

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY OCT. 31, 1889.

[No. 44.]

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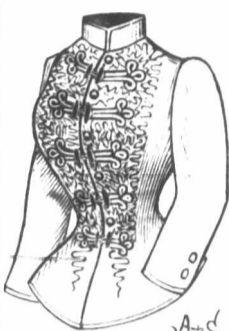
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY DAYS.

Nov. 3rd.—TWENTIETH SUNDAY AFTER TRINITY.
Morning.—Ezek. 34. 2 Tim. 4.
Evening.—Ezek. 37; or Dan. 1. Luke 22, 31 to 54.

THURSDAY OCT. 31, 1889.

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

TO CORRESPONDENTS.

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

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

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

TYPICAL.—A story is told of a Spanish nobleman who never took the Sacrament unless his coat of arms was stamped on the consecrated wafer. This haughty Marquis represents a type. Have we not Churchmen who refuse to accept the Sacrament unless there has been stamped upon it the shibboleth of their party, that is their own private view of the Eucharist, or mental coat of arms? How many, too, desire to put this stamp upon the Church and upon the clergy? Just as the wealthy affix a brass shield on their horses' harness with their crest engraved thereon, so do men of a party seek to mark the ambassadors of Christ as part of their own particular belongings. It is lamentable indeed that some who bear Christ's commission are willing to bow their necks for the wearing of party stamped harness.

THE EUCHARISTIC SACRIFICE.—In the Mail of Oct.

9th a letter appeared signed by a young priest of the Church of England, in which he says:—

"I don't think that there is a sound and loyal evangelical clergyman in the Church of England to-day who is in the habit of using coloured stoles or takes the eastward position in the Communion service. The first is considered a piece of needless ceremonialism; the second an unscrupulous innovation, savouring of a doctrine which the Church of England expressly repudiates, viz., the offering of the eucharistic sacrifice upon the altar so-called."

On the 17th a reply appeared signed "A True Evangelical," which is well worth quoting. "I should like to ask whether there is any difference between the ceremonialism of a coloured stole and that of a black stole? It seems to me that if the use of a colored stole is needless and ceremonial, the use of a black stole is equally so. There is nothing in the rules of the Church of England to lead us to suppose that black is a specially suitable colour for church service. In regard to the remark that the eastward position savours of a sacrificial doctrine repudiated by the Church of England, I must say I think it is wrong. The position is rubrical, "when the priest, standing before the table," is the direction at the beginning of the Consecration prayer. It is essentially the position of humility. The clergyman who faces his congregation, or turns his side face to them when praying, emphasises the fact that he and they are on a different footing before God. When the minister faces the same way as the congregation he shows that he and they are on the same footing before God; all are sinners, all are priests (Peter viii., 2-5), and she simply acts as the appointed mouthpiece for fellow-sinners, fellow-servants of God, and fellow-priests. And as all Christians are priests, they offer something, viz., the eucharistic sacrifice, which your correspondent says the Church of England repudiates. What says the Prayer of Thanksgiving after the Communion? "O Lord and Heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving." Liddell and Scott's definition of "eucharistic" is "giving of thanks." Does not this sound like "eucharistic sacrifice?" Again in the same prayer we read: "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." Again we read, "and although we be unworthy through our manifold sins to offer unto Thee any sacrifice, yet we beseech Thee to accept this, our bounden duty and service." This is called in the first part of the prayer "Our sacrifice of praise and thanksgiving" (or, using the Greek phrase, our eucharistic sacrifice). I think there is a good deal about sacrifice here, and so the minister and the congregation all join together, and with the same words, and in the same position, offer to God all that they have to offer.

As regards the eastward position in the creed, and the use of the cassock, they are both specially Anglican. Romanists never turn to the east at the creed (in fact they usually sit down while it is sung or said), and they seldom build churches with the chancel in the east end. Surpliced choirs are unknown in Roman churches. The choir, composed of men and women, sit in a gallery at the "west" end, and the surpliced boys who sit in the chancel are simply acolytes, &c., sometimes taking part in the music if they can, but not constituting a choir in any sense of the word. Since, then, these things are peculiar to the English Church, evangelical clergy in England attach no party meaning to them, and adopt them as a matter of tradition and English custom. The adoption of them does not imply that the clergyman is becoming "high."

DENOMINATIONAL "BOOK CONCERNS."—With the exception of those connected with one prominent denomination—have not usually been a financial success in Canada. The Baptists have to report a

loss on their Toronto Book Department for the last year of \$1,512.86.—Toronto Globe.

A GOOD WORD FOR BAZAARS.—A correspondent of an English paper defends Bazaars for Church objects. He writes:—

"As a rule, those who spend most money and time and thought and toil in the every day drudgery of a parish are to be found in bazaar work. Many of the best who talked against them are those who do and give least in any other way.

If the lay folk of a parish see their way by a great effort to help on a work on which they have spent much, and mean to go on spending, are the clergy to tell them that they are all wrong, and are proposing low, worldly means, and must seek the end only in one set of ways? Many a trifle sold at a bazaar has worth as a true offering. It has been worked in hours taken from rest and pleasure. The giver has been glad by toil and self-denial to be able to make the few pence that could be saved a means of gaining shillings for God's cause. It is a high and good thing for a man to keep a shop to support his family and to have to give to good work. Why should it be wrong for Churchpeople to do something of a like sort? If it be well to give the people high-class music and innocent recreation, why should there not be joined with this the establishment or support of permanent institutions for the people's good? Things are done without comment which seem to have much more the flavour of the world. What of advertisements that on such a Sunday in such a church the service will be "Tompkins in E," and that Messrs. Jones, Brown, Smith, and Robinson will sing the quartett; or that Master Impy Cheek, the leading boy, will sing the treble solo; or that the Rev. H. Fireworks will preach on the White-chapel murders or the Johnstown inundation? There is some glass in most houses, and we should beware of setting the example of throwing stones."

JERUSALEM THE MOTHER OF ALL CHURCHES.—The Church of Jerusalem was not only the first Church of Christendom, but also the mother of all Churches; and, save in the observance of the Levitical ceremonies, from which the Gentiles were released by the Apostles, she was the divinely constituted pattern after which all other churches were modelled. How could it be otherwise, when we remember that the entire body of the twelve Apostles belonged to it, and governed it jointly, before they separated to go to the respective spheres of their labours and their martyrdom; and that St. Paul himself was subject to it and received his orders and commission from it? As a modern writer has said, "God doubtless had wise reasons for laying the foundations of the Gospel in Palestine, and for not extending it to other countries, till it was firmly established in Judæa" (38). Or, in the words of Mosheim, "That the Apostles continued in Jerusalem for many years after the ascension of our Saviour, is manifest from their Acts which were written by St. Luke; nor can it be doubted that their stay there was in consequence of the Divine command. The reasons on which this Divine mandate was founded are, I think, readily to be perceived. In order to establish the Christian Commonwealth on a firm and durable basis, and to furnish the Churches which were about to be planted in the different nations of the earth with a model after which they might form themselves, it was requisite that the first Christian assemblies should be constituted and instructed with great care under the immediate eye of the Apostles themselves" (39).

There was indeed a prevailing tradition in the Early Church that Our Blessed Lord had expressly directed the twelve Apostles not to quit the Holy City Jerusalem for twelve years. Among other writers, Clemens Alexandrinus (40) in the second century, and Eusebius (41) in the fourth, may be cited as referring to that ancient tradition.

Thus Jerusalem, not Rome, was the true mother of Christendom."

UTILITY OF EPISCOPACY.

NO 3.

PART IV.

BUT what is the practical use of Episcopacy to-day?

It is useful to-day in the same way, and for the same reasons that it was useful in the Primitive Church.

1st. It is a centre of union. 2nd. It is a means—and as far as experience goes—the best means for the preservation of the faith of the gospel in its entirety.

In the conversion of Europe, St. Ulphilas, St. Patrick, St. Columba, St. Columbanus, St. Willebrod, St. Boniface, were towers of strength, because they were centres of union. The work of these great Apostles of Europe is a grand model for modern missionary work. From the 4th to the 8th century the future Bishop was the *first* in the field, at the head of his fellow-workers. The practical failure of the Church in America is no argument against Episcopacy. For ages the Church in her completeness did not exist in America, congregations of "Episcopalians," indeed there were, but no Bishops. Instead of men of marked aptitude for organization and government being sent to establish the Church, each assisted by fellow-workers, and each becoming a centre of union and work, and afterwards the founder of a See, the whole thing was left to chance. So we see old dioceses labouring to establish those diocesan institutions, such as a Cathedral and Cathedral Chapter,—things which grew *naturally* when the missionary work had been done in a Primitive manner. We find nominal "Episcopalians" existing for ages on a vast continent without a Bishop. This way of doing things has left its mark upon the American Church; this lack of lawful authority at the first has produced that "individualism," which we see in the use of the word "Episcopalian" for "Churchman." For what does the word "Episcopalian" suggest? A man who professes to believe in Episcopacy, without obedience to the Bishop. The early history of "Episcopalians" on this continent is a simple history of congregationalism.

But when the Apostolic institution is honestly tried it is always successful. And it is successful because it is the acknowledgement of a *fact*, and that fact is that some men have an aptitude for organization and government. Of course whenever the Apostolic order is worked without regard to this fact, a blow is struck at Episcopacy. In any religious society a man so gifted makes his presence felt—and felt too with very injurious consequences, when this fact not being acknowledged by the presence of Episcopacy—the safe guards of a constitutional Episcopacy are absent. St. Paul clearly tells us this talent is a "gift of the Spirit."

This being so it seems to us bodies possessed of the power of election to the Episcopate should sincerely pray for another "gift," viz., that of "the discerning of Spirits."

THE LAITY IN THE SCOTTISH EPISCOPAL CHURCH.

THE pressing of the Penal Laws told heavily upon the spirit and energies of the Episcopal clergy and laity in Scotland during the end of last century. Such in fact was their object, and their direct severity continuing for nearly fifty years, explains how so many members fell away to Presbyterianism. During the first three decades of this century the slender incomes of the clergy were eked out from sundry small funds and gifts from English friends, that were generally at the disposal of the Bishops, and in by gone days the clergy and their families used to tell of the hardship they had to endure through pinch of poverty, and what joy there was in the parsonage when a chance benefaction came in from the Bishop or friendly layman. While some of the laity were noted for their energy on behalf of the clergy, the majority were either luke-warm and broken spirited, or ignorant of what duties a layman could and should perform. Fifty years ago the clergyman had practically to carry on the work of the church both financially and spiritually. But about that period a movement was taking shape for the better support of the clergy, and chiefly through the exertions of the late Dean Ramsay of Edinburgh. "The Scottish Episcopal Church Society" was established in 1838. This was of great and immediate value to the poorer congregations, and indirectly was the means of training the laity to a truer estimate of their influence and duties in the Church. They naturally came more and more to feel that the clergy and laity could work and assist one another in different but co-ordinate spheres of useful labour, and that the temporalities could most congruously be managed by laymen. In 1864, therefore, the old *Church Society* was superseded by a new scheme called the *Representative Church Council*, which partook of a wider character both in its objects and in its membership. The chief aim of the Church Society was to provide "general aid for congregations struggling with pecuniary difficulties," and subscription was the mark and means of membership for the laity. The Representative Church Council embraces the whole Church, is the organ of the Church in all matters of financial administration, and collects and distributes money for all church purposes of general or corporate character. In this council, while the Bishops and clergy are constituent members, the strength of the organization lies in there being "a lay representative from each congregation and mission in the Church," and other laymen, who for special reasons are co-opted. It meets annually at different places by a pre-arranged circuit, as this year in Aberdeen, and last year in Dundee; it takes cognizance of all money matters, makes every church and mission have an interest in its success, and seeks to provide a decent maintenance for every clergyman by means of an equal dividend to all. Here the laymen are in their proper sphere, and it is truly surprising to see the interest that year after year the representatives take in all mat-

ters relating to the Church. In the council there is no priority in voting; the Primus is usually chairman, or the Bishop of the diocese is. But again under the Representative Church Council there are the *Diocesan Council* and the *Congregational Committees* which have their lower fields and functions, and are based on the same general scheme, except in so far as the Congregational Committee consists almost entirely or even wholly of laymen. It cannot be said that all the anticipations of 1864 have been verified, yet there is little doubt but the latter scheme has conferred a great benefit on the whole Scottish Church, and perhaps as much upon the laity as the clergy. It has made them feel more vividly that they are members of the Church in duty as well as in privilege, and that the prosperity of the whole system depends upon the smooth working of pinion and crank in every part. The Scottish layman has his place and influence at the present time in the election of his Bishop, and in the management of all the financial affairs of the congregation, diocese, and whole Church. He is excluded from membership in the Synods alone, as the members there consist solely of ecclesiastical persons. Thirty years ago there was every appearance of a strong effort being made to introduce the laity into the Synods, but the question was shelved in 1863, and the Representative Church Council being organized soon after, has absorbed the superabundant energy that was waiting to be engaged, and was becoming dangerous in its explosive tendencies. J. G.

LAY READERS.

FROM several letters in our columns we gladly learn that the Lay Readers known to many of our clergy are not open to the reproaches to which some of them have been made subject of aping a clerical style of address and discharging clerical functions unlawfully. This only shows how grievous and how cruel is the wrong done to their co-workers by those few Lay Readers who are or have been justly censurable. It also shows how blameable are certain of our clergy, who knowing of the irregular conduct of a Lay Reader, do not promptly bring him to task, and if necessary introduce the offender to the notice of his Bishop. Our semi-church contemporary of course defends the Lay Readers who assume ministerial functions. But he makes a characteristic blunder by associating evangelicalism with an utter breaking down of the barrier between the clergy and laity. It is not usual for an Evangelical Churchman in Orders to take the stand of the organ of his party in pooh-pooing the distinction between laymen and men ordained—that is a form of radicalism alien to the Church of England, although under our broad discipline it dares to promulgate such Plymouthism in the name of the Church. The Church has a large sphere for lay workers, but they, as we have already said, are *scandalously unworthy of being honored by such work* if they assume clerical functions in any way. It is most deplorable that such conduct should

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BOOK NOTICES.

The Gospel according to St. John with Introduction and Notes. By Rev. Geo. Reith. In two parts of 27 each (T. & T. Clark). This is decidedly one of the best instalments of the excellent series of handbooks for Bible Classes to which it belongs. It is not indeed a very difficult task to produce a good commentary on the fourth gospel after such writers as Luthards, Godel, and Westcott, not to mention earlier labourers of merit in the same field, as Tholuck and others. But it is, after all, a work which receives high commendation when a writer can condense, in due proportion, the labours of other more voluminous writers, and so provide for that large class of intelligent students of Holy Scripture, who have not much money to buy nor much time to read the larger works.

We do not know who Mr. Reith is, nor do we greatly care. If he is a Presbyterian, as is most likely, there is very little in the Gospel according to St. John which need bring him into collision with Anglican students; and, although we are not prepared to agree with every phrase in these volumes, there is nothing necessarily at variance with the teaching of the English Church.

The introduction is excellent, even if it has little or nothing new; for nothing new is wanted, there are some good words on the relation between the three great teachers of the first age: "It is often said that the types of Christianity according to Peter and Paul, namely, hope and faith, have successfully ruled the world, but that the type of Christianity according to John, namely, love, has yet to assert its pre-eminence. Perhaps so, but it is well to remember that the love of which John stands representative is not that of a gentle feminine character, it is that of a son of thunder, it is the love which some of its objects as the supreme and only Lord of the affections, abandons itself entirely to Him; suffers nothing, no form of beauty, or of strength, or of greatness to come into rivalry with Him."

The proofs of the authorship are, in our judgment, adequate. They are the same in substance which we already have from Luthards and from Westcott. The commentary, throughout, is judicious and careful. Of course it is condensed, yet it is not dry; and we have hardly ever found a passage inadequately treated. Take, for example, the remarks in the celebrated passage in St. John's gospel, relating to the woman taken in adultery. Mr. Reith seems to us to give the substance of all that can be said in a very few lines: "The generally received opinion of this passage may be summed up in a sentence: That it is an authentic incident from the life of our Lord, but that it does not belong to the Gospel of John. It was not received as part of the book till at least the fourth century; and all the oldest MSS., with one exception, are without it. Further, the style and language are evidently different from those of the Gospel, into which it has found its way. But the representation made in it of Jesus, when placed by His enemies in the embarrassing situation, is such as could hardly have been imagined, and yet is in true consistency with the Gospel record. The striking scene when, as Augustine (who zealously defends the authenticity) puts it, the *miseræ* stood alms before the *misericordia*, is sketched from life." This is a very good specimen of the care and skill with which the work is done.

THE LATE LORD ADDINGTON.

By the death of Lord Addington the Church has lost one of its most distinguished lay men, and the world of finance and business one who for many years past has held a position of the highest honor. The deceased was an active writer on monetary questions, being justly regarded as an authority in all commercial questions. As is common in England, this eminent financier took an intense interest in Church matters. As is pointed out in a leading English paper, "he was probably one of the first laymen in the world of business attracted by the Oxford movement of over fifty years ago, and to the end he was a keen controversialist and Church defender. His library at Addington, in which he worked at home, contains the most perfect collection of pamphlets on the relation of the Church and Dissent, while the tracts of the Liberation Society and bound volumes of the *English Independent* and *Nonconformist* take up one side of the room. No member of Parliament, not even Mr. Halley Stewart or Mr. Picton, had a greater knowledge of the past history of Dissent and its present struggles; in fact, a present of his books to the Church House would be a mirror and a record of the religious struggles of the last half century."

At Addington Manor, says the London correspondent of the *Manchester Guardian*, the names of Mr.

Gladstone, Bishop Wilberforce, Canon Liddon, Canon Gregory, and on two occasions "B. Disraeli," are found among the autographs in the visitors' book. "In the parish church there was not even a surpliced choir, and Lord Addington was accustomed to read the lessons in a black velvet coat."

The deceased, says the *Church Times*, "was a staunch Churchman of a thoroughly manly type and did good service to the Church, especially on the education question, in the House of Commons. But his name will probably be more affectionately regarded, by those at least immediately concerned, as that of him who was the liberal founder of the church of St. Alban's, Holborn; and though he felt unable to go entirely with the ritual advance there, and though, unfortunately, disputes arose, nevertheless his name will ever be held in reverence as that of the London merchant who desired to devote his means to the glory of God and the good of souls in one of the very worst districts in London."

Lord Addington was a tower of strength to and amongst the friends of Church education and Church defence, he was one of the earliest friends of the lay-helper's movement which now in London has 2,000 members. Active in all philanthropic work he was too high minded to be perpetually obtruding his personal views before the public, after the manner of some eccentric, self-glorifying characters who cannot even worship God amongst their fellows, but must needs build a special conventicle for their own devotions and those of a select circle of friends.

The *Morning Post* in its leading article says:—"He was thoroughly conscientious on the responsibility of wealth, and held the profits of his successful city interests as a great trust. Many of our most thriving benevolent institutions owe much to his ungrudging liberality. He was a Churchman of the moderately high type, thoroughly loyal to the traditions of primitive times and the enactments of the Reformation, prepared also to accept and promote all wise proposals for enabling the Church to meet with more success, the various and ever-growing demands of this busy century. As such he was a great promoter of Church building, and set an example of noble liberality in the building and endowment of a splendid church in the destitute district of St. Alban's, Holborn. Applying his rare financial capacity to the resources of the Church and the administration of them, he did a great deal to repress a tendency which had set in rather strongly some thirty years ago to undertake all sorts of useful works, such as colleges, orphanages, houses of mercy, schools, and churches without sufficient funds. He had more than once gone to the rescue of institutions which had become impecunious through imprudence of that kind, and in a paper on 'Church Finance' at the Oxford Church Congress he loudly denounced the practice of 'building in faith,' which he described as a presumptive getting into debt without a shadow of justification, all the less justifiable if the object in view were of a religious kind. He was a great promoter of education, and was the especial friend of voluntary schools. . . . He attached great importance to the planting of all parts of the world, and more especially those under British dominion, with the seeds of Christianity. He valued no less the express mission of the whole Church to work for this cause, and to work in a Church-like way, upon acknowledged Church principles. He approved of the increase of the colonial and missionary Episcopate as at once the legitimate and historical method of planting Churches and localising missionary zeal. His elevation to the peerage came late in life to add the crowning grace to a long and useful career. It has always been the good fortune of the Church of England to have a succession of model laymen to keep up the true type of piety and zeal in all the good works of each successive age. . . . There is a moral certainty that he will be succeeded by others equally exemplary, and that Church and State, commerce and patriotism, religion and humanity at large, will never want a succession of grand men to hand to posterity the noblest principles of action and the loftiest aims of life."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

St. Michael's.—The Harvest Thanksgiving services of this church, Rev. Canon A. A. Von Iffland, Rector, were held on the eighteenth Sunday after Trinity, and were largely attended, the preacher on this occasion being the Very Rev. R. W. Norman, Dean of Quebec. A handsome collection was taken up, which was as usual at these services given to the Clergy Pension Fund of the diocese.

St. Matthew's.—Preparations are being made in this parish for the due observance of the festival of All Saints' (Nov. 1st) the day being the anniversary of the Lay Helpers Association connected with the church, and comprising all those who take part in any branch of Church work. The services on that day consist of a choral celebration of the Holy Eucharist at 7.30 a.m., at which it is the rule for all the members (if in their power) to be present; Matins at 10.30 a.m.; Evensong with reading or special instruction at 5 p.m., and choral Evensong at 7.30 p.m., after which the members and their friends hold a social reunion in the parish room.

Ministering Children's League.—The Countess of Meath, so well known for her endeavors to enlist the aid of children in the cause of charity and mercy, and more particularly in connection with the Ministering Children's League, which the Countess, then Lady Brabazon, founded in 1885, has been paying a visit to Quebec, and delivered a most interesting address before the members of that Branch in connection with St. Matthew's church (which she established in 1885), and to which the children belonging to the other city parishes were invited. The clergy present were the Dean of Quebec, and the Rectors of St. Matthew's, St. Peter's and St. Paul's and Holy Trinity, Levis. Her Ladyship stated that the society which was only organized four years ago, had already taken firm root in England, and branches had also been established in most of the Colonies as well as in the United States. After explaining the objects of the league, she read extracts from the annual report of 1887 which showed at the end of that year 493 branches with a membership of 23,604. Since then between 200 and 300 branches had been established on this continent alone. In England a Home for Destitute Boys was opened, and a second one for Girls was about to be erected. At Ottawa a convalescent hospital had been erected of which she and her fellow workers in England felt proud, and they hoped to establish a similar one in England shortly. During her present tour through Canada and the United States she would endeavor to extend the sphere of the League, there being already branches in Toronto, Hamilton, London, Ottawa and Quebec, and it was her intention to visit Montreal next, where there is every prospect of several branches being formed. Several of the clergy present said they would take hold of the work and endeavor to establish branches in their parishes. During her stay in Quebec the Countess was the guest of Robt. Hamilton, Esq., D.C.L., brother of the Lord Bishop of Niagara.

Trinity.—The incumbent of this church, who has been in England the past four months endeavouring to raise money for his church among the Evangelicals of that country, and whose extraordinary appeal was reproduced in these columns several weeks ago, is expected home early in November. It is said that Mr. T. R. Johnson, the lay reader who has been filling his place here, will then, on the invitation of the Bishop of Algoma, transfer his allegiance to that diocese, where he intends to prepare for Holy Orders.

MONTREAL.

MONTREAL, Oct. 24.—The appointment of Canon Fulton to the chaplaincy of St. Vincent de Paul Penitentiary is announced.

Trinity Church.—Canon Mills has made an engagement with Rev. E. A. W. King, M.A., of the cathedral, as assistant minister.

Parish of St. Matthias.—The Rector and Miss Newnham gave their second annual "At Home" on Tuesday, (22nd inst) three hundred invitations were given, a worthy number, and the number was well worthy of the auspicious occasion. The afternoon was set apart for their friends from town, and the evening was most pleasantly spent by their nearer neighbours at Cote St. Antoine. May they long be spared to carry on the various good works in which their hearts, heads, and hands are so actively and perseveringly engaged!

The monthly Clerical meeting at the Synod Office was interesting, as reports from the City Missionary and the Immigration Chaplain were of a most gratifying kind, the former setting forth the completion of the new mission church of All Saints' which has recently been consecrated by Bishop Bond and by the first confirmation service held there. The latter report showed a numerical falling off of immigrants, but the quality of the new settlers has been above that of the class of former years.

The Cote St. Antoine Branch of the Equal Rights Association are in favour of supporting any candidate

in sympathy with the Gallican Church in the country and rightly so. "For the Gallican liberties were founded on two grand principles, viz.: (1) That the Pope has no authority in the kingdom of France over anything concerning things temporal. (2) That though the Pope is acknowledged as sovereign lord in things spiritual, his power even in respect of these is controlled and limited by the canons and regulations of the ancient councils of the Church received in this kingdom."—*History of France*. S.P.C.K.

ONTARIO.

Upper Ottawa Mission.—On Sunday, October 6th, the Rev. Rural Dean Bliss officiated for the last time in St. Alban's Church, at Mattawa, Priest-in-Charge of the Upper Ottawa Mission. The morning services partook of the nature of a Harvest Thanksgiving, the Church being very prettily decorated. The Holy Eucharist was celebrated at 8 a.m. and 11 a.m., the latter being preceded by Matins and Holy Baptism at 10.30. The Rev. Rural Dean preached a sermon appropriate to the occasion. In the afternoon a children's service was held, when Mr. Bliss catechised the children. In the evening Mr. Bliss preached his farewell sermon before a very large congregation. He took his text from Heb. xiii. 17, "Obey them that have the rule over you and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief." In the course of his sermon Mr. Bliss referred to the work that had, with God's help, been done since the time when as pioneer he came into that part of the province seven years ago. Six churches and two houses had been built, costing nearly \$11,400, all of which were paid for with one exception, viz., Mattawa; and a small balance to be raised to complete the payments on the new mission house at Pettawawa. Ten congregations had been established, over 200 persons had been baptized, and from six communicants at the beginning of the roll had increased to 150. The Holy Rite of Confirmation had been administered to 90. In speaking of the services and ritual, he said nothing was done in any of their churches which was not authorized by the Prayer Book, and nothing but what the Bishop could lawfully demand of any faithful priest to do. On the part of the clergy obedience to discipline and the ritual of the Prayer Book was required, and on the part of the people a ready compliance with the rules and teaching of the Church. The propriety of her rules, directions, and ritual, were beyond question—excepting perhaps for one who had made up his mind to abandon the faith, and, therefore, sought for imperfections in her system in order to reconcile his conscience for deserting her standard." The preacher alluded to the present condition of the Church, and the necessity for the present subdivision. He also spoke of the benefit that would accrue to the people by the new arrangement, by which two clergymen would be working where only one had worked before; and said how bright was the future that lay before them, the signs of which were on all sides self evident. He earnestly exhorted the people to be faithful to him who was now placed over them—to obedience to him that had the rule over them, and to submit themselves. In conclusion he said, "Brethren, in God's sight I have striven, amid many shortcomings, to do my duty and maintain the dignity of my sacred office—in man's sight to lead a blameless life. I ask you to cast the mantle of charity over my many imperfections—to forgive where forgiveness is needed. A priest is as one set on a hill, the object of all eyes, open to any and every attack. I have never sought after popularity—it is a snare to be jealously regarded against. I have met with some opposition—at times where least expected. I have striven never to provoke it, but I have never shirked it. I have striven never to fail in courage where convictions were at stake. I may have been "injudicious." I have been told I was; but it has been according to my light, and after having sought that prudence which alone is of any worth and without which all our endeavours will come to nought. Had St. John been "judicious" we had never heard of the head in the charger, but God's message would have been undelivered, sin unreproved, and God's ambassador unfaithful. My priestly vows are ever upon me "from the rising up of the sun unto the going down of the same." To God, not to man, I have to render an account of my stewardship. In this spirit I have striven to labour, and I hope never unkindly, never unjustly. To God be all the glory for any good of which he has made me the humble instrument. "The sermon was brought to a close with a few heart-felt words of parting benediction and farewell. The ceremony of the induction of the new Incumbent (the Rev. R. W. Samwell), was then proceeded with, according to the regular form. An address was given by Mr. Samwell, in the course of which he said that while his first thoughts and care should be for his own people, yet he had a duty to discharge to those who chose to differ from the Church in matters of

doctrine and practice. He would not sink any principle, nor surrender one particle of the precious heritage of faith which had been handed down to them, yet he would strive to set forth that faith in charity before all who for a time were separated from them, and in that way pray to be permitted to do something towards bringing about the fulfilment of Christ's words "There shall be one fold and one Shepherd." The service throughout was most impressive. The congregations both morning and evening were very large.

Farewell Reception.—On the invitation of the Incumbent, the congregation of St. Alban's, and many of the public, generally met at the mission house, on Monday evening, October 7th, to say "Good-bye" to Mr. and Mrs. Bliss. A very large company gathered, representing all classes in the community. The Rev. R. W. Samwell took the chair. After some remarks respecting Mr. Bliss's work he called upon Mr. C. Sommerville, people's warden, to read an address that had been prepared, expressing the regret the congregations of St. Alban's, Mattawa; St. Augustine's, Deux Riviere; and St. Margaret's, Lake Tallon; felt at his departure, and begged his acceptance of a time piece in token of their regard. The address which was illuminated and handsomely framed, was signed by the churchwardens of the respective congregations, and was couched in warm and appreciative terms. The chairman on behalf of the congregation of St. Alban's, presented Mrs. F. Bliss with three large lamps as a mark of appreciation for the services she had rendered as organist and in other ways. A very pleasant feature of the evening's proceedings was a presentation to Mr. Bliss of an address together with a gold watch and chain and a purse. By the public of Mattawa the address was signed by four ladies, representing the four religious bodies in Mattawa. Both Mr. and Mrs. Bliss leave Mattawa and district with the heartiest wishes for their future happiness. They will take up their residence at Pettawawa by October 18th.

BELLEVILLE.—Belleville Branch of the Women's Auxiliary Association had a pleasant visit from Miss Ling on Saturday, 12th inst. Miss Ling came to lecture on Zenana and educational work in Southern India. Coming from Picton she was received at the wharf by Rev. J. W. Burke, and taken to the house of W. B. Northrup, Esq., where she remained during her visit to the city of the Bay. Mr. Northrup had arranged a reception for Miss Ling, and the members of the W. A. assembled to greet her at 5 o'clock p.m. In the evening at 8 o'clock p.m., the lecture was given in St. Thomas' Church Hall, (the Sunday School Building), to a good audience. About 100 were present, and more would probably have come had any other evening than that of Saturday been selected, but no other was available. The lecture was well delivered and was well received. The details of Zenana Work. The position of women in India. The sufferings of Indian Child Widows, and the advancement of education among girls, all were topics of deep interest, and were ably explained by the talented lecturer. The collection amounted to \$16. Miss Ling addressed St. Thomas' Church Sunday School on Sunday, 18th, and gained the attention and interest of the pupils and their elder friends who came to hear the address. A gift of \$5 was voted from the Sunday School funds, and all were unanimous in praise of the matter and manner of the address. Miss Ling left for Cobourg by noon train on Monday, 14th inst., taking with her the heart and good wishes of those who had the privilege of meeting and hearing her, and leaving behind pleasing and profitable recollections of her short but very highly appreciated visit. The Rev. J. W. Burke, of St. Thomas' Church, has been appointed by the Lord Bishop of Ontario a canon of St. George's Cathedral, Kingston, in the name of the late Canon Bleasdel, of Trenton, whose death was lately noticed in this paper.

TORONTO.

A Promising U. C. U. Boy.—We beg to congratulate the Rev. D. J. Macdonnell, B.D., on the success of his son in carrying off the chief distinctions at Upper Canada College. There is something in heredity after all the recent attacks made upon the theory. We trust this promising youth will make a better and abler man than his father—but, although starting life with so much honour, he will find that task will strain most severely all his gifts and powers.

St. Stephen's.—The opening meeting of the Church of England Temperance Society held last Monday evening was largely attended. Rev. A. J. Broughall occupied the chair, and an excellent programme was provided. The choir was in full attendance and gave a number of selections. Messrs. Davis and Jeffreys sang solos and Mr. Saunders gave a reading which elicited the applause of the audience.

St. James'.—The Sunday school workers met in the school room attached to the cathedral on Monday evening for devotional exercises and the discussion of Sunday school management. There was a large attendance, the school room being almost filled. His Lordship Bishop Sweetman presided. There were present: Canon Damoulin, Rev. Mr. Ingles, Rev. John Langtry, Rev. J. P. Lewis, Rev. J. Cayley, Rev. Dr. Sweeny, Rev. J. Pearson and Rev. J. G. Lewis. Interesting and valuable addresses were delivered by Rev. Canon Dumoulin and Rev. Mr. Ingles, which contained some excellent lessons for the benefit of Sunday school workers, particularly the younger teachers.

RURAL DEANERY OF DURHAM AND VICTORIA.—Plan of Missionary Meetings and Services:

Parish or Mission.	Service or Meeting.	Date.	Deputation.
Bobcaygeon	S	Jan. 26, 10.30 a.m.	Rev. C. H. Marsh.
Dunford	S	" 8 p.m.	"
Cameron	S	Feb. 2, 2.30 p.m.	Rev. R. Rooney.
Cambray	S	" 10.30 a.m.	"
Cartwright	S	Jan. 26, 10.30 a.m.	Rev. W. H. French
Brockton	S	" 8 p.m.	"
Cavan-Millbrook	S	Jan. 19, 7 p.m.	Rev. J. S. Baker.
Trinity Ch.	S	" 8 p.m.	"
St. John's	S	" 10.30 p.m.	"
Christ Ch.	M	Jan. 20, 7 p.m.	Rev. R. Rooney & Rev. H. Burges
Newcastle	S	Feb. 2, 7 p.m.	Rev. W. Farncomb
Coboconk	M	" 8, 7 p.m.	Rev. W. Rooney.
Victoria Rd.	M	" 4, 7 p.m.	"
Bowmanville		to be arranged.	
Emily-Ome			
mee	S	Jan. 26, 7 p.m.	Rev. J. Creighton.
St. James'	S	" 10.30 a.m.	"
St. John's	S	" 8.30 a.m.	"
Fenelon Falls	S	Feb. 2, 7 p.m.	Rev. R. Rooney.
Lindsay	SS	Jan. 26, 11 a.m. 7 p.m.)	Rev. W. Farncomb
Readboro	S	" 3 p.m.	"
Manvers-St. Marys	S	Jan. 26, 2.30 p.m.	Rev. R. D. Allen.
St. Paul's	S	" 6.30 p.m.	"
St. Albans	S	" 10.30 a.m.	"
Perrytown	S	Feb. 2, 10.30 a.m.	Rev. W. Farncomb
Orono	S	" 8 p.m.	"
Elizabethville	S	Nov. 3, 2.30 p.m.	Rev. R. D. Allen.
Port Hope—St. John's	S	Jan. 19, 11 a.m.	Rev. W. C. Allen.
St. Mark's	S	" 7 p.m.	"

The clergy are specially requested to make the necessary arrangements for carrying out the above plan, and to preserve a copy for reference.

W. C. ALLEN, Sec. R. D. D. V.

Wedding at Holy Trinity.—On the 15th of October Miss Madge Ince, daughter of Mr. William Ince, President of the Board of Trade, was married to Mr. A. D. Langmuir, second son of Mr. Langmuir, of the General Trust Co. The ceremony was performed by the Rev. John Pearson, rector of Holy Trinity, and the Rev. Dr. Bethune, of Port Hope. We very cordially wish the newly wedded pair every happiness.

Wedding at the Church of the Redeemer.—On the 15th Oct. Miss Mary Morton, daughter of Mr. Benj. Morton, of East Toronto, was married to Mr. Albert Heyworth, of Blackburn, England. The ceremony was performed by the Rev. Canon Jones, uncle of the bride, Rector of the Church of the Redeemer. The bridegroom carried off his prize to his English home, where we trust they will have every felicity.

DUNTRON.—The annual Harvest Home Festival in connection with the church of the Redeemer, Duntrou, was held on Thursday evening, October 10th. The decorations, which were highly creditable to the young ladies of the congregation, displayed good taste in the artistic arrangement of autumn leaves, flowers, fruit and grain. The service, which was hearty throughout, was read by the Rev. J. C. Swallow, Incumbent, and the Rev. H. D. Cooper, M.A., of Stayner. The Rev. Rural Dean Swallow, of Caledon East, read the lessons and preached. The sermon, taken from Jer. viii. 20, was a plain, practical application of the lessons of the earthly harvest to the spiritual harvest of the souls of men. The musical part of the service was well rendered by the choir, assisted by the choir and organist of the church of the Good Shepherd, Stayner.

JUBILEE OF THE DIOCESE OF TORONTO.—Programme.—Thursday, Nov. 21st., 8 a.m., early Celebration in all the Toronto Churches; 11 a.m., service in St. James' Cathedral, Toronto, (choral); Preacher, the Bishop

l workers met in the cathedral on Monday and the discussion of There was a large g almost filled. His esided. There were Mr. Ingles, Rev. John J. Cayley, Rev. Dr. J. G. Lewis. Inter-re delivered by Rev. gles, which contained benefit of Sunday younger teachers.

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- Rev. R. Rooney.
- n. Rev. W. H. French
- Rev. J. S. Baker.
- Rev. R. Rooney & Rev. H. Burges
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- Rev. J. Creighton.
- Rev. R. Rooney.
- Rev. W. Farncomb
- Rev. R. D. Allen.
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a 15th of October William Ince, Presi- ried to Mr. A. D. mair, of the Gen- rformed by the Trinity, and the ve very cordially appiness.

mer.—On the 15th Mr. Benj. Morton, Mr. Albert Hey- ie ceremony was es, uncle of the Redeemer. The s English home, felicity.

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—Programme.— ebration in all s in St. James' r, the Bishop

of Huron; 1.30 p.m., Pablo Banquet; 8 p.m., service in Holy Trinity church, (choral); Preacher, the Bishop of Western New York. Friday, Nov. 22nd, 8 p.m., service in St. James' Cathedral; Preacher, Rev. A. Spencer, (Diocese of Ontario). Saturday, Nov. 23rd, 2 p.m., Service of Song—Sunday Schools in St. James' Cathedral, St. George's church, All Saints' church, St. Ann's church. Sunday, Nov. 24th, 11 a.m., General commemoration of the Jubilee in all the churches of the five Dioceses of Toronto, Ontario, Huron, Niagara and Algoma; in St. James' Cathedral, 11 a.m., Preacher, the Bishop of Toronto; 7 p.m., Preacher, the Bishop of Nova Scotia. Monday, Nov. 25th, 8-6 p.m., Reception by the Bishop of Toronto at the See House; 8 p.m., service in St. James' Cathedral. Tuesday, Nov. 26th, 8 p.m., service at St. James' Cathedral; Preacher, the Bishop of Niagara. Wednesday, Nov. 27th, 8 p.m., Conversazione in the Pavilion of the Horticultural Gardens. Thursday, Nov. 28th, 10-12 a.m., and 2-5 p.m., Conference in St. James' School House; Papers on the progress of the Church in each of the five Dioceses:—Toronto, Rev. Henry Scadding, D.D., and Mr. J. G. Hodgins, L.L.D.; Ontario, Rev. A. Spencer; Huron, Rev. Canon Patterson; Niagara, Rev. Canon Read; Algoma, Rev. Jas. Boydell; 8 p.m., concluding service in St. James' Cathedral, Preacher, the Bishop of Algoma.

On Thursday, Nov. 21st, and Sunday, November 24th, it is desired that the Jubilee Offerings be made in behalf of the Building Fund of St. Alban's Cathedral. At other services the offertory will be devoted to the expenses of the Jubilee. At all services the Bishops, Clergy, and Choir will walk in procession, vested. It is proposed that a Jubilee Commemoration Medal shall be struck, and copies in bronze and in white metal supplied at a low rate to Members of the Church and Sunday Scholars. A Jubilee Volume containing an account of the Commemoration will be prepared. ARTHUR TORONTO.

Anniversary Services.—The services commemorating the forty-second anniversary of Holy Trinity church were held in that edifice on the 27th October, and were particularly impressive. The church was beautifully decorated and the musical arrangements highly creditable to the choir and Mr. Blackburn, organist. There was a large attendance at the morning, afternoon, and evening services. In the morning the rector, Rev. John Pearson, conducted the services, and in the afternoon the Sabbath school children were addressed by the curate, Rev. Mr. Natress. Canon Dumoulin, rector of St. James' cathedral, preached in the evening.

Trinity University.—The proceedings in connection with the third annual general meeting of Convocation commenced on the 28th October with full choral service in the college chapel. Rev. Dr. Langtry preached. On the 29th the business meeting was held, at which members and associate members were present. The proceedings were brought to a close by the St. Simon and St. Jude's dinner in Convocation hall in the evening, when the Chancellor of the University, Hon. G. W. Allen, D.O.L., presided. A good toast list had been prepared, and there was a large attendance. The Bishops of Toronto and Niagara were present.

NIAGARA.

MOUNT FOREST.—The annual Harvest Festival services at St. Paul's were in every way blessed by God. The church was tastefully decorated and spoke of God's goodness again vouchsafed in another abundant harvest. There were two celebrations of the Holy Communion at 8 and 11 a.m. The Rev. Professor Clarke, L.L.D., of Trinity College, was the special preacher for the day. His sermons were most able and brilliant, the congregations were large and everybody delighted with the church and services. The offerings were liberal, \$52. On Monday evening the Professor lectured in the Town Hall, on "Kingsley's Water Babies" to an appreciative audience. A most hearty vote of thanks was tendered to the Professor by the audience on motion of Mr. Hagarty of Mount Forest, seconded by the Rev. Rural Dean Belt of Harriston. Proceeds of lecture about \$25. Dr. Clarke's visit was thoroughly appreciated.

A very successful Harvest Home Service was held at the "Church of the Good Shepherd," Rivers- town. The Rev. Rural Dean Belt, M.A., was the special preacher, assisted by the Revs. C. Scudamore, Bennetts, Radcliffe and Mr. W. E. A. Lewis. After- ward the ladies of the congregation served up a splen- did dinner in the basement. Too much praise can- not be tendered to Mr. W. E. A. Lewis, the earnest and clever lay reader of Mount Forest for the success- ful way in which everything was managed. Proceeds about \$50.

HURON.

GLAMWORTH.—The English Church of Glamworth was consecrated on Sunday, October 13th, by the Bishop of Huron. The Incumbent, church wardens and building committee met the Bishop at the entrance of the church, where the rector, the Rev. S. E. G. Edelstein, read a petition asking the Bishop to consecrate the building. The consecration service was then proceeded with which is very solemn and impressive. The rector, by the appointment of the Bishop, then read the sentence of consecration, setting apart the building from all common and profane uses, for the exclusive use of Divine worship and the adminis- tration of the Sacraments according to the rites and discipline of the Church of England in Canada. The usual service was then conducted, the Bishop and the Incumbent taking part therein. A very eloquent and intensely earnest sermon was then preached by the Bishop, at the close of which his Lordship congratulated the people on the beauty of their sanctuary and on their liberality in freeing it from the encumbrance of debt. The Holy Communion was then celebrated, of which a large number received. In the evening the church was filled to its utmost capacity, the Bishop again preaching in a most earnest and stirring manner. In the course of his remarks he said it was the largest congregation he ever saw at Glamworth. The collections for the day amounted to \$33.

BRANTFORD.—Death of Canon Salter.—By the death of the Rev. Canon Salter, the Church of Canada loses one of her scholarly, refined, earnest, self-sacrificing clergy. The deceased was educated at Christ church, Oxford, from whence he took his B.A. degree and M.A. at a later period. In 1839 he was ordained and took the curacy of Long Sutton, Lincolnshire, by whom he was up to his death at a very recent period, very highly esteemed. Canon Salter came out to Canada in 1847, and for eight years was engaged in missionary work in the county of Lambton. His parish was 60 miles long and on account of the bad roads or no roads at all, riding was the only means of moving from place to place. In those early days a clergyman was called upon for many duties outside of his accus- tomed labors. The late Canon was in the habit of drawing up deeds and even rendering the service of a doctor sometimes, for the benefit of his parishioners. It was no doubt the exposure in these rough days that laid the foundation for the acute neuralgia from which in after life he was such an intense sufferer. After leaving Lambton, the deceased divine was for 23 years rector of St. George's church, Sarnia, and three out- post missions in connection therewith. Owing to ill health the doctors insisted on Mr. Salter moving inland, and he accordingly gave up the living of St. George's and came to Mt. Pleasant, ministering in All Saints' there for two years. In 1872 he was appointed the first rector of St. Jude's in this city, succeeding the Rev. Mr. Moffat who temporarily filled the position. By his scholarly and earnest preaching and his active labors in the parish he endeared himself to all, and it was with great regret that in 1879 the congregation received his resignation owing to continued ill health. In 1850 Canon Salter married Miss Vidal of Sarnia daughter of Captain Vidal one of the first settlers in Sarnia, and sister of the present Senator Vidal. There are eleven children all living to mourn the loss of a kind father. For many years the deceased had been a great sufferer, and his demise last week was not unexpected. To his devoted wife and family much sympathy will be extended by the Brantfordites generally. The deceased Canon was a typical Oxford man, and his utterances were always marked by much polish and finish. Coming out to this country many years ago and entering actively into the ministry, he could not have but left an impress for good and an impress of greater refinement in the circles and com- munities in which he moved. Truly it could be said of him that the world was all the better for his living. Canon Salter was one of a noble type that seems likely to pass away in Canada. The idea is becoming popular that he who teaches and pastors the illiterate must be himself rude and uncultured. The Church of England has in this a dark cloud looming on her horizon, as in such men as the late Canon she had noble examples of the courage, zeal, and power of scholarly devotion. The bereaved have our sincere sympathy as they have also the consolation of bright memories and hopes of re-union when earth's shadows flee away.

LONDON.—The Ministering Children's League met in the school room of the Memorial Church Oct. 9th, when the founder of the order, Lady Meath, was tendered a reception, and made a short address to the children. The school room, as well as the other rooms opening from it, were crowded to their utmost capacity by an audience representing most of the denominations in the city. Rev. Canon Richard- son presided, and expressed his regret that the Bishop was unable to be present and preside as he had

promised. He felt that their branch was honored by the visit of the founder of the League, and it was on account of their's being the first society organized in the city that they were so distinguished. He hoped that before long they would have many such societies in this city.

Mrs. Ford, the leader of the Memorial Church branch, then gave a few facts in connection with the work in this city. Just about a year ago the branch was organized with 12 members; soon they had 50 members, with nine associate members, and their membership now amounted to about 75. They had raised \$272 in cash, most of which had gone in the purchase of goods for their work, the furnishing of room in the Convalescent Home, the furnishing of their meeting room, bedding for the Home, and small general charities, besides which they had about \$30 in the bank. The objects of the society were not so much to teach the children to be useful, as to cultivate in them a kindly, unselfish, Christian spirit of charity, and the motto of the League to-day with out a deed to crown it, was fairly indicative of the motive of the institution. Mrs. Ford also told how she had desired to begin something that would be for the children, when a lady visitor to the city told her of this League, and as a consequence here they were. The children met on Saturday to sew, but they were taught more than that—to do something in the Master's name every day. Two branches had started from their root, one at Ailsa Craig and the other at Dundalk, and she hoped many more would follow.

At the request of the chairman; "Mrs. Boomer said that Lady Meath and herself had visited the Convalescent Home that day and the visitor had been shown and admired the stitches put into the work by the willing little hands. She desired to thank them again for the work they had done for that institution, and felt convinced that the enlistment of the chil- dren's help and sympathy in this direction must bring them closer to the Saviour, and the seed which they were now sowing, would in the fulness of time, blossom out and be sanctified in the full flower of a holy and acceptable offering. She read letters explaining the objects of the society, and expressed her disap- pointment that a year ago, when on a visit to the Old Country, she had not been able to call on the founder of the League; but she had learned since that God's delays were not always refusals, for was not Lady Meath, their founder, actually amongst them, in their own Memorial school room to-night? Mrs. Boomer also referred to a letter from the North-west in regard to the parcels sent up there by the children, showing how highly they were appreciated.

The motto of this beautiful little Children's League is, "No day without a kindly deed to crown it." And while it leaves a wide scope for loving little hearts, each to seek its own opportunity for deeds of love and kindness, at home and abroad, it permits the promoters of each branch to work jointly upon any lines which may seem good to them. As in Con- necticut, where the little ones are affiliated with the organized association of the "Woman's Auxiliary to the Board of Missions," working none the less heartily for missions abroad, because they may also do many a kindly deed at home, so, in the Diocese of Ontario, Quebec and of Huron, where the Woman's Missionary Auxiliary is doing so large and wide- spreading a work, these little ones take a sincere delight in lending all the help their little fingers can give to further the cause of missions.

Mrs. Boomer spoke of the League as a nursery to the work of the Woman's Auxiliary to Missions, the initial class as it were to that grand organization which is making such rapid strides in growth throughout the Ecclesiastical Province. The rules of the League open the doors widely to any and every possibility of usefulness with which little hearts can sympathize, and for which little fingers could work. It aimed at establishing the fundamental principle, that young as they were, they were not too young to do something for Jesus, nor too young to deny them- selves for the benefit of their fellow creatures, that, whether they worked for the sick and suffering at home, or for the heathens abroad, they were God's own little ministering children, very dear to His heart.

Lady Meath's beautiful address found an echo in all hearts, although addressed exclusively to the children. It was bright and earnest, and calculated to win and hold the interest of the little ones from first to last. To give a synopsis of it would be to rob it of its chief charm, and therefore we will not so mutilate it; other little ones will still have an oppor- tunity to hear her in Ottawa, Montreal, Quebec, etc. We pray that a rich blessing may follow it and her, as she plants the precious seed on the wayside of this Canada of ours.

PETROLIA.—Harvest Home Thanksgiving Services were held in Christ Church on Sunday, Oct. 6th. The church was beautifully decorated with fruit, flowers and grain. The services, which were largely attended,

were bright and appropriate. The sermons were preached by the rector, the Rev. R. McCosh. The Harvest Home Festival was held in Victoria Hall on Monday evening, and was a marked success. The ladies provided a splendid supper which was thoroughly appreciated by all who partook of it. The programme consisted of addresses by the resident clergymen, and Charles Jenkins, Esq., vocal and instrumental music, readings and recitations. The offertory on Sunday and the proceeds of the Festival amounted to over \$150. The ladies of the congregation deserve great praise for the able and willing way in which they worked. We know of no parish that can boast of a better staff of lady helpers. The prospects for the future of Christ Church parish were never brighter than now. The differences that obstructed the progress of the church have been overcome and we are glad to report steady and substantial growth.

SIMCOE.—Trinity Church. The Harvest Home Festival in connection with this church was held on Thursday evening, the 17th inst., and consisted of prayer, praise and the preaching of God's holy word. The preacher on the occasion was the Rev. George A. Forneret, the Rural Dean of Hamilton. His discourse was founded upon the last clause of the 10th verse of the 81st Psalm. The congregation was very large—filling the beautiful church. They listened with fixed attention and the deepest interest to a very able and appropriate sermon, delivered with deliberation, power and fervour; and conveying much information and many spiritual blessings. The people are a unit in thankfulness for his visit, and they hope soon again to hear him. The rector of the church was kindly aided in the services by the Rev. W. Davis, rector of Woodhouse; the Rev. I. R. Arwels, rector of Port Dover, and the Rev. W. Finlay, of the Diocese of Massachusetts, U.S. The choir, under the direction of Mr. W. Morson, added much to the value of the services. Strengthened by a number of voices they furnished music, chiefly hymns, which was special and most appropriate. The church was tastefully decorated, and appeared if possible, more beautiful than heretofore. The offertory, which was a liberal one, was added to the fund of the S. School. This school has been removed from the separate brick building in which it has been held for years, to the basement of the church, which has been handsomely fitted up for the purpose.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Oct. 23rd.—The General Convention has been very busily engaged during its sittings, and has finally disposed of the question as to the court of final appeal in the case of criminous and heretical clergy who have been condemned by their diocesan court. The rejection of the measure, however, must not be construed into anything like a disposition on the part of the laity,—through whose votes the adverse decision came about—to giving an accused and even a sentenced cleric an opportunity to clear himself by an appeal to a higher court. Such a court all admit should exist. The objection the laity and many of the clergy had to the proposed court was its composition. The provincial system is what must be brought into existence sooner or later. It is already in being in the State of Illinois, where the dioceses of Chicago, Quincy and Springfield form a province. It is in partial operation in Pennsylvania, and would be fully in operation in New York State if the Bishop of Central New York would consent to come into the federal union, which he will not. The outcome, if the Church remains in its present mind, will be five Archbishops presiding over their respective provinces. The scheme, of course, has its opponents, not the least strong opposition arising from the senseless fear lest the diocese of New York should assume to itself patriarchal honors.

THE CHANGES IN THE PRAYER BOOK

already adopted are of very minor importance, except in so far as making the Nicene Creed of obligatory recital on the five great feasts of Christmas, Easter, Ascension, Whitsunday, and Trinity Sunday, and the celebration of the Holy Communion. Their general tendency is toward assimilating the existing Prayer Book with that of the Church of England in much of its wording and many of its details, and towards making the services more flexible by affording the clergy greater liberty in the use of the Prayer Book than at present. As will be seen from the list of changes given below, many of them have been in operation for several years in the Church, and it will be news to a great number to know that their use has really been technically illegal. This is, of course, due to the intense conservatism of the General Convention, which makes haste very slowly, and only sanctions changes after they have been for some considerable

time in operation in the various dioceses, even in individual parishes. As a rule no alterations, even those which are clearly and acknowledgedly for the better, are formally allowed by the Convention, till after much deliberation and often not without great hesitation—if not with great searchings of the heart. But the fear has already worked well, and will not be thrown overboard just yet.

THE ALTERATIONS AS APPROVED

by the Convention as a whole. First of all, the Order of Morning Prayer, the Litany, and the Office of the Holy Communion may be used separately, provided that none of these services be habitually dispensed. The Litany may be said at Evening Prayer if desired. The minister may, under certain circumstances, use such devotions taken from the Prayer Book as he thinks best. The Bishop of each diocese is empowered to set forth special services. Proper psalms are appointed for a number of feasts of the Church not now provided with proper psalms. Twenty selections of psalms are appointed, being double the present number of selections. The common custom of singing a hymn or anthem at the beginning of a service, and before and after sermons, is legalized. Except on Sunday morning the Exhortation beginning "Dearly Beloved Brethren" may be omitted, and when the Holy Communion is to be administered the Exhortation, the General Confession, and the Declaration of Absolution may be omitted. A number of additional opening sentences in the morning and evening services, appropriate to special seasons, are added; the Gloria Patri need only be used after the whole of the Psalter for the day is said. A part of the morning services may be omitted in certain contingencies. Certain offertory sentences are added. The singing of a hymn or anthem during the presentation of the offertory is authorized. A slight addition is made in the Confirmation Office, and the use of the Canticles in the morning and evening services in Lent is made obligatory. Previously it was allowable to substitute Psalms xlii. and xliii. for them. A few verbal changes of minor importance were ratified, as was also the obligatory recital of the Nicene Creed as already mentioned. The House of Bishops passed, while the House of Deputies rejected the clause granting permission to say the Litany in the afternoon, to omit it on the great feasts and to allow it on certain days and at certain seasons at the priests' discretion. To this the lower house objected on the ground that the clause impugned upon the personal liberty of individual clergymen and tended to deprive the Prayer Book of that flexibility which was the aim of the other amendments.

A MINORITY REPORT

on the revision of the Prayer Book, presented by the Rev. Dr. Swope, of Trinity chapel, this city, and signed by the Bishop of Mississippi, Dr. Swopes, and the Rev. Dr. Gold, Professor in the Western Theological Seminary, Chicago, was presented to and accepted by the House of Deputies. To sum it up briefly, it took the ground that finality in Prayer Book revision should be reached in this Convention and ratified in 1892. That will probably be the case.

THE HYMNAL REVISION

made such slow progress in the House of Deputies, only 27 hymns having been reviewed in one day's sitting, that the members grew impatient. The criticism to which each hymn was subjected was most searchings, grammar, rhythm, rhyme, and theology being most rigidly examined into. It was wonderful to see how the High Church party was as if by one consent to be accorded the task of defending or reprobating the theology of the disputed hymns. From the steps taken by the Convention the Hymnal will not be revised this year. Proportionate representation has likewise been shoved under probably never to be dug out again.

MARRIAGE AND DIVORCE.

The committee on Marriage and Divorce, Dr. Dix, Chairman, presented a revised canon on this subject, whose terms are very stringent. Marriage within the Levitical degrees of consanguinity and affinity, clandestine marriages, the marriage of any person under eighteen years unless in the presence of or with the written consent of the parent or guardian, are forbidden by the canon. Marriage is made indissoluble except for adultery, and the guilty party to a divorce for adultery is prohibited from marrying again during the lifetime of the other party. Persons divorced are forbidden to marry each other again if meanwhile the woman shall have married again. A clergyman is forbidden to solemnize a marriage except in the presence of at least two witnesses, himself or the witnesses being personally acquainted with both contracting parties. Clergymen are required to keep an official register of marriages recording the name, birthplace, age, residence, and condition of each party, the record to be signed by the parties, and at least two witnesses to the marriage and by the officiating clergyman. The penalty for violating the provisions, in the case

of the officiant, is subjection to trial and admonition for the first offence, and to suspension or deposition for its repetition. In the case of the parties to the marriage the penalty is deprivation of the Communion, "except upon penitence and after avowed final separation."

THESE SEVERE PROVISIONS

meet with the approval of the secular press. One, the *Sun*, run chiefly in the Roman Catholic interest, considers them "reasonable and desirable." It points out that while there is much outcry against our civil divorce laws as dangerous to the institution of marriage, members of some of the "churches," meaning outside sects, denouncing them are not slow to take advantage of these laws to escape from marriages, and they do not find it difficult to get ministers of their own or other communions to marry them again. Nor are they or the ministers subjected to any ecclesiastical punishment in consequence. The *Sun* is not far wrong, though theoretically such offenders were to be cut off from Holy Communion, and by many priests were so cut off. If this canon is made obligatory, as it most likely will, it will tend to place the Church on a still higher pedestal in the land. The canon once enacted its provisions will be obligatory and will be enforced. Of that the *Sun* may be assured. Thus the Church will stand openly opposed not only to divorce itself, except for the one cause, but also to that multiplication of the grounds for divorce, which prevails throughout the Union with few exceptions among the States, South Carolina being the only State where the law admits of no divorce under any circumstances.

THE NAME OF THE CHURCH.

Mr. Corning Judd, of Chicago, lay delegate, has given notice of a resolution to change the name of the Church and to have its style printed on the Prayer Book as the American Church. The name will not be changed this year.

THE COLORED QUESTION

may be solved this year, if the Rev. Mr. Strong, of St. John's church, Savannah, Ga., brings forward a motion affirming the equal rights of the negro in the Church and its conventions. South Carolina and Virginia will kick, but the rest of the South will probably agree.

CONVENTION NOTES.

The interest in the proceedings of the Convention among non-delegates has never flagged from the beginning. The galleries are daily filled, not by ladies only, but by men who follow all the discussions with the keenest attention, and form a most intelligent audience.

Several of the mooted Nonconformist divines of this and adjacent cities have been present during the debates. Among them may be mentioned Dr. Howard Crosby and Dr. Parker (Presbyterians) and Dr. Philip Schaff, the well known Biblical scholar.

Dr. Dix makes an admirable chairman. His knowledge of parliamentary law is very thorough. He has his work cut out, and more than once has had to reprove the delegates through remarks apparently addressed to the galleries, with reference to applauding the speakers.

In the House of Bishops the Presiding Bishop is assisted by the Bishop of Maine as assessor. Dr. Neely was elected by the votes of the bishops.

Hardly a Convention passes over without death robbing it of some one or more of its members. This time the Right Rev. Thomas Hubbard Vail, D.D., Bishop of Kansas, has passed away. He was consecrated in 1864, first Bishop of the newly organized diocese of Kansas, the diocese having barely the number of clergy canonically necessary for its organization. It has grown so much as to require in 1887 an assistant-bishop, the Right Rev. Elisha Smith Thomas, who is now the Bishop of Kansas.

Bishop Vail is the tenth bishop who has died since the General Convention of 1886.

An absurdly ridiculous New Mexico delegate provoked great laughter by proposing a motion levelled against archdeacons and ecclesiastical officers of that sort, that only the titles of right reverend and reverend should be recognised by the Church.

That same erratic delegate proposed another resolution that a rubric should be added that every opportunity should be afforded communicants of receiving at every celebration.

The Rev. Father Hall, of Boston, is as much the

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observed of all observers as is the Rev. Dr. Phillips Brooks of the same city. Father Hall, as a rule, wears his religious habit, waistcoat and all.

Dr. Dix alone wears a gown, that of a doctor of divinity, of heavy black silk with full sleeves.

Not only is Morning prayer said every day in St. George's church, but the Holy Communion is likewise celebrated every day at 7 o'clock a.m.

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.

MISSIONARY CHILDREN EDUCATED.

Sir,—With your kind permission I should like, 1st to acknowledge the donations which have come my way on behalf of the first candidate, "J. R.", named for adoption as the daughter of our Huron W.A.M.A., 2nd to make a few remarks upon our Auxiliary having, thank God, adopted as one of their contemplated good works, the occasional education of the children of our Algoma and N.W. Missionaries, and lastly to invite an expression of opinion either in your columns, or at our several Board meetings, upon one or two matters which cannot fail to be of interest to all members of our Association.

I give my list first, as it now stands;—The Bishop of Huron, \$1; "In Memoriam," the late Dean Boomer, \$10; First instalment of profits of "In Earthen Vessels," H. A. B., \$15; Sale of work, H. A. B., \$2; Ditto, Mrs. Mills, \$7.10; Ditto, Mrs. F. G. Johnston, \$6.25; Mrs. Cleghorn, \$5; Mrs. Harnett, \$14.50; Miss C. Macklem, \$5; Mrs. Niven, \$2; Mrs. Buckley, \$2; Miss Meredith, \$1; Miss E. Hamilton, \$1; Mrs. Marcus Smith, (Ottawa), \$5; Friends at Wees Beach, \$1.70; Mrs. Smallman, \$10; Mrs. Innes, (Deanery, London), \$5; Mrs. John Labatt, \$10; Ven. Archdeacon Marsh, \$5; Mrs. H. Becher, \$5; Mrs. Blim, \$1; Mrs. W. R. Meredith, \$1. Total, \$115.55.

Whilst gratefully acknowledging the above, I would like to say, that although I will promise faithfully to remit any sums not expressly marked for my own especial candidate "J. R." to the Treasurer of the diocese from which they may come, it would be better for friends of this educational movement (who will I trust be "legion") to forward their gifts to that Treasurer direct, themselves.

The interest in the success of this movement, will, God so willing it, be very widespread and far reaching, touching the hearts of Churchmen as well as Churchwomen, and perhaps appealing to the sympathies of many who have not hitherto taken any especial part in the work of our Auxiliary. There are others who might take a kindly interest at holiday time in these little adopted guests of ours, remembering them at Christmas and New Year, and including them amongst the play-fellows of their own children when school rules relax and set them free from lessons. Indeed, there are many ways in which friends within and without the ranks of our W. A. M. A. can find expression for their good will towards these little strangers within our gates.

For the information of such intending friends I would explain that according to the decision of the Board at our Huron annual meeting, it was decided to postpone taking action until the meeting of the Central Board at the Triennial in Montreal with a view of eliciting information, and devising some plan by which the work might be extended, instead of, as was proposed at its first inception, limiting its benefits to one child only. The question has been brought before the Central Board and heartily and unanimously adopted by it as work fitted for the women of the Auxiliary, and in addition to this, it has been accepted at our hands by the Board of Foreign and Domestic Missions itself, who give especial emphasis to their recognition of our willingness to undertake it.

It now only remains for us, as wisely and as speedily as we can, to carry out the details, each diocese working these out on such lines as they may seem to be best. If, my dear Auxiliary sisters, I was even for one moment in doubt as to whether the way would be made clear for us to meet what was so firmly impressed upon my own mind as a very great need indeed, one which God could grant us the power to grapple with, if He should deign to use us as His instruments; if I was depressed or anxious about results, I have learnt another beautiful lesson from the hand of the Great Teacher Himself, that His delays are not always denials.

Already, even by the bare telling of the need, and its opportunity, we may consider that four children

can be virtually provided for by the offers of help which have come to us. These offers coming so spontaneously of "mothering" our Missionaries' children, prove manifestly that their Father and ours is owning the work and will assuredly follow with His blessing those who thus literally obey as His command, "Take this child and nurse it for Me." That our dear Father in heaven acknowledges the practical, as well as the spiritual side of Christian service we are assured from the lips of St. Paul, that great Missionary Pioneer, when he says in Heb. vi. 105, "For God is not unrighteousness to forget your work and the love which ye showed towards His name, in that ye ministered to the Saints and still minister." And here I would venture an appeal to our Auxiliary workers not to forget in the fervor of their zeal for the work of foreign missions, that first and paramount duty of caring for our own Domestic Mission field. When the Saviour gave the command to "Go into the world and preach the Gospel," He added likewise "Beginning at Jerusalem." And most assuredly we have our Jerusalem, in sore need of all we can do for it, at our very doors. We need not withdraw one sympathetic thought, one kindly intention, or one single cent, pledged or intended to be pledged, to the far away fields of India, Africa, China, or Japan, but we must give of our best, freely to both. I extract the following from the Report of the Board of Domestic and Foreign Missions: "The Board had to congratulate the Church on the fact that the contributions for Foreign Missions had so far greatly exceeded the amount asked for by \$25,000, but on the other hand, the Board regretted the fact that the contributions for Domestic Missions had fallen off from their expectations by a sum of \$14,425.90." Facts are stubborn things we are told, but are very helpful as guides when read aright. The following "fact" is none the less instructive that is full of cheer and encouragement. It was reported at our Triennial meeting that in the three years of its existence, no less than \$58,000 in money, and money's value (clothes &c.) had been gathered and dispensed by means of our own beautiful organization, "The Woman's Auxiliary to the Board of Missions." In the face of this, need we have any fear in adding this one item more, the occasional Education of a Missionary's Child, to the list of work which we can with God's blessing not only undertake, but assuredly accomplish "In His name."

Thirdly and lastly. Time was all too limited, and opportunity far too scant, at our Triennial meeting to permit of that interchange of thought and experience as to methods of work &c., &c., which we, who meet so rarely, and who have the good of the Auxiliary at heart, would so thoroughly have appreciated. We had crumbs whilst we hungered for a whole loaf. Such an interchange of views could but have resulted in mutual profit and possibly in a more combined and uniform action upon all the generalities of our work which I dare venture to assert would be a possible gain to us. For instance, why should not the plan of the majority, be adopted by all dioceses alike, in the simple matter of election, by nomination and ballot, on every occasion when such election is necessary? It is the nearest possible way of getting the real voice of all concerned, or the following method as recorded by one of the Diocesan Secretaries as adopted by her Board to ensure to every parochial Branch an unbiased expression of opinion on every subject discussed by the Board. The writer of this admirable report says: "Every parochial Branch appoints a lady resident in the city as its representative and after learning from her of the subjects under discussion to give voice to their wishes and to vote as they may request her to do."

Not only would the parochial Branches have a double interest in work about which they have been consulted, but how much more life and vigor would this active and recognised duty instil into the hearts and heads of the chosen representatives themselves, and oh, how it would loosen their tongues, for though it may be hard for the sterner sex to believe it of us, (some of us anyway), that is a thing much to be desired at our meetings. The same report contains the following as to their way of raising funds:—"We began by canvassing every woman in the parish, pleading the cause of the various mission funds, &c., and asking her to select such as she would wish to contribute to. Envelopes were handed to her with a number corresponding to her name upon the book. These envelopes are placed upon the plate in church monthly, and handed to the Treasurer of the W.A.M.A. by the kindness of the Churchwarden." If these few grains of gold are but the gatherings of one attentive listener at our Triennial meeting, surely some of our other members would consent to add their gleanings to the little store, not only would the Auxiliary be the better for it, but we should have a practical illustration of the teaching of Solomon the wise, that "in the multitude of councillors there is safety."

I remain Sir, yours sincerely obliged,

H. A. BOOMER.

SUNDAY SCHOOLS VENTILATED.

Sir,—I am very glad that the subject of "Sunday Schools" is being ventilated by Dr. Carry. Thirteen years ago I became convinced that the modern Sunday School was not doing the work of the Church, but was being substituted for the Church, and secondly that many teachers were unable to impart the principles and doctrines of the Church, though zealous in their work. Perhaps the clergy are to blame for this in the pulpit. I refrain from further remark, as Dr. Carry will, no doubt, take us over the whole ground.

Yours truly, ALFRED OSBORNE.

PLEASE ANSWER.

Sir—Have clergymen a right to depart from the words of the Prayer Book when officiating in Church?

My reason for asking the question is this:—Our clergyman, in reading the "Prayer for all men," used the words "specially those whom we bear on our hearts before Thee," instead of the sentence printed in the Prayer Book in brackets. The words substituted are doubtless as good as those in the Prayer Book, but if alterations can be made at will by the officiating clergyman, who can tell what may or may not be interpolated.

An answer through your columns to my question would greatly oblige. Yours truly, J. T.

P.S.—The Rev. gentleman also in the first lesson in the Morning service, omitted an entire verse—the 8th in the chapter.

ONTARIO DIOCESAN LIBRARY.

Sir,—The clergy of the Diocese of Ontario will, I feel sure, be gratified at learning that they will soon have the advantage of a most excellent Library. The nucleus of this has for many years been in existence. In 1862-8 the University of Oxford presented standard books in sheets to the value of £500 to the Diocese, and these the Bishop had bound in England at his own expense at a cost of £100 stg. Subsequently James S. Cartwright Esq. gave many valuable books as well as a large handsome mahogany bookcase. From time to time important additions have been made by the late Bishop Wordsworth and other learned authors, friends of our Diocesan. The books were scattered about in various rooms attached to the Synod Office and were practically useless. Nearly two years ago the Bishop brought the subject before the Executive Committee and it was resolved to provide shelving in a small room where all the books might be placed together. Fortunately nothing was done, as it would probably have interfered with arrangements that have been made necessary by two recent gifts of the utmost consequence. The Bishop having decided to remove his residence to Kingston expressed his determination to add to the Diocesan Library the greater portion of his own splendid library, the collection of his lifetime, to be eventually the property of the Diocese. Meanwhile Mrs. E. P. Crawford had been collecting money from friends to purchase books to be used as a lending library for the missionary clergy in the Dioceses of Ontario and Algoma, and had a sum of nearly \$200 in hand. At the late Synod of Ontario a committee was appointed to take the whole of the Library question into consideration, and, subject to the Bishop's approval endeavour to make such rules and regulations as would facilitate the use of the books by the clergy generally. The committee met last month and soon found that the number of volumes required all the space of two rooms instead of one. The authorities of St. George's Cathedral at once acceded to the request to give a good opening from one room in the Synod Hall building to another adjoining, and both have now been completely and neatly fitted with shelving. I need not take up more space in stating the regulations approved by the Bishop and which will be shortly made known to all the clergy, as soon as the books have been duly numbered and catalogued. The committee considered a proposition from Mrs. Crawford in reference to the money in her hands and the purpose for which it was collected. They decided that

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it would not be possible to deal with any Diocese but our own, and suggested that the money should be divided by the good lady between Algoma and Ontario. This has now been done, and I have great pleasure in acknowledging the receipt of \$100 from Mrs. Crawford on behalf of our Ontario Library. As soon as we know what books we have the money will be expended in the purchase of such volumes as we believe will be most servicable to our missionary clergy. I need scarcely add that we shall be grateful for other donations either of money or books from friends of the clergy.

I am, yours &c., T. BEDFORD-JONES.

Napanee, October 9th, 1887.

SKETCH OF LESSON.

20TH SUNDAY AFTER TRINITY. Nov. 3rd, 1889.

Before the Council.

Passage to be read.—S. Mark xiv. 55-65.

Make scholars repeat Acts. xiii. 27. These voices of prophets heard in the Scriptures read every Sabbath in Synagogue. These Scriptures had foretold the coming of our Saviour, and He had come; they had also foretold how He was to be treated (Isa. liii.); and the Jews fulfilled these prophecies also. See Him to-day on trial and condemned to die by those He came to serve.

I.—The Trial. 1. The Judges.—Annas takes Jesus privately and examines Him (S. John xviii. 19-21); then Sanhedrin summoned at dead of Passover night. At last Jesus has been taken. Annas, however, has not been able to condemn Jesus from anything He has said (S. John xviii. 20, 21), so they must (if there is any hope of condemning Him), call witnesses. Our judges anxious for prisoner to prove innocence! these judges anxious to prove Jesus guilty. "He must die" somehow! So they proceed to call

2. The Witnesses.—If these witnesses knew anything of Him, they would speak of His goodness, His love, &c. So they must get false witnesses (Ps. xxxv. 11), but none of this is what is required (Deut. xvii. 6). It is all contradictory except about one statement made three years before (S. John ii. 19).

3. The Prisoner.—How gentle under Annas, under ill-treatment there (S. John xviii. 22, 23), not even silent, he rebuked gently. Enraged at failure to convict Him, Caiaphas rises and asks Him the direct question on oath, is He "Christ the Son of God!" He can be set free if he denies it, but see (v. 62) not only does He declare it, but indirectly reminds them of Daniel's great vision (ch. vii. 9-14).

4. The Verdict.—Surely now they will repent and seek his pardon, but no, they condemn Him to death for blasphemy. Instead of making Himself God when He was only man (S. John x. 33), as they pretended, the truth was, that "He being God had made Himself man" (Phil. ii. 6, 7).

II.—After the Trial. 1. In the Court.—We do not treat our vilest criminals as they treated the Saviour. He was "bound" (S. John xviii. 24), "held" like a dangerous criminal (S. Luke xxii. 68), spat upon, beaten, insulted (S. Luke.)

2. In the Council Chamber.—This second and fuller meeting of Sanhedrin at daylight to ensure legality. Jesus once more questioned; once more His public avowal. Then an anxious consultation, (S. Mark xvi) in order to put Him to death (S. Matt. xxvii. 1.) They cannot do it; as the Sanhedrin had no power. Only the Roman governor had the power. As he would not put any one to death for blasphemy, they accuse Jesus wrongfully of crimes against Roman government (S. Luke xxii. 2).

3. In the Temple.—Now morning, and some priests have to go to morning sacrifices in the temple. How different their spirit from David's (Ps. xxvi. 6). Suddenly Judas breaks into Holy Place (S. Matt. xxvi. 8). They taunt him bitterly (v. 4), but he can no longer keep the money, so flings it to them and goes—not with penitence to Jesus's feet, but with remorse to hang himself. A week ago, one of the twelve most privileged men on earth, and now—!

FERMENTED WINE.

The argument against the use of fermented wine in the Sacrament of the Holy Communion, as I understand it, is substantially this:

1. We are in the very midst of a widespread and awful evil and sin—drunkenness. Its curse is carrying misery into the coming generation and threatening the moral hopes of the future with ruin.

2. This is due to the enormous use of alcoholic liquors, of one kind or another, as a beverage.

3. This use of such liquors is, therefore, both harmful and sinful, and should, if possible, be put down.

4. Our Lord could not have sanctioned such use by His example, much less by enjoining the use of an alcoholic stimulant in the Sacrament.

5. Where the language of the Scriptures, and especially the words translated "wine"—indeed our English word "wine" itself—must be taken to be generic and to refer—at all events sometimes—to unfermented and, therefore, to non-intoxicating grape juice.

Now the fallacy in this argument lies between the third and fourth of the above propositions; and it consists in the transference to other climes and lands of the local conditions under which the general question now presents itself to us. This fallacy betrays those who fall into it into a petitio principii which vitiates the whole after argument.

On the other hand, that for the use of pure fermented wine in the Sacrament is this:

1. In wine growing countries and among them, in Syria, pure fermented grape wine is the practically universal and health giving beverage of the people, and equally with bread, a staple of life.

2. There is not a particle of evidence that any other wine was ever used by or known to the Jews. There is no Hebrew word used for wine, which implies etymologically or by usage anything of the kind.

3. In the Jewish order for the Passover, the drinking of four cups of wine—necessarily of such fermented grape juice, for there was no other—was prescribed as part of the ritual, this wine being diluted with water that it might be drunk without excess.

4. In the prescribed language of this ritual, the wine in the cup was four times referred to as to the "fruit of the vine."

5. Our Lord took this cup, containing this prescribed wine and blessing it, said: "This do in remembrance of me." "Drink, all ye, of it." He spoke of it as "this cup"; but added that He would not drink again of the Paschal wine of thanksgiving or "the fruit of the vine," until He did so in His Father's Kingdom.

6. The wine, therefore, which He appointed for the Sacramental cup, and of which he bade us all drink, was that which was in the cup—the fermented grape wine of the Jews, which alone was known to them and which had been made a part of the Paschal feast.

This argument has, for well nigh two thousand years, been accepted as conclusive by the whole Christian world. It is too late for those who do not like the conclusion to which it inexorably brings us, to set down the facts upon which it is based as assumptions and to attempt to discover others which will lead to a different conclusion.—Rev. Wm. Chauncey Langdon.

CEYLON.

The Rev. R.-L. Page, of the Cowley Society of St. John the Evangelist, gave his services as a Missioner during Lent in Ceylon. Writing on May 1, Father Page says: "In almost every place that I have visited, the work of the Church seems to have developed nobly since I last visited the island eight years ago. There seems to be much greater mutual toleration, a more large-hearted charity between the clergy of different schools, and a more widely extended appreciation of the Bishop; while the unity in matters of faith, and the brotherly love existing between the clergy I have met with, is truly refreshing. This is no

doubt to be attributed largely to the catholic-minded and loving spirit of the late Arcdeacon Matthew, and to the thoroughly earnest work that is going on." After speaking of the progress made in Catholic ritual, Father Page adds: "The planting of a branch of St. Margaret's Sisterhood in Columbo is a great gain to the Church, and if the Sisters develop in numbers and influence like the All Saints Sisters at Bombay, and the Sisters of St. Mary the Virgin at Poona, they will become a great strength to the Diocese. It is, however, to be hoped that whatever support may be given to them, the older institutions such as the Buona Vista Orphanage will not suffer. Mission work seems to be making steady progress in the island, notwithstanding the favour shown by Government to Buddhism. It is far in advance of Mission work in the Bombay Diocese. There is less opposition, and there is not the great difficulty of caste to contend with." In a letter to the Cowley Magazine he says: "Owing to the too favorable countenance that the Government gives to Buddhism, the Buddhist priests, who are very numerous, are endeavouring with some success to create a revival in their religion by restoring or building temples, holding frequent preachings, opening schools, and trying to withdraw Buddhist children from Christian schools. Moratuwa, near Colombo, where the Bishop's brother is in charge, is the most Christian place on the island. There are about 7,000 Romans, 5,000 Anglicans, and 2,000 Wesleyans. We have three churches there, the largest of which holds 700." Father Page concluded his work in Ceylon with a Retreat for the Clergy in St. Thomas's College.

THE GIFT OF A THORN.

"And lest I should be exalted above measure through the abundance of the revelations there was given to me a thorn in the flesh." "There was given to me;" can, then, the thorn be a gift from God? I am in the habit of seeing God's gifts in the abundance of the things which my life possesses, and I call those things the dangers of life which diminish the sum of its abundance. But here is a complete reversal of my thought; the abundance is the danger, and that which diminishes it is the gift. Paul has been exalted above measure; he has been standing on the heights of prosperity, and summering in the sunshine of a cloudless day. The cloudlessness of the day is his greatest danger, and there is sent a mist over the sun. His spiritual life has been redolent with the breath of flowers, and there is sent a thorn amongst the flowers. The thorn is for the time God's best gift to his soul; there is something protective in it. It has no fragrance, it has no beauty, but it yields one of the sweetest uses of adversity—it reminds a human spirit that it is, after all, only human.

My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to Thee on a path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by thee; then shall I know that my cross was a gift from thee; and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It was good for me to have been afflicted."

For a hard cough, a home-made syrup from the following recipe is very good: Equal parts of thoroughwort, slippery elm, flaxseed, and licorice. After steeping, add equal parts of sugar and molasses, and boil to a thin syrup. Dose, one to two teaspoonfuls.

THE CONVERSION OF ENGLAND.

Study of contemporary Missionary enterprise can rightly exclude neither history nor forecast. It is as necessary for a due appreciation of the expansive work now being done by the Church that we should have some knowledge of the way in which she has attained her existing empire, as that we should be inspired by the certain universality of its future. It is but an apathetic mind that can contemplate the noble river of Christian truth now before our eyes, without its flowing motion exciting any curiosity either as to its course from its Pentecostal fountain, or its onward current from our present standpoint with ever-widening volume until, like the waters covering the sea, it emerges from restricting banks and overspreads the earth with the knowledge of God.

English Christianity has its history stretching back nearly as far as any Christianity. It is claimed that the Light shone on this land during the first century. Although the traditions of St. Joseph of Arimathea, of Linus and Claudia, and of St. Paul may not rank as history, there are sufficient corroborative circumstances to make historians treat the legends with respect, and to point to the conclusion that, by whatever Missionaries the Gospel was brought, it reached our land in the earliest ages. As the epoch of traditions expands into that of history, we find the British Church covering the land. At the Council of Arles, in the year 314, there were three British Bishops present, those of York, London, and a See that was probably Caerleon, thus representing each of the three great civil divisions. Geoffrey of Monmouth says that these leading Bishops had as many as eight and-twenty suffragans. British Bishops were probably also at the memorable Council of Nicæa in 325, and they certainly were at the Council of Arminum in 860. The Church had strong centres of learning and Missionary force at Glastonbury, St. Albans, and many other places, and doubtless brought into her fold the whole British race. The fact that England was actually a Christian country in these early centuries is in many respects of great importance. It is the more necessary to emphasise it from the way in which the original conversion of England has been lost sight of in the conversion, some centuries afterwards, of the heathen Teuton races—Jutes, Saxons, and Angles—who invaded the country.

Their invasions were gradual, and were spread over nearly a century and a half. They took place in the following order. In the year 449 the heathen Jutes from Northern Denmark settled in Kent on the invitation of the (Christian) British King Vortigern, who assigned that district to them in reward for their help against the Picts and Scots. In 477 Saxons who came from land to the South of Denmark, took Sussex, and, about 580, other Saxons occupied Essex.

In 547 the Angles, who came from the land between that of the Jutes and that of the Saxons, occupied Northumbria, and in 585 other Angles began to settle in East Anglia and Mercia.

Thus these Teutonic invaders possessed the whole of the Eastern and central parts of the country from North to South. Northumbria extended from the Forth to the Humber; from its borders stretched Mercia southward to the Thames; East Anglia comprised Norfolk and Suffolk, Essex being to the South of it. Across the Thames Kent was held by the Jutes; Sussex included the present county of the name with Surrey; from it Wessex stretched westwards into Hampshire, Dorset, Berks, and Wiltshire.

The Britons, and with them Christianity, were driven westwards, retaining Wales, Devon, and Cornwall, and for a long time the whole or part of Shropshire, Hereford, Monmouth, Gloucester, Somerset, and other counties. In the North-west, Lancashire, Cumberland, and Westmoreland remained in their hands, forming part of the great district of Strathclyde.

The Teutonic invasions, great as they were, by no means covered the whole country; nor were the Britons driven at first as far towards the West as they were when the Heptarchy was fully established.

We have now to sketch briefly the evangelisation of the Teutons. The earliest settlers were the first to receive Christianity. In the year 597 St. Augustine converted Ethelbert, the Jute King of Kent; and the conversion of Kent was eventually the sole direct result of his mission. Sebert, King of the East Saxons, was a nephew of Ethelbert, by whose advice he received Mellitus, one of St. Augustine's band; but his work was completely overthrown twelve years later by Sebert's sons. Paulinus, another of the Augustinian Missionaries, was consecrated Bishop for Northumbria on the marriage of Edwin, King of that country, with Ethelburga, the daughter of Ethelbert. A like disaster, however, overtook this Mission; for Penda, the heathen King of Mercia, completely destroyed it seven years afterwards; King Edwin was killed in battle, and the Bishop, Paulinus, fled. Before this happened, Paulinus had converted Eorpwald, the King of East Anglia, but his nobles were unwilling to follow his example, and killed him.

The result, therefore, of the Augustinian Mission was the conversion of Kent, and abortive Missions to Essex, Northumbria, and East Anglia. Mercia, Sussex, and Wessex were untouched. That St. Augustine's Mission thus produced the conversion of Kent alone is a fact worthy of notice both for correcting misleading exaggerations of the extent to which the conversion of England is due to that Mission, and for replying to those who think that a comparison of the success of ancient and modern Missions must be to the disadvantage of the latter.

The actual conversion of the Saxons and Angles took place by degrees, and in the following way:—Sigbert, a brother of Eorpwald, the murdered King of East Anglia, had fled to Gaul. There he was converted from heathenism, and on becoming king in succession to his brother, invited Felix of Burgundy to East Anglia. Felix obtained the Pope's sanction, and, aided by the Celtic Missionary Fursey, succeeded in the work, founding the See of Dunwich, which was afterwards transferred to Norwich.

Oswald, who eventually succeeded Edwin as King of Northumbria (having fled to Scotland when Edwin, as yet a heathen, had robbed Oswald's father of his kingdom of Bernicia), had become a Christian at Iona. On gaining the throne he sent to that cradle of the faith for Celtic Missionaries, and in 635 St. Aidan became Bishop for Northumbria, with his seat at Lindisfarne.

Birinus, from Gaul, went to convert Wessex in 684. In the following year, Oswald, the Christian King of Northumbria, sought in marriage the hand of the daughter of Cynegils, King of Wessex. By his persuasion, and that of Birinus, Cynegils was baptized at Dorchester in Oxford, where Birinus fixed his See.

The influence of the King of Northumbria also produced the conversion of Essex and Middlesex, the king of that district being persuaded by him to become a Christian. He asked for teachers from Lindisfarne, and St. Cedd was sent, who, in 654, revived the See of London, which had been founded twice before; the first time by the original British Church, and the second time by Mellitus.

Mercia was converted by a Mission from Lindisfarne, Diuna being consecrated Bishop for that great central kingdom in 656.

The consecration of Theodore to the Archbishopric of Canterbury in 669 was an important epoch in the history of the English Church. He consolidated the Church, subdivided the dioceses, created the parochial system, and held the great Synods of the whole English Church at Hertford in 673, and Hatfield in 680.

It is remarkable that one important district, and that, one which lay next to Kent, was actually left without any Missionary operations until after this. It was not until the year 681 that Wilfrid, who, though a Roman partisan, was a Lindisfarne monk, began the conversion of Sussex, fixing his See at Selsey, whence it was afterwards transferred to Chichester.

We can now sum up the results of the various Missions. Wales, Devon, and Cornwall, and the counties adjoining, having Celtic or "British" Christianity, the north-western districts also

retaining theirs in connection with Iona, and Kent being converted by the Mission of St. Augustine, the remainder of the whole of the country in time became Christian. Northumbria, Essex, Middlesex, and Mercia were converted entirely by Celtic Missionaries; East Anglia by Felix of Burgundy, aided by Fursey, the Celtic Missionary; Wessex by Birinus from Gaul, aided by Northumbrian influence; and Sussex by Wilfrid, after the consolidation of the whole of the rest of the Church under Theodore.

Even this extremely brief summary serves to suggest some important reflections. It is not uncommon for those who have little acquaintance with the history to regard English Christianity as really owing its existence to Pope Gregory sending St. Augustine; and in view of Roman pretensions it is useful for it to be seen how (originally) the country was wholly occupied by non-Roman Christianity, and (afterwards) how largely the conversion of the Saxons and Angles was due to non-Roman Missions. The whole of the West (from north to south) belonged to the British Church, being entirely independent of any Roman origin; while the re-conversion of the rest of the country after the Teutonic invasions was mainly effected by the Celtic Missionaries, who had, of course, nothing to do with Rome. Two of the smaller kingdoms were converted by Continental Missionaries with Celtic aid, and Kent alone was made Christian by the Augustinian band. To this it may be added that Theodore's organization made the whole Church with its double origin (British or Celtic, and Roman) one National Church, and that it was in his days, and long afterwards, under no bondage to the See of Rome (though in full communion with it and the rest of Western Christendom) any more than the Church of the United States in our days is under bondage to the See of Canterbury.

Apart from this, more practical lessons are to be learnt. They are of an encouraging nature. What could have seemed more like a death-blow to Christianity in our land than the Teutonic invasions? Yet what was their final result? They did not destroy British Christianity, but moved westwards the British Christians leaving their land to be occupied by heathen, who in turn were to be converted.

Then the failures of the Missions of Paulinus and Mellitus surely should teach these who fear or experience failure, that they should not think their great cause will fail, though a particular endeavour may seem to come to nought. Do not many modern Missions, such, for instance, as that of Mandalay, exemplify the same thing with an even happier sequel?

Further, the length of time occupied by the conversion of England supplies a cogent reply to those who complain of the rate of progress now. The work began in the first century, but it was not until nearly the end of the seventh century that the Church was organized, and the whole land won. Even that is really too early a date, for in the following centuries the Danes seemed almost to undo all the work. It was as late as A.D. 1012 that St. Alphege was martyred by them. Modern Missions in Equatorial and Southern Africa have suffered from wars and fighting. We may be encouraged by reflecting how much solid work has been accomplished by them in spite of the troubles, when we recall the more crushing reverses endured by our spiritual forefathers with ultimate triumph for Christian truth.

These are but instances of lessons to be deduced from the history of the evangelisation of England. Our object in giving a brief outline of it will have been attained (even though no particular teaching were suggested by it) if we have been able to help some of our readers to realize more truly that the Missionary energy which is now spreading the Gospel in Asia, Africa, and the isles of the sea is, with clear continuity, the same as that which, having burst forth at Pentecost in Jerusalem, came to quicken our land centuries ago. As it has done in the past, so it will certainly now impart the true Life to all lands of the earth that are as yet without the knowledge of the victory over evil which they are to share.—*Mission Field.*

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DOING ANOTHER'S DUTY.

Unconscious self-betrayal is the most powerful of witnesses in determining social rank. The true lady shows her training in every word and gesture, but the pretender is often found napping. A little girl, shopping with her mother one day, was sitting contentedly on a counter stool, and watching the people as they came and went.

Presently she saw a lady elegantly dressed, who stopped at their counter and handed a water-proof and umbrella to the young girl in charge.

"Take care of these things till I call for them," she said, in an autocratic tone, and sailed away.

The bright eyes of the child followed her. The little face wore a look of distress.

"Why, mamma," she whispered, "she didn't even say 'please.'"

Sooner than she had expected, the lady returned.

"I will take my things," she said. There was some little delay in finding them.

"I hope you haven't lost or misplaced them," she said to the young girl, in a severe tone.

Neither misfortune had happened; the articles were found, and taking them without a word, the lady walked away. This was more than the child could bear. Leaning over so that her face came close to that of the clerk, she said graciously, "Thank you!"

UNTIDY GIRLS.

Many girls who are in the evening genuine ornaments to the parlor, tastefully dressed and "neat as a new pin," are little better than slatterns when performing domestic duties.

I have no patience with this untidiness. It has always seemed to me as of Cinderella herself might have kept out of the ashes even if she was obliged to stay in the kitchen and work.

To look well while about housework is worth while. A neat calico dress, short enough to clear the floor, smoothly-brushed hair, a clean collar, and a plentiful supply of aprons, are within the reach of any woman, and I maintain that she will do her work better, and feel like doing it if so prepared for it. The moral influence of dress is undoubted.—Selected.



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GOOD MANNERS.

Good manners are among the greatest charms a person can possess, and everybody should cultivate them, especially young people. They are something money cannot purchase, for there is only one way of obtaining them, and that is by habitual practice. Hardly anything is of more consequence than good manners and politeness in a boy or girl. They render those who possess them favorites with their relations or friends, and prepossess strangers towards them. Politeness costs nothing and at the same time is of the greatest value.

WATER! WATER!

A young New Zealand girl lay dying. Her poor father, still a heathen, heard her calling for "Water! water!" He thought she meant some of the sparkling river running close by, and he ran to get it. But when he brought it in a calabash, with tears streaming down his tattooed face, his daughter said, "Oh, father dear, I mean that water of which Jesus spoke—the living water springing up into eternal life." She had heard the message of salvation from the missionary, and had believed in Him who said to the woman of Samaria:—"Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

JACK'S TEXT BOOK.

"He's the decenter little chap I've ever seen," said Mrs. Ray, who kept the Sailors' Boarding House. "As quiet and mannerly as a grown man, while most of the other boys keep up such a fussing that I'm clear worn out."

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Jack, the little sailor, had been staying for a short time at her house before sailing on his second long voyage.

"I'll pack your box for you, my boy," said the kind-hearted woman, when he was going. "I'd like to help such a well-behaved boy as you."

"Ah," said she, as she lifted the cover of the trunk, "is this yours?" She held up a Bible in her hand.

"Yes, ma'am," said Jack; "my mother gave it to me, and I promised to read it. She said it would always tell me the right thing to do."

"H'm," said Mrs. Ray; "was it this that taught you to bear it when Jim Pond abused you and tried to quarrel with you?"

"Yes, ma'am; it tells me that a soft answer turns away wrath."

Mrs. Ray silently went on with her packing. She had thought little of the Bible, and knew as little of what its pages contained. But the thoughtful face, good manners and kindly disposition of the little sailor had drawn her attention.

"If it's the book makes him so different from the others, it must be a book worth looking into," she said to herself.

"Keep it up, Jack," she said, as she wished him good-bye; "and I'm going to try it myself. If it's good for boys, it must be good for old folks, too."

Jack had never thought of being an example; but he surely must have felt glad and thankful in having led any one to read the pages which point the way to eternal life.

HAVE YOU A MOTHER?

Have you a mother? If so, honour and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you. In years gone by she has kissed away from your cheek the troubled tear; she has soothed and petted you when

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all else appeared against you; she has watched over and nursed you with tender care known only to a mother; she has sympathized with you in adversity, she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your short comings. With all that disinterested affection, would it not be ungrateful in you if in her declining years your failed to reciprocate her love, and honour her as your best and tried friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

FOUND AT LAST.—For many years I suffered but at last found a remedy for it in Hagyard's Yellow Oil, so that I am now free from croup entirely, and recommend Yellow Oil to all others who suffer from the same disease. Maggie McLeod, Severn Bridge, Ont.

WHAT BOYS SHOULD LEARN.

There are a great many things that boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life they will prove of incalculable help to them oftentimes when they need help.

Among other things that a boy should learn, an exchange classes the following, to wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she was a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence if they do anything wrong; and above all, never lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones.

IRRITABLE PEOPLE.—People are often irritable by reason of some exasperating skin disease which destroys comfort and good humor. Salt Rheum, nettle rash, erysipelas, pimples, scald head, etc., are of this nature, they arise from bad blood, and can be cured by using Burdock Blood Bitters according to directions.

—Years ago a sister was mending the vest of a dearly loved brother. She spied in one of the pockets a little paper folded up very carefully. On looking at it more closely she found written on it the words, "I shall never commit that sin again, never, never! So help me God." She quietly slipped the little paper back into the pocket. She never knew what that sin was, but she knew that noble Christian warrior was fighting a good fight with the watchword, "So help me God;" and that little slip of paper was to her a most eloquent sermon.

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