

Sep. 16, 1886.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

VOL. 12.] TORONTO, CANADA, THURSDAY, SEPTEMBER 23, 1886. [No. 88.

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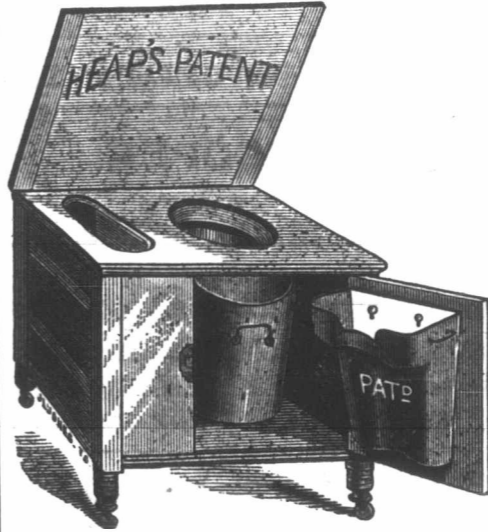
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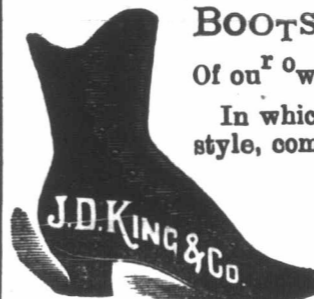
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## LESSONS for SUNDAYS and HOLY-DAYS.

SEPTEMBER 26th—14th SUNDAY AFTER TRINITY.  
Morning—2 Kings ix. 2 Galatians iv. 21 to v. 13.  
Evening—2 Kings x. to 32; or xiii. Luke ii. 21.

THURSDAY, SEPTEMBER 23, 1886.

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

**THE WESLEYAN CONFERENCE.**—Let any educated reader without bias read the reports of the Wesleyan Conference and of the Provincial Synod and he would pronounce that, regardless of the talent shown in each assembly for debate, for mere readiness of speech, the whole tone of the Synod was far higher, more dignified, more becoming a Christian gathering, than the Conference. This assembly seems to have a great love for hilarity, jokes of the stalest type elicit "roars of laughter," and street slang seems to be as familiar to the tongues of the speakers as quotations from Scripture used to be in the earlier and better days of Methodism. Fancy, if possible, a Bishop or Prolocutor, suggesting that he be called "Bummer," as an official title—as was done by the presiding officer of Conference! Fancy a Dr. Newton or Dr. Bunting using slang! We regret this, it is not a sign of spiritual power, but of a looseness of speech against which the Word warns men to take heed. It was significant that when a message was presented for approval to be sent to our Synod, strong objection was taken against an allusion to the "learning" of the Church of England. This was display of jealousy which all the scholarly Wesleyans present heard with pain, but it requires scholarship to appreciate learning. One preacher who objected to this recognition of the honorable repute of the Church in this respect is in the habit of preaching Canon Liddon's sermons without acknowledgment. Another who objected mispronounces most of the Greek names in the N. T., although he wears a high scholastic degree. We once heard the late John Angel James, a Dissenter to the backbone, say that "the scholarship of the Church of England was one of the noblest features in the life of England," and he added; "With such an army of learned men as those who occupy the chief positions in the Church

I am not prepared to take any step calculated to lower the rewards by which the Church attracts the greatest intellects of this country into her service." The debate in the Conference on the Confederation question was distinguished by one noble speech made by the Rev. Dr. Sutherland, worthy of any assembly in loftiness of tone, deep Christian earnestness, and practical presentation of a complicated case. The address of Dr. Burwash was also very able. Dr. Dewart's reply merely hashed up the old and oft exploded foolishness as to the advantage of young men from godly households mixing up in company with all sorts of companions. Dr. Dewart evidently thinks that the commands to keep unspotted from the world, to avoid risky associations, are obsolete. Several conditional promises of large gifts to Victoria College if it removed to Toronto, were effectual in securing a vote favorable to Confederation.

When Victoria University is transplanted to Toronto, the Wesleyans will discover that they have swamped their denominational influence in the bog of secularism, that they have lost their spiritual power over the educational field, and they will have to be content with being raised into a political factor as a satellite of the political party which secured the decision of the Conference in favor of this suicidal policy.

**THE POPE AND THE JESUITS.**—The *Times* had a leading article of a most remarkable character on the subject of the Pope and the Jesuits, from which we extract some of the more important passages. It commences thus: "Our correspondent at Rome, in a letter which we print to-day, calls attention to the more and more friendly relations established between the Jesuits and the Pope, and to the consequences likely to come from them. That the Pope has taken the Jesuits under his care, issued a brief in their favor, and restored them to rights they have long forfeited, is a significant fact. \* \* \* Whatever the relation between the Church and the State, the relation between the Jesuits and the State must always continue one of uncompromising hostility. \* \* \* To draw near to the Jesuits and to allow them a voice in shaping the policy of the Church is to revive the quarrel with the State, and undo the good work of the earlier years of Leo XIII.'s reign. But does the Pope's new departure mean this? \* \* \* Everyone is supposed to intend the natural consequence of his own deliberate acts; but public opinion in Italy is not willing to put so extreme an interpretation on what the Pope has now done. \* \* \* The reaffirmation of the old rule, that obedient sons of the Church are to take no part in the politics of their country, can hardly be regarded as anything else than a declaration of open war. It is an order to Italian Catholics to separate themselves from the State. And this they are to do as members of a Church which is an empire within an empire, bound only by its own unchanging laws, and claiming more than any lay community can consent to grant. \* \* \* The *Romish Church* is an organization of enormous influence even in the present age. \* \* \* The alliance of the Church and the Jesuits is a challenge to the State, a first trumpet-blast that marks the beginning of a truceless and internecine war."

That the Church of Rome wields an enormous political influence we know only too well in Canada. In one Province it has secured special privileges in its educational policy, unjust to all non-Romanists and in another Province it is established by the State and wields governmental powers such as the Church of England never possessed, and is at this moment resenting the carrying out of the common law of the land on a murderer solely because he belonged to the race which is attached to the Roman Church. We must establish a "Liberation Society" for Canada and no doubt all who are against State Churches will join!

**A DESOLATING SYSTEM.**—Dr. Moorhouse, Bishop of Manchester, has been giving his critics a specimen of his knock-down-blow style which will impress them with the idea that he is a highly dangerous person to attack. A Mr. Rawlins wrote the Bishop objecting to his characterising secular education as "a desolating system" and "enormously expensive." Mr. R. quotes from an Australian report which shows a large attendance of children at Sunday schools and a good attendance in public worship, which he conceives to be a reply to the Bishop's criticism of secular education. To this Dr. Moorhouse has answered as follows:—

MY DEAR SIR,—The lately introduced secular system of Victorian education has nothing to do with attendance at places of worship, but it has created a set of children who show at Sunday schools so crass and deplorable an ignorance of Holy Scripture as to warrant my description of it as a desolating system.

I am, yours very faithfully,  
J. MANCHESTER.

Mr. James H. Rawlins.

Will those who have claimed the Bishop of Manchester as one of the party kindly notice this? It will be a startling revelation to Dr. Moorhouse to find any members of the Church of England upholding secular education in schools or colleges. When he left England none but infidels took that ground.

**MUSICAL SERVICES.**—A contributor to the Scottish *Guardian* has written some strong but true words condemnatory of what by a stretch of charity are called musical services, meaning services where singing is a prominent feature—which may be the case without such services being "musical," indeed "most melancholy" would be a better title in some cases. The writer says:

"The general introduction of chanting and intoning in all kinds of churches, and under all variety of circumstances, has been a blunder, and a very great one. Take, e.g., the chanting of the Psalms, which has become so common as to be almost universal, even in churches where the ritual is of quite an old-fashioned type. It is an obvious argument that the Psalms were written in order to be sung, and as a fact were sung both in the Temple and among the first Christians. It is also an obvious argument that they are sung in Presbyterian Churches. But neither of these arguments is really *ad rem*.

"It is true enough that the Psalms chanted by large trained choirs of men have a grandly beautiful effect. It is equally true that the Psalms, rendered into doggerel rhyme and metre, may be sung to easy tunes by any congregation with profit and even with pleasure. It does not follow in the least that the Prayer Book Psalms are suited for chanting by such choirs and by such congregations as ordinarily exist among ourselves. There are, in fact, only two ways in which the "prose" Psalms can be chanted with any good effect.

"They may be sung, as no doubt they used to be, by a large number of male voices in unison; and the effect of this singing, even if the voices be individually rough and untrained, will always be grand and affecting, more especially if the singing be processional. Any one who has heard the chanting of a body of monks will recognise this fact. Or they may be sung in harmony by a well-trained and well-balanced choir numerous enough to give solidity and swing to the chant. Everything else, it may surely be said, is vanity and vexation of spirit. Anything more dreadful than the treatment which this most exquisite and most sacred part of our service receives at the hands of many and many a choir cannot be conceived."

In offering music as sacrifice of praise to God we should remember that careless and costless work is not worthy His service.

## PRAYER BOOK INSTRUCTION.

BY THE REV. JOHN MAY, M. A.

IN these days when sermonizing is well-nigh jaded out, and the ambitious little Beechers, thirsting for applause, have made the pulpit a sort of flying trapeze, whilst the lazy have made it a species of sleepy hollow; would it be amiss to suggest to both the drones and the cranks the wholesomeness of a little modest earnest work in the form of Prayer book Instruction? I do not expect either the pulpit-"effort"-man, or the pulpit-drone, to relish the proposition; yet it does seem necessary to offer it. For, is not the general absence of systematic persistent instruction regarding the Book of Common Prayer a notorious fact, and a damaging fact at that? And, if so, are not the laity defrauded of a precious right, and the Church weakened very near a vital organ?

This Book is a *thesaurus* of precious stones, most of them seen dimly or not at all, by the average laic eye. In a very practical sense it is to him largely a sealed Book. In spite of the occasional grandiloquent eulogiums of the liturgy to which he is treated, he finds it somewhat dreary, and rather dry. "His own fault!" you retort. Well, if men were faultless they wouldn't need the Book at all.

No eulogium of the liturgy can, will, go too far; but it is not thus that enthusiastic Churchmen are made. Would a youth become a geometrician by a mere surface perusal of Euclid, with all the stilted enconiums of Plane Geometry in the world added on? For one, I am not a little suspicious of these plaudits of both the Church and her ritual. Have they not tended to make us rest on our oars? to make us content with the *possession* of a treasure rather than with its diligent intelligent use? to blind our eyes to the fact that the purest forms are dead and voiceless till unfilled with the breathing soul of the worshipper? When form is absent its place is usually filled by a crude and famine-pinched jejunity; when present, it is dead until infused with both "the Spirit and the *understanding*." How is the laymen to "pray with the understanding," if ignorance is present instead? A man may have the soul of a Rembrandt; but without a thorough knowledge of the means to be used, his picture will prove a daub.

Despite your eulogiums of the Prayer Book, the multitude remain stolidly apathetic. Then, when the blaze of the popular off-hand worship breathes on them, they melt away from the Church, and turn and rend her. Not the fault of the genius of the Church as we see that crystallized in her priceless forms; but the fault of her living exponents. Can you blame a man, shivering with cold, for rushing to the nearest blaze, even should it ultimately singe his beard? We are apt to forget that emotion rather than reason sways the hearts and determines the steps of most men. All the inexorable logic in the world will not keep such in the fold, if the fodder be dry and the air cold, when a fire is burning out yonder. Tons of energy have been "dissipated" in exposing the insane wildness and the unregulated heat

of certain forms of religion; still, cold hands will court the warmth. And, blink it as you will, to the mass of uninstructed people, our service, (if you leave out the music and the sermon), is anything but soul-warming. Why? Mainly, I think, because the "damper" of ignorance shuts off the current that should rouse the slumbering embers to a white heat. With a few exceptions in each congregation, very low seem the altar fires to burn; and that precious Book—our companion from birth to burial,—framed and furnished for soul-eloquence, and fire, and life,—passes with us up the narrow way in silence; or speaking in a tongue but partially known.

I believe it is generally conceded that the liturgies of no age or country have excelled that of the Church of England; and yet England has been the very hot-bed of dissent! Now, I do not think it possible—to me it is a thing "unthinkable"—that any sane man, thoroughly instructed in the Prayer Book, could be wrenched by force from his Spiritual Mother, much less forsake her of free choice. I fear that the seceders "went out, not knowing whither they went," because *not knowing what they were leaving behind*. Did you ever meet a pervert from the Church (at least among the laity), who was not grossly ignorant of the Church and its constitution,—the Prayer Book, its genesis, growth, history, *rationale*, and doctrine? If schism be a sin, as well as the outcome of ignorance, which is most to blame—the straying sheep or the unfaithful shepherd? Let us look less to the fence, and more to the pasture.

Probably from no fold have more sheep strayed than from our own. How are we to account for a fact so sad? Not by the meagreness of her provisions. She is a storehouse crammed with the best food, both spiritual and intellectual. Larder and cellar are full; how about the table? That's where the hungry like to see the dishes set out smoking hot. Not better food, but better *cooking*, tempts men away. Let the fires blaze; bring forth the viands; and people will soon see the difference between beefsteak and pies. To the uncultured ear, the strains of a violin are more soul-stirring than the full tide of symphony rolling from a thousand instruments of music. Even so, the sect that harps on one or two strings of doctrine stands a fair chance of charming away the churchmen whose ears are shut to the Divine Orchestra of the Church whose yearly round of doctrine embraces the whole analogy or the faith. And why is he thus deaf to the glorious music? Because his ears have not been opened by systematic long-continued instruction in all the Prayer Book contains. Let it not be forgotten, the very massiveness, the width, the depth, the universality of the Church's system, all tend rather to repel than to attract untutored minds and superficial natures. Spiritually and intellectually, children, at least in religious affairs, they naturally run after sugar plums and tarts. There is *one* way to create and develop a normal appetite for plain, solid, wholesome diet; and that way is—life-long Prayer Book instruction. The

clergyman in whose eye this book is marvellous in glories beyond all others save one, now and then sees some member of his flock fling it aside with its perfect round of truth, its offices so touchingly fitted to all sorts and conditions of men, and all aspects of this mortal life, its myriad voices of devotion which, from all the ages, have gone up to the ear of God as the sound of many waters—fling it aside for the crudities and the leanness of extemporaneous worship; and—he marvels! No occasion to marvel. All quite natural, and to be expected. These poor wanderers care not for the Church, for they prize not her noble liturgy. How should they? To them its matchless beauty has not been opened.

## CONCERNING PRIESTS' WIVES.

COMMUNICATED.

THE Bishop of Liverpool, the Right Rev. J. C. Ryle, in a recent address to some theological students, insisted strongly on the care they should exercise over their habits. He exhorted all who were not engaged to take heed what they were about. "Think," he said, "was the advice once given; think; and again a third time, think. The words of the Marriage Service are wise and true, which remind us that Holy Matrimony is not a state to be entered into wantonly and unadvisedly. Take the experience of an old man. I see young ministers going into parishes united to worldly, ungodly, though it may be affectionate wives. Do beware of this, and pray that you may not make a mistake here."

As the Bishop of Liverpool has been married three times, it is to be presumed he speaks from the experience derived from a threefold and thrice-repeated act of thought. His words may well be laid to heart. An unsuitable or worldly wife, however estimable in other respects, will, as a rule, mar a priest's usefulness wherever he may be stationed, and do nearly as much to injure the Church as a cleric who has mistaken his vocation, and taken on his shoulders the yoke of the priesthood without being "called as was Aaron."

This is particularly the case in the United States and Canada, where the Church, being unendowed, depends for her very existence mainly upon the example set by her clergy, and the influence they exert upon their parishioners. Indeed, it is not going too far to assert that the Church's ministers are bound by their Ordination engagements to see that they select as their wives only such women as are likely to give edification; to bring up their children in the fear of God, and to further the good of the Church by all means in their power. If this is not so, why does the Bishop demand of every candidate for the diaconate and priesthood, whether he will be "diligent to frame and fashion his own self and his family according to the doctrine of Christ?" and to make both himself and his family, as much as in him lies, "wholesome examples and patterns to the flock of Christ?" So far have some English, and at least two American Bishops carried this principle, as to have occasionally refused ordi-

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nation to candidates who were engaged to be married, or were already united in marriage, to persons whom common report set down as unfit to fill the very difficult role of a clergyman's wife. A little wholesome heedfulness in this direction might not unwisely be exercised by Bishops before accepting candidates for Holy Orders; by rectors, vestries and principals and tutors of theological colleges, before recommending them; and by the same persons and bodies before calling clergy to rectorships or assistantships. Much trouble and even scandal may thereby be saved.

ST. BARTHOLOMEW'S DAY.

WE give below the concluding portion of the article on St. Bartholomew's Day: "If a minister had no particular objection to the office and work of a priest in the Church of England, obviously no great demand was made upon him by the Act. If, on the other hand, he looked upon the clergy as "priests of Baal," he could not without utterly disgracing himself wish to be numbered with them, and to share in their emoluments, even if he might manage to shuffle out of performing the work for which he was paid. It is brought as a serious charge against Archbishop Sheldon that he expressed a fear that the number of preachers who would be ejected under the Act, would not be half large enough; and this remark is adduced as proof of the harsh temper of the now victorious party. But if Sheldon made it at all, it proves no more than that he knew his men. The number of Nonconformists turned out to be remarkably few. Just as the "Millenary Petition," which was presented to James I. on his way to London, had only seven hundred and fifty signatures, so it is believed that the real number of the "Two Thousand" Nonconformists was not more than seven or eight hundred. About six hundred of the "two thousand" were ejected by the old incumbents, and had no possible claim to the honours of confessorship—they were simply like robbers who were forced to disgorge what remained of their booty. Dr. Stoughton—a Dissenting writer—says he does not see how the number of those who were really deprived by the Act could have been more than twelve hundred, and he does not think they were so many. On the other hand, he admits that the clergy who were driven from their livings by the Puritans were between two thousand and two thousand five hundred. Other trust-worthy authorities think they must have been not far short of three thousand, and it suggests painful reflections that so few should have survived the hardships to which they were subjected. Nor should it be forgotten that the list of those who had been deprived as "scandalous ministers" included such men as Bishop Sanderson, Bishop Hall, Bishop Pearson, Bishop Cosin, Bishop Jeremy Taylor, Hammond, Chillingworth, and Prideaux. But the mischief that the Church suffered from the wretches who conformed, as the Archbishop knew that so many would conform, for fiithy lucre's sake, is shown by the state into which they allowed the

sacred edifices to fall. Last year, the late Mr. Bradshaw published in the Transactions of the Cambridge Antiquarian Society the notes which were taken of the Bishop's visitation of the Archdeaconry of Ely in 1685; and we read such entries as the following, which we summarize—

*Cheltisham*—Chapel turned into a dove-house; there is no Bible. *Abington Magna*—Chancel flooring all green; the whole church pitiful; thatched, with extreme ill great holes in it at which the pigeons come in. *Abington Parva*—Chancel windows broken; green rags hung in a pew. *Sarston*—Windows stuffed up with pease straw; door so broken that the hogs may creep under it; the hogs have rooted up the graves; vicarage turned into an alehouse with a sign upon the door. *Rampton*—Windows all over broken; pigeons and owls horribly bedaub the church. *Toft*—Mortar made in the church; heaps of bricks, stones, and dust all over it.

The dreadful state into which the Puritans had let the material church fall—for it may be presumed that the "thorough godly reformation" illustrated by the above notes, was pretty much what had become the rule during the "Commonwealth"—was but the symbol of the blight which had fallen upon religion itself. The dissoluteness of manners, which it is usual to ascribe to the Restoration, was but the natural fruit of what had been sown during the Rebellion.

But for St. Bartholomew's Day, the Church would have become as Germany or Geneva, and here, as in the Protestant States of the Continent, we might have seen Socinianism regarded as rather a high form of Christian belief. It is idle to suppose that either the Scottish Kirk or the Dissenting sects would have held up the banner of the Cross if the Church of England, with her Catholic Creeds and formularies, had not been enabled once more to set a standard from which even those who dissented from her have usually felt ashamed to depart. It is, however, a noteworthy fact that the remnant of the Presbyterians, who were the only true representatives of the Nonconformists, have lapsed into Socinianism, and have given up the very name of their school; for the modern Presbyterians are a mere importation from Scotland.

Next to the great anniversaries of the faith, there is really no day in the year which should fill the hearts of the English speaking race with feelings of more devout thankfulness than St. Bartholomew's.—*Church Times*.

A PAROCHIAL MISSION.

THE following interesting account of mission work in New York was written for *The Week* by a clergyman of the Toronto Diocese.—

How to reach the masses? This is a question which is being anxiously asked by every section of the Christian Church. For it is quite certain that, however superior the masses may be, according to Mr. Gladstone, in political discernment, at least they are largely untouched by religion. Persons in better circumstances do, for the most part, attend some place of worship. At least there are not a great many

families whose position is supposed to be above that of the working class, of which some of the members do not go to church somewhere; and this, whether they live in town or in the country.

As regards, however, the condition of the labouring classes in our great cities and towns, it is a matter of certainty that the vast majority of them are not found on the Lord's Day in any of our churches or chapels or places of worship. If any one doubts this, let him get the statistics of the outlying districts of the English metropolis, and compare the increase of population with the church provision that is made for their accommodation. Let any one take the city of New York, and, without going into its squalid localities, let him select any block, from, say, Third Avenue to the East River, or from the Eighth Avenue to the North River, taking in twenty or thirty streets, and let him find out the population of that block, and then ask how many of them can be got into all the churches of every kind that are to be found within that area, or anywhere near its boundary. What is to be done? Perhaps the best answer to that question is to go and do something; and even if it is not done in the best possible manner, or according to the most perfect theories, earnest work will seldom be done in vain.

The writer is not forgetting how strongly many persons feel on this subject—some holding that it is absolutely necessary to depart from conventional types of service if we would reach those who are at present alienated from the gospel, others holding that it is most injurious to adopt any methods which are not sanctioned by custom and authority. Between these extreme theorists stands the large mass of commonplace Christian people who believe, on the one hand, that no special methods are required, but only a more diligent working of the old; and, on the other, the new methods which are found practically useful are not to be condemned, unless it can be proved that they are productive of greater evils than those which they remedy, or at least that the good which they effect could be quite as well done in other ways, without the evil consequences connected with them. Under the methods thus brought into doubt, many sober Christians not lacking in enthusiasm would place the system of the Salvation Army.

Without pretending to settle these questions, the writer would like to give some account of a mission established in the city of New York, on Avenue A, between Fifteenth and Sixteenth Streets, in the district adjoining the Church of St. George, Stuyvesant Square. It is well known that a new experiment was tried in the way of popularizing this church, by making the seats free and unappropriated, at the accession of the present rector, Dr. Rainsford. This experiment has been eminently successful, a fact which is attested by the largeness of the congregation, and by the presence of all classes, rich and poor, especially at the Sunday evening services.

It was evident, however, that there were multitudes—probably thousands—within the

sound of the sonorous bell of St. George's, who gave no heed to its invitation or to any other of a similar kind; and about two years ago a room was opened in Avenue A, at which services were conducted of an informal character to which all kinds of people were invited and entreated to come.

This movement has gone on for two years, and it is still conducted with so much zeal and devotion that there is a service held in the Mission Room every evening, and on Sunday two services and a Sunday-school. Sometimes a clergyman conducts the service, sometimes a layman, frequently several conductors are present, but always some one is responsible for the service. It is only the consideration that these lines may fall under the eyes of those devoted men that prevents the writer saying what he would wish to say respecting the wonderful union of enthusiasm with practical common sense and skill in some of the laymen who form the strength of this work.

Some time before the hour appointed for the service, a little group appear at the street door of the Mission Room, with hymn books in their hands. The leader gives out a hymn, which is sung heartily by the workers, by a number of children who are sure to be there, and even by some of the passers-by. The hymns used are "Gospel Hymns" of the Moody and Sankey type—hymns and tunes, not of a high order, but evidently well adapted for this purpose, and, as far as the writer has remarked, perfectly harmless.

By and by, the assembled crowd are informed that service is to be held inside, and they are invited to come and take part in it. After they are seated, the hymn-singing is begun again, and continued for some time—an admirable provision for preventing talking or confusion before what would be called the beginning of the service.

Then the leader rises and gives notice that they will begin the service by singing a certain hymn; this is generally done standing. After the hymn a prayer is offered, generally extempore, sometimes consisting of a few collects. Then another hymn is sung. Then some one rises and reads a portion of Scripture, which he expounds, or else, without doing so, speaks in a plain and simple manner on some subject which he considers adapted to the character and circumstances of his hearers.

The order of the service here becomes a little uncertain. Permission is given to any one present to ask any questions, or to bear his testimony to the power of the gospel, or to bring to the notice of the leaders some special case needing attention or intercession. The concluding portion will appear next week.

—A good old man was much annoyed by the conduct of some of his neighbours, who persisted in working on Sundays. On one occasion, as he was going to Church, his Sabbath-breaking neighbours called out to him sneeringly from the hayfield: "Well, father, we have cheated the Lord out of two Sundays, any way!" "I don't know that," replied the old gentleman—"I don't know. The account is not settled yet."

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

MONTREAL.

PROVINCIAL SYNOD.—Continued.—The following is the charge delivered by the Metropolitan at the opening of Synod:

By the mercy of God, the Metropolitan remarked, they met together at their appointed time, without any apprehension of attacks, either of a political or religious nature, from the actions of Parliament or individuals; and their dangers and difficulties, whatever they may be, were likely to arise from their own divisions, or backwardness to fulfil urgent duties, rather than from any encroachment on the part of the State, or attempt to deprive them of property secured by law. He urged harmony and union, and a Christian spirit which would quench the flames of partisanship, and allay, if not destroy, all unbrotherly strife. The Metropolitan spoke earnestly of the necessity for more generous aid towards the Bishopric of Algoma, and an increase in the stipends of the clergy. He then referred to the work before the Synod as follows: "I infer from papers sent me that a vast deal is expected from the present meeting of Synod; so much, indeed, that I feel sure it cannot all be accomplished. A new title and a new prayer book, new discipline and new offices, the union of all acts which have the force of law in our several dioceses, and which have occupied the care and attention of our several synods for years, the burning question of patronage, which at present varies, and which, like everything human, certainly admits of improvement. Here is work enough for the Provincial Synod if it sat for a whole year, and even the question of 'Home Rule' might not prove more troublesome, or bristle with more difficulties of every kind, and our sad heartburnings and rival forms might ascend not as incense, but as signs and instruments of disunion to the throne of Him who once prayed that all His people might be one. It is not given to every one to compose new prayers; it is not given to every assembly to delight in them when they are made. Happy is the man on whose shoulders the responsibility does not rest of a new Canadian prayer book. For what a majority might not be unwilling to accept, a reluctant minority might refuse to put in practice. If I may venture advice, it is that we should do a few things well, and see how they work, before we set about others; that we should know distinctly what we want ourselves and what our people want, and that we should pray not only to have 'a right judgment in all things,' but that what for our unworthiness we dare not, and for our blindness we cannot, ask, God would vouchsafe to give us, 'for the worthiness of His Son, Jesus Christ our Lord.' One short practical hint I venture to recall to your recollection, that some limit should be put to the length of time during which speakers shall address the House, to be exceeded only by the unanimous wish of the whole body in consideration of the importance of the subject under discussion. It is not for me, however, to anticipate the decision of the House on this point. May the great 'Author of peace and lover of concord' direct us by His wisdom and preserve us in His love; that the charity of all towards each other abounding, we may take heed to the wise patriarchal counsel, 'See that ye fall not out by the way.'"

The sentiments of the charge were frequently applauded during its delivery.

On the opening of the second day's session, a message was received from the Upper House.

"That the Upper House wishes to inform the Lower House, that a deputation of the Protestant Episcopal Church of the United States, desires to be introduced to the Provincial Synod, at the hour of 12 o'clock."

The prolocutor named the Very Rev. Dean Carmichael, Archdeacon McMurray, Dr. Henderson, and the Hon. George Irvine, as a delegation to receive and introduce the American delegation.

At noon the Bishops, headed by the Metropolitan, entered the hall and proceeded to their seats on the platform. A few minutes afterwards, the deputation appointed by the Lower House escorted the delegation from the American Church to the platform, and introduced them to the Metropolitan, the lord bishops, and the members of the Synod. The delegation, which consisted of Bishop Harris, of Michigan; the Rev. E. Hoffman, Dean of the General Theological Seminary, of New York; Rev. Mr. Converse, rector of St. John's Church, Boston; and Mr. R. M. Nelson, of the diocese of Alabama, was received with loud applause, the members of the assembly rising to their feet.

The Metropolitan welcomed the delegation in a few

well chosen words, saying that they all felt that the ties which bound the two churches together, were becoming stronger and stronger. They were separated by a thin line of political interest, but they were bound by the strong tie of Christ's Catholic Church. They were members and branches of one great body. He concluded by conveying the fraternal greetings of the Church in Canada to their American brethren, and invited them to take part in the proceedings of the Synod.

The Rev. John Langtry, as prolocutor of the Lower House, also welcomed the delegates, and said one of the pleasant features of the Provincial Synod had been the visit of their American brethren. The Church in Canada had been greatly encouraged by the work of the American Church, and was always glad to hear from its representatives.

The Bishop of Michigan, replying, said:—Metropolitan, My Lords and Brethren,—Within ourselves happy that we are permitted to be here with you today, to convey the fraternal greetings of the General Convention of the Protestant Episcopal Church in the United States, to the Provincial Synod of the Church of England in Canada, it is to us a most pleasing duty, not only because we know the cordial sincerity of the salutation by which you have received us. By the kindness of your reception, by the kind words which the Metropolitan of this province, and the prolocutor of the Lower House, have been pleased to speak concerning us, we have renewed and cordial assurance of the intimate tie which binds the sister churches of Canada and the United States together. We beg, therefore, that you will permit us to assure you that the message which we bring is not a mere formal one. For a long time the American Church has watched, with affectionate pride and deepest interest, your troubles, your triumphs, and your prosperity. We claim a common ecclesiastical lineage, and we trust that we cherish with unswerving fidelity, the same venerable traditions. We rejoice in the inheritance of the same faith and the same Church of God. We are surrounded, in a large degree, by the same changes and the same conditions, and we are cheered by a like confidence and hope in the ultimate success of our beloved church. Once more I say, dear brethren, the message we bring you is not merely a formal one, but it is a genuine expression of the love which the American Church feels for the Church of England in the Dominion of Canada. I trust it may be proper for messengers, such as we are, to bring some tidings to you of those who have sent us hither; to tell you how it fares with that portion of the Lord's hosts which have habitation with us in the United States. Then we venture in deep humility to say to you that "all is well with us." It would not be seemly to make any boast to you of what the Lord has done for us. We would not for an instant forget our own many shortcomings, nor forget the many difficulties which beset us in battling with the numerous enemies of the Church. Remembering this, therefore, we do feel that we can say that it has been well with us since the synods of the two churches last had an opportunity to exchange greetings one with the other. There have been many battles, but there have been no dissensions within the church itself. There have been fightings without, but, thank God, there has been peace within, and we cannot but feel with all humility that this has been largely due, we believe, to the fact that it has pleased our gracious Lord to endow the American Church in these latter days with renewed energy and greater zeal. God has made the American Church more and more zealous for the truth, and he had made it correspondingly less zealous for human influence concerning that truth. We firmly believe it may now be said that party spirit and party strife are almost altogether of the past. No religion can long maintain the allegiance of the Anglo-Saxon people that is not both sober and practical. Our church has also the advantage that always and at all times it has put conscience and duty to the fore. In our beautiful service every Sunday morning, God's cheerful law is read in the hearing of the people, thus invoking conscience—honouring conscience—and then leaving conscience free to adjust and determine matters of the detail. It is for this reason more than any other that the English speaking race all the world over, have been liberty loving men, because in their estimation liberty is a sacred thing with all the obligation of moral freedom resting upon it. Long before the battle of Trafalgar was fought, the Church of England threw abroad her banners, with the words inscribed on them "England expects each man to do his duty." We believe our church has the enormous advantage of having a sober, but at the same time a decent and reasonable and beautiful service. Though our people do love what is decent and seemly, though they boast of a reality, it is their custom to express less rather than more than they feel. A certain reserve is at the head of their honest self respect, and, therefore, I say that no religion can long hope to claim the allegiance of that race that is not decent and seemly, while at the same time it is really reasonable and practical. These, brethren

all felt that the... together, were... They were separatist, but they were... Catholic Church... of one great body... vernacular greetings of... merican brethren, he... proceedings of... of the Lower... and said one of... incial Synod had... brethren. The... encouraged by the... was always glad

said:—Metropol... Within ourselves... here with you to... of the General... pal Church in the... of the Church... most pleasing duty... ial sincerity of the... eived us. By the... kind words which... and the prolocutor... sed to speak cordial... assurance of... sister churches of... gether. We beg... o assure you that... mere formal one... roch has watched... st interest, your... prosperity. We... age, and we trust... fidelity, the same... e in the inher... ne Church of God... ree, by the same... nd we are cheered... e ultimate success... ore I say, dear... is not merely a... sion of the love... for the Church of... la. I trust it may... we are, to bring... ve sent us hither;... rition of the Lord's... us in the United... umility to say to... It would not be... of what the Lord... an instant forget... forget the many... g with the numer... mbering this, ... y that it has been... the two churches... ge greetings one... many battles, but... within the church... without, but, thank... and we cannot but... been largely due... based our gracious... rch in these later... er zeal. God has... and more zealous... t correspondingly... concerning that... now be said that... most altogether... ain the allegi... t is not both sober... also the advantage... out conscience and... service every Sun... read in the hear... science—honoring... sciences free to... e detail. It is for... that the English... have been liberty... nation liberty is a... of moral freedom... ttle of Trafalgar... threw abroad her... n them "England... We believe our... of having a sober... i reasonable and... ple do love what... boast of a reality... rather than more... is at the head of... fore, I say that no... giance of that race... at the same time... These, brethren

are some of the sources of our confidence and hope. We do not doubt that with larger advantage you have the same opportunities lying around you. Need I add that these advantages are worthless and worse than worthless, unless we have the grace which is given by the spirit of God. No, far better we had none of these opportunities than want the zeal of the Lord of Hosts. I regret that the Bishop of North Carolina, who was to head this deputation, is absent by unavoidable circumstances, as is also an eminent layman from the diocese of Maryland. Let me, in conclusion, invite this Synod to send a delegation to our synod, which meets in Chicago on the 6th of next month, and I can promise that all will enjoy their stay in that city—perhaps not as well as we enjoy our visit here. Their presence amongst us will still further cement the bond of union and brotherly love between the church in the two countries.

Rev. Dr. Hoffman joined in extending the cordial greeting of the American Church to the synod of the Dominion. Whenever he came into any portion of the Dominion of Her Gracious Majesty the Queen, he felt re-assured, because he knew that wherever the British flag unfurled its cross to the breeze, there should be found the Christian doctrine as it was known in the Church of England. As sister churches they knew that they had sprung from one dear mother.

The Rev. Mr. Converse, of St. John's, Boston, said he felt half a Canadian and half an Englishman, because his work lay amongst people, the most of whom were born and brought up in the Church of England. To the bishops of Canada—men like Bishop Stewart and Bishop Mountain—who built up the church here, was due the success of the English Church in Canada. Their efforts with individual souls, praying with the poor and instructing them, had built the church on a solid foundation. The reverend gentleman suggested that some means should be taken to keep Church of England people who passed from the States to Canada, or vice versa, within their own church when they settled in their new homes.

Mr. Nelson also addressed a few words of thanks. At the afternoon session, the prolocutor read the following message, amid applause, from the Methodist Conference, now in session in Toronto:

"The conference of the Methodist Church in Canada, sitting in Toronto, tender to the Synod of the Church of England, sitting in Montreal, the assurance of our very cordial and friendly good will, and our earnest desire that the church may continue to prosper in all things pertaining to the welfare of the kingdom of Christ."

The amendments to canons adopted at last Synod were confirmed. Mr. Hutton, treasurer, reported that the receipts of the Synod were \$582, and expenses \$758, leaving a deficit of \$224. The assessment for next year would be fixed at \$100 for each diocese.

The Diocesan College Question.—The following message was read from the House of Bishops:

"Whereas the Bishop of Montreal has undertaken to say that he will not consent to the taking of any steps towards the renewing of the application to the Legislature to confer power on the Montreal Diocesan College to confer degrees, before the next triennial meeting of the Provincial Synod, therefore, be it resolved, that the consideration of the proposed canon on degrees of divinity be postponed until next Provincial Synod, and that the Metropolitan be requested to appoint, out of the House, a committee to confer with a committee of the Lower House, to decide on a definite action. The committee to be composed of their lordships the Bishops of Nova Scotia, Montreal, Quebec, Toronto, Algoma, and Niagara."

The committee of the Lower House represents all the teaching institutions affected.

At the third day's session, Mr. Elliott, of Guelph, introduced a motion declaring that it is desirable that Holy Scripture be restored as a text book in public schools. He said it was time that Protestants should look to the preservation of their religious teaching. The only hope of bringing such a pressure to bear on the Governments of the various provinces to make religious teaching what it should be is by unity.

The Rev. Mr. Beck, protested earnestly against Romanists being granted privileges denied to Protestants.

The Domestic and Foreign Missionary Society.—The Synod then suspended, and resolved itself into the General Board of Missions of the Domestic and Foreign Missionary Society.

The Most Rev. the Metropolitan presided.

The following were elected on the board of management of the missions from the different dioceses:—

- Nova Scotia—Rev. Dr. Partridge and Rev. F. R. Murray, of Halifax; and Mr. W. C. Silver, and Mr. J. W. Wilde.
- Quebec—Rev. Mr. Fothergill, and Rev. A. A. Von Iland, Judge Hemming, and Captain Carter.
- Fredericton—Rev. Canon Brigstock, Rev. D. Forsyth, R. T. Clinch, and G. Herbert Lee.
- Huron—Canon Innes, Rev. W. Short, Mr. B. Croynin and Mr. E. Baynes Reid.

Niagara—Archdeacon Dickson, Canon Houston, Mr. H. McLaren, and Mr. M. Sutherland Macklin. Toronto—Rev. Canon DuDoalin, Hon. G. W. Allen, Rev. J. D. Cayler, A. H. Campbell.

Ontario—Ven. Archdeacon of Kingston, Rev. E. B. Crawford, Mr. R. T. Walkham, and Judge Reynolds.

Montreal—Very Rev. Dean Carmichael, Rev. Canon Norman, Hon. Thomas White, and Dr. Leo Davidson.

The Rev. Dr. Mockridge was elected honorary secretary, and Mr. J. J. Mason, honorary treasurer, of the Board. Mr. Mason read a report showing receipts to the 31st of July, 1886, to have been as follows:—

For domestic missions generally.....	\$ 14,885
" Algoma.....	7,464
" Ruperts' Land.....	1,802
" Saskatchewan.....	678
" Moosonee.....	48
" Arthabaska.....	97
" Qu'Appelle.....	212
" Mackenzie River.....	15
" Northwest Missions.....	1,124
" Sabrevois Mission.....	175
" Labrador.....	1
Total.....	\$ 26,507
For Foreign Missions generally.....	\$ 7,958 72
" The Society for the Propagation of the Gospel.....	5,196 31
" The Church Missionary Society.....	922 61
" The Society for the Promotion of Christian Knowledge.....	16 75
" The London Missionary Society.....	12 00
" The Colonial and Continental Church Society.....	18 85
" The Irish Society.....	20 10
" The London Society for Promoting Christianity among Jews.....	1,900 78
" Parochial Missions to the Jews.....	141 24
" Mexican Missions.....	16 19
" East India Missions.....	125 00
" Zenana Missions.....	129 20
" Dr. Barnardo's Home for Working and Destitute Lads.....	5 52
	\$16,458 27

A lengthy report was read, appealing for further aid, and stating that the diocese of Algoma received the bulk of the Home Mission contributions. The report says:

"The claims of the dioceses in the Northwest, which, in addition to Algoma, constitute our field of domestic missions, have been deeply felt by your board, and as fully recognized as the funds at their disposal would admit. In Rupert's Land, Saskatchewan, and Qu'Appelle dioceses, there is a large and ever increasing white population."

The report, in conclusion, thanked the English Foreign Missionary Societies for the aid given, and cordially returned thanks for the efforts of the Women's Auxiliary Missionary Society.

The Bishop of Algoma followed by a highly interesting and eloquent address, on mission work in his diocese. He said the highest stipend paid in Algoma is \$1,000 per year, and the average, \$750, out of which a horse and buggy, and often house rent, had to be found.

At the afternoon session, the Rev. O. Fortin, of Winnipeg, addressed the Synod on the affairs of the Church in the Northwest. He referred to the good results which had flown from the visit of the Ven. Archdeacon Pinkham to the older dioceses of Canada, and went on to say that at this moment there were ten posts of growing importance crying out for aid. New work was constantly being opened up, and now that the rebellion was over and confidence in the Northwest had been restored, immigration would pour into that country. This year they had some five or six millions bushels of wheat to export. The field was vast, and a few thousand people thrown in there were just like a few stars in the millions of luminaries which bespangled the heavens on a clear night. They knew the self denial practised by their noble bishop, and he felt safe in leaving the needs of that great country in the hands of the synod.

After a short speech from the Rev. Dr. Langford, of New York, the Metropolitan invited the Hon. Thos. White, Minister of the Interior, to address the Synod, who said:

My lords and gentlemen,—I think sometimes we forget that the question of missions, especially to our fellow countrymen, is a layman's question rather than a question for the clergy. Manitoba and the Great Northwest, call for all the assistance that we can possibly give to them. Since three years ago, when I took an active interest in the organization of this missionary society, I have had the pleasure of visiting a large portion of that territory. Last year, in connection with my official duties, I travelled 1,200 miles of the railways, visiting the people in their homes, meeting them in little general assemblies, and consulting with them on the problems in relation to their

settlement in that new country. This year again, I have had the pleasure of meeting the people of the Northwest in districts where I could not visit before. I have thus acquired a more anxious interest in the welfare of the people, and in the possibilities which present themselves for this Canada of ours, arising out of the prosperous settlement of the country. We, as a country, are doing everything that well can be done for the promotion of the material well being of the people there. The Bishop of Algoma, this morning, dwelt in eloquent terms on the beneficial results to the country and to the church of the completion of the Canadian Pacific Railway—that great enterprise, in relation to the wisdom of and the means connected with which we have no right to discuss here. That great railway has opened up the whole of the country to prosperous settlement. At this moment people are going in there, not only from the old world, but from the older provinces of Canada, seeking that wider field of enterprise and development, which they can hardly find in the more settled districts of older Canada. The question which presents itself to the church and to us as Christian men, is—are we doing our full duty to see that the people who go in there and settle, shall find conditions conducive to their moral and religious progress as well as to their material advancement. We, in older Canada, can look back to the earlier settlement, and can realize how much we are indebted to the generosity of our fellow churchmen in Great Britain. The immigrants who came out here in earlier days, had the assistance of those great missionary societies of England in furnishing them with the ministrations of the Gospel. As the country has become developed; as wealth has accumulated (and we have arrived at that position, at which I may fairly say, that we have a larger average of well to do people than can be found in any part of the known world of the same area); as those circumstances have come around, we in older Canada, are able to dispense altogether with the missionary contributions from the old world. But our people are moving westward. We are now an old country, and our sons are going to the West, and we ought to do for them what their fathers did for those who were pioneers in old Canada.

It is quite true that no better field for youth and enterprise and energy is to be found than in our Northwest, yet by their isolation, and the difficulties which surround their early settlement, people find it difficult to find money to support the ministrations of the Gospel. They are in precisely the same position as were the settlers of older Canada. The country has put forth great efforts to secure the development of the Northwest, and I trust that Christian people of all denominations outside this body will agree with me that there is something that gives greatness to a nation more than the mere accumulation of wealth. Our business is to see that the people of the Northwest will have the means of religious as well as material development. I do not think we will have to wait many years before the balance of power will be west of Lake Superior. I say this after having studied the character of the country. A comparatively few years ago, in the United States, the power west of Chicago was almost an unknown quantity; to-day west of Chicago is the controlling power. Whatever may be the difference, of our political creed, yet, in view of the social problems presenting themselves, in view of the spread of agnosticism, which, unfortunately, is to be seen in parts of older Canada, we all feel that if the forces of agnosticism and scepticism are to prevail, they will prevail in spite of our efforts to give better influence and instructions. For this reason I have ventured upon this platform to urge upon my brother churchmen throughout the Dominion, that they can do no better work as Christians than to send the ministrations of the Gospel to the Far West. No money that they can spend will bring so valuable a return in peace and prosperity for the future. In conclusion, Hon. Mr. White regretted that he could repeat the complaint about Canada which Rev. Mr. Langford made of the United States, that only half the churches in the dioceses had contributed to the missionary fund. He trusted that the subscriptions for each of the next three years for missionary work, would equal the total of the last three years.

The Rev. Mr. Davenport and the Rev. Canon Cooper, spoke on the question of missionary brotherhoods, and the work of the S. P. G. They were followed by the Rev. Mr. Wilson, whose Indian Mission work and schools are so well known. Mr. Wilson was very warmly received. He introduced an Indian boy aged 12, who sang "Rock of Ages," in English, and gave several fluent answers to Bible questions.

On the fourth day of Synod, a greeting was adopted to the Methodist Conference, expressing an earnest desire that its deliberations will conduce to the advancement of Christ's cause and Christian unity.

A short debate took place on the Diocesan College question, but no action was taken although the sense of Synod was very decidedly expressed against allowing any private Colleges, not in any way officially

connected with the church, being given the power of conferring degrees, and so depraving the standard of ministerial scholarship.

*Delegates to the American Synod.*—The following delegates to the General Convention of the Episcopal Church in Chicago, were appointed: The Prolocutor, Dr. Langtry, the Very Rev. Dean Carmichael, the Archdeacon of Niagara, the Rev. Canon Medley, the Hon. B. R. Stevenson, C. J. Campbell, R. T. Walkem, Q.C., and E. Baynes Reed.

The Bishops of Nova Scotia and Toronto, were appointed, by the Upper House, on the delegation.

After a short debate in which some things were said sadly deficient in charity as to sisterhoods, a Canon was adopted, prohibiting any work by women except under Episcopal control.

The question of the union of Christian Churches, was relegated to a committee to report at next Synod. Permission to use the Revised Version was refused.

*The Ritual Question.*—After the Canon on Deaconesses was adopted, the prolocutor was asked to appoint the committee on Christian unity. At a later hour, a long discussion arose on the question of ritual raised by a motion of Mr. Elliott, of Guelph, prohibiting altar lights and all other vestments except surplice and stole. To this Chief Justice Allen moved as an amendment, that the Niagara memorial be considered, which leaves the question for each diocesan to decide. Mr. Ford, in this debate, uttered a good phrase, worth remembering, he said "We had not only schools of thought but schools of thoughtlessness." After a somewhat heated discussion, the amendment was carried, which recommends the clergy of each diocese to submit to the Bishop in all questions of ritual provided his wishes do not conflict with the Prayer Book.

*Address to Bishop Hamilton.*—The Bishop of Niagara was presented to the Lower House and was warmly welcomed. The reply of the Bishop to an address presented to him, was especially happy.

Dean Carmichael moved the following resolutions, which stood in the name of the Prolocutor:—

1. "That the House of Bishops be respectfully requested to nominate a committee for the purpose of carrying out, as far as may be practicable, the prayer of the memorial, from the diocese of Toronto, on the subject of 'Christian Unity.'

2. "That a committee be appointed to consider and report to this Synod on the practicability of the Church taking under her protection and direction, so far as her own members are concerned, the tendency of men in our time to associate themselves for the purpose of mutual protection and help.

3. "That a committee be appointed to prepare and report to this Synod, if possible, a canon of discipline for the clergy and laity, which shall operate throughout the Canadian Church.

4. "That a committee be appointed to prepare and report to this Synod, a canon for the guidance of clergy in the treatment of persons who shall hereafter contract marriage within the prohibited degrees.

5. "That a committee be appointed to prepare and report to this Synod, a scheme for bringing into the field of practical and missionary effect, "the reserve force" of the Church.

6. "That a committee be appointed to consider, and if possible, report, upon the duty of the Church with reference to the great questions of sociology, which are more and more forcing themselves upon the attention of this age."

The resolution was unanimously adopted, and the Synod took recess until 8 o'clock.

A motion in favour of missionary brotherhoods, was allowed to lapse. Delegates were appointed to attend the centennial celebration of the founding of the colonial episcopate, and a report adopted, fixing the last Sunday in 1887, as a day of thanksgiving for the progress made by the church, and for instructing congregations with respect to the history of the Colonial Church.

The motion of the Rev. Dr. Carry, prohibiting the use of fancifully decocted liquids, in place of wine at Holy Communion, was passed unanimously.

*Women's Missionary Society.*—A general meeting of the Women's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada, was opened in the Diocesan College hall, Dorchester street, Thursday morning, there being a fair attendance. Mrs. Williams, wife of the Bishop of Quebec, presiding. Mesdames Houghton and Gregory acted as secretaries, and Miss Gildersleeve as treasurer for the meetings. After prayer by Mrs. Williams, Mrs. Henderson, as representing the home diocese, read an address of welcome to those present. This was followed by an exceedingly able reply on behalf of the visitors, by Mrs. Tilley, of Huron diocese. A hymn being sung, Mrs. Tilton, secretary of the society, read the report of the provincial committee, which was most encouraging. The report, which showed careful preparation, dealt with the way in which the work had been received. The election of committees

for the routine work of the meetings, followed, the doxology closing the session.

An adjournment was made for the purpose of attending the Synod now in progress. Returning to the hall, lunch was provided by the ladies of the various congregations of the city of Montreal. After lunch the session was resumed, being opened with a hymn and prayer. The work of the afternoon was the reception of the reports of committees and representatives. They were as follows: Fredericton district by Miss Murray, Quebec by Mrs. Williams, Montreal by Mrs. Henderson, Ontario by Mrs. Grant Powell, Toronto by Mrs. Leneau, Huron by Mrs. Tilley, Niagara by Mrs. Gregory. All the reports dealt with the subjects treated, those of Mesdames Tilley and Grant Powell being of especial merit, going into the work very minutely, and dealing with it in a way which threw much light upon the subject. A most interesting session was brought to a close by the doxology.

### HURON.

*Woodstock.—Oxford Deanery.*—The vacancy in the rectory of St. Pauls, E. Woodstock, has not been filled. The vacancy was caused by the resignation of Rev. W. A. Young, who has added to the list of the Huron clergy who are in the sister diocese of Michigan. The Woodstock church is, consequently, depending on casual supplies. Rev. W. A. Young, the diocesan commissioner, officiated on the ninth Sunday after Trinity.

*London.—Memorial Church.*—Rev. H. D. Steale, author of "Lectures on the Historic Church," is officiating at the Memorial Church, the rector, Rev. J. B. Richardson is enjoying a few weeks vacation with his family. Rev. Evans Davis, of St. James, London South, is also on his vacation tour. We, the lay folk of the churches, rejoice to see our pastors enjoy the vacation of a few weeks, and returning refreshed and invigorated.

*Obituary.*—Rev. R. V. Rogers, whose death in Kingston we have just seen announced, was a few years since one of our Huron clergymen. He was of the Low school and of the old evangelical. He was a useful member of the church society and the diocesan synod. Very few of the old school now remain.

His Lordship the Bishop of Huron is expected home in a few weeks. He will arrive in Montreal to take part in the deliberations at Provincial Synod, and leave for Huron at the close of the session. There will be a dearth of clergymen in the Forest City during the synod week, seven clergymen of the city and suburbs having been elected clerical delegates.

*Fraternal Visits.*—The manifestations of the unity of the church throughout all lands is hailed with delight by all who love the old Church of England. There was a very pleasing instance of this oneness in Nova Scotia a few days since. The Bishop of Iowa visited Yarmouth, the gate city of Nova Scotia it is called, and officiated and preached in the church there. He is the first American bishop who ever visited the city. In 1807 the first church was built in Yarmouth. There were two meeting houses besides two Roman Catholic chapels. The loyalists were almost without exception churchmen. The first rector was Rev. Ranna Cossitt, a refugee from New Hampshire. The site of the old church is still occupied by a burial ground and a Sunday School building, while the finest church in Nova Scotia, built of brick and accommodating nearly 800 worshippers, attests the church's growth in members and wealth.

*London West.*—This week the Sunday school of St. George's church held their picnic. They had a most pleasant afternoon. There were about one hundred scholars on the grounds. Platt's grove, the scene of the festivities, is a very handsome ground and well adapted for such a pleasant meeting.

### ALGOMA.

*Hilton, St. Joseph's Island.*—The Rev. H. Beer, acknowledges, with many sincere thanks, the receipt of thirteen dollars and two boxes of clothing and reading matter from a lady at Niagara. Also a parcel of reading matter and clothing from Mrs. Sullivan, Sault Ste. Marie.

### RUPERT'S LAND.

*Winnipeg.*—Archdeacon Pinkham, for the Bishop of Rupert's Land, acknowledges with thanks the receipt of \$5.00 for missions, and \$2.00 toward furnishing the church at Musselboro, from "H."

## FOREIGN.

Three great-grandsons of Charles Wesley are now clergyman of the Church of England. In this they are following the precept and example of their distinguished ancestor.

It is announced that the Rev. G. Austen, M.A., rector of Whitby, has received a request to permit his name to be placed in nomination for the Bishopric of Melbourne, vacated by Bishop Moorehouse.

The high altar of St. Paul's Cathedral has been temporarily moved into the centre of the choir, owing to the commencement of the work connected with the erection of the long-contemplated reredos.

In Greenland there are seven thousand Esquimaux converts under the fostering care of the Danish Missionary Society.

The number of men ordained in the Church of England, up to this time in the present year, is 749, as against 670 in the corresponding half of 1885.

Remains of the ancient Church are at last coming to light in North Africa. A large Christian basilica has been discovered near Philippeville in Algeria; and a Latin epitaph recording the martyrdom of Digna—probably in the persecution under Diocletian.

The sum of £200 has been offered to the Council of the English Church Union for the publication of a manual of Church teaching in catechetical form, the answers to be taken from Dr. Pusey's writings. The proposal has been referred to the Publication Committee, who will make known their decision after the Recess.

Abyssinia, according to the Massowa correspondent of the *Afret*, is now pervaded by "Greek" priests from the Holy Land, Mount Athos and Egypt. They are well off for money, and are doing much toward assimilating the Ethiopian Coptic sect to the Eastern Orthodox rite.

The Bishop of St. Albans has given great pleasure to the nonconformists by assigning to their clergy, in a procession at the consecration of a new cemetery, a position between the Established clergy and immediately before the bishop and his chaplain, and by specially recognizing one of their most venerable and esteemed ministers. The bishop's address at the close of the service was full of kindly feeling toward those who conscientiously differed from him in religious opinions.

In Paso del Norte there is a cathedral 325 years old, built by Spanish Jesuits. It is not that the general plan is elaborate; on the contrary, it is one of beautiful appropriateness and simplicity, offering in this respect a lesson to the moderns. The walls are of adobe, plain and straight, and neither the walls nor the massive timbers are any the worse for their three centuries of wear. But the heavy workwork everywhere is beautifully carved. In the cathedral are records of great historic value, reaching back hundreds of years. Some of the decorations and religious emblems are presents from the monarchs of Spain.

A correspondent of the *People* writes that the Cornish men, "Methodists though they are in such large numbers, are proud of having a bishop all to themselves, and proud of the beautiful new cathedral which is slowly rising in Truro. A week passed in the country lately enables me to say that this is so, without any sort of doubt. If Cornwall had had a bishop one hundred years ago, and such a bishop as it has got to-day, the Church would have been as strong as in any part of England—perhaps stronger, for the Cornish people are naturally, like Celts in general, a religious folk."

A meeting of the committee in charge of the presentation to the Lord Primate of all Ireland, formerly Bishop of the Diocese of Down, Connor and Dromore, was lately held in Belfast. It was reported that \$600 has been collected for the testimonial; and it was afterward resolved to present his Grace with "a carriage and four horses, with arms, crest, etc., engraved on the same." This is the Irish way of putting it. We imagine that the engraving of the "arms, crest, etc.," will be dispensed with in the case of the horse.

A Wesleyan reader of the *Family Churchman* writes to that paper to say that, entirely loyal to the Methodist body, he concurs with it in deploring the separa-



tion of Wesleyans from the Church. "No one now believes," he says, "that the Wesleyan body has any *raison d'être* for separation other than denominational aggrandisement. Besides, the stream of tendency among Wesleyans, as among Churchmen, is emphatically toward greater individual liberty, within clearly defined limits, and there is no scope for such a healthy development within the narrow borders of a sect. Men are becoming more and more Christians, less and less sectaries. It will, therefore, not be surprising if we should fall back upon the Church as the only true representative of historical Christianity. Only, we stipulate that the Church do also strip itself of sectarianism."

Mr. George A. Jarvis, of Brooklyn, N. Y., has made endowments for the Church Charity Foundation, aggregating \$15,000, for the Orphan House \$8,000, for the Home of the Aged \$4,000, and for St. John's Hospital \$5,000. This benefaction is in memory of his wife, Mary McLeen Jarvis. He has also placed in the chapel of St. John's Hospital on the Church Charity Foundation, a tablet inscribed to the memory of Mrs. Jarvis.

Among the churches wrecked by the earthquake which has devastated the city of Charleston, St. Philip's and St. Michael's have sustained such injury that their rebuilding will probably be a necessity. The new steeple of the latter, though intact, is out of plumb and consequently dangerous to life. Four great seams rend the building. The hands of the tower clock now indicate the hour of 9.55, probably the time of the first shock, on the evening of August 31st.

A later despatch from Bishop Howe says: "St. Philip's Church and Church Home, both much injured; St. Philip's is the mother church of the diocese, a parish since 1675. St. Michael's Church, a colonial church, built in 1757, damaged very seriously. St. Paul's Church, the largest in the city, built in 1816, very badly damaged, Grace Church badly damaged. St. Luke's, not seriously injured, but needing repair. Calvary Church, a free church for colored people, seriously hurt. St. Timothy chapel needs rebuilding."

Bishop Howe adds that any money sent to him for repairing these churches will be distributed according to his best judgment unless otherwise directed. He thinks that at least \$100,000 is needed.

### 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.

#### HOMAGE TO ULTRAMONTANISM.

SIR,—A few weeks ago you dubbed the Papal Ablegate, who recently brought Cardinal Taschereau's Scarlet biretta to Quebec, "a very impudent person," because he invited the Mayor of Toronto to be present at the ceremony. You insisted, and rightly enough, that Canadians care no more for a foreign official such as a Cardinal is, than "for the Pope's footman." But do they not? In theory, perhaps, they do not; in practice, however, it would appear that the representatives of the Canadian Church in the Diocese of Montreal do. At least so we over here judge, considering that we lately read in the public press—the Church journals took care to suppress the fact that the Bishop of Montreal, the Very Rev. Dr. Carmichael, Dean of Christ Church Cathedral in that city, the Ven. Archdeacon Evans, of Iberville, the Reverend Canon Mills, Rector of Trinity Church, and Henderson, Principal of the Theological College, each in the see city, were so fulfilled with a sense of the honour shown by the Pope to the Dominion of Canada in bestowing upon it a cardinal, that they formed part of a long procession to the archiepiscopal palace in Quebec, to congratulate Archbishop Taschereau on his elevation to the purple and the temporal rank of a Prince of the Church—a rank bestowed by an alien and antagonistic power on a subject of Queen Victoria. A Romish paper aptly describes the event as "the most remarkable feature of the Cardinal's reception." The Anglican deputation, it seems, was introduced by the Speaker of the Provincial House of Assembly, and so struck was His Eminence by the sight of these right-reverend, very reverend, venerable and reverend dignitaries dancing attendance on him in his throne-room, that he "immediately descended from the dais on which he was standing and entered into conversation for some minutes with His Lordship of Montreal.

The event was the occasion of an enthusiastic reception for Bishop Bond and the clergymen accompanying him. When His Lordship descended from the reception room, the members of the Council, House of Assembly and (Roman) Catholic clergymen, who thronged the entrance chamber, made a passage for the clergymen of the Church of England, and the Bishop, with the Dean and Canons were the first to enter their names in the visitors' book." It is not probable that the Bishop and these representative clergy of the diocese and city of Montreal were there uninvited. If so, why is the Editor of the DOMINION CHURCHMAN silent as to the impudence of the "Pope's agent at Quebec" in sending such an invitation to those who represented not mere municipal authority, but that of Christ and His Church. The Mayor of Toronto may, or may not be a Churchman—anyway he is a mere civic functionary—of no account in the Church's economy. But Bishop Bond and his accompanying clerics felicitated a prince of the Church in that capacity, and as representing a Power that had excommunicated the Church of England, and would any day willingly see her candlestick taken away—a very different matter. I do not presume to criticize the conduct of the Bishop and his clergy—to their own heavenly Master, Christ, and to their earthly master, the Church of England in Canada, they stand or fall. As Low Churchmen they could probably safely venture on a course which would excite a howl of indignation were High Churchmen to attempt it—not that the latter would be so inconsistent as to do so. But I do and would protest against a Church journal, considering it more impudent on the part of the Papal Ablegate to send an invitation to the mere mayor of a Canadian city, who, apparently, was right-minded enough not to accept it, than to one of the Church's chief officers, who, as a bishop, is bound, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to the same.

AN AMERICAN PRIEST.

#### METHODISM.

SIR,—Whether the numerical preponderance of Methodism is so great as claimed or not, I am satisfied it is very great, and also that in the Diocese of Ontario we are gaining in reality little or no ground.

I quote from Report, 23rd Synod, p. 228, out of a nominal church membership of 80,000, 35,000 are unknown to the clergy. The committee asks, where are the remaining church people—by what means are they to be reached? and so little does anyone value this awful acknowledgment, that not a word on the subject was spoken last Synod.

The Church, so careless of its acknowledged children, is not likely to be aggressive and look for new ones. The truth is, no organized effort is made at all. The ill-paid clergy have districts they cannot do justice to, and hence remain ill-paid—and disheartened—here and there a new mission, which is left to take care of itself; here and there a division—we feel and are isolated from all sympathy and counsel—no one knows the real state of the country, and where remedy might be applied. For want of a better suggestion, I would say, let the clergy and laity ask the Bishop to appoint a commission of an earnest, active layman and a priest of a similar nature; neither of them old men, to thoroughly go through the Diocese; take counsel with the clergy, but all see for themselves in the outlying places how and where new missions are wanted, not simply asking where there are Church people, but where there are no ministrations of the Church. Let them see where parishes might be re-arranged and divided—tabulate and present a report of needs, letting us know the whole truth of our short-comings. Does any one believe that the expense would not, if backed up by a definite appeal by the Bishop, bring in a flood of means and of men for the work? The Church must, indeed, be dead if her members cannot be so moved. Desultory efforts evoke no enthusiasm. A real definite issue does. The mission fund, I believe, would be doubled, as a result. Supply Lay Readers to parishes which need them. Divide others, giving temporary aid to some, indeed to many. Put a young layman, who seeks Holy orders, in new places—give him the pleasure of working up his future parish or mission—let him feel the Diocese cares for him, and give him the knowledge that he will after a fair work, say of 3 or 5 years, be moved up if he feels a new hand could improve his foundation. Indeed, in these cases I believe a change is desirable. Let us, in God's name, if we do believe in the Holy Catholic Church, make a real hearty effort to not simply keep alive her smouldering fires but kindle it into a flame, instead of sitting down under the official report that nearly half our people are left to live without warning—to die without Sacrament. And no one cares enough about it to move the matter in the Church's Assembly. We well deserve every taunt levelled at us. We well

deserve to die out as a body not worth preserving, if we can bear the shame of the confession unmoved. As to the expense of the commission, which probably would require more than two men to do quickly, it should be borne by the Mission Board—it is simply sowing sparingly to reap more abundantly. The very fact of a definite *move on* would encourage the multitude who feel now no interest in anything beyond the few acres they live in, and are constantly becoming weaker in numbers every year.

I have had a little experience, and am certain there is no district where an active, earnest man, *unincumbered*, who really has God's work at heart, and is willing to be knocked about a while, cannot *live* even without a mission grant, but he wants a start of horse and buckboard and a few dollars. I wish I were unmarried, I would offer for such a district at once.

A PRIEST IN ONTARIO DIOCESE.

### Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

OCTOBER 3rd, 1886.

VOL. V. 15th Sunday after Trinity. No. 45

#### BIBLE LESSON.

"The Labourers in the Vineyard."—St. Matt. xx. 1-16.

The word "for," with which this lesson opens sends us to the previous chapter for an explanation of the cause which led to the parable before us being spoken. Our Lord was a wonderful teacher, patient, gentle, often tried by the dulness of understanding of His disciples. He never got angry with them, however, but gently corrected them. We read of a young ruler coming to Jesus with an earnest question as to how he could become His disciple, but we find him shrinking from the test. Upon this Peter puts the question to our Lord, verse 27. This question showed that St. Peter had got a wrong idea into his head. The disciples had done what the young ruler was unwilling to do. What, therefore, should be their reward? As if he was calculating so much work, so much reward. Jesus, therefore, speaks this parable to point out the common mistake of many since St. Peter's day, of confounding the free gifts of grace with debts due for work done.

1. *The Vineyard.* At certain times of the year, a vineyard required a great deal of labor, spring and fall, busy times, many hands employed; there must be no idleness or neglect, or serious loss will follow. So in God's Church, the vineyard Jesus had in His mind, there is need of honest, faithful work; no idlers wanted; work for God will not admit of trifling.

2. *The Labourers.* See the owner of the vineyard at daybreak, going to the market place in search of labourers. He engages them at the current wages, viz., a penny, the Roman Denarius, the daily pay of a Roman soldier; considered liberal wages in those days, as money went much farther than now; he sends them to work, comes back at nine o'clock, twelve o'clock, three o'clock, hires all he finds unemployed, and sets them to work. At length, at five o'clock, only an hour before ceasing work, he finds some still idles, and sends them also to the vineyard, promising to give them what is right. What a busy scene the vineyard presents; all doing something, each at the work set him. So in God's vineyard many sorts of work, God looks for industry, diligence, energy in His labourers, Prov. vi. 6; Pet. ii. 14; Eccles. ix. 10. Are we at work? even the young can be employed. None in this land can say they have not been called: baptism is a call, confirmation, too, a fresh call to work. Are we carrying out our pledge? If we are idling or doing our work ill, oh, let us take warning, and be stirred up by this parable to greater zeal in God's service; study to show ourselves approved, that "need not be ashamed," 2 Tim. ii. 15.

3. *The Reckoning.* When the day closed, the owner called his steward and desired him to pay the labourers, beginning with those hired an hour before. To them, as to the others, he gives a full day's wage. This caused great discontent among those who had worked all day. Is there anything unjust in the master's conduct? No, they get exactly what they bargained for, but they complain because he is *generous to others*. Envy is at work. So the Jews were envious because the Gentiles were admitted to the privileges of the kingdom. Even the apostles were in danger of over-esteeming their own merits, whereas the reward is so greatly beyond the deserving of anyone, that it behooves all the rather to say "We are unprofitable servants," we have only "done that which it was our duty to do," and no more. Our Lord, in verse 16,



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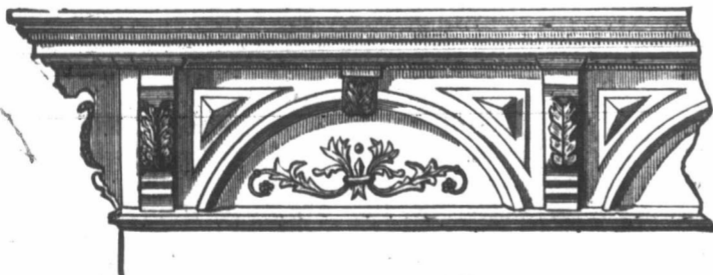
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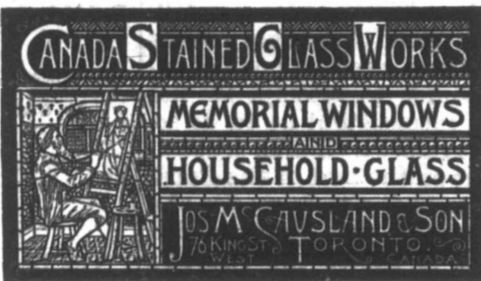
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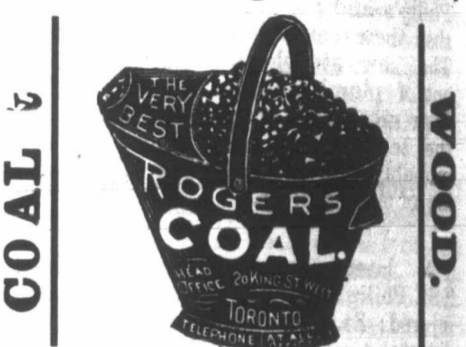
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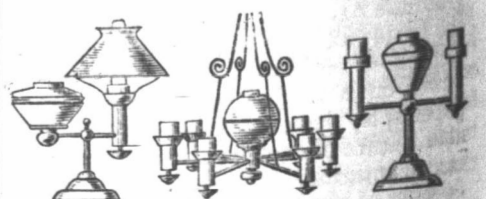
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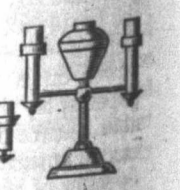
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adds the application, "last shall be first and the first last." Just as, perhaps, these envious labourers were never again employed on the vineyard, their master being justly indignant at their conduct, and thus they became last, while those who were last called, the last in opportunity of service, became first. Remember how we saw in last lesson the Pharisee become last, in the absence of a blessing from God, while the Publican became first by the gift of pardon and peace. Now let us see what this parable says to us. God has a work for us all to do. We have each of us our own vineyard to keep—our own soul. One period of life is the day, in which we must work, if not done before night comes, it cannot be done after. If our work is hard, remember it is but for a day. Reckoning day comes, when God rewards His faithful servants, not because of our deservings, however, see Rom. vi. 23; Ephes. ii. 8, 9. And let us remember that there is nothing in this parable to favour putting off till late in the day entering God's service. None of the labourers are represented as refusing, and being invited later on. They could say "no man hath hired us." We cannot. The call to us is to-day. Now, 2 Cor. vi. 2.

**Family Reading.**

**JUST FOR TO-DAY.**

- "Lord! for to-morrow and its needs  
I do not pray;  
Keep me, my God, from stain of sin,  
Just for to-day.
- Let me both diligently work  
And duly pray;  
Let me be kind in word and deed,  
Just for to-day.
- Let me be slow to do my will,  
Prompt to obey;  
Help me to mortify my flesh,  
Just for to-day.
- Let me no wrong or idle word  
Unthinking say;  
Set Thou a seal upon my lips  
Just for to-day.
- Let me in season, Lord, be grave,  
In season gay;  
Let me be faithful to Thy grace,  
Just for to-day.
- And if to-day my life  
Should ebb away,  
Give me Thy sacraments divine,  
Sweet Lord, to-day.
- So for to-morrow and its needs  
I do not pray;  
But keep me, guide me, love me, Lord,  
Just for to-day.

—Selected.

**A STORY FROM A LIFE OF FAITH IN GOD.**

We read the other day an interesting incident in the life of Stilling, a celebrated German writer, who died over fifty years ago. In early life he was very poor. He wished to study medicine, but knew not where to go, nor had he any money to take him anywhere. But, young as he was, he had a firm faith in God. He reasoned thus: "God begins nothing without terminating it gloriously. He alone has ordered my present circumstances, and every thing regarding me He will bring about in His own way."  
 His friends were as poor as himself, and they wondered where he would get the money he needed for his education. After raising all the money he could for his long journey to Strasburg, where he was to spend the winter, he started on his way, but when he reached Frankfort, which was three days' ride from Strasburg, he had only four shillings left. He said nothing, but he prayed much. While walking the streets he met a merchant belonging to his native place, who said:  
 "Stilling, what brought you here?"  
 "I am going to Strasburg to study medicine."  
 "Where did you get your money to study with?"  
 "I have a rich Father in heaven."  
 "How much money have you on hand?"  
 "Four shillings," said Stilling.

"So!" said the merchant. "Well, I'm one of your Father's stewards," and he handed him seven pounds.

He had not been long in Strasburg when his seven pounds were reduced to seven shillings. One morning his room mate said to him, "Stilling, I believe you did not bring much money with you," and gave him six pounds.

In a few months after this he had no money to pay his college dues. The lecturer's fee must be paid by six o'clock on Thursday evening, or he would be obliged to leave college. Five o'clock came, and still he had no money. Then, while he was in great grief, and praying to God for help, a gentleman came in and gave him eight pounds.

Thus it is that God never fails those who trust in Him. Some of those who read this article may be poor, and trying to get along in the world. Do not get discouraged. Do all you can, and do the best you can, and God will help you. He may not send people with gold or bank notes just at the very time you need them, but He will find some way to keep His promise, "I will never fail thee." *Family Churchman.*

**THE SCIENTISTS.**

President Newton opened the exercises by inviting Bishop Coxe to offer to offer prayer. The reverend gentleman spoke as follows:

To preface my brief "Bidding of Prayer," let me say a word concerning the form I intend to use. To do so, I borrow the language of an eminent American scientist, (John Fiske), who says: "The intellectual atmosphere of Alexandria for two centuries before and three centuries after the time of Christ, was more modern than anything that followed down to the days of Bacon and Descartes." I propose to offer a prayer compiled from the writings of an Alexandrian Jew of the period before Christ thus indicated as in close relations with modern thought. The use of a prayer 2,000 years old to open a meeting of modern scientists will thus proclaim in itself the continuity of science. Let us address that God in whom, Prof. Alexander Allen tells us there is "a recognition and a reconciliation of the philosophical schools that divided the ancient world"; while another tells us that in this Christian theism "the confines of modern thought are closely approached." With such a preface to harmonize and elevate our conceptions, let us pray:

(Wisdom vi. 17.)—Give us, Oh God, the spirit of wisdom, which they that use, become the friends of God, and are commended for the gifts that come from learning. In Thy hand we are, both we and our words, all wisdom, also a knowledge of work. Thou hast given us certain knowledge of things that are; namely, to know how the world was made and the operation of the elements; the beginning, ending, and the midst of the times; the alterations of the turning of the sun and the change of the seasons; the circuits of years and the positions of stars; the natures of living creatures; the furies of wild beasts; the violence of winds; the reasonings of men; the diversities of plants and the virtues of roots; and all such things as are either secret or manifest. By Thy wisdom all things are done, and all things made new; for wisdom is privy to the mysteries of divine knowledge, and a lover of God's work. If a man desireth much experience thy wisdom knoweth things of old and rightly conjectureth what is to come, knowing the subtleties of languages and expounding myths; foreseeing signs and wonders, and the issues of seasons and of times. For Thou, oh Lord, didst create man to be immortal, and madest him to be an image of thine own eternity; but the thoughts of mortal man are miserable and our devices are but uncertain; for the corruptible body presseth down the soul and the earthly tabernacle weigheth down the mind that misseth upon many things. And hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us; but the things that are in heaven who hath searched out? O send Wisdom forth out of Thy holy heavens and from the throne of Thy glory, that being present she may labor with us, that we may know what is pleasing unto Thee, and be led soberly in our doings, and pre-

served by Thy power from error and mistake, and so may the ways of men upon earth be reformed that we may be saved through wisdom. For the whole world before Thee is as a little grain of the balance, yea, as a drop of morning dew that falleth upon the earth, but Thou hast mercy upon all, and lovest the things that are, and abhorrest nothing which Thou hast made. Thou sparest all, for they are Thine, O Lord, Thou lover of souls, and;Thine uncreated wisdom hath taught us to say, "Our Father," etc.

On pronouncing the Lord's Prayer a quite general response was heard over the room. The attendance from all parts of the United States, was very large.

**HINTS TO HOUSEKEEPERS.**

**CANNED APPLES.**—As the empty fruit-cans collect toward spring, I fill some of them with apples. Pare, core and cut each quarter in about four pieces; to every pound of fruit add a half-pound of sugar; let apples and sugar stand two or three days to toughen the apples; add water to make the desired amount of juice, and sliced lemon, about one to every four quarts; cook until clear, and then put up in cans and scald.

**CANNED RHUBARB.**—Cut into pieces about one inch long; to every five pounds of fruit add three pounds of sugar; fill into common mustard jars, shake down well, put into a boiler enough water to come up to shoulder of jar; boil five hours and set off till morning; fill up your jars (take one to fill the others), cork tight, sprinkle powdered resin over and melt with a hot iron; if well done it will keep for two years.

**CANNED STRAWBERRIES.**—To one pound of fruit add one third of a pound of sugar; boil fifteen minutes; have your glass jars ready, fill, wipe the moisture from the top, fasten down, and, before putting away, give all a final screw down.

**CANNED PEACHES.**—Pour boiling water over large freestone peaches, remove the skins, divide in half, remove the stone; to every pound of fruit add one quarter of a pound of sugar; allow them to boil twenty minutes and seal. They are delicious.

**CANNED PUMPKIN.**—Peel, scrape the pulps and seeds, cut in small pieces, put in a close-fitting steamer and boil two hours. Then put in a kettle; to every quart add two ounces of sugar; boil five minutes and seal.

**CANNED CORN.**—Take nice, tender green corn, cut from the cob with a sharp knife; with the back of the knife scrape the cob to get all the sweetness out; see that your jars are perfect, no cracks; put in the corn, with the small end of your potato-masher and pack it in; when the jar is quite full put on the rubbers; screw on the covers almost tight; put cloths in the bottom of your boiler, lay in the cans of corn in any way you please, put cloths between so they will not touch each other; fill the boiler as full as you wish, cover over with cold water, set it over the fire, and boil three hours without ceasing. Then take out and make as tight as possible: immediately after they are cold tighten again, if you can; put away in a dark, cool place. Pease and succotash will keep in the same way.

**CANNED TOMATOES.**—Take ripe tomatoes and pour boiling water over to skin; boil twenty minutes, fill your glass self-sealing jars, and seal as quickly as possible.

**CANNED BEANS.**—Take butter, case-knife, or lima beans, cook as for the table, boil one hour, season lightly with pepper and salt, and fill the jars quite full. They will keep the year round.

**CANNED PEASE.**—Boil twenty minutes, fill the jars, set in warm water, boil ten minutes more, seal quickly.

**CANNED CORN.**—Gather when in good eating state, pour boiling water over cobs and all, let remain five minutes, then cut the coon from the cob, boil one hour; then fill your jars, putting in as little water as possible.

## ON CERTAIN DEATHS LAST YEAR.

[The news of Lord Shaftesbury's death, and of three boys in U-Ganda being roasted to death, reached arch-deacon Moule in Shanghai at about the same time, and suggested to him the following lines.]

How sets in glory the wide-circling sun;  
The latest hour of evening toil is done;  
And soon before their Lord  
The elder and the younger workers stand,  
Then, humbly kneeling, from that pierced Hand  
Receive the same reward.

Here, where with murmuring swell or tempest roar  
The heaving channel frets along the shore,  
The good Earl falls asleep.  
There, where with distant blue Nyanza gleams,  
Down the long shafts of Afric's fierce sunbeams,  
Three fiery chariots sweep.

Blest psalm and promise from th' eternal word,  
Like heaven's notes, by his dying ears are heard  
Who "loved and served" so long;  
And there, triumphant over sword and fire,  
The three, heard by the hushed celestial choir  
Still their own cries with song.

Here the great Abbey's doors thrown open wide  
Welcome the feet of London's mourning tide  
In transept, aisle, and nave;  
There, circled round as by a fiendish wall  
Of gibe and curse, the martyrs' ashes fall  
Into a nameless grave.

O wondrous meeting in the home above!  
By blest acquaintance with the Saviour's love  
All hearts and hands are tied.  
The great philanthropist forgets his fame,  
The martyrs speak not of the sword and flame  
Before the Crucified!

A. E. MOULE.

## MISSIONARY PROBLEMS.

At the annual meeting of the S.P.G. held on the 9th June, the Archbishop of Canterbury said:—

As the Secretary proceeded with his report, and mentioned the names of place after place, and country after country, it must have reminded the meeting of another great document, namely, the Catalogue of the great Indian and Colonial Exhibition, which ought to be a great call to all Missionary work, and especially to the S.P.G., because the society originally went to work upon His Majesty's plantations, those plantations which have since grown into our great colonies. This great Exhibition enforced upon us the lesson which Professor Seeley has laboured to impress upon us, that the Kingdom of England is no longer confined to three islands in the north-west of Europe, but that it is a kingdom over the whole world, that the great growth of these colonies is literally making a great Empire, with England for its centre, and the colonies in any part of the world are as much a portion of England as is any English county. When we learn from the report those fatal words that there is danger here and there of *Christians becoming pagans*, it is enough to make one's heart stand still. The Society existed in order that all our people might be Christians indeed, and in order that every settlement of ours should send out the Gospel light which should spread into all the surrounding regions which still lie in darkness; and it was stated that the Society is so little able to meet its duties in some of these regions that there is risk of Christians becoming pagans! That being the case, the Society wants very much larger means, and it is incumbent upon all of us to do what we can to increase them, and to inspire as much as we can Christian youths to become Christian evangelists.

The great development in the Mission work of the Church is bringing her face to face with very deep and difficult problems to solve. Then, referring to the difficulty which had arisen in the east with reference to the baptism of polygamists, he said a committee had been appointed to prepare a report in regard to this matter to be presented at the great gathering at Lambeth in 1888, when there will be Bishops assembled from all parts of the earth to give their experiences. But there are other great problems, for all of which the Church ought to be prepared beforehand with a solution. Thus, there is beginning to appear a tendency to have native Christians assembling by themselves and English

congregations assembling by themselves, a tendency which, in my opinion, must inevitably lead to the setting up of two separate Churches in a diocese, and lay the foundations of schisms far more serious than any which divide Christians from each other now. It is also very singular to notice how at the very time there is this tendency to divide Churches from one another, there is, for convenience' sakes in other parts of the world a tendency to unite congregations which I think it would be dangerous to unite. Of course we all ought to have in our hearts *tendencies towards unity*; but it is no unity when, for mere convenience' sake, congregations are united together which are not united together in principle and objects; such unity of congregations will delay the real unity of Christendom. I believe that it will lead to coupling together unnaturally and for worldly ends principles that must be kept apart, and which must work themselves out to their fulfilment. Therefore, I think that it would be premature for the Church of England thus to unite with other communities differing from her; for I believe that there are many forms side by side with our own which are less perfect, and we could not unite with them without diminishing the whole cycle of Catholic doctrine in which we believe. Besides, if there are documents drawn up upon which the congregations are to act, there will arise a still more unfortunate state of things, for it will lead to a rigidity which in time to come will be found very far apart from that elasticity which we desire to see both in ourselves and other bodies of Christians. I am very desirous for real elasticity. For instance, when in some lands it is found that the only posture which suggests real devotion before God is prostration, it is folly to insist upon the native converts adopting our habit of kneeling, which only suggests to them the idea of rest. Similarly, in a country where the colour for expressing mourning is white, it is folly for the ministers to be vested in robes of that colour. That, surely needs inquiring into, and alterations made in that direction, as well as changes made in the actual prayers that we use, and the working in of phrases and expressions to be found in the ancient liturgies, and so adapting them to Eastern modes of thought. Surely in these things we have a real elasticity. The worst thing that the Christian Church can do is to insist upon a brick-and-mortar or cast-iron rigidity, and say, "On this, and this only, shall we consent to your being Christians. Already the very exigencies of India have created a new order of Catechists, quite a distinct order of persons from deacons and priests. Then, again, other dioceses have found it necessary to introduce sub-deacons. In other parts of India I am assured that an exceedingly ascetic character must be assumed by those who desire to make any great impression upon the community. Let us be ready to admit that offices like those which St. Paul describes as essential to the Church of his time may be found essential again. By means of a real elasticity of this kind, which is the very opposite to the false elasticity which professes to make nothing of differences that really go very deep both in thought and history, we shall be promoting the final unity of the Church. There can be nothing so distressing to us as the divisions among Christians. But I think that when this is too sorely felt among ourselves, it is from want of a thorough understanding of what the history of the Church has been, and what the Church is intended to effect. It proceeds upon the false theory that the Church is entirely one, and that it is broken up into fragments. The divisions among heathens are infinitely more dreadful than they have ever been amongst Christians, among whom, *divisions are decreasing*. The bodies which exist are grouping themselves into fewer and fewer bodies, and I believe that the divisions will become fewer and fewer, and the bodies grow larger and larger, until at last they will run together like two drops of dew. The union of Christians depends on their union with Christ; but I believe that the external systematic union of the Church will come from the circumference of the Church, the effect of converted nations where differences seem smaller and smaller reacting on the Church at home. In the noble 60th chapter of Isaiah, which describes to us the future of the Christian Church, this seems to be very beautifully pointed out: "Arise, shine; for thy light is come, and the glory of the Lord is risen

upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." That is to say, little by little the eyes of distant kingdoms and of heathen nations shall be directed towards thee, and they shall approach the centres in which Christ is known. And then, said the Prophet: "Then thou shalt see and flow together, and thine heart shall fear, and be enlarged." The coming in of the nations is the very thing that we shall see, and our hearts will be enlarged thereby, and we shall flow together. So let us reverse the taunt which is so often thrown at those who labour for the Missionary cause, "Why don't you look first at home?" Let us obey that His last and dearest precept, and He will take care of us here, and when we have done it, "we shall see and flow together.—*Mission Field*.

## A T-PARTY.

She twirled upon her tip-toes light,  
Tossed back her tangled tresses bright,  
And cried, "I'm truly tired of play;  
I'll have a tea-party to-day!"  
She set the table 'neath a tree,  
With tempting tarts, and toast, and tea.  
Ten tiny cups upon the tray,  
Ten plates and spoons in trim array,  
Ten twinkling tapers thin and tall,  
And then the feast was ready all.  
The thrushes trilled and twittered sweet,  
The turf was tender 'neath her feet;  
Her tidy cap with lace was rimmed  
Her tasteful gown was tucked and trimmed.  
"Now here am I, and here's the treat!" she cried.  
"But who is there to eat?"  
"I'm very thirsty for my tea, I think I'll be the company,"  
And sipping now and tasting then,  
She ate and drank for all the ten.  
—*Margaret Johnson, in St. NICHOLAS for September.*

## FUNERALS.

They should not be held on Sunday, unless unavoidable:

Because they are likely to interfere with Church services or other engagements of the minister, which have been previously made.

Because on Sundays many people will attend through idle curiosity, who would be employed in their business on other days.

Because Christian people should not cause unnecessary work on the Lord's day.

Funeral services should always be held in Church if possible.

Because the family of the deceased can then take their last look at the remains at home, without having their parting grief intruded upon by the public.

Because those who attend the funeral can be better accommodated in the Church than in a private house. There is generally seating room enough in Church for all who attend, and they can be so seated as to see and hear all that is going on in the service.

Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.

Because in Church, those who attend are more likely to observe a solemnity befitting the occasion.

Because our beautiful burial service is provided by the Church to be used in the church.

Because on such occasions we want all the comfort and peace that the hallowed associations of religion can give.

Because we are committing our beloved ones to the merciful keeping of God for whose worship and praise the Church has been set apart.

Because by our baptism we became members of the Church, and were thus brought into covenant relations to God, and thereby made members of Christ, children of God, and inheritors of the kingdom of heaven.—*Christ Church Register, Dayton, Ohio.*

—The Earl of Carnarvon at a banquet, in proposing the health of the clergy, said that "in these days clergymen were expected to have the wisdom and learning of a Jeremy Taylor." His lordship was next day reported to have said: "In these days clergymen were expected to have the wisdom and learning of a journeyman tailor."

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### Childrens' Department THE BIRD'S VISIT.

Dr. Krummacher tells how a poor man who owed a debt he was unable to pay was delivered out of his distress by a song bird.

The man was sitting early in the morning, at his house door, expecting an officer to come and distraint him for a small debt; and whilst sitting thus, with heavy heart, a little bird flew through the street, fluttering up and down as if in distress, until at last, as quick as an arrow, it flew over the man's head into his cottage and perched itself within a cupboard. The man caught the bird and placed it in a cage, where it immediately began to sing very sweetly. Suddenly some one knocked at the door. It was the servant of a respectable lady, who said that the neighbors had seen a bird fly into his house, and she wished to know if he had caught it.

"Oh, yes; here it is," and the bird was carried away.

A few minutes after the servant came again. "You have done my mistress great service," she said; "she values the bird highly. She is much obliged to you, and requests you to accept this trifle with her thanks."

It proved to be the exact sum he owed; and when the officer came he said, "Here is your money; now

leave in peace, for God has sent it to me."

### TELLING THE TRUTH IN SCHOOL.

Edward Everett Hale, in a recent address, made an interesting statement concerning the Boston Latin School when he was one of its pupils, some fifty years ago, "I am quite sure" he said, "that even cowardly boys of the school would have been more afraid to tell a lie than of any consequences of telling the truth."

He attributed this high tone not to the discipline of the school, nor to the example of the teachers but to the right feeling of the boys themselves. "It was a tone given by the scholars," he remarks. "It was a thing understood among them that a boy who would tell a lie was a cowardly and mean fellow, and as such was to be politely cut by his fellow-pupils until he had learned better."

Dr. Arnold, who attached more importance to this than to anything else, was of the opinion that the elderly boys of the school usually set the fashion, both in morals and in manners, and he directed his best efforts to raising the tone of feeling in his highest class.

"It is a shame to lie to Arnold," said one of his pupils, once, "for he always believes us." Which shows that his efforts were successful.

### THE ROPE.

Two beggar-boys, Guy and Klaus, found an old rope on the road, and strove and quarreled for it, till hill and valley echoed with their noise. Guy held the rope at one end, Klaus pulled at the other, and each sought to draw it by main force out of the other's hands. All of a sudden the rope broke asunder, and both the boys rolled over into the mire.

A man, who happened to come up to them, said, "So it is with the

quarrelsome! They make a great noise, and quarrel about some trifling matter; and what do both parties gain at last? Nothing—except to cover themselves with ridicule and disgrace, as you two are now befouled with mud."

A FINE fellow he may be, but if he tells you that any preparation in the world is as good as Putnam's Painless Corn Extractor, distrust the advice. Imitations only prove the value of Putnam's Corn Extractor. See signature on each bottle of Polson & Co. Get "Putnam's."

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Cadmon.	Campbell, Helen S.	Carlyle, Thomas.	Channing, Wm. Ellery.
Cesar.	Campbell, Lord John.	Carnegie, Andrew.	Chapin, Edwin H.
Caldron.	Campbell, Thomas.	Cary, Alice.	Chateaubriand.
Calhoun, John C.	Canning, George.	Cary, Phoebe.	Chatterton, Thomas.
Callimachus.	Capel, Monsignor.	Castellar, Emilio.	Chaucer, Geoffrey.
Callistratus.	Carey, Henry O.	Catlin, George.	Cheever, Geo. B.
Calverley, Charles S.	Carey, Matthew.	Catullus.	Cherubius, Victor.
Calvert, George Henry.	Carlen, Emilia Flygare.	Caxton, William.	Chesbro, Caroline.
Calvin, John.	Carleton, Will.	Cervantes.	Chesterfield, Earl of.
Camden, William.	Carleton, William.	Chadbourne, Paul A.	Child, Lydia Maria.
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## GOD SPEAKING TO US.

Oliver Cameron—"my big brother Nolly," as little Bess called him—was at home from school for a few days, and the children were delighted at the stories he told them of his school life and studies. One evening, after some lively games, they clustered around Oliver's chair to listen to a story before bed-time. "Well what shall it be this time?" said he; "a Bible story?"

The children liked Noll's Bible stories, and so they settled quietly into their places, and with bright-eyed Charlie on one arm of his rocking-chair, little Bess on the other, and sober Fred at his feet, he began.

He told them the story of little Samuel, the boy who was given to God by his good mother, and who when a little boy went to live with Eli, the priest, to wait on him and help him in the work of the Temple. He told how one night he was awakened from sleep by the voice of God calling him by name in the darkness, and how Samuel thought at first it was Eli who had called him, and it was not till the fourth time that he knew it was God who was speaking to him, and then how attentively he listened.

As he finished the beautiful story, Fred asked thoughtfully, "Why don't God speak to people now as he did in those days?"

"Do you want Him to speak to you? Would you listen if He should?"

"I guess we would listen and do just what He told us too, wouldn't we, Charlie?" said little Bess.

"But He does speak to us all very often," said Oliver, "only perhaps we don't know that it is He that is speaking."

"Samuel didn't know it was the Lord at first," said Fred. "But how does He speak to us, Noll?"

"He speaks to us in writing. When we read in the Bible, we can hear Him calling to us, and saying, 'Give Me your heart,' 'Follow Me,' 'Love Me and work for Me.' Then He has appointed His ministers to speak His words to us, and the Sunday school teachers, and in many other ways He talks to us."

"But if we could hear His voice directly, as Samuel did, it would seem more real," said Fred; "or if we could have lived in Jesus' times, and seen and talked with Him."

"He comes to us Himself and speaks to us in another way, just as real as if we could see Him. It is by His Spirit, who whispers to us words that nobody else can hear, and tries to lead us to love and obey Him. This is His 'still, small voice,' and we must listen to it, and always try to do as God tells us to do"—*W. S. Harris.*

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## TO LITTLE GIRLS AND BOYS.

Shut every door after you, and without slamming it. Never shout, jump, or run in the house. Never call to persons upstairs or in the next room; if you wish to speak to them go quietly to where they are. Always speak kindly and politely to servants if you would have them do the same to you. When you are told to do or not to do a thing by either parent, never ask why you should not do it. Tell of your own faults and misdoings, and not those of your brothers and sisters. Carefully clean the mud and snow off your boots before entering the house. Be prompt at every meal hour. Never sit down at the table or in the parlor with dirty hands or tumbled hair. Never interrupt any conversation, but wait patiently your turn to speak. Never reserve your good manners for company, but be equally polite at home.

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## "MOTHER WILL UNDERSTAND."

Prayer must have love in it. You would not ask a favour of a stern task master, expecting him to grant it. You would go to a friend. If you are afraid of God you can scarcely pray to Him aright; if you love Him, you feel sure that your poor request will be understood.

There was a little boy once, whose mother lay ill in the hospital. The child fancied his mother would not

have left him if she had loved him, and determined to send her a letter, and find out. He was quite unable to write, but he scrawled all over the paper, as little children will, and begged his friends to carry it to his mother. "Then," said he "I shall see if she loves me." The messenger laughed at the strange letter, and declared that no one could make it out. "Mother will understand," said the child.

And when Eddie's scrawl was given to her, she recognised at once the work of her child's fingers, and understood his meaning. My brothers, our prayers are often as badly put together as Eddie's scrawl, but the good God knows His children's meaning.—*Rev. H. J. Wilmot Buxton.*

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Some years ago an English clergyman, who spoke French fluently, was staying in a Swiss village. The pastor of the place made acquaintance with him, and invited him to preach. He did so, speaking on the words, "The Son of God, Who loved me, and gave Himself for me," pressing on the minds of the people the thought that, however careless or even wicked their lives might have been, there was One Who had been loving them all along, having proved that love even by the death of the Cross. He left the village the next morning. The following Sunday was one of those unfortunately rare occasions in Protestant Switzerland on which there was to be a Communion.

In the course of the week, a young man, well known as one of the worst characters in the parish, came to the pastor, saying that he wished to be allowed to communicate on the next Sunday. "You!" said the pastor, utterly amazed. "You! Who are known to be leading such an evil life? It's impossible." "Yes, sir, I know I have been very wicked, but I must tell you something. I heard the stranger preach last Sunday, and when he said how Jesus Christ had been loving me all my life and all through my sins, and how I had never cared to think of Him, it went to my very heart. I was miserable. I went home and to bed, but could not rest. I got up and knelt and tried to pray. So it went on for hours. At last, I suppose I fell asleep, for I saw Him standing there with the marks in His hands and feet. I thought I fell at His feet and said, 'Lord, I do love Thee,' but the face was cold and stern. I thought, Perhaps it is not true, I don't love Him, and He knows it.' 'Lord I will love Thee,' but there was no change in His countenance. I felt in despair; at last I cried, 'Lord, is it then not true that Thou hast loved me all my life, and didst give Thyself for me?' and then the face changed into such a look of love and forgiveness, and in my joy I woke. And now I do so want to come to the Communion on Sunday."

The pastor consented, and has had the comfort of seeing this young man continue to lead a life of remarkable

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## THE SWALLOWS.

In the spring-time, when the swallows came back, and with cheerful twitter took possession of their old nest under the eaves of a farmhouse, the farmer said to his children: "Now do no harm to the good little birds; he who drives away the swallows from his threshold, also drives away good luck from his house. Our neighbour destroyed the swallows' nest before his window, and crushed the eggs; and from that time he has fallen back in his circumstances, and he is going to ruin."

Little Christian asked his father how that could be. His father replied, "Our neighbour had abandoned the pious, simple customs of his fathers. His grandfather and great-grandfather had treated with patience the harmless yea rather, the useful swallows, and were awakened for their work at early morn by the active chattering birds. But our neighbour, who was hard-hearted both to man and beast, and spent half the night in the pot-house, was glad, to dream away the bright morning hours; and as the swallows disturbed him in his morning slumbers, he destroyed their nest. The sullen, lazy, and wasteful man, in this way drove good luck and blessing from his house, together with the swallows."

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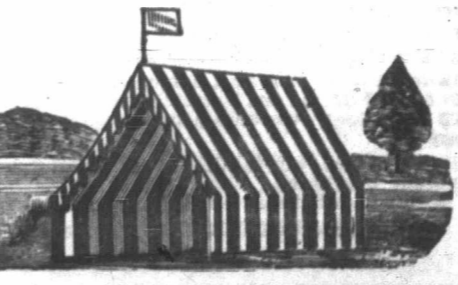
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