

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY SEPT. 6, 1888.

[No. 86.]

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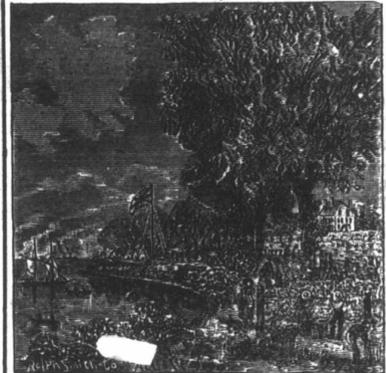
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LESSONS for SUNDAYS and HOLY DAYS.

Sept. 9th, FIFTEENTH SUNDAY AFTER TRINITY.
Morning.—2 Kings xviii. 2 Corinthians i. to 33.
Evening.—2 Kings xix.; or xxiii. to 31. Mark ix 30.

THURSDAY, SEPT. 6, 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.

WELSH CHURCH PROGRESS.—From an article in *Church Bells* by H. O. R., we find that the Church in Wales is making extraordinary progress, the more remarkable when we consider how the sects rage and take counsel together to destroy the Lord's anointed. In one diocese in Wales the population has increased 8 per cent., the number confirmed 14 per cent., in Llandaff, the population increased 20 per cent., the number confirmed 50 per cent. In Bangor diocese the population increased only 5 per cent., the confirmations 42 per cent. Taking from Welsh dioceses between 1871 and 1881 the population increased 11 per cent., the number of communicant members increased 88 per cent over the average of the previous 10 years! Add to this that several Welsh bishops have constant applications from sectarian preachers to be admitted to Holy Orders, we have a complete explanation of the fury of the political dissenters in Wales.

THE BISHOPS ON THE WINE QUESTION.—We beg the attention of those whose minds have been disturbed by illiterate zealots to the following formal

Resolution passed by the Conference of Archbishops and Bishops representing the Church in all parts of the world. They "declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the Cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church."

However those not of our Communion, and some few within it, may disparage the authority, in an ecclesiastical sense, of the Episcopal Conference, no sane person will doubt that such a deliverance as the above represents the maturest scholarship and widest theological knowledge, after some 148 Archbishops and Bishops have declared that the wine used by our Lord was "true wine," that "the use of unfermented juice of the grape in Holy Communion" has no warrant in the Bible or the Church, the assertion of the contrary becomes a mere impertinence,—as we have always maintained.

EVIL COMMUNICATIONS.—Every religiously minded person, Churchman or not, must have been shocked to see that our contemporary who assumes to voice the judgment and feelings of the Evangelical party, has declared itself an out and out opponent of religious education. It declares in a recent number that our schools ought to be thoroughly secularized, that therefore the very name of God and all allusions to sacred matters, to the Bible, to the divine law in Revelation, to the history of the Church of Christ, to the duties of Christian citizenship, ought all to be prohibited in the schools and colleges of Canada. Were such an utterance to emanate from some notoriously atheist journal, we should say, "Of course, atheism will find great strength in a system of secular education," but for a Church of England paper, a paper taking the name of a pious section of our people, to advocate the cause of infidelity thus openly is indeed an outrage upon the very instincts of every Christian. Atheism we know, but an evangelical churchman advocating the secularization of education, is a thing too violently unnatural and revolting to be understood. But close contact with a secular institution has demoralized our once Christian contemporary.

CANON WILBERFORCE ON DUBLIN CHURCHES.—The *Irish Ecclesiastical Gazette* of last week says:—"Our readers must have been struck with the exceedingly unbecoming letter of Canon Wilberforce, addressed to his parishioners at Southampton, from Old Connaught, where he was enjoying the hospitality of his Grace the Archbishop of Dublin. That an English clergyman should accept an invitation to preach in our National Cathedral, knowing as he did the history of that venerable building, and then attack the memory of its revered restorer, and that in the presence of Lord Plunket, was bad enough, but the bad taste was further consummated by the indecent letter penned to his congregation. At the very time, too, he was glorying over the defeat of the Unionist candidate for Southampton, and the return of a Home Ruler, who represents the policy of a party who would separate the two countries, and then render it speedily impossible for a Canon Wilberforce to preach in the Protestant Cathedral of St. Patrick. Mr. Wilberforce denounced the intemperance of Dublin in unmeasured terms; but there is another kind of intemperance besides that of drink, it is the intemperance of the tongue and temper, and here the preacher did not set a desirable example. It is language like what he indulged in, and the adoption of such allies, that will endanger the stability of the Church of Ireland Temperance Society."

METHODIST DEACONESSES.—A committee appointed to report on this subject to the General Conference in the United States, has just brought about the following recommendation:—

Your committee, recommend the insertion of the following paragraphs in the Discipline:—

1. The duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities.
2. No vow shall be exacted from any deaconess.
3. In every annual conference, a conference board, at least three of whom shall be women, shall be appointed to exercise a general control of this form of work.
4. This board shall be empowered to issue certificates to duly qualified persons authorising them to perform the duties of deaconesses in connection with the church, provided that no person shall receive such certificate until she shall have served a probation of two years of continuous service, and shall be over twenty-five years of age.
5. No person shall be licensed by the board of deaconesses except on the recommendation of a quarterly conference.
6. When working singly, each deaconess shall be under the direction of the pastor of the church with which she is connected. When associated together in a home all the members of the home shall be subordinate to and directed by the superintendent placed in charge.

£456 5s.—If we reckon the value of one hour redeemed from bed every day, at the rate of six pence per hour, it would come, in the course of fifty years, to no less a sum than 456l 5s.; this, without any interest or compound interest, just the simple amount for each hour. Many who value their hours at a higher rate than sixpence each, would feel greatly insulted were they only offered labourers' wages; to them that amount would be greatly increased, if these hours were put to profitable account. Wisely invested, they would return to the investor forty, sixty, yea, even one hundred fold.

IRISH PRESBYTERIANS ON HOME RULE.—The Rev. R. J. Lynd, of May-street, Belfast, the newly-elected Moderator of the Irish Presbyterian Church, made a noble speech in defence of the Unionists and Loyalists on the occasion of his taking the chair for the first time. He said: "Home Rule would only intensify all the present ills of our native land, and bring fresh ones in its train." A solitary voice shouted "No," but the whole house joined in loud and long-continued applause, which showed that there was not half-a-dozen people in that vast assembly who were opposed to the Moderator's sentiments.

BISHOP KING AND TEMPERANCE.—A controversy having been caused in South Lincolnshire by a statement made by the Bishop of Lincoln at the Conference of the Church of England Temperance Society at Bourn, that "beer is the gift of God," the Secretary to the Spalding Good Templars wrote to his lordship, and in reply received the following:—"I trust it is quite sufficient to say that I believe there is a special work for total abstinence to do, and I wish the society God's blessing, yet I can only support the temperance movement upon an honest recognition of the double basis."

In Denver, Col., out of a Chinese population of 500, 175 are in school, and 100 of them under decided religious influence. In San Francisco there are 248 members connected with the Chinese and Japanese churches, 58 have been added during the past year. There are 659 pupils in their schools. At a recent funeral in California among converted Chinamen, the pall bearers wore white badges of mourning, and forty men stood by the grave and sang, "Shall we gather at the river?"

SOCIALISM.

THE report of the Conference Committee on Socialism is, in our judgment, the ablest one presented, the hand of the Bishop of Manchester, Chairman, is shown in its clearness and practicality.

This Committee was directed to report "on the Church's practical work in relation to Socialism." It will be desirable, therefore, in the first place, to ascertain, if possible, what is the meaning of Socialism. This, however, is not easy, as the word is used at present in very different senses. When Proudhon was asked, What is Socialism? he replied, "It is every aspiration towards the improvement of society." Laveleye remarks upon this answer, that "Proudhon's definition is too wide—it omits two characteristics. In the first place, every socialistic doctrine aims at introducing greater equality into social conditions; and secondly, it tries to realise those reforms by the action of the law or the State." So far, however, as this definition makes the interference of the State a necessary element of Socialism, it is not universally accepted. Schaffle, for instance says:—"The Alpha and Omega of Socialism is the transformation of private competing capitals into a united collective capital;" and T. Kirup, in a thoughtful article on Socialism in the last edition of the *Encyclopædia Britannica*, affirms that "the central aim of Socialism is to terminate the divorce of the workers from the natural sources of subsistence and of culture;" and, again, he says, "the essence of the theory consists in this—associated production, with a collective capital, with the view to an equitable distribution." Speaking broadly, then, and with reference to such definitions as the preceding, any scheme of social reconstruction may be called Socialism which aims at uniting labour and the instruments of labour (land and capital), whether by means of the State, or of the help of the rich, or of the voluntary co-operation of the poor.

Between Socialism, as thus defined, and Christianity there is obviously no necessary contradiction. Christianity sets forth no theory of the distribution of the instruments or the products of labour; and if, therefore, some Socialists are found to be in opposition to the Christian religion, this must be due to the accidents and not to the essence of their social creed. Some Socialists are atheists, others advocate loose doctrines as to family ties, others, like the Anarchists, seek to realise their aims, so far as they have any, by undisguised murder and robbery, while according to some, the very possession of private property is a usurpation and a wrong to the community. With such men the Christian Church can form no alliance. And yet at the same time with what they profess to be their central aim, the improvement of the material and moral condition of the poor, she must have the deepest sympathy. Their methods, indeed, are not hers. Spoliation or injustice in any form is abhorrent alike to her sentiment and belief. She has no faith in the inherent power of

humanity to redeem itself from selfishness. She seeks to make men prosperous and wise and good, not by the force of laws or bayonets, but by the change of individual hearts, and the introduction of a new brotherhood in Christ.

Not the less, however, is she bound, following the teaching of her Master, to aid every wise endeavour which has for its object the material and moral welfare of the poor. Her Master taught her that all men are brethren, not because they share the same blood, but because they have a common Heavenly Father. He further taught her that if any of the members of this spiritual family were greater, richer, or better than the rest, they were bound to use their special means or ability in the service of the whole. "He that is greatest among you," He said, "shall be your servant"—and that for a special reason, because each disciple was bound to imitate his Divine Master, "Who came not to be ministered unto but to minister, and to give His life a ransom for many."

The Church's practical duty, then, towards Socialism, must be determined by the answer to this question, will the union of labour and the instruments of labour tend to improve the material, mental, and moral condition of mankind? Experience seems to show that it will.

It may still, however, be a question, what is the wisest method of bringing about this union between labour and its instruments. Two principal schemes have been proposed:—

(1) That laborers shall be encouraged in habits of thrift, in order that with the property thus acquired they may purchase land, or shares in societies for co-operative production.

(2) That the State shall take possession of the whole land and capital of any country, with or without compensation to their former owners; that the property thus nationalised shall be held in trust for the community by the State, the Commune, or the association, and employment of the common capital, requiring work from each man according to his ability, and bestowing property upon each man according to his needs, or the value of his labour. Minor modifications of this scheme, tending to bring it into closer harmony with the existing state of society, have been proposed by some Socialistic teachers, but still it may be taken as a substantially correct representation of the ultimate aim of very many.

To this second method of uniting labour and its instruments the Committee would urge the following objections:—(1) If full compensation were given to the present holders of property the scheme could hardly be realised, while if full compensation were withheld it would become one of undisguised spoliation. (2) If Government were able to acquire just possession of the whole property of a community, it is difficult to see how the affairs of any great commercial undertaking could be conducted by the State or the Commune with the energy, economy, and sagacious foresight which are necessary to secure success. (3) If all men had to work under State or the Communal inspection and compulsion, it

would be difficult for them to retain freedom, the sense of parental responsibility, and those numerous traits of individuality which gives richness to the human character.

The Committee strongly recommend the adoption of the first-named method. They believe that it will be well to encourage working men to become possessors of small farms, and of shares in societies for co-operative production in trade and agriculture. They are not unaware that these societies have frequently failed, but they believe that the opinion is not without its weight, and if due care be taken to secure efficient and trustworthy managers, to pay them an adequate salary, and to treat them with a generous confidence, there is no reason why such undertakings should not become successful, as indeed they commonly are now, when their management is in competent hands.

OBJECTIONS CONSIDERED.

THE report on Socialism above quoted goes on to deal with difficulties raised as follows:

Two objections have been frequently advanced against this method of diminishing the present distress:—1st, that it is unjust to let any one but the labourer obtain possession of any part of the products of his labour; and 2ndly, that no man of property or ability ought to seek personal profit from the employment of his special advantages, or ought even to be allowed to become the permanent owner of either land or capital.

The first objection is not tenable. The Committee hold that it is just (1) to pay high wages for exceptional ability; (2) to compensate for his abstinence the man who refrains from consuming his own share of the products of labour, and by so doing makes it possible to maintain and increase the capital of the community; (3) to allow any one to convert his savings into the form of capital or estate.

The second objection is really founded upon the general spirit of our Lord's teaching—viz., that greatness, ability, or wealth should be made the means of service to the poor and weak without special fee or reward. The Committee fully admit that this is the ideal set before us by our Divine Master, and that it is the end towards which we should press, as quickly as the conquest of selfishness will allow us. But they hold that there is no surer cause of failure in practical affairs than the effort to act an ideal which has not yet been realised. If the Church is to act safely as well as sublimely, she must take the self-regarding motives with her on the long path by which she advances towards the perfect life of love. She must not assume the existence of what does not exist. She must not, like the Anarchists, destroy the whole existing framework of society for the sake of making experiments. Nay, more, she must not ignore the fact that self-regard is the necessary condition, and that her Master's law of moral conduct, that each shall love his neighbour as himself, implies a certain amount of self-regard. Com-

petition is not injurious in itself, it only becomes so when it is unrestricted, when it takes no counsel of the dictates of brotherly love.

The Committee do not doubt that Government can do much to protect the class known as proletarians from the evil effects of unchecked competition. The English poor-law has long ago provided the bare necessities of life for those who cannot otherwise obtain them; the institution of State Savings Banks has provided for the poor man a safe investment and moderate return for his savings. Acts of Parliament have required the builders and owners of houses to have regard for the health and comfort of their tenants, while the factory legislation of this country has effectually protected those labourers who cannot protect themselves. The Committee believe, further, that the State may justly and safely extend this protective action in several directions. It may legalise the formation of Boards of Arbitration, to avert the disastrous effects of strikes. It may assist the information and maintenance of technical schools. It may see that powers, already existing, under Sanitary Acts, are more effectually exercised. It may facilitate the acquisition by Municipalities of town lands. The State may even encourage a wider distribution of property by the abolition of entail, where it exists; and it may be questioned whether the system of taxation might not be varied in a sense more favourable to the claims of labourers than that which now exists.

But, after all, the best help is self-help. More even than increase of income, and security of deposit, thrift and self-restraint are the necessary elements of material prosperity. And in encouraging and strengthening such habits and feeling the Church's help is invaluable. By requiring some knowledge of economic science from their candidates for orders; by forming and fostering institutions for the provision of practical education and rational recreation; by establishing penny banks and workmen's guilds; above all, by inducing capitalists to admit their workmen to profit-sharing, and by teaching artisans how to make co-operative production successful, she may do much to diminish discontent, and to increase the feeling of brotherly interest between class and class. The Clergy may enter into friendly relations with Socialists, attending when possible their club meetings, and trying to understand their aims and methods. At the same time it will contribute no little to draw together the various classes of society if the Clergy endeavour, in sermons and lectures, to set forth the true principles of Society, showing how property is a trust to be administered for the good of humanity, and how much of what is good and true in Socialism is to be found in the precepts of Christ. The call to aid the weak, through works of what is ordinarily known as charity, has been, at all times, faithfully pressed by the Church of Christ, and has been met by a noble response, which has been the chief strength of works of beneficence in modern Society. But the matter is one not merely of Charity, but of

Social and Christian Duty. It is in this light that the Church has to proclaim it in these critical times, with some special boldness and earnestness. At the same time the word of warning should not be wanting. Mutual suspicion and the imputation of selfish and unworthy motives keep apart those who have, in fact, a common aim. Intestine strife and doctrines of spoliation destroy confidence, arrest trade, and will but increase misery.

The Committee believe that, in the present condition of thought and knowledge, they cannot wisely or profitably go further than they have done above in the way of detailed suggestion. There is the less temptation to over-haste in forcing of social experiments, inasmuch as the history of the past shows convincingly that the principles of the Gospel contain germs from which Social renovations are surely, if slowly, developed by the continuous action of Christian thought and feeling upon every form of evil and suffering. If all will only labour under the impulse of Christian love, for the highest benefit of each, we shall advance by the shortest possible path to that better and happier future for which our Master taught us to hope and pray.

THE TEACHING OF CHURCH PRINCIPLES.

DOES the Church of England sufficiently instruct her members in her distinctive principles? And if not, why not? And whose fault is it that she does not? To an Englishman the latter question is of first importance, for he always wants to know who ought to be hanged or cashiered if anything goes wrong. In her capacity as a teaching institution the clergy and their subordinate and deputed teachers must be taken to represent the Church. To bring the above questions, then, to a practical test by another question, let your readers ask themselves how many times in their lives have they, as regular Church-goers, ever heard sermons directly and systematically explanatory of the distinctive principles of the Church of England? Sermons, that is, which would enable Churchmen to understand for themselves, and to explain to others, why their Church holds to Episcopacy as against Presbyterianism; how she defends Infant Baptism as against Anabaptists; how she justifies the observance of the first day of the week as the Christian Sabbath against the Seventh-day Sabbatarians; why she insists on the organic unity and corporate organization of the Churches as against the unsectional divisions and independent republics of Congregationalists; why she refuses to recognise the supremacy of the Bishop of Rome; how she clears herself of the two apparent inconsistencies, (a) of separation from the Church of Rome while condemning the separation of Dissenters from herself, and (b) of quoting the authority of the Bible as against the Romanists' claims for the authority of the Church, and the authority of the Church as against the Dissenters' private interpretation of the Bible; on what grounds she distinguishes between the

honouring of saints and the invocation of saints, and many kindred questions involving at their root the very *raison d'être* of the Church as an authorized teacher and representative of Christianity.

Implied and included in this main question, is another. In how many Sunday Schools do the Church Catechism and the Prayer-book and Church Principles form a part of the regular instruction given by the teachers and superintendents? A wide experience of the system or no system of instruction in Sunday Schools warrants one in affirming that such schools are the exception and not the rule.

Some may say, that even if the alleged defect in the Church's teaching were proved really to exist, it were better so, or of little importance, if only the doctrinal and moral obligations of Christianity be faithfully presented to our people. But this is begging the whole question. A true Churchman refuses to acknowledge that he is bound to accept the doctrinal and moral teaching of the Apostles, as being a faithful and inspired revelation of Christ's mind and will on those subjects, but that he is at liberty to reject or ignore the mind and will of Christ about the constitution, and rules, and organization of the Church when revealed by the equally inspired actions and arrangements of the same Apostles, whom He left to build up and fitly frame the structural organization of His Church. Why, if we were not convinced that the constitution, and rules, and ordinances of our Church, were not as much part of the revealed will and mind of Christ as the doctrines and moral precepts of Christianity are, and, therefore, equally a part of the deposit of faith to be held wholly and loyally, and not to be parted with as if ours to give or keep—if they were not so, what justification can the Church have for her separate existence at all? what can excuse the sin of refusing to merge herself in a great common nothingarian Church, including Independents, Baptists, Methodists, Salvationists, Plymouth Brethren, and all others who declare themselves to be Christians? If the Apostles did not know and fulfil Christ's will respecting the constitution, ordinances, and rules of the Church as a religious organisation, community, and government, then they are not to be trusted as teachers of Christian doctrine and morals. But if we accept their authority as Christ's lieutenants and vice-gerents in the establishment of the Church, then we are violating Christ's law if we infringe or set aside those Church principles, just as really as if we refused their teaching on some point of doctrine or words.

If Churchmen, then, be practically taught by defects in their Church teaching, that Church principles are of little or no importance, then it is easy to understand that they will, as they do, rightly forsake the Church for various insufficient reasons, and drift into various forms of Dissent. Are we satisfied that this should be so? If not, how is it to be amended? The remedy is plain enough. Let all the clergy make it an invariable rule to preach one sermon a month at least on some distinctive

principle of Churchmanship, and let the Church Catechism and the Prayer-book form part of the programme of the Sunday School lesson table once at least every month. But suppose the clergy fail to do this, who is to move in the matter? Clearly the Bishops. The parochial clergy are appointed and authorized by the Bishops to present the Church's views of Christian faith and duty to the people. The Bishops are responsible for taking the necessary means of insuring that their teaching is full and faithful. It is true that Episcopal, like parental authority and discipline, have in these days come to be so lax and easy that we parochial clergy hardly realize that we have superior church officers over us to whom we are responsible; nevertheless it would surely not be too great a stretch of Episcopal authority, or too offensive a violation of the parochial priest's practical independence, if the Bishops were to inquire annually of their clergy whether they adopted any means, and if so what, of helping their people to understand 'the Reasons why they are Churchmen.'

H. H. M., in *Church Bells*.

RESOLUTIONS.

The following are the resolutions formally adopted by the Conference of Bishops at Lambeth.

1. That this Conference, without pledging itself to all the statements and opinions embodied in the report of the committee on intemperance, commends the report to the consideration of the Church.
2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of Our Lord, and is an unauthorised departure from the custom of the Catholic Church.
3. That this Conference earnestly commends to all those into whose hands it may come the report on the subject of Purity, as expressing the mind of the Conference on this great subject.
4. (a) That, inasmuch as Our Lord's words expressly forbid divorce, except in the case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law during the life of the other party. (b) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded during the lifetime of the innocent party as a fit recipient of the blessing of the Church on marriage. (c) That, recognising the fact that there has been a difference of opinion in the Church on the question whether Our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those who, under civil sanction are thus married.
5. (a) That it is the opinion of this Conference, that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ. [Carried by 88 votes to 21.] (b) That the wives of polygamist may, in the opinion of this Conference, be admitted in some cases to baptism, but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptised. [Carried by 54 votes to 31.]
6. (a) That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation. (b) That, from the time of Our Lord's resurrection the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "the Lord's Day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath. (c) That the observances of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained. (d) That the growing laxity in its observance threatens a great change in its sacred and beneficent character. (e) That especially the increasing practice, on the part of some of the wealthy and leisurely classes, of making Sunday a day of secular amusement is most strongly to be deprecated. (f) That the most careful regard should be had to the danger of any encroachment upon the rest which, on this day, is the right of servants as well as their masters, and of the working classes as well as their employers.
7. 8. That this Conference receives the reports drawn up by the committees on the subject of Socialism, and Emigration and submits them to the consideration of the Churches of the Anglican Communion.
9. (a) That this Conference receives the report drawn up by the Committee on the subject of the Mutual Relation of Dioceses and Branches of the Anglican Communion, and submits it to the consideration of the Church, as containing suggestions of much practical importance. (b) That the Archbishop of Canterbury be requested to give his attention to the appendix, attached to the report, with a view to action in the direction indicated, if, upon consideration his Grace should think such action desirable.
10. That, inasmuch as the Book of Common Prayer is not the possession of one diocese or province, but of all, and that a revision in one portion of the Anglican Communion must therefore be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effect of such action on other branches of the Churches.
11. That, in the opinion of this Conference, the following articles supply a basis on which approach may be, by God's blessing, made towards Home Reunion: (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith; (b) the Apostles' Creed, as the sufficient statement of the Christian faith. (c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unailing use of Christ's words of Institution, and of the elements ordained by Him. (d) The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God the unity of His Church.
12. That this Conference earnestly requests the constituted authorities of the various branches of our communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian Communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate re-union, or towards such relations as may prepare the way for fuller organic unity hereafter.
13. That this Conference recommends as of great importance, in tending to bring about re-union, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand respecting the authoritative standards of doctrines worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.
14. That, in the opinion of this Conference, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment,

if possible, of intercommunion on sound principles of ecclesiastical polity.

15. (a) That this Conference recognises with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us. (b) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the "Christian Catholic Church" in Switzerland, not only out of sympathy with them, but also in thankfulness to God who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the committee under the conditions specified in its report. (c) That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope, when their organisation is sufficiently tried and complete, a more formal relation may be found possible. (d) That with regard to the reformers in Italy, France, Spain, and Portugal, struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such catholic organisation as will permit us to give them a fuller recognition. (e) That without desiring to interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion. [Resolutions (a) (b) (c) (d) (e) were carried *nomine contradicente*.]

16. That having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference to a committee, which has hitherto presented no report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops, who shall be empowered to confer with learned theologians and with the heads of the *Unitas Fratrum*, and shall report to his Grace before the end of the current year, and that his Grace be requested to take such action on their report as he shall deem right.

17. That this Conference, rejoicing in the friendly communications which have passed between Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be in course of time removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their communion.

18. That the Archbishop of Canterbury be requested to take counsel with such persons as he may see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the *Quicumque Vult*. [Carried by 57 votes to 20.]

19. That, as regards newly-constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their clergy subscribe Articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion.

THE LEAKAGE FROM THE ROMISH CHURCH IN ENGLAND.

There is much fluttering in English Roman Catholic dovecots over what they call the "leakage." There are at present less than a million and a half Roman Catholics in Great Britain. In 1841 the Roman Catholics numbered eight hundred thousand. Consequently their increase since that time has not by any

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means kept pace with the increase of population. Leaving entirely out of sight the converts, dubbed "Rome's recruits" by the *Whitehall Review*, the Roman Catholic population is admittedly three-quarters of a million less than it should be. Facts are stubborn things. "Peter's barque" is plainly in a very unseaworthy condition. Human beings are slipping every day through the bottom, so the Roman Catholic journals are making vehement appeals to their lay brethren to lend a hand in stopping the "leakage." The first note of warning was sounded by the *Month* in July, 1885. It declared that Roman Catholicism in England had been stopped in its progress. Its numbers were far less than they should be, and the *Month* proceeded to account for such a state of things. Hundreds of Roman Catholic children, it declared, never attended school, and so were swept into Protestantism, or grew up in utter ignorance of Christianity. Of those who attended school, a vast number were lost sight of, and never heard of again, by the clergy. Finally, mixed marriages were the cause of innumerable conversions to Protestantism. In the *Quarterly Review* for January, Dr. Littledale treated the same subject in an article of great power, practically arriving at the same conclusion as the writer in the *Month*. Various attempts have since been made to explain away the force of the articles just alluded to, one of which, as it is a matter of consequence to Protestant clergymen, we will quote. On July 14th a very significant article appeared in the *Catholic Press*, entitled "A Call to Arms," of which the following is an extract: "Those of our readers who remember the essay on the 'Conversion of England' in the *Month*, for July, 1885, will call to mind that one of the proofs of our losses was based upon the report of the number of children on our poor-school registers. The Education Department at that time reckoned, and the Royal Commissioners in the report just issued adhere to the calculation, that the school children should number one-sixth of the entire population. In estimating the Catholic loss in forty years at a minimum of three-quarters of a million (no allowance being made for the converts) the writer of the paper referred to followed the official method. At that time there were on the registers, as attending Catholic schools, 272,552 names. It appears, however, that there was a very serious misapprehension in regard to these figures. All those children were supposed to be Catholics. But unless a tremendous change has taken place in the last three years, it would appear that a very large percentage were not Catholics at all. Our readers will have remarked that out of 49,691 scholars in 435 schools of the four dioceses of Plymouth, Birmingham, Leeds, and Shrewsbury, no less than 12,794 were Protestants." This information the *Catholic Press* had from religious inspectors of Roman Catholic schools in the four dioceses mentioned.

We have no desire to interpose in the war of words waged by Roman Catholic journals on this question of the "leakage." What we wish to emphasize is this, that Roman Catholic journals and writers, with the sole exception of a contributor to the *Dublin Review*, admit that since 1841 their Church has lost, at the least, three-quarters of a million of souls. They have their various hypotheses as to the cause of the "leakage," and we have ours. As a result of the Tractarian movement and the censure passed upon them by their own Church, many men sought salvation in Romanism. The reformed Romanism of to-day is, outwardly at least, very different from the system against which Wycliffe struggled. Take one illustration out of a thousand. At present Cardinal Manning, the Roman Catholic Primate, moves about without ostentation or display of any kind. We wonder what Londoners would say if they saw in the morning papers that Cardinal Manning had shut up half-a-dozen churches in the metropolis because their bells did not peal out on a certain day as he passed through the streets. Very likely the general opinion would be that the Cardinal required to be carefully looked after. Well, in the year 1410, the Roman Catholic primate, Arundel, ordered certain churches in London to be closed, because "on Tuesday last, when we, between eight and nine of the clock, before dinner, passed openly on foot, as it were through the midst of the City of London, with our crosses carried before us, they showed towards us unreverence, ringing not their bells at all at our coming; wherefore we command you (the Bishop of London) that by our authority you put all these churches under our indictment, suspending God's holy organs and instruments in the same." This was a characteristic of Roman Catholicism in the fifteenth century. If she is outwardly different to-day she may thank the Reformers for teaching her a wholesome lesson. Behind the scenes, inwardly, there is no change. Some of the converts, indeed a large proportion of them, were not long in finding this out, and the result was that they left with as much precipitation as they joined. Add to this that Mr. Forster's education scheme has been in operation for almost a generation. We pointed out a fortnight ago how the national schools have broken the backbone of Roman-

ism in Ireland. We assert, and we can supply proofs of our assertion, that the School Board is doing the same among the lower orders in England. There can be no compromise between darkness and light. Rome knows it, and for centuries she has done her best in Germany, in England, in France, in Italy, and in Ireland, to keep the masses uneducated. The masses have become educated in spite of her, able to read the Bible for themselves, and herein lies the solution of the "leakage" controversy.—*The Rock*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

EASTMAN.—The acting Grand Master of the Ancient, Free and Accepted Masons, R. W. Bro. Dickson Anderson, assisted by brethren of the craft, laid the foundation corner stone of the new Episcopal Church at Eastman, P.Q., with Masonic ceremonies, on Tuesday. The Acting Grand Master, accompanied by the Montreal brethren, left on Monday evening for Waterloo, where Grand Lodge was opened. The Grand Secretary, R. W. Bro. J. H. Isaacson, was present, and W. Bro. John P. Noyes acted as deputy grand master, W. Bro. Lebourveau, of Sherbrooke, as grand senior warden, W. Bro. Darly, of Waterloo, as grand junior warden, and W. Bro. Luttrell, of Montreal, as grand pursuivant. M. W. Bro. Johnson, past grand master, and R. W. Bros. McDonald and Presby, D.D.G.M.'s, were also present. On Tuesday morning they left for Eastman, arriving there at 11.30. Luncheon was provided by the ladies of the village, at mid day, in the Methodist church. After the inner man had been refreshed, the procession was formed in front of the church, and, to the strains of the brass band of the place proceeded to the Episcopal church, now in course of erection. On arriving there the procession opened its ranks and the Acting Grand Master marched through and took up his position, followed by the Ven. Archdeacon Lindsay and the clergy and the Grand Lodge officers. The masons then formed three sides of a square, and the spectators must now have numbered fully 500. The Acting Grand Master then commanded silence and delivered an address. After the ceremony a handsome silver trowel was presented by the Rev. Bro. Garland to the Acting Grand Master and acknowledged in suitable terms. It bore the following inscription: "Presented to Dickson Anderson, Esq., deputy grand master, G. L. of Q., A. F. and A. M., on the occasion of laying the corner stone of the Episcopal church at Eastman, Que., on the 21st August, 1888." Ven. Archdeacon Lindsay then proceeded to perform the church service usual on such occasions, after which addresses were delivered by the Rev. Bro. Garland, and the Archdeacon. The procession then reformed in the same order as before and proceeded back to the room opposite the Methodist church, and the ceremony was over.

MONTREAL.—*St. Andrew's Deanery*.—*Episcopal visitation*.—September 8, Saturday, Portland, churchwardens.
 September 9, Sunday, Buckingham, churchwardens.
 September 10, Monday, Papineauville, Rev. E. J. Saphir.
 September 11 and 12, Montreal.
 September 13, Thursday, Como, churchwardens.
 September 14, Friday, St. Andrews, Rev. R. B. O'Sullivan.
 September 15, Saturday, Lachute, Rev. Rural Dean Sanders.
 September 15, Saturday, Lakefield, Rev. R. Irwin.
 September 16, Sunday, Mille Isles, Mr. Taylor, catechist.
 September 17, Monday, Morin, Mr. Taylor, catechist.
 September 18, Tuesday, Grenville, etc., churchwardens.
 The Bishop's address during this visitation will be as follows:—
 From September 7 to September 9, care churchwardens, Buckingham, Q.
 From September 9 to September 15, care Rural Dean Sanders, Lachute, Q.
 From September 15 to September 18, 42 Union avenue, Montreal.
Deanery of Iberville.—September 22, Sabrevois, Rev. J. Roy.
 September 23, Lacolle, Rev. J. G. Garrett.
 September 24, Hallerton, Mr. Wood, student.
 September 24, Hemmingford, Mr. Wood, student.

September 25, Edwardstown, Rev. E. G. S. n.
 September 25, Havelock, Rev. N. P. Yates.
 September 26, Franklin, Rev. N. P. Yates.
 September 26, Hinchinbrook, Rev. N. P. Yates.
 September 27, Huntingdon, Rev. H. Gomery.
 September 27, Ormstown, Rev. A. D. Lockhart.
 September 28, Lacadie, Rev. P. B. Lewis.
 September 28, Chambly, Rev. E. McManus.

ONTARIO.

UPPER OTTAWA.—The corner stone of the new church at Petawawa was laid on Wednesday, August 22nd, in the presence of a large assembly. This is the first and only church on the Petawawa river, and is situated about a mile from its mouth on a plot of five acres which was a free gift from the Ontario Government. The ceremony was preceded by a short service in the adjacent school house, the clergy and congregation walking in procession to the foundation, when the first part of the office was said by the mission priest and the stone laid with the proper formula by Archdeacon Daykin, who also delivered a very instructive address. There was also present and assisting at the services Rev. J. R. Smitheman, of Stafford, Rev. Mr. Robinson, of Combermere, and Messrs. S. D. Hague, B.A., and W. C. Gemmill, lay readers. The plan of the church was much admired, being a neat Gothic frame 20x40, with porch and bell turret. The contract price is \$895 (eight hundred and ninety-five dollars). The offertory placed on the corner stone amounted to \$21., which was most encouraging. It is not yet two years since Mr. Bliss organised the congregation here, and it has been advanced from monthly week day services, to monthly Sunday services, and a few months ago advanced again to fortnightly Sunday services. There are about twenty families connected with this congregation, and we had almost ceased to look forward to having church services, and even the most sanguine dared hardly hope that a church would ever be built. Now after all these years a church is being erected, and to the credit of all, the English church is the first to have her house of worship in this section of the county. The Committee, Messrs. Dempster, Devine, Wilson, Brannan, Costello and Barker has been most active and the congregation has contributed well. It is expected that the church will be ready to open by All Saints day, and it will be free of debt and ready for consecration. It will not, however, be furnished, and the churchwardens will be grateful for any contributions towards a fund for Altar, Font, Lectern, Prayer Desks, Organ, &c., &c. Address, James Dempster, Petawawa. This is the sixth church erected in this Mission during the last six years, all of which are free from debt with one exception. Following the laying of Corner Stone came the picnic which was largely patronised, Mr. H. H. Loucks, Barrister, making an admirable speech, followed by Rev. Mr. Smitheman. The proceeds netted one hundred dollars. The whole cost of this church is being met by local subscriptions, and by subscriptions solicited by the laity from friends in Pembroke and elsewhere, the only contributions promised us by Mr. Bliss being grants from the S.P.C.K., and the Burnside Trust Fund. This speaks well for the energy of the people, and it is hoped that friends will be forthcoming to aid us furnish the church we have made it possible to build after great exertions.

BATH.—On Tuesday last, the Sunday Schools of the Church here and in Adolphustown held a most enjoyable picnic on Simcoe Island. The only drawback was the regretted absence of the Rev. Rural Dean Baker, Rector of Bath, who had to leave suddenly with Mrs. Baker for Eastman's Springs, near Ottawa, to attend the bedside of his eldest son who was alarmingly ill. We are happy to hear that by last account there was some improvement in his condition.

PICTON.—On Monday evening last, a full vestry meeting was held in the Church to discuss the important question, whether the old Church should be improved and renovated, or whether a new Church should be built in the centre of the town. Some members having promised to the latter project liberal subscriptions, the meeting was in favour of building a new Church. On Tuesday the annual Sunday School picnic was held at the Sand-banks, Wellington. The attendance was large, and the children and their elders had a happy time.

ODESSA.—Thursday afternoon the Church of England Sunday School scholars picniced at Lee's Bay; a pretty spot for an afternoon's outing, on Mud Lake. Boating, foot races, base ball, lawn tennis and other amusements went to fill up the afternoon, and at the proper time the contents of the well filled baskets provided by the ladies stopped a long felt want augmented by the exercises of the day. The orchestra

was on the ground and enlivened the outing in their own inimitable happy way. Rev. Mr. Quartermain distributed the prizes, after which votes of thanks were indulged in, and the tired but happy children were returned home, well satisfied with the day's pleasures.

TORONTO.

COBOCONK MISSION.—Christ Church, Cobocok, is indebted very much to the kindness of the C.W.M.A. for a complete set of fine and handsomely embroidered Altar linen.

ALGOMA.

A trip to the North-West Continued.—Wasi and I arrived back here (Elkhorn) on a freight train at 8:30 last night, and we slept here at the Home, also the two boys, Cromarty and Beesaw. We were up at 5 o'clock this morning expecting Miss Robinson, the lady superintendent, and the girls on the train, but they did not come, why I know not, they telegraphed from Port Arthur that they would leave there Wednesday, so they ought to be here. My plan is to drive out to Beulah early to-morrow, and spend Sunday and Monday with the Indians out there, and try to bring back four or five children on Monday evening or Tuesday morning. Wasi is going to enter as a pupil here, but will be most of the time carpentering, helping to put up the new buildings. Jesse's mother is at the point of death, he has a younger brother and sister, and Wasi thinks they will come to us if the mother dies. I drove out with Mr. Rowsell four miles, and selected another site for a farm of 640 acres, as we could not get the first one we chose. Miss Robinson arrived at 6:15 p.m. It is rather flat having only two pupils to begin with, but I am away to Beulah hunting up more. The people seem well disposed here, and I think will let some of their children come. We started at 5 a.m. to go to Beulah, Wasi drove with me lugging a pony of his behind the buggy. We reached Beulah at 11:20; we started again a 2.15 and drove out five miles to the Indian reserve. Visited Jesse's mother, lying in a teepee, wasted to a skeleton and too ill to speak. There I saw Ben's mother in another teepee, and Wasi's mother in a house. After that we found eight or ten men breaking ground with oxen and Ben and Jesse among them. The greetings were all very cordial and I showed them my photographs. Sunday I spent at Beulah, twenty-five miles north of Elkhorn, and near the Bird Tail reserve. There was Church of England service in the morning at which the Rev. Mr. Hole from Cornwall, England, read passages and I preached. In the afternoon I drove out to the Indian reserve and held service in the Presbyterian Church. We had two hymns, one of the Indians offered prayer in Sioux. I read a chapter in the Sioux Bible, and Peter Hunter interpreted my sermon and address. I told them about the institution at Elkhorn and asked them to send some of their children, but they did not seem inclined to do so. At four o'clock was Mrs. Eastman's funeral, mother of Jesse, she having died at two a.m. that morning. Tuesday, I went to Birtle, thirteen miles out, went to the Indian Office there, got a list of the number of Indian children within a radius of one hundred miles of Elkhorn. There are eight hundred children altogether; this is satisfactory, and the agent says there will be no difficulty in filing one Home. I tried to get an Indian woman, named Mrs. David, with a young daughter named Diana, to come as cook to the Washakada, but could not persuade her. We also saw one or two other Indians who were camped there, but could not get any children. We were caught in a terrific thunder storm on the way home, and got back to Beulah at seven p.m. Next day I went over again to the Indian reserve to see if there were any children who would come, but I could not get any. Ben's father offered to go with me to Griswold and Oak Lake and interpret for me. So I told the Indians that I had made them a fair offer; I had offered to take their children and teach them. As they had refused to send any this time I would not ask them any more. I had spoken once that was enough, I would not speak again. If any of them changed their minds and wanted their children to come to school they must come to Elkhorn and ask me. I should not come again to ask them. So (old) Ben got up on my buggy and drove with me back to Elkhorn. He said the Indians were very foolish not to send their children, and he would help me all he could. Thursday was the opening day of the new Home. We were very busy all the morning getting ready for it; I hung the school room round with red bunting, and we painted "Washakada Indian Home" in blue letters on white calico and the walls were hung round with Indian curiosities; buffalo horns over each door and windows, flowers in pots, etc.; so altogether it looked very nice, but we could not get an iota of green for love or money. We also had in an harmonium, and the carpenter rigged up a number

of temporary seats. In the sitting room a table was laid out with a white cloth, and glasses of lemonade and cake given to all who came. There must have been fifty or sixty persons, the room was quite crowded. We began at three o'clock with a hymn, then prayer, selected passages from the Bible, another hymn, then I gave an address, giving a brief history of our work from the beginning. Short speech from Mr. Rowsell and others; speeches all very good. Next morning I had intended to start with Ben for Griswold, but it was drenching wet, so decided to wait till Saturday. Spent most of the day getting out additional plans of the new buildings. It was still very wet Saturday but had to go to Griswold. Train came up at 8:05 a.m., reached Griswold 9:36. Still very wet, and all mud and slush under foot. Had to wait an hour and a half before we could get a pony and rig. Electioning going on the pony had already been out to the Sioux reserve, and was not disposed to go again in the face of the wind and pelting rain, began to back round and round in a circle, shakes his head and rears, continues backing round in a circle, we let him keep at it till he was tired, when better feelings predominate and he begins to go on the way he should go. We reach Mr. Burman's stiff, numb and damp. The Indians came to a nice little service held in the church, very good feeling among them, one man offered me his boy, aged twelve years. Most of people away; Chief says he will hunt up and send me children; he has agreed to go back with me to Elkhorn and see the school. After a five weeks' trip among the Indians, I found myself again safely landed at the Shingwauk Home Sunday, July 1st.

Concluded.

FOREIGN.

The Bishop of Durham, at his banquet to the bishops, alluded to the sermon of Bishop Coxe and the presence of bishops from over the sea, in the following terms: "The Lambeth Conference, however they might look upon it, and whatever might be its definite results, was a great fact, the significance of which could not be overrated. They had heard in the impressive language of the preacher, Bishop Coxe, that morning, what was the impression left on his mind by their debates in conference. He could not add anything to that language which would make it more effective. He could only give his own testimony as a member of the home Episcopate, that they, at least, felt that they had received more than they had given in being privileged to take counsel with these their brothers in all their varied experiences gathered together in distant lands."

The pension on which it was intended that the Bishop of Oxford should retire from his see was £1,500 yearly; leaving £3,500 for his successor during his life. But we regret to hear that both this settlement and the appointment of a new bishop are of necessity postponed, owing to the state of health of the bishop, who is not in a condition to sign his resignation of the bishopric.

The judicial committee of privy council has given its decision, after an enigmatical fashion in the matter of the prosecution of the Bishop of Lincoln, by "remitting the matter to his grace," the Archbishop of Canterbury, "to be dealt with according to law." This answers, in a way, the question whether the archbishop has jurisdiction, since he is here directed to exercise it. But he is not told whether he must issue a citation or not. That he must discover for himself and *suo periculo*. But it is likely that one way or another, the matter will go on, and a great pity it is that the cycle of persecutions will thus be re-opened. All will regret it except the lawyers whose fees will be immense.

A new feature in, or rather we should say, attending the present conference, has been a "retreat" for bishops, held under the conduct of the Bishop of Litchfield, between the two full sessions. It was numerously attended, and is considered to have been very helpful to all.

The following table respecting the attendance of bishops will be useful:

	Invited.	Accepted.	Present.
1867.....	144	76	76
1878.....	178	108	100
1888.....	209	148	141

Dr. Stubbs, the Bishop of Chester, is to be translated to Oxford; and it is said that the Metropolitan of Sydney, Dr. Barry, is to succeed to the vacancy thus made.

Bishop Whipple on the need of Unity.—The Church of the U. S. was honoured by the Bishop of Minnesota being asked to deliver the address at the first administration of Holy Communion at the Bishop's gathering. His opening words were as follows:—

No assembly is fraught with such awful responsibility to God, as a council of the Bishops of His Church.

Since the Holy Spirit presided in the first council of Jerusalem, faithful souls have looked with deep interest to the deliberations of those whom Christ has made the shepherds of His flock, and to whom He gave His promise, 'Lo, I am with you always to the end of the world.' The responsibility is greater when division has marred the beauty of the Lamb's Bride. Our words and acts will surely hasten or (which God forbid) retard the reunion of Christendom. Feeling the grave responsibility which is imposed on me to-day, my heart cries out as did the prophets, 'I am a child and cannot speak.' Pray for me, venerable brethren, that God may help me to obey His word—'Whatever I command, that shalt thou speak.' I would kneel with you at our Master's feet and pray that 'the Holy Spirit may guide us in all truth.' We meet as the representatives of national Churches; each with its own peculiar responsibility to God for the souls intrusted to its care; each with all the rights of a national Church, to adapt itself to the varying conditions of human society; and each bound to preserve the order, the faith, the sacraments, and the worship of the Catholic Church for which it is a trustee. As we kneel by the table of our common Lord we remember our separated brothers. Division has multiplied division until infidelity sneers at Christianity as an effete superstition, and the modern Sadducee, more bold than his Jewish brother, denies the existence of God. Millions for whom Christ died have not so much as heard that there is a Saviour. It will heal no divisions to say, Who is at fault? The sin of schism does not lie at our door. If one has sinned by self-will, the other has sinned as deeply by lack of charity and love. The way to reunion looks difficult. To man it is impossible. No human eirenicism can bridge the gulf of separation. There are unkind words to be taken back, alienations to be healed, and heartburnings to be forgiven. When we are blind, God can make a way. When 'the God of Peace' rules in all Christian hearts, our Lord's prayer will be answered—That all may be one, as Thou, Father, art in Me, and I in Thee, that they all may be one in Us, that the world may believe that thou hast sent Me.' No one branch of the Church is absolutely by itself alone the Catholic Church; all branches need reunion in order to the completeness of the Church. There are blessed signs that the Holy Spirit is quickening Christian hearts to seek for unity. We all know that this divided Christianity cannot conquer the world. At a time when every form of error and sin is banded together to oppose the kingdom of Christ, the world needs the witness of a united Church. Men must hear again the voice which peals through the lapse of centuries bearing witness to 'the faith once delivered to the saints,' or else for many souls there will be only rationalism and unbelief.

Correspondence.

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

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

PURITANISM.

SIR,—I think it will not be denied that the leaven of Puritanism permeates largely the population, specially of the rural districts of Canada—among those Protestant communities who are not members of the Church of England, but more particularly those belonging to the Methodist body, which has become numerous and influential.

This feature is demonstrated and brought to the surface specially at election times, or on the occasion of any movement which affects to reform supposed social abuses which exist in the community; and further evidence of its influence exists also, in the fact, that, as a rule, Church of England congregations are the smallest in numbers of any of the Protestant bodies in villages, or small towns, which latter fact can be traced to the want of organization existing in the Church at the early settlement of this province in particular, whereby the evangelizing of our country districts was left to the efforts, largely, of the Methodists, to whom, let me say, be accorded praise for having, as they did, carried the Gospel message to the settlers in the bush—whom, unfortunately, our Church did not reach; the consequence is as before stated—and that fact makes the position and duty of our clergy in the country, the discouraging and uphill work, which we know they experience to-day; as the first possessors of the mission field, still hold a warm place in the hearts of a considerable portion of the people, which, under the circumstances, is not to be wondered at.

I am led to make the above remarks from the result of an election in the County of Halton held on 22nd ult.—and, here, I must ask your indulgence and pardon for introducing a political election, thus giving

first council of ed with deep nom Christ has to whom He alway to the s greater when Lamb's Bride, or (which God dom. Feeling osed on me to phets, 'I am a me, venerable- bey His word- hou speak.' I feet and pray all truth.' We nal Churches; ity to God for h with all the t itself to the ty; and each the sacraments, oh for which it of our common thers. Division sneers at Chri- nd the modern brother, denies hom Christ died is a Saviour. It at fault? The If one has sin- d as deeply by o reunion looks to human eiren- There are un- ns to be healed, en we are blind, of Peace' rules prayer will be hou, Father, ar ay be one in us, hast sent Me.' slutely by itself bes need reunion Church. There it is quickening Ve all know that uer the world. nd sin is banded rist, the world Men must hear the lapse of cen- nce delivered to re will be only

color to a charge of introducing politics in a religious paper, but I plead as my excuse, my intention to illustrate thereby, a principle which I wish to establish for a purpose I will endeavour to explain. I have selected the County of Halton as representative of the country constituencies generally, having been a resident of that county for twenty-eight years of my life, I therefore know it well. It is a patent fact that the largest proportion of upholders of legal Prohibition is to be found in the ranks of Nonconformity, clerical and lay; the candidates, on the occasion alluded to, were required to sign a pledge to uphold a movement in Parliament to secure legal Prohibition, with a view ostensibly to secure the return of a member who would carry out such intention, and this by implication, at least, was the condition of receiving the support of the Temperance party. Mr. Henderson, the Conservative candidate, sat for the county at the last session in Ottawa, but has since been unseated for an unlawful act of an agent; Mr. Waldie, the other candidate, had been unseated previously for a breach of the Election law, and was the other candidate on the 22nd, his opinions placing him in the ranks of what may be termed Reformer, Liberal, Grit, or Radical, for, in effect, these are synonymous terms, their meaning differing only on the question of degree.

Mr. Henderson, a life-long and consistent advocate of Temperance, signed the required pledge, which Mr. Waldie refused to do—and did not do; the result of the election was the defeat of Mr. Henderson, showing in my humble estimation, that although his only fault was that he was a supporter of the Government at Ottawa, these purists sacrificed their implied promise while professing to uphold a principle to the exigencies of "party."

Mr. Henderson in meeting the requirements of the upholders of legal Prohibition by signing the pledge submitted by the Dominion Alliance, did not succeed in securing their support, while Mr. Waldie, who refused to fulfil the conditions, was elected. The fate of Mr. Henderson, I think, shows clearly that the opponents of the majority at Ottawa, under the guise of a "third party," added to that of custodians of public morality on the drink question, have accomplished a sharp political trick, proving that these would be "Saints of the Lord" are political tricksters before anything else, and not to be trusted when they think the interests of their political "party" are at stake.

But the moral I would deduce from the case I have quoted—and this is my chief object in writing this letter—may, I think, teach a lesson to those Churchmen, who, in their anxiety to curry favor with other bodies of Protestants, particularly the Methodists, in the interests of Christian Union, and endeavour to overcome their prejudices and objections to the Church of England, recommend the reducing of the Church's standards almost to the level of Nonconformity, are not likely to secure the end they aim at, because the energy and aggressiveness manifested by that body, which is strong in numbers, and considerably inflated with denominational pride, and sense of importance, seek rather an extension of their own peculiar section of the Christian Church, than Christian Union in general.

I do not wish to be uncharitable, but, judging from what I have seen in many years past, and from passing events of the present day, I cannot but think there is a deep rooted and inherent opposition to Conservatism in Church and State respectively, in certain sections of Nonconformity, inherited, I presume, from their Puritan forefathers, notwithstanding the gushing expressions of respect and affection occasionally uttered by these Puritanic professors when alluding to the grand old historical Church of England; these expressions are empty flattery spoken for effect; attempt at conciliation may, I think, be carried too far.

No, let us adhere to the teachings of the Church, and uphold her standards, we have faith in their efficiency, because they are founded on Scriptural authority, let us carry them out in their integrity, and be true to our profession, and not pretend to offer an apology for being Churchmen, or for that system of Conservatism as an abstract principle, which teaches us loyalty to our Church, our country, and our Queen.

These principles have stood the test of time, and being inherently sound, they will serve us until the end comes. JOHN HOLGATE. Toronto, 25th August, '88.

IN GREAT NEED.

SIR,—My Indian Homes are in great need of increased help. My own time is now so entirely occupied that I find it really impossible to write as I would do, and keep up the interest in our work; but it does seem hard when sometimes two or three weeks pass with only an average of \$25 or \$30 a week receipts, and all the expense of keeping up three

Indian Homes to meet. It seems to me it is all organization now and no money. The contributions go away on their long, tedious, unsatisfactory journey through the hands of so many appointed officers instead of coming to us direct as they used to do, and by the time they get to us we are all mystified as to where they come from and do not know whom to thank. And, in the meantime, there is a great deal of anxiety as to how to provide the ways and means for carrying on the work. Applications come to us for the admission of pupils, and we don't know whether to accept them or not, because the means of support are so precarious. I don't know whether it is that the recent Government grant we received the promise of for our new Elkhorn school has given people the idea that our coffers are now so overflowing that we need no further help. If this is the idea it is, indeed, a fallacious one; when Government made this grant it was conditional that I should raise a proportionate sum from outside. "If we give you \$8,000 a year towards support of eighty pupils at Elkhorn, what will you raise among your friends?" they asked me, and I said \$2,000. This is how the matter stands; and yet nothing whatever is at present coming in for Elkhorn, and far, far short of what we require for the support of our old institutions, the Shingwauk and Wawanosh. I have never asked for money for an object when I did not really need it; my friends know that. Every cent as it comes in is employed, none is put by, we live from day to day like the birds; I publish full reports in detail of all receipts and all expenditures; and when I have money sufficient and complete, some object in hand, I at once make it known. I have always done this. Just now we are really in great need. We had to borrow money for draining our land last year, and now we have to borrow again to build a barn, the Washakada Home at Elkhorn is running up a bill which we have no funds to meet. I need an assistant superintendent but cannot pay his salary. I can only go on my knees and pray God to raise up friends to help us at this critical time. Please send soon and send direct.

E. F. WILSON.

SKETCH OF LESSON.

15TH SUNDAY AFTER TRINITY. SEP. 5TH, 1888.

"David at Court."

Passage to be read.—1 Samuel xviii. 5-16.

A palace not always the happiest place in the world. Sorrow and sickness there; but these can be borne as long as there is a firm trust in God. To-day we are going into a king's court. One who had natural gifts, as well as high spiritual privileges lived there, yet for the lack of the one thing needful became the saddest failure.

I. *The Miserable King.*—Saul had no real love for God. He lacked a perfect heart. Having forsaken God, the Spirit of the Lord departed from him. In the place of that wise, gracious, loving influence which he had despised, "an evil spirit from the Lord" troubled him. He became gloomy, melancholy, and at times almost insane. God was punishing Saul; well would it have been for him if he had recognized God's hand, and repented him truly of his former sins, then the good spirit would have returned to him. See (James iv. 8, 10; Job v. 17.)

Let us be warned how we grieve the Holy Spirit. See (Eph. iv. 30; Isaiah lxiii. 10.) It is dark indeed when sin hides God's face from us. Let us ask God to "order our steps." Ps. cxix. 133. Let us use the prayers David himself gives us. Ps. xvii. 5; Ps. li. 11.

II. *The Youthful Harpist.*—One day David was fetched away from the sheep, taken with his harp to the palace of king Saul. How astonished he must have been to get the message. How was it that David came to be sent for? ch. xvi. 16-19. The king wanted some one who would play sweet music to him, perhaps sing too. See the result (v. 33.) The king is better, "the evil spirit departed from him," what a relief to all in the palace to see their king restored to reason. But Saul was not cured, he often had fits of melancholy; then David would be sent for to play before him. After his victory over Goliath David appears to have lived at Saul's palace continually, ch. xviii. 2. Saul attached him to his own band of officers, v. 5. David was not spoiled by praise, everybody loved him. vv. 7, 14, 16; but Saul soon became jealous of him, not so Jonathan. Contrast their behaviour. Saul's unworthy suspicions find vent in words, v. 8. It appears to have brought on a return of his malady, and made him rave like a madman. David's music had no power to soothe. (v. 11.) Only David's activity prevented Saul from being a murderer. Yet Saul had no reason to hate David: he never failed in his respect to Saul vv. 14-16. The music of David's harp is a figure of the music of Jesus' name. The "music of the Gospel" is the music of David's Son. It is the "balm" for our wounds, see (Jer. viii. 22.) It brings us forgiveness—reconciles us to God—makes us truly happy.

HINTS TO HOUSEKEEPERS.

WELL-VENTILATED bed-rooms will prevent morning headaches and lassitude.

To keep cut flowers fresh, in the evening lay them in a shallow pan or bowl with their stems in a very little water, and cover the receptacle with a damp towel, one just out of water. In the morning the flowers can be arranged in vases for the day. The stems can be slightly cut from day to day. Flowers treated in this manner can be kept from one to two weeks, and sometimes even longer.

A RELISH FOR PICNIC PARTIES.—Mix one spoonful of sugar, one teaspoonful of mustard, one good pinch of cayenne, and gradually add one cup of vinegar. Now chop fine some boiled ham, tongue, or corned beef, and moisten with the above mixture. Spread on thin slices of bread and butter, and you have a sandwich that will not be unacceptable to a hungry person at home or in the woods.

My love was like a lily fair,
Low drooping in the sultry air,
My heart was rent with grief and care.
I loved her well.

But lo! The wonder grows and grows;
My love's now like a blooming rose.
How bright her face with beauty glows,
I dare not tell.

The wandering bee would stop to sip,
The nectar on her perfect lip.
'Twas Dr. Pierce's Favorite Prescrip-
tion wrought the spell.

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ODDLED CHICKEN.—Choose young, tender chickens, suitable for boiling. Split them down the back and lay them in a dripping pan. Dash a cupful of boiling water on them, turn a pan over them and roast in the oven for half an hour. At the end of this time rub them over with butter, recover them for ten minutes, and baste again with the gravy in the pan. Rub them with butter once more in about five minutes, and then baste frequently with the pan gravy, keeping the fowls closely covered between times. Try them with a fork to see if they are tender. When done they should be a uniform, delicate brown. Dish and keep hot while boiling up the gravy, thickening it with a little browned flour, and seasoning it with minced parsley, salt, and pepper. Pour half a cupful over the chickens and serve the rest in a gravy boat.

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More than in years do some whose
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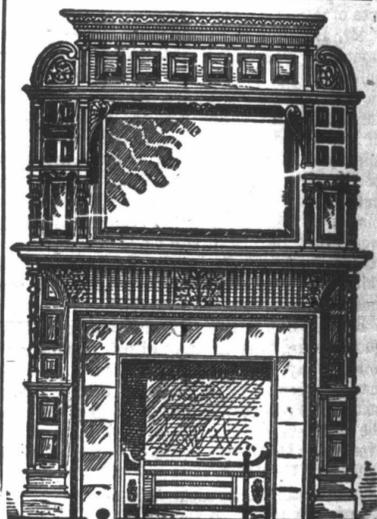
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OLD CATHOLIC PRINCIPLES.

A writer in the *Irish Ecclesiastical Gazette* gives the following synopsis of the principles of the Old Catholics of Germany, Switzerland, Austria, France, and Italy:—

1. They accept the Holy Scriptures as the Rule of Faith.
2. They appeal to the witness of the Early Church as to the interpretation to be put upon the Holy Scriptures.
3. They receive as authoritative the Three Creeds, the Undisputed (that is the first six) Councils, and the teaching of the doctors of the Early Church, so far as they are consistent with each other.
4. They look for a restoration of the unity of the Church to an agreement among Christians on the basis of Holy Scripture interpreted, when needful, by the Primitive Church.
5. They reject the Infallibility and the Supremacy of the Pope, the formulary known as the Creed of Pope Pius IV., and the authority of the Council of Trent.
6. They are gradually substituting the vernacular for Latin in their public worship; they are removing the papal rule of clerical celibacy; they are introducing Communion in both kinds; they are giving up the worship of St. Mary and the Saints; they have removed the compulsory character of confession.
7. They are in these and other respects following the same course taken by our Reformers in the sixteenth century, and they are in full communion with the Anglican Church.

A GOSPEL OF POWER.

The Gospel of the Cross for an evil conscience, is often considered nearly all that is necessary nowadays. Multitudes of believers are resting in the thought that they are free from the penalty of sin. They have life, but not the more abundant life which Jesus came to bring. They do not know the power of His Resurrection. That is the great need of the Church to-day. We want fellowship with the risen Christ to raise us to a higher plane, if we would be of use to anybody. We must be on higher ground if we would lift others up.

The Apostles emphasized the fact that they preached in the power of the Holy Ghost sent down from Heaven. That is what we want to-day—power, not words—to wake up our slumbering Christians, to put life into our dead churches. You may preach a perfectly orthodox sermon, full of truth, but it will not disturb the most worldly man present. It cannot put life into dry bones, it can only rattle them, until the Spirit breathes into them the breath of life. The difference between apostolic preaching and that of the present day has been defined by the remark, that while one sermon on the day of Pentecost converted three thousand souls, it now takes three thousand sermons to convert one soul. Thousands of eloquent sermons

are preached annually and never reach a single heart, lacking power. They are sounding brass and tinkling cymbal.

Clouds that hang in the heavens do no good; they may be very full of rain, but they need to be pierced by an electric shock before the rain can fall. There is not force enough in New York City to pull a blade of grass out of the earth, or a flower out of a seed. That requires a divine power; and in preaching the Gospel the power must come from on high. The trouble is, we do not understand the difference between the Paraclete or Comforter, and power for service. He dwells in all believers in a measure, else they could not be converted; but power for service is to be sought as a special gift, and should be sought until received. We must be emptied of all self-sufficiency, for if we rely on natural attainments, education, position, influence, or anything else, we will not get it, or if we seek power for anything but the glory of God, like Simon Magus.

And, last of all, "Separate Me Barnabas and Saul;" separation from the world—from pleasures, worldly ambition, and anything that makes our communion with Christ less real. When the telegraph wire touches the earth it ceases to be insulated and the electric current cannot flow along the line. So, when our separation is not complete, the connection between earth and Heaven is interrupted, and there is no power.

Energy is not power, though we sometimes think so; nor personal earnestness, though we often mistake it for power. It is possible to have enthusiasm, and fire, and power over the emotional nature of men so as to sway them at will, but that is not the power of God, and may be utterly barren and fruitless in its effects.

REST IN THE LORD.

Is there storm in the cloud, is there gloom in the sky?
Oh rest in the Lord till the tempest pass by.
He is pledged to defend thee, His might is thy shield;
Trust all to the love in thy Saviour revealed.

Is the path of thy feet thick with brier and thorn?
Do hindrances meet thee at eve and at morn?
And oft art thou weary, as oft art dismayed?
Oh rest in the Lord, nor be weakly afraid.

Surely all things together shall work for thy good,
Among them, the things that are least understood,
The losses, the crosses, the griefs and the cares—
And the pain—blessed thought!—that the Lord with
these shares.

Oh rest in the Lord; wherefore struggle in vain,
And fret like a captive who tugs at a chain?
'Tis resting, not toiling, He gives thee to-day,
'Tis waiting, not weeping; oh hear and obey.

Dear child, of thy Father in heaven, be sure
Whatever He sends, He will help thee endure:
And in the hereafter thine eyes shall behold
Himself in the light of the city of gold.

Then, sight shall be thine, where to-day thou hast
faith
And fullness of vision, for so the Word saith;
But oh, 'tis so sweet, here to trust to His love;
What wisdom may reckon the treasure above!
—Margaret E. Sangster.

EXAGGERATING.

Is anything said in the Bible about exaggerating? Yes; the Lord Jesus Himself, speaking of strong expressions, told us simply to use the plain Yes and No; "for whatsoever is more than these," He said, "cometh from the Evil One." If, then, the use of strong expressions to make people believe what we say, comes from Satan, how careful we should be of our words!

It is very easy to get into a habit of exaggerating; a great deal easier than we think. Perhaps, when we are describing something we have seen, we may be in a hurry, and so are not particular about our words. Or, we may be so anxious to have those who are listening to us understand about the wonderful thing we saw, that we color it a little, that is, make it out really more wonderful than it was. We are more anxious to have our friends get a grand idea of it, than careful to speak

the exact truth. This is very dangerous, because we do not know where it may lead. The more we exaggerate, the more we will be likely to do so. And, after awhile, our friends will begin to find this out, and perhaps they will say when they hear something wonderful or surprising we have told, "Oh, it was only Tom (or only Maggie) who said that! we will wait till we hear it from someone else."

Now, if you will look around among your friends, you will be apt to notice one thing. You will notice that those who use the fewest strong expressions in describing anything, are the ones whose word can be best depended on. Somehow, many of us have the other idea, haven't we? We think the more we say, the more we shall be believed, and so we use a great many very strong adjectives. Now, let us get rid of this idea, and try the other way. The next time you describe anything, see how exact you can be. Think more of making your story true than of making it interesting.

BISHOP HOW ON SUNDAY-SCHOOLS.

The Bishop of Wakefield in replying to an address presented to him by The Church of England Sunday-School Association, on the occasion of his first visit to Huddersfield, made the following remarks, which we commend to the careful consideration of our readers:—

"He believed if there was a great advance in the spiritual life of the Church, in love, labor, and faithful service, it was because the people would have it so. We were thankful for it. Now-a-days a great deal more was looked for from clergy than in the past, but he thanked God the life of the Church did not only show itself in the life of the clergy, but in the laity, who were rising up to a sense of their responsibility. When he addressed a large body of Sunday-school teachers, such as he saw before him, he could not but feel joy and thankfulness that God had put it into the hearts of so many of them to give time and interest to the great work of God in the world. Their Vicar was quite right in saying he (the Bishop) would like to meet and receive a welcome from the Sunday-school teachers first. It was just the welcome he would have chosen had he been asked. He felt increasingly the enormous value of the Sunday-school system. He knew too, full well, that that system was in a far more vigorous state in Yorkshire than in the great part of the vineyard in which he had hitherto been laboring. There were a considerable number of Sunday-school teachers in East London and a great many devoted persons, but there was not the feature which had been mentioned that evening, namely, the existence of large classes of adults in the Sunday-schools and the manly way in which so many took their part in school work, and rejoiced all their life through to be learners in the school of Christ. When he thought of this he was reminded of the saying of the martyr Ignatius, who when carried to Rome to be torn in pieces for being a Christian, wrote many beautiful letters, in which he more than once used the expression: 'Now I am beginning to be a disciple.' This was a beautiful humility in a man whose course had run eighty years, and he could not help thinking it was a beautiful thing for men and women all their lives long to be ready to acknowledge they were disciples, and not to be, as so many were in London, independent of all further accession of knowledge and learning. He did not believe in an education that was ever finished on this side of the grave. Looking on the special work in which they as Sunday-school teachers were engaged, they must feel that to be ever learning was the happiness of the Christian, and that it was not to be terminated here, but when they went into the presence of their Lord and Master it would be to gain an ever-growing knowledge and sense of the beauty and glory and power of God. Their work was a very serious and solemn one. They would not think he was saying anything superfluous if he urged them to strive to do that work more faithfully and devotedly than they had done. Let them remember that the spirit of true work was the spirit of

true sacrifice. Let them not grudge time or pains. He had noticed during his experience that in the preparation classes, which were so universal and necessary for this work, the teachers who were fairly equipped for their labors, and had some experience in the art of imparting knowledge to others, were the teachers who came regularly and attended to their teaching, while in every parish there was a small minority of teachers who were the least prepared to teach, had the least experience, and seemed to care the least to improve themselves. He mentioned this so that all Sunday-school teachers might welcome the advantages which enabled them to teach better, and so become worthy of the very high and blessed work to which they had given themselves. Another thing; in all their teaching let them try and remember that the great object ought to be not the imparting of knowledge, but the *training of the character* of the child. The imparting of knowledge was necessary, but it should always be subsidiary to *personal influence* and *spiritual teaching*. He believed himself that if a teacher would only carefully think beforehand in preparing his lessons how that lesson bore on the lives and characters of his scholars, how he could draw illustrations from their daily life so as to bring the teaching of holy things into their minds, he would do a higher work than if he taught ever so cleverly the facts and doctrines which he wished to impart. There was a great tendency to separate religious teaching from the *ordinary daily life* of men; so much so that many people thought religion had very little to do with daily life. He had heard of one case of a servant who, learning that her master and mistress was about to visit Jerusalem and the Holy Land, inquired if there really was such a place, as she had always thought it was something to do with religion, or in other words, she fancied it had no substantial reality. He was afraid there was a great deal of that sort of thing now-a-days. Many people were interested enough in the graces and illustrations of the Bible, but did not lay those subjects side by side with their daily life, and so failed to learn a lesson for their spiritual benefit. It was therefore essential to make Sunday-school teaching subservient to the spiritual education of the class. Another thing; let them try all they could to make their teaching *individual*. Let them not look upon their scholars as a *class* so much, as *separate living souls* each having a separate individuality in the sight of God. If they did not know something of their scholars individually their teaching would be unproductive. Again, let them all try to teach *definite, distinct Bible and Church teaching*. One of the greatest temptations was a haziness in their teaching and belief. He was not at all sure that people did not a little fail to realize what they were talking about and know what they believed. In his first sermon at Wakefield he had touched upon this subject because he felt the great importance of it. He felt it bore most strongly upon their Sunday-school teaching. They did not want their children to be little theologians, and did not profess to make them so, but wanted them to understand the great foundation truths which God had revealed, the story of their salvation, of Jesus Christ and what he had done for them. A great deal of simple doctrine might be imparted; but let it be done *distinctly and definitely*, so that when the children grew older they might have a treasure of truth laid up for their use. The present Bishop of London, in an address on definite teaching once said, 'Don't be afraid of teaching children to know by heart things that they *don't understand*.' The multiplication table was taught on the same principle. Let them teach what children could store and use as a foundation on which they could build, and afterwards unfold and understand. It was, the Bishop of London had said, the only way in which they could produce great results, namely, by storing the mind when young and retentive with a foundation of what could be remembered, and in later years built upon by faith and hope. He was sure the Bishop was right in this matter. Let them teach Church doctrine, because he believed firmly that the Church doctrine was Bible truth.

Once more he thanked them with all his heart for their kindness. The best way they could shew

their appreciation for having a Bishop for that small part of the diocese of Ripon which had been cut off, was to give him plenty to do; they could not overwork him. He hoped they would not spare him, and that he should always be ready with God's help, to do all in his power for them."—*Church Bells*.

WESLEY AND THE RELIGIOUS SOCIETIES OF THE EIGHTEENTH CENTURY.

Earl Nelson, in a late number of *Church Bells* gave in full Professor Stokes' speech on the above subject, at the Wolverhampton Church Congress, and as it is very instructive on the past relations of Wesleyanism and The Church, we produce it for the benefit of our readers:

"I desire to call attention to the first paper we have heard this evening, relating to the religious societies of the seventeenth and eighteenth centuries; the Societies have had a very direct and immediate influence upon the state of the Church of England at the present time.

"In fact, Mr. Barlow's paper seems to me to have gone to the very centre and source of the religious life of the Church of England during the last half of the nineteenth century. I think, however, Mr. Barlow might have referred in his paper to a very exhaustive book upon the subject, Mr. Therman's *Life of John Wesley*, in which the author refers to the original authorities concerning these Societies, and shows that there was much more religious life than many Churchmen are willing to admit in the Church of England at the beginning of the eighteenth century. Mr. Tyreman shows that there was much more religious life in the reign of Queen Anne, and before John Wesley uttered one word of his evangelistic mission, than in George the Third's reign. The religious Societies have left us a living example at the present time. The S.P.G. and S.P.C.K. are certainly survivals of the religious Societies of the reigns of William III., Charles II., and James II., for as far back as that does the movement go.

"But further than that, and this is the point I have risen to emphasize. The Societies of the seventeenth century still exist in the Wesleyan Methodist Society, which is the nearest approach to the Church of England of any of the non-conforming bodies, and therefore ought to be handled in the most friendly manner by those who are desirous of seeing the re-union of English Christians.

"That Society still proclaims its union with the Societies of the seventeenth century. Dr. Woodward, the historian of these Societies, tells us that the duty of stewards of Societies was to collect subscriptions, and to apply them for the purpose of religion and charity. John Wesley derived his institution of Stewards, which still exist in the Methodist body, from the seventeenth-century religious Societies.

"The Methodists also have from these Societies a very high Church institution, which exists in some of the London churches—namely, the separation of the sexes. Certainly the Methodists of Ireland have separated the sexes in worship down to my own time. It may seem an extraordinary thing to say, but while I was brought up as an Irish Churchman, I was also brought up as an Irish Church Methodist. I was taught my Catechism perhaps more carefully than many who are brought up without any connection with Methodism.

"I was taught to go to the Holy Communion, and to consider that the only one entitled to administer the Holy Communion was a priest of the Church of Ireland. I was taught to call the Methodist minister Mr. and not Reverend. I was taught to go to Church regularly in the morning, and then at five o'clock to go to a preaching where the sexes were most carefully separated; and in the celebrated town of Athlone I would have counted it a most extraordinary thing if I had seen a man sitting among the women at the Methodist meeting.

"One of my reasons for rising this evening was to combat the notion that John Wesley was turned out of the Church of England. I think there is not a greater swindle on the face

of the earth than the Macaulay legend which has been referred to this evening. The gentleman who quoted certainly did not endorse it; but it is a swindle. John Wesley was never turned out of the Church of England. It may suit some of his modern followers to say he was; but if you take up Mr. Tyreman's book you will find that John Wesley's last grace on the day of his death was, 'God bless the Church and the King,' the very grace you will find in the Latin and English Prayer-Books in the time of James I. In one of the last years of his life, John Wesley met Porteous, the Bishop of London, when the Bishop said, 'You will sit above me.' Wesley objected, but the bishop insisted on it, saying, 'I shall be glad to sit at your feet in the Kingdom of Heaven.' Wesley published a sermon within a few years of his death on the text, 'No man taketh this honor on himself, but he that is called of God, as was Aaron,' and in that sermon he draws the distinction between priests and laity in a much more philosophical way than I heard it drawn the other night in the discussion concerning the 'Priesthood of the Laity.' He says the preaching may be exercised by laymen—that Doctors of Divinity were laymen at Oxford, even in his own time, but that the office of administering the Sacraments rightly belongs to the ordained clergy.

"Even after his death it was acknowledged by his own followers that he was not separated from the Church, for in the City Road Chapel they erected a memorial tablet bearing the inscription:—'In honour of John Wesley, the Patron and Friend of Lay Preachers.' Twenty years afterwards the word 'lay' was erased, and 'itinerant' instituted for it. Why, I leave his followers to say."

"NOW I LAY ME DOWN TO SLEEP."

Golden head, so lowly bending;
Little feet, so white and bare;
Dewy eyes, half shut, half opened—
Lisp'ing out her evening prayer.

Well she knows when she is saying,
"Now I lay me down to sleep,"
'Tis to God that she is praying,
Praying Him her soul to keep.

Half asleep and murmuring faintly,
"If I should die before I wake"—
Tiny fingers clasped so saintly—
"I pray the Lord my soul to take."

O the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven, record it there.

If, all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.
—*Putnam's Magazine*.

WORSHIP.

A great loss it is—the loss of worship; not to worship God through Christ. We know what it means and how it will end; and yet other purposes are accomplished by public worship than the good of the one who worships. One of our contemporaries says: "Many Church members seem to suppose that the reason for going to church is simply to be taught and inspired; and that if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle by your presence in the great congregation that flame of sacred love, which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting one upon another."

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PREP

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PREPARATION FOR WORSHIP.

There are many uses to which a church may be put, but certainly none of them is that of a conversatione. Hence, the whispering and chatting that go on before service is not the preparation that one should make for the act of worship about to be engaged in.

The heart cannot be very sincere in the worship of God which draws the line so sharply between the conventional inquiry and chat of the day, and the solemn act of worship which often begins with the words, "Let the words of my mouth, and the meditations of my heart be always acceptable in Thy sight, O Lord, my strength and my Redeemer."

During a big thunder shower little Willie, who slept up stairs alone, got scared and called his mother, who came up and asked him what he was frightened about.

"Well, if you are afraid," said the mother, "you should pray for courage." "Well, all right," said Willie, an idea coming into his head, "suppose you stay up here and pray, while I go down stairs and sleep with pa."

NATURE MAKES NO MISTAKES.—Nature's own remedy for bowel complaints, cholera morbus, colic, cramps, vomiting, sea sickness, cholera infantum, diarrhoea, dysentery, and all diseases of a like nature belonging to the summer season, is Dr. Fowler's Extract of Wild Strawberry, which can be obtained from all dealers in medicine. Price, 35 cents.

AN EXTENDED EXPERIENCE, writes a well-known chemist, permits me to say that Putnam's Painless Corn Extractor never fails. It makes no sore spots in the flesh, and consequently is painless. Don't you forget to get Putnam's Corn Extractor, now for sale by medicine dealers everywhere.



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DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence. Samples sent free. Address the Davis & Lawrence Co., (Limited,) Montreal. SOLE AGENTS.

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These papers may be had from the Rev. Arthur C. Waghorne, New Harbour, Newfoundland, or from Mrs. House S.P.O.E. Depot, St. John's Newfoundland. Profits for Parsonage Fund.



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, 31st AUGUST, 1888, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years in each case, viz:

- 1-Toronto Post Office and Credit Valley (Union) Station. 2-Toronto Post Office and Midland (Union) Station. 3-Toronto Post Office and Northern (Northern or Union) Station. 4-Toronto Post Office and Ontario & Quebec (Union) Station. 5-Toronto Post Office and Toronto, Grey & Bruce (Union) Station.

The conveyance to be made in good and suitable vehicles drawn by good horses, subject, at all times, to the approval of the Postmaster General.

The mails to be conveyed from, and brought to, the Toronto Post Office at such hours as may be appointed by the Postmaster General in a convention with the trains carrying the mails.

Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of Tender may be obtained at the Post Office at Toronto and at this office.

MATTHEW SWEETNAM, Post Office Inspector. Post Office Inspector's Office, Toronto, Aug. 13, 1888.

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DIARRHOEA DYSENTERY

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

SAULT Ste. MARIE CANAL.

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 23rd Day of October, next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the Island, the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the Canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works can be seen at this Office on and after Tuesday, the 9th day of October, next, where printed forms of tender can also be obtained.

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 \$20,000 must accompany the tender for the canal and locks; and a Bank Deposit Receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

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. This Department does not, however, bind itself to accept the lowest or any tenders.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.

ST. LAWRENCE CANALS

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the St. Lawrence Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 25th day of September next, for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal.

The construction of a new lock at each of the three interior lock stations on the Cornwall canal, between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 11th day of September, next, at this office for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's house, Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

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 \$4,000 must accompany the tender for the Galops Canal Works, and a Bank Deposit Receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal, a Bank Deposit Receipt for the sum of \$4,000.

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, 8th August, 1888.

A NOBLE VICTORY.

Bessie Bray stood on the door-step eating a large apple, which her Aunt Madge had just given her, when Kitty Jenks passed by. Kitty stopped, and looked long and wistfully at the pretty apple, with its rich yellow skin and round, rosy cheeks. Bessie still kept crunching and munching away, but did not offer to share her treasure with her friend and school-mate, Kitty Jenks.

Bessie's parents were quite well off in this world's goods, and so was her Aunt Madge, to whom she was paying a morning's visit—for it was Saturday, and of course a holiday. Poor Kitty had no parents, not even a kind auntie to provide her with apples and all nice things. Kitty lived in a small but neat house at the foot of the hill, with an old woman whom every one called Granny Brown, but, though old and poor, every one loved and respected this good dame, who had taken Kitty when a few months old and had fed, clothed and cared for her ever since. Kitty was a good, well-behaved child, and intelligent beyond her years. A kind lady who lived near by paid for Kitty's schooling, and this is how she came to be a school-mate of Bessie Bray's. After looking some time at the apple (for Kitty was not yet six years old) she at last said:

"Please, Bessie, won't you give me just one bite of your apple; it does look so good."

Bessie held the apple more tightly between her pretty white hands, and shook her head *no*, and said:

"Go 'way, Kitty Jenks, and ask your auntie for an apple for yourself."

Poor little Kitty's large brown eyes soon filled with tears as "she had no auntie to ask."

Then heartless Bessie, now holding her apple behind her:

"Why can't you go and ask Granny for one?"

"Because she hasn't got any," said Kitty. "Now do, Bessie; please do give me just one little bite."

But Bessie would not, and so the poor little orphan, finding she could make nothing by staying there, went slowly toward Granny's house; but, as she went, met the kind lady who paid her school bills.

"Why how is this, my dear little Kitty? What are you looking so downcast about, and tears in those brown eyes too? Come, tell me what is the matter?"

In a few words Kitty related what had happened, when Mrs. Young, for that was the kind lady's name, raised the lid of a small basket which she carried, and told Kitty to help herself, and if she would come to her house that afternoon she might have enough red apples for herself and Granny too. The basket out of which Kitty helped herself was filled with nice buns with plums in them. Kitty took one, and as she did so dropped a curtsey, and said:

"Thank you, Mrs. Young (for Granny though old and poor, knew how to teach Kitty politeness).

Soon Kittie was standing before Bessie again, who by this time had quite finished her apple. As soon as Bessie saw her with the nice bun, she ran forth most gladly to meet her. Kitty, although a very generous child, at first put her hands behind her back, and shook her head *no*, as Bessie had done to her a few moments before,

and then, suddenly pausing to think, broke the bun in two, and, as she gave the largest piece to Bessie, said:

"Yes, Bessie, take it; I can't be selfish, for Granny read to me out of God's Bible, only last night, that it was more blessed to give than to receive."

Now who was the happier, selfish Bessie Bray or generous Kitty Jenks?—*Aunt Sarah.*

HOW DOLL GOT THROUGH THE SNOW.

Uncle Frank had to go up to Bear Valley. He was building a dam there. This was to hold water for the farms of Redlands.

What I am going to tell happened in California. There is little rain in that country. Water is carried in ditches and pipes to the farms and gardens.

There was snow upon the mountains, but Uncle Frank thought that he and Doll could get through very nicely.

Doll was the pony. She went like the wind when Uncle Frank sat in the saddle. She was very fond of him.

But the snow was deep, very deep, and soft. Doll pushed on with all her might, but it grew worse and worse. She began to puff. Uncle Frank threw away his saddle.

Doll struggled on bravely, but she was so tired that she would lean against the trees and pant. Uncle Frank had to walk and lead her. He threw away his coat and overcoat. When Doll leaned against the trees he would lay down by her side to get his breath.

They reached Bear Valley at last almost tired out. Uncle Frank had to return home in a day or two. He went down from the mountain on snow shoes.

But poor Doll had to be left behind. How she whined when her master left her! She was very lonesome, and she was hungry too. There was nothing for her to eat except some poor straw and crumbs from the bread which the men ate who worked on the dam.

"I know what I will do," cried one of the men, one day. "I will make Doll a pair of snow shoes."

Everybody laughed at this. But Doll was a wise pony. I believe she could have worn spectacles.

They made her a pair of shoes from round pieces of board. They were a foot across; how Doll did look at them, and pick up her feet, and straddle, when they were first tied on. But she practiced a little every day, and soon she could walk upon the snow as well as a man.

So one day, Uncle Frank was astonished to see his pet, Doll, come back to Redlands. She had marched down the mountain on her snow shoes. She was very proud of it I think.

Should you not like to see a pony walking on snow shoes! It is a funny sight, I can tell you. And Doll could not have done it if she had not tried.—*Kham, in Our Little Ones.*

"Little boy," said a gentleman, "why do you carry that umbrella over your head? It's not raining." "No." "And the sun is not shining." "No." "Then why do you carry it?" "'Cause when it rains, pa wants it; an' it's only this kinder weather that I kin git ter use it at all."

BY THE SEA.

"I don't like such people! and I wish they would stay away!"

"The poor folks have a right to the sea-shore, the same as we have, Nelly. Don't you remember our last Sunday School lesson was about Jesus by the Sea?"

Yes, Nelly remembered it; but she did not want to think how Jesus cared for the poor, ragged, bare-footed ones, as much as He cared for those who were dressed well. She did not like to have the poor children stand about near her, when she was playing in the sand. But her friend Gerty was always gentle and kind to them.

"Why, Nelly, I expect there often were ragged boys and girls, with bare feet among the crowd on the sea-shore, where Jesus was!"

Nelly began to wonder about it. Why yes! the disciples of Jesus were only poor fishermen; and yet, how their Lord loved them!

Let's ask that poor girl to stay here, and dig with us; will you, Nelly?

"All right! You ask her." And often, after that day, we could see the poor children of fishermen, playing with Gerty and Nelly. And often, they all sat upon the rocks, and talked of That Dear Master Who had walked by the Sea of Galilee, and been kind to the poor and lonely. And the next winter, when their papas had a plan for building a little church by the sea, Nelly and Gerty saved their money, to help; and it made them very happy. *The Shepherd's Arms*

SELF-DENIAL.

It requires self-denial to go to an early Celebration of the Holy Communion. Is self-denial no part of the modern Christian life? Is half an hour's more sleep better than the showing forth of that agonizing death on Calvary? Is sleep for the body better than faith and hope and love? So be it, if any man thinks so; only let there be no more wonderment that faith and hope and love are very weak—that earth is no more than heaven, and temptation stronger than resolution; let there be no more wonder that God's Providence seems so bitter, and the future so uncertain. Is it so necessary, then, to go to an early Celebration? The matter of an early or late has little to do with it, though an early Celebration has advantages; the quiet of the mind, secured by not having come in contact with the world is much. But we only speak, now, to those who are conscious that their spiritual life is not as deep as it should be, and of them we ask: Have you tried faithfully and devoutly all the means of grace? Here is one, the weekly Eucharist; have you tried that?—*Rev. T. N. Morrison.*

—There is a picture in *Punch* of a butler who threatened to resign because "the cook was 'igh Church and burus hincense, while "the 'ousemaid was Low Church and burned brown paper to counteract the smell, and between the two his life was unbearable.

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Respectfully, J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

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