

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

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[No. 46.]

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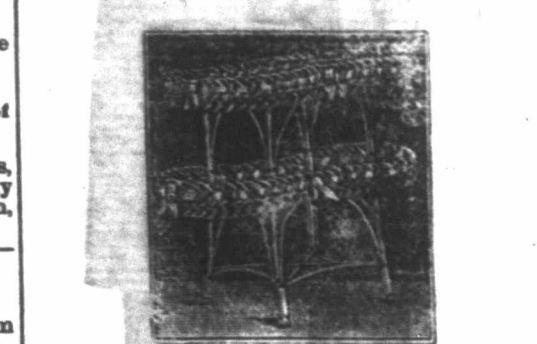
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Morning... Amos 3. Hebrews 11, 17.  
Evening... Amos 3 or 9. John 6, 22 to 41.

THURSDAY, NOVEMBER 16, 1882.

AT the Derby Church Congress, Chancellor Espin dwelt on some of the more striking deficiencies in dissent considered as a working system. First, there was a lack of mission. On whose authority did the dissenting minister take in hand to minister publicly the Word and the Sacraments? Where was his sign of any extraordinary mission direct from the Divine Head of the Church? Did he claim an ordinary warrant? Why, that could come only through the existing Church of Christ in the land. If a man could not ordain himself, neither could he be ordained by those who had no authority to ordain him. The idea of the Church as a visible organized society seemed to be almost lost among dissenters. Their notion of the Church Universal seemed to be that it was a sort of ant-hill, swarming with a number of small, independent existences. But whatever might be thought of the deficiencies of dissenters, very much dissent was directly due to deficiencies in the Church. When in all their dioceses and in all their parishes, the Church bore plain tokens of superior unity, truth, sanctity and authority; when all their churches could show as compared with the chapels more frequent and devout services; when there was heard from all the pulpits of the Church, more searching, affectionate and truly evangelical preaching; when the vicarages were tenanted by more strict living, laborious, and faithful pastors—then there would come out one more deficiency of dissent which at present did not exist—the deficiency of numbers.

It is worth recording and worthy the attention of our brethren of Wycliffe College, that while a Baptist minister expressed his full agreement with the principal's principles, Dr. Cavan, of Knox College, Presbyterian, was reticent thereon. He no doubt was thinking of the Westminster Confession of Faith, which says: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be with him a sign and seal of the covenant of grace,

of his engrafting into Christ, of regeneration, of remission of sins." Silence in his case was golden in significance. We should like to have read Dr. Cavan's thoughts when he heard this good old scripture doctrine denounced by a Church of England priest.

The Bishop of Lichfield has prohibited a musical festival which was to have been held in Hands worth parish church, in aid of a school building fund. Some professional singers had been engaged, and an indirect charge was to be made for admission, to which the bishop would not assent. Concerts in churches are most objectionable in the bishop's view, even when promoted for a charitable object, and most Churchmen will endorse the view. But, on the other hand, is the evil not in one way and another, already wildly prevalent? At Hereford recently we saw a large audience of music lovers (including the bishop and cathedral staff), listening, with back to the altar, to an array of operatic singers; and in many of our parish churches is it not a custom indirectly (by pew rents), to charge for admission even to the church services? No doubt the "compulsory offertory" system, as the incumbent of Handsworth would euphemistically term it, may be the best surety of a financial success, but we question whether in the end it would be most profitable. The hire of professional singers is in itself no more objectionable than is a salaried choir. Much as we delight in sacred music, we cannot but commend the bishop in this act. The place for sacred music is in the ordinary services as an integral part of divine worship, as an offering to God of his own gifts of music and artistically expressed thanksgiving.

Harvest festivals continue to be popular amongst Nonconformists. At one of these, held at Brixton Independent Meeting house, the choir is said to have consisted of over one hundred voices. In Canada several dissenting places of worship were decorated with fruits and flowers at harvest festivals, and festival music sung in a highly churchly manner. So the tide flows on.

Church Bells in an article upon the Communion Office says:—"Canon Hoare and his backers are shocked at the idea of an altar coming back into the Prayer Book, of a special vestment being permitted, of the position of the celebrant being left optional, and the like. But some of these questions are practically settled, and others are in process of settlement. Thus the doctrine of the Eucharistic Sacrifice, although not clearly and explicitly stated in the prayer book, has in some sense been held and taught in the Church of Christ from the very beginning of its history; and it will be very suicidal on the part of Evangelicals to teach that such a doctrine necessarily draws after it the sacrifice of the mass. So the position of the celebrant is now, by general consent, an open question. No bishop would venture to interfere with it. No bishop, probably, would care to interfere with it. If he did, the conscience of the community would be against him, even although some might object to it, and others were indifferent.

The question of the vestment will, before long, be settled one way or the other. Either a special garment will be allowed at the altar, or it will be forbidden. If it is allowed, then the question will arise whether it shall be the cope or the chasuble; and further, under what conditions it will be permitted. One can hardly say at present what the bishops intend or wish on these subjects, but they will have to make up their minds some day; and in the meantime public opinion is maturing on the subject, and as it is maturing, it is becoming calm and rational.

When all these subjects are settled, there will be very little left to fight about, and it will be possible to consider whether any improvements can be made in our present office without provoking fanatical outbursts of passion on the one side or the other. We have already remarked that it is useless to complain of these scenes as being attendant

upon the discussion of the most solemn subjects, because this is very generally the case. It is equally useless to complain that people throw themselves into a passion about things which seem to others of very little importance; for this, too, is a fact of very common observation. By degrees, however, the relative importance of these slight details of divine service will be better understood, and then we shall see how insignificant they are when compared with the weightier matters of the Church, which we are in too great danger of forgetting and neglecting while we are contending for trifles?"

The Rev. Arthur T. Pierson, late of Detroit, but now of Indianapolis, makes a vigorous protest against rented pews. He maintains that in the early times of Christianity all places of worship were free, and the services voluntarily conducted by ministers and others who had no stated salary. In those days the Lord's people paid the expenses by voluntary gifts. Mr. Pierson claims that renting or selling pews introduces a human and ungodly proprietorship into the Lord's house; that it fosters a self-righteous spirit in the ungodly who pay pew rent; and that it tends to measure and weigh men by the money standard. He would have free will offerings brought every Sunday, such as the people can fairly afford, and the expenditures limited by the amount of these offerings. Mr. Pierson is also earnest in his opposition to unconsecrated airs warbled by paid choirs under the inspiration of brandy and vanity.

A large and influential meeting, presided over by the Marquis of Salisbury, will be held in London on Thursday, November 16, for the purpose of taking into consideration the contemplated memorial to Dr. Pusey. It is hoped that Churchmen will abstain from starting private and separate schemes for the purpose, which can only be worthily carried out if all available strength is concentrated on a single plan. The necessity of this warning is obvious. So many are desirous of doing honour to the illustrious departed, that unless amalgamation is adopted, a diffusion of inutile expressions of admiration would take the place of a memorial that would perpetuate the vital, energising spirit of Pusey's labours. J. B. Riddell, Esq., 65 Belgrave Road, S.W., is to act as secretary to the memorial.

A social event outside Parliament, but possessed, nevertheless of much parliamentary significance, has been taking place at Hatfield House, in the celebration, with good old English honours, of the coming of age of Lord Cranborne, heir to the title of the leader of the Opposition in the House of Peers. The eminence attained by Lord Salisbury in the peerage and in the country, may perhaps lead his countrymen to forget that not the least noticeable point in his career is the success with which he rose by his own industry and talents from a comparatively subordinate position as the younger son of the second marquis, to a high place in the confidence of the conservative party; for it was not until his elder brother's death in 1865, that the way to his present exalted dignity was opened to him. No one can doubt but that if he had remained Lord Robert Cecil, instead of becoming Lord Cranborne and then Lord Salisbury, his place in English history would virtually have been the same, for the real foundation of his career was laid in his earlier days. Like some other eminent statesmen, he made money and distinction by what a daily contemporary faithfully describes as the "hard, trying, and neither very lucrative nor very well appreciated labour of journalism;" and when the day of his elevation came, he had been fitted to wear the velvet and the ermine by an apprenticeship of useful work and mental exercise. His son, who is said to share his father's best gifts, is likely to contest Manchester or some other large constituency, when he resolves to enter Parliament. The Marquis of Salisbury is as sound a Churchman as he is an accomplished speaker.

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"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church."  
BISHOP MACLAGAN.

#### THE BIBLE AND MARMION.

THE contest raging in the Press for some weeks, has not only revealed some startling antagonisms, but exposed even more strange agreements. The two chiefs who have been using, the one his pulpit and the other his editorials in a most amusing duel, like the leading combatants in the good old days when battles were not fought by battalions, but by brave individual warriors, have been the central figures in a very "mixed" fight. To see a Romanist editor slashing at a Romanist Archbishop was fun indeed, but to see a Presbyterian minister rushing in to give the layman a smack with his Bible in defence of the Archbishop was equal to the broadest farce in hilarity. But the crowning point of the scene was the dash made at the Papal editor for defending the morality of *MARMION* by another editor, who only a few weeks ago rushed impetuously upon a certain Churchman to punish him for objecting on moral grounds to TOM PAINE's blasphemous and VOLTAIRE's indecent works! The struggle from the first appeared to us hollow and insincere, like pugilists sparring for gate money, however much mischief may have been inflicted upon the party combatants whose political game was the only interest about which they cared a fig. That grave harm has been done on one side is well known, harm little short of a calamity; but as it has arisen solely from the same want of principle, or more strictly speaking, from making party interests the sole principle recognized as authoritative, we can only regard this adversity with the virtuous satisfaction felt when wrong doers get the due reward of their evil deeds. The interests of the Church of England have suffered not a little from the same policy, dictated from the same source, which has now brought upon the Press of one party the condemnation of the Romish hierarchy. The pen is said to be mightier than the sword; but in controlling votes the crozier is the best weapon, when wielded by Rome. The organ Dr. LYNCH struck at has for some time past treated the Church of England as if it had no position, nor power, nor duty, nor history, nor literature, nor indeed existence outside a busy circle of political zealots, whose efforts to split the Church in twain, or into fragments if necessary to ensure their personal aims, suited the game of those who were all the time working might and main to secure the suffrages of the Romanist body—what is called "the Catholic vote." Protests have been scorned simply because it was well known that there was no such thing in the market as the Church of England vote. These astute plotters knew full well that there is no cry so helpful and sweet to Romanism as the one which belittles the Catholic claims of the English Church. Hence the persistent hostility of the Press, which is working for the Romanist vote, to those who decline to put the Church, which for over twelve centuries has been the historic foe of Rome, on a level with the sects of yesterday. That needs to be thoroughly understood by our friends before they get a key to the discussion on the Bible and *MARMION* controversy. We speak out thus boldly because there are only too

many amongst us who, dreading the opposition of the Press, allow their Churchmanship to be cowed and paralyzed by fear of the utterances of party leaders who show that they despise the Church by seeking to use it as a dumb beast in the party shafts. Let party papers support party Churchmen, the compact is dishonourable to both. In this case it has put into the same bed the Romish hierarchy and the champions of ultra-Protestantism!

Let us look at the issues from a Church standpoint. Clearly then it was the duty of the Romish Bishop to take exception to *MARMION* if he felt the work to be injurious to his flock; that is axiomatically plain. In *MARMION* are the words "Bloody Rome," that first word is enough to justify Dr. LYNCH. Suppose we were in the States, and some anti-British bigot used a text book in which occurred the words "Bloody English," would not any decent Englishman object to his child having such a vile epithet sunk into his memory? If that phrase were in a book prescribed by the State for use in a National High School, would not Englishmen be justified in fighting against the wrong of being insulted in a State text book? We repeat that that one word "bloody" applied to his Church, is a complete defence of the Romanist objection to *MARMION*. The question as to the nuns' life is superfluous for his case. If therefore we must have a system of education supported by public taxes bearing upon all classes alike, it is almost too manifest to justify the trouble of expression, that the text books imposed by the State for use by the scholars, shall not so offend the religious susceptibilities of any class as to hinder them freely enjoying the educational advantages for which they are taxed. So also with the Bible, it may be a hard saying, but it is God's truth, that the Bible is not the property of the State like one of SCOTT's poems, to be snipped and carved, and mutilated, and covered here and discovered or uncovered there, in order to pick out such rich jewels of moral teaching as even "Jews might kiss and Infidels adore." The Bible is not a collection of elegant extracts on morality, the Bible knows nothing about your sectarian quarrels, the Bible was not written to create or defend a party, but rather to crush the very spirit of party. The Bible is a sacred deposit of revealed truth which the Author and Giver confided to His Church as trustee for the human race. A State made up of men, some of whom love the Word, some scorn it, some ignore it, is not the body responsible to God for Divine teaching.

Canada has taken the ground that the State shall educate the people, the Church has supinely recognized the claim, and the sects have been forced by their divisions into a more excusable surrender. Fatal concession! It is too late to remedy this terrible evil by selecting for School reading a few moral maxims out of the Bible, agreeable alike to Romanist, Methodise, Agnostic and every variety of tax-payer. The State has neither a conscience nor a soul, its institutions are equally destitute of moral organs. To discuss whether our State schools are Protestant or otherwise, is as relevant as to discuss whether they are vegetable or mineral? They are in their State capacity without God, as the State itself is in all lands where the national life has been officially declared free from Church. What then is to be done? Churchmen must revolutionize themselves and turn away from the shifting sands occupied by the State school supporters, to stand upon the rock of Christian consistency. The principle of the Church, the

principle of the Bible, the only principle harmonious with common sense is this—that education, to do its work effectually, must be based upon the Gospel of JESUS CHRIST in its spiritual completeness.

Seeking to train the young in morality by compelling them to read a few ethical maxims from Scripture as a task at school, is a modern phase of paganism, it has already gone far in raising up a generation of unbelievers, over whom the Cross has no influence, and on whose lips the sacred Name is only the emphasis of cursing. It should make Churchmen blush to know that even PASTOR said, "I hesitate not to assert, as a Christian, that religion is the first rational object of education." The divisions of the Christian world here have had this most glorious result, that they have eliminated religion from education as completely as has been recently done by atheistic France, and have made the Word of God and the Church of God footballs for the sport of political parties.

The Church of England holds a commission direct from the Great Teacher, the work He began on earth the Church has to perpetuate; the Church therefore must be the Great Teacher, and then young souls will not be fed on the husks of philosophical moral maxims, but on the sincere milk of the Word, and the Cross of CHRIST, not the State, will be raised up as the supreme authority and inspiration and source of educational work.

#### PRINCIPAL GRANT ON THE CHURCH.

THE Principal of Queen's College is so amiable that we are drawn towards him as our Saviour was to the young man of many possessions. Like him Dr. GRANT lacks one thing, or rather two, a little knowledge of, and a little charity towards the Church and clergy. The Presbyterian creed does not justify the antagonism shown us by this cheery divine. Presbyterian polity might, but Dr. GRANT bases a recent attack on our Church, not on its polity, but upon the doctrines of its formularies. He wrote a letter to make public his sympathy with the theology of Wycliffe College, which Dr. GRANT evidently thinks is a new dogmatic system not yet formulated, and, of course, not found in the standards of the Church of England, in which he is quite correct.

This new theology he proceeds to set forth in a number of novel propositions evidently meant to supersede the thirty-nine articles and prayer book teaching. We have only space for one or two. One new article for the Wycliffe system is this, "Reason and conscience is (are?) the interpreters of the Bible." So the Holy Spirit is entirely ignored as the abiding guide of either individual souls or the Church. Evangelical Churchmen will fling that to the moles and bats. Dr. G's main new article is this, "Sacerdotalism and sacramentarianism are to be utterly rejected."

Why should Dr. GRANT allow his equanimity to be fluttered by such slang words as "Sacerdotalism" and "Sacramentarianism?" He knows that these words are a mere party scare-crow, or hollow turnip with a candle inside. If Dr. GRANT thinks we Churchmen are terrified by such verbal bogeys, he has a contemptuous opinion of our brains and personal independence. Old crows soon find out and settle on a made up figure to show the young rooks that it is harmless. We tell Principals SHERATON, CASTLE and GRANT, that these big words only frighten a few old women of their own sex, for Churchwomen, and Churchmen too, have their perceptive faculties too clear to be deluded by such



sham terrors. Indeed, we do these divines the credit of believing that like the Augurs of old, they laugh as heartily as the monks in a well known picture when they meet and talk over those who get alarmed at their "Sacerdotal" scare-crow. A plain word is, however, needed, and a plain word they shall have; English Churchmen, as gentlemen, do not use words which insult their brethren, and as Christians, they abhor the practice of incessantly flinging the poisoned arrows of untruthful slanders, such as those which make the party cries endorsed by principals CASTLES and GRANT. To return to our simile of the scare-crow. One very knowing bird, if we may be pardoned the familiarity, Professor GOLDWIN SMITH, exposed this party bogey in *Current Events* for July, 1877. His words are "Sacerdotalism, Sacramentarianism, are generic, not specific terms, for they may be found everywhere. Sacerdotalism is Methodist, and it is Presbyterian as well as Anglican; in fact, wherever you have a priest or parson, there is sacerdotalism in practice if not in theory. Sacramentarianism descends in a stream from a time when the tables were fenced to the days of the close communion Baptists." Dost not thou fear God, Dr. GRANT, seeing thou art in the same condemnation as those thou revilest?

The stones flung at us from the principal of Queen's smash through his own church windows, and the mud he casts to soil the Church of England, is simply untempered mortar from Presbyterian walls. Dr. GRANT says "the English race will never accept the theory of a priesthood between the soul and the SAVIOUR." We fail to see the drift of this, for as the Church of England repudiates such a theory, Dr. GRANT'S solemn words in such a connection fully deserve to be classified as "clotted nonsense." If, however, Dr. G. thinks our Church does so interpose its priesthood, what is his friend Principal SHERATON about in ministering as one of our Church's priests? And, if it does not so interpose, why all this high faluting talk? As Dr. GRANT has gone to England, he will have his eyes opened, he will see that those clergymen are most popular, most earnest in Evangelical work, who are being most abused by that vicious old scold, the *Record*, as Sacerdotalists and Sacramentarians.

Before Dr. G. discusses the affairs of the Church of England, he would do well to acquaint himself with her authoritative teachings; if he did that he would probably turn Churchman, and help us much with his talents and geniality. At any rate, he would hold his tongue when next invited to rail at those of our clergy who decline to help his pugnacious, bitter spirited friends in their conspiracy against the peace of our Zion, and the welfare of their brethren in CHRIST. Vulgar superstitions die very hard; witches are still believed in, the shadows of Paganism still hang darkly over some minds. So will it be with the double headed bogey "Sacerdotalism and Sacramentarianism." The ire of Demetrius, the silversmith, will be aroused at this exposure of the imposture; but having done our duty in making a show of it openly, we leave it in the confidence that when party passions leave the brain clear, such a scare-crow cannot any longer deceive or alarm any free-minded, intelligent Churchman.

**STARTLING VALUE.**—The new firm of Petley and Petley are showing a splendid lot of fine linen handkerchiefs, "slightly damaged," at about one half of their regular prices, and our readers should avail themselves of the opportunity, as they are without doubt startling bargains.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

**QUEBEC—S. Matthew's.**—The stone work of the handsome new tower of this church having been completed, workmen are now engaged in erecting the spire. The whole structure will be 150 feet in height.

**S. Peter's.**—The Church of England Temperance Association in S. Peter's Parish is doing a steady and good work. Recently a very successful public meeting was held in the interest of temperance, under the auspices of S. Peter's Church Asso., in the National School Hall. Excellent addresses were delivered by the bishop of the diocese and Rev. B. W. Colston, of Portneuf.

All Saints' Day was well observed by the people of Quebec. On the evening of that day the S. Matthew's Lay Helpers Asso. held a social gathering in the school-house.

**Thanksgiving Day.**—Thursday, the 9th, being the day of national thanksgiving for the late bountiful harvest, there will be united services in the Cathedral in the morning and at S. Matthew's Church in the evening of that day.

**E. AND W. FRAMPTON.**—The Rev. J. M. Thompson has recently held very successful missions in East and West Frampton. The congregations were large at all the services, notwithstanding the fact that numbers live a considerable distance from the church.

The Bishop has left to take part in the Convention at Burlington, Vt.

**LAKE MEGANTIC.**—On Sunday, Oct. 29th, the Rev. Dr. Roe, Professor of Divinity of Bishop's College, Lennoxville, at the request of the bishop, visited the new and thriving settlement of Agnes, on Lake Megantic, to arrange for the establishment of Church of England services. Divine service, with celebration of the Holy Communion, was held in the school-house in the morning, and for the evening service Dr. Fenwick kindly offered his private residence. There was a good attendance both morning and evening, shewing that there is an important congregation of Church people awaiting ministrations. In the afternoon a meeting was held, and it was resolved to take immediate steps to erect a church, and provide means for the support of services, to be held regularly, with becoming solemnity.

**STANSTEAD.**—On Tuesday, 31st Oct., the monthly meeting of the Sub-Deanery was held in this village. The meetings, established some years ago by a number of the clergy of the Deanery of St. Francis, are chiefly for the purpose of study and the mutual edification of neighbouring clergy. At each meeting a portion of the New Testament in the original is considered, and some matter of interest in Church work or divinity discussed, while opportunity is afforded the clergy of seeking advice and help, on parochial matters or study, from their brethren. As this meeting fell on the anniversary of the comfortable and pretty church erected at Bebes Plain, (a village a few miles from Stanstead) last year, the assembled clergy took part in a very hearty service held in the church in commemoration of its consecration.

**BURY, ROBINSON.**—The bishop of the diocese administered the rite of confirmation in St. Paul's Church, Robinson, to seventeen candidates, on Sunday last. The church was crowded to excess, and as the incumbent, the Rev. Frederick Webster, presented the candidates one by one to the bishop, the reverent demeanour of the congregation testified to their full appreciation of the solemn ceremony being performed. Of those confirmed, seven were men and boys and ten girls. A most impressive sermon was preached by the bishop on the importance and efficacy of prayer, which he urged most earnestly upon the young people who had now begun anew their Christian life.

#### MONTREAL.

**MONTREAL.**—The late assistant to the rector of Christ Church in this city, now rector of S. James in the Eastern Townships, received an address accompanied by a purse and a gold watch, as an expression of their value of the services he had rendered. The presentation was made through the Dean. The recipient of these favours has been attached to the cathedral but for a short time, barely two years, so that if this presentation is a fair criterion, he has won for himself a good name.

The festival of All Saints has been even more generally observed in the city than it was some years ago. Services were held in most of the churches, and appropriate sermons preached. The Holy Communion also was celebrated in some. In the country pretty generally services were held during some portion of the feast; in some on the vigil, in others in the morning, and still in others, where the gaining of a large congregation was the object, the service was held in the evening.

The Very Rev. the Dean delivered a very attractive and instructive lecture in the Synod Hall last week, to a large audience. The subject of the lecture was "The Story of the Odyssey retold," and the object the support of a student at the Theological College.

Archdeacon Evans celebrated the ninth anniversary of his pastorate in S. Stephen's Parish by preaching suitably to the occasion. The evening sermon was by Rev. Mr. Carmichael.

The Dean of Montreal has reopened his Saturday class. It is largely attended by members of all denominations.

The Rev. Mr. Mill's work in Trinity Church is very successful. The congregation is steadily increasing, and the musical arrangements for divine service are admirable.

The Rev. James Dixon, rector of S. Jude's, is expected home from England this month. His efforts to collect money to relieve the church of its heavy liabilities has been unusually successful.

It is stated that the congregation of S. Matthew's (Rev. J. Empson, rector) are about enlarging the church. This church before long must make way for a much larger building, as the locality, in the nature of things, will become the great western suburb of Montreal.

The Rev. Canon Carmichael, rector of St. George's, has opened a class for men and young men, meeting each Sunday at 4.15 p.m. His lectures deal with the debated religious scientific questions of the day. The class is largely attended.

Full evening service is held in S. George's every Wednesday night. A large male choir attends regularly; the services are hearty and are very well attended. The rector is delivering a course of lectures on "The History of the Early Church in Britain."

The Rev. J. C. Stone has entered on his duties as rector of St. Martin's.

The annual meeting of the Band of Hope connected with the Cathedral was held on Tuesday night. The turn out of young children was good; the speeches by the Bishop, the Dean, and Canon Carmichael were to the point, and report of the year's work very encouraging. Miss Barnjum deserves no little commendation for her zeal and energy in superintending and directing this branch of Cathedral work.

**S. Stephen's.**—The same night Archdeacon Evans held the annual meeting of the Church Society in this church. The meeting was well attended, and addressed by Revs. J. Stone, Canon Carmichael, and Mr. Leo Davidson. Mr. Stone, "the need of scientific study;" Canon Carmichael on "the force of example;" and Mr. Davidson on "the value of spiritual life." Mr. Davidson's speech was admirable.

**S. Luke's.**—The Rev. J. Fielding Sweeney, rector of this church, is likely to accept the offer of S. Phillips, Toronto. Montreal will lose a faithful pastor, an excellent preacher, and a sound churchman through the change.

**S. George's.**—Mr. J. Stevenson, the organist of this church, has brought the choir up to an average attendance of 50 voices, of these 40 are men and boys; 30 of the latter always attend the Wednesday evening service.

The Rev. Canon Carmichael's class for men was very much crowded last Sunday. He lectured on "Paley's argument for design in nature."

**STANBRIDGE EAST.**—In this parish, on All Saints' a full choral service was held, and with the service was combined portions of the harvest thanksgiving service. The church was tastefully decorated. The clergy present were the Rev. Messrs. Nye, of Bedford; T. W. Fyles, rector of Cowansville; and the Rev. A. French, from Montreal. The latter preached.

The new church at Lacolle is to be opened on the ninth. The bishop is to be present and others of the clergy.

#### ONTARIO.

**LYNDHURST.**—The new church erected here was opened on S. Luke's Day. Formerly the people worshipped in a school-house, but now they have a beautiful brick Gothic structure, relieved with white hewn stone, consisting of: nave, 45 x 28; chancel, 16 x 18; vestry room, 10 x 12; and tower 10 feet square. The



latter is surmounted by a handsome well proportioned brooch spire, in which is a fine toned bell, weighing 360 pounds. The height of the tower and spire combined is over 70 feet, on the top of all being a floriated cross. The proportions of the church are excellent, and the internal fittings in keeping with the structure, the chancel being particularly well furnished, and standing before it is a substantial stone font. A handsome communion service was presented to the church at the opening by Mrs. Osborne, wife of the incumbent. The windows are all of stained glass. In the centre of the treble east window is a splendid medallion of S. Luke. The design of the windows includes a font, a chalice and grapes, with the dove in the top of the centre window, and the *Agnus Dei* in the bottom; also illuminated text at the base of each window. The interior was beautifully decorated with flowers for the festival. The church is lighted from two Gothic coronas. The church was crowded to its utmost capacity, and the services were very hearty. At matins, the processional hymn, "The church's one foundation," was sung. Prayers were said by the Rev. Rural Dean Grout, assisted by the Rev. R. F. M. Houston. The sermon was an able one, by the Rev. W. B. Carey. Holy Communion was administered to a large number. Recessional hymn, "O happy band of pilgrims," concluded the first service in this church. The preacher at evensong was the Rev. C. T. Denroche, a former incumbent. The church has cost \$3,000, but the receipts of the day reduced the debt to less than \$400. The following clergy were present: Rev. Messrs. G. W. G. Grout, R.D.; J. G. Tow, W. Wright, S. T. Leathley, T. Bailey, R. Jones.

The Bishop of the Diocese has appointed the Rev. A. W. Cooke, of Pakenham, to the charge of the parish of Hillier.

The Rev. Rev. H. T. E. Nears, of St. Augustine College, Cant., who has been in deacon's orders for six months, and in charge of Madoc, has resigned and left the church for the Romish Communion, into which it appears he was baptized in infancy.

The report circulated in the secular papers that the bishop has withdrawn the license of the Rev. I. Halliwell is true only so far as the parish of Hillier is concerned. He has not cancelled his license as a clergyman, as Mr. H. will be transferred to another parish.

**AENPRIOR.**—The harvest thanksgiving festival was held in this parish on Wednesday, Oct. 4th. Emmanuel Church was beautifully decorated with grain, fruit and flowers; and an offering of thirty-five bags of grain from one of the leading members of the congregation, being the tithes of the produce of his land, attracted no little notice, standing as they did inside the west entrance. This is an example which might be profitably followed by farmers generally. The Sunday-school festival took place in the afternoon.

The Rev. C. Denroche has been visiting his former parish. He lectured in the Town Hall on the evening of the harvest festival, on "Jamaica," and in the church the following Sunday afternoon, on the "History of the English Church up to the Reformation." The offertory for his benefit amounted to \$123, an evidence of the esteem in which he is held by his former parishioners.

A "penny reading" entertainment was given in the Town Hall, Thursday evening, Nov. 2nd. The chief attraction was the dramatized nursery rhyme, "Bo-Peep." About twenty-five dollars was realized, which is to be devoted to the organ fund.

*To the Members of the Church in the Diocese of Ontario:*

**DEAR BRETHREN,**—We would respectfully ask that no time be lost in inaugurating in the parishes of the diocese some systematic plan for aiding the missionary undertaking of our Canadian Church. It may be that this has been already done in many parishes; if not, allow us to suggest two or three methods which experience has proved us well adapted to our circumstances. These will, of course, be supplemental to the general offerings of congregations on days of thanksgiving and intercession and on Good Friday, as suggested by the Report of the Board of Foreign Missions.

1. *By Sunday Schools.*—Hitherto Algoma has been a favourite field on which our little ones have cast their seed in the morning of life. We hope they will not now withhold their hands, and there may be no exceptions in the diocese to the Sunday Schools taking a practical interest in their Church's Missionary work. The Homes at the Sault Ste. Marie, Christianizing and civilizing boys and girls of Indian blood, have romance enough in them to win the sympathy of the young and evoke a desire to have some share in the labours and self-denial of the good men and women there engaged in training loyal subjects for our Divine Royal Master as well as for our earthly sovereigns.

2. *By Algoma Envelopes.* By far the most easy

method for the majority of our people will be that they contribute small sums regularly, say month by month. The system of envelopes will enable them to do this. We are prepared to forward a supply of packages containing in each a dozen small envelopes. One of these may be placed in the offertory collection on the first or any given Sunday in each month, enclosing a contribution. We are sure that the clergyman or churchwardens of your parishes will kindly send in the money thus received at least once a quarter. This would enable the board to give constant help and encouragement to the bishop and his clergy in Algoma. Out of the ninety thousand Church members in the diocese, we ought to have one thousand willing to contribute 25 cents a month to Christ's Missionary cause. This would return a revenue of \$3,000 per annum. The envelope plan was that suggested by the late Bishop of Algoma, and it has proved a very material assistance for years in the collection of funds.

3. By the formation of a *Twenty-minutes-a-day Association.* This admirable method has for some time, both in England and United States, been the means of raising large amounts for the support of missionary undertakings. It is simple enough. Without meetings or officers, Christian women agree (1) to devote a little time—*twenty minutes a day, or two hours a week*—to working for Christ; undertaking some needle-work that may either be sold on behalf of, or sent away to, any Foreign Mission; (2) to make a contribution of 50 cents a year each; and (3) to offer a daily prayer for the blessings of God on His missionary work. Usually in England or the United States the members, who simply give their names to a secretary, have an option, annually proposed, as to which of two missionary dioceses they will assist. As yet we have scarcely a choice.

Canada has only one missionary daughter. She now needs and claims all our efforts. But this machinery may be set in motion in many parishes. Let Christian women be invited to form societies of this kind, and be set quietly to work, each in her home. There are few who will not do some little thing to aid our missionary cause, if only the way to do it be pointed out.

By such means as these our people may be led to become systematic contributors to our Master's great cause, and to develop more and more of a missionary spirit in our diocese. Of this be assured, we shall derive a benefit for ourselves at home, while we help on Christ's Kingdom abroad. His blessing will reward us. He will not suffer us to lose anything for the sacrifice made for his sake. We have lost nothing by the little we have done during past years. Let us trust Him and go forward and try to make our diocese conspicuous in Canada for its faith and devotion and self-denial.

Commending the cause of missions to your best sympathies, and sincerely hoping that you will use all your efforts to enable us to meet our Algoma responsibilities, we are, yours very truly,

FRANCIS W. KIRKPATRICK, Secretary-Treasurer.  
THOMAS BEDFORD JONES, LL.D., Archdeacon of  
Kingston, Chairman of Board of Foreign  
Missions.

Kingston, 23rd October, 1882.

## TORONTO.

**SYNOD OFFICE.**—Collections, etc., received during the week ending Oct. 21st, 1882.

**PAROCHIAL MISSIONARY ASSOCIATION.**—*Mission Fund.* St. Luke's, Toronto, \$5.60; St. George's, West Mo., \$2.00; St. Paul's, Minden, \$2.80; St. Stephen's, Vaughan, \$2.05; St. Mark's, Otonabee, \$3.20, Aurora and Oakridges \$3.20.

**WIDOWS AND ORPHANS' FUND.**—*October Collection.*—Chester \$1.50; St. Thomas', Shanty Bay, \$11.00; Penetanguishene, All Saints' \$3.83, St. James' \$1.11; All Saints, Toronto, \$86.90; St. Paul's, Toronto, additional, \$21.00; St. Mark's, East Oro, \$3.50.

**MISSION FUND.**—*Thanksgiving Collection.*—Norway \$1.10; Thornhill \$7.45; Richmond Hill \$6.35; Trinity College Chapel, Toronto, \$21.00; Brampton \$20.21; St. Philip's, Weston, \$4.81.

**IRISH SOCIETY.**—St. Peter's, Toronto, for the Rev. Mr. Bell, \$25.57.

The Bishop of Toronto has issued a pastoral inviting the diocese to set apart the first week of Advent for promoting the cause of temperance Reform. It is desired that Temperance sermons be preached on the 3rd Dec., and meetings be held during the week to be addressed by Mr. Robert Graham and other advocates of the cause. The object, no doubt, will meet with universal sympathy, as the virtue of temperance needs no apology, however its indiscreet advocates may do at times.

The members of the divinity class of Trinity College desire to thank the Rev. W. J. Mackenzie, rector of Milton and Hornby, through the columns of your paper for his kindness in presenting to them individually his excellent literary work entitled, "Disclosures

of concealed and increasing Romanism in the doctrines and practices of the Presbyterian, Methodist, Baptist, Congregational, Dr. Cummins' Reformed Episcopal, and other Protestant denominations," being a very able treatise of the author's views, and well entitling the book to the careful study and perusal of its readers.

**WESTON.**—On thanksgiving day there was an early celebration of the Holy Communion in St. John's Chapel at 7.30, matins and sermon in St. Philip's at 10, and evensong and sermon in St. John's at 7. The canticles and hymns at evensong were very well sung indeed, under the leadership of Miss Lyons, organist, who deserves the greatest credit for her untiring patience and perseverance under the trying circumstance of a very fluctuating choir—a difficulty incident to most country parishes. The sermon was delivered by the rector, the Rev. C. E. Thomson, M.A., in his accustomed deliberate and eloquent manner. The Altar in St. John's was prettily decorated, having lovely vases of choice flowers placed on the super-altar, thoughtfully provided by one who is always ready to perform little acts of love and sacrifice for Christ and His Church. The congregation at evensong was proportionately larger than those of our city churches on week-day evenings.

**DURHAM—Trinity Church.**—The ladies of this church recently held their annual bazaar in aid of the church fund in the Town Hall. A grand concert concluded a most successful entertainment. The proceeds were about \$240. The few zealous ones whose labours are thus crowned, are congratulated on this very satisfactory result. They will probably relieve the church of its small debt by Christmas.

## NIAGARA.

**PREFERMENT.**—The Rev. R. C. Caswell, M.A., of Welland, has been appointed by the bishop to Georgetown, lately vacated by the Rev. G. B. Cooke, who is leaving for the parish of Sault Ste. Marie, Algoma Diocese.

**HAMILTON—St. Thomas' Church.**—On Friday evening, 3rd instant the annual service of praise was held in this church—the Rev. W. B. Curran, M.A., rector. The Revs. C. H. Mockridge, B.D., and R. G. Sutherland, M.A., assisted.

The choir ranks as one of the best in Hamilton, and on this occasion gave good evidence of skill by their rendering of that portion of the solemn service assigned to the members. Following is the programme of the musical service:—Opening voluntary, *Prelude, Lemmens*; Hymn 486, "Praise the Lord, ye heavens adore Him," *Haydn*; Special Psalm, Westminster Chants, 78, *Cooke*; Special Psalm 65, 24—*Turle*; Special Psalm 150, 1—*Humphreys*; Magnificat, *Nunc Dimittis*; Anthem, "As Pants the Hart, *Spohr*"; solo, Mrs. H. A. Mackelcan; Hymn 282, "We plough the fields, —"; anthem—Psalm ciii., "Praise the Lord," *Aldous*; solos, Mrs. H. A. Mackelcan and Mr. A. Dallas; tenor solos, "Then shall the Righteous," (Elijah), Mr. M. Bertram Wild, *Mendelssohn*; anthem, "O give thanks," *Elvey*; offertory, "Offertoire in D minor, *Batiato*"; doxology, "Praise God from whom all blessings flow, —"; closing voluntary, "Marche Triumphale, *Lemmens*. In a short sermon Rev. Mr. Curran spoke of the duty of Christians to praise God and give thanks for the blessings they had received during the year. The offertory was to be devoted to enlarging the organ.

**Christ Church Cathedral.**—The services in this church on Sunday, Nov. 5th, were largely attended. The hymn, "A few more years shall roll," was sung with much solemnity in the morning, in memory of Miss Birdie Land, who had died during the previous week. The Rev. W. Massey, M.A., incumbent of Harriston, preached a good sermon from the words, "O rest in the Lord," showing the desirability of a contented spirit among those who have trust in God. The prayers were said by Rev. C. H. Mockridge. In the evening the service was conducted by Rev. George Forneret, of Dundas, who also preached a very able sermon from the words, "And so He bringeth them into the haven where they would be."

**S. Luke's (Mission) Church.**—This little church was reopened for divine service on Sunday, the 5th inst., after having been closed for the building of an addition to it. It now stands complete with nave, chancel, vestry and organ chamber, which for the present will serve for a Sunday-school library room. The morning service was conducted by Rev. E. C. Whitcombe, who also preached a sermon appropriate for the occasion. The holy communion was administered to about twenty communicants. In the evening the service was taken by Rev. W. Massey, of Harriston, who preached from the words, "In everything give thanks, for this is the will of God"—1 Thes. v. 18. In the course of his sermon, which was interesting



and appropriate, Mr. Massey enlarged upon the possession of a mission church in a part of the city where such a building was much needed, as a great cause of thanksgiving. Liberal offerings were given in aid of the addition lately made.

*Church of the Ascension.*—The Rev. A. E. Millar occupied the pulpit at both services on the 5th inst. In the morning he preached on the training of children and Sunday school work, from the text, "Feed my Lambs." The evening discourse was taken from Dan. vi. 14. Commander Cheyne, R.N., addressed the Sunday-school in the afternoon. The distinguished gentleman is on a visit to Mrs. Gaviller, Herkimer street.

The funeral of Edwin Henwood, M.D., took place from the late residence Main Street, on the 4th inst. The pall bearers were Doctors Ryall, Ridley, Mullin, Macdonald, Woolverton, G. L. Mackelcan, Robinson and Alway. Rev. W. B. Curran, of St. Thomas' Church, read the burial service of the Church. The floral tributes were beautiful and numerous, the principal one being a crown and pillow from his children. The remains were interred in Burlington cemetery. The medical profession of the city preceded the hearse.

*NIAGARA FALLS—All Saints Church.*—The ladies of this congregation have provided a good cabinet organ for service in church, and at their own cost have had the rectory repaired. On All Saints Day a choral service was held, Miss Ingles presiding at the organ, and her brother the Rev. C. L. Ingles, of Parkdale, sang the litany, etc., assisting his father, the rector. The sermon was preached by the Rev. R. Moore, St. Catharines, the Rev. Canon Hauston and E. J. Fessenden also assisted. The congregation lunched together after service.

*STAMFORD—St. John's.*—The bishop administered the rite of confirmation here on the 5th, and later in the day also at All Saints Church, on which occasion the church was beautifully decorated.

HURON.

*LONDON.*—The Lord Bishop of Huron held an ordination in St. Paul's Cathedral, on Sunday, the 29th, when the following were admitted to holy orders:—E. B. Hamilton, B.A., of Trinity College, Toronto, and Cambridge University, England; Thomas Fisher, of St. Aidan's College, Birkenhead, Eng.; John Hale, of St. John's College, London, Eng.; and Harold Steele, of London, Ont. Mr. Hamilton preached an able sermon to a large audience in St. Paul's in the evening.

*LONDON.—St. Paul's.*—In these days of agnosticism it is well that the watchmen on the towers of Zion give forth no uncertain sound. It is true the members of the historic Church are less given to the enquiry for something new, than those who dissent from her; yet it is well to be ready to say why we are Churchmen. The Book of Common Prayer was the subject of an excellent sermon at matins in St. Paul's on Sunday. The preacher, the Rev. Alfred Brown, took as his text the exhortation of St. Paul to Timothy: "Hold fast the form of sound words." His discourse was rich in historic lore, modern inquiry, and in that knowledge that proceedeth from on high.

*SARNIA RESERVATION.*—The Indian congregation of St. Peter's Church held a tea festival on the 26th ult. The proceeds amounted to \$75, which is to be applied to the payment of the new organ recently purchased by the congregation. Addresses of an entertaining nature were delivered by the pastor, Rev. J. Jacobs, chiefs Silas Wanbmong, Joseph Wawanosh, J. Greenbird, A. Jacobs, and C. Kiyoshk. The choir and brass band furnished several choice selections of music at intervals.

*WARDSVILLE.*—The Churchwoman's Aid Society of St. James' Church, Wardsville, gave an excellent entertainment in the Hall on Tuesday evening, Oct. 24th, for the benefit of the organ fund. The programme comprised readings, recitations, solos, part songs, choruses, etc. Miss Sandys, of Chatham, sang delightfully, and the singing of the members of the choir and their friends was highly appreciated. Tableaux and charades afforded the large audience great diversion. During the evening Rev. W. J. Taylor presented to Mrs. Coates, the late organist, a handsome cake basket, on behalf of the congregation, in recognition of services long and faithfully given. Col. A. Malley presided.

*GLENCOE.* Under the auspices of the Womens' Aid Society of St. John's Church a very pleasant reunion was held in the Town-hall recently. After enjoying the music and partaking of the refreshments that the ladies provided, the Rev. W. J. Taylor, incumbent, introduced the Rev. W. Ramsay, who delivered a lec-

ture on Ireland and the Irish. Mr. Ramsay was fully master of his subject. His lecture was replete with legendary lore, beautiful descriptions of scenery, illustrations of the religious belief of the people and of their character. Nobly is the Church of Ireland labouring in a strength not her own, for the evangelization of the Irish people.

*NEWBURY.*—The Women's Aid Society of Christ Church have been, as Church women are as a rule, most energetic in their labours. The Church here, as in the greater number of our parishes, has been weighed down with the incubus of a heavy debt. During the last four years the congregation have, by direct and indirect efforts, done much to remove the burden, and also to improve the church. A few weeks since it was determined to cast off this incubus, and an offertory of \$45 was given by the members for this purpose. To pay the remaining balance a tea meeting was given in the Town hall by the Aid Society. A very enjoyable evening was spent. The incumbent of Christ Church, the Rev. W. J. Taylor, presided. The receipts of the evening, \$60, cancelled the remaining debt.

*MORAVIANTOWN.*—The DOMINION CHURCHMAN has ere now spoken of the efforts of the incumbent of Bothwell to build a church for the Indians of Moraviantown. The good work is nearly completed. A most interesting missionary meeting was held in the new church on the 19th ult. The chair was taken by the incumbent, the Rev. R. F. Dixon, of Grace Church, Bothwell, who had laboured faithfully for the build of the sacred edifice. The Revs. George W. Racey, of St. Matthew's, Florence, and W. F. Campbell, missionary agent, addressed the meeting. The attendance was good, and a liberal collection was taken up. At the request of the incumbent the Rev. Mr. Campbell named the new church St. Peter's. This church is the sixth that has been built within the period of seven years in the township of Oxford and Howard. Truly the Church is performing her commission in the western as well as the northern counties. For some years has the incumbent of Morpeth been breaking up the fallow ground in the county of Kent, and his labour has not been in vain. The incumbent of Bothwell last year held divine service four working days in the week, in addition to the services of the Lord's-day.

*MOORE.*—On thanksgiving day a committee appointed by the several congregations of the Rev. Dr. Armstrong, waited on him in the vestry of Trinity Church after morning service, and presented him with the following address, &c.:  
To the Rev. Daniel Armstrong, D.D.,  
Reverend Sir,—We, the members of your several congregations, regret very much the inconvenience you must necessarily be put to in consequence of the unexpected loss of one of your horses, and in consideration thereof we have subscribed the sum of one hundred and twenty dollars, which amount we now ask you to favour us by accepting, for the purchase of another one. Trusting we may long be privileged to have you amongst us, both as a social friend and spiritual adviser, we remain, John Armstrong, F. N. Seager, M.D., on behalf of the congregation in Moore.

*SOMBRA.*—The church in Sombra, which has been closed for some years, was reopened on last Sunday by the Rev. David Armstrong, of Moore. Nearly all the large congregation in attendance call themselves Church people, and would doubtless be regular attendants on the ordinances, if they only had the opportunity, but as the people are too poor to support a clergyman they have to be satisfied with what they can get. Of late, through the efforts of Rev. Dr. Armstrong who leaves his own parish to help them they are being brought together, and strong hopes are entertained of a revival of Church feeling and interest. The Doctor announced on last Sunday, that on Monday evening, the 20th inst., he would (D.V.) hold service in Port Lambton, a village about four miles from Sombra, and which receives no Church attention.

ALGOMA.

The Rev. W. Crompton begs gratefully to acknowledge a box of useful articles from Mrs. McCauley, Kingston; another from Napanee (no donor's name); and a third from the C. W. A. S., Toronto, per Mrs. O'Reilly, Hon. Sec., for Christmas trees. The latter box had also a supply of under clothing for distribution, and one bundle for a special case, which will (D.V.), be delivered as soon as the roads will permit. Friends who have so liberally aided Mr. Crompton will be pleased to learn that his seventeenth and eighteenth churches will be ready for opening early in December, in each of which will be a congregation of from thirty to fifty, and Sunday-schools with at least twenty-six children in each. Suitable books will be gratefully received for this mission.

The Bishop of Algoma requests that all letters and papers intended for him may be addressed to his present residence, No. 7 Prince Arthur's Avenue, Yorkville.

*ROSSEAU.*—The Rev. Alfred W. H. Chowns begs to acknowledge, with hearty thanks, the following sums kindly given to the parsonage fund:—Dr. Cattermole (London), \$1; R. J. Strong, Esq. (Galt), \$1; F. J. McDonagh, Esq. (London), \$1; W. J. Reed & Co. (London), \$1; Name unknown, \$1; Mrs. Howek (Galt), \$1; J. Dyas, Esq. (Strathroy), \$1; Captain English (Strathroy), \$1; Name unknown, 25c.; Alfred Saulters, Esq., University Toronto, \$1; John Carling, Esq. (Ottawa), \$1; the Rev. Vincent Clementi (Peterboro'), \$1; and Mrs. Clementi, \$1; Alderman J. S. Handcock (Hamilton), \$1. Further aid will be received with gratitude. Box of paper for Sunday-school, name unknown. A few Sunday-school books from Miss S. Draycott. \$10 from Mr. Walter Morgan, of Rosseau, and fifty cents from Mr. Goldthorp, towards the parsonage fund.

BRITISH.

The subscriptions to Truro Cathedral amount to \$270,000. The sum spent on work accomplished and ordered is \$285,000; and Mr. Pearson advises that the building of the north transept shall be at once proceeded with. This will entail an additional outlay of more than \$25,000.

On Wednesday the Bishop of Exeter reopened the parish church of Stonehouse, which has been greatly improved under the care of Mr. H. J. Snell, and has been adorned with a new pulpit, the work of Mr. Henry Hems and the gift of Miss Lake and Mr. E. Cole, in memory of the late Mr. Cole. The cost of the restoration has been \$10,000.

The church of St. Mary, Ashill, near Ilminster, was reopened last week after a careful restoration from the plans of Mr. John D. Sedding, the diocesan architect. The tracery of the windows and the stonework generally has been repaired, the woodwork of the nave roof thrown open and restored, and new seats added of the same pattern as the old ones. Half the cost of restoration has been borne by Mr. W. Speke, of Jordans. Archdeacon Denison preached at the opening service.

On Saturday the Lord Mayor laid the foundation stone of new schools and mission premises in Mayfield street, near Dalston Junction, in connection with Holy Trinity Church, Dalston. This is one of the churches transplanted from the city in consequence of the Union of Benefices Act, and built by the Merchant Taylors' Company in the midst of a crowded population. There was afterwards a luncheon in the old schoolroom in Woodland street, and in the evening a special service was held at Holy Trinity, with the Bishop of Bedford as the preacher.

An important addition has been made to the choir at Canterbury Cathedral by the filling in of four open spaces with designs in mosaic. The subjects are four angels, taken from the celebrated painting of Fra Angelico, the originals of which are now treasured at Venice. The background of each is of rich gold, on which the delicately and artistically traced figures present a striking picture when seen in favorable light. The mosaics are the gift of Canon George Pearson.

Five windows, by Messrs. Clayton and Bell, have been placed in the west end of St. Margaret's, Prince's road, Liverpool, by Mrs. Robert Horsfall, in memory of her late husband, (he founder of the church. In one of the groups Mr. Horsfall is portrayed as leading a little child to the Saviour, the child representing Mr. Horsfall's favourite niece, the youngest daughter of the late T. B. Horsfall, who was for some years M.P. for Liverpool. Under the windows runs an inscription commemorating the name of the founder of the church and of the orphanage connected therewith.

A cross has been erected by the family of the late Lord Stratford de Redcliffe to his memory in Frant Churchyard. On the pedestal are the following inscriptions:—

In record of a true and noble life faithfully devoted to the service of England; Stratford Canning, Viscount Stratford de Redcliffe, K.G., G.C.B., born November 4, 1786, died at Frant Court Aug. 14, 1880. Behold the fear of the Lord, that is wisdom:—

Not once or twice in our rough island story  
The path of duty was the way to glory.

On Monday the funeral of Mrs. M'Dowall, head mistress of the Harpur High School for Girls, Bedford, was attended by a large concourse of governors and friends. Mrs. M'Dowall, who was a sister of the Bishop of Truro, had been interested in the higher education of women for some years past. She started the Norwich High School for Girls in 1873, and was afterwards engaged in similar work at Oxford.



On Wednesday, the clergy of the diocese of Newcastle, headed by Archdeacon Hamilton, took leave of their old Bishop in an address which they presented to him at the church of St. Nicholas, which has now taken rank as a cathedral.

Considerable uneasiness was caused by the disappearance of the Rev. E. C. Hanmer, who had been living with the Rev. W. G. Southwell, of Frolesworth rectory, Leicestershire. His friends occupy good social positions at Manchester and Birmingham, and he was a gentleman of considerable means, but when he left Frolesworth he had only \$12 in his possession, and no change of linen. On Saturday, however, he was found at Holyhead.

The Rev. G. H. Somerset, rector of St. Mabyn's, Cornwall, died at the rectory on Thursday, at the age of seventy-three. He was the eldest son of the late Lord Arthur Somerset, who was the fifth son of the fifth Duke of Beaufort. He was educated at St. Mary Hall, Oxford, where he graduated in 1832. In 1835 he was presented to the rectory of St. Melion, in Cornwall, but in 1842 was transferred to St. Mabyn. He married, in 1835, Phillida, eldest daughter of the late Sir William Pratt Call; by whom he had a family of eleven children, six of whom survive.

The formal opening of Selwyn College and the installation of the Master, the Hon. and Rev. A. T. Lyttelton, took place on Tuesday, Oct. 10th. Owing to the regretted absence of the visitor, the Archbishop of Canterbury, his functions had to be delegated to the Bishop of Ely, who therefore performed the ceremony of installation. Bishop Heber's grand Trinity hymn, "Holt, Holy, Holy," was sung before the sermon, which was preached by the Bishop of Ely, from the text Judges xvi. 6, "Tell me, I pray thee, wherein thy great strength lieth." It was a singularly powerful and impressive statement of the "great strength" of the Church, beginning with the assertion of the Church's right to continue to "extend the line of the saints in uniform brightness through every generation."

Not a little flutter has been caused in the English Church circles by the address of a number of Bristol clergy to the Congregational Union. If the address is read quietly it will be found that it simply amounts to this, that in furthering good works the clergy of Bristol will heartily co-operate with Congregationalists. There was no call for such an empty declaration; it has misled many, and caused much time to be wasted over a somewhat deceptive and wholly useless document. "Jews, Turks, Infidels and Heretics" could sign such an address, the presentation of it, therefore, by clergymen simply amounted to—nothing.

The *St. James's Gazette* states that much indignation has been excited among Evangelical Protestants in Ireland by the appointment of the Rev. D. Weldon, curate of St. Bartholomew's Church, Dublin, to a canonry in Christ Church Cathedral. Mr. Weldon took a prominent part some years ago in circulating a book called "Portal's Manual," which advocated confession and other Catholic doctrines. The Protestant Defence Association have protested against the appointment, and also against a proposal to present the Archbishop of Dublin with a crozier. The extension of Ritualism to the much reformed Irish Church is, to say the least, surprising. To imagine a Catholic-minded priest obtaining a canonry in Dublin is, on the whole, to soar preposterously in the realms of fancy. But if correct, the all-important, vital, *only*, question we can put ourselves is—What will they do with him?

Oxford and Cambridge have been embarrassed with a bequest that neither of them cared to receive. By his will the late Rev. Lushington Pilson desired that the sum of £1,000 free of duty be offered to Oxford "for the proper authorities in that ancient university to apply, if the offer be accepted, to the payment of a sum yearly to a preacher to be selected by them (being of strictly Evangelical or Low Church views), and a Master of Arts of at least ten years' standing, who shall preach in the university pulpit two sermons at least annually upon the past history and religion of the Jewish nation, and upon the prophecies in Holy Writ relating to the return of that nation to Judea and the restoration to it of its former glory; and this bequest to be called 'the Lushington Pilson bequest,' and one of these sermons at least is to be published afterwards." If Oxford should refuse the offer, Mr. Pilson desired it to be made to Cambridge. Oxford did refuse it and the Cambridge Council has recommended that it be refused by Cambridge.

The Conference of the Diocese of Gloucester and Bristol was held in the chapter-room of the Bristol cathedral, on October 10th and 11th, the bishop presiding. After a brief opening address reports were presented by committees on the New Education Code, on the Proceedings of the Central Council of Diocesan Conferences, on Middle-class Schools, and on Church Patronage. The report of the Committee on Middle-class Schools recommended that endeavours should be made to improve the schools already existing. On the second day, the Archdeacon of Gloucester read a paper on Indiscriminate Alms-giving, and a resolu-

tion was carried to the effect that a committee be appointed to consider the best means of resisting the evils of unorganized charity. The relations of the Church towards the Salvation Army were fully discussed, Mr. W. Wilberforce reading a paper on the subject, in which he recommended that the Church should do the same work with something of the same method, but without its extravagance and objectionable features. The closing discussion of the conference was on the dwellings of the poor and their influence on the morality of the parishes, no vote being taken.

DIOCESAN CONFERENCES.—The Oxford Diocesan Conference was held at Oxford on October 5th and 6th. The bishop presided, and in his opening address spoke of the heavy losses which they had sustained during the year in the death of Canon Ridley, the Rev. Hugh Pearson, Vicar of Sonning, and the Rev. Dr. Pusey. Turning to more public and less personal matters, he remarked that the justice of the conclusion to which the conference came last year in its discussion on the marriage law had been amply vindicated by the debate that had since taken place in the House of Lords. The bishop in conclusion referred to Church legislation in the other House of Parliament. The morning session was largely occupied with a discussion of the question whether delegates should be sent to the Central Council of Diocesan Conferences. It was decided that every member might vote for three clergymen and three laymen. A motion to the effect that the Salvation Army ought to receive from Churchmen a kind and attentive but careful consideration, was carried by a large majority. On the second day a motion was adopted in favour of some scheme for the establishment of an itinerant mission in the diocese, and a committee was appointed to organize an opposition to the proposed legalization of marriage with a deceased wife's sister.

## S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

### THE CATECHISM.

Q. What more do we profess respecting Jesus Christ?

A. That God's only-begotten Son, our Lord, was conceived by the Holy Ghost, born of the Virgin Mary.

Q. What word expresses this in the Nicene Creed?

A. Incarnate, [Read the whole clause.]

Q. Does this mean that He ceased to be God and was changed into a man?

A. Not at all. It means that He laid aside for a time, not His Godhead, but the glory of it, and having taken human nature into perfect unity with Himself, He was born, grew up, spoke, acted, and suffered as a man.

Q. What place has the Incarnation in the Gospel?

A. The very first place, for it is the first thing revealed in each of the four Gospels, and the first thing taught in such Epistles as those to the Romans and Hebrews.

Q. Read the words in which this mystery is revealed?

A. St. Matt. i. 20, St. Luke i. 35.

Q. What do these words mean?

A. That Christ's human nature (His body and soul) was prepared for Him by the Holy Ghost.

Q. What prophecy was hereby fulfilled?

A. Isa. vii. 14, (see St. Matt. i. 23).

Q. Where does St. John reveal to us the mystery of the Incarnation?

A. In St. John i. 1-14.

Q. What does this word mean?

A. Our Lord's flesh-taking; becoming flesh or man.

Q. If Christ is both God and Man, is He also two persons?

A. No: He has two whole and perfect natures, the Godhead and Manhood, but in One Person.

Q. Can you show that He was regarded as God and Man in One Person?

A. Yes; when born men and angels worshipped Him, (St. Matt. ii. 11; Heb. i. 6. "Inconceivable doth their God disclose." (Hymns A. & M.) He Himself affirms His one personality, (St. John iii. 13; v. 8.)

Q. Was God then in very deed amongst us?

A. Yes. When men saw Jesus, they saw God; when men heard Him speak, they heard God speak; when men handled Him, they handled of the Word of Life, (1 St. John i. 1); when men crucified Him, they crucified the Lord of Glory. (1 Cor. ii. 8.)

Q. But must we believe and confess all this?

A. Yes, because it is the way in which God gave His Son for our salvation.

Q. What was the consequence of being conceived of the Holy Ghost, born of the Virgin Mary?

A. That Christ was free from all stain of original or birth sin.

Q. Of what family was the Virgin Mary?

A. Of the family of David, (Rom. i. 3).

Q. Why was our Lord the seed of the woman?

A. Because born of a virgin. (Gen. iii. 15.)

Q. In what condition was our Lord born?

A. One of great poverty.

Q. Did He continue in it?

A. Yes: He had not where to lay His head, (St. Matt. viii. 20); and certain women ministered to Him of their substance, (St. Luke viii. 3).

Q. Some ancient heretics held that our Lord's divinity was to Him instead of a human soul or Spirit—can you tell where they are confuted?

A. Yes: in St. Matt. xxvi. 38; St. Luke x. 21; ii. 22.

Q. For what great reason did our Lord come amongst us in the flesh?

A. 1. That He might suffer for us in the flesh. 2. That He might feed us with the spiritual food of His flesh and blood, (John vi. 53). 3. That we might be one flesh with Him, in real, though mystical union, (Ephes. v. 30-32).

## Correspondence.

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

The Rev. J. A. LOBLEY, of Bishop's College, Lennoxville, writes:—

SIR,—I see that your Montreal correspondent this week calls attention to the fact that our hoods have been altered, and doubts whether the alterations have been made public. I beg leave to state that at the time the alterations were made (three years ago), a description of the new hoods appeared in print. The following extracts from the statutes may be of interest to some of our graduates:—The hoods of Bachelors of Arts shall be of black stuff lined with violet and bordered with white fur; those of Masters of Arts, of black silk lined throughout with cardinal red."

"Bachelors of Divinity shall wear . . . a hood of black cloth lined with scarlet. Doctors of Divinity . . . a hood of scarlet cloth lined with silk of the same colour." The Young Women's Guild of St. Matthew's Church, Quebec, will furnish a list of prices for the various hoods. May I also say that if any graduate of Lennoxville among your readers would like to have a copy of the revised statutes, I shall be happy to send him one.

### A CRY FROM ALGOMA.

DEAR SIR,—Will you allow me space in your columns to make, on behalf of Algoma, an appeal of a very special and urgent nature.

I need at the present moment three co-workers to join our little band of missionaries, and occupy some of the many waste places still to be found in this widely scattered diocese.

There are now lying on my desk, staring me mute-ly but eloquently in the face, six several letters and petitions from the members of the Church in one neighbourhood, entreating of me to send them resident clergymen, and to each and all has gone, to my great grief, one and the same answer, "I have none to send." This, however, is only one of several districts waiting, nay, longing for the ministrations of our Church. Is their longing to be in vain?

Hitherto the cry has been (as it still is and must be for many a year to come), "More money for Algoma," but louder than even this, and in tones that refuse to be silenced, rises just now the cry, "More men." But they must be "men"—young men, if possible, in their prime—men who can eat anything, and sleep anywhere—men of ready resources, who can wield an axe, or wear a snow-shoe, or groom and harness and ride or drive a horse, or meet any other of the multiplied contingencies incident to missionary life. Still more, men of tact and judgment, knowing something of human nature, and possessing enough sanctified common sense not to alienate a parishioner's affection and confidence for the sake of some petty theological peculiarity, or nonessential whim—men, still further, qualified intellectually to command the truth to the minds of the shrewd, clear-headed, and in many cases, well-educated settlers in the wilds of Algoma—men, most of all, who, with the love of Christ in their hearts as their impelling motive power, and the simple Gospel of Christ on their lips as their solitary weapon, and the coming of Christ's kingdom in the earth as their all-absorbing aim, are prepared to "endure hardness as good soldiers of Jesus Christ," and like the great missionary Apostle, content to wait for their full reward till "that day."

This is the stamp of men we need in Algoma. Are there not three or four such to be found in the Church of England in Canada, who, like Peter of old, can hear the Spirit saying within them, "Arise, and go with them, doubting nothing."

Hoping and praying for a speedy response to my appeal,

I remain, Mr. Editor,  
E. ALGOMA.



### Childrens' Department.

#### CHRIST THE HEALER.

SOME of you may perhaps remember that when, eight hundred years ago, Saxon Harold and Norman William strove for the crown of England, there was one living who, though a child, had a better right to it than either. It was Edgar Etheling, Edgar the noble one, grandson to the stout old Saxon king Edmund Ironsides. And in fact, when Harold was slain on the field of Hastings, some of the English did proclaim Edgar king; but they were too weak to withstand the powerful William, so laying down their weapons, they gave the helpless boy into his hands. The conqueror received him kindly, and promised protection to him and his two young sisters. During two years they did live at his court, but then the times grew troublous; and their friends, thinking them scarcely safe there, made a plan for conveying them out of the country. They managed to get them on board a vessel, but it was driven out of its course by the winds, and finally cast on the shores of Scotland.

Scotland was at this time a wild, uncivilized country, but its people were not wanting in kindness, and Malcolm its king, having been an exile in his youth, could feel for the poor wanderers. He welcomed them heartily to his castle at Dumfermline, and gave them protection and shelter.

It is of Margaret, Edgar's eldest sister, that we are going particularly to speak. She was a gentle and lovely princess, and her beauty and goodness so won upon King Malcolm, that he asked her hand in marriage. Rough, untaught warrior as he was, less polished in manner than the Saxon princes she was accustomed to, he had a kind heart, and a noble, truthful nature; and Margaret saw those good qualities and did justice to them. So they were married, and she never had cause to repent it, for her future life was full of happiness as he could make it.

She had her difficulties, however. Many of the chiefs who formed her husband's court were rude, savage men, and the power they were accustomed to exercise at will over their vassals made them haughty and turbulent. They often broke out into brawls, such are unknown among noblemen in our own happier times; nor were their wives at all the companions to whom Margaret was accustomed. However, her lot was cast among them, so she took no offence at their rough ways, but quietly went on in her own, till her gentleness and sweetness wrought a change among them. She used to gather the younger ladies about her, and sit with them at needlework and embroidery, receiving visits at the same time from such of the nobles as bore an unblemished character. So the ladies learnt courtesy and gentle manners, while over the nobles she gained such influence, that none of them would dare say a profane word or utter a foolish jest in her presence. There was one rude, and ungodly custom of theirs which shocked her at first a good deal. They used to get so weary of sitting still, that impatient of control, they would start up before grace was said, and rush away from the table. However, she devised a way to break them of this rudeness, in her own cheerful pleasant manner, by sending round, the last thing, a cup of choice wine to all that remained after grace was said.

King Malcolm took great delight in all she did for his people. Under his authority she provided clergymen for every part of the country, caused Sundays and holydays to be religiously observed, and reformed many bad customs. But her chief virtue, and that which connects her history with this day, was her charity, her tender love for the poor. She called herself their mother, and she really behaved as such, not merely giving them alms, but attending herself to their wants, and supplying them with her own hands.

Every morning before her own breakfast, she washed, fed and clothed nine orphan babies, and waited on twenty-four poor people while they breakfasted. She interested her husband in her good works, and got him to help her in them. They often opened the great hall of their castle to as many as three hundred poor people at a time, and, after ranging them, the men on one side and the women on the other, the king would wait on the men and the queen on the women, serving them from the same dishes which were provided for the royal table. Queen Margaret also founded hospitals for the sick, and used to visit them constantly, and assist in the nursing. She set apart some of her hospitals for poor strangers, whom she pitted exceedingly, remembering perhaps how she had been a stranger and an outcast in the country where she was now lady and queen. She used to spend large sums of money in ransoming captives, especially poor Englishmen, whom she would supply with all they needed, and then send to their home. It is said she used to inquire particularly what captives were under harsh masters, and would ransom them first. In this way she would empty her own purse, and then go to the king's. This he freely allowed her to do, though sometimes, when she pretended to take money by stealth, he would catch her by the wrist, and, carrying her off to the chaplain, would ask if she were not a little thief who deserved well to be punished?

When you hear that Queen Margaret had eight children of her own, whom she brought up with great care, and that she was a good wife and an attentive mistress of her family, you will wonder how she found time for so many other good works. The truth seems to be that she prayed so much and so earnestly to God, that God gave her strength and wisdom to do so much for Him and His poor.

Such was Queen Margaret's life: her death must be briefly related. She had been stretched for some months on a bed of sickness, when her husband was forced into war with William Rufus of England. She wished to keep him with her, but he thought it his duty to take command of the army, and bidding her farewell, he set out with his two eldest sons to besiege his own castle of Alnwick, in Northumberland, which the English had taken from him. He was slain there by treachery, and his eldest son was killed while avenging him, but the other escaped and returned home. When he entered his mother's room, she inquired after his father and brother. Dreading to alarm her, he answered, "They are well," but she was not deceived. "I know how it is," she said, "they are gone." And lifting up her hands to God, she thanked Him even for this heavy sorrow. She knew that the parting from her loved ones could not be a long one, and so it proved. She died four days afterwards, on the 16th of November, 1093. Her last words being these, "O Lord Jesus Christ, who by Thy death hast given life unto the world, deliver me from all evil."

We hear in to-day's Gospel of our Saviour's compassion to the sick and afflicted, and are led to think of Him as the Comforter, the Healer, the Comforter of sorrowing humanity. Surely something of His spirit was caught by the Christian lady of whom we have been telling you. Let us strive to win a measure of it too.

IN TORONTO—Since the removal of Dr. M. Souveille's Throat and Lung Institute to his new quarters, 178 Church street, hundreds suffering from catarrh, catarrhal deafness, bronchitis, asthma, and many diseases of the throat and lungs have received treatment by his new and wonderful instrument, the Spirometer. Physicians and sufferers can try it free. Poor people bearing certificate will be furnished with spirometer free. Write enclosing stamp for pamphlet giving full particulars, to Dr. M. Souveille, ex-aide surgeon of the French army, 178 Church street, Toronto, or 18 Philips' Square, Montreal.

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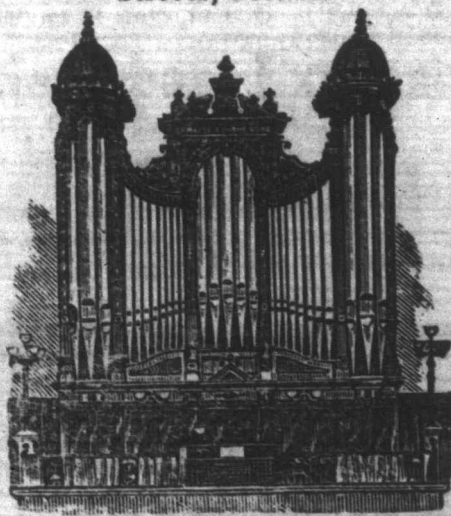
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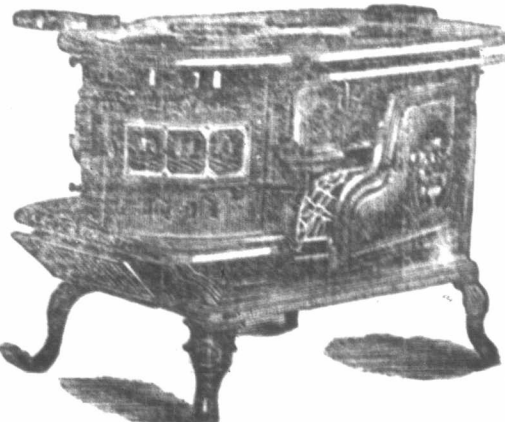
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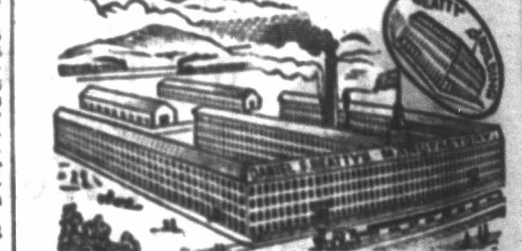
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