

Oct. 25, 1888.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY NOV. 1, 1888.

[No. 44.

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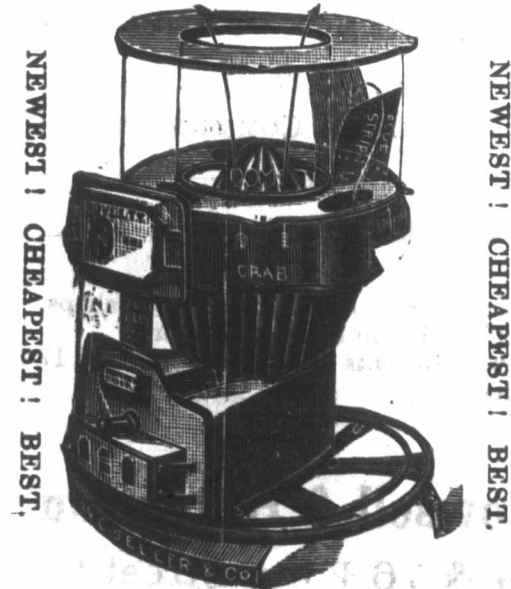


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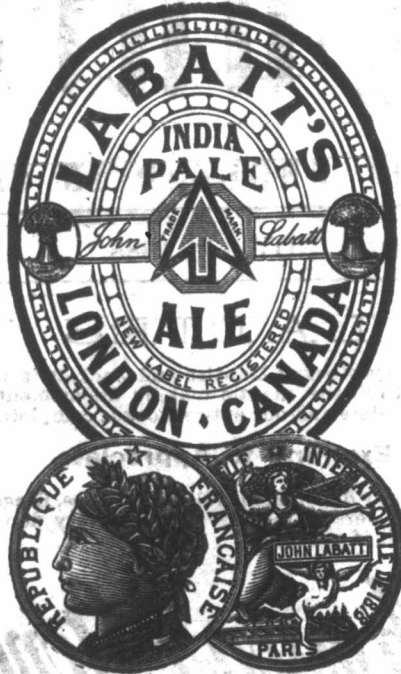
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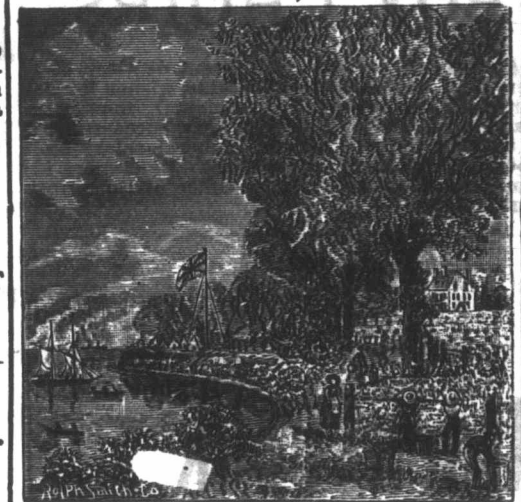
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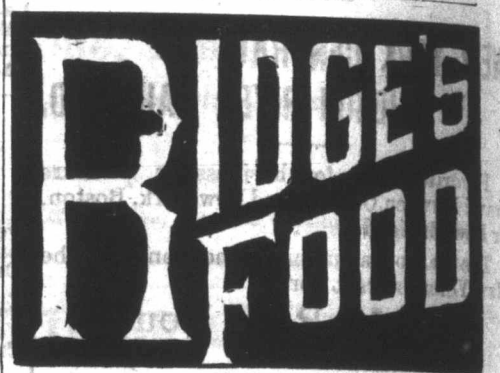
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LESSONS FOR SUNDAYS and HOLY DAYS.

Nov. 4th, TWENTY-THIRD SUNDAY AFTER TRINITY.
Morning.—Hosea xiv. Titus i.
Evening.—Joel i. 31; or iii. 9. Luke xxii. 54.

THURSDAY, NOV. 1, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

CANON FARRAR ON SLANDERERS.—The Rev. Canon Farrar's original style and somewhat free manner of handling theological topics has brought upon him a host of critics, some woefully shallow and, as usual, malignant in the ratio of shallowness. To one of these slanderers the Canon has replied in good set terms of indignation. The Canon says:

"It is grossly and infamously false to say that I have any where called the believers in the Incarnation 'imbeciles and hypocrites,' or that I have said that the words of our Blessed Lord to His mother were 'far from respectful.' All my writings, in many volumes, which are in the hands of hundreds and thousands of Christians all over the world, are sufficient, in every line and on every page, to refute so preposterous and ridiculous a slander. I don't know who the Rev. J. Ormiston may be, but if he endorsed this calumny he would deserve to be punished by a court of law if I deigned to notice statements so wickedly foolish. As it is,

I can only pity and despise the character of the religion which can so shamefully forget the most elementary graces of truth, justice and charity."

A NEW MEANING TO AND OLD WORD.—A contemporary has given us a new meaning to as noble a word as there is in language, and a meaning that sinks it to the gutter. It declares that a citizen who makes wild, reckless, general charges against public officials, who when challenged to do so, refuses to make those charges specific, to put them in fact in such a form that they can be investigated, is a very brave man, exceptionally brave indeed. Of course a "brave" may be as Webster puts it, a "bully," but as our contemporary regards the word brave as a term of praise, that meaning will not do. There is nothing more utterly mean, cowardly, despicable, than the prevailing habit, to which our contemporary is notoriously addicted, of making slanderous statements of a general character, that shroud a man's character with a mist of suspicion and prejudice. A brave man's accusations are direct, specific, justifiable by evidence, and not tainted by party passion or personal spite.

CHURCH CONGRESS NOTES.—This Congress has also been more fruitful than any preceding ones in gratifying signs of improvement in the present and promise for the future. First of all, it is generally acknowledged by competent judges that there have been fewer polemics in any Congress, never such a perfect freedom from manifestations of a bitter party spirit and mutual suspicions, never less friction, and more harmony between the various sections of the members. Congresses are evidently growing in numbers and popularity, but also, as the *Pall Mall Gazette* admits, in grace. This general readiness of men of various views and dispositions to sink minor differences in an earnest, united effort to address themselves to the task of promoting vital, practical religion among all classes of the population, is surely a hopeful augury for the future of the Church and the nation.

Another most encouraging sign is that the fierce battle round the Prayer-book has now practically ceased, and the great majority both of High and Low Churchmen are willing to accept it as it stands as the best concordat that is possible to be found. Nearly all now are opposed to any serious alterations in either the form or the substance of the Prayer-book, even if they could be effected; and all seem to agree in an unconquerable aversion to casting the Prayer-book into the Parliamentary crucible, attended as such a course would be with fearful risks of the very essentials of our religion being meddled with.

THE CONGRESS AND WORKING MEN.—Perhaps the most striking feature of the Congress is the evidence it has afforded of the popularity of the Church with the working classes, notwithstanding the enemy's scornful and confident assertions to the contrary. The enormous numbers of bona fide working men who attended the many meetings arranged for them during Congress week in Manchester, and five other large towns, and the intense interest and enthusiasm which they expressed both in respect to both speakers and subjects, are in themselves a convincing refutation of the empty taunt that the Church is not in touch with the working classes. More indifferent to religious privileges and duties than they ought to be, we must sadly confess to be often the case, but Congress week proved, at least, that they recognise with friendly gratitude the Church's friendly efforts for their improvement, and are more ready to respond to her entreaty to come within the fold than to any other religious teacher in the land. On some important points belonging to the very life of religion they showed themselves even jealously anxious for the due observances of religion. For instance, there

was no room for doubt at the meeting on Sunday observance, that the vast majority of the working men representatives present were decidedly in favour of preserving the religious quiet and rest of Sunday, and opposed to the encouragement of labour and amusement on that day. So far from it being true that the working classes are lost to religion and to the Church, there are more signs every year, both in and out of Congress, that the Church is getting more into touch with them than ever, and using her influence more successfully than any other religious body in winning them to Christ. For these and many other good omens we are indebted to the Manchester Church Congress, and may well look back to it with thankfulness, and forward to next year's Congress with hope. The above are from an article by H. H. M. in *Church Bells*.

NON-EPISCOPAL ORDINATIONS.—It is not true that non-episcopally ordained ministers have ever been recognized by the Church of England as validly ordained. Nor is it true that any such were lawfully admitted to officiate or hold benefices in the English Church. Some very few instances of the sort are discoverable, but all the leading ones prove to have been challenged at the time as irregular, and to have been disallowed when investigated. It is true that as no penalty was imposed for breach of the Church's order in respect of the ministry, some Puritan Bishops availed themselves of the omission to put non-episcopally ordained persons into benefices, but their action was illegal, though unpunished. The Act of 1571, which has been alleged as licensing the admission of Protestant ministers to officiate and hold livings on signing the Articles, was not intended as a loophole to let in foreign Protestants, but as a bar to keep out the surviving Marian clergy, unless they would prove that they were not Romanists. The Articles of 1584, by requiring episcopal ordination for all Anglican ministers, show that the gloss put on the Act of 1571, as being an enabling Act in favour of non-episcopalians, is not tenable. The entire question is discussed at length in Hadden, *Apostolical Succession in the Church of England*, chapter vi.

THE DECLINE OF WESLEYAN MISSIONS.—The Rock says: We have long so sincerely admired and respected the self-denying and zealous exertions of the Wesleyan Missionary Society, that we record with very great regret the falling off in income last year of £17,000, with a probable deficit of £12,000, for the current year, and a similar deficit feared for 1889. It may be that this is due to the hard times, and we trust it is so, and that there are no internal dissensions, though we are sorry to light upon hints of these in the *Methodist Times*.

PROF. JOHN STUART BLACKIE'S TESTIMONY.—To the Bible I am indebted for the greatest blessing that can happen to a young man at his first launch out of boyhood into youth, viz., the firm grip which it gave me of the grand significance of human life, and of the possibilities of human nature when true to its highest inspirations. I was not more than fifteen years old when I was moved to adopt the ideal ethics of the Gospel as my test of sentiment and my standard of conduct; and to this I adhered steadfastly thenceforward, just as a young seaman would stick to his compass and to his chart, and a young pedestrian to his map of an unknown country. This early intimacy with the best of books—not a mere Sunday acknowledgment, but a living dedication of the life—kept me free from the power of those youthful lusts against which St. Paul warns Timothy, and which if not kept under, have a fatal tendency to taint the blood, and to dull the nerve of the moral nature in man. To this book, and specially to this Epistle, I here delight to confess my obligations as to no other influence in the shape of printed paper.

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tsburgh, Pa.

MINISTER BAITING.

IT would not be a difficult task to show that the effect of civilization, in some boasted respects, has been not to annihilate certain evils but simply to change their manner of manifestation. At the period in which flourished the grandfathers of some now living, most villages and towns had occasional displays of the sport called "Bull-baiting." The bull was tethered to a stake by a long chain, then dogs were set upon him, the fun growing fast and furious as the dog punished his enemy by some ferocious grip on the snout, or the bull sent his assailant flying upward, ripped open by one of his horns. It was no doubt a delectable entertainment for civilized persons! But although the force of law stopped these displays, the instinct or passion that gave them popularity, is still active. One direction in which this love of cruelty, this vicarious joy over an enemy's sufferings, seen in bull-baiting, now inspires the sport which may be styled "minister-baiting." The Church of England at home because of its higher tone, its more scriptural regard for the clergy, than obtains amongst the sects, very rarely is shamed by such an excitement. Although our knowledge is no more than what was common to the public, we can remember a number of these scandals, in which a "pastor" tied to his calling and bound by its restrictions of speech, was baited literally to death by the "deacons," or "church members," of his flock. Let us name several: At Sheffield a large Independent Chapel stood vacant a length of time because of the disgrace brought on its very name by the pastor being "baited" to death. He was followed by a very able man, the Rev. Breuin Grant, who was at last driven to join the Church of England. In the same town a minister of the same body was "baited" into resignation, for going to Church service on a Christmas Day. At Bradford, a young Baptist was driven nearly lunatic by the baiting of his deacons at the instance of teetotal slanderers. At Masbro, a highly gifted Independent preacher was charged with excess in using wine, the accusers were teetotalers, they failed to prove their case, but they killed their victim—at whose grave side, in the hearing of hundreds, a prominent preacher said, "There lays the body of our murdered brother." At Galt, some twenty years ago, a young Presbyterian minister opposed the ranting revivalism going on. One night, returning home from a late visit to a sick friend, he slipped on the snow, staggered awhile, as a lithe man does, and fell. A revivalist who saw this, reported that he had seen this young pastor so drunk that he could not walk! The teetotal revivalist, fanatics "baited" their opponent until he took it to heart and died a victim to their cruelty. A public funeral showed the judgment of the community at large, but, as was said at his grave side, "sympathy now was too late, and justice too tardy to save a noble life from being destroyed by the malice of fanaticism." So numerous and so damaging were these revolting cases that the Independents were, a

few years ago, compelled to revolutionize their Church polity to protect their ministers and congregations from such injury and scandals. Yet, with such an example before us, there are Churchmen desirous of putting our clergy in the same wretched state of dependency as led the Independents to change their system!

Certain Wesleyans seem in Toronto to have a touch of this minister-baiting passion. It may do good service, as it will bring home to many needing the lesson, a consciousness of the terrible suffering and injury that gossip may inflict by retailing charges based upon fanatical notions about teetotalism. They will learn that there is a serious moral and social danger in elevating a mere prudential practice into a cardinal virtue, and that the very base of all virtue, truth, is sapped by condemning those who do not observe such a practice, as guilty of the very vice which for them has no temptation.

But this "minister-baiting" had, some years ago, a revolting display in our own Church, a "ring," after the bull ring manner, with the parish priest for a victim of party dogs, being set up in every parish. Like, as in other cases named, the practice led to a tragedy, and public sentiment stopped the scandal. But that the thirst for this sport still rages was shown by the recent rush made at the throat of a Bishop. The attack, however, was not cheered as it would have been ten years ago, but is censured all around as wanton, vindictive and disgraceful.

There is a moral in this worthy the serious attention of some Churchmen, both clergy and laity. There is a certain power at work which foment and develops a tendency to bite at and devour those holding different views. This power circulates only too often under the encouragement of some of the clergy, who, although they dislike to see, for instance, a Bishop slandered and insulted, still give their countenance to the assailant. They little know who may be the next victim! Those whom they have induced to cultivate a taste for captiousness and party malignity, may turn upon them. The appetite for "baiting" grows with what it feeds upon, so a clergyman who is set upon by any of his people who have been reading such weekly matter as excites the taste for badgering some victim, can only thank himself for whatever persecution may bring.

Those to whom the peace and welfare of the Church are dear should take every precaution against the people being subjected to such baneful teaching and examples as excite the passion for "minister-baiting," under a pretence of zeal.

HIGHER EDUCATION OF WOMEN IN CONNECTION WITH TRINITY UNIVERSITY.

THE new Arts College for Women affiliated with Trinity University was opened on Wednesday, 15th inst., in its temporary location, number 48 Euclid Avenue. The College is to bear the name of St. Hilda, who was abbess of Whitby in the 7th century, and took

so prominent a part in the intellectual and religious progress of her age. It may be interesting to recall Canon Bright's words in describing the character of St. Hilda. He says, "She was a noble woman, true-hearted and firm of purpose, with warm affections and clear discernment, using her great capacities for rule and guidance in the true spirit of a mother in Israel." In calling the new institution after the name of this Northumbrian princess, the Council sufficiently indicate the comprehensive ideal of life and work which they would place before the students, as well as the earnest spirit of Christian faith which they trust will always mark the education there given.

Although in the closest connection with Trinity, the new College is under the control of a separate governing body or Council, of which the Right Rev. the Lord Bishop of Toronto is President, and the Provost and Professors of Trinity are *ex-officio* members, as are also the Lady Principal of St. Hilda's, and the Lady Principal of the Bishop Strachan School. Five other members of the governing body are nominated by the Council of Trinity, and the council of the Bishop Strachan School. These are at present, Rev. Dr. Davies, Messrs. James Henderson, Wm. Ince, J. A. Worrell, and Alexander Marling. The Council is, moreover, empowered to add to their number.

The Council of St. Hilda's is to be congratulated on having secured the services of a most competent Lady Principal in the person of Miss Patteson, who is known to many Toronto residents from past educational work in that city, and is a near relation of the late Bishop of Melanesia.

All members of the Church who desire to complete the education of their daughters by a university course, should avail themselves of the opportunities now placed within their reach at Trinity. The advantages of a common home under refined and Christian influences, and of the manifold associations which go to make up the ideal of college life, are now placed within the reach of women, coupled with a University education of the highest order.

The teaching staff of St. Hilda's is composed for the most part of the professors and lecturers of Trinity, together with Mr. E. C. Cayley, B.A., and Miss Mellish, Mus. Bac. We understand that the friends of the new institution have subscribed large amounts annually for three years towards its maintenance, and it is hoped that by the end of that time the number of students attending the College will be sufficient to make it self-supporting. Additional annual subscriptions are still much needed to complete the amount required—about \$1,500 annually—and will be gratefully received by the Rev. the Provost of Trinity College, or the Rev. Prof. Roper, treasurer of St. Hilda's. By the foundation of St. Hilda's, a complete provision is now made for supplying on the part of the Church herself the educational needs alike of her sons and of her daughters. Around Trinity College as a centre have, in years past, been reared large and flourishing residential schools, both for boys and girls, the one at Port Hope, and

the other, the Bishop Strachan School, Toronto Candidates for matriculation at Trinity have been successfully prepared for the past five years by the able staff of the Bishop Strachan School, and have reflected much deserved renown upon that institution by the position they have taken in the matriculation list. There has, however, hitherto been no sufficient provision for continuing the instruction of these matriculants throughout the several years of the Arts course. This lack is now supplied, and when the large number of women undergraduates at the other Universities of Ontario is borne in mind, members of the Church of England can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational System.

THE TOMBS OF THE PROPHETS.

THE memorial building which the Methodist society has begun to erect at Epworth, in Lincolnshire, the birth-place of John and Charles Wesley, and the parish where their father was rector, is curiously inappropriate in view of all the circumstances, and would have displeased no one more than John Wesley himself, unless, indeed, his brother Charles.

For this building is to be used for Methodist religious assemblies apart from, and opposed to, those of the Church of England. If the scheme had been one for the restoration or enlargement of the parish church, its adaptation for more popular services than those actually held—we have no information whatever as to their character, and thus these words are not a criticism—or for the erection of subsidiary buildings of any sort for carrying on Church work in the parish, then it would have some direct and intelligible relation to the life-work of the Wesleys, as they understood it themselves, and as it might have been to the end, were it not for some unfortunate details which ultimately marred the original plan, not only against the private wishes of John Wesley, but in open defiance of his most positive and public injunctions.

No view of the question can be other than misleading which fails to take account of these broad facts: that the religious apathy and decay which prevailed almost everywhere in the eighteenth century, as the reaction from the Reformation and Puritan centuries immediately preceding, was at least as marked in England as anywhere else, and the Church was at a very low ebb of influence and activity, though the spiritual needs of the country were never more crying. It was to strengthen the Church of England for its mission to the poor, the ignorant, and the criminal, not omitting from this last class those who were neither poor nor ignorant, that John Wesley applied his energies. He no more intended the society which he founded to degenerate into a sect than the founders of the English Church Union mean that body to do so. And it is also to be borne in mind that his parentage was a peculiar one, regarded from the religious standpoint.

Both his father and mother were of Puritan descent, and both had deliberately come to the conclusion that Nonconformity was wrong on all the main issues of the controversy, and the Church of England right, so that considerations of this kind must have been familiar to him from early years through their instructions. Next, a change little less than marvellous has passed over the Church of England since John Wesley's day, a change operative in all but a mere sprinkling of parishes, and affecting the character, piety, zeal, education, and practical activity of the clergy, while the laity are in a hundred ways more actively interested in co-operating with them for religious and benevolent purposes than was the case a century and a half ago. On the other hand, it does not appear to outsiders that the modern Wesleyan body and the kindred Methodist communions are now doing any special work which others are neglecting, nor is there the very smallest presumption in favour of a Methodist, as such, being more pious or more honest than a Churchman, or for that matter than a Nonconformist of some other complexion. Fully granting that there was a time when this was not the case, when the Methodists did fill a gap, and did present an edifying contrast to the relaxed morals of a dull and dissolute age, with all the stupidity and vice of the Hanoverian Court copied in high places, the fact is clear that whether its energies have been spent, or simply that it has been overtaken, if not passed, by others, it is no longer wanted as a missionary agency to make good the neglect and deficiencies of the Church.

We do not forget for a moment that John Wesley made some very unhappy mistakes, which logically led up to the secession of his followers, so that he cannot be acquitted of all blame; nor do we forget either that the amount of opposition which he met from the Bishops and clergy has been grossly overstated. Riotous mobs did indeed attack Methodist assemblies not infrequently, and those mobs were too often instigated by magistrates and other persons in good position, but this was an outbreak of lay hostility, not levelled at the theology or the ritual, but at the moral precepts of the society. It was reserved for the Church Association of a much later day to enroll clerical dignitaries in the work of outraging Divine worship. Wesley was not set upon and hunted down or hunted out like Newman, Neale, Mackonochie, and others easy to name, and, in point of fact, both he and his brother Charles died in the communion and in the exercise of the ministry of the Church of England. No dispassionate student of his life and times can doubt for an instant that, supposing him to have had his lot cast in the present day, and to have the option of choice between the Wesleyans and the Church, he would hesitate for a moment in choosing the Church, and in disowning his nominal followers as aliens from all the best of his teaching.

They may well be asked the question put by the Master to the chief priests and elders: "The baptism of John, whence was it? from heaven or of men?" And if they are inwardly

honest to themselves, they must, as those did, say: "If we shall say from heaven, He will say unto us, Why did ye not then believe him?" For that the modern Methodists do not believe John Wesley's teaching, and do not follow John Wesley's example, is matter of notoriety to all who are conversant with the facts. To teaching which is not properly his they cling steadily, that miserable tenet of sensible conversion which he borrowed from Peter Bohler and the Moravians, with its incessant product of delusion and its too frequent simulation by more or less conscious hypocrisy (for when an emotional test is the only way of reaching full membership in a society, the temptation of persuading one's self that the emotion has actually been experienced, or of simulating it, if self-deception on the point is impossible, is permanent and powerful,) but all the truer and wholesomer elements of his teaching are not merely kept in the background, but things have gone so far that falsified editions of his writings have been issued with the crucial passages omitted, exactly in the spirit of the Vatican's Index Expurgatorius, when some Father or other eminent divine happens to bear inconvenient testimony against Ultramontanism. That Wesley was in the earlier years of his life in many respects a High Churchman, not merely according to the very lowered standard of his own day, but of the present time, is not disputed by educated Methodists, but they commonly allege that all this was changed after the spiritual crisis in his life which he termed his conversion—in the words of Dr. Rigg: "Wesley, up to 1738, had been a High Church sacramentalist; all his life afterwards he taught the Evangelical doctrine . . . he ceased to be a High Churchman fifty years before his death." That death took place in 1791, and in 1789 John Wesley wrote the following words: "I have uniformly gone on for fifty years, never varying from the doctrine of the Church at all." Nor is that all. In 1790 he restates this more forcibly: "I have been uniform both in doctrine and discipline for above these fifty years, and it is a little too late for me to turn into a new path now that I am grey-headed." So much for himself, now as to his almost latest saying concerning the society: "I am not afraid that the people called Methodists should ever cease to exist . . . but I am afraid lest they should only exist as a dead sect . . . unless they hold fast both the doctrine, spirit, and discipline with which they set out."

We will now proceed to shew what John Wesley's doctrines were on some important matters, and we will not avail ourselves of anything which he wrote before 1738, to prove that even if the allegation were true that that year saw a revolution in his theology, that theology remained conspicuously unlike that of modern Methodists.

Baptismal Regeneration. "What are the benefits we receive by Baptism? The first of these is the washing away the guilt of original sin. Baptism, the ordinary instrument of our justification. . . . By water, then, as a means, the water of Baptism, we are regener-

ated, or born again: whence it is called by the Apostle, 'the washing of regeneration.'"

The Real Presence—

Now on the Sacred Table laid,
Thy Flesh becomes our Food,
Thy life is to our souls conveyed
In Sacramental Blood.

The Eucharist Sacrifice. "If the most holy Sacrament was celebrated in one place only, and consecrated by one only person in the world, with how great desire would men be affected to that place, and to such a priest, that they might enjoy those Divine Mysteries. But now there are many priests, and Christ is offered in many places; so that the grace and love of God to men may appear greater, the more this sacred Communion is spread through the world. . . . We believe there is, and always was, in every Christian Church (whether dependent on the Bishop of Rome or not) an outward priesthood ordained by Jesus Christ, and an outward Sacrifice offered therein, by men authorised to act as ambassadors of Christ, and stewards of the mysteries of God."

Auricular Confession. We grant confession to men to be in many cases of use: in case of public scandal; private, to a spiritual guide for disburdening of the conscience, and as a help to repentance."

Prayers for the Dead. "In this kind of general prayer for the faithful departed, I consider myself to be clearly justified both by the earliest antiquity, by the Church of England, and by the Lord's Prayer." What the kind was, may be judged from one example: "O grant that we, with those that are already dead in Thy faith and fear, may together partake of a joyful resurrection."

These are merely specimens of a number of tenets which are not merely neglected by modern Wesleyans, but disavowed and censured by them, while upheld by John Wesley to the end of his life. And on the chief issue of all, we here abridge his *Twelve Reasons Against a Separation from the Church of England*, printed in 1758, and reaffirmed by Wesley in 1785, and indeed in 1789.

I. It would contradict our solemn declaration. II. It would give huge occasion of offence to all enemies of God. III. It would prejudice good persons, and prevent their benefitting from Methodist preaching. IV. It would hinder multitudes from hearing at all. V. It would cause hundreds of thousands to separate from the Methodists. VI. It would stir up strife and contention between those who left the Church and those who remained in it. VII. It would substitute controversy for plain, practical religion. VIII. To plan a new Church would require more wisdom and depth of thought than any Methodists possess. IX. It would increase the evil fruits already visible, of prejudice against the clergy, and bitterness of language towards them, unbecoming gentlemen or Christians. X. Previous experiments of the kind have all failed, and new sects did but lose the spirit of religion in the spirit of controversy. XI. None of the actual sects is doing any real good or prospering. XII. Such a separation is to throw

away the peculiar glory of Methodists, and to contradict the very end for which they were raised up. Their first work is to the lost sheep of the Church of England, and they cannot be tended by separatists from that Church.

No wonder, then, that the Wesleyan roll diminishes fast and steadily, and that the numbers and influence of the society decrease in an increasing ratio. They have abandoned Wesley's real teaching, they have flung away his precious ointment, and kept only the dead Lutheran flies that have caused it to send forth an evil savour; while Wesley's true teaching can be had in this country only in the ranks of the Catholic or Ritualist school, with whom he would be working if alive now, and not with those who are eager to build his tomb after having first buried his doctrine.—*Church Times.*

EVANGELICALISM.

THE Church in Canada has been afforded a fine field on which to exhibit the best fruits of what is popularly called Evangelicalism. There the Evangelical party have for a long series of years had it all their own way. All the bishops and the vast majority of the clergy belong to the Evangelical school. Church principles have only been of secondary importance. Now the question may fairly be asked: What success has attended the teaching of the Church in Canada on this basis? We claim the indulgence of our readers for a few figures which we put before them on the authority of *Church Bells* of last week. The entire population of Canada amounted to 3,485,761 in 1871; of these 494,049 were members of the Church of England, 567,049 were Methodists, 544,998 were Presbyterians, and 1,492,029 were Roman Catholics. Ten years later the entire population had reached 4,325,810; and of these 564,818 were Church of England, 742,406 were Methodists, and 676,165 were Presbyterians. Thus we perceive that, while the total population of Canada increased in ten years 24 per cent., the relative denominational advance was as follows: The Methodists had increased from 16.27 of the whole population to 17.17, the Presbyterians barely held their own, while the Roman Catholics had declined from 24 to 21 per cent., and the Church of England from 14.17 to 13.90. Or, if we confine our view to the Province of Ontario or Upper Canada, we find that the Methodists have increased in ten years from 23.20 to 30.70 of the population, the Presbyterians are at a stand-still, the Roman Catholics show a slight decline, while the Church of England falls from 20.7 to 19.05 per cent. of the population of the Province. What conclusion can any reasonable person draw from these figures unless this—that a Church worked on Low Church principles cannot hold its own in the battle with Dissent. While such are the figures for Canada, the state of things is exactly reversed when we pass from the Dominion into the United States. Here the Communion which above all the rest is making acknowledged strides is the Episcopal Church of the country, and it is so because the majority of the bishops and clergy are

working the Church on what are avowedly High Church principles. These principles in themselves may be right or they may be wrong; we are not discussing the question here; but we are only pointing out the fact, as shown in the above figures, that Low Church in Canada is a weak and retrogressive Church, while High Church in the States is a strong and progressive Church.—*Irish Ecclesiastical Gazette.*

TO CORRESPONDENTS.

It would not be possible to print all the letters we receive on the affairs of Algoma, even if they were all such as might be issued with advantage. We trust the Bishop will see the moderation and justice of the demand being made for full and particular statements of the finances of that diocese. Other dioceses issue such statements, why not Algoma? It is not an unkind spirit that dictates letters asking this, but otherwise, for the absence of such information is injurious to the diocese and its staff. We are asked to furnish details of the expenditure on the Yacht *Evangeline* and to specify its services. This is not our province, but we suppose that subscribers generally have a right to know how their money is spent? We find that clergymen are being asked questions for which they have no answers. This is not well. There should be the utmost frankness and confidence shown in matters of this kind, and then the laity would be left utterly without any excuse for refusing help to Algoma, on the present plea that they do not know to what uses subscriptions are put, or whether they are needed. We trust after this, our friends all around, far and near, will let the matter rest to see whether the information they ask is forthcoming.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—St. Mary's Church.—It is always a pleasure to see the Church renewing her strength in any field, old or new; and as evidences of the church's vitality are always welcome to your readers, it will not be thought unworthy of note, that, on a recent visit of the writer, the work of the Church was found to be making excellent progress in this goodly field where railway and factory people abound. These are learning to value the common family altar in God's House more and more, for the Church is now being well filled at the weekly services, and the attendance is rapidly increasing. New parochial societies, through whose endeavours it is expected much good will be done, are now being organised. On the 10th of October, a "Mite Society" was formed to promote general Church objects. The incumbent, the Rev. J. Edgecumbe, presided at the meeting called for this purpose, and Mrs. Thomas Hawkins was elected President of the Society, Mrs. Edgecumbe general manager, Miss Truell secretary, and Mrs. James Jackson treasurer. The following ladies were appointed collectors: Miss McLarey, Miss Edgecumbe, Miss Bennett, Miss Jackson and Miss O. Edgecumbe. On the 17th inst. a ladies' association which should be called the "Ladies' Guild of St. Mary's Parish," was formed at a meeting called by the incumbent for that purpose. There was a large attendance, and the interest manifested was most encouraging. The object of the guild is to advance the interests of the parish by various means, such as systematic district visiting, succouring the sick, destitute, and the helpless, and providing for bazaars, &c., &c. The Guild will meet weekly at the residence of Mrs. Thomas Hawkins, 848 Notre Dame St. The first officers elected are as follows:—President, Mrs. Thomas Hawkins; Secretary-Treasurer, Mrs. Edgecumbe. A most harmonious and well attended vestry meeting was held here last week, which afforded much gratification, as exemplifying the renewed interest of the people in the work of the Church.

MONTREAL.—Grace Church.—The harvest thanksgiving services on Sunday at this church were of an

what are avowedly These principles in they may be wrong; question here; but the fact, as shown low Church in Can- sive Church, while s is a strong and rish Ecclesiastical

NDENTS. print all the letters ldoms, even if they ed with advantage. the moderation and ade for full and ances of that diocese. ments, why not Al- spirit that dictates ise, for the absence is to the diocese and rish details of the ngeline and to spec- ar province, but we ally have a right to nt? We find that stions for which they well. There should onfidence shown in the laity would be for refusing help to at they do not know out, or whether they his, our friends all the matter rest to yack is forthcoming.

Church News.

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h.—It is always a ing her strength in nes of the church's ur readers, it will that, on a recent Church was found n this goodly field bound. These are mily altar in God's h is now being well the attendance in societies, through much good will be the 10th of Octo- to promote general the Rev. J. Edge- d for this purpose, oted President of ral manager, Miss Jackson treasurer. l collectors: Miss annett, Miss Jack- the 17th inst. a alled the "Ladies' med at a meeting purpose. There terest manifested the guild is to ad- y various means, succouring the providing for be- et weekly at the 848 Notre Dame follows:—Presi- retary.—Treasurer, us and well at- here last week, as exemplifying the work of the harvest thank- roh were of an

interesting character. The Bishop of Montreal preached at the morning, and the Rev. Canon Belcher at the evening service. Both services were largely musical, and did great credit to Mr. Sefton, the organist.

St. Martin's Church.—The harvest thanksgiving services on Sunday were also largely attended. The Rev. G. Osborne Troop officiated at both services. Decorations in the shape of fruit, grain, etc., were tastefully arranged within the church, the pillars being covered with sheaves of wheat, and the pulpit and reading desk ornamented with evergreens and grain.

Festival of St. Luke, (18th inst).—The appropriate lesson from Eccles. beginning—"Honour a physician"—appointed for this festival, suggests hospital work as deserving of special notice at this season. Among other deserving institutions of this kind, may be mentioned the Western Hospital, supported mainly by voluntary contributions—it contains a free surgical ward, a pay surgical ward, and one flat is devoted to private wards; the upper part of the building is used as the maternity ward—patients are admitted without respect to race or religion, and the Medical faculty belongs to Bishop's College.

ONTARIO.

HILLIER.—"The Brown Manufacturing Co. are building a boiler and engine for the Reverend John Halliwell, Ameliasburg, for his saw and grist mills." We clip the above referring to the Rector of the once flourishing parish of Hillier from the daily "British Whig" of Kingston. Our perpetual Deacons are permitted by the Canons of the Provincial Synod to follow secular vocations, but we are not aware that any canonical sanction can be pleaded for the running of saw and grist mills by a Priest of the Church.

WELLINGTON.—The Revd. W. H. Smythe and Mrs. Smythe, parents of C. H. Smythe, Q.C., Kingston, will celebrate their golden wedding on November 2nd, and will hold a reception for their friends to greet them.

SMITHS' FALLS.—The clergy of Lanark and Renfrew had a pleasant and successful union meeting here on the 16th, 17th and 18th inst.

NAVAN.—Noteworthy work.—The Rev. A. T. Brown has not been many months in charge of this new and interesting parish, and yet since his advent a very commodious and handsome parsonage has been erected and made almost ready for occupation. It is a frame building veneered with brick, and cost about \$1500, most of which was subscribed by the congregation themselves, and nearly all of which is paid. The Incumbent hopes to move into it this autumn.

ODESSA.—A very successful concert and sale of work was held in this place on Friday, 12th inst., in aid of the building fund of the proposed new Church. Altogether the proceeds netted over \$40.

KINGSTON.—The Revd. W. B. Carey arrived home from England, on Tuesday afternoon, 16th October. He is much improved in health. He was tendered a hearty reception by his congregation and friends on the following evening in St. Paul's School room, and presented with an illuminated address.

FREDERICKSBURG.—St. Paul's Church.—This church was appropriately decorated for the Harvest Thanksgiving service. Mrs. Claringbold presented a beautiful floral cross for the Altar.

STIRLING.—The Rev. Thos. Godden has resigned Stirling Mission. On Sunday, 21st October, he preached in Deseronto two practical discourses to large and attentive congregations.

NAPANEE.—The Venerable Archdeacon of Kingston was the only delegate from the Diocese of Ontario, who attended the Board of D. and F. Missions, and the S. School Conference held in St. John's, N. B., the second week in October last.

OTTAWA.—The teachers and children of the various Anglican Sunday Schools of the city and suburbs united on Sunday afternoon, October 21st, at St. John's Church, in a special service of intercession for Sunday school work. There were close on a thousand present, including many adult friends.

In the chancel were His Lordship Bishop Lewis, Archdeacon Lauder, Revd. Messrs. Pollard, Bogert, Mucklestone, Garrett, Jones, Smith and Mackey. The service was opened by the singing of a hymn, after which Rev. H. Pollard said prayers, making a suitable selection from the Liturgy. Bishop Lewis delivered an address. In this he attributed the lukewarmness of Anglicans, who afterwards become Dissenters, to the fact that in the Anglican Sunday Schools, the doctrines of the Church of England had been but indifferently implanted in the minds of the scholars, who in after life had not been able to give "reasons for the faith that was in them," and had therefore fallen away from that faith. The Rev. A. W. Mackey also delivered an eloquent address. The benediction being pronounced by the bishop terminated the proceedings.

NORTH MARYSBURG.—A prominent and loyal Churchwoman has recently passed away in the person of Mrs. C. J. Bongard, of Waupow, N. Marysburg. Mrs. Bongard, whose husband, C. J. Bongard, Esq., has held the office of churchwarden for upwards of twenty years, was widely known to the clergy of this diocese. The deceased lady was an active and devoted member of the Church of England. It usually fell to her lot to entertain the Bishop and clergy during their stay in this part of Marysburg's mission. A very large assemblage of sorrowing friends and neighbours attended her funeral which took place on the 15th inst. Her pastor, the Rev. Robert Atkinson, officiated, and preached from the words:—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as those which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

MILFORD.—A harvest festival was held here on the 16th inst. under the auspices of St. Philip's congregation. In the morning there was a celebration of the Holy Eucharist, the Rev. F. Prime, All Saints', Kingston, being the celebrant, and in the afternoon a thanksgiving service, the Rev. F. Prime preaching a sermon appropriate to the occasion. The church was very tastefully decorated with grain, fruit, flowers, &c., and looked very attractive. In the evening a festival was held in the town hall. High tea was served, there being a profusion of tempting delicacies. After tea the incumbent, Rev. Robert Atkinson, presented a good programme, consisting of addresses, musical selections, &c. The Rev. G. A. Anderson, M.A., of the reserve, Deseronto, and S. Russell, Esq., editor of the Tribune, Deseronto, also took part in the interesting proceedings. The proceeds will be devoted towards the erection of sheds in connection with St. Philip's Church, which has also been recently thoroughly renovated.

NORTH MARYSBURG.—A woven wire fence has nearly been erected around St. John's Church. The fence is nicely finished; the wood work consisting of the best cedar, and is a great improvement to the neighbourhood.

TORONTO.

TORONTO.—S. S. Association.—At St. Philip's school-house the annual meeting of the Toronto Church of England Sunday School Association took place. The chair was occupied by the Rev. J. Fielding Sweeney, rector of St. Philip's. There was a fairly large attendance of members.

After devotional exercises, the secretary, Mr. C. R. W. Biggar, read the annual report. It showed that during the past season there had been held five regular monthly meetings at which St. Matthias', Grace Church, All Saints', St. Philip's, Holy Trinity and the Church of the Ascension had been most frequently represented. The following programme of meetings has been prepared for the coming season.

1. October 22nd—Annual meeting. Business—Reports, election of officers, etc., followed by a "Difficulty" Meeting for the discussion of topics of general interest.

November 22nd—Annual service for Sunday School Workers at Holy Trinity School.

December 18th—St. Stephen's Schoolhouse. Sunday School Lesson, the Rev. Dr. Sweeney. Paper, the Rev. Robert Lindsay, M.A., (Montreal,) subject, "Mission work in connection with Sunday schools."

January 10th, 1889.—St. Peter's Sunday school. Lesson, Mr. Ernest J. Wood; paper, the Rev. Canon Belt, M. A., Burlington; subject, the Public Catechising of Sunday school Children.

February 14th, 1889.—St. John's Sunday school lesson—S. G. Wood, LL. B. Paper—Canon Dumoulin, M.A.; subject, "The Psalter."

March 14th—All Saints' school house. Lesson—The Rev. C. L. Ingles, M. A. Paper—Miss Jennie Osler

April 11th—St. Marks' School-house, Parkdale. Lesson—C. R. W. Biggar, M.A. Paper—Rev. J. Farncomb, M.A.

May 9th.—St. George's church. Choral service and sermon at 8 p.m. Preacher—The Rev. T. W. Paterson, M.A.,

The committee recommended that the following gentlemen be appointed to prepare examination papers:—

For Teachers.—Scripture Lessons—Grade I, Rev. E. C. Saunders, M.A., Ingersoll. Grade II, Rev. Canon Medley, B.A., Sussex, N.B. Prayer Book Lessons—Rev. Canon Belt, M.A., Burlington; Rev. Canon Davidson, M.A., Frelighsburg, Que. Sketch of Lesson—Rev. J. D. Cayley, M.A., Toronto; Ven. Archdeacon Jones, D.D., Napanee.

For Scholars.—Scripture Lessons—Rev. H. Pollard, M.A., Ottawa; Rev. Canon Partridge, Halifax. The Collects—Rev. M. M. Fothergill, M.A., New Canada, Conn. Catechism—Rev. W. C. Bradshaw, Rev. Canon Henderson, D.D., Montreal.

The last clause of the report read as follows:— Lastly your committee beg to direct the attention of members of the association to the good work begun in this city by the Toronto Humane Society, and to recommend to the clergy and Sunday school teachers of the city a perusal of the very cheap and attractive pamphlet issued by this society.

The report was adopted, after which the officers were elected as follows:—

- President, the Rt. Rev. the Lord Bishop of the Diocese. Clerical Vice-Presidents, Rev. Canon Dumoulin, M.A., Rev. J. F. Sweeney, M.A. B.D. Lay Vice-Presidents, S. J. Wood, LL.B., G. B. Kirkpatrick. Secretary, C. R. W. Biggar. Corresponding Secretary, M. Currey. Assistant Secretary, Ernest J. Wood. Treasurer, John C. Webb. Executive sub-Committee, Rev. R. Harrison, Rev. A. Hart, Rev. C. L. Ingles, M.A., Willoughby Cummings, Grant Helliwell, H. P. Roberts. After a very profitable discussion on "difficulties" in Sunday School teaching, the meeting adjourned.

St. James'.—The weekly meeting of the Y. M. A. was held last week. The president, A. W. Carkeek, occupied the chair. Readings were given by Messrs. A. W. Melish and P. G. White, also a recitation by Mr. S. J. White. A paper was read by Mr. Terril Kenny on "International Courage." The programme for next week was arranged, consisting of a reading by Mr. Colwell and a recitation by Mr. Kenny; a debate, resolved, "That the present treatment of the Chinese by the United States Government is inconsistent with their Declaration of Independence." Mr. Kleiser gave a recitation entitled "Lasca."

St. Bartholomew's was well filled last Thursday evening on the occasion of the harvest thanksgiving service. The edifice was tastefully decorated with grain and other autumnal produce, and the display of fruit and flowers on the altar and choir stalls was unusually rich and effective. Rev. A. Williams, the rector of St. John's, preached; his sermon was appropriate to the occasion. The rector, curate and other clergy also officiated. The music was exceptionally good, the choir numbering about 40 voices being evidently carefully trained. The singing was a treat. Mr. G. C. Warburton conducted and Mr. Gness presided at the organ. There were refreshments afterwards in the school-house.

Toronto Clerical Association.—The next monthly meeting is postponed to Monday, Nov. 26, 1888, at 6:30 p.m., at the residence of Rev. J. D. Cayley, John St. Subject of discussion, The Apocalypse.—Serranus Jones, Secretary.

Holy Trinity.—On Friday evening last special services were held in Holy Trinity on the occasion of the 41st anniversary of the dedication of the church. The chancel was artistically decorated with fruits and autumn leaves. Rev. J. D. Cayley, rector of St. George's Church, read the prayers, and Rev. George Nattraas said the lessons. Besides Rev. John Pearson, rector of the church, Rev. Dr. Scadding also assisted at the service. The sermon was preached by Rev. John Carry, D.D., Port Perry, who took as his text Matthew xxvi., 6, 18, referring also to Mark and John who tell the story of Mary pouring the precious ointment on the head of Jesus. He said this story illustrates the true spirit of worship, even the idea of which seemed for a time to have been lost sight of by the Church. He had chosen this subject in order that he might say what worship implies. Mary recognized the resurrection and the life. Her worship of Christ demonstrated reverence and affection. If reverence were taken from worship nothing would remain but human affection, while for the same reason human

affection could not be taken away. The new covenant had its burning bush as well as the old. Another element of true worship was sacrifice. The preacher went on to show reasons for this, after which he referred to the Church of the nineteenth century with its many advantages over earlier times. Worship should be in the spirit of adoration, and therefore the best language and the best music that could be produced should be features of Divine worship. He commented unfavorably in this connection on the more modern ideas of introducing the slang into preaching. This, he held, was not in reverence or true adoration.

The St. Thomas Times says of the lecture delivered by Rev. Jeffrey Hill in that city: "Trinity school house was filled to its utmost capacity last night by the large audience which assembled to hear Rev. J. Hill's lecture on 'Boys and girls and their ways.' The reverend lecturer possesses to an unusual degree the peculiar gift of knowing how to talk to children, and for more than an hour kept their fixed and undivided attention, eliciting frequent bursts of applause and roars of laughter from the little ones. The adults present also seemed to enjoy the lecture thoroughly. The lecturer first exhibited colored views of scenes in the Holy Land, in his remarks on which he gave much useful information, and taught practical lessons concerning the great truths of redemption. He then rapidly and skillfully drew a number of comic crayon sketches, and based on them remarks full of humor, but also full of moral and religious instruction. The interest of the lecture was enhanced by apt illustrations and appropriate anecdotes. It was a great treat all through, and it is to be hoped that the effect of it on the boys and girls who heard it will be lasting. A liberal collection for a very deserving object was taken up at the close." Rev. Mr. Hill is engaged to deliver the lecture referred to in Holy Trinity School House, Tuesday, November 6th, 8 p.m.

PARKDALE.—A very successful concert was given in the Masonic Hall last Wednesday evening by the choir of St. Mark's Church. The hall was crowded; the choir sang remarkably well, and gave a very enjoyable evening's entertainment.

ISLINGTON.—The Rev. H. H. Johnston will assist the Rev. Canon Tremayne as curate of this parish.

The address of the Rev. A. Hart, rector of Dovercourt, is 86 Coolmine St., Toronto.

NIAGARA.

St. Matthew's.—The congregation has presented the church with a handsome processional staff and cross in memory of the late Mrs. Whitcombe.

HURON.

ATTWOOD.—Harvest Thanksgiving services were held at St. Alban's in this village, Sunday, Oct. 14th, the twentieth after Trinity. The church, tastefully decorated with grain, fruit, flowers and appropriate texts, presented a very festive appearance. The Rev. W. T. Taylor preached earnest and appropriate sermons, which were listened to by large congregations. Liberal offerings were made. Monday evening, the 15th, a Harvest Supper was served by the ladies of St. Alban's Guild. After supper a short thanksgiving service was conducted at the church by the Rev. M. Turnbull, rector of Listowel, which was followed by a number of thanksgiving hymns and anthems of praise, excellently rendered by the able choir of Christ Church, Listowel; appropriate addresses were delivered by Rev. Messrs. Ward, Taylor, Turnbull, and the incumbent of the parish, the Rev. S. E. G. Edelstein. The Harvest Festival was pronounced by all a decided success. The proceeds amounted to fifty-seven dollars.

SOMBRA.—Being on a visit in a Church settlement in the above named township, I would inform you and the readers of the leading Church paper in Canada, how the eve of Sunday, 21st after Trinity, was spent in the house of the reeve of the township. In the spacious dining-room of his hospitable house were assembled for evensong the following: The aged officiating priest, father and father-in-law and grand-father to one son; his wife and four children; two sons-in-law; their wives and six children; a daughter, wife of a very successful and popular missionary priest, with her little one; the aged father of the reeve (72 years), and the now aged mother-in-law of the son present in her 88th year; with a Roman Catholic servant-man, and a lad lately from England, these, numbering twenty-four persons, appeared before

Almighty God, as I imagine, the only representatives of 'His Church' assembled for divine service in this extensive mission, consisting of two large towns, two villages, and a school-house station, where prayer was (at one time) wont to be made every Sunday. The 'Church Service' is no longer heard (occasionally in one of the towns) the missionary having been removed and this mission left desolate. Evensong was said by the priest, chants and hymns and responses heartily rendered by all present, many of whom were members of choirs in by-gone days, who had not forgotten the good old Church tunes, and their obedience to the rubric in responding, which duty so many of the Churches of the Ontario dioceses neglect to obey. Evensong was followed by a short sermon from St. Paul's Epistle to the Hebrews, 6th chapter, 19th verse, the value of 'Hope,' spiritually and temporally, was plainly laid before the assembled family members we trust to their benefit and comfort. The service closed with singing Keble's Evening Hymn—after which the members went to their homes rejoicing that they had been permitted to join in the beautiful services of 'The Church of God.' I hereby, Mr. Editor, send you a little notice of this Sunday-evening service to show what can and could be done in the neglected missions without a priest, if only some prominent Churchman would assemble the members of our Church in his locality, who have no priest or deacon, and hold a service, either matins or evensong, such a one as was held on the eve of the 21st Sunday after Trinity, in the house of the reeve of Sombra, surrounded, or nearly so, by the forest of a part of the county of Lambton.

ALGOMA.

NEWHOLM.—I beg to acknowledge receipt of hymn-books 'ancient and modern,' from Rev. Mr. Crompton, for the use of the Church of the Holy Trinity, Brunel.—DAVID FERGUSON, clergyman's warden.

FOREIGN.

It is said that the Bishop of Truro, who has just inherited a large fortune, intends to build the tower of his cathedral at his own expense.

Dr. Goulbourn, Dean of Norwich, writes to the Times to say that the resignation which he has placed in the hands of Lord Salisbury does not come into effect until next May.

It is said that Lord Salisbury is so interested in Bishop Walsham How and his work at Wakefield that he is anxious to secure a transfer of the enormous patronage now in the hands of the Vicar of Halifax to the Bishop of the diocese.

Lady Frederick Cavendish has sailed for South Africa, where she intends to help her brother, the Rev. A. V. Lyttelton, in his work among the gold-diggers. It is now announced that she is the donor of the £10,000 anonymously contributed to the Bristol Bishopric Fund.

A stained glass window has been placed in Manchester Cathedral to the memory of General Gordon. On the occasion of accepting it the Dean of Manchester spoke of Gordon as a type of Shakespeare's ideal soldier, "whose armor conscience buckles on as God's own soldier."

The report of the American Church Building Fund to September 1st, 1888, shows the whole amount contributed to the fund up to that date to be \$150,882.18; the whole amount paid out on loans, \$104,200; the whole amount of principal paid back from loans, \$23,189.14. At the present time the money out on loan is \$81,060.86, distributed in eighty-five loans among thirty-seven dioceses and missionary jurisdictions.

The Bishop of St. Asaph is said to be making progress, but very slowly, and it will probably be some time before His Lordship is able to transact any official business. Various rumours of His Lordship's resignation of the See have been circulated, but they have since been contradicted.

It is announced that the Chapter of Exeter have resolved to transfer all their patronage in the county of Cornwall to the Chapter of Truro, and have given instructions for the necessary steps to be taken to give effect to their decision. The patronage thus transferred represents livings to the aggregate value of £5,000 per annum.

MICHIGAN.—Statistics of the diocese from the annual reports to the convention of 1888: Clergy canonically resident, 76; candidates for Holy Orders, 6; licensed lay readers, 60; parishes in union with the convention, 69; missions and stations, 60; Baptisms—infants, 1,120; adults, 362—total, 1,482; confirmed, 1,112; communicants—present number, 12,214; marriages, 449; burials, 695; Sunday School teachers and officers, 1,806; scholars, 11,107; total contributions, \$204,608.81; value of church property, \$1,411,705.

The Church in Scotland has lost a firm friend and supporter by the death of the Earl of Mar and Kellie, who entered into rest on Sunday, Sep. 16th, at the early age of forty-eight years. The late Earl, who married a niece of the late Bishop Forbes, was educated at Radley, under the then warden, Dr. Sewell, and while there, imbibed the religious principles which he consistently maintained till the day of his death. The funeral took place on the following Saturday, when the Rev. Canon Murdock of All Saints, Edinburgh, celebrated the Holy Communion according to the Scottish rite, and the Bishop of Edinburgh conducted the funeral services at St. John's, Alloa, and at the Mortuary chapel in Alloa kirkyard.

Lord Plunket, Archbishop of Dublin, has explained his rather startling assertion to the effect that the Church of Ireland has gained rather than lost by disestablishment. "Apart from any question as to the injury which disestablishment might inflict on the Church of England herself," he says, "there are other considerations which English Churchmen are bound to take into account before yielding to the demands of the Liberationist. The voice of the people of England has yet to be heard on this subject. Do all who are outside of the Church of England regard the establishment as an evil? Are they prepared to deprive the State of its religious character? Do they really desire a result which, in the opinion of many thoughtful men—such as Dr. Dollinger—would give an impetus to anti-Christian secularism and predatory communism throughout the world? So long as such questions remain in suspense, would it not seem like a betrayal of trust if English Churchmen were to surrender a position which a large majority of the English people may be even now expecting them and wishing them to defend? On these grounds alone, were there no others, the members of the Church of England are bound, as it seems to me, to gird themselves for the coming struggle; and in that struggle I can confidently promise that they will have the sympathy and the prayers of their brethren in the sister Church of Ireland."

Correspondence.

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

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

ALGOMA.

SIR,—Please make room in the Champion Church paper of Canada for the accompanying address, which was presented to the Rev. H. Beer, on the eve of his departure for Minnesota. He has been our Missionary for nearly eight years, and has proved himself a faithful minister, by carefully attending to all his duties, not only ministering to the spiritual wants of his flock but often relieving the temporal wants of the poor. He was very particular in conducting the services of the church according as it was laid down in the Prayer Book. He was very fortunate in one way, in as much as he was never accused of being too high, or too low a churchman. The prayers of his good Bishop and his many friends in Algoma attend him and Mrs. Beer on their journey, and in their new home. By complying with my request you will very much oblige, an old
SUBSCRIBER.

Jocelyn, St. Joseph Island,
14th October, 1888.

To the Rev. Henry Beer:

REV. AND DEAR SIR,—We, the members of the congregation of Holy Trinity Church, Jocelyn, St. Joseph's Island, and other friends, desire to express to you, our much esteemed pastor, now about to leave us, how very much we regret your departure from amongst us. During the eight years of your ministry in this part of God's vineyard you have endeared yourself not only to this congregation, but to our good Bishop and the whole community, by your kindness to all, and your readiness to do good, wherever your help was needed, irrespective of creed or profession, and especially by your steady and consistent demeanour as a Christian Minister. We feel that your labor

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members of the con- ureh, Jocelyn, St. r, desire to express, now about to leave ur departure from rs of your ministry ou have endeared ion, but to our good by your kindness od, wherever your reed or profession, consistant demean- cel that your labor

has been greatly to our spiritual benefit, and we trust to the glory of God, as you have always striven to lead us in the "good old paths." We have much pleasure in asking you and Mrs. Beer (who has largely shared in many of your labors of love) to accept as a very slight token of our affection for you and her these four articles by which you may remember us, when in a foreign land. We trust that God, who ruleth all things for the best, may so order it, that you may both long be spared to labor for Him, who has done so much for us all, and also that you may both enjoy very many of the common blessings of this life. Signed, J. R. KENT, C. YOUNG, Churchwardens; WALTER WILLIAMSON, JOHN CAMPBELL, H. B. KENT, J. H. YOUNG, HUMPHREY YOUNG, DANIEL DUNN, and others. To which Mr. Beer made a very suitable reply in a few well chosen words.

UNITY.

SIR,—The Practical Point in the present discussion of Church Unity, by Dr. W. D. Wilson.

In your issue of the 18th inst. you have an article on the above subject.

May I ask for some explanation as to how Dr. Wilson arrives at the conclusion of the second last paragraph:—

"But bad as the case is, it might be worse. St. Paul enumerates the three great virtues of a Christian life, but unity is not one of them. There remain the three, Faith, Hope, Charity, but the greatest of these is Charity."

The word charity in the new version is very properly translated love, and this famous LI. chap. of Isaiah opens, as all know, with the most emphatic declaration that a man without charity, i.e., love, is nothing.

I would respectfully ask how can or is Church Unity possible without charity (love), or is charity (love) possible to exist without union. As there is no Church Unity at present I have never met a man or a body of men in whom charity or love (as called for in the Bible) exists, therefore, until we take upon us in the fullest sense of its meaning, the charity (love) that never fails we shall never have Church Unity.

Yours truly,

D. C. MAITLAND.

MR. COLE'S REPLY TO ALGOMA.

SIR,—Having been from home for the last four months I have not had the privilege of perusing the DOMINION CHURCHMAN with the regularity I could wish; and only on the 13th inst. was my attention called to the fact that the Bishop of Algoma had, in your columns, made some slight reference to myself; but I doubt not you will allow me to offer a few remarks on three letters touching the Algoma Controversy having direct or indirect reference to me. And, first of all, I cannot help asking myself what would be my position, where my reputation to-day had there been no courageous press determined to allow of proper investigation, or had I not met with the most brotherly and extreme kindness and sympathy from a few of the clergy of Toronto; how otherwise I ask could a friendless missionary from the backwoods be able to cope with the policy of Algoma? The Bishop of Algoma has at length summoned courage to his aid, and come out like a man in public. I meant that he should do so. Believing in openness and candor myself as of intense importance to society and the Church, or his ways with regard to that stifling process by which he has ruined so many clerical victims, and the mal-administration by which he has driven so many good and able men out of his diocese. "Animus," says the Bishop; yes there is animus, and oceans of it; but proper not personal; yet in a sense personal; for, in attributing to me the "utter want of common sense," "no knowledge of human nature," my "never having been fit to be a clergyman," he is not only bringing a terrible indictment against the Church's method of selection, which I am not going to defend; but is also casting a slur on the memories of those holy men to whom I owe my ordination, and who had the highest opinion of me, the "sainted Faquier" and the equally learned and pious Bethune. And fortunately for me Dr. Sullivan did not put his pen to paper, even for those few lines having reference to myself without displaying that astounding theology of which he is the distinguished inventor, while noble-hearted as he may be, Algoma seems quite oblivious to the iniquity he proposes. If there be publications to make, why leave the diocese he loves so well so long dishonoured? Why leave for so many months the man for whom he still expresses friendship and respect without the opportunity to clear himself; why leave the Body of Christ so long with a false or incapable minister at her altars? Why this cowardice in the case of the Church, or else why this tyranny in the case of the man? May his lordship publish with the greatest speed, it will be anyhow all too late; nor is the matter of time the only faulty circumstance;

for the publication should have taken place while I was present to answer any false witness; but now that there has been time to cook up evidence about the foundationless slanders that have been circulated. A slight palliation is to be found in this; the Bishop knows nothing about the parishes, having heard but one side; not having time, perhaps, to examine, except most superficially into things, because working very hard. However, I shall welcome at last his lordship's revelations, objecting only to the date of making them; but I cannot permit even a Bishop, in controversy with myself, the position in which his lordship has condescended to place himself, or nearly, to muddle up however ingeniously, the distinct issues: the thing done, and the mode of doing it. The question of my having done what was wicked or injudicious is a separate consideration; the iniquity of dismissing me unheard is a distinct issue. Fortunately for me I made known at once most publicly the conversation between the Bishop and myself, the slanders current, as well as my settled determination to put the matter right through at all risks. I rarely do things by halves, and will endeavour also to avoid, in this communication, any gross amount of ambiguity. The conversation took this turn. I am informed, Mr. Cole, that a lady from Manitowaning spread the report from Barrie, all over the province, that from your manner in the pulpit it might be supposed you were intoxicated. Then why were these things not brought up in vestry, my lord, I asked. They intended, said the Bishop, to bring them up, but I prevented it. Yet his lordship leads us to believe that he waited for my permission. Were this the sole instance I would say nothing. I wish also to be allowed to say that with the exception of one or two black sheep; I found the people of the island kind and hospitable to a degree I had not experienced; and the inhabitants of the village ditto; but the congregation of St. Paul's undoubtedly allowed themselves to be, to some extent, influenced, I presume unknowingly, by one or two mischief-makers seeking to control the pulpit. The slightest public investigation would have proved me right on every point. My horse was lamed in order that I might be ruined. I know the men, the means, the motive. I was held up in public print as a "dynamiter," and may yet prove to be so, though, in a sense, distinct from that intended. The report was circulated, "It is a sad thing for Mr. Cole's family that he is drinking so hard." I know who started that; and the woman employed to circulate it. The Mechanic's Institute was quashed, and the village thus robbed of a \$300 library, thus squandering provincial moneys, yet not a soul had the moral courage to utter a syllable; but whether that silence was owing to a terrorism created by money lenders or political spies, I do not profess to say. I give the fact because it is not only a fact but a factor of the case. But the Bishop believes that I have not an enemy in Manitowaning; of course, living in the village, I could not know anything about it; and it was so simple a plan to contradict me flat. Let the Bishop get these absurd notions out of his head. The Church is on her trial before Heaven not the world; the object of her existence is not to pander the individuals or congregations for the sake of dollars, cents or numbers, but to enforce righteousness; and turning to the Gospel any, must allow that to preach that Gospel in love with whatever energy, whatever logical force, whatever spiritual power, backed by the holiest life, will not suffice to prevent a congregation, now and again, from requesting their minister to depart out of their coasts; nay it is likely to draw down the demand; while on the other hand, there may be the grandest outward success, while congregations steeped in indifference or vice are left to suppose that they are leading Christian lives. The duty of the ambassador is to back his heralds in righteous action; not to help the rabble to shoot them down. By the latter plan it is the easiest thing in the world to make Christ's kingdom the instrument of Satan. But in this case doubtless the large sums from England will, with many, gild over the whole thing. One current way in Ontario as, I suppose, in other places of silencing a man whose argu- ments cannot be answered, is to close to him all pulpits, platforms, papers; the only trouble is it cannot be always done. J. S. COLE, Ex-examining chaplain to the Bishop of Algoma. Oct. 19th, '88.

SKETCH OF LESSON.

23RD SUNDAY AFTER TRINITY. NOV. 4TH, 1888.

"The death of Nabal—the wicked man."

Passage to be read.—1 Samuel xxv. 14-37.

Our subject for last week was the peaceful death of one whose removal left a blank in Israel. They had good reason to mourn, for Samuel had been a constant intercessor for Israel: he prayed daily for them, (ch. xii. 28.)

To day we have an account of the death of one who went to his grave unhonoured and unlamented. What

a sad thing to die, and not be missed! Nabal's must have been a wasted life. He was rich, had "great possessions," as men counted riches in the earth, (v. 2.) (Compare 2 Sam. xii. 2; Gen. xiii. 2-5; Job i. 3.) But see his character, (v. 3.) bad tempered, ungrateful, miserly, sordid; a man who cared not what fraud or violence he used if he could only increase his flocks and herds. Nabal was holding his annual sheep-shearing in Carmel. He had had a prosperous year. Probably his men had reported a large increase since the last "round up," as they call it now-a-days on the ranches of the North West Territory. One would expect that his heart and hand would be open at such a time. David evidently thought so. He sent a messenger to Nabal, wishing him continued prosperity and asking for some food for his men, (v. 8.) See Nabal's answer, (vs. 10, 11.) David's messenger returning told David, (v. 12.) How angry David was, (vs. 13, 21.) He determines to wreak a cruel vengeance on Nabal. Can this be David who used to be so calm and considerate, and who on several occasions had resisted temptation to revenge? He was off his guard now: so his temper got the better of him. But who is this coming to meet David and his men? (vs. 18, 19.) It is Abigail, Nabal's wife. The story of Nabal's churlish behaviour has been told her. How Nabal was actually indebted to David for protection, (vs. 15-16.) she made up her mind at once, she will do all in her power to atone. She does not try to excuse her husband; but she urges that it would be beneath David's dignity to take vengeance on such a man, David, who was to be king, and whom God was protecting, (v. 29) could well afford to be merciful, the last argument she brings forward is most powerful, (v. 31.) what unspeakable satisfaction if he did nothing that in his cooler moments he would bitterly regret. How did David take this? (v. 32.) He is quite appeased; nay more, he is thankful that he has been kept from sin, (v. 33.) for has not God said, "Vengeance is Mine, I will repay."

Abigail returns home, and finds her husband "very drunken," (v. 36.) Probably had often seen him thus. He had not missed her, and was in no condition to be told of his narrow escape; but next morning when he is sober she tells him, (v. 37.) He hears it in moody silence, his mirth was turned into mourning. God smote him, perhaps with paralysis, and, after lingering ten days' he died, but we hear nothing of any word of lament over him. What a contrast between husband and wife! Abigail's "soft answer" turned away David's "wrath." (Prov. xv. 1.)

So let it be with us. Don't cherish your wrath—(see Ephes. iv. 26.) but rather the spirit of forgiveness—(see Rom. xii. 18.) Try to be like the gentle Saviour, Who was "meek and lowly in heart," (St. Matt. xi. 29)

"TIMELY WISE!" FOR SHARP EYES!

"Nor love, nor honor, wealth, nor power, Can give the heart a cheerful hour— When health is lost. Be timely wise: With ill-health all taste of pleasure flies." So speaketh Gray, and who denies? No surer fact beneath the skies. Alas! for him who earthly dies Because he is not timely wise. Alas! for him who will endure The ills he might so quickly cure: Night-sweats, and cough, and hard-caught breath, Consumption's heralds, signs of death. To be cured, take Dr. Pierce's Golden Medical Discovery. Thousands have been cured by it who, otherwise, would now be filling untimely graves. For all liver, blood, and lung diseases, it is specific.

SOLWAY SANDS.

"Ring the bell for prayers, Donald." We two were sitting, as we had sat for many an evening through the winter nearly past, in the little room of the manse. It was naturally a cheerful room, for the windows were large and reached almost from the unceiled beams of the single upper storey to the sill of the house. The light of heaven, however, failed to give colour and gayety to the sodden paper, the white painted book-shelf, and the cheap carpet whose pattern was worn off in many patches; while the stove of plain iron, without a wreath or a flourish about it, seemed gloomy and sombre, with its black pipe running up through an aperture into the chamber above. One brilliant spot in the room was presented by the copper kettle, which stood on the oblong stove, with an occasional thread of thin steam hesitatingly issuing from its spout, when Pete had by accident put an extra log of dry spruce into the cavernous opening of the fire place.

There was not a single picture upon the walls.

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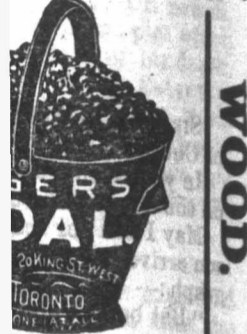
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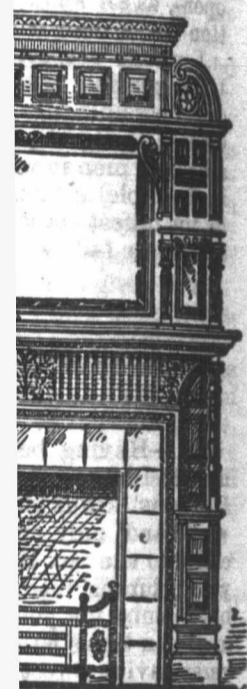
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Through the window, however, there was generally picture enough to satisfy the mind. In the lengthening days of May even that northern landscape had charms of its own; and now through the narrow panes appeared jutting headlands, one after the other ranged in degrees of distinctness, till the last was a faint blue outline, and the nearest was a bald mass of treeless rock, scarred and rifted and still ribbed with the snow and ice which made the cliff on which they lay seem almost black by contrast. Then there was the ocean, visible from our little island in every mood, and painted by every hue the morning or the evening brought. At present it was dark and forbidding in the dim light of night-fall.

I lit the cheap kerosene lamp of glass, rang the tinkling little bell, and prepared to read a chapter from the Scriptures. Mrs. Hedderson and Pete came in and sat down by the stove quietly, devoutly. They both fixed their eyes almost reverently upon the sick minister. He lay upon a lounge on the other side of the stove. A clerical suit of velvet fitted closely to his thin form and a Scotch bonnet of the same material allowed only a few gray locks to appear above a face of deep pallor, upon which was stamped a blended expression of melancholy and resolution. His lean, nervous hands clasped a book.

I had finished the evening exercises of devotion, and Mrs. Hedderson had made her last inquiries for the night, first as to the minister's health, and secondly as to what he would have for breakfast. Pete had brought in two armfuls of wood and deposited them with a clatter at the side of the coffin-like stove. The blinds were let down, the curtains drawn, and I was preparing myself for another night of it.

I had spent many nights of watching and this was to be another.

"Have you seen that letter I received the other day, Donald?"

He spoke in a hesitating yet querulous tone, and looked across the stove at me with an intent and anxious eye. Heaven save us! we had not received a letter nor seen a sail since October of the previous year, and would not receive news from the outside world again until the end of June.

"No, sir. I have seen no letter of yours. When did you receive it, and where did you put it?"

"It came a sennight ago by the 'Hearts of Oak,' and I put it in the top drawer of the chest in my room. You are an honest lad, Donald, and I should be slow to mistrust ye. But the letter must be found; it must be found."

He raised his voice with something like anger at the last words. I kept silent. But I thought he glared at me with a dark look almost of malignity. Poor Mr. Blake! and he the mildest and most godly man that ever stood up in kirk.

"You are to be a preacher yourself, Donald, some day," he continued, in a gentler tone, "and I took you from your mother's hands that you might learn to endure hardness. You could not deceive me." He was silent for a moment.

"Do you mind the shores of Cumberland from which we baith came, and Solway Frith, and the lakes inland, and Saddleback, and the loom of Skiddaw, and all the glens and streams of the old country? The letter came to me from one who lives there still. I seemed while reading it as if I had my plaid about me in the winds that blew across from Kircudbright, and I saw the sun still glancing on the yellow quicksands, while the tide crept, with an edging of silver foam, nearer and nearer onward, till it came up to the grassy bank that bordered the winding road from Maryport to Allonby."

I was accustomed to hear the minister talk in this way, and I made no reply.

"Grass and heather, sand and sea—I think of them all when that letter comes to mind; and the dim, smoky coast of Scotland, and the fishermen's boats at sea, and the flocks of sheep travelling along the white road on the shore, and cliffs and thickets with trees bent toward the land by the stormy winds. Ah! it's a sore place for me, a sore place for me."

"Donald," he whispered after a pause, "read

me from the Scriptures. You know the passage that I crave, the fourth of Genesis.

"That is an awful chapter, Donald," he remarked, as I finished. "How can you have the heart to read it to me, of all men? But why it was written for me and such as me. Ah, she that wrote me that letter knows the passage too, and it was she who, in the bitterness of her heart, bade me read it and repent. Ah, but she sends a cruel message to one that loved her so weel."

His face was buried in his hands. "From the sand, thy brother's blood crieth unto Me from the sand," that was what she said, the quicksand where the wild sea foam still beats and fills the cold air with spray and mist; and the gull cries out against the storm-cloud overhead, and no voice of human agony, no cry for help is heard from the struggling horseman, save by me—for I heard it and laughed at it. Did I know that she could still prove stubborn and scornful, and that all his lands had been squandered away by the father of us both, and that the voice of God would haunt me to the last?"

The wind had risen and the snow was pattering and rustling against the window panes. Either there was a change of wind which had disturbed the snow as it lay from the last storm, or there was a fresh snowfall. I drew the curtains and lifted the blinds. The sky was clear with star-light and along the horizon there was a white jagged line that showed me that ice was coming in under a northeast wind.

I scarcely ventured to say anything in answer to the strange and mournful words of Mr. Blake. Yet it made my young blood run cold to hear his wanderings, for I believed that he spoke of real incidents in his life. What words of consolation could be fitly uttered by a boy to a mature and tested saint of God such as conversion had made my dear and honoured master?

Besides, these confidences and confessions were the more sacred in that they were mingled with the helpless ravings of delirium. I accordingly returned to my chair with the remark, "We shall have the ice back again to-morrow."
(To be Continued).

FAVORITE.

Fame is a word ambition loves,
And art has ne'er its portrait painted,
Virtue the heart of avarice moves,
Oblivious to the "shekels" sainted;
Rarer than even these, by far,
Is health, defying poet's diction.
Then with it trifle not, nor mar—
End ills that female pleasures bar

by taking Dr. Pierce's Favorite Prescription—a remedy so satisfactory for all those weaknesses and diseases peculiar to women, that they need no longer suffer from them if they will but use this world-famed remedy.

HINTS TO HOUSEKEEPERS.

MUCH of the oatmeal sold in the market is old and sour. To be good, the meal should be freshly ground, and it should be free from an ancient and mouse-like odor.

NEVER place fresh eggs near lard, fruit, cheese, fish, or other articles from which any odor arises. The eggs are extremely active in absorbing odors, and in a very short time they are contaminated by the particles of objects in their neighborhood, and the peculiar and exquisite taste of a new-laid egg is destroyed.

A GOOD DISINFECTANT.—Dissolve half a drachm of nitrate of lead in a pint of boiling water, then dissolve two drams of common salt in eight quarts of water. Pour the two mixtures, together, after the sediment has settled, the liquid is a saturated solution of chloride of lead. A cloth dipped in it and hung up in a room will purify a fetid atmosphere. It may also be used to pour down a sink, drain, or water-closet. This is very cheap, as a pound of nitrate of lead will make several barrels full of the disinfectant.

DISINFECTATION OF DWELLINGS.—After testing various disinfectants by Koch's method on threads impregnated with spores, Guttman and Merke came to the conclusion that a 1-1000 sublimate solution is the best antiseptic medium. Their method is as follows: After thoroughly soaking the floor with the above solution, the roof is sprayed with the same solution till drops appear; the walls are also treated in like manner. To remove the sublimate the parts are then sprayed with a one-per-cent solution of soda, which converts the bi-chloride of mercury into the insoluble sub-chloride, the crystals of the latter being removed from the walls by means of a brush when they are dry.—Virchow's Archive.

CANNED GOODS.—The fact that canned goods are cooked goods cannot be too widely known or carefully remembered by users. They are not put up in vessels from which they are to be eaten when convenient to consumers, but are only packed in tins in order to preserve them. No canned goods are guaranteed to keep fresh and remain sound for any number of days after being opened. When opened, the contents of the tin should be immediately turned out and eaten as soon as possible. If the food must be kept at all, turn it out of the original tin into a dish, cover it up and keep it in a cool place. The liquor around lobsters, salmon, and all vegetables excepting tomatoes, it is desirable to strain off and throw away. Lobsters and prawns are improved by being turned into a sieve and rinsed with clean, cold water. Never on any account add vinegar, sauce, or any kind of condiment, to tinned foods while they are in the tins, and never leave such mixtures to remain an hour or two, if from forgetfulness it is done. All tinned goods are put up as fresh as it is possible to be, but unless corned or salted, will not keep after opening as freshly cooked goods will, and certainly not longer, as many thoughtlessly suppose or expect they will. Sardines, if preserved in good oil, and if of good quality, will be an exception; as long as the oil is good the fish can be kept in the tins, but two or three days is long enough to trust these before eating. Consumers should not buy larger packages of canned goods than they can consume quickly; if they should, most of the fish and meats could be potted after re-cooking, sauces and seasoning being used. If the nose and eyes are properly used, it is as impossible to partake of an unsound tin of canned food of any kind as to partake of bad meat, fish, or vegetables from a shop.

TIME-TRIED, TRULY TESTED.

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A STORY IN A WORD.—Sincerity is one of the most beautiful words in the English language; and, like many other words, it has a history. It comes from two Latin words, *sine* and *cera*, without cement; and its origin was in this wise: In the golden days of Roman prosperity, when her merchants were very affluent, and dwelt in marble palaces on the banks of the river Tiber, there was a very natural sort of emulation in the grandeur and artistic adornments of their dwellings. Their successful wars had made many of the gems of Grecian art the possessions of the Roman people. A taste for sculpture had been awakened, and the sons of Rome set to work themselves in the school of design. Good sculptures were quickly drawn up. But dodges sometimes took place then as now. For instance, if the sculptor came upon a flaw in the marble or if his chisel missed its aim, he had a carefully constructed cement with which he filled in chink, and so cleverly fixed it as to be imperceptible. In time, however, and after the purchase had long been completed, heat, or damp, or accident, would affect the cement, and it would reveal its presence there. The consequence was that, when new contracts came to be signed for commissioned art, there was a clause put in that they were to be *sine cera*, or without cement. What a picture story in a word! What a moral meaning in it—namely, that true character should be severe or without cement.

PASTORAL HINTS.

Look out for the strangers. Several families who have moved to the city recently are church people. Find them out and call upon them. If you notice persons who are unknown to you attending the services of the parish for two or three Sundays, speak to them and introduce them to the rector. In a strange city the old church and her services are among the few familiar things that one comes across.

A few kind words and a friendly visit at the beginning of a residence in a strange city, will go further than many formal calls after one becomes generally known.

A little christian courtesy in inviting and making room for strangers in your pews, will not only make it pleasant for them, but will also have a good effect upon yourselves.

If you are desirous of learning more than you already know about the Bible, the Church, the Prayer Book, or any other Ecclesiastical subject, call upon the rector, and he will gladly give you what assistance he can, and will also name some author by whom you will find the subject briefly and clearly stated. In religion, as in other things, we want to avoid a prejudiced spirit and narrow-minded views and opinions. In the Church on earth it is the easiest thing in the world to make trouble and to create discord, but in the other world "the troublers of Israel" will be punished according to their deserts. It is fearful to think of the number of souls that have been dwarfed and hardened by their unfortunate habit of stirring up ecclesiastical quarrels.

FOR RICKETS, MARASMUS, AND ALL WASTING DISORDERS OF CHILDREN.—*Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites*, is unequalled. The rapidity with which children gain strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. Main, M. D., New York. Put up in 50c. and \$1 size.

WHERE ARE THE CHILDREN?

This question is often asked as one looks over our congregations. The reason given is that "they attend the Sunday-school." But is this any reason at all? Is it designed that the Sunday-school be to children a substitute for the church? We all know that these schools do not in any sense fill the place of public worship. Songs and banners and libraries and illustrated papers, and the amusing ways by which young teachers draw together and hold the interest of children, all have their value, but can it be weighed a moment against the solemn impression made upon childhood by the Christian Year, by the gathering together in the family pew, by the dear old familiar prayers, by the holy reverence for the house of God, by the love of public worship formed in childhood and growing with the years? If these and all the clustering advantages and associations of public worship must be given up for the school, who will not say that the loss is greater than the gain?

Christian parents! send your children to the Sunday-school, but do not, on this account, fail to have them at your side in the House of God. In a few years they will go from you out into the world, and where will they get a love for the church and habits of attendance unless they acquire them when young?

This exhortation was solemnly read to you when you stood as sponsors for those children years ago: "Ye are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as He can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose."

A great many children have arrived at the proper age during the last twelve months, and ought to be able to fulfil the above mentioned requirements. Have you ever done the first thing towards discharging your duty as sponsors? Have you "called upon" your god-children "to hear sermons"? Have you provided opportunity for them "to learn the Creed, the Lord's Prayer, and the

Ten Commandments, and all other things which a christian ought to know and believe to his souls, health?" Have you said one word to them about coming to the Bishop to be confirmed by him? These questions apply to parents as well as sponsors.—*Parish Visitor*.

CHURCH GOING.

"I have been very good to-day," said Nettie complacently; "I have been to church three times. I think I deserve to be praised."

Cousin Sue looked thoughtfully at the self-satisfied little girl. "Did you eat your breakfast this morning, Nettie?"

"Why of course I did."

"And your dinner?"

"Certainly."

"And your supper?"

"Why, you know I did, Cousin Sue—what is it that you mean?"

"Do you think you deserve great praise for eating your three meals?"

"No, indeed, for I ate because I was hungry."

"Who was benefitted by your eating?"

"I was, of course."

"Then, do you deserve praise for doing so?"

"Oh! now I see what you mean. You think I was the one benefitted by going to church."

"Isn't it so, dear? Our gracious Lord spreads a table for us, where we can partake of the good things He provides for our souls. Why should we feel that we are doing him a favor, or that we deserve His favor, because we come from time to time to partake of them? Oughtn't we rather to be filled with praise to Him, who so lovingly provides a place where our souls' needs can be met?"

"I never thought of it in that way before."

"Perhaps not. There are too many people who really *pride* themselves on the regular performance of their church duties—as though their duties were the end and not the means."

"I don't exactly understand you."

"This is what I mean. It is a pleasure for us to eat our meals, but the real reason we eat is that we may have strength for the duties of life, and that that life may go on. And so we ought to go to church, not only because it is a pleasure and a duty, but to really get the strength to keep our souls alive, and to perform all their spiritual duties; and our Lord promises to meet with us when we gather in His name, and impart this strength to us."

"I always thought we went to church to please and honor God."

"So we do—we please Him by obeying His command to 'neglect not the assembling of ourselves together,' and we honor Him by appearing as worshippers before Him; but His reason for bringing us together is, that He may give us special blessings. So as I said before, the time of worship should be spent in praising Him for His great goodness, and not in feeling that we deserve praise because we have come to receive what He has to give us. If there was a time of famine in the land and a good king should appoint a place of meeting, where all who come should receive a supply of bread, the people who came would not feel that they were doing Him a favor by coming, would they?"

"I should think not, indeed," said Nettie, laughing.

"There is another beautiful thought I would like to give you," said Cousin Sue.

"In the old heathen times there was a fire continually kept burning in the temple, and when a young couple were married, they always brought the sacred fire from the temple, and lighted their first home fire with it. I often think of it as I sit in church, and feel that we also should gather there the supply of grace that would make our homes warm and bright with love during the week that followed."

"Well," said Nettie, "you have given me a great many new thoughts as you always do dear Cousin Sue. I shall certainly have plenty to occupy my mind with next Sunday morning."—*By Alice*.

CHURCH MUSIC.

The tendency of Church music toward sensuousness in our choirs, is one of the evils that must be fought. A surpliced choir of men and boys is not the only cure,—the vice is not less conspicuous in many churches where choirs of such a sort sing all the music. What is wanted, is first that congregational singing should form the principal portion of the music in every parish church on every Sunday, with an anthem or some figured music at rare intervals during the service, say at the Offertory morning and evening. The golden mean between Gregorianism, and operatic sensuousness is easily achieved by any choir master, whose object is sincerely to promote the greater glory of God, and not his own in the Sanctuary.—*Church Press*.

THE UNCONFESSSED SIN.

Bishop Wilmer, of Alabama, writing in "The Recent Past from a Southern Standpoint" of his friend of many years, the late John Stewart, of Virginia, says:—

St. Xavier has left on record a marvellous statement: "I have had"—I think he stated more than a million—"many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear, but no one person has ever confessed to me the sin of covetousness!"

Yet this is the "root of all evil" in the sight of Heaven. I can give almost the same experience with St. Xavier. One man only has ever expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known—John Stewart, of Virginia. We used to talk this matter over frequently. He would say, "I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy—giving! giving! giving!" He had hit both the diagnosis and the treatment of the disease. The spring will become stagnant unless its waters flow freely; the embankments of the dam will give way unless there is a "waste" to carry off the excess of water. Is it not a most suggestive fact, that the most liberal are the most fearful of selfishness? It is natural that it should be so. The most learned feel most their ignorance; the most humble their pride; the most pure their uncleanness; and for the same reason, the most generous their selfishness. . . . It is not cant, then, but a clear vision and an humbled spirit, that brings out from the holiest saints confessions of sin and cries for cleansing.

THE SACRAMENT NO TEMPTATION TO SIN.—The Bishop of Peterborough in his Charge at Loughborough pointed out the absurdity of which clergymen were guilty who speak of wine as a creature of God on Sunday, and the next day denounce it as "the devil in solution"—which is one of the pleasing phrases invented by teetotal rhetoricians. With respect to the danger of relapse, to which reformed drunkards are said to be exposed in partaking of the Blessed Sacrament, the Rt. Rev. Prelate suggests that here such danger is real the case might be dealt with under the rubric for the Communion of the Sick. For our part, we do not believe that there is any risk at all. Few people in this country get drunk on wine; and with the mixed chalice barely tasted, and partaken of with devout prayer and kneeling, it is impossible to admit so shocking an idea as that the Cup of Salvation can lead to sin. The cases which we have seen quoted were all from America or dissenting congregations; and it is obvious that a man sitting in a pew, offered a full flagon, and encouraged to take a draught from it, is altogether differently circumstanced. The *Church Times* might in the above be quoting from our article on this topic in which we protested against an act of duty being allowed to become a temptation to sin, and spoke of the "full flagon" going the round of pews in a congregation without any check. Some were angry at our plainness of speech, but they now will see that our position is the same as that taken by the Bishop of Peterborough and the Church Temperance Society.—*Church Temperance Society*.

Children's Department.

THE WORTH OF OBEDIENCE

While the training of children belongs to the parents, of course, yet we give the following story, hoping some of our friends may profit by it to such an extent that parental training on this particular will not be necessary:

There is an old story told of a poor German family in Strasburg, which discloses the secret of a happy home. The father was a teacher, and found it hard work to support his family of nine children, who were, however, the chief joy of his life. Had he not trusted in his heavenly Father, full often his heart would have sunk as he thought of the numberless jackets, stockings, and dresses they would need in the course of a year, to say nothing of the quantity of eatables that would be consumed in that time. His house also furnished small quarters for the merry nine, and the fun and noise they made. But the father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat down to dinner, the stranger, looking at the hungry children gathered around the table, exclaimed compassionately, "Poor man! what a cross you have to bear!" "A cross to bear?" asked the father, "pray, what do you mean?" "Nine children, and seven are boys, at that!" replied the stranger, adding bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher, with prompt decision. "How does that happen?" asked the guest. "Because I have taught them the knowledge of obedience. Is not that so children?" "Yes," cried the children. "And you obey me willingly?" "The two girls laughed roguishly, but the seven boys shouted, "Yes, dear father, truly."

"Sir," said the father, turning to the guest, "if death were to come in at the door, waiting to take one of my children, I would say, "Who cheated you into thinking that I had one too many?"

The stranger sighed; for he saw that it was only disobedient children who made a father unhappy, a mother miserable, and the home which should be the light of them all, gloomy.



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Sault Ste. Marie Canal.

NOTICE TO CONTRACTORS.

THE WORKS for the construction of the canal, as above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:

Tenders will be received until Wednesday 7th day of November next. Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after

Wednesday the 24th of October next By Order, A. P. BRADLEY, Secretary.

Department of Railway & Canals, Ottawa, 27th September, 1888.

In all the world there is but one sure cure for the OPIUM Habit. The Dr. J. L. Stephens Bird Food Co. has cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

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AN OPEN LETTER.—Messrs. T. Milburn & Co. Nov. 25th, 1886.—I wish I had used B. B. B. sooner, which would have saved me years of suffering with erysipelas, from which I could get no relief until I tried B. B. B., which soon cleared away the itching, burning rash that had so long distressed me. Mrs. Edward Romkey, Eastern Passage, Halifax, N. S.

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AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

ST. LAWRENCE CANALS (GALOPS DIVISION.)

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned, and endorsed "Tender for St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 30th day of October, inst., for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal.

A map of the locality, together with plans and specifications, will be ready for examination at this office, and at the Lock Keeper's house, Galops, on and after Tuesday, the 16th day of October, instant, where forms of tender may be obtained by contractors on personal application.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a Bank Deposit Receipt for the sum of \$6,000 must accompany the tender for the works.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

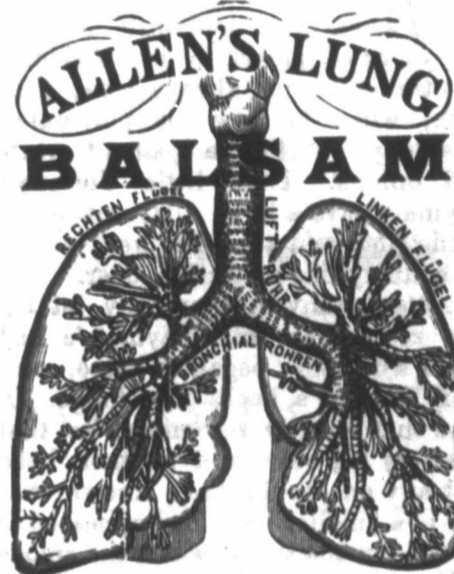
By order,

A. P. BRADLEY,

Secretary.

Department of Railways and Canals,

Ottawa, 11th October, 1888.



(This Engraving represents the Lungs in a healthy state.)

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LITTLE JOHNNY AND THE BEARS.

Little Johnny Schulze and a playmate were out in the woods, along Schulze's Run, gathering wild flowers on Thursday. A pretty red squirrel ran across the road ahead of the boys, whisked up a big tree, and disappeared with a saucy chatter in a hollow place in the tree trunk. Little Johnny discovered another hollow place in the tree trunk, near the ground, and much larger than the one the red squirrel had disappeared in. Little Johnny argued that the trunk must be hollow all the way up, and consequently it would be great larks to build a fire in the hollow near the ground, and force the red squirrel out at the top with the smoke it would make.

So Johnny and his playmate gathered a lot of dry sticks and leaves, and placed a big pile of them in the hollow trunk near the ground. Then they struck a match, set fire to the mass, and waited for the smoke to roll upward. Little Johnny and his playmate glued their eyes on the opening toward the top, expecting momentarily to see the red squirrel rush out in a great state of alarm. It seemed to take a good while for the smoke to disturb the squirrel, for it did not appear as expected, and little Johnny was about to remark to his playmate that things are not always what they seem, when he saw his playmate's eyes bulge out like a pair of white seed onions. Then little Johnny's playmate gave a howl that made the woods ring, and away he went across the country like a startled deer.

Little Johnny mechanically let his eyes rest where his playmate's had rested when they began to bulge, and then Johnny's began to bulge. A head that Johnny recognized as that of a very big bear, and another head that any one would have known was that of a smaller bear, had appeared at the hole in the trunk where the smoke had been started. The bears were the tenants of that hollow trunk, and they had come down to see what was going on at the entrance. Little Johnny Schulze yelled. Then he turned and fled down the creek. He reached the old saw-mill, nearly a mile from the bears, before he ventured to look back. There were no bears in sight. Little Johnny made up his mind that he would rest awhile in the old mill before he went the other mile he had to go before reaching home. He sat down on a log, and was just beginning to get his breath back, when his heart almost quit beating.

Looking up the creek, not ten rods away, he saw two bears coming toward the mill at a lively rate. Little Johnny Schulze felt that he could never get away from those bears by running, so he dashed into the mill, and, shinning up the tottering saw frame, perched on a rafter. He saw nothing more of the bears, but for fear that they would be lurking about waiting for him to come down, he remained where he was, and used his strength in howling. He had clung to the rafter and howled for half an hour before he had discovered the clouds of smoke that were rising in the woods up the creek. Little Johnny then knew that there was a fire raging in the dry bush, and that it had more than likely been started by the efforts of himself and playmate to astonish the pretty red squirrel in

the hollow tree. The wind was blowing strong in the direction of the mill, and little Johnny knew that unless some one came to his rescue before night he would be compelled to run the gauntlet of the bears or stand a good chance of being burnt up in the mill. By the way the fire spread, little Johnny was certain that it had reached the big ranks of tan-bark that were piled all around that part of the woods, and which were like so much tinder to the flame.

But for the fire in the woods Johnny might have remained howling in the mill for many hours before he would have been called for; but the clouds of smoke warned the tannery men that there was danger in the woods, and a dozen or more of them hurried up the creek to fight it. They had to pass the mill, and little Johnny hurried out to join them. They had no time to listen to anything about bears, and it was long past midnight when they got the fire under control.

Little Johnny's bears have not been seen since, although a missing sheep at a neighboring farm, and other signs, told of their presence. But it is reported that little Johnny's father admonished him in the privacy of his home that evening against wantonly playing tricks on pretty red squirrels. —*The Church Year.*

THE VICTOR'S CROWN should adorn the brow of the inventor of the great corn cure. Putnam's Painless Corn Extractor. It works quickly, never makes a sore spot, and is just the thing you want. See that you get Putnam's Painless Corn Extractor, the sure, safe and painless cure for corns.

NECESSARY GIRLISH QUALITIES.

Patience and gentleness are necessary qualities in every girl's life. Patience aids in extinguishing envy, overcoming anger, and crushing pride. How much good may be done and joy brought by a gentle word or look! Truly "a soft answer turneth away wrath!" Girls are not called upon to do great things, except in rare instances; but the every-day trials of life in the ordinary and appointed exercise of the Christian graces afford ample scope for practicing that virtue of mankind which has become proverbial. The best exercises of patience and self-denial—and the better because not chosen by ourselves—are those in which we have to bear with the failings of those about us, to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks—to bear with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, or disturbance—in short, with whatever opposes our will or contradicts our humor.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

THE TRIUMPHANT THREE.—"During three years' suffering with dyspepsia I tried almost every known remedy, but kept getting worse until I tried B. B. B. I had only used it three days when I felt better; three bottles completely cured me." W. Nichols, of Kendal, Ont.

WHERE TO-DAY BEGINS.

When it is noon at London the countries exactly on the opposite of the earth—say New Zealand and its neighborhood—are turned directly away from the sun, and therefore have mid-night. Paris, being a little farther east than London, will have been brought directly under the rays of the sun a little earlier—that is to say, at London noon Paris noon has been gone a few minutes. Go to Egypt and Constantinople, further east; their noon has been gone an hour or two. Further on, again, India is approaching eventide, and China and Japan have already sunk into darkness. Turn your face west, however, across the Atlantic, you will find our American cousins have not yet reached their midday; in fact, are thinking in New York about breakfast, and in California are hardly yet getting up. Still to the west we come round again to New Zealand, where the day—which was only just dawning in California—which was high noon at London and afternoon in India—this same day, say the 1st of July, is on the eve of departing altogether, to give place to a new one, the 2d of July. It is clear, then, that, while the 1st is still young in America, and long before it is over in England, the 2d will be well started in New Zealand and countries in that longitude, and will come round the world from east to west as all its predecessors have done.

THE SHEEP.

An old, skilful, and upright shepherd had many sons and daughters. They wished once to go to the fair in the town, in order to attend a ball; but their father said to them, "It is not good for you; I have always tried hitherto to keep your morals pure from corruption, but there you would too readily be exposed to it."

The children replied, "Indeed!—yet other people go there."

But their father said, "Many have already gone there, and have sacrificed health and life, honour and innocence: would you imitate them on that account? Do not, then, act like the sheep. You know, when one jumps over the precipice, all the others jump after. On this account you call them stupid animals. But the man who plunges himself into ruin because others do likewise, is not at all wise than they. "Be wise, nor follow down the precipice The self-abandon'd wretch to shame and vice."

WHY THE YOKE IS EASY.

Mark Guy Pearce tells of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden. I had finished my sermon, when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something."

"Well my friend," I said, "it is very good of you, May I not have it still?"

"Do you know why His yoke is light, sir? If not, I think I can tell you."

"Well, because the good Lord helps us to carry it, I suppose."

"No, sir," he exclaimed, shaking his head, "I think I know better than

that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said" (I had referred to the Greek word. But how much better it was to know the real thing). He went on triumphantly: "Father's yokes were always made heavier on one side than the other. Then, you see, we would put a weak bullock in along side of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder"

Then his face lit up as he said: "That is why the yoke is easy and the burden is light; because the Lord's yoke is made after the same pattern and the heavy end is upon His shoulder."

So shall ye find rest to your soul.

A PERSIAN LEGEND.

It is related of a Persian mother, on giving her son forty pieces of silver as his portion, that she made him vow never to tell a lie, and said, "Go, my son, I consign thee to God; and we shall not meet again until the day of judgment."

The youth went away, and the party he travelled with were assaulted by robbers. One fellow asked the boy what he had, and he answered, with a candor that surprised his questioner, "Forty dinars are sewed up in my garments."

The robber laughed, thinking the boy jesting. Another asked him the same question, and received the same answer. At last the chief called him and asked him what he had. The boy replied:

"I have told two of your people already that I have forty dinars sewed up in my clothes."

The chief ordered his clothes to be ripped open, and the money was found.

"And how came you to do this?"

"Because," replied the boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie."

"Child," said the chief, "art thou so mindful of thy mother, while I am insensible at my age, of the duty I owe to God? Give me thy hand, that I may swear repentance on it." He did so, and his followers were struck with the scene. "You have been our leader in guilt," they said to the chief; "be the same in the paths of virtue." And, taking the boy's hand, they took the oath of repentance on it.

Boys, speak only what is true. You may do much good by it, if you never lead a band of robbers to God and honesty.

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One Sugar-coated Pill, such as the the natives of India call a Hemp Pill, because it not only

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Sharpens the Appetite,
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