought of the watchfulness and care of the great husbandman. And just before the Harvest Festival itself, the whole subject should be set forth, with advice as to the meaning of the Festival, the due method of its observance, the dangers to be avoided, and the blessings to be won. We believe that any pains spent on this work will be most amply rewarded in the increased interest in the services of the Church, which would thence arise, for we are persuaded that from the intelligent use of this service—a service which addresses itself to the understanding and the hearts of all our people—they would pass on to a more intelligent use of other festival services, though these, perhaps, do not now equally address either their minds or their hearts. There is great reason why we should strive to improve the mind and manner of keeping Harvest joy, both in ourselves and others.

A NEW MOVEMENT.

A number of clergymen are issuing tracts in which they seek to prove that prohibition is enjoined by Scripture. They contend that wherever the word "wine" is used it means unfermented wine, and then to meet the necessities which this assumption imposes upon them, they seek to explain the frequent references to drunkenness as signifying nothing more than what one of them calls "figurative intoxication." It must surely strike these new commentators as strange, to say the least, that it should have been left for the nineteenth century to discover in the Word of God the doctrine of prohibition; that for all these centuries the Church has not only been ignorant of so

momentous an injunction, but has deliberately maintained that there was no harm to the soul in moderate drinking. Either all the Christians who have gone before us were afflicted with blindness, or these clergyman do not see aright. It is not essentially necessary to the acceptance of prohibition or of any other reform that it should be promulgated in so many words in the Bible, otherwise slavery would never have been abolished. The Bible does not profess to be a complete code for the social or political life of every nation. It was addressed in the first place to the Hebrews, upon whom it laid hundreds of injunctions clearly never intended for other races, subject to other conditions of existence. In the case of wine, for example, it was the common beverage of the whole Semitic family, which was not addicted to drunkenness; and the Bible therefore deals with wine as a thing good in itself when not abused. Wine was to the Israelites a species of food, just as it is a food in the vinegrowing regions of Europe and the East at the present day. Not one word is said in Scripture that can be constructed as meaning or implying that it was the Divine will that the chosen people or any other portion of mankind should abstain from its use. This much is tolerably evident from the general spirit and drift of Christian doctrine, that the overcoming of temptation by the individual rather than his protection by the express interposition of the State, is the touchstone of Christian merit.

But the Scripture teaches that drunkenness is a sin. That with their own common sense, ought to be sufficient authority for those who cannot drink without drinking to excess, to abstain from drinking altogether; and it is all the written warrant, any man with a conscience needs for setting an example of sobriety, and for striving by every lawful means to save his fellow-man from misery on earth and punishment hereafter. Why seek to wrench from the inspired writings an unnecessary corollary to the self-evident proposition that drunkenness is a crime? It is a dangerous thing, in times like the present, for clergymen to tamper with the Bible, even from a good motive. The reconstructive school of Biblical critics is doing quite as much harm to Christianity as the open enemies of the faith. If by putting an arbitrary gloss upon certain texts, prohibition is to be evolved as a Christian doctrine, where is the process to stop, and why should it be confined to the development of doctrines calculated to benefit man? There is, we think, sufficient general authority to be had in the Bible for suppressing the evils of intemperance by prohibition if necessary, without seeking to force its language into the form of a specific command upon the subject.—*Mail*

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

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MEMORIAL SERVICE TO SIR FRANCIS HINCKES.—Yesterday afternoon the funeral services in memory of the late Sir Francis Hincks were held in St. George's Church. The Rev. J. H. Dixon, rector of St. Jude's, preached, taking for his text, Romans v. 12. The preacher said that those assembled in the church had met under very sad circumstances. A great man had been cut down by a terrible disease. The extreme gravity of the present crisis in our city and its urgency, compels me to allude to the disease which has touched St. Jude's as a congregation so closely, by causing us the loss of Sir Francis Hincks by death. Our city has passed and is passing through a terrible time of trial. Our difficulties are not over. The hardest battles have still to be fought out. We have not seen the worst of it yet. I feel thankful that by the disinterested action of the press, public opinion has been thoroughly aroused to take the proper action. I say disinterested advisedly, because I believe that the press has been unfairly attacked. Montreal enjoys as pure and independent a press as any city. The press of Montreal is sound on all moral questions. I thank God that the Lieutenant-Governor has had the firmness to promulgate a stringent law on the subject of vaccination and isolation. I thank God that his worship the mayor, the Provincial board and the local board, and the clergy of all denominations, including the clergy, the medical men and the men of education and influence, as a body of a class of our citizens who have a deep-seated prejudice against vaccination are united on this question. The question is one of education. Let us say no unkind word. It can do no good and may do much harm. The speaker urged that calmness and patience should be united to firmness, while the question of education was carried on. Differences of opinion on all great questions were natural; differences were sure to exist always, but it is well to sink old differences of political and religious beliefs at the graves of the great men of our country, acknowledging their uprightness of character and honesty of purpose. Sir Francis Hincks, the man who was twice Finance Minister, once Premier of Canada, and twice a Governor under the British Crown, was one whose life was eminently useful. His portrait will be handed down among the historical ones of Canada, as one of our greatest ornaments. He was a Canadian, yet was truly British in all that he did. The eloquent tributes of many of the leading bankers and commercial men of this city, the resolutions passed by them, and their decision to erect to his memory a monument, showed the appreciation in which his public career has been held.

It has been brought under our notice in this diocese, the candidates for the sacred ministry are seldom or ever ordained at the Ember seasons. This is a pity, both on the ground of Church order and the spiritual benefit that doubtless arises from the general act of the communion of saints, the Catholic Church. And, however circumstances may be pleaded as compelling, one cannot but remark, that circumstances did not thus seemingly ignore the Ember days in former Episcopates in this diocese.

In these days when restlessness and change are seen on every hand, and too often in an unfortunate manner exhibited in the relationship existing between pastor and people, it is pleasing to witness and pleasing to record instances of such strong attachment on the part of the flock to the shepherd as disclosed itself in the parish of Bolton Centre, when a report was published, that the incumbent of that parish, the Rev. F. H. Clayton, was seeking another sphere of work. On the occasion of a public gathering lately, the Bishop being present, the loving attachment showed itself by audible and visible signs of grief, until the Bishop in his address, protested to the people that it would be by no action on his part that Mr. Clayton should leave. It lay with them, the people, to bring their powers, whether by means of increased contributions, or otherwise, to keep him among them. Since that meeting, the people of three congregations are coming forward with great spontaneity to make their pastor's stipend, such as that on that score he will have no cause to leave. Bolton Centre itself promising to raise as its quota, an amount equal to what the whole mission raised last year, and more; and the other sections have promised to redouble their amounts. When we consider that this is a mission where the incumbent has faithfully included

Church principles, having no fear and seeking no favour, and has never lowered the flag to popular opinion, on any matter, where the customs and doctrines of the Church were reproached or aspersed, and when we remember that there were various preachers of various sects there when he entered on his work fourteen years ago, and that now there is but one, surely one must say this is indeed success. Unflinching enunciation of Church doctrine, Bible truth, when presented with the guile of a serpent and the harmlessness of the dove, does not always alienate or destroy, as some think who for their part advocate colourlessness of doctrine and compromise of claims as the more successful method.

ONTARIO.

CLARENDON MISSION.—A Harvest Thanksgiving Service was held in the hall at Ompah Sunday last. The platform being decorated with choice fruits, flowers and vegetables, with sheaves of corn on either side. An appropriate sermon was preached by the clergyman, and the Holy Communion afterwards administered. Church work is brightening up in this mission, but it is a cause of much regret that there is no church where the services could be carried out so much more reverently than they ever can be in a public hall.

THE UPPER OTTAWA MISSION.—From two sources we have recently learned some interesting facts as to the simultaneous growth of settlements and congregations in a portion of Canada to which we have referred as the second or midland great uninhabited tract of the Dominion. The region in question begins a little to the north-west of Pembroke and passes north of the great lakes to the borders of the prairie region. A little pamphlet, issued by the Rev. Forster Bliss, and which has the recommendation of the Bishop of Ontario, gives a cheering account of the progress, industrial and religious, of the eastern end of that region. It is entitled "The Upper Ottawa Mission." As it is addressed to Church of England people, and is an appeal for sympathy and help, we need do no more than call the attention of our readers of that denomination to its needs, assured that they will deal generously with it. It is now three years since Mr. Bliss went to Matawa, which at that time had a population of 700, the majority being French Canadians. On consulting a map, he found that the mission contained nine townships, and was 140 miles in length. Before the close of the year 1882 he had a little church built and a congregation of sixty-five. The village is described as picturesque, being situated at the confluence of the Matawa with the Ottawa. In 1885, the population had increased to 1,000, the growth being chiefly due to French accessions. There is a Roman Catholic Church, capable of seating from 500 to 600 persons, and this year a hospital and convent were built at a cost of \$10,000. Stations were founded by Mr. Bliss, at Sturgeon Falls and North Bay, sixty and forty miles respectively distance from Matawa, both in the Nipissing district. At both places small but handsome churches have been built, but, owing to the excess of work, Mr. Bliss had to request the Bishop of Algoma to take that part of the mission off his hands.

TORONTO.

Diocesan Missionary Meetings.—At a meeting of the Rural Deans, held at the Synod office, on the 16th ult. three rural deaneries, viz: East Simcoe, Haliburton, and Peterboro, elected to hold their missionary meetings, if possible, during the autumn. The remaining five, viz: Durham, Peel, East York, West Simcoe, and North and West York, preferred holding them in January, 1886. It was decided to invite the following gentlemen to act as deputations at the various meetings throughout the deaneries, viz: The Revs. R. A. Bilkey, C. H. Shortt, W. C. Bradshaw, W. F. Swallow, S. Jones, T. Paterson, R. H. Starr-Jones, C. H. Marsh, Dr. Carry, C. E. Thompson, C. E. Whitcombe, A. W. Spragge, and S. Weston Jones. It was thought that only one of the clergymen named should attend each meeting. As far as possible, fields were assigned to the several deputation speakers, and after discussing other arrangements, the meeting broke up.

ALLISTON AND WEST ESSA.—We are informed that the Rev. Alfred Fletcher has resigned the above mission, and accepted the Mission of Pasadena in the Diocese of Southern California, vacant by the return of the Rev. A. W. Macnab to St. Catharines. Pasadena is close to San Gabriel, the mission of the Rev. A. G. L. Trew, formerly of this diocese. We hope that the change may have a beneficial effect upon Mr.

Fletcher's health, which, we regret to hear, has been rather delicate for some time. He is at present at Unionville, and expects to leave for the scene of his future labours about October 1st. Previous to his removal from Alliston the members of the two congregations showed their appreciation of his services by presenting him with a well filled purse and the following address:—

To the Rev. Alfred Fletcher, M.A.

REV. AND DEAR SIR,—It is with mingled feelings of sorrow and relief that we have learned of your contemplated departure from our midst to the distant shore of California. At any time the severing of the ties that bind a minister to the people over which the Master has placed him, cannot be brought about without pain; but you have been so faithful in the discharge of your duties, and untiring in your efforts to forward our spiritual good, that the cords of affection have become unusually strong, and the snapping of them now leaves a wound at our hearts which cannot soon be healed. You took charge of this mission at a time when it was torn by sectional strife, and greatly weakened by long neglect; but, in the five years of your ministry among us, you have laboured so successfully that differences have been allayed, Church principles deepened, and we have been taught to labour for her benefit rather than for the furtherance of our own private opinions, and now a healthier tone prevails, than formerly existed. It was with deep sorrow that we witnessed your serious illness nearly two years ago, and though it pleased our merciful Father to spare you to us that we might enjoy the benefit of your pastoral care a little longer, yet it has not been with great apprehension that we have observed your health has never been fully restored to its former vigour; and though your labours have been as zealous as ever, yet we cannot but see that it has been at the expense of your health, and we have felt for some time that a change was inevitable, if your life is to be spared, and your usefulness continued. It is, therefore, with a sense of relief we have heard that the new field of labour upon which you are about to enter is situated in a district and under a climate exceptionally suited to restore your weakened health to its normal condition. And though we shall deeply regret your departure, especially as the distance is so great as to entirely forbid our seeing you again until, we hope, you return to your native country, yet we cannot fail to see in it the directing hand of Providence, and are led to believe that the Master has yet much work for you to do in his vineyard. In the new home to which you are about to move, we hope you will continue to cherish the memory of your Canadian friends, especially those in Alliston and West Essa, as we shall undoubtedly do yours and that of your amiable partner, and we will ever entertain the hope that your health being restored, you will return and resume your labours in this diocese. Should the Providence of God order it otherwise, we will still look forward to a future meeting when pastor and flock shall be gathered round the heavenly throne, never again to be parted by sickness or death. As a small token of our affection we tender to you this purse, and assure you that though the tie which binds us together is so soon to be severed, yet our hearts shall go with you, and our prayer shall ascend up on high for you and your family, that the blessing of God may rest upon you so that you may prosper both in body and soul. Signed on behalf of the congregations of Alliston and West Essa. Wm. C. Hard, V. S., W. Wright, Reeve, John Agnew and others.

Alliston, Sept. 11th, 1885.

CHURCH AND STATE IN CANADA.—It may seem strange, but it is true, that the connection between "Church and State" in Canada is as close in some respects as in England—that is the connection between the State and each religious organization. There is a suit now going on in Osgoode Hall by which the State is called upon to decide which of two bodies of religionists according to their standard is the true Church. There is a property at stake and that property is the right only of those who are orthodox Quakers. Now there are two sects of people, who severally claim this property on the ground of orthodoxy. The State has to decide which view of certain doctrinal matters is the real, genuine orthodox one. So these worthy folk, whose specialty has been the repudiation of all State authority in religious affairs, is now in the humiliating position of being compelled to ask the State to decide from their stand point which is the true faith, or we might say, to declare which is the true Church and only a schism! The whirligig of time brings its revenges, of which this of Quakers discussing doctrinal before a magistrate in a State court is indeed a very curious instance.

VISIT OF ARCHDEACON FARRAR.—The visit of Archdeacon Farrar to Toronto, was taken advantage of to secure from him a public lecture and address, the former on "Browning the Poet," in Shaftsbury Hall, the other "On the special temptations of young

men," in St. James' Church. We need hardly say that both places were crowded to excess, nor that the audiences listened to a flow of that ornate eloquence for which the Archdeacon of Westminster is celebrated. The style of the preacher is somewhat too florid for our taste, but doubtless it is highly popular and impressive. A good judge tells us that he has heard better sermons from the late Provost Whittaker, which we can well believe. At the same time another informant, whose youth will not permit us to account him a judge of anything except the taste of those of his class and age, said to us, "I never heard a sermon before I heard Canon Farrar preach," meaning that all others were nothing in comparison. We have to express deep gratitude to our visitor for administering such scathing rebukes to the party factionists, who desolate the Church in this and other dioceses. The utter scorn with which he treated the faction shibboleths will, we trust, have an excellent effect in opening the eyes of our people to the wickedness and the folly of such party slang phrases, as constitute the "cry" or watchwords of what Mr. Rainsford called "a narrow clique." The Archdeacon and his companion in travel, Archdeacon Vesey, were much moved by the hospitality of Canadians, they will carry home very generous, grateful and pleasant memories of their visit to this Dominion. If we Churchmen could all be as agreeable to each other, as broad in sympathy and as generous in appreciation as we have been with a stranger—whose orthodoxy is not very pronounced, how much happier should we all be—how much stronger would the Church be!

NIAGARA.

GUELPH.—A class of seven Sunday school teachers was presented for examination last summer by Archdeacon Dixon, in the curriculum of the Sunday school institute, all have passed successfully, the results of the examination being exceedingly creditable to the candidates. Nearly half of the teachers in St. George's Sunday school will now have received certificates or diplomas of proficiency and ability as instructors of the young. It would be greatly for the benefit of our Sunday schools, if the example set by Gueph were more generally followed. It is too much the case in many Sunday schools, that "the blind are leading the blind."

Church of England Sunday School Institute, Sergeants' Inn, Fleet Street, E.C., Teachers examination, 1886. The subjects of examination for 1886, will be as follows:—Scripture.—St. John, chapters xi. to the end of the Gospel. Prayer Book.—Church Catechism: To the close of the answer, "I desire my Lord God, our heavenly Father," &c.; and Articles xix. to xxiv. Lesson.—To be selected from St. John, chapters xi. to the end of the Gospel.

JOHN PALMER, Secretary.

NIAGARA.—The Bishop of Niagara began his confirmation tour in the Wellington rural deanery, on Sunday, September 20.

HAMILTON.—Resignation.—Many in this city will greatly regret to hear of the resignation of the Rev. L. Des Brisay, All Saints' Church, King St. west. Mr. Des Brisay is most highly esteemed as an attentive and zealous parochial clergyman, and will soon prove himself as such in Strathroy, diocese of Huron, which parish he will assume November 1, next. We tender to him our fraternal regards and best wishes.

FONTEILL, WELLANDPORT, AND SMITHVILLE.—A "mission," or series of "special" religious services, was begun by the Rev. Thomas Geoghegan, Flamboro West, on Sunday, September 20, to be continued three weeks, one week at each station. The Rev. F. C. Piper, curate in charge, has issued a printed circular to all residents.

ANCASTER.—The harvest thanksgiving service and festival in connection with St. John's Church, was held on Tuesday afternoon and evening. The church, which I consider an ideal country church, reminds me of many pretty country churches in the south of England. A beautiful Gothic stone building, surrounded by the graveyard, neatly kept, and many very pretty fir trees. The interior on Tuesday, was handsome beyond description. The ladies of Ancaster certainly are most painstaking in their work, and display most exquisite taste. In no part was the decorations overdone. The font, situated at the door, where it always should be, was decorated in and around with ferns, lilies, moss and white flowers, and the altar with white flowers. The windows, pulpit, prayer desk and lamp, could never have been more tastefully done. Wreaths of grain covered with flow-

ers, berries and fruit were used for the purpose. The service was held at 3.30, when the church was comfortably filled by parishioners and visitors. The clergy present were the Rev. Rural Dean Belt, M. A., Burlington; Rev. Rural Dean Bull, M. A., Barton; Calou Worrell, M. A., the preacher of the occasion; Rev. G. Bull, of Barton; Rev. C. E. Whitcombe, of Toronto; Rev. T. Geoghegan, of Flamboro; Rev. Mr. Smith, of Saltfleet; Rev. W. R. Clark, M. A., rector of the parish; Rev. F. Motherwell, of Loweville, and Revs. Caswell, Anthony, and Armstrong of the Huron diocese, twelve clergymen in all. They robed in the school room and walked in procession to the church. The service was choral throughout and was very hearty indeed. The choir of West Flamboro assisted the choir of the parish. After service tea was served in the town hall, after which an address was delivered on the North-West difficulties by the Rev. C. E. Whitcombe, of Toronto, who officiated during the rebellion as chaplain to the Grenadiers. The address, which lasted about two hours, was full of interest and well delivered, and was listened to with close attention.

FLAMBORO WEST.—Usually the detailed account of harvest festivals may well be omitted from the columns of a weekly newspaper, because possessing only a local interest. There is, however, at times a general interest to be afforded to its readers in publishing accounts of some parochial festivals, as good examples of their true purpose. The parochial festival of Christ Church, Flamboro West, of September 17, is therefore worthy of record. We omit a description of the floral decoration in the church. The day was begun with an early celebration of the holy communion, the attendance being large as usual. The clergy present throughout the day numbered about 12. There was no grand dinner for one and all, but generous invitations were freely given to visiting friends for private hospitality, in the populous neighbourhood of Bullock's Corners, Greenville, Flamboro Road. At 3.30 p.m., a service of praise, short, bright, hearty and joyful, was held, and the Rev. C. E. Whitcombe preached a valuable sermon, short, simple and pointed. The large amount of offerings at both services, about \$88, may indicate how church people in a rural parish can be zealously affected in good works. An amateur concert, with a lecture on the North-West, by the Rev. C. E. Whitcombe, was given in the town hall. We omit here any remarks upon their excellence, enough to say that a crowded audience gave ample testimony of their appreciation and delight at the musical and lecture treats. Receipts here about \$50. The festival was concluded by returning to the church at 10.30 for evening prayer with benediction. It is clear, from at least our own view, of what parochial harvest festivals ought to be, that the religious character ought first to be aimed at, as was eminently carried out at Flamboro. During the hours of the day not occupied in the services of the Church itself, time can well be employed in a social, pleasant, and edifying manner, which will result with satisfaction and gratification to mind and body of all concerned. Such pains spent, as by the Rev. Thomas Geoghegan and his devoted parishioners, of Flamboro West, on this work of harvest festival, will always be amply rewarded in the increased interest in the services of the Church, for the intelligent use of this festival addresses itself to the understanding and hearts of all our people.

HURON

MARKDALE.—The evening service in the parish church here, was conducted on Sunday 13, by the incumbent, assisted by the Rev. S. E. G. Edelstein, and the Rev. G. E. Edgar. The Rev. Mr. Edelstein preached from the text 1 John iv. 17, "As He is, even so are we in this world." The sermon was a most practical one, and being delivered in the speaker's characteristically earnest style, we trust it has been so lodged in the hearts of many as to effect permanent good. From the chosen portion of God's Word, it was shown what was the object of our mission to this world. In the present age of the world, when all anxiety appears about how we are to maintain existence, or accumulate wealth, there is great danger of losing sight of the one grand purpose for which, in the good providence of God, we are placed here, viz: that we may be conformed to the image of the Son of God. Let us pause, therefore, on the subject, and ask ourselves the solemn question, whence came I, and whither am I going? The more candidly we consider how we are to answer this question, the more certainly we shall be convinced of the folly of living only to the present brief life, which is only a probational one, and in which we are to fit ourselves for a better or worse one to be revealed hereafter. On account of the Fall the blessed Saviour was commissioned to redeem lost souls, and leave us an example in Himself, how we should pass the time of our

sojourning here, so as hereafter we may attain to everlasting glory in His presence. Our creation, redemption, sanctification, preservation, and all the blessings of this life have for their object the same great work, that we may be made like unto Christ, and enabled to live as He did in the world. Bearing these great considerations in mind, our duty is to allow our religion to act as a sanctifying lever in our intercourse with the world. There is no necessity for waiting on stated times for serious reflection, even amid the high pressure of business life, our God is with us, and all who think seriously of the higher life, the spiritual life, will consider it their duty to raise their souls to God in business, as well as in the closed closet, and take heed that justice, charity, and rectitude permeate all their transactions as done in the presence of an omniscient, omnipresent Saviour, whose name we bear and whose high example Holy Scripture bids us follow. We have already afforded us everything that tends to help us in building up the morally shattered fabric of our spirituality, let us see to it then, that this is accomplished by each one of us ever bearing in mind that our bodies are the temples of God the Holy Ghost, and that their everlasting preservation or destruction is left to be decided by the interest that we take in our own spiritual growth and preservation during the present life. The service altogether was a very hearty and impressive one, and such as well reflects the strong churchly spirit by which the worshippers are actuated.

WINDSOR.—The Rev. W. H. Ramsey left here last week for England.

STRATHROY.—The delegates of St. John's Church, after some correspondence with Rev. Mr. Desbrisey, of All Saints, Hamilton, and after an interview with him, invited him to assume the Rectorship of St. John's, and he has accepted the invitation, to commence the duties October the 1st. The parish had for a time been without a Rector. The congregation is not large, Strathroy having been a Scotch colony, and of its four thousand inhabitants, there are Presbyterians, Baptists, Methodists, Swedenborgians, Plymouth Brethren and Roman Catholics. There are, however, not a few good Church families, and we congratulate Mr. Desbrisey on his lot having fallen in a pleasant field of labour.

The Rev. Robert Kerr, Rector of Trinity Church, Quebec, who is at present on a visit to friends in Ontario, will officiate in Strathroy at morning and evening services on next Sunday, the Sixteenth after Trinity.

HELLMUTH LADIES' COLLEGE.—His Lordship the Bishop of Huron preached at St. Ann's Chapel last Sunday morning, the Fifteenth after Trinity. Rev. Professor Sage assisted at the service. The Bishop's sermon and the entire service were most impressive. St. Ann's Chapel is most beautifully situated on the very pleasant grounds of the Ladies' College, and is one of the handsomest ecclesiastical buildings in the Diocese.

LAKESIDE MISSION.—There was a picnic in the grounds of Christ Church on the 17th inst., for the purpose of raising funds to repair the Parsonage. An excellent dinner had been provided by the ladies of the congregation. There were edifying addresses by Revs. W. M. R. Seaborn, W. R. Racey and other friends.

LONDON.—The beautiful grounds known as Carling's Farm, was the scene of events of more than ordinary interest on Sunday, the Thirteenth after Trinity. The regiments now in camp on the Farm, assembled in military array in a large amphitheatre west of the camp, when, on a knoll overlooking the lower ground, and shaded by handsome trees, a temporary reading desk had been erected, and covered with the Union Jack. This was the scene of the morning service of the Brigade. The service commenced with the singing of the Psalm, "All people that on earth do dwell." Then followed the service of the Anglican Church. Prior to the sermon, one of the military bands in attendance played the music of that sweet hymn, "Nearer my God to Thee." All the regiments in camp were well represented, and the many voices, with the strains of military music, in that beautiful place, in the midst of the insignia of war, all formed a panorama seldom witnessed in our peaceful land. Rev. A. A. W. Hastings, incumbent of St. Pauls, E. Woodstock, conducted the morning service, as Chaplain of one of the Battalions, and Rev. Mr. Ball, Presbyterian minister, and Chaplain of the 7th Battalion, preached the sermon, taking as his text the first and second verses of the tenth chapter of Acts.

The members of the Roman Catholic Church attended the R. C. service in St. Peter's Cathedral city.

ALGOMA.

MARY LAKE MISSION.—The regular Sunday school picnic for the mission, was held here on Thursday, the 10th inst. About two hundred and fifty assembled, being by far the largest gathering ever before witnessed here of Sunday school children. The day was all that could be desired, and every one seemed to enter heartily into the various amusements provided. Boating was the centre of attraction for those from the back stations, while on shore, a long programme of games, kept all in good spirits, and nearly one hundred prizes were carried off. Tea was served about half-past four.

The Rev. W. Crompton begs most gratefully to acknowledge the receipt of P. O. order for \$90, from the Children's Church Missionary Society, per Miss A. B. Yielding, Sec.-Treas., of D. C. W. A. Ottawa, to be used as he thinks best in the interest of the Church. The unexpected and voluntary nature of this gift adds considerably to its value. It was much needed for various objects, the chief, of course, being the Sunday Schools. Aspln P.O., Muskoka, Canada, Sept. 24th, 1885.

RUPERT'S LAND.

The date of next meeting of the Synod of the diocese, has been fixed for the third Wednesday in October. The Rev. Mr. Green, late incumbent of St. Newall, has been appointed to Sault Ste. Marie, in the diocese of Algoma. The Rev. Mr. Barber, rector of All Saints', Winnipeg, has opened a private school, which promises to be very successful. The churchwardens of St. John the Baptist Church, Manitow, have sent in their resignations to the vestry clerk, and a meeting of the parishioners has been called. Things are not as they ought to be in this parish at present.

ENGLAND.

HOLY TRINITY, STROUD.—On the 23rd August, the Rev. Robert Linklater, formerly curate of St. Peter's, London Docks, and more recently curate-in-charge of the Winchester College Mission at Landport, Portsmouth, was inducted into the vicarage of Holy Trinity, Stroud-green. It will be remembered that the Rev. gentleman's appointment by Mr. Gladstone, led to a considerable display of feeling, and an appeal was even made to the Bishop of London to refuse him in situation. According to the *Times*, the congregation at the church on Sunday morning "numbered nearly 3,000." The ceremony of induction was performed by Archdeacon Hesse, who afterwards preached from St. Matt. v. 14, "Ye are the light of the world: A city that is set on an hill cannot be hid." After some general remarks upon his text, the venerable gentleman proceeded as follows:—

"To-day is the completion of my friend, Mr. Linklater's, external commission to labour here. He has been recommended to the Crown and presented to this living, as I understand, as a man of tried and useful work in the dioceses of York, of Bath and Wells, of London itself, and of Winchester, not from any private considerations. The Bishop of London has accepted him 'as a duly qualified clerk,' and has instituted him, as before God, to the spiritual oversight of the parish. And now, by the Bishop's mandate, which you have heard read, I have inducted him, led him in, that is, to that place of honor indeed, but also of terrible responsibility, which he is, henceforth to hold among you. Now you are his and he is yours. He is not unexercised or unbreathed, as I have said, in the life combat, for such it is, which he has to maintain, for you and for himself, with all the world. And, whatever of ability, or of health, or of strength, or of earnestness God has granted him, or shall grant him, he will employ in your behalf. Whatever of acquaintance of human hearts, and with their joys and sorrows (and, alas! there are sorrows as well as joys), he has gained during the previous years of his ministry, he will devote to you. And, while he endeavors to strengthen those who already stand, he will also comfort those who are in any trouble with 'the comfort wherewith he himself is comforted of God.' Even if there be any 'adversaries' for a time, he will, with the Psalmist (cix. 3) 'give himself unto prayer' for them, and for himself, that we may win them. It would not become me to notice in detail what has been alleged against him, for it has been already before the Bishop, whose mandate I am simply carrying out. But one thing I must say. He has been supposed to be likely to lead you to the Church of Rome, because he was associated in a blessed work among the dock-labourers of London with that holy man, Charles

Lowder. Well, he was so associated. But did you ever read the record of the last days and hours of that man? How his bodily strength failed him in the mountains of a distant land, and he knew that the time had come when he must die? How, 'as the heart panteth after the waterbrooks, his soul thirsted for God, even the living God,' and how he desired 'the remembrance of the sacrifice of the death of Christ' on his dying bed? How, no priest of our own Church being nigh, one of the Roman communion would have ministered the Sacrament to him, had he conformed, even then, to what we throw off at the Reformation? How he withstood the temptation, convinced of the truth of those words of our Church contained in one of the rubrics for the Communion of the Sick? Let me read them to you:—'If a man, by any just impediment, do not receive the Sacrament of Christ's Body and Blood, the curate shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.' So died Charles Lowder, faithful to the Church of England. And I may tell you, though in his presence what has been one of the latest acts of Robert Link, later, to receive into our body a priest of the Church of Rome, who humbly desired to renounce his errors, and to embrace the purified and Scriptural communion of the Church of England. Nor is this the only instance in which he has led wanderers back to the fold—I mean wanderers in doctrine. For the way in which his ministrations have been blessed to those who have erred and strayed in the wilderness of sin, I might tell you of his work among the sailors of Portsmouth, of those wondrous gatherings of men of sturdy frames and sunburnt countenances, and hands horny with labour, whose heart he has touched with his earnest pleading—'Be ye reconciled to God.' There, as possibly here, he was, for a time, misunderstood. But he asked for help, the help of God, the help of his people in prayer, and the help came. And this is a strong reason why he desires your prayers. If he has them, he is convinced that he must, in like manner, win you. Having once said, in answer to an unexpected offer of the ministry of this place. 'Here am I, send me,' he has considered the offer as a call from God. He believes that those who are for the moment prejudiced against him are but viewing the Christian man from different points of vision, as did the Apostles of old. St. Paul viewed him in his faith, St. James in his works, St. John in his love, but all viewed him as redeemed by the Blood of Christ, and sanctified by the Holy Spirit.

The Archdeacon concluded with some further hearty words to the congregation on the mutual relations of pastor and people—commended their beautiful church, the harmony and proportions of which were symbolical of the beauty of the spiritual Church of the Great Divine Architect, and bade them to do their best to remove the debt which was still upon it. A collection was made for this purpose, and the crowded attentive congregation was dismissed with the Benediction.

The new Bishop of Salisbury, Dr. Wordsworth, is a son of the late Bishop of Lincoln. He is considered the most accomplished Latin scholar now living.

The new Bishop of Meath is Dr. Reichel, whose "views" are said to have points of contact with High, Low and Broad Church! A sort of three cornered arrangement apparently. Dr. R. is a very able man, and will add to the dignity and scholarly reputation of the Church of Ireland. Dr. Reichel's family has given more than one Bishop to the Moravian Church.

The London Scandal has proved a terrible reverse to the Salvation Army. It was proved that the worst case named by the paper which published the notorious appeals, was that of a girl abducted from her mother by the agents of this paper of General Booth, that they caused this mere child to be assaulted in the most infamous manner in a house of shame, that they refused to allow her to communicate with her mother or the police, and that they—i. e., General Booth and the Editor palmed off this case as a genuine case of terrible wrong perpetrated by a rich villain! The desire to gain popularity simply drove these scoundrels to the commission of a most dastardly outrage on a young girl in the cause of virtue! Another case of extremes producing contrary extremes. We condemned the paper alluded to at once, and are glad that our verdict coincides with that of all the leading English journals. The whole business, as we said, is believed to have been a mere political trick to aid the extreme Radicals by exciting the people against the rich. The very paper which was so moved to anger

against the upper classes said, "More crimes of this class are committed by the police and soldiers than all others put together." One of its commissioners has declared that "many of the worst offenders are working men." Yet, in spite of this there are papers in Canada who keep up the cry that the sin of seduction is a monopoly of the titled and rich!

Correspondence.

All Letters containing personal allusions will appear only the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

A MISSIONARY PRISONER IN BIG BEAR'S CAMP.

SIR,—When at Fort Pitt with General Middleton's column last June, Rev. Mr. Quinney and wife, who had escaped from Big Bear's captivity, came into camp. At the time of Frog Lake massacre they escaped from their mission at Onion Lake, and found refuge with the Mounted Police at Fort Pitt. When the police evacuated the latter places, Mr. and Mrs. Quinney shared the fate of Mr. McLean and family, Mrs. Delany, Mrs. Gowanlock, and other whites and halfbreeds who surrendered to Big Bear. The story of the hardships and anxieties of their seven weeks captivity, as I heard it from the lips of the escaped captives, is most thrilling. Mr. Quinney lost at Onion Lake all his personal effects, clothing, books, etc., etc. In fulfilment of a promise made at Fort Pitt camp, I am writing to Mr. Quinney, who has returned to his dismantled mission at Onion Lake. I purpose sending him a thank offering, for the restoration of peace and the return of our brethren from the front. Will any readers join me? Any donations sent to me for this purpose, I will forward to Mr. Quinney and acknowledge in your columns.

Your truly,
REV. CHAS. E. WHITCOMBE,
80 Matland Street,
Toronto.

THE PROTESTANT PURGATORY.

SIR,—It is a matter of deep regret, that the various Protestant bodies in their rejection of the future state, actually accept the Romish doctrine of Purgatory—almost in its entirety. Every one knows that Purgatory is supposed to be a place where spirits, separate from the body dwell:—a heaven to the good—a hell to the wicked. In heaven, soul and body must dwell together, if we believe in the resurrection of our blessed saviour. He, the Everlasting Spirit, clothed in the human body, born of Mary, dwells in heaven now, as the earnest that all who have been washed in His precious blood shall be "like Him." As He is, so shall we be, who BELIEVE ON HIM, and do His will. Not spirits only, but bodies also.

Let me exemplify my first assertion. Do not we continually hear of funeral sermons, in which the preacher most positively asserts that the departed one has "climbed the golden stairs," and is now "dwelling in glory?" Do we not see pictures too, in many Protestant homes of "Mamma in heaven?" An angel form hovering over the couch of two sleeping babies. Pretty conceits but very Romish! Do we not know of little children being taught to pray to Mamma in heaven, that she would ask Jesus to watch over them during the coming night?

To have these beliefs—and they are usual ones—possibilities; it is necessary to have a place for departed spirits, as separate from the body. A purgatory, in fact, surely no Protestant, with his "open Bible," can believe in the reward of the just, before the coming again of Christ. For if the spirit alone, can enjoy all the happiness of the blest, what need to resurrect the body at all? "In my flesh shall I see God!" If we will diligently enquire, we will find a wide spread acceptance amongst professing Protestants, of this the Romish doctrine of Purgatory—as well as of the invocation of saints, as exemplified in my illustration. The latter is the logical sequence of the former. Our Church teaches Catholic truth as revealed in the word of God and none other. It was taught by her, through the early fathers, before the Scriptures had an organic being; just the same truth as she teaches now. Purgatory is an Italian exotic. Grafted diligently upon the pure root of Christ's Holy Church in Britain, and for a while choking her spiritual life; it was at last removed by the pruning knife of the Spirit, at the hand of her blessed martyrs of the Reformation.

Alas, that Protestants should hold so lightly, the truth purchased for them at such a price! Our Church teaches, that when the Christian dies, he falls asleep in Jesus, to awake with his own spirit

and own (but renewed) body, when the trumpet shall sound at the last day. The intervening time—be it long or short—being passed as in slumber. No one knows when he passes from waking into sleep. No one knows when he passes from life into death. In both, the awakening will be without consciousness of the time passed. So the Scriptures tell us, so our Church teaches.

"I heard a voice from heaven, saying unto me, Write. From henceforth blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours."

Let churchmen take warning from the errors of others who have no ancient and reliable guide, as we hear; that they fall not into such. Let them fully realize that the Church is Christ's lamp to their feet, that they stumble not. Let them earnestly strive to walk in light and not by the light of tapers of their own contriving.

Brockville, Sept. 17th, 1885.

J. R.

THE GOSPEL AS THE TOUCHSTONE OF HUMAN LAW.

SIR.—No man of sense and education, looks to the Bible as the source from which he is to draw the knowledge, science, and arts, which are to serve his practical purposes in this world, in order to qualify him for some trade or profession by which he is to earn his living.

But every Christian is convinced that there are many truths plainly stated in the Bible, especially in the N. T., which can be safely used as tests of the soundness of the discoveries claimed for modern science and philosophy.

Science and the arts have made astounding progress of late years, and almost seem to threaten to change for us the nature of the world we live in. And philosophy claims to have marched *pari passu* with science and art. This plausible claim of philosophy has doubtless shaken and overthrown the faith of numbers, or at least greatly influenced the minds of millions in the most enlightened countries.

Without at present saying anything as to the changes wrought in the condition of men, by the progress of science and the arts, I will speak here, only of the practical changes of sociology, which modern philosophy, when directed to that social branch of speculation, claims and urges to be now essential to the well being of mankind. And I will here limit my remarks to two points. There is a numerous class of men, many of them in some respects highly educated, who think that they have discovered that the greatest source of moral evil mankind is laboring under, is the use of *alcoholic stimulants*, and that one of the highest duties of the state, is to render this use impossible by *prohibitory legislation*.

There is another class of men, becoming, perhaps, in many civilized countries, yet more numerous than the prohibitionists of alcohol, these have found out that the proprietary rights, especially in landed property, is only a time honoured abuse, the usurpation, by a class, of the bounties of God to all mankind. Or, in case they do not believe in a God, a long endured perversion of the right of all men, to the benefit of the few.

Now, when these two fundamental propositions of the new social philosophy, are stated to a man, and his assent to their truth demanded if he be a believing Christian, before he plunges into a long and puzzling inquiry as to the nature of man, and his condition in this world, he will at once ask himself, is there nothing in God's Word that throws light on these questions? Without going back to the Old Testament, he will remember Christ himself has spoken on these points. And that when Christ teaches, it is with a perfect knowledge of all the present and future possibilities of the case in hand. He furnishes a rule, not for a particular state of society, or country, or age, but for the guidance of mankind in all countries, in all states of society, throughout all time.

The believing man, if familiar with the Gospel, will remember a certain parable, in which Christ fortells God's future dealings with the Jewish nation. In this parable, Christ likens God the Father to a certain man doing a succession of lawful acts. Read St. Matthew xxi. 33.

What does this reader of the Gospel and this believer in the Gospel, learn from this parable? From the first part he learns that a landholder may devote his acres, and his wealth to the the cultivation of the vine, and the production of wine, and that he may do this on a large scale, for he let out his vineyard, not to one tenant, but to several. We have here the highest authority for saying that the production of alcoholic beverages, is an innocent, lawful industry, not unbefitting a Christian man.

In the latter part of the parable, we find grounds to justify a man in being, not only a large landholder and landlord over many tenants, but in being an absentee landlord collecting his rents, and managing his estate by his agents.

The parable further fully sustains the legal principle of inheritance, natural descent of property from parent to child.

It asserts to the binding character of leases. The high crime of these wicked husbandmen, was getting possession of land by taking a lease, and then appropriating it to themselves by repeated crimes, a series of murders.

The Christian student of this parable, if he be prone to political speculation, may be tempted to inquire further, "By what right does the state dictate to a proprietor how he shall, or shall not use his own, and what right the state has to dispossess him of it, for the benefit of other people?"

He who holds to the teachings of this short parable may well wonder how the temperance prohibitionists justify their doctrine that the production of alcoholic beverages, is a crime to be prohibited and punished by law. And, moreover, he at once sees that the Socialists, Communists, Anarchists, Nihilists, and those political theorists, who teach that property, especially landed property, held by individuals, is robbery of the landless multitude, in short, he sees that these classes have an utter contempt for moral obligations as taught by Christianity. He is led further to include among those classes, those Irish home rulers, so bent on getting rid of landlordism and the Saxon heretics in Ireland, that they conceive that in achieving this revolution, it is impossible for them to commit a crime.

This one short parable goes a long way to establish on solid foundations some of the most essential rights and institutions of social and civil life.

G. M.

HURON FINANCES.

SIR.—A further review of the Widows' and Orphans' Fund in Huron reveals the fact that if the appropriation of its lawful funds to the Mission Fund had not been discontinued after 1884, there would have been sufficient to meet the demand on the fund. The amount credited in 1885 to the W. and O. Fund is \$450 as paid by the Clergy, some being in arrears, whilst the balance is but \$97 57. The deficiency therefore would have been \$352.43. The official accounts confirm the statements. It should be remembered that the annual parochial collections for missionary work in the diocese are credited to the General Purposes Fund, so that the greater the charges made upon that fund from other sources, the less there is to place to the Mission Fund. The accounts for 1885 show \$5,287.73 arising from parochial and annual subscriptions as credited to G. P. F. account, whilst the amount transferred to the Mission Fund is \$3,757 80, being \$1,528 93 less than the amount collected. I am aware that this course has prevailed in the diocese heretofore, although not without objection, but it proves how the Mission Fund suffers from the practice: now that the Trust Funds are assessed for their management, a better method might be adopted. As to the present appropriation of the surplus of the Commutation Fund to the Mission Fund, it is deserving of notice, that the amount contributed therefrom the past year was \$5,553 56, whilst the amount contributed by the diocese from parochial and other collections amounted to \$8,488 49; in other words the clergy contributed to the Mission Fund, from a fund which was given for their benefit \$5,553.56 to carry on the missionary work of the diocese, whilst the diocese for the same purpose contributed but \$8,488 49. I do not understand that the Gospel of Jesus Christ requires those who serve at the altar, to provide the sacrifices offered thereon.

The superannuated clergy are paid entirely from out of the Commutation Fund, and therefore all, excepting the original commuted clergy, are in reality provided for by the clergy, and at the expense of the poorest paid amongst them. I do not say that it is improper to receive from this fund, but why should not the diocese contribute something for their "maintenance and support," as well as the clergy? They spend, and are spent for the Church. The truth is, that the appropriation of the interest arising from the Clergy Trust to the Mission Fund, has dried up the springs of lay liberality which formerly existed, and as a result their active and practical sympathy for the work of the Church, has decreased. Whilst the Church suffers financially, they suffer spiritually. Could anything else be expected, when a sacred Trust was taken from those to whom it lawfully belonged, and given to others? It was wrong, and honourable Christian laymen will refuse to partake of a benefit, to which they have no right. Christian men will not knowingly do wrong, for the purpose of neglecting the performance of an imperative duty. Ahab did not profit by taking possession of Naboth's vineyard.

But what is the practical outcome of the present financial system of the diocese as it bears upon the Commutation Fund? It is that the poorer paid clergy of the diocese receive no larger stipends. In 1873 the Mission Fund, although it received no aid from the

surplus of the Commutation Fund, rendered assistance so as to provide an income of \$800 per annum, whilst at the present time it only renders assistance to provide an income of \$700, unless a special grant is made. There are some seventy of the clergy on the Mission Fund, so that to each one a deficit exists of \$100 from this source. The amount supplied the Mission Fund from the surplus Commutation is as stated \$5,553, sufficient to give to twenty-seven of \$200 each. From this it appears that twenty-seven poorly paid clergymen are \$300 per annum worse off than in 1873, which means that instead of receiving \$1,000 as a stipend, they receive but \$700. This is in face of the fact that since 1873 there has been a large development of material in the diocese. I think this sufficiently demonstrates the fact that the legislation of 1876 in dealing, as it did, with the disposition of the surplus of the Commutation Fund, was financially disastrous to the diocese, and consequently injurious to the well being and prosperity of the Church. As to the morality of the proceeding no truly Christian man will attempt to justify it.

FINANCE.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese. Compiled from W. S. Smith's work on Genesis and other writers. OCTOBER 11th, 1885. VOL. IV. 19th Sunday after Trinity. No. 46

BIBLE LESSON.

"The Reconciled Brethren."—Genesis xlv. 1, 16.

We have seen the difficult methods which Joseph employed to test the sincerity of his brethren's repentance. How almost to the verge of harshness he treats them, until thoroughly humbled. Judah as their spokesman, eloquently and pathetically lays bare the inmost recesses of their hearts, and finally offers himself as a bondservant to procure his brother Benjamin's liberty.

It was impossible for Joseph any longer to doubt the affection of Judah and his brothers for Benjamin. He, therefore, does not leave them a moment longer than necessary in suspense. He himself has been almost overcome twice already by his brotherly affection, and now he cannot restrain himself from expressing it. He, therefore, orders all his attendants to withdraw; "Cause every man to go out, no stranger must intermeddle with the joy of the reconciliation."

(1) Joseph's Avowal, verse 3. Can we fancy how the simple words "I am Joseph," must have sounded? Well might his brethren at first be dumb, remembering how they had treated him. So in Acts ix. 6, Saul "trembling and astonished," hears the voice of Jesus. But Joseph called kindly, "Come near to me I pray you," you see before you the brother whom you hated, persecuted, and sold into bondage. So our Lord said, "I am Jesus whom thou persecuted," Acts ix. 5. Joseph then softens down their grief and shame for the injuries they had done him, by showing them how God's providence had overruled their actions and brought good out of evil, verse 5. He then explains to them that the famine should last five years longer, during all which time, there should be neither seed-time nor harvest, verse 6, and how God had used him while viceroy of Egypt, to be also the preserver of his father's house, compare Psalm cv. 16, 17. Thus they could see God's guiding hand, verse 8, in bringing him, whom they had sold into slavery, to be the chief councillor of Pharaoh, second only to the king himself. He then bids them verse 9, to lose no time in hastening to tell their father the wonderful news that his long lost son was alive, and to deliver the message he sends by them, verses 9-11, that he would take care of his father and all the family during the years of famine. Let us observe here how Joseph was an example of the duty inculcated in the fifth commandment, compare also 1 Tim. v. 4.

(2) Mutual Salutations, verses 14, 15. After Joseph had embraced his brother Benjamin, who had been about a year old when he was separated from his brethren, he in like manner embraced them all, and then after this seal of forgiveness, they felt indeed that he was their brother, and were able to converse familiarly with him; and how much they would have to tell and he to hear. See what a change Joseph's kindness wrought on his brothers, the old feelings of envy and jealousy might have flamed up anew, had he been unforgiving. It well exemplifies the truth of the old saying "It takes two to make a quarrel." May we be as ready to forgive those who have injured us as Joseph was. Compare Psalm cxxxiii.; Prov. xv. 17; Eph. iv. 32.



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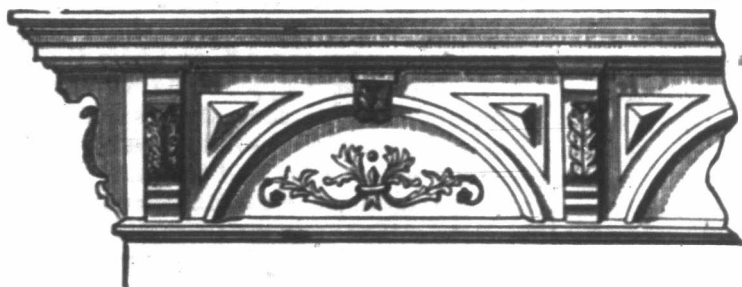
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(3). The Message to Jacob. The news of Joseph's recognition of his brethren, soon reached the ears of Pharaoh who rejoiced with him, see Rom. xii. 15, and joined to Joseph's message, his royal invitation to his father and brothers to come and settle in Egypt, promising to bear the whole expense of moving, and to see that they lost nothing by the change. This shows how highly he thought of Joseph, and how grateful he was for what Joseph had done, verse 24 tells us how Joseph dismissed his brethren with the caution, "see that ye fall not out by the way." He had pardoned them, let them forgive each other, and not indulge in recriminations. When they reached home, and told their father the wonderful news, we can easily believe that it seemed too good to be true. Jacob had mourned his son Joseph as dead for twenty-three years, "Jacob's heart fainted for he believed them not." At length he is convinced of the truth of the story, and he says, "I will go and see him before I die." All his trials and sorrows are forgotten in the joy of seeing his beloved son once more. And so when we reach the joys of Heaven, all the troubles and sorrows of this life will appear as nothing compared to "the glory which shall be revealed," Rom. viii. 18.

Family Reading.

THE REVEALING POWER OF THE INCARNATION.

No one can fail to see that the idea of sin was greatly deepened by our Lord's coming. The truth about sin was an awful part of the revelation of Christianity. He came to redeem us from it, to forgive, to heal it; but the measure of its mischief is the Cross; the Passion of the Son of God was needed for its remedy, and not the darkest passages of the Old Testament can so disclose the judgment of God about its malignity. The New Testament opens a new chapter in our thoughts about sin, its mystery, its certainty, its consequences, its deadly haunting and presence, not only in outward acts, but in the secret of thought and imagination and conscience, in the springs of the will—sin, the act of the moral being, the turning away, from truth and good and right and purity, of the real self within a man. In our Lord's earthly life we are shown what sin could do in its many forms to thwart His work; and its power, we know, is in the world still. The consciousness of sin within and around, the consciousness of what sin really is, the sense of its subtleties, its horrors, the fear of its snares, the necessities of conflict, have struck deep into the religious character of Christians, and they show dark and terrible in contrast with the stainless purity of our Lord. Men are serious when they learn some grave fact about themselves, some fatal unsoundness of constitution, some peril to their happiness. Religious men have had henceforth to take into account their knowledge of this deep disease of their nature, which has come with the greater light of our Lord's presence and holiness.

The Spirit which was to be His gift was to "convince the world of sin, of righteousness, and of judgment," to open the eyes of men more widely, and in a way not known before, to the depths and meaning of these tremendous certainties. But a revelation more wonderful and surprising even than that—for conscience had not been idle in the past generations of mankind—was the counterpart to this dread unveiling. It was the coming of its remedy. It was the idea, in the breadth and dominant greatness in which Christianity presented it, of the love of God. The love of God, the love of God, in Christ Jesus, the love of God in His presence among us, in His acceptance of the extremes of our lot, in His infinite compassion and infinite patience, in the tenderness of His inexhaustible sympathy—the love of God in the manger of Bethlehem, the love of God in the awful Passion at Jerusalem—in Jesus Christ dying for the world, in Jesus Christ victorious, in Jesus Christ reigning, in the perpetual Presence, in the ever inspiring Comforter, in the unceasing Intercession—that was the "glad tidings" which fills the New Testament—which is the record of that great change in the religious aspects of life, for which God had been preparing mankind for long years, which with the fulness of time was now come.

"God so loved the world that He gave His only begotten Son"—"Greater love hath no man than this, that a man lay down his life for his friends"—"As the Father knoweth Me, even so know I the Father, and I lay down My life for the sheep"—"Having loved His own which were in the world, He loved them to the end"—"The propitiation for our sins, and not for ours only, but for the sins of the whole world"—all these and like wonderful sayings which throng into our memory as the daily food of our souls—what could the utmost revealed to the elder Church, all that faith and hope most relied on then, be, when compared with these? Who could have spoken, as it was simply natural and reasonable for Peter and Paul and John to speak—"Lord, Thou knowest that I love Thee;"—"Who loved me and gave Himself for me"—"To know the love of Christ, which passeth knowledge"—"Herein is love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins; . . . and we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in Him?"

Dr. Church.

CONGREGATIONALISM IN THE CHURCH.

"I've lived in this parish since long before the Vicar came, four years ago; and all that time he has never set foot in the house once."

Mrs. Umpleby spoke with decision; there was even some asperity in her tone. On the score of an occasional attendance at Church, and the presence of two bouncing girls in the Sunday school, she deemed herself a conspicuous lamb in the flock of the parochial shepherd, and her pride revolted at the idea that the Vicar should never once have paid her a visit. She may have known little of clerical work, and held no peculiar views as to the proper characteristics of the pastoral office; but she had a well-defined idea that something was wrong when her pastor had never entered the house for the space of four years. True, they had been spared sickness in their family, and had never needed to summon their clergy all that time. There were others in the same street who had received every care during such seasons; but Mrs. Umpleby, although unacquainted with the Ordination service, had a firm persuasion that the pastoral office concerned the whole no less than the sick. Therefore she complained, and complaining, she found that nearly all her neighbours had been treated in like manner. The inhabitants of Peter Street were of the class who either go to church or go nowhere, and the vast majority only marked the Day of Rest by the consumption of unnumbered pipes and a confirmed tendency to slumber. Neither Vicar nor Curate sought them out, and the absence of the house-going parson generated a non-church-going people.

Mrs. Umpleby's acquaintance with the parish did not go much further than the streets adjacent to her home. Our own knowledge being less restricted enables us to state that nearly all the outlying and poorer portions were as unvisited by clergy as that unhappy and forlorn Peter Street. The sick had nothing to complain of, but there was little hope of any hale sinner being privately admonished as to the propriety of more virtuous and godly living on his part, unless he fell sick of the "browntitus" or some other ailment which, in the language of the country, made him bed-fast.

To what shall we ascribe so sad a state of things? "Parish too big for the clergy" is a kindly excuse suggested by somebody, but quite inapplicable in the present instance. As parishes go, that of St. Polycarp was well manned by a Vicar and curate, both University men in the full possession of such mental and physical powers as they were ever likely to have. "Parsons lazy," is a less kind, but equally plausible explanation. But here again we are wrong. Neither Vicar nor curate was in any sense lazy. Representing the summit of industry to be attained by any parocical clergy, as 100, their otivity would perhaps be expressed by 75. If here seemed little probability of either breaking down from excess of work, it was equally unlikely that any man would convict them of sloth. Per-

haps they were busybodies, and wasted their time in busy idleness over matters not really germane to the duties? Not so; one at least of them understood how many lives had been frittered away upon committees, and had a wholesome dread of these time-consuming, little-business-doing engines. The evil was of quite another kind, namely, the existence of Congregationalism in the Church.

The parish of St. Polycarp had for one of its clerical neighbours a Ritualist, who frightened many of his parishioners from their own church doors. When they smelt his incense they fell upon the Pope of Rome, did something apocalyptic with him, and vowed that his power was spreading. Upon the other side of St. Polycarp's lay the parish of a devout Evangelical, who was unhappily gifted with a pronunciation which nobody could understand, and a dreadful incapacity for preaching. The result was but natural after all. Some people went to St. Polycarp's because they could not endure Mr. Keble-Smith's incense; others flocked to the same place because they disliked Mr. Simeon-Brown's accent or platitudes. The Vicar of St. Polycarp's, being a respectable preacher and a judicious man, in time found himself confronted by a congregation of substantial burghers largely drawn from these two parishes. The strangers subscribed to his funds, helped in his schools, and attended his meetings. In return he must visit them at their houses. And so it came to this, that the Vicar received 400l. per annum for the spiritual care of St. Polycarp's, and gave most of his time to people who had never lived within its bounds. The busiest man finds that there are only twenty-four hours in his day, and Mr. Page Jones soon discovered that a long round of extra-parochial visitation left little or no time for anybody in his own parish save the sick.

Are such facts rare? Good clerical reader, conscious of unvisited Umplebies, is it a case of *mutato nomine de te*? It is time for us to look into the matter, for the spread of Congregationalism means the virtual break-up of our parochial system, and then, where is the Establishment? Excellent laymen, critical as to sermon, service, and reading, is it worth while or right to leave your parish for so little? May not the Church ask, sometimes, self-denial at your hands? and if she asks will you refuse? We are members of One Body; it must be our aim, as it was our Master's, to please not ourselves.

A. R. B.

THE SALVATION ARMY.

Perhaps it may interest our readers to know what a bona fide workingman who has been a Salvationist, has to say about the "Army."

"You can get no teaching in the Army, beyond what you hear the first day you join. The officers don't seem to know anything about the Bible, many of them can't even read it without skipping the long words. I can't read myself, but I think they go on, it doesn't seem to hang together. Now there is a great deal I want to know that I don't know now, what it is I can't exactly tell, but I have gone away night after night, disappointed because I had heard nothing about Christ, and what He did, and what he said. What I heard the first time I have heard over and over again, how captain this, and cadet that, and soldier t'other, was saved. Now I want to hear about Christ, and how he talked to the people that used to come to Him. My own testimony, I gave it once, and when I had sat down something in me seemed to condemn me, who was I, to say I was safe forever, unless the old joke is true, and the devil is dead. Often, afterwards, the captain would say to me, 'now give your testimony,' I would refuse, and if I said anything it was only this, 'that I was determined to serve God truly, and that I thanked Him for His keeping grace.' Then I don't like their fun in God's house. I stopped one of the officers as he was knocking the hats off the heads of some of the men standing by, and said, 'that is not the way to act in the house of prayer.'—'Well,' he said, 'when a man is so full of the Lord, that he can't keep Him in, what is he to do?' But the Lord does not act that way in a man, I am sure, [it is a different kind of

spirit]. Then the way they wrestle with each other on the platform, and play horse jokes on each other doesn't seem right either. When I said as much, they said to me, 'Why, what has come over you? You were not like that at first, full of fault-finding, you must seek for more of the Spirit.' 'You don't see such carryings on in the churches,' I said. 'Did you ever see a corpse jump?' asked the cadet. 'No,' says I. 'The churches are all dead,' says he, 'but we are filled with the Spirit.' That did not go down, of course, for Almighty God is too great for creatures like us to play leapfrog with. Then, again, it is nothing but money, money money, and what comes of it all? Every now and then away goes an officer, and there are whispers, but nobody knows. Nor should they sell the *War Cry* in meeting. I am pretty sure the Lord Jesus doesn't like buying and selling in His house."

This man has now found salvation in the Church.

A SUCCESSFUL LIFE.

BY E. S.

If life has been measured by the span of life
Allotted unto man—threescore and ten—
And all that time be used to learn to know
The right, the noble and the best alone;
If all that time were filled with earnest zeal
To reach the beacon, throwing forth its light
From far we know, but yet appearing near;
Perchance we might look back, when death appears,
With quiet, calm serenity, and feel
We *tried* at least to do, to will the best.
But life to most is short, and youth absorbs
So great a part to strengthen heart and mind,
That man arrives at man's estate and knows,
Nay, hardly knows, his aims, pursuits in life.
He hears, he reads, he dreams of great success
Achieved by men in past and present time,
And reading, dreaming, wonders what it means.
A life successful seems to have a charm,
A spell; it seemeth like a voice which calls:
Thou too, canst enter here and reach the goal
Is it the Hero's on the battlefield?
Is it the mighty Ruler's on the throne?
Is it the Statesman's with his sober mien?
Is it the Courtier's in his gay attire?
Is it the Artist's at the height of fame?
Is it the Poet's in his laurel wealth?
Is it the Scholar's at his midnight lamp?
Is it the Merchant's, gaining precious gold?
Is it the Hermit's in his forest cave?
Are *these* the lives we call successful ones?
We answer yea or nay, but *know* it not.
Our aims fulfilled, our pursuits nobly reached
May be success in many, many ways.
As stars are bright, so is the fame of man!
But meaneth *fame, renown, successful life?*
We creatures on this earth do not exist
By choice of ours, but for a purpose wise
And good; a loving Father put us here
A *mission* to fulfil. To one and all,
In high estate or low, in health or not,
The gates are open wide to enter in.
A life successful means a happy one.
To gain it we must render others so.
That life is truly noble, brave and great,
Which worketh only good to other lives!

SCIENCE IN THE BIBLE.

Although the Bible was never intended to teach Science, it is now demonstrated that there are numerous passages in Scripture which are exactly in harmony with modern scientific discoveries and conclusions, thus proving that He who made the laws of Nature, foreshadowed in His revelation the scientific truths of later ages. Take for example the following instances.

"All the rivers run into the sea, yet the sea is not full: unto the place from whence the rivers come, thither they return again." Here is the doctrine of aqueous circulation, too popularly known now to require comment.

"The wind whirleth about continually and returneth again according to his circuits." Here is that of currents and counter-currents of air.

"He hangeth the earth upon nothing." Gravitation before Newton.

"My doctrine shall drop as the rain and distill as the dew." Distillation of vapour. Dew neither ascends nor descends; it "distills."

"The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The sun goeth towards the South, and turneth about towards the North." (If it be right to read the *sun* for "he.") Rotation of earth on axis; and course of sun in orbit. Ask any astronomer what this verse means.

"The life of the flesh is in the blood." Medical fact, that the blood is the life. Venesection is now nearly unknown. Ask any doctor.

"He maketh weight for the winds." Galileo in prison explained to the peasant the theory of atmospheric pressure, why water would rise in a tube only 33 feet. But Job was ahead of him,

"Through the scent," inhaling "of water, will it bud and bring forth boughs like a plant." Plants literally breathe. Parks are the "lungs of cities." We exhale carbonic acid gas; plants oxygen; the under-side of leaves are full of pores or little lungs; and so man and vegetation exchange. A tree is a sort of vegetable animal with stomach, glands, lungs, veins, arteries, need of rest and sleep, etc.

"Though the fig tree shall not blossom." The fig, botanically, is the blossom; really this tree has no other "blossom." What we eat is small "unsexual flowers" attached to a succulent base. (So the calla is not a flower, but a blanched leaf. Nature is full of these "methods in its madness.") Consult your botanists.

"They shall be burned with hunger." No one dies of starvation—a comfort to the poorly-paid clergy! They cannot die (scientifically) of that, anyhow;—they who "starve" are only burned up by the inhaled oxygen, which, having no food in the stomach to exhaust itself on, consumes the stomach itself and other parts. Yet Moses told us this before science found it out. Ask any chemist.

"The elements shall melt with fervent heat." Yea, verily, do St. Peter and science agree. Melting daily by the slow but sure process of oxygenation are all the elements. Rusty iron is iron melting. Every old roadside horse-shoer confirms St. Peter. Iron ore is iron melted, or smelted in the gigantic furnaces of Nature, and run by her prodigal hand, into her own rough moulds, where, millions of years after, the pick of the miner finds it.—*N. Y. Churchman.*

THE SPIRIT OF CHRIST JESUS.

The great thought of the love of God, familiar as it was to the elder saints, could not but mean much more by the manifestation of the Godhead in the life of Jesus than it ever had meant before. Love—love that could not be doubted—that kept back nothing—that accepted no limit—spoke and revealed itself as it never had done, supreme and paramount, in the words and ministry of Jesus Christ. We must wait till the next world, before we can understand to the full, the meaning of all that we saw "in the face of Christ Jesus," of all that we heard of His words, of all that He did among us. But that stupendous appeal to man's deepest feeling, to his imagination, to his most serious thought and reason, could not but create, in what men did and lived for, something which was new in the world. After Jesus Christ, the soul of religion—I do not say the foundation, or other necessary adjuncts or organs—but the *soul* and energetic principle of religion, could be only love—love with its freedom, its inventiveness, its fearlessness, its generosity, its joy. Obedience to God must take the shape of love. After such a self-sacrifice, self-sacrifice and self-devotion must become not an occasional heroism, but the natural and habitual mood of the religious soul. The love of God, that love which gave His Son for all the world, broke down at once the barriers of race and polity and religion, all privileges of a chosen seed or an imperial citizenship, all the most deeply rooted distinctions of caste or blood, and made all men brethren, all men one in Jesus Christ, Greek, and Jew, barbarian, Scythian, bond or free—all one, in the unity and in the common hopes of the human race. It gave every man a new interest in all men. It bound all together with the certainty of being equally cared for and thought of, for Jesus Christ had loved all, and died for all. What must sin now be to him who believed that Jesus Christ in His love

for men had died for the sins of men; had died, "the just for the unjust, to bring us unto God?" What were "the sufferings of this present time," what were the utmost that we could win or achieve in it, when men remembered the love and the power of Him Who had come to "seek and to save us," and Who meant us to be "with Him where He is?" The scene of man's great interests was shifted from this familiar world, with its objects, its pleasures, its troubles; there was much to do here still, much to be thankful for, much to hope, much to strive for, much to suffer; but the light had broken upon it from the world above, and had altered all proportions and all perspectives. Was it not reason now to say—"Set your affections on things above, where Christ sitteth on the right hand of God?" "Where your treasure is, there will your heart be also." Can anything be more natural—could anything be more original and new at the time—than the pictures of religious character given by the Apostles as the reflections of the mind of Christ and directly connected with what He was and did? "Beloved," says St. John, speaking of his tremendous theme with almost a child's simplicity, "if God so loved us, we ought also to love one another."

HINTS TO HOUSEKEEPERS.

RICE PUDDING.—One quart milk, raisins, $\frac{1}{2}$ cup rice, sweeten to taste: boil in custard pot one hour and a quarter, stir the yolks of four eggs, well beaten into the pudding soon as taken off; flavor. Beat the whites stiff, pour on top and put in quick oven to brown.

BLACKBERRY CORDIAL is made as follows: To one quart of blackberry juice, add one pound of white sugar, one tablespoonful of cloves, one of allspice, one of cinnamon, and one of nutmeg. Boil all together fifteen minutes; add a wine glassful of brandy or good whisky; bottle while hot, cork tight, and seal; one dose is a wine-glassful for an adult; one-half, for a child.

A GOOD CEMENT.—A good cement, for mending almost anything, may be made by mixing together litharge and glycerine to the consistency of thick cream or fresh putty. This cement is useful for mending stone jars, or any coarse earthenware, stopping leaks in seams of tin-pans or wash-boilers, cracks and holes in iron kettles, &c. I have filled holes an inch in diameter in kettles, and used the same for years in boiling water and feed. It may also be used to fasten on lamp-tops, to tighten loose nuts, to secure loose bolts whose nuts are lost, to tighten loose joints of wood or iron loose boxes in wagon-hubs, and in a great many other ways. In all cases the article mended should not be used till the cement has hardened, which will require from one day to a week, according to the quantity used. This cement will resist the action of water, hot or cold, acids, and almost any degree of heat.

GRAPE JELLY.—Boil your grapes till very soft in a double kettle, or, if you have not that, in a large earthen pan, covered tightly with a plate, set in a kettle of boiling water. When soft, rub through a sieve; to every pound of pulp thus obtained, put a pound of sugar. Stir well together; boil slowly twenty minutes, taking care it does not burn. Dip out when cool, into small bowls, jars, or large tumblers. Cover with a piece of white paper dipped into brandy, and then paste newspaper tightly over the top. The brandied paper is to be laid on top of the preserve to keep it from moulding. I should not be afraid to warrant you that grapes prepared in this way would keep three years. Be sure to put it in small dishes, it keeps so much better. When wanted for use, remove the pasted paper; and if you find the other paper all covered with mould, don't be alarmed, it won't do any harm. Take it off carefully, and turn the jelly out upon a plate, when you can cut into any shape.—round, square, diamond, or any other way,—as it will remain just as you cut it. Keep in a dry, dark, cool place.

A RARE AND BEAUTIFUL LILY.

The Lily of Purity, offered as a premium to "The Housekeeper," Minneapolis, Minn., is the most beautiful and profuse in bloom of all the lily family, and is sold at \$1.00 by florists. The offer made in the advertisement in another column is extraordinary, but the publishers of "The Housekeeper" always keep their word with the public and generally do more than they promise. We advise every lady who loves home and wants to keep house well to accept the offer, or, at least, to send for a specimen copy of the admirable monthly.

STRETCHING THINGS.

"I'm 'most dead! It is as hot as fire, and I've been more than a dozen miles after that colt!"

Andrew threw himself at full length of the lounge, and wiped the perspiration from his forehead.

"Where did you go?" inquired his father.

"I went over to Briggs' corner and back by the bridge."

"That is a little less than a mile and a half. Is it so very warm Andy! It seems quite cool here."

"No, not so dreadful, I suppose, if I'd take it moderate; but I ran like lightning, and got heated up."

"You started about 5 o'clock, my son, and it now lacks a quarter of 6," said his father, consulting his watch.

"Yes, sir; just three quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a half?"

"I didn't mean exactly that, father, but I ran all the way, because I expected the whole town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom did you expect, Andy? I wasn't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddie and Tim told me they'd be round after school; and I wouldn't wonder if Ike came, too; that's all."

"The population of the town is five thousand, and you expect three persons. Well, as you are very sick, I am glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet, "who says I'm sick?"

"Why, Andrew, you said you were almost dead. Doesn't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead, to be sure; but I did some tall running you bet. There were more than fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There were Mr. Wheeler's sheep dog, and Rush's store dog, and two

or three more; and they made for me, and so I ran as fast as I could."

"Five, at the most, are not fifty, Andrew."

"There looked to be fifty, anyway," answered Andrew, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me; and I guess you'd have thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousands. Have you any idea how many?"

Andrew did not like to calculate, for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, travelled more than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here to examine your new velocipede and when you reached home you were nearly dead!"

"Please don't, father, the boys and girls will all laugh themselves to death; and I won't exaggerate again if I live to be as old as Methuselah."

"Laugh themselves to death at a simple story like this? I hope not, but rather hope it will set them to watching their own manner of telling stories, so as to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes in time so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished facts, unless you check the foolish habit in which you indulge every day of stretching simple incidents into the most marvellous tales."

Births, Deaths, Marriages.

Under five lines 25 cents.

DIED.

On 9th Sept., at her late residence, Rebeira Cottage, Orrilla, entered into rest, Ann Rebeira Drinkwater. Grant her Lord Eternal Rest. B.I.P.



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HIGHEST PRAISE.—The well-known drug firm of N. C. Polson & Co., of Kingston, writes that Dr. Fowler's Extract of Wild Strawberry has long been considered the best remedy for Summer complaints in the market, and adds that their customers speak in the highest terms of its merits. Wild Strawberry is the best known remedy for Cholera Morbus, Dysentery and all Bowel Complaints.

SPEAK God's Word faithfully for that word shall live and conquer when you are gone.

A SPEEDY CURE.—As a speedy cure for Dysentery, Cholera Morbus, Diarrhoea, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Strawberry. Dealers who sell it and those who buy it are on mutual grounds in confidence of its merits.

IN SEASON.—It is now in season to warn our readers against the sudden attacks of Cholera, Cramp, Colic, and the various Bowel Complaints incident to the season of ripe fruit, vegetables, etc., Dr. Fowler's Extract of Wild Strawberry is the grand specific for those troubles.

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Big drives in New Fall Dress Goods, Cashmeres and Costume Material. Nice New Stylish Goods at Ten Cents, 12 1/2 Cents, Fifteen Cents, 17 1/2 Cents, Twenty Cents, and 25 Cents per yard and up.

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Black English Capes at 75 Cents, One Dollar, \$1.25. One Fifty, and Two Dollars per yard up. Wide Black Cashmeres at Twenty Cents, 25 Cents, Thirty Cents, and 35 Cents per yard and up. Crape Cloths and all the Newest Materials for Family Mourning.

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In this department we show all the novelties for the present season. Ladies' Jersey Cloth Jackets and Ulsters, Ladies' Cloth and Seal-ette and Tweed Dolmans, Mantles and Ulsters, and an immense variety of Misses' and Children's Mantles from \$1.50 to Fifteen Dollars.

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FOR ONE DOLLAR we will send two copies one year or one copy two years, and three numbered receipts good for three presents. \$500 CASH! In addition to the above we will divide \$500 cash among the first 223 persons who will send correct answers to the following Bible question: "Where is the word 'Physician' first mentioned in the Bible? Give chapter and verse. The first person sending a correct answer will receive \$75 cash. The second \$50. The third \$25. The next 221 will receive \$1.50 each. Each must send 50 cents for THE HOME GAZETTE one year.

REMEMBER FREE, the paper is 50 cents a year. The presents will be sent to subscribers Dec. 1st, even if the number be but 50,000. This is no humbug, and persons who are not acquainted with us are referred to the banks of this city as to our reliability. Send money by express order, postal note.

Sums of \$1 or under may be sent sealed in an ordinary letter without registering. Write plainly. Second offer. In order to find out which papers pay us best, we will send to the first 500 subscribers who answers this advertisement, with \$1.00, and tell what paper they saw it in, THE HOME GAZETTE two years, three numbered receipts and a beautiful Stem-winding Watch. Don't wait; send at once. Address THE HOME GAZETTE, St. Paul, Minnesota.

LOST WILLIE.

A poor boy employed in Scotland to keep sheep was overtaken on the hills by a severe snowstorm. Long and bravely he kept up, and tried to drive his flock toward home by taking note of the landmarks he knew. All in vain; the snow fell fast, and before night all traces of roads and paths were lost, and poor Willie found himself alone in the hills with his sheep.

As the night wore on the fatal drowsiness began to creep over him, beyond a power to resist, and without a scrap of shelter he laid himself down among his sheep to sleep and die, for he was sure he would never wake. With a smothered prayer for help he fell asleep, and as he lay there more sheep came and huddled around him. Strange, indeed, as it may seem, the warmth from their bodies kept him from being frozen to death. A party from home went in search of him, and they found him surrounded by a dozen old sheep, whose instincts had saved his life. In keeping themselves warm they had kept warmth and life in him. And he lived many years to tell this anecdote of his boyhood's peril when lost on the wild northern hillside.

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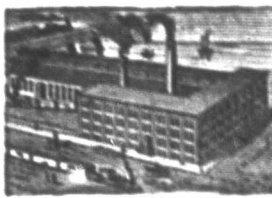
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In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862; and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President, His Royal Highness.

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All Canadians of all parties and classes are invited to come forward and vie with each other in endeavouring on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

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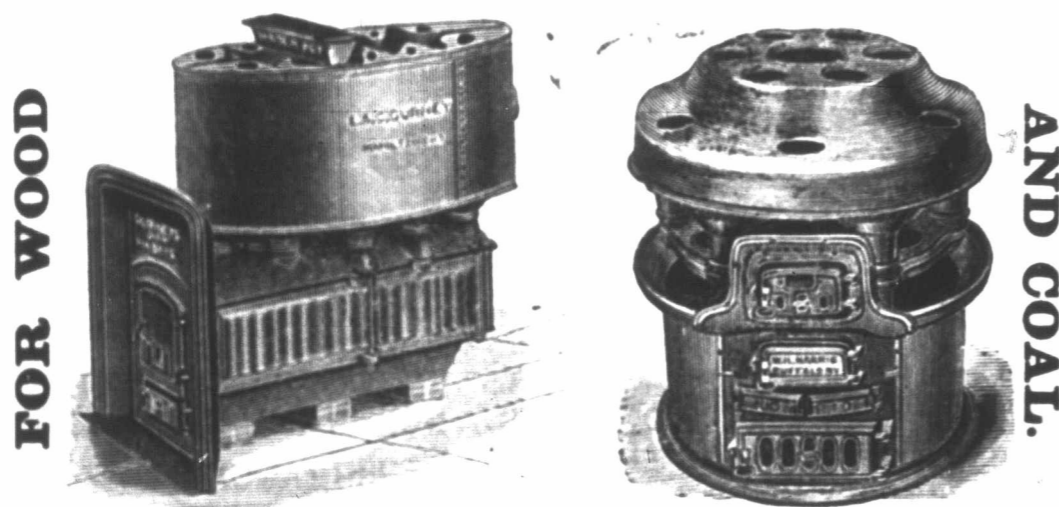
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