

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JUNE 21, 1883.

[No. 25.]

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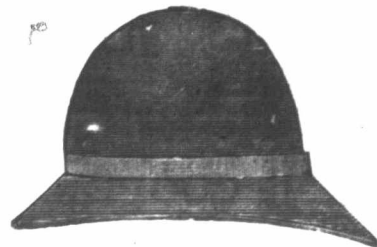
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Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 24...FIFTH SUNDAY AFTER TRINITY.—NATIVITY OF ST. JOHN BAPTIST.

Morning—1 Samuel xv. to 24; or Malachi iii. to 7. Matthew iii.
Evening—1 Samuel xvi. or xvii.; or Malachi iv. Matthew xiv. to 13.

THURSDAY, JUNE 21, 1889.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

THE CHURCH CONGRESS.

It is our first duty to offer hearty congratulations to those who organized the first Congress of the Church in Canada, upon the success which has crowned their efforts. The holding of this Congress is an event of much interest and no little importance in the history of the Church of England in Canada. It has already given, and will long continue to confer, a degree of honour and laudable prominence upon the Diocese of Niagara in general, upon the city of Hamilton, and on the clergy and laity who have carried out the Congress to so worthy an issue. This achievement is one among a thousand illustrating the fecundity, the power, the inspiration of unity, peace and concord.

The movers in this enterprise, the sustainers of it to the end, were but a little flock, and their habitation not the largest, nor their diocese dignified by age. Some indeed in the older dioceses, some in the larger sections and cities of our land have been inclined to regard the Hamilton Congress with a little touch of disdain, somewhat in the spirit of the old question, "Can any good come out of Nazareth?" But the tone has changed since the Congress has made its mark on our history. There are still a few of those who showed signs of offended dignity before the meeting, who are now asking in the spirit of another old question, "What went ye out for to see?" and belittling the Congress as a work anybody might have accomplished. But we echo the general voice of the Church in all the dioceses, when we say that for initiating this movement so courageously, for conducting it so wisely, for bringing it to so profitable a close, the whole Church in Canada is grateful to the clergy of Hamilton, by whom it was organized, by whose labours chiefly

rendered practicable, and to those of the laity by whose cordial goodwill, wise counsel and hospitality it was helped on to success.

Not the least pleasant nor the least effective and profitable feature in the Congress was the participation in its work of distinguished visitors from the American Church. The addresses delivered by the ever welcome Bishop of Western New York, by Dr. Courtney, of Boston, by Drs. Kramer and Wilde, were not only delightful evidences of practical fraternal sympathy, but were distinctly elevating to the tone of the Congress, both intellectually and spiritually. The words of Dr. COURTNEY, in closing the Congress, will be long remembered by all who were privileged to hear an address so lofty in tone, so searching, so tender, so profoundly in harmony with the deeper teachings of the Spirit in the Word and by the Church of God.

Our readers will, we know, appreciate the sacrifice made by us in presenting them with full reports of the various papers word for word, as read at the Congress; they will find them in literary power, in freshness, force and general interest, equal to papers read at either the English or American Congresses. The paper by Provost Body is one of especial value as giving at once the true idea of the culture requisite for the ministry, of the men adapted to its duties, and of their vocation. Our readers will note how the Provost eloquently confirmed the view we have again and again maintained, that it is a cruel wrong and injury to train men in a Church college for the work of the ministry as though they were going out merely as exponents of party views and the advocates of party interests.

The paper by the Rev. J. LANGTRY, on "Modern doubts, &c.," is powerfully written; the extempore address, too, by Professor CLARKE, on the same topic, made a great impression, and universal regret was felt that so interesting and so masterly an effort should have been cut short by the ten-minutes rule. Other papers we must leave to tell their own tale, they all deserve careful reading.

It was with much delight we heard one clergyman, of the more extreme school, say that the preparatory work of the Congress, and the meeting itself, had developed the kindest, most brotherly feelings amongst all who shared in the work. That speaks much more for the Churchmen of Hamilton than we dare to express, lest we fall into what might be thought flattery. Their self-abnegation must however be commended. We hope, nay we predict, that a like spirit of mutual love and confidence will be developed wherever the work is undertaken of organizing other Congresses. It would be sad indeed if the stream starting so pure, should become at any point defiled by party spirit or self-seeking.

A single word may be allowed of self-reference. The DOMINION CHURCHMAN for many years past has pressed upon the Churchmen of Canada, the great desirability of organizing a similar movement for holding a yearly Congress to that which has been so marvellous a success and so great a blessing in and to the Church "at home." The work now inaugurated has, therefore, a peculiar interest to this journal, and we are satisfied that that interest will be shared ere long by every member of our

Church who delights in seeing evidences of its growth in vigour, development of intellectual force and opportunity, enlarging of sympathy, deepening of the sense of unity; and, above all, enrichment of the spiritual life which knits each member of the sacred Body to CHRIST, our Life and our Head.

A TIMELY LETTER.

THE Chief Justice of Ontario recently wrote the following letter to the wardens of one of our city churches. We are glad to know in the interest of decency and order in Divine worship, that the suggestion was at once acted upon, and that the "devotions of the people," as the Prayer Book calls our gifts in the offertory, are now offered in a devotional manner:

"To the Churchwardens of the Church of ———
Gentlemen—Allow me to ask your attention to the rubric of the Church in relation to the offertory collections, and to offer a suggestion in regard to one point in connection therewith.

The rubric, after giving directions as to the receiving of the offertory by the churchwardens and others, directs further that they shall "reverently bring it to the priest, who shall humbly present and place it upon the Holy Table."

The present practice at S. ———, of the churchwardens and sidesmen approaching the clergyman in a body with the offertory in their hands and presenting it to the clergyman at the Altar rails, is decidedly an improvement upon the old practice of their straggling up separately, each presenting what he has received as soon as he has collected it. The present is a more reverent mode of bringing to the clergyman the offering of the people, but there the reverence ends according to our present practice, and, as it seems to me, ends too soon. It should not end with placing the offertory in the hands of the clergyman, for the rubric goes on to direct that he—the clergyman—"shall humbly present and place it upon the Holy Table."

Now while he is doing this, what should be the attitude of those who have the moment before placed the offertory in the hands of the clergyman? Is it seemly that while this act of humble reverence is being done by the clergyman the bearers of the offertory should be turning their backs and walking away?

What I take leave to suggest is, shortly, this, that until the offertory is placed upon the Communion Table, the bearers of it should remain facing it, and then retire. Anything less than this does, to my mind, fall short of the reverence that is contemplated by the rubric.

I do not doubt that my suggestion will be received in the spirit in which it is offered. We have all a common interest in having the services of the Church conducted in a becoming and reverent manner.

THE NEW DIVINITY SCHOOL.

[COMMUNICATED.]

WE have just had our attention called to the Principal's annual address at the closing of Wycliffe College, and hail with pleasure the great improvement in tone and character as contrasted with some of his earlier utterances. Prof. Sheraton can at last mention his trio of terrible words "sacerdotalism," "sacramentarianism" and "ritualism"—indeed he has favoured us with several new ones, as "legalism," "ecclesiasticism," "Pharisaism" etc.,—without quite losing his head, and hurling all manner of uncharitable charges against

his brethren. He seems, however, not yet to have learned that, as Dr. Lightfoot points out, these words have a proper and legitimate sense, in which they may be used of the Gospel system without in any way lessening its evangelical character.

But let us welcome with thankfulness the improvement already observable, and hope for even better things next time. For in many respects the address is admirable as setting forth the completeness of Christ's work, and the absolute necessity, if we would have any success in our ministry, of preaching Christ—"Christ in His person, His work, His offices, His marvellous completeness, His entire sufficiency, His changeless love and sympathy; the whole Christ, Christ crucified as well as Christ incarnate." Again he says, "Christ is all and in all. Apart from Him Christian morality and Christian character have no being. All personal religion is summed up in the New Testament phrase—'Cleaving unto the Lord.'"

But the questions force themselves upon us, if this is the doctrine they have at last determined to teach at Wycliffe College, why longer divide the Church by having two institutions? Why not cast in their lot with the older and well established College, which for more than a quarter of a century has been most faithfully teaching these very truths? We turn with loving remembrance to our college days and refer to the notes, taken nearly twenty years ago, of the lectures of the learned and holy man, who so long and so efficiently did many men's work at Trinity College and we select two of these notes by way of illustration as really covering all the ground. In the lectures on the Gospel of St. John we find the following note on the text "Abide in me and I in you"—"We are justified by being united to Christ. The righteousness of justification is always complete when we are in Christ." Again on the passage in the epistle to the Hebrews "Let us draw near with a true heart in full assurance of faith &c.:"—"This probably refers to the ceremonies of purification of the High Priest, who alone could approach:—now it applies to all; for all may approach through the offering of the Great High Priest." What can be more express as to the "universal priesthood of believers" and the all sufficiency of Christ than these two brief notes? and yet they are in perfect keeping with the whole tenor of the teaching of that holy man to whom the Canadian Church owes so much, Provost Whitaker. Why then weaken the Church by prolonged division, if this is the doctrine to be taught at the new College?

We cannot refrain from noticing one or two points however, which shew a want of due thought in what is on the whole a very creditable address. Prof. Sheraton lays down a corollary to one of his three great principles of evangelical theology thus—"the universal priesthood of all believers with the implied right and duty of private judgment." (The italics are ours.) Now what possible connection is there between the two? Does the Professor mean to maintain that to priests alone belong the right and duty of private judgment?

Again his logic sadly fails when speaking of the attitude of Churchmen to other Christian workers. It does not at all follow because men agree with us "in the one supreme aim and object of all Christian work" that we can recognise them, or endorse their systems. Their *object* and *aim* may be good, while the means they adopt to attain them may be doing endless harm to our Master's cause. This is precisely our objection to the new Divinity School, even though the object it aims at be the same as we ourselves and the whole Church have always sought. For the plan adopted results in division and weakness; to say nothing of the fact that strife and unchristian feeling gave rise to the movement and have in a much larger degree been caused by it. In just the same way the unhappy divisions of Christendom weaken the cause of Christ; and can hardly fail in rooting Christianity out of Protestant countries, unless some means be devised to reunite the scattered fragments. Even the most casual observer of what is going on amongst us and in the neighbouring Republic cannot shut his eyes to this.

There is one point more which deserves commendation, namely, the fearless rebuke Prof. Sheraton has really given his own party in reference to the trouble they have caused about the mere externals

of religion. Speaking of the earnest devoted Christian minister he says, "Will such an one have time or thought left for the miserable puerilities of ritualism and the trifles of ecclesiastical etiquette? Will he be likely to set a parish by the ears because of his foolish insistence upon some particular mode or posture or furnishings in the House of Prayer, and the conduct of public worship? Will he ruthlessly trample even upon what for argument's sake we may concede to be sometimes more prejudices? No, all this strife and folly is born of the vanity and worldliness of hearts that have not yet rightly taken in and embraced the true purpose of their ministry." While these telling remarks may well apply to those who indulge in unauthorized and excessive ritual, they do indeed contain a withering rebuke for the whole party, who for years past have done little else than set, not a parish only, but a whole diocese "by the ears," because that for the sake of simplicity and convenience some have chosen to preach in a surplice instead of a gown, or to wear a cassock rather than a fashionable coat, or to adopt other practices equally unimportant or trifling. Let us hope that the Professor's advice will be taken by his own friends; and that we have now heard the last of those "miserable puerilities" which have so long disfigured the columns of their party paper, and caused so much heart burning and mischief in the diocese of Toronto.

OBITUARY.

THE Rev. Marsham Frederic Argles, B.D., of the Oxford mission, Calcutta, and late Principal of St. Stephen's House, Oxford, died at Torquay at the early age of 31. The deceased was the youngest son of the Rev. Marsham Argles, Canon of Peterborough by his marriage with Margaret Julia, daughter of the late Right Rev. George Davys, D.D., Bishop of Peterborough. Mr. Argles graduated at Baliol College, Oxford, taking his Bachelor's degree and a second class in Literæ Humaniores in 1875, and obtaining a Theological Scholarship in 1876, in which year he was elected a Fellow of St. John's College; he also obtained the Denyer and Johnson Theological Scholarship. He was ordained deacon in 1877, and a priest in 1878 by the Bishop of Oxford, and was appointed to the Principalship of St. Stephen's House, Oxford. He continued to reside at Oxford until his departure from England in November, 1881, to join the Oxford mission at Calcutta, where he spent a year of devoted labour. Repeated attacks of fever, with lung affection, necessitated his return to England, where he died of congestion of the lungs 18 days after landing. The deceased was a cousin of Mr. Henry Argles, Toronto.

LITERARY NOTE.

The Rev. Dr. Cross' "Coals from the Altar: Sermons for the Christian Year" (two volumes which were recently noticed in these columns,) is announced for a second edition. A London publisher has ordered two hundred and fifty sets for the English market. Mr. Whittaker is also preparing a new cheaper edition of "Salad for the Solitary and Social" by Frederick Saunders the well known librarian at the Astor Library.

Our readers will do well to take notice that on Mr. Floyd's retiring from the firm of Armson and Floyd, they will offer their exceptionally select stock of silks and dress goods at really low prices for a limited period, and we feel great confidence in recommending this firm to our readers as having good taste and taking great pains to please customers.

Now's YOUR TIME.—If you want a watch or a gold tooth-pick, thimbles, a set of studs or a napkin-ring, a finger-ring, or a gold-headed walking-stick, a set of 99 pieces or a solitary butter-knife, a statuette or a lutter-cooler, if you want anything in the jewellery, diamond, watch or fancy goods department, just call at 29 King St. East, Toronto, and you can be supplied by WOLTZ BROS. & CO.

THE WHOLE OF A THING.

THE fact which comes out most clearly after a full and careful survey of the eighteen centuries of Church history, is that the slow progress of Christianity in the world (so far as that slowness is not of Providential design), and the recurrent periods of actual retrogression in long Christianized lands, are due to the fault of Christian teachers in trying to make a part of the Gospel theory and practice do the work of the whole.

It is a sufficiently trite commonplace that such is the distinguishing character of the sects, as differentiated from the Church; that the tendency of a sect, as such, is to dwell all but exclusively on some one particular tenet or usage, to the dwarfing, if not the actual exclusion, of all besides. Hence come narrowness of view, and the certain repulsion of all who have once learnt to look outside the circle bounded by the formularies and practice of any of these societies. The sect, in all cases, derives its vitality from the truth or truths which it holds, not from the errors wherewith the truth is joined and diluted. And the wise Church teacher will be always ready to show how the special truth for which any sect contends is part of the Church's teaching too, and can be proved to be such, even if neglected and forgotten by the clergy.

We need not work out this part of the subject, for we may assume that the notion is by this time familiar to our readers; but we desire to remind them that the Church itself has never been wholly free from the same error in any age of its existence. The mere fact of any sect arising at all proves the charge for any given time. For in all cases the leader and founder of every sect which was not a mere brute revolt against goodness (and there are but few such on record) felt himself seized upon and dominated by some great religious idea which seemed to him needed for himself and others, but which he was unable to find proclaimed from the pulpit or acted on in the lives of his contemporaries.

We believe that this would be found to hold good of even the wild Gnostic sects of the first ages of Christianity, did we know all the facts. They at least look as if there was not enough intellectualism in the Church teaching of their time to satisfy their craving for a philosophy of religion, and hence that they invented their new systems to fill somehow a gap of which they were conscious. But there is no doubt at all that it holds good of each great Christian body in our own day. The failures of the Roman and of the Eastern Churches are notorious to all who look facts in the face; but it is likely that the surprising revival of the Church of England during the last half century has made too many of her children think she is free from any like reproach, and even from peril of incurring it in the future. They can understand that there are schools within the Church which are thoroughly sectarian in temper, and would gladly expel all who do not agree minutely with them, but they are scarcely prepared to allow that their own section, whatever it be, is equally chargeable with the tendency to be merely eclectic, even if not to so great a degree.

What people fail to realise is that Christianity, if it is true at all, must be all true. It cannot be designed for cutting up into little pieces for distribution; still less for locking up all the pieces save one or two, and trying to work with the remainder. It is like taking a watch asunder and expecting it to go and to keep correct time after a wheel here, and a spring there, have been left out in the putting together again. The simple fact that in every great town of England there are people by the ten thousand who never enter a place of worship of any kind, is the plainest proof that none of these pieces gives them what they are conscious of wanting. The Salvation Army has at least this value, that it has forced the heathenism of cities on public attention; but even without dwelling on the severe censures which have been passed on Mr. Booth and his methods, it is at any rate clear that the religion he offers to his hearers is but the merest fragment of Christianity, forcibly dissociated from much else which is just as true and divine, and that we can, therefore, predict with absolute certainty that the Salvation Army must fail in the long run, as so many other enthusiastic revivals have failed before it.

But the Salvation Army would never have arisen at all if the Church had been doing its work fully and thoroughly everywhere. We do not mean to maintain the silly claptrap that "if the Church were for one day what she ought to be, the world would be converted before nightfall;" for if our Lord Himself did not convert the great majority of the Jews to whom He preached, and amongst whom He worked His miracles, it is idle to suppose that His disciples can be above their Master. But it is to be remembered that the bulk of the Salvationists do not consist of the new converts who have been attracted out of entire irreligion. They are for the most part people who attended some other form of religious assembly before, and were more or less accustomed to recognise the claims of Christianity upon them. And it is not too much to say that if the Church had been working in the best way amongst them, it would have got hold of them and kept them before Mr. Booth could have had a chance. The very fact that he was able to draw them away from their old associations shows that they were secretly dissatisfied with their position, and were ready to accept something better, or, at any rate something more interesting. What he had to offer may be summed up under these three heads: excitement in the form of processions with music, banners, and a sort of uniform and military organization; warm and telling addresses, joined with singing hymns; and plenty of work for each new member to do, so as to enable him to feel himself of some importance. Now, there is not one of these agencies that the Church had not utilized more than a thousand years before Mr. Booth was born. Is it in the least degree likely that if bright, cheery, popular services and demonstration; short, telling, shrewd, and affectionate sermons; guilds and lay helpers' unions; had been organized in the general run of town parishes by the clergy of the Church, that Mr. Booth would have been able to offer the attractions of a novelty to the English public? He simply stepped into ground which had been left vacant by those whose business it was to have pre-occupied it.

There is no reason at all to believe that the Gospel has lost its attractiveness for mankind, least of all for those publicans, sinners and paupers who heard so gladly at the first. And the most probable account to give of failure in the home or foreign mission field is that what is preached and lived by the missionaries is either not the Gospel at all (as when it is Calvinism), or is only a small part of the Gospel, instead of the whole of it. We are persuaded that there is far too little of the affectionate and winning side of Christianity put forward; too much of its threats and terrors, which are usually kept for the wrong people, not for loudly professing Christians who do not allow their profession to guide their lives and actions, but for the poor outsiders who need to be tempted to come in.

And there are not a few High Church clergymen now who repeat the error of their persecutors thirty years ago, when nothing but Baptismal Regeneration and Apostolical Succession was preached from hundreds of pulpits, with the result of scaring away one set of persons, and tiring out the patience of those who stayed. Precisely the same is done now by preachers who seem to fancy that there are no Christian doctrines and practices of much importance except those of the Holy Eucharist and Confession, and who grind away at these Sunday after Sunday all the year round. They entirely forget not only that these ordinances are means only, not ends, but that even the most insatiable female devotee cannot spend more than one-twelfth of her life in running after them, and needs something else to help her in living the remaining eleven-twelfths. Again there are clergymen who are apparently of opinion that elaborate ritual is the one thing needful, and that if there be enough of that provided, everything is done that can be possibly wanted, and in pastoral work can be needed. Of course, the parsons who act thus are both unwise and ignorant; and yet it is strange that they never ask themselves how it was that a certain event, called the Reformation, came to happen, seeing that there was plenty of ritualism everywhere at its outbreak. It would be a sad and instructive piece of statistics, too, if we

could tabulate all the parishes where the working men and lads look with unconcealed dislike and contempt on clergymen who are very well meaning people in their way, with no active harm about them, but who either from lack of brains, lack of activity, or lack of frank condescending friendliness and accessibility, have contrived to bring their calling into disrepute with a class which is doubtless an ignorant and prejudiced one, but which is sharp enough in drawing conclusions from what it observes. Parishes will not work themselves automatically, and it needs brains, activity, good-will, and tact to work them effectively. No excellence in the pulpit will atone for negligence in the parish; no diligence in the parish will atone for dulness, or even for long-windedness in the pulpit; no elaborateness of ceremonial will enable a lazy clergyman to win over his flock. The whole is wanted, not a part, and the whole means not only the complete cycle of Christian doctrine, but all the best faculties, moral, intellectual, and emotional, of men and women. The Roman Church is suffering now severely from the result of having cultivated the emotional side of religion amongst its adherents, to the exclusion of the intellectual side; and what can we expect, when we stifle emotion without doing anything for the brain?—*Church Times.*

PREACHING: HOW IT CAN BE MADE MOST EFFECTIVE.

THE following paper was read at the late Church Congress at Hamilton, by the Rev. Canon Dumoulin, M.A., Toronto:—

It is not now my duty to wander over the great and wide subject of preaching, comprising its divine appointment as a standing ordinance of the Church, its importance, the place it should hold in the work of the ministry, or the chief objects which it should constantly present, but rather, as briefly and plainly as may be, to attempt an answer to the question, How can preaching be most effective?

Let us clear the ground in front of this question by saying that there are certain prerequisites which must be found both in the preacher and in the hearers ere preaching can be made effective.

As for the preacher, it is not too much to say that he must be what inspiration tells us the man who received the name of "Son of Exhortation" was, "a good man and full of faith and the Holy Ghost." In addition to those personal qualifications and gifts unsought in him and divinely bestowed upon him, his habits of preparation, of reading, thought, and study, must be such as will keep him constantly supplied with something to preach about. He must on all occasions be ready to preach because he has something to say, not be ready to say something because he has to preach. This latter is, I fear, the predicament in which most preachers find themselves placed. This is particularly to be feared in a country where the clergy are few in number, and one man has often to do the work of three or four. That one man, unless he be a man of rare system and industry, and very fond of his study, is likely to be met with at the end of the week going about and imploring this one and that one for God's sake to come and preach for him on Sunday. Even older countries and a ministry more numerous have produced such men. I have heard or read somewhere of a worthy English rector who was called by his afflicted brethren "Old England," and that because, in this matter of preaching, "he expected every man to do his duty." The very frequent exchange of pulpits, (most wholesome when occasional), the more frequent repetition of a few old well known sermons, and the still more frequent complaint mournfully spoken, "I have to preach to-morrow," all go to prove that many, many preachers come up to their work as a horse treads a mill, the step comes round and it must be taken. Men in vast numbers, preach, not so much because they are full of a great message, as because the full hour for the sermon has come. Such sermons are not likely to be effective.

A score at least of other powers should the effective preacher possess, but forasmuch as they may be found in every work in the ministry, in every ordination sermon, and are well known of those whom I have the honour to address, precious time need not be consumed in enumerating them.

As for the hearers, most truly they have their share in helping to make sermons effective. The thing so often set before them, "the hearing ear," the understanding heart, "the meek heart and due reverence," the honest and poor heart, and many such little dispositions go to make up this their share. Let it be enough here to say, that a successful preacher, as a general rule, requires an audience ordinarily patient,

intelligent and attentive. Two congregations the present speaker deprecates—farmers and fashionables. The honest farmers, not on account of any lack of intelligence, but for their sleepy heads and countenances, so accustomed to bodily exercise in open fields, so unaccustomed to sit still are those good fellows that they wink and yawn, then nod their heavy heads, and are fast asleep and snoring before the preacher has ended the first head of the sermon. It would, according to my experience of them, require more than the arts and antics and eccentricities of a Rowland Hill to keep the burly healthy looking fellow, who has been up at five a.m., who has bought a piece of ground or a yoke of oxen, from going off to see them and prove them in the land of nod. But, oh! those good natured children of the sod are not half so abhorrent to my preaching soul as the vapid fashionables, who pose themselves among the upholstery for twelve minutes, who expect a "sermonette," and at the tenth minute, with jewelled fingers, pull out the jewelled "repeater" and listen for the carriage wheels. Who could preach with heart, with fervour, with life and interest to such a set of hearers, or to any set of hearers who are uninterested and impatient, and glancing at the clock? Only a Boanerges, a man baptized with the Holy Ghost and fire, a man fearless and bold and vigorous as John Baptist, whose thunder and lightning would scathe and arouse the dull detestable deadness of a fashionable congregation.

Given a good man, who has laid in something to say, and a congregation of ordinary intelligence, patience and attention, and how then can preaching be made most effective? How can any such man preach best, and so as to gain the end of preaching? This enquiry becomes an invitation to us to discuss the different methods adopted by the clergy in preaching. There are at least five such methods in general use. I will mention each in order, noting, as I do so, its advantages and disadvantages, and then I shall venture to select the method which, in my humble opinion, deserves to be considered the most effective.

Firstly, the purely extempore method.—Of this little need be said, for of this kind of preaching there is very little among regular and earnest priests. Indeed, there is hardly any such thing at all as wholly unpremeditated preaching. It is true that when suddenly and unexpectedly called upon to preach many a man has poured forth a noble and most impressive sermon from a full mind and heart. Such a discourse may have been delivered without prearrangement, but not without premeditation, for what was it after all but the sudden leaping forth of thoughts and things long turned over and over, and laid up in store for future use. While thus on occasion any preacher might find himself equal to the instant production of a truly telling sermon, no conscientious man would for a moment think of trusting to such a God given inspiration for every occasion in the ordinary course of his ministry.

Secondly, preaching from notes.—The meaning of which is that the preacher having chosen and thought out his subject, having well saturated his mind therewith, sits down, at the last, and puts upon a sheet of paper the plans, or head, or notes of his sermon, and taking them only into the pulpit with him, there finds language ready and apt to express the theme with, while his mind is already full. This, no doubt, is one of the very best methods of preaching. In such a case from the abundance of the heart the mouth speaketh. In its praise it is enough to say it is the plan by which Henry Ward Beecher and C. H. Spurgeon have for so many years held foremost places among living preachers, and by which Knox-Little rivets the attention and ravishes the hearts of learned and unlearned, of the very refined and of the very rough both alike. By this method preaching can be made highly effective, only it had better not be chosen by the young, or untrained, or inexperienced. The preacher after this manner must be as constantly laying in sound doctrine as he is constantly giving it out. And he must have wisdom and discretion enough that his words be fitly chosen. His utterance, natural or acquired, must be ready, and his vocabulary rich and abundant, so as to avoid repeating constantly the same phraseology, falling into the use of language too strong, or too sentimental, or too involved. Within such limits this second is, as aforesaid, one of the freshest and happiest of methods.

For the third method so much cannot be said. It has been called "the half and half" way of preaching, and it consists of passages written and passages spoken. I know not any great preacher who has given the sanction of his name and reputation to this chequered system of sermonizing. Well nigh every man reads in one tone and speaks in another. The speaking voice is generally a semi-tone, or a full tone higher than the reading voice. Few there are, too, who can "speak like a book," that is, continue the unwritten sentences with the same speed, ease and elegance as those just read. The difference thus made between the written and spoken paragraphs of the sermon will be evident to every hearer, and will, in most cases, be enough to mar the whole composition. Some there may have been, in the great company of preachers, who have skilfully wielded and turned to good account this vari-

gated style of discoursing, but just now I know not the name of any one of them, and I ask if any one here does, that he will be so good as to name it.

Fourthly, we come to *written sermons*. This is the method chosen by the greatest number of preachers. It is the plan adopted by the great mass of the English and American clergy. It is also largely used by the ministers of the Congregational and Presbyterian bodies. Its advantages are many and great. It enables a man to deliver sound doctrine in suitable, exact, and becoming language, and purged from all the faults of off hand utterance. It enables him to keep within the proper bounds of time. It insures him against any lapse of memory. And all this it secures to him whether he stands before plain people or occupies a university pulpit, whether in body and mind he be well or ill, at the time of delivery. The faults of this method are many and well known. It tends more or less to foster laziness, reliance on an old worn out stock of MS. sermons, plagiarism and the purchase of ready-made lithographed discourses. It encourages deadness of manner in the pulpit, keeps the preacher's eye off the congregation and on his writing, and this more and more as the preacher grows old and his eyes dim. The preacher of written sermons is often placed in a difficulty when he has forgotten his paper, or the light is bad, or he cannot make out the writing, or finds that he or his wife has sewed the pages upside down. These and many little difficulties beset the way of written sermons. Notwithstanding all its faults it is an excellent way. Hosts of mighty men have overcome all its disadvantages, and breaking through them have taken by storm the castle of the human heart. Chalmers, that prince of preachers, and Melville, that golden lecturer, are enough to show that through a written sermon it is possible to sway and move the hearts of multitudes even as the forest trees are by the stormy wind and tempest. The man who can use his MS. well, who can be an orator with the paper before him, is in the most favourable position to preach effectively, with matter and language all ready and in order, with time defined, with immunity from all accidental circumstances, and with heart all aglow. He is the surest, safest and hence the most effective of preachers; the most pleasant to listen to, the most easy to follow. Let us not forget that it is only one man in one thousand that can so use his paper as if he were a flowing and untrammelled orator. In the practice of the mass of sermon readers it is a dry, tame, uninteresting draw, as every one can bear witness who has listened to the ordinary English clergyman. Accordingly there is a strong dislike and a wide prejudice in the popular mind against preachers, or rather readers, of written sermons.

The last method is that employed by the great preachers of the earlier ages, as Chrysostom, by the renowned divines of France, as Massillon, by the Scotch preachers, and by not a few of the Irish. It has been called "Memoriter" preaching. The preacher writes out his sermon as fully and carefully as if he intended to read it, and then memorizes what he has written, more or less closely, according to his power of memory. This plan was adopted by Lord Brougham in his great orations, was by him recommended to young Babington Macaulay, when at Cambridge, and was closely followed by that great man in his public and parliamentary speeches, which were indeed described as "Spoken Essay," on account of their flowing, faultless style. It will be objected that this plan involves immense labor, requires a great memory, is liable to break down at any moment, is stiff and uneasy, hindering eye play, voice play or action, and engendering a cold mechanical delivery, so that every observant hearer knows right well that the preacher is repeating his lesson. Doubtless in many cases all these objections are well taken; and, whoever it be, who finds it to be so with him had better give up the habit, unless he has reasonable hopes of conquering by industry and perseverance. That the objections stated hold good in all cases is contrary to fact and experience. The high and distinguished names already mentioned are more than enough to shew that such difficulties do not invariably beset Memoriter preaching. To these may be added the well known names of Hugh McNeill, John Gregg and Morley Punshon. These most effective preachers wrote their sermons, read them over and over again, and were able to preach them without book, and with all the fire and fervour of living oratory. The labour in this case may be great, but not more than any man permitted to speak to his fellows on themes the most vital, ought freely to bestow on his preparation. The memory by use very soon becomes strong and able to retain a whole sermon after three or four perusals, and I utterly deny that this mode kills the freedom and freshness of the speaker. The most impassioned and heart-moving appeals to the hearts and consciences of men, have been written and rewritten and memorized, and then spoken forth as "thoughts that breathe and words that burn."

I think it must be admitted that if this plan combines all the accuracy and condensation as to matter and language of a carefully written composition, with all the energy and play and power of impromptu oratory;

if, along with this, it gets rid of the very general dislike masses of people have to the paper in the pulpit; if it enables a man really to speak to his fellows, eye to eye and face to face, with brevity, propriety and dignity; then we must agree in one verdict, that by it preaching may be made most effective. Such, at least, is my conclusion, and I humbly submit it to fair and full discussion. At the same time I would thus far guard myself. No one method, iron and unvarying, can be forged for and fastened upon all men alike. In this matter "every man has his proper gift, one after this manner and another after that, and let every man be fully persuaded in his own mind."

Every method of preaching heretofore specified, whether commended or condemned by us, has had its own triumphs, and has been well and effectively used by some man. Each, according to his own idiosyncrasies, will form or find his own way, and that way may be best for him.

Nevertheless, there are certain broad and never changing canons of preaching with which this paper may fitly close. A man, with a man's heart, with generous, tender, human sympathies, of liberal and cultivated mind; a man full of right thoughts concerning the greatness and glory of his office, and the privilege of preaching the Word of Life; a man of self consecration, of true love to Christ, and consequent love to souls; a man realizing the shortness and uncertainty of his own life, and the account soon and certainly to be rendered of his opportunities and actions, realizing at the same time the fleeting nature of human life all round him. Such a man, whenever he stands face to face with a congregation of dying yet never dying beings, will surely be an effective preacher. Such a man it was who wrote the memorable couplet—

"I preached as though I ne'er would preach again,
And as a dying man to dying men."

It ought, I think, to be well known that they who read papers and deliver addresses at Church Congress meetings have not chosen their own subjects, but have had them selected and allotted by other hands, otherwise I should not have presumed to have chosen this present topic. There is a certain compensation, however, in the fact that a well-defined subject has been given to me.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

FREDERICKTON.

A PERTINENT QUESTION.—A learner writes—"What is one to understand when he sees or hears the expression "Common Christianity." Many bodies there are that call themselves Christians, but I tried, in vain, to find some doctrine or some practice connected with religion common to them all. Adventists, Baptists, Congregationalists, Church of England, Lutherans, Methodists, Mormons, Roman Catholics, Plymouth Brethren, Presbyterians, Universalists, Unitarians, &c. What have these Christian bodies in common? Is it Common Orders? The Roman Catholic and Church of England, do indeed, still retain in their churches the one order of ministers which Christ ordained, to whom alone He gave authority to teach and baptize—the order of Apostles now called Bishops. But the Lutherans missed securing this order in the first instance, while the Presbyterians commend themselves because they formally abolished the order of Apostles or Bishops, and rejoice in an order of ministers which Our Lord did not ordain in person, to whom He gave no authority either to baptize or to teach. Methodists are without the order of Apostles also. The Congregationalists and Baptists have another way of making ministers. The congregation can ordain its own ministers who are neither Bishops, priests or deacons, and Quakers, will have nothing to do with ministers. There is nothing common in the way of ministers nor in baptism. Roman Catholics use a baptism which they think is peculiar to themselves, and deny that any except such as are baptized by them are Christians. The Baptists have a baptism peculiar to themselves, and they too deny that any except such as are baptized after their mode can be Christians; and so the Mormons. But I suppose the Roman Catholic idea has more to say for itself than the Baptist or Mormon, since Roman baptism comes down from Christ Himself, while Christ had nothing whatever to do with Baptist or Mormon baptism which are conspicuously of human origin and utterly worthless. And so any ignorant fellow like myself might go all through orders, sacraments and creeds and show that there is nothing common to these numerous churches. Will you tell me the meaning of the words "Our Common Christianity?"

QUEBEC.

LENNOXVILLE.—The terminal meeting of the Missionary Union of Bishop's College was held on May 30th. At the morning service the sermon was preached by the Rev. G. H. Parker, and the principal address at the evening meeting of the Union, delivered by the Rev. John Foster, of Coaticook.

QUEBEC—Cathedral.—We regret to learn that the Rev. C. W. Rawson, for many years curate at the Cathedral, has been compelled, through ill health, to resign his position. He sails shortly, we believe, for England, where he will take up less laborious work. His loss in Quebec will be deeply felt by his late parishioners, and by all Churchmen.

St. Peter's Church.—At St. Peter's Church weekly temperance meeting, held on Wednesday evening, 30th May, a large number being present, a very profitable and pleasant evening was spent in readings, recitations, and music; the pleasantest feature of the evening being the presentation to Miss Purdee, their esteemed musical conductress, of a valuable bracelet, accompanied with the following address:—Quebec, 30th May, 1888. We, the members of St. Peter's Church Temperance Association, have very great pleasure in presenting you with the accompanying bracelet as a slight token of our appreciation of your kind and very valuable services rendered so willingly during the past winter. We attribute the success of our association in great measure to your kindly presiding at the organ at the weekly meetings, and we also hold in high estimation your ability in conducting so successfully several concerts. Trusting that we may have the benefit of your assistance for many days to come, and wishing you every happiness, we remain, your sincere friends. Signed on behalf of the St. Peter's Temperance Association, M. M. Fothergill, Rector, President; Wm. Scott, Vice-president; Joseph Brown, Auditor; Robt. F. Ruthman, Treasurer; Alex. Edgley, 2nd Vice-president.

MONTREAL.

COWANSVILLE.—The Rev. T. W. Fyles was presented with a purse of \$100, and Mrs. Fyles with an additional amount, some few days ago. Mr. Fyles and his family leave behind them very many warm friends in Cowansville and Sweetsburgh, who greatly regret their departure. Rev. Mr. Bridge, with the full approval of the bishop, has been elected to succeed Mr. Fyles at Cowansville. Mr. Bridge is succeeded, for the present, at Phillipsburgh, by Mr. Saunders, a lay reader and candidate for orders. The new rector of Cowansville is spoken of as being a very eloquent preacher and a diligent parish priest. He will have plenty of scope in his new field for all the gifts and graces God has given him.

CANON HENDERSON.—This highly esteemed gentleman, who is principal of our local training college, has gone to spend the summer months in Europe, and if possible to get up his strength again after his prolonged and most serious sickness last winter. It is the earnest prayer of all who know him that he may return to his duties wholly recovered.

SYNOD.—The annual meeting is appointed for 19th June. Holy Communion, with sermon, at 10:30 a.m.; business at 2 p.m. sharp.

"THE WORLD HIS PARISH."—The Dean of Montreal has been away in Boston speaking for the Young Men's Christian Association of that city. The commanding eloquence of the Dean and his personal goodness cause his services to be always in great demand even by those who are not Church people, and who have little love for the Church or her system. Hence it comes to pass that Mr. Baldwin is found at all sorts and kinds of dissenting places and preachments—in fact any where that he considers there is a chance for doing good or speaking a word in season. In the mean time things at the cathedral remain pretty much as they have done for years past. The service is usually the least effective in the city, and in the opinion of many it is the very poorest in the city—utterly unworthy the name of a "cathedral service." Strangers who go to the cathedral expecting something very grand, and "churchy," and devotional, leave the beautiful building with mingled feelings of disappointment and amusement. Christ's Church Cathedral is nominally a cathedral, but really a parish church, and so far as the services are concerned the parish church has battered the cathedral almost out of sight, and wholly out of hearing. It would be a great matter, and much to be desired, if some wealthy person, dying, would bequeath money enough to make even a good start on what would be a bona fide cathedral, where the beautiful services and offices of our Church might be held and performed with something like cathedral usage, free from the

dreadful manglings and mixings and mutilations to which they are now exposed. We are not now speaking of Christ's Church in its quality as a parish church; in this respect whatever pleases the parishioners need not displease others, but tens of thousands of dollars were collected for it, not for the parish church but for the cathedral, and those who contributed these tens of thousands ought not to be found fault with if they complain somewhat of being sold.

DEANERY OF BEDFORD.—The annual meeting was held at Bedford on the 5th inst. Rural Dean Musson in the chair. Archdeacon Lindsay and Canons Robinson and Ganson were also present, as well as Rev. Messrs. Smith, Nye, Longhurst, Robinson, Degrouchy, Abbott, I. Roy, E. Roy, Lewis, Renaud, Allan, Ker, Thicke, Constantine, Merrick, and Garland, (secretary). A motion to divide the deanery was lost by the casting vote of the chairman. On Canon Davidson's motion the question comes up again as first business at next meeting. Reports from parishes were considered one by one; in some cases no collections were made for the mission fund, and to these the special attention of the bishop is to be called, in the hope that he may find a means of curing this somewhat common irregularity.

A GOOD SIGN.—The executive committee of this diocese has agreed to recommend Synod to make the following grants by way of *bonus* to the missionary clergy. Rev. Mr. Merrick, \$50; Rev. Mr. Chambers, \$100; Rev. Mr. Clayton, \$100; Rev. Mr. Abbott, \$100; Rev. Mr. Naylor, \$100; Rev. Mr. Summers, \$30; Rev. Mr. Rollitt, \$50; Rev. Mr. Evans, \$150; Rev. Mr. Dart, \$100; Rev. Mr. DeGruchy, \$100; Rev. Mr. Scully, \$50; Rev. Mr. Boyd, \$50; Rev. Mr. Fuller, \$80; Rev. Mr. Cattermole, \$50; Rev. Mr. Lockhart, \$100; Rev. Mr. Brown, \$100; Rev. Mr. Garland, \$100; Widow of the late Rural Dean Robinson, \$100. These amounts are over and above the salaries paid in each case. After paying everything due there was a balance to the credit of our Diocesan Mission Fund at 21st May of over 4,000. A sum of \$2,000 was added to the Widows' and Orphans' Fund during the year, and to the Superannuation Fund about \$10,000, and \$10,000 was added to the endowment of the Diocesan Theological College. The following are the amounts which now stand to the credit of our various funds.—Clergy Trust Fund, \$56,500; Widows' and Orphans' Fund, \$60,535; Sustentation Fund for payment of salaries of missionaries, \$101,300; Superannuation Fund, \$16,000; Episcopal Endowment, (Bishop's salary), \$90,364; Total \$324,699. You see we are not so badly off in the Diocese of Montreal after all.

IN MEMORIAM.—The Church is just now mourning the loss of two of her prominent laymen long connected with this diocese viz., Doctor E. Scott, and N. S. Whitney, Esq., Montreal. These gentlemen were attached and loyal sons of the Church of England, and they gave freely of their means and of their time to the advancement of her interests. At the meeting of the Executive Committee on 11th inst the following resolution was adopted.—Moved by the Very Rev. the Dean, seconded by Mr. Thos. White, that the Executive Committee having heard with the deepest sorrow of the death of its late members, W. E. Scott, M.D., N. S. Whitney, Esq., and W. B. Simpson, Esq., desires to express their high appreciation of their work and character and to offer their Christian sympathy to the widows of the deceased in their severe and unexpected bereavement, and that a copy of this resolution be sent to the widows of the deceased. Carried.

SYNOD.—Before this letter appears in the DOMINION CHURCHMAN our diocesan Synod will have assembled (and dispersed) in annual Synod. The meeting promises to be a useful, and quiet, and happy one as indeed all our meetings in this diocese are. Party feeling is dead and gone, high, and low, and ritualist, are learning to understand each other, and where they cannot applaud to hold their tongue. In the matter of intelligent Churchmanship this diocese is growing apace and growing in every district. *Laus Deo.*

ONTARIO.

MEETING OF SYNOD.—The Synod of the Diocese of Ontario met in St. George's Hall, Kingston, Tuesday evening, June 12th, at 7:30 o'clock. There was a large attendance of clergy, but the laity was only thinly represented. The service was a choral one, and the sermon was preached by Rev. J. W. Burke, of Belleville. The Synod then met in St. George's Hall, and the Rev. A. Spencer was appointed clerical secretary, R. N. Rogers, lay secretary, and R. M. Moore, treasurer. *The Bishop's address.*—The Bishop congratulated the Synod upon an increase in numbers confirmed, and

upon the liberality shown to the mission fund. There was, however, cause for regret that the Church numerically was not growing as did other religious bodies. "He, however, did not estimate a church by numbers only, but rather by the intensity with which her members held her doctrines." On that ground the Bishop was very hopeful. In 21 years the churches in the diocese had increased from 69 to 171. The area of the diocese was stated to be larger than Scotland. The want of a See house was pressed on the Synod as not unreasonable after his 21 years of service.

A debate then took place on the Mission Fund, but resulted in no practical step being taken.

The Committee upon the Division of the Diocese submitted the boundaries of the Archdeaconries as the most expedient separation. The Ottawa Diocese to consist of the counties of Carleton, Dundas, Glengarry, Lanark, Prescott, Renfrew, Russell, and Stormont, with 42 clergymen and 42,983 church people. The Kingston Diocese to consist of Addington, Lennox, Hastings, Frontenac, Prince Edward, and Leeds and Grenville, with 52 clergymen and 42,338 of a church population. The report recommended a standing committee upon the subject, and that application be made to the Provincial Synod for separation.

The first business on the re-assembling of the Synod at three o'clock, was the election of members to the Mission Board and delegates to the Provincial Synod. These were the results:—

Mission Board.—Clerical List—Revs. G. W. White, E. P. Crawford, A. C. Nesbitt, E. H. M. Baker, F. W. Kirkpatrick, J. W. Burke, J. J. Bogert, and A. W. Cooke.

Lay List.—Messrs. James Reynolds, Hon. G. A. Kirkpatrick, Jas. Shannon, A. J. Mathieson, J. B. McGuin, E. H. Smythe, H. Hartney, and E. Rose.

The Bishop nominated the same members who served last year. He said he saw that the elected members were the same with one exception.

Delegates to the Provincial Synod.—Clerical List—Archd. Jones; Revs. J. W. Burke, J. J. Bogert, G. W. White, Archd. Lauder; Revs. A. Spencer, F. W. Kirkpatrick, A. C. Nesbitt, J. G. Low, C. B. Pettit, W. Lewin, and E. H. M. Baker. Substitutes—Revs. E. P. Crawford, E. P. Emery, K. L. Jones, W. B. Carey, H. Pollard, R. Lewis.

Lay List.—Dr. Henderson, Messrs. R. T. Walkem, J. Reynolds, R. V. Rogers, Judge Macdonald, Dr. Wilson, J. Shannon, A. J. Mathieson, S. Keefer, Hon. G. A. Kirkpatrick, D. Collins, and H. Hartney. Substitutes—Lieut-Col. Maunsell, Judge Senkler, Messrs. Dumbrille, W. T. Benson, D. F. Jones, and Judge Carman.

On the evening of Synod the Bishop delivered a very powerful address on "Agnosticism," which we hope to have the opportunity of making extended extracts from in a later number.

BELLEVILLE.—*St. Thomas' Church.*—The Bishop of Ontario held a Confirmation in this church on Ascension Day. The morning was unfavourable, but a good congregation assembled at 10 a.m. Some 200 probably were present, 22 candidates (four males and eighteen females) were presented by the Rev. J. W. Burke, rector, and five by Rev. R. S. Forneri, of St. John's Church. The chancel was nicely but moderately decorated with flowers. The Rev. E. W. Sibbald, curate of Christ Church, was also present in the chancel. The Bishop as on former occasions was seated at entrance of chancel, and administered the Holy Rite to the candidates, who came forward two and two. After laying on of hands the Bishop gave one of his excellent and practical addresses. The Holy Communion was then celebrated and all the candidates and a good many besides communicated. One of the candidates was a deaf and dumb girl, who had been prepared by the kind assistance of Mr. Greene, one of the Professors of Deaf and Dumb Institute, under the direction of the Rector. The offertory at this service was for the Algoma mission. On the evening of the following day, Friday, 4th May, the Bishop of Algoma gave an address in behalf of his diocese, at the evening service at 8 p.m. A congregation of about 180 (not so bad for a week day service in Belleville) assembled, and all were greatly pleased and we trust edified by the Bishop's discourse. The offertory was a little over \$20, and the good Bishop seemed much pleased with his reception and the results of his visit.

SHANNONVILLE.—The Bishop of Ontario left Belleville on Wednesday evening and held a Confirmation at Shannonville on the morning of Friday, 4th May. Seven males and seven females received the Holy Rite, and here we may remark as very creditable to the faithful labours of the incumbent, Rev. A. F. Echlin, that only a year ago a Confirmation was held in this mission. We may remark in passing that we wish the practice of Annual Confirmations was more common, as it would have the effect of drawing attention to the necessity and blessing of the Apostolic Ordination, and many who now from various causes neglect or despise it, might be brought to

know its grace and to go on to enjoy and use the full blessings of the Church.

LANARK.—We are glad to say that steps are being taken to raise money to paint Lanark Church and carpet the chancel.

BALDERSON.—The question of a new church is being discussed at Balderston.

INNISVILLE.—A Band of Hope has been organized at Innisville. Forty names are already on the roll. It promises to be a great success. The Incumbent evinces deep interest in the spiritual welfare of the young. They are well catechised. Miss E. Lester presented on behalf of the congregation twenty-three dollars to the incumbent, Rev. D. V. Gwilym, on May 27th. He has been the recipient of over a hundred and fifty dollars in presents since his appointment to the mission of Lanark in April, 1881—a practical proof of the respect in which he is held by his people. The people are kind and warm-hearted. All financial obligations are fulfilled with a commendable liberality and punctuality.

THE REV. FORSTER BLISS travelling missionary on the Upper Ottawa, gratefully acknowledges the receipt of a fine linen surplice, and altar linen, the gift of the Churchwomen's Aid Society of Toronto, through the kindness of its secretary Mr. O'Reilly.

TORONTO.

MEETING OF SYNOD.

For the first time in the history of this Diocese a service was held befitting the dignity and solemnity of the occasion—the meeting of the Diocesan Synod. Morning prayer was said in St. James' Church on the 12th inst., which was attended by a very large congregation, extraordinarily so when we consider the time is most inconvenient for the citizens of a busy place like Toronto. The choirs of Holy Trinity, St. Lukes, St. Matthias and All Saints, with contingents from other choirs, numbering about one hundred, followed by a number of the clergy, entered the Cathedral, all in surplices, singing "Onward, Christian Soldiers," the effect being as beautiful as it was becoming. The Rev. J. D. Cayley, M.A., precentor of the Synod, and the Rev. Professor Clark, M.A., intoned the service, the lessons being read, and read with great skill and power, by Rev. Rural Deans Allen and Johnstone, whose clear voices rang through the vast building. The Canticles and Psalms were chanted to very simple chants, and rendered exceedingly well considering the circumstances, and must have made a profound and most favourable impression upon all who had never heard divine service celebrated with due dignity, beauty and solemnity, several of whom we heard express their great delight at the service. The sermon was preached by Dr. Courtney, of Boston, from the words "Pray for us." We regret being unable to spare room for this admirable discourse. On all hands we hear the warmest praise bestowed upon Canon Dumoulin for sanctioning the Synod service in a becoming style. Carpers of course there are, but the Church is getting out of the ruts into which its wheels have been forced by bigotry and narrow-mindedness, and will run with freedom and power when lifted to a higher plane.

THE BISHOP'S ADDRESS.

The Synod assembled in the afternoon at St. George's School-house, which was crowded. After prayer the Bishop delivered his address, the more salient points of which were as follows:

An extended obituary was given of the Revs. H. C. Avant, Geo. Hallen, Jos. Gander, and R. Shanklin. The accessions to the diocese consisted of Revs. Canon Dumoulin, W. Clarke, M.A., and J. A. Schreiber, M.A., and the retirement of Chancellor Harman and the appointment of the Hon. Edward Blake, who, with the lay secretary, was absent. The Bishop then detailed his episcopal acts, and alluded with just pride to the Mission Fund being increased \$8,000 under the new scheme. Sympathetic references were made to the Jews Society, the Churchwoman's Mission Aid, the Girl's Friendly Society. The work of Temperance, the Bible in Public Schools, Sunday traffic, were also briefly discussed. Statistics were given of the number of churches in the diocese, and of clergy, showing that services were held in 180 churches, 60 in other places, conducted by 108 parochial clergy and 9 others. The average Sunday at

tendance was given as 20,616; total stipends, \$59,256; parochial collections, \$74,248; these and other objects make a total of \$160,000 of voluntary gifts. The Bishop then remarked upon his great need of a Cathedral, and asked the Synod to elect eight members of the Chapter—four by clergy and four by laity. The address was followed by the election of Rev. John Pearson, clerical secretary, and at the urgent request of the Bishop, Dr. Hodgins was elected lay secretary in his absence.

On the second day the Standing Committees were appointed as follows:

Clergy Commutation Trust Committee.—Revs. Canon Brent, M.A., Alexander Sanson, E. W. Murphy, B.A., V. Clementi, B.A., J. S. Baker, R. W. Hudes, B.A., I. Middleton, B.A., J. P. Lewis; Messrs. John Cowan, J. A. Worrell, B.C.L., Huson W. M. Murray, M.A., A. H. Campbell, Hon. G. W. Allan, Wm. Ince, Richard Snelling, L.L.D., Clarke Gamble, Q.C.

Endowment of See, Rectory Lands, and Land and Investment Committee.—The Revs. A. J. Broughall, M.A., J. Carry, B.D., William Logan, M.A., J. H. McCollum, A.M., C. E. Thomson, M.A., John Creighton, B.D., Alfred Hoskin, Q.C., Major Evans, Lewis Moffatt, G. Gillespie, Marcellus Crombie, M.A., John Carter.

Mission Board.—The Lord Bishop of Toronto, Ven. the Archdeacon of York, Ven. the Archdeacon of Peterborough: Rural Deanery of Toronto, Rev. John Langtry, M.A., J. Herbert Mason; Rural Deanery of West York, Rev. Rural Dean O'ler, Major Foster, M.A.; Rural Deanery of East York, Rev. Rural Dean Fletcher M.A., John Hopper; Rural Deanery of Peel, Rev. Rural Dean Johnson, Capt. Blain; Rural Deanery of East Simcoe, Rev. Rural Dean Stewart, M.A., Frank Evans M.A., Rural Deanery of West Simcoe, Rev. Rural Dean Forster, Hon. G. W. Allan; Rural Deanery of Durham, Rev. Rural Dean Allan, M.A., Judge Benson; Rural Deanery of Northumberland, Rev. Rural Dean Beck M.A., A. Hewson; Rural Deanery of Haliburton, Rev. Rural Dean Smithett, D.D., Chas. J. Blomfield; Rev. Canon Dumoulin, M.A., J. R. Cartwright, M.A., Rev. Septimus Jones, M.A., N. W. Hoyles, B.A.

Widows' and Orphans' Fund and Theological Students Fund Committee.—Revs. Canon Tremayne, M.A., T. W. Patterson, M.A., Canon O'Meara, L.L.D., Arthur H. Baldwin, B.A., T. C. DesBarres, Provost Body, M.A., Messrs. J. George Hodgins, L.L.D., J. K. Kerr, Q.C., A. P. Pousette, B.C.L., C. J. Campbell, W. E. O'Brien, Dr. H. C. Barritt.

General Purposes, Statistics, and Assessment Committee.—Revs. R. W. E. Greene, M.A., G. A. Anderson, John Vicars, B.A., W. F. Swallow, P. Harding, R. H. Harris B.A.; Messrs. H. P. Dwight, A. McLean Howard, James Graham, R. H. Bethune, E. M. Chadwick, Col. Tyrwhit, M.P.

Sunday School and Book and Tract Committee.—Revs. J. D. Cayley, M.A., Wm. C. Bradshaw, Canon Morgan, J. McLean Ballard, B.A., John Davidson, M.A.; Messrs. C. R. W. Biggar, M.A., J. C. Morgan, M.A., S. G. Wood, L.L.B., George M. Evans, M.A., G. B. Kirkpatrick.

Audit Committee.—The Revs. E. Horace Musen, B.A., H. B. Owen F.R.L.S., George I. Taylor, M.A.; Messrs. Thomas Shortiss, Alexander Marling, Dr. Marshall.

Church Music Committee.—The Revs. J. D. Cayley, M.A., C. R. Bell, Mus. Bac., J. F. Sweeney, B.A.; Messrs. John Carter, F. G. Plummer, William Wedd.

Printing Committee.—The Revs. T. Walker, B.A., Joseph Fletcher, B.A., Alexander Williams, M.A.; Messrs. G. S. Holmstead, Frank Wootten, and the honorary clerical and lay secretaries.

The following were elected

DELEGATES TO THE PROVINCIAL SYNOD.

The scrutineers reported that the following had been elected lay delegates to the Provincial Synod:—A. H. Campbell, Judge Benson, Chief Justice Spragge, Hon. G. W. Allan, Jas. Henderson, Dr. Hodgins, Sheriff Jarvis, R. H. Bethune, C. J. Blomfield, J. H. Mason, Dr. Wilson, and N. Hoyles.

Lay Substitutes.—Messrs. Blake, Campbell, Carter, Gamble, Ince, Howland, O'Brien, Dr. Snelling, Hewson, Worrell.

Clerical Delegates.—Revs. A. Broughall, J. Langtry, Provost Body, John Carry, John Pearson, C. J. S. Bethune, W. Logan, A. J. Fidler, Rural Dean Beck, Archdeacon Boddy, J. D. Cayley, O. P. Ford.

Clerical Substitutes.—Revs. Canon Dumoulin, J. P. Lewis, Rural Dean Forster, J. Middleton, C. E. Thomson, A. H. Baldwin, Rural Dean Allen, R. Harrison, Archdeacon Wilson, Canon Tremayne, Dr. H. W. Davies, Canon O'Meara.

The Mission Board reported the following grants:

Diocesan	
Grants to missionaries.....	\$9,676.65
Domestic	
Algoma Mission Fund.....	\$1,000.00
Algoma, specially subscribed, through P. M. A.....	526.79
Shingwauk Home, specially subscribed through P. M. A.....	18.20
Wawanosh Home, specially subscribed, through P. M. A.....	25.36

Rupert's Land, specially subscribed, through P. M. A.....	1.85
Rupert's Land, voted since closing of accounts.....	1,000.00
	\$2,571.70

Foreign—	
Specially subscribed through P. M. A.....	\$ 131.20
Church Missionary Society.....	350.00
Society for the Propagation of the Gospel.....	350.00
Central African Mission.....	300.00
	\$1,131.20

Total..... \$13,379.55
The contributions to the London Society for promoting Christianity among the Jews, were \$725.68. The report of Mrs. O'Reilly, secretary of the Churchwoman's Mission Aid, giving an encouraging account of their work, was appended to the report.

THE EXECUTIVE COMMITTEE.

The scrutineers reported that the following had been elected members of the Executive Committee:—Revs. J. Langtry, John Foster, A. J. Fidler, J. Beck, J. Carry, and Messrs. W. Ince, Chief Justice Spragge, C. J. Campbell, J. Carter, Marcellus Crombie.

At a later period the Synod elected

LAY MEMBERS OF THE CHAPTER

of the proposed cathedral:—Chief Justice Spragge, Honble. G. W. Allan, Honble. Edward Blake and Judge Benson. The Bishop's request was for Churchmen "in hearty sympathy with the cathedral movement"—we cannot say that in the two last the Synod has taken this very reasonable request at all into consideration, the selected names we refer to being manifestly a mere party demonstration, showing the usual party bad taste, bad feeling and bad judgment.

CATHEDRAL CHAPTER.

The clergy elected the following laymen as members of the proposed cathedral chapter:—Messrs. James Henderson, John Carter, Major Foster, J. R. Cartwright, all of whom, no doubt, will prove loyal to the cathedral scheme.

The Widows' and Orphans' Fund report showed that \$1,000 came by bequest from late S. B. Smith. The income was \$5,418, with an expenditure of \$5,795.

The Theological Students' Fund shows an income of \$405, an expenditure of \$180.

Colonization Scheme.—The land proposed to be taken up has not been secured, and a committee was appointed to press the business.

Music and Printing Committee had nothing to report. The former suggested that it be abolished as a Standing Committee.

The Wardens' Committee asked to refer their report to the Provincial Synod.

RELIGIOUS INSTRUCTION IN SCHOOLS.

This, the most urgent and important of all the topics of the Synod, was introduced by Rev. J. Langtry, and briefly discussed. Rural Dean Beck urged the consideration of separate schools. The Hon. G. W. Allan explained that he had seen the Attorney-General, who was too busy to say anything decided at present, and the Minister of Education was absent. Rural Dean Allen said he visited the local school and addressed the children, and the Bishop exhorted the clergy to go and do likewise.

The General Purpose Committee showed an income of \$5,892, and an expenditure of \$5,131.

SUPERANUATION FUND.

The by-law of last year was confirmed making the benefits of the widows and orphans apply in cases of clergymen who were on the superannuation list of the diocese on the 4th Nov., 1881; other cases to be dealt with on their merits.

ROGATION DAYS SERVICE.

The Rev. A. H. Baldwin's motion to establish a special form of service was discussed. Rev. Mr. Sanson objected to adding to the Prayer Book. The Rev. J. Carry pointed out that such services were not obligatory, and the Bishop made the extraordinary statement that when he made a similar proposition he had been "snubbed—ignominiously snubbed." Who were the snubbers was not stated.

QUALIFICATIONS OF STUDENTS.

The Bishop said, in disposing of Mr. Langtry's motion, that he required candidates for order to present a certificate of their having passed the examination in Arts at some recognized university.

LAY REPRESENTATIVES.

The Rev. C. E. Thomson's motion was passed by a large majority, providing that lay delegates shall have communicated at least three times in the year prior to election in the church they represent, or if non-resident, in their own church.

The proposed See House Committee reported a

total of \$12,091 subscribed, being \$3,000 less than required, and urged an early collection of the amount.

TEMPERANCE

A discussion took place as to the arranging to have special sermons on this topic in harmony with the Dominion Alliance; this the Rev. J. Carry opposed, and the Synod agreed to have the sermons under arrangement of the C. E. T. S.

SABBATH OBSERVANCE.

A resolution was adopted to co-operate with non-conforming churches to secure better observance of Sunday.

THE LEGAL CASE.

This case gave rise to a legal discussion, and inasmuch as very strong words had been used regarding the loose manner of keeping Synod minutes, the Bishop turned the tables on the legal profession very cleverly. The Bishop said he wanted to say a word on behalf of his order. The refusal of the Court in the case of Langtry v. Dumoulin to accept the records of the Synod as properly authenticated, had caused some comment upon the lack of ability of clergymen to conduct business properly. He produced a copy of the canons and resolutions of the diocese of Huron, with which diocese he had been long connected, which he said had gone through as keen a legal fight before the same judge last year, and with mainly the same counsel, yet its correctness and authority had never been called in question. Further the keeping of the records of the Toronto Synod had been in a number of different hands, but never in the hands of any but lawyers.

FREE CHURCH VESTRIES.

A committee was appointed with authority to take such action as may be deemed desirable, either by reference to the Provincial Synod, independent action or otherwise.

SYNOD SERVICE.

The Rev. J. D. Cayley's motion to hold the annual service on the evening prior to Synod, was ruled out of order; the Bishop, however, said he would do all possible to carry out the wishes of the Synod.

THE CANONS AND BY LAWS.

Mr. A. Hoskin's motion to confirm the printed copy of the Canons as the legal Canons of the Synod, was carried. Some rather strong words were used in reference to the missing copy of the Canons, the Rev. J. P. Lewis remarking that the line of objection taken by counsel indicated a knowledge of the book being missing, and that it would be found after the trial.

RECTORY SURPLUS.

A motion was carried that the distribution scheme adopted at last Synod, be adopted and confirmed so far as regards the funds accrued up to 10th July, 1888, but that any surplus which may accrue after the first of July next, 1888, shall be distributed as follows, that is to say, the incumbents of the following three endowed churches: Trinity East, Holy Trinity, and the Church of Ascension, shall receive the following sums per annum, Trinity East, \$800; Holy Trinity, \$600; the Church of Ascension, \$400; and the balance shall be distributed equally among the incumbents of the other churches in the city, that is to say, among the incumbents of St. Paul's church, St. George's, St. John's, St. Stephen's, St. Anne's, St. Peter's, St. Luke's, All Saints, St. Matthias', St. Thomas', St. Philip's, Grace Church, St. Bartholomew's, and the Church of the Redeemer, provided, however, that a sufficient sum shall be reserved to increase the allowance by \$200 per annum additional to the three following churches: Grace Church, St. Matthias', and St. Bartholomew's, situated in the poorer parts of the city, provided further that 5-22 of the whole undivided surplus shall, as agreed upon last year, be reserved, and shall not be thus distributed until the claims of the township rectors shall have been adjudicated. And the Synod hereby directs the Rectory Lands Committee thus to deal with such surplus so soon as the litigation shall have been finally decided.

The motion was carried.

SEPARATE SCHOOLS.

The Rev. A. J. Fidler moved for a committee to examine this question. Mr. A. H. Campbell opposed such a motion. Better our children be godless we suppose he would say, than be brought up to love and be loyal to the Church; for that is what opposition to separate schools amounts to.

CHURCH YEAR BOOK.

The Rev. S. Jones' motion to have a year book published, was carried.

After votes of thanks to Dr. Courtney, the Rev. A. J. Campbell, the ladies who provided lunch, the choirs for the services at St. James, the Bishop gave his closing address.

His Lordship, in closing the meeting, said he had to thank them for the manner in which they had conducted the business of the session, and to congratulate them on the good will and harmony which

had characterized their proceedings. Probably they had learned some serious and invaluable lessons as to their legislation, but they would no doubt benefit by them, and take care in future to place their legislation on an unassailable basis. The opening service of the Synod had been the most successful and impressive one they had held for years, and must have presented to the public a spectacle of the strength and prosperity they had attained from an increase of unity and brotherly love. The missionary meeting, too, had been most successful, and was an indication of the increase of the missionary spirit in the Church. He trusted that during the recess they would not forget to pray that he might be guided aright in the execution of his onerous and responsible duties. (Applause.)

The benediction was then pronounced, and the Synod adjourned *sine die*.

THE BISHOP of Toronto will (D.V.) hold his next general ordination in St. Peter's Church, Cobourg, on Sunday morning, 15th July. The examination will commence in the school-house of St. Peter's, Cobourg, at 10 o'clock on Wednesday morning 11th July. Candidates will be required to bring with them their *St quis* and letters testimonial; and candidates for deacon's orders their baptismal certificates, if these have not been already sent to the Bishop. Intending candidates will send their names without delay to the examining chaplain, the Rev. Canon Stennett, the rectory, Cobourg, who will give all information as to subjects of examination.

HOSPITALITY.—During Synod clergy and lay readers were very cordially received at Government House by invitation of His Honour the Lieut.-Gov. and Mrs. Robinson. The happy, genial, and unaffected manner in which the present occupants of Government House, Toronto, dispense hospitality renders their early vacation of this position a matter of sincere regret to all classes. They have however set a noble example to their successors who will find it no easy task to win for themselves the golden opinions which are universally held in regard to Lieut.-Governor and Mrs. Beverly Robinson.

THE PROVOST OF TRINITY COLLEGE and Mrs. Body sailed for England from Quebec on Saturday, June 16th in the S.S. Sarnia, of the Dominion Line. We wish them heartily a pleasant trip and a safe return. All letters on college business should be addressed to the Rev. Professor Jones.

CARTWRIGHT.—St. John's Church in this parish was consecrated by the Bishop of Toronto on the 28th ult. The church was opened for divine service in 1876 but now having had all the indebtedness removed was finally dedicated to the service of Almighty God according to the worship of the Church of England. The Bishop was assisted in the interesting ceremony by the rector, the Rev. John Creighton, B.D., the Rev. Rural Dean Allen, M.A., and the Rev. John Carry, B.D. In connection with the consecration the Rite of Confirmation was administered by the Bishop, when thirteen candidates were confirmed. The Bishop gave a very earnest and practical address.

NIAGARA.

HAMILTON.—Receipts at Synod office to 31st of May 1888.

MISSION FUND.—*Offertory Collection*.—Cayuga, \$4; Thorold, \$14; Port Robinson, \$3; Oakville, \$6.64; Port Colborne, \$7.65; Marshville, \$2.85; Grantham, \$5; *Parochial Collections*.—Fort Erie, \$18.69; Waterdown and Aldershot, \$5.55; Palmerston, \$7.50; Thorold \$14; Merrittton, Homer and Grantham \$23.35; St. Catharines, St. Thomas, \$160; Port Colborne and Marshville, \$2.25. *On Guarantee Account*.—Port Colborne \$100; Palermo, \$88; Caledonia \$108.34; Drew, \$12.

WIDOWS' AND ORPHANS' FUND.—*Offertory Collection*.—Guelph, \$89.75.

DIVINITY STUDENTS' FUND.—Niagara Falls, \$1.

ALGOMA AND NORTH-WEST FUND.—Niagara Falls, \$4.

SYNOD ASSESSMENT.—Acton, \$2; Amaranth West, \$2; Ancaster, \$12; Arthur and Parker, \$4; Barton and Glanford, \$9; Beverley and West Flamboro, \$6; Burlington and Nelson \$12; Caledonia and York, \$9; Cayuga, \$6; Chippawa, \$7; Dundas \$10; Dunnville and Port Maitland, \$9; Elora and Alma, \$6; Erin and Garafraxa, \$4; Fort Erie and Bertie \$7; Georgetown, \$9; Grimsby, \$12; Guelph, \$32; Hamilton, Christ Church, \$22; Ascension, \$88; St. Mark's \$4; All Saints' \$4; Jarvis and Hagersville, \$6; Lincoln and Welland, Travelling mission \$2; Louth and Port Dalhousie \$9; Merrittton, Homer, and Grantham, \$4; Milton and Hornby, \$12; Mount Forest, \$6; Niagara,

\$14; Niagara Falls and Queenston \$9; Norval and Stewart town \$6; Oakville, \$9; Omagh and Palermo, \$3; Palmerton, \$3; Port Colborne and Marshville, \$9; Rothsay and Huston, \$6; Saltfleet, &c., \$4; Stamford and Drummondville, \$12; St. Catharines, St. George's \$20; Christ Church and St. Thomas' \$9; St. Barnabas, \$2; Stony Creek and Bartonville, \$4; Thorold and Port Robinson, \$14; Walpole South, \$4; Waterdown and Aldershot, \$4; Welland, \$4.

HURON.

LONDON CHAPTER HOUSE.—The Ladies' Aid Society met the deanery, the residence of Very Rev. Dean Boomer, on the 5th inst., on which occasion a handsomely worked table cover was presented from the ladies of the association to Mrs. Hellmuth, as a token of love and esteem for her unvaried kindness, and having acted as President since the first organization of the society. It was accompanied with a suitable address, expressing their deep regret for the severance so soon to take place, by Mrs. Hellmuth's return to England with the Bishop. Mrs. Hellmuth replied, thanking the ladies for their kindness, and said she would ever prize their handsome present as a reminder of the many pleasing associations connected with the Chapter House Ladies' Aid Society during the many years she had been its President.

MARKDALE.—The grounds of Christ Church have been nicely arranged and beautified. Walks have been made and flowers planted, making them very attractive. The incumbent, Rev. James Ward, has not, we are pleased to see, been imbued with the old time opinion of dissenters, that a barn-like structure is conducive to hearty worship.

CLERICAL VACATIONS.—Dear as are the summer holidays to the school boy, who, having been pent up amid the unrest of the city, returns for weeks to the pure air and country pleasure of the paternal home, so highly prized are a few days' vacation by him who has for years pursued one unbroken course of parochial duty. The clergy of this diocese have commenced their annual vacations, though it is sometimes only a change from one scene of labour to another. Rev. A. Brown, of St. Paul's, city, has a short vacation—a fortnight—in New York. The great incessant progress of the Church in the Republic, seems to have intensified his zeal for the good old Church. Rev. Canon Hill, of Strathroy, with Mrs. H. and family, spend the summer vacation in Toronto. Rev. H. Banwell, late incumbent of Kingville mission, officiated at matins and evensong in St. John's Church last Sunday.

WINDSOR.—On May 25th, at a largely attended vestry meeting held in All Saints' Church, it was resolved to increase the rector's salary to \$1,800. This is the second increase in salary Mr. Ramsay has received since his appointment to the parish twelve months ago. In this manner have the predictions of the Evangelicals, a few months since, of the coming evils—the innovations of increased decency and order in the services of All Saints' Church—been verified.

NEWBURG.—The Bishop of the diocese held a confirmation service in Christ Church, Newburg, on Thursday, 7th inst. The Rev. W. J. Taylor presented forty-nine candidates for admission to the full communion of the Church. The candidates were from the three churches of Mr. Taylor's mission: Christ Church, Newburg, St. James', Wardsville, and St. John's, Glencoe. The Bishop preached an earnest sermon, appropriate to the solemn rite he had administered. The church was crowded, as is usual when the young soldiers of the cross come forward to make public profession of their faith and to receive the laying on of hands. The Ven. Archdeacon Sandys assisted in the administration of the Holy Communion.

BAYFIELD.—The members of Bayfield mission have built a parsonage in connection with Trinity Church. It is said to be one of the best and most desirable parsonages in the diocese. The cost of the building when completed will be over \$8,000. The lot on which it stands contains over an acre of land. How different is the status of the Church in Bayfield from what it was a few years ago, when Mr. Gower, Rev. Mr. Campbell, and a few other loyal Churchmen, in spite of many and great obstacles, raised a feeble representation of the beloved old Church in the backwoods. "One man soweth and another reapeth." The incumbent, Rev. R. McCosh, has proved himself a worthy minister of his adopted church.

THE BISHOP OF HURON.—A circular has been issued stating that under a canon of the Provincial Synod, the resignation of a Bishop requires the consent of a majority of the House of Bishops, and as a meeting of the House of Bishops cannot be had until Sep-

tember, the election of the successor to Bishop Hellmuth cannot take place next week, as was proposed, nor until after they have met. Meantime, the Bishop is preparing for an early departure to his new field of labour. He has already secured passages for himself and Miss Hellmuth in the Servia, which is to sail from New York on the 18th July.

SARNIA.—The Lord Bishop of Huron held confirmation in St. George's Church on the third Sunday after Trinity, when the rector, Rev. Thomas R. Davis, had the happiness to present a very interesting class to his Lordship for admission to the full communion of the Church. The Bishop also inducted Mr. Davis as rector of the parish. He has for some months been rector *de facto*, and now the legal formalities have been gone through. Within those few months he has approved himself a true minister of the old Church. On the same day (St. Barnabas) the Bishop was to lay the corner-stone of the new church, which will cost \$3,000.

ST. BARNABAS, APOSTLE AND MARTYR.—A small congregation at St. Paul's, city, though an improvement in the attendance. The rector and assistant minister read the ante-Communion service. The rector gave a brief but very interesting address on the character of Barnabas, one of the most remarkable characters in the New Testament, as told in the epistle for the day and in other portions of the Holy Writ.

SARNIA.—The corner stone of the new St. George's Church was laid on Monday afternoon 11th inst, by His Lordship, the Bishop of Huron. The decoration committee had erected a temporary platform enclosed by a number of arches bound with evergreens. Over all floated three or four national flags. The corner stone was cut from a block of Ohio sandstone. On the side facing westward was the inscription, "St. George's Church, A.D. 1888." The south side bore the legend, "Laid by the Right Rev. I. Hellmuth, D.D., Bishop of Huron, June 11th, 1888." In a receptacle beneath the stone, and enclosed in a glass jar, was placed a copy of the DOMINION CHURCHMAN and other papers, a copy of the address to the Bishop, programme of ceremonies, history of the parish, with names of all clergymen down to date, historical sketches, the names of Queen Victoria, and her Canadian representatives, the names of Hon. A. Vidal, Hon. T. B. Pardee, and J. F. Lister, M.P., the different silver coins of the Dominion and a record of the late session of the Synod. On the platform were seated the Bishop, Rector, Rural Dean, Revs. Messrs. Skinner, of Fort Gratiot, Beckwith, of Port Huron, Dr. Armstrong, Jacobs, Bearfoot, Hynde, Hyland, Batstone, Emmenegahboo, of Minnesota, and officers of the church and choir. His Lordship, with a fervent blessing upon his lips, performed the ceremony attending the laying of the corner stone. The trowel presented the rev. gentleman is of silver, with shank of gold and handle of pearl, and has inscribed upon it: "Presented to the Right Rev. Bishop Hellmuth, on the occasion of laying the corner stone of St. George's Church, June 11th, 1888." The Bishop then addressed the people assembled, offering congratulations upon the commencement of the erection of the sacred edifice. He eulogized the Rector upon the result of his labors in the parish, and commended the members of the church to work hand in hand with him. In the course of his remarks the Bishop said he had labored for forty years in Canada, and during that time had been blessed with good health and happiness. His heart was subjected to a severe wrench when knowing he was to separate from the many friends and endearing associations in Canada. But he was pleased that the severance would be but for a short time, it being his intention to return for a while during the present year. His Lordship spoke with warmth on the hearty welcome from the people of this parish, and said he rejoiced with them in the advanced condition of the new house of worship. Rev. Messrs. Skinner, Beckwith and Jamieson, delivered congratulatory addresses on the building of the new church. Mr. Robert Gurd thanked the assemblage, on behalf of the church, for their generous donations. He assured the Bishop of the love and esteem held for him by the congregation, and hoped his future life in England would be blessed. Rev. Mr. Davis, after making a few timely remarks, said that the builders of the new church had not undertaken its erection without knowing the work could be finished. A collection was then taken up and \$205 was added to the building fund as a result. The church will cost \$20,000. In the evening a conversation and reception was held in the Town Hall, and was well attended. A programme of eleven numbers was presented, and received with much appreciation. Miss Camilla Allardt, and Port Huron Grace Church Choir, Miss Gilkison, of Brantford, Mrs. Joy, Miss Auld, Miss J. Fraser, Miss Pattie Bucke, Dr. Cumberland, of Pt. Edward, Dr. Oliver and the church choir, acquitted themselves with credit. During the evening the members of the

Building Committee ranged themselves on the stage, and presented the Right Rev. I. Hellmuth, D.D., Lord Bishop of Huron with an address. His Lordship in reply expressed his many thanks for the honor conferred upon him, and in accepting their good wishes tendered him therein he felt a pleasure which would be forever remembered by him.

DUNNVILLE.—St. Paul's Church.—The Bishop of Niagara administered the rite of Confirmation in this church on the morning of the first Sunday after Trinity. There were twenty-six candidates. The Bishop delivered a very faithful and earnest address. In the evening he preached a most instructive sermon on prophecy and its fulfilment. At both services the church was very much crowded.

ALGOMA.

GRAVENHURST.—The Rev. Thos. Lloyd wishes to acknowledge with warmest thanks the donation of a pocket font, from Rev. W. Crompton, \$10 from a friend, Winnipeg, to aid the neediest church in the mission, also, the receipt weekly of the *Guardian*, from a friend unknown, England, *Church Times* and other papers.

The Treasurer begs leave to acknowledge the following contributions:—Steam Yacht.—Society for the propagation of the Gospel £100 stg. General Diocesan Fund.—St. James' Cathedral, Toronto, \$60; Mrs. Sarah Jane Ley £25 stg.; Roach's Point, per W. J. Arnatage, Esq., \$3. Widows' and Orphans' Fund.—A. W. Campbell, \$100; The Ladies' Missionary Union of St. George's Church, Lennoxville, per Rev. H. Roe, \$21.

SAULT STE. MARIE.—On Sunday June 8th the services of St. Luke's Church were particularly interesting, it being an occasion which gave practical evidences of the life and progress of the parish, as well as the advancement of the Church work in the diocese. After morning prayer the Rev. Geo. B. Cooke, resident missionary, presented twenty well prepared candidates to the Bishop to receive the rite of Confirmation. Throughout the service the greatest interest was displayed, especially in the wholesome and instructive address which was delivered by the Bishop who in earnest language impressed again upon them the important object of life in its various aspects, and the need of embracing the many privileges and means of grace which God had placed within reach of all. Then followed the rite of Ordination, when Mr. Frost, of Shequandab, Manitoulin Island, was admitted to the diaconate, the Rev. W. Wilson acting as chaplain. The sermon was preached by the Bishop from 2 Cor. v. 18, "The ministry of reconciliation." With his usual eloquence the preacher referred to the sacredness of the ministry of the Church, and showed that while St. Paul entertained a low estimate of his own personal attainments, he still regarded his office as one of the highest distinction, and only to be obtained through a divine commission. The Bishop also alluded to the establishment of the ministry, how it is only to be embraced through the authorized service, and not assumed by any person as "no man taketh unto himself, but he that is called of God as was Aaron." After the service there was an administration of the Holy Communion, when all the newly confirmed candidates together with many of the congregation partook of the sacred emblems.

On Sunday the 10th the Bishop accompanied the Rev. G. C. Cooke to one of his out-stations, the mission of Korah, where an interesting Confirmation service was held. There were fourteen candidates presented, making a total of thirty-four persons in the parish who have received the holy rite during the week.

INDIAN MISSION.—The zealous missionary, Rev. R. Reniser who has ministered at Garden River all winter, left on Monday by the "Manitoba" for Nepigon, Indian mission, on Lake Superior, where he laboured with great success a year ago.

THE BISHOP IS ON A TRIP TO PRINCE ARTHUR'S LANDING, MICHIGIACOTEN ISLAND, AND NORTH SHORE OF LAKE SUPERIOR.

KORAH MISSION.—On Sunday next another class for Confirmation will be presented to the Bishop by Rev. Mr. Cooke at Korah mission, an out-station in connection with Sault Ste. Marie.

ALGOMA MISSION NEWS.—The Bishop has been pleased to make a new arrangement in the management of the "Algoma Mission News." The Rev. Mr. Wilson, Rev. G. B. Cooke, Sault Ste. Marie, Rev. Mr. Beer, Hilton, St. Josephs' Island, having

been appointed the editors. It will be the organ of the diocese.

The treasurer begs to acknowledge the following contribution from L. London, \$100 for Widows' and Orphans' Fund and Steam Yacht or at Bishop's discretion.

RUPERT'S LAND

WINNIPEG.—An interesting meeting of the Mission Board was held on the 31st. The Metropolitan announced that in consequence of the pressing needs of the diocese the S. P. G. had increased their annual grant to £1,600 sterling, and had also sent £500 sterling for current year. A minute was read from the Executive Committee of the Synod in reference to the enlarged duties of the secretary and having been considered clause by clause was adopted in the following form on motion of Canon O'Meara, seconded by Rev. O. Fortin, viz.—Duties of the secretary of Synod—1. He shall be recording and corresponding secretary of the Executive Committee, the Board of Missions, and the Standing Committee of the Licensed Clergy of Winnipeg, established by the Synod, as well as of the Synod, and as such he shall (a.) keep the minutes of their meetings and discharge all duties relating to the calling of such meetings. (b.) Notify their resolutions to the proper persons, and carry on all correspondence arising out of their business. (c.) Take charge of all documents and papers appertaining to his office, and transfer the same to his successor on such successor being appointed. 2. He shall be financial secretary of Synod, and as such he shall (a.) be the executive officer for the carrying out of regulations of the Synod, Executive Committee, or Mission Board respecting missions and diocesan fund. (b.) See to the procuring of a proper guarantee by a parish or mission towards the clergyman's stipend and the due payment of the same. (c.) Send out notices of collections appointed by the Synod, attend to the organizing of a local association in aid of the Mission Fund in every parish or mission and generally to the organizing of any effort for the raising of funds sanctioned by the Executive Committee, and take the oversight of the due payment of collections, assessments on parishes and missions, as well as of the payment of all other monies belonging to the Synod and its Church work. (d.) Visit personally each mission when required for the furtherance of any of the preceding objects or when requested by the Bishop or Mission Board. (e.) Report from time to time to the Mission Board on the missions, and when specially requested, to visit any mission, and be prepared to give any information to the Board on all applications for the opening of new missions. (f.) Visit on behalf of the diocese or any diocesan object other parts of the Dominion or England, if requested by the Bishop and the Executive Committee. 3. He shall discharge all duties specially laid on their secretary by the said bodies, Archdeacon Pinkham submitted a form of guarantee, which, after having been slightly amended was adopted on motion of Rev. O. Fortin, seconded by Mr. Leacock and copies of it were ordered to be printed.

SUNNYSIDE.—Consecration of St. George's Church.—The day appointed for the consecration of the above church, viz., 24th May, opened in a very unpromising way, and it was feared that very few people would be in attendance, but in the afternoon, towards the time appointed, it cleared up sufficiently to encourage the people in the neighbourhood to turn out, and it was hardly expected that there would be many from Winnipeg. His Lordship the Bishop of Rupert's Land having kindly promised to consecrate the church, arrived with his usual punctuality and conducted the service, assisted by the Venerable Archdeacon Pinkham and the Rev. W. L. Cheney and Mr. R. Tason, Lay Reader, Mrs. Jickling kindly officiating at the organ. Canon Matheson, of Winnipeg, and the Rev. Mr. Young, of St. Andrews, were also present, and a number of visitors from the city. The little church was crowded, and a great number of visitors could not get in. There were between 200 and 300 people present, and if the day had been fine there would doubtless have been twice the number, as a great many had promised to come from Winnipeg and the more distant parts of the settlement. His Lordship was greatly pleased with the building, and expressed his satisfaction at the way the church had been erected, and its beautiful position, commanding as it does, such an extensive view of the surrounding country, extending on the east to the "Big Woods," and on the west and north-west to Winnipeg, and the Penitentiary on Stony Mountain. After the consecration His Lordship and party partook of refreshments, which had been prepared in a large tent adjoining the church, and shortly afterwards left for home. All expressed themselves highly delighted with the trip.

Correspondence.

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

ALGOMA.

SIR,—I have once more to trespass upon your good nature to find me room gratefully to make the following acknowledgements, viz.: A box containing underclothing, ornamental texts, books for Sunday-schools, from friends in Clifton, Bristol, England; a library of fifty volumes, value \$80, for my own use, of the Sunday-school series \$18 towards the purchase of a type writer, and a \$7.50 printogram from Mrs. F. Wootton, Toronto; a parcel of books, pamphlets and clothes from friends in England (unknown) per Mrs. Butcher; and a good carpet for the Church of St. Mark, Emsdale, from Miss Girdlestone, Galt. Several having written me upon the subject lately, I would wish to state that money can be sent by cheque, bank bill or registered letter, direct to Aspdin, or by P. O. order made payable at Port Sydney.

WILLIAM CROMPTON,
Travelling Clergyman,
Diocese of Algoma.
Aspdin P. O.,
May 30th, 1888.

SACRAMENTALISM.

SIR,—It is nothing short of lamentable that a certain set of superficial people in our Church should rage as they do against what they ignorantly call Sacramentalism, meaning thereby Sacramentalism. The former word historically means the low doctrine of the Zwinglians, against which both Lutherans and Calvinists protested; and yet it is now extensively mis-employed to describe the opposite. I have called this opposition to Sacramentalism lamentable, and for this reason—because it lowers the whole conception of Christianity, and especially robs the Incarnation of its glorious meaning.

I have been led to write thus by having just read a sentence in Canon Westcott's Commentary on St. John's Gospel. Dr. W., as is well known, is a Broad Churchman, but of a genuinely Christian and philosophical cast of mind, added to which his unquestionable learning may well secure no small respect for his judgment in a weighty matter. This is what he says in Additional Notes to St. John vi.: "He (St. John) enables us to see . . . how Christianity is essentially sacramental, as Judaism is essentially typical; how, through the Incarnation the relations between things outward and inward, things seen and unseen, are revealed to us as real and eternal, and not superficial and transitory." The examination of the word *alethinos* in his Gospel sufficiently exhibits the ground of Dr. W.'s assertion. Consider, for example, "the true light," "the true vine," &c. That visible things have a real relation to invisible realities, and not an arbitrary and fancied one, is, I conceive, Sacramentalism: and this we may reasonably expect to see most fully displayed in Christianity, which is the great revelation of truth. Accordingly we find serious Christians of philosophic minds recognizing and earnestly maintaining this sacramentalism, though far away from any idea of what is designated Sacerdotalism, such as Luthardt on St. John, and, as a very striking example, the *London Spectator*.

In a late review article, while heartily repudiating sacerdotalism, the writer "believes there is good reason for" the success of sacramentalism. "As a matter of fact, whatever the religion of the primitive Church was, it was certainly not free from those sacramental mysteries which Puritanism abhors. St. Paul's description of the Eucharist is as full of mystical elements as the anticipation of it in the sixth chapter of St. John." I quote but another sentence: "It is as the Sacramental party, not as the Sacerdotal party that the Anglicans have made good their influence over the modern world. It was as the deprecators of sacramental ideas, that the purely Protestant party lost ground in the Anglican Church."

I think this such an important matter, that, with your permission, I shall send you in another letter, some striking illustrations of the growth of these views in quarters of unsuspected Puritanism, where piety, learning and high position combine to give weight to every word.

Yours,

J. CARRY.

Port Perry, June 8th, 1888.

BLESSED ARE THE DEAD.—On Tuesday were laid to rest the remains of Deaconess E. C. Ferard, in the quiet churchyard of Winkfield, Berks. She was the first deaconess of the English Church, set apart by the late Archbishop Tait twenty-one years ago. For twelve years she was Head Sister of the London Diocesan Deaconess' Institution, while it was in Burton Crescent.

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ARTHUR JOHNSON'S THREE WATCHES.

(Continued.)

III.

If ever a clergyman was blessing to a parish, it was Mr. Greene the Vicar of St. Paul's, the parish in which our friends the Johnsons lived. In Church and out, in the schools, in the Guild, in fact everywhere, his one idea was the good of the people committed to his care. He had only lately come to St. Paul's, about the time when Arthur sold his second watch, and his predecessor had been a very different kind of man, and so you may suppose that he met with a good deal of opposition. Some people said he was too new-fashioned; other people said he was "mediæval," which is very old-fashioned. Some people said he did too much; other people said he did too little. You have no idea what a lot of nonsense people can talk when a really good, active Priest comes to a parish. But with all this, he made his way fast and sure, and all the best people were on his side. It was principally the bad and careless who were against him; for the very good reason, that they did not like his attempts to stir them up and make them better. Among his firmest supporters were the Johnsons. Arthur's father had not been previously very much attached to the Church, for to tell the truth the Church had not been set before him in a very attractive light. But when Mr. Greene came to St. Paul's he taught his people to value the privileges of Church membership, and made them realize the beauty and glory of Christian worship. He instituted a Guild for boys; and Arthur, now sixteen years old, was one of the members. I am pleased to say that he was considerably improved since we first knew him. In those days, you remember, he was inclined to be what is known as a "Prig," than which hardly a more disagreeable and offensive sort of boy exists. But the great troubles through which the family had passed had humbled and softened him, and the noble example of true manliness which Mr. Greene gave him, and the loving instruction he had from him while preparing for Confirmation, had a permanent influence for good upon his character.

The time of this last chapter is the summer, and our friend Arthur was very fond—as all boys should be—of bathing in the river when his day's work was done. One evening, as he was coming back by a lonely part where no one was about, he heard a little child's voice crying out very loud. He ran on; and whom should he meet but Mr. Greene's little girl Rosa. "What's the matter?" he shouted.

"Tommy's in the water," cried the little thing. And there sure enough, was poor Tommy, who

had tumbled in while trying to hook up a water-lily with his stick. Arthur didn't take long in throwing off his coat and jumping in after him. He caught hold of Tommy and pulled him to the bank, and landed safely; but the roots of the water-lilies, twisted round his foot, and he fell back into the river. Just then the nurse ran up (she had been gossiping with a friend, and the children had strayed away from her). She hadn't sense to do anything but scream; but, as it was, it was about the best thing she could do, for it attracted the attention of two men, who came up just in time to rescue Arthur from being drowned entirely.

He was not much the worse for his ducking, and was able to attend the monthly meeting of the Guild. Before the boys went away, in came Tommy and Rosa, and went up to Arthur, and put into his hand a gold watch and chain, with an inscription on it—

"Presented to Arthur Johnson, for his bravery in rescuing from drowning the son of his friend, Thomas Greene, Vicar of St. Paul's.

At last poor Arthur's ambition was attained; and attained in a way that could give him unmixed satisfaction:

I cannot conclude better than by telling you what were Mr. Greene's parting words to the boys that evening—

"Arthur Johnson," he said, "has had three watches. The first he bought contrary to good advice—it was a failure—and it taught him that people don't always know better than their elders. His second watch was a good one, and he fairly earned it; but he parted with it to help his little sister, and it taught him the great virtues of love and self denial. And this third watch—which I hope he will keep all his life, and that a long one—we have given him, because he has shown himself a hero. He has put me under a debt of gratitude which he can never pay. I can't say much, my dear lads, because my heart is very full when I think of what would have happened if he had not been near, through God's providence, to rescue my little boy. But I hope this watch will remind him always of his early ambition, and help him to fight the fight of faith, and lay hold of eternal life, whereunto he is also called."

"FEMALE COMPLAINTS."

Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—I was sick for six years, and could scarcely walk about the house. My breath was short and I suffered from pain in my breast and stomach all the time; also from palpitation and an internal fever, or burning sensation, and experienced frequent smothering or choking sensations. I also suffered from pain low down across my bowels and in my back, and was much reduced in flesh. I have used your "Golden Medical Discovery" and "Favorite Prescription," and feel that I am well. Very respectfully,
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"CANNOT WE DO SOMETHING?"

A MISSIONARY in Africa had established a school for coloured children, which gave him much joy, for they loved the Saviour. One day he told them that there were still a great many idolaters in the world, who did not know the Lord Jesus Christ, and that there were societies in England, Germany, and France which sent missionaries to these poor pagans. The little coloured children then said, "And cannot we do something also?"

"Reflect upon it," replied the missionary; "and when you have found out some way of contributing to this good work, you may come and tell me."

These poor children raked their brains to discover how they could obtain something to give; for you know that they have no parents or friends who are rich enough to let them have a little money occasionally, and that there are many in Africa who do not know what a piece of money is.

One morning they came to the school full of joy, and said to the missionary, "We wish to form a little juvenile missionary society."

"That is very well," said the master; "but what will you give for missions?"

The eldest answered, "We have resolved to form a society like grown-up persons, and each of us will oblige himself to collect as much money as he can without begging. As for those boys of us who are largest and strongest, we will go into the woods to find bark, and we will carry it to the tanner, who has promised to pay us a florin for each load."

Another child interrupted him and said, "And as for the rest of us, we will gather resinous gum, and will sell it for more than four shillings a pound."

"And we," exclaimed the smallest children, "will carry ashes and sell them to the soap-maker."

Then the girls came; and some of them said, "We will collect locks of wool, and we will sell them." Others said, "We will get some hens and sell the eggs and the chickens."

The little coloured children did not rest satisfied with making promises. They executed their plan without neglecting school; and at the end of a year they held a meeting, under the direction of a missionary, and carefully paid over to him all which they had raised. And how much do you think they put into his hand? More than ten pounds.

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What made it sting? It was a bright, beautiful, and sweet-smelling flower. How could it hurt the child's hand? I will tell you.

A fine little bee, in search of a dinner, had just pushed his nose in among the lilac blossoms, and was sucking the nectar from it most heartily, when Sammy's fat hand disturbed him. So being vexed with the child, he stung him. That's how Sammy's hand came to be stung.

Sammy's mother washed the wound with hartshorn, and when the pain was gone, she said: "Sammy, my dear, let this teach you that many pretty things have very sharp stings."

Let every child take note of this: Many pretty things have very sharp stings. It may save them from being stung if they keep this truth in mind.

Sin often makes itself appear very pretty. A boy once went to a circus because the horses were pretty and their riders gay; but he learned to swear there; and thus that pretty thing, the circus, stung him.

Another boy once thought wine a pretty thing. He drank it, and learned to be a drunkard. Thus wine stung him.

A girl once took a luscious pear from a basket and ate it.

"Have you eaten one?" asked her mother, pleasantly.

Fearing she would not get another if she said "Yes," she replied "No," got another pear, and then felt so stung that she could not sleep.

Thus you see that sin, however pretty it looks, stings. It stings sharply too. It stings fatally. The Bible says "The sting of death is sin."

If you let sin sting you, nothing can heal the wound but the blood of Jesus. If you feel the smart of the sting, go to Jesus with it, and He will cure it. After that, never forget that many pretty things have very sharp stings; and be careful not to touch, taste, or handle such things.

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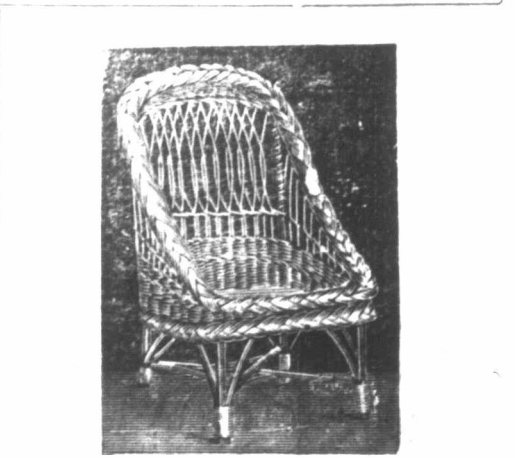
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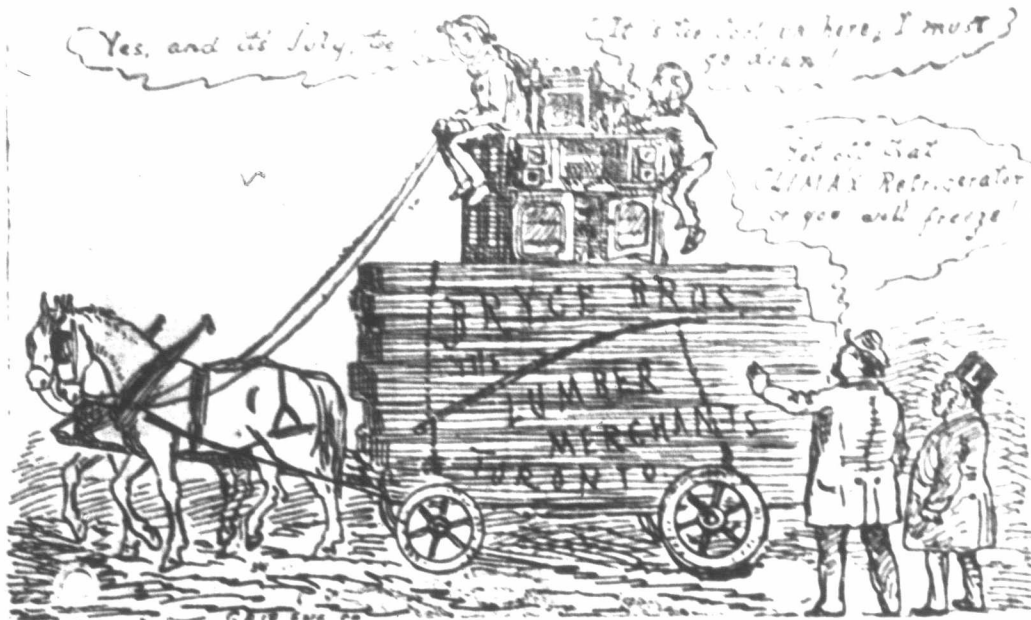
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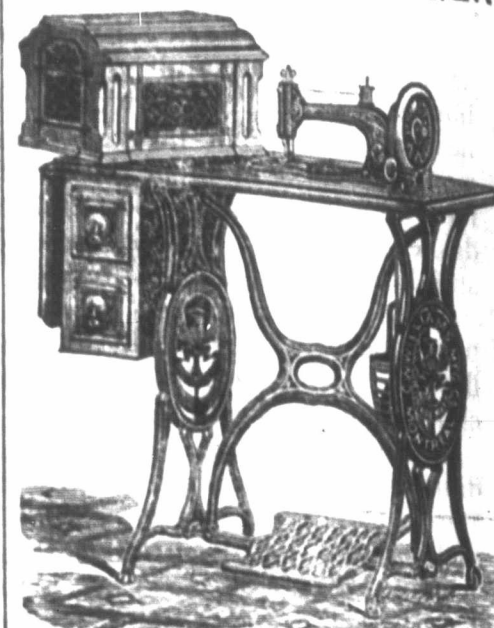
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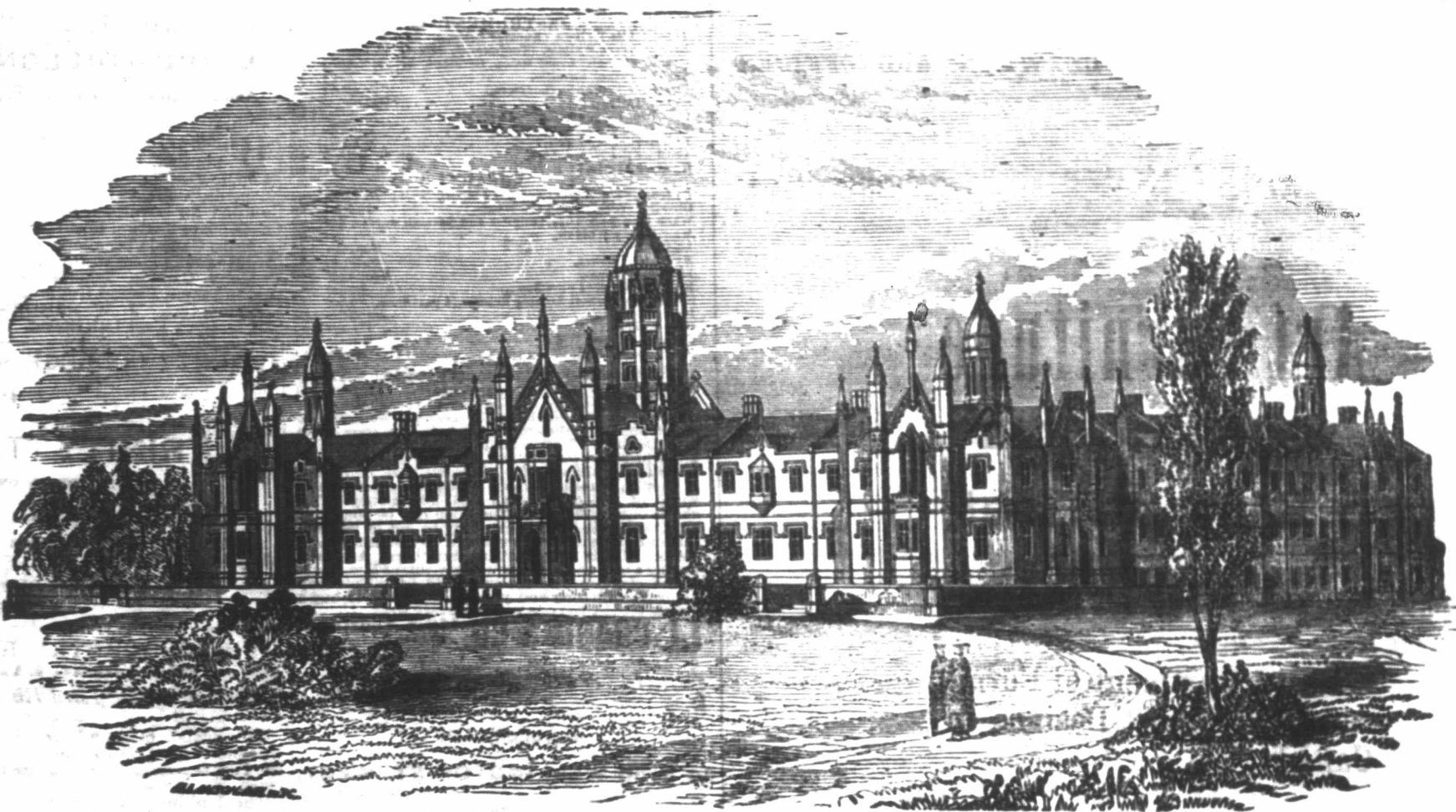
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