

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY JUNE 28, 1888.

[No. 26.]

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### LESSONS for SUNDAYS and HOLY DAYS.

1st July FIFTH SUNDAY AFTER TRINITY.  
Morning.—1 Samuel xv. to 24. Acts ix. 23.  
Evening.—1 Samuel xvi.; or xvii. 1 John iv. 7

THURSDAY, JUNE 28, 1888.

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

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

### TO CORRESPONDENTS.

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

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

An obituary article on the late Rev. O. P. Ford will appear next week.

A BRAVE AND SENSIBLE METHODIST.—At the recent Conference of the Wesleyan body in Toronto, a motion was made to enquire whether their congregations were using wine, or an unfermented concoction, at what the report termed "The Lord's Supper." The object was not concealed, which is, to compel all to use the chemical mixture called unfermented wine. The following is a report of the comments thereon made by the most able, prominent, and generally respected Methodist in Canada, the Honourable John Macdonald.

Hon. John Macdonald did not agree with the report. As he understood it, unfermented wine was said to be "unfermented nonsense." His idea of wine was "fermented wine." If a Christian man could not kneel down at the Lord's table and partake of the elements which He had ordained without fear of becoming drunk, then he (the speaker) could say: "Good-bye to your Christianity." He had partaken of some of the combinations which they called wine and he had found it to

be so distasteful that he declared solemnly it had almost made him sick. When he heard of such preparations as vinegar, or currants, or molasses or that kind of thing being used in the sacrament of the Lord's Supper, it was to him deeply shocking. Why not dilute their wine and make it half water if they are afraid of getting drunk or anything of that kind. If he were obliged by any law of that conference to submit to anything which the New Testament did not teach he should be compelled to abstain altogether from partaking of the Lord's Supper. He might be held to be speaking warmly on the subject, but he did not yield to anyone in that conference as a temperance man. He had confidence in the Lord Jesus Christ and in the power of God. If he had known that the subject was coming up he would have been prepared with incontrovertible evidence that in the East there was no such thing known as unfermented wine. He did not think the committee had any power or authority to bring the matter up or to ask the questions they proposed.

There is something other than the vile stuff which Senator Macdonald condemned which is calculated to make a person "sick," that is the foolish talk of those who being grossly ignorant of the literature of this question, go on talking about unfermented wine, and Biblical language and usages in solemn contempt for the judgment of the entire world of scholars, ancient and modern. Senator Macdonald is too thoughtful, upright, and well read to follow the multitude who do evil by bringing Scripture and Christianity into ridicule in their blind passion for prohibition. Mr. Macdonald is strictly correct the term "unfermented wine" is pure "nonsense," we might as well speak of "dry water," "sweet acid," or a "Roman Catholic Methodist," as call that "wine" which in Scripture and science lacks the specially characteristic feature of wine. Wine meaning in both the fermented juice of the grape. We thank Senator Macdonald for being so brave as to withstand a popular craze. We thank him also for the bold but wise words: "If a Christian man could not kneel at the Lord's table and partake of the elements which He had ordained without fear of becoming drunk then he could say: 'Good-bye to your Christianity.'" But it is doubtful whether such an one has any Christianity to bid farewell to!

FASHIONABLE WORDS.—Just as the street boys have their current slang, so in other spheres one phrase is being heard constantly for a season until it is jostled out by a new pet. The word "ultimate" seems to be all the go at present. In three sermons reported at length in the daily press last week the preachers used this mouth filling word with singular frequency. One sermon was based upon its use, and in the others it was worked in at every chance. We find "ultimate" again turning up as the leading word in a solemn resolution, where it is utterly superfluous. We must beg our friends who are sermonising to avoid using one word so incessantly in place and out of place because its sound is imposing! A word so worked becomes slang and receives injury by becoming too familiar. The phrase which "ultimate" has supplanted was, "all down the ages;" we are not in tears at its departure, and when the fashionable word is ultimately given the cold shoulder we trust its successor will reach its "ultimate" swiftly.

FAITH RESTS ON FACT NOT FANCY.—At his first ordination service the Bishop of Wakefield preached from Ep. iv. 18. In the sermon he protested against the tendency to loose and vague notions. "Trinity Sunday, was the Church's witness to the necessity for a clear, definite, faith. Man was responsible for his belief as for his practice, the Bible gave the lie to the popular belief—'If you love God, and try to do what is right, it cannot matter what opinions you hold.'" The tendency of the age was anti-dogmatic: there was a great question of all traditional beliefs, and nothing

was accepted on authority. It was obvious that in an age of questioning there was a great danger of the disintegration of the old faith, while men tried to fashion a religion without a creed, to build up a dreamy, beautiful, unsubstantial something to satisfy the cravings of thinking, hoping humanity. He could not fly in his sinfulness to an allegory; he could not love and trust in a beautiful dream. He wanted something stronger, greater, truer, grander than himself: a definite outline. He could build only on something solid. He did not know how to rear a superstructure of faith or hope on a fleeting cloud. Yes; and he thanked God that in his dear Church, the Church of England, He had given him what he craved, God had given him this distinct, definite and dogmatic faith. He thanked God that no dreamy, misty, unsubstantial, unreal vision was held up before his eyes, which might be true, and might be false. He thanked God that his Church, in the faith in which she had trained him up, had given him no blurred outline, no misty colouring, but something that he could grasp and hold fast, something on which he could stand, and in which he could trust. He thanked God that in His blessed Word, of which his Church was a keeper and a witness, He had taught Him definite things about Himself which any man could know, and perfectly know. Surely the whole faith of the Church of God rested on fact and not on fancy. He did not despise doctrine: a careful, reverent, logical statement of truth was very precious, often it was necessary to contend for them. But there was something greater than doctrine, and that was history. The Creed of the Church was built on history. He hoped that so long as God should spare him, he should ever preach and defend the grand, historical faith of his mother, the Church of England. He believed that God had entrusted to her a priceless possession in the faith, on the one side clear of the accretions and extravagances of Rome; and on the other side reverently guarded against all the shortcomings of the sects or the vagueness of rationalism.

PROPOSED PEOPLE'S ASSOCIATION.—A movement is on foot to establish, in connection with the Church of England in Toronto, a People's Association. The association is projected to take the place, in a measure, of the defunct Church Association. The object, as far as can be gathered, is to unite the influence of the laity to check what is regarded as a ritualistic tendency in many churches. A meeting will be held shortly.

The above appears in a daily paper. Two things will be wanted by this society, a title and a motto. We respectfully suggest for a title, "The Church Bulldozing Association to compel everybody else to do what the promoters demand." It is lengthy but accurate. For a motto, we propose as most appropriate,

"Satan finds some mischief still  
For idle hands to do."

Were the promoters of this scheme busy with some good work for the Church and their fellow creatures, they would have no inclination for, nor time, nor money, to spend over such wickedness as breeding strife amongst brethren now living in peace and harmony. But alas! there are few amongst us to whom peace and brotherliness are intolerable, as, when harmony prevails, they are kept in obscurity. As a matter of fact there is only one Church in Toronto where anything approaching what is called "Ritualism" is seen in divine service, and a very significant fact is this, that the church in question is one of the most popular in the city, having frequent and large congregations, weekday and Sunday, and its parochial enterprises are most actively supported and worked by enthusiastic laymen. To resurrect the Church Association would be like dragging a body from its grave whose corruption would spread abroad a foul disease. It is dead, let it rest!

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## IRELAND.

THE necessity political parties in Canada recognise of paying court more or less openly to the Roman Catholic voters, has led to a systematic suppression by the daily and weekly party papers of any news from Ireland, which is not agreeable to the Home Rulers.

In the Westminster Review for June, there is a powerful article by an Irish member of Parliament, Mr. T. W. Russell, in which he shows how there is laid upon the Liberals of Ireland, the painful obligation of supporting a Conservative Administration because of Mr. Gladstone's Home Rule policy being to all patriots most offensive.

The writer says "we object not only to Home Rule but to the Home Rulers. \* \* Take the case of Belfast, governed since the Union, by the same laws as Dublin and Cork. What are the facts! In 1840 Belfast had a population of 70,000 to-day it has 240,000. The tonnage which cleared the port in 1837 was 288,143 tons, in 1887 it was 1,657,880 tons. The custom returns give Belfast as the third in order of British ports. Why have Dublin and Cork stood still? It cannot be British rule, for Belfast has been under it, nor geographical advantage, for Dublin and Cork are more favorably placed. So of N. E. Ulster, Coleraine, Ballymena, Portadown, &c., have shot ahead while Limerick, Waterford, Galway, Kilkenny and Clonmel have gone back. Mr. Gladstone proposes to place all the wealth of Ulster, all its prosperity and all its moral force, under the power of places that show no such attributes. In an Irish Parliament the property, rights, civil and religious liberties of Ulster would be swept by the Board.

Then there is the religious question. There are about  $1\frac{1}{4}$  Protestants to  $3\frac{3}{4}$  Roman Catholics in Ireland. For these Romanists Liberals have the kindest feelings. *But they know history.* They know what the R. C. Church is, and her claim to be unchangeable. Knowing this *they do not wish to be dominated by Irish R. C. priests as must be their position under Home Rule.*

Mr. Russell turns to the Leaguers who, Mr. Bright said, "showed boundless sympathy with criminals of every kind." He tells of a Protestant friend, a Home Ruler, who tried to clear the fame of his party from the guilt of the horrible Curtin tragedy, *but all in vain as the League would not interfere to stop the brutal treatment of that afflicted family.* He then quotes the case of Norah Fitzmaurice. This girl saw her father done to death one January morning. She identified his murderers and they were hanged. Mark what happens; The Freeman's Journal and the Nation newspaper, owned and conducted by Mr. Parnell's party, at once savagely assailed the Judge who presided at the trial. The murderers were received with cheers by a Home Rule crowd. Norah Fitzmaurice had to be protected from their violence by the police. This young girl on entering a R. C. chapel for devotion, *during Mass*, the whole congregation at a signal from the local leaders of the Home Rule and Lea-

gue party, rose and with menacing gestures and scowls at the poor fatherless girl, passed in a body out of the building! These are the people who are anxious to secure the reins of power in Ireland. These are the class of persons whom certain Canadian Protestants desire to have ruling their fellow Protestants in Ireland.

The writer says "we have invested millions of capital in the commerce and soil of Ireland. We have done this in the faith and trusting to the security of the Imperial Parliament. Mr. Gladstone asks us to give up the security of honest English citizenship and take in lieu thereof the security of the signers of the No Rent manifests and the propagators of the Plan of Campaign"—the plan that has led to such murders as above referred to and to hundreds of the most brutal outrages. Mr. Russell says "We are not willing that men with such a record as the last eighty years furnish for the Leaguers should rule over us." In Dublin and Ulster the Protestant Home Rulers could not fill a moderate sized hall. The whole movement is a Roman Catholic conspiracy to convert Ireland into a dependency of the Papal Church. This very clever outspoken article concludes thus "as a Liberal and speaking for Irish Liberals, I say, we bitterly lament the necessities of the situation. The old Liberal party is reduced to an alliance with men whose policy means surrender to something perilously akin to treason in Ireland and to Socialism in England. If we have to make our choice, it is our misfortune and not our fault." In acting as a patriot, preferring his principles and his country to his party, Mr. Russell has the approval of every honorable man. Would that Canadian politicians were as faithful to duty and to conscience!

## LAW AND MIRACLE.

BY REV. JOHN MAY, M.A.

TO the question "How did the Universe originate?" three answers, and only three, are conceivable. 1. It did not originate, but always existed. 2. It made itself. 3. It was made by Another.

The eternity of matter, and of matter moving in regular beautiful forms and systems, is, I suppose, as thinkable as any other instance of infinity; yet that the material universe had a beginning, we know, for the simple reason that Science has demonstrated that it must come to an end. A beginningless thing coming to an end, is an unthinkable proposition. This disposes of answer No 1. The second answer, by its intrinsic absurdity, disposes of itself. A thing cannot act before it exists. There is no alternative to accepting the third answer as the true one. The Universe had a beginning. It did not make itself. Therefore it was made by another. And it is the visible expression of the One Almighty Will—the only ultimate thing that is.

And the rolling spheres spin round, roll onward, day and night. A moment's halt were destruction. The Bible says this Earth halted once for quite a space. Is this believable?

Are not all these mighty globes kept in motion by a changeless Law of Nature? I believe the earth stood still; nor do I find it a hard thing to believe. The Universe is a great machine. God made it. What moves it? Many will tell you: *Law*. This is not true. Of all conceivable nonentities, Natural Law is chief. It has no power at all. It is itself nothing at all, but a mental notion of the orderly sequence of phenomena. That sequence suggests the notion of Law, but is itself determined by something else. Behind the world stands a power, keeping all in motion. In his hands consequent follows antecedent with invariant order and precision. Here is a Law of Nature; not as a power, or a personality, but as a mere register of facts in their sequences. Did a *blind* force operate the worlds, I should not think a miracle possible. Were the Universe self-impelling, I should not look for miracles. But, surely the being who contrived and put it together, and keeps it all going can stop a part of it if He will? This is not superstition. It is common sense. The opposite part makes the view greater than the whole.

## THE CHRISTIAN MINISTRY.

DR. SALMON'S article continues as follows.

I am not willing to admit that even the excommunication of a provincial Church by the Church of Rome, can properly be described as an act of "autocratic pretension." Every Church is within its own rights in deciding with whom it will hold communion. If in consequence of a dispute between the Courts of England and Russia, the English Ambassador were withdrawn from St. Petersburg, this suspension of friendly relations would not imply that the English nation claimed sovereignty of any kind over the Russian. But a suspension of friendly relations between the Church of Rome, and a provincial Church was to inflict a very severe penalty on the latter. Leading men from every part of the provinces, had constant occasion to visit Rome on business. If their Church were in Communion with Rome they had but to bring letters from their own bishop, and they were at once acknowledged as Christians, and if clergymen in their own Church were acknowledged as clergymen. If their Church were put out of Communion their bishop's letters would no longer be recognised, and the members of it in visiting Rome would find themselves in a humiliating position. But the Church of Rome desired that the action which she took should be joined in on the paschal question, and in this she failed, mainly owing to the resistance of Irenaeus. It appears to me that Victor's excommunication was not then persevered in for I find no evidence of its having been in force during the next century.

Although I have given reason for thinking that Victor only acted in the name and with the authority of his Church, yet it is proper to mention that his excommunication is spoken of by early writers as specially Victor's act

and I believe that in those days an excommunication was always regarded as the act of the Bishop who solemnly pronounced it, even though he may not have acted without the concurrence of his Church. Eusebius (H. E. v. 28) tells, from a contemporary authority, of another person excommunicated by Victor for denying our Lord's divinity, and in the same chapter of the excommunication of one Natalius by Victor's successor, Zephyrinus. In St. John's third epistle also another attempted excommunication is spoken of as the act of a single person, Diotrephes. But that the Church as well as the Bishop were parties to the excommunication may be inferred, I think, from what we are told of the efforts made by the just mentioned Natalius in order to obtain restoration; who threw himself at the feet not only of the Bishop but of the clergy, and even the laity, imploring with tears readmission to the Church.

Before quitting this period, I have to speak of another function which then specially belonged to the Bishop, the administration of the funds bestowed by the liberality of the Church. I have already mentioned one illustration of this, namely that Bishop Soter is specially mentioned as the agent in the bestowal of a gift by the Church of Rome to the Church of Corinth. We have a description by Justin Martyr of Christian worship in the middle of the Second Century. In this there is one prominent figure, a person whom Justin, writing for heathen, and all through avoiding ecclesiastical terms, calls the president. To him candidates for baptism are brought; by him the weekly worship is conducted; and as part of that worship a collection of alms is made, which is brought to this president, who distributes it through the instrumentality of his deacons to those who are in need. In the Church of Rome the richest of the Christian Churches, the office of the chief of the deacons, who, under the bishop's authority, conducted this distribution, came into great prominence. His office of searching out and examining into all cases of distress would bring him into daily intimate contact with the people, and would enable him to confer many favors, so that naturally he would be the most widely known and the best loved of Roman ecclesiastics, and there was most frequently chosen in due time to fill the Bishop's place. Not to mention many later instances, a testimony has already been quoted that Eleutherus, the Bishop in the time of Irenaeus, had been deacon to the earlier Bishop Soter.

And here it is necessary to take notice of an unfortunate speculation of Dr. Hatch, that it was with special reference to his financial functions that the name Bishop was given to the president of the Christian community. The idea would scarcely have occurred to him but for his adoption of a faulty method. I hold it to be wise in exploring the dark period of Church history to make all the use we can of the light from both ends of the tunnel. Dr. Hatch carefully shuts out the light from both ends. That he should exclude the light from the later end is a course defensible on

the ground that we are bound to be careful not to attribute to the earliest age of the Christian Church the ideas or languages of a later period. But I can find no excuse for his systematic disregard of the New Testament books; that is to say in tracing the origin of Christian institutions, his leaving out of sight the earliest and most authentic documents that speak of them. This process of shutting out the light is just what one does when one wants to exhibit fancy pictures with a magic lantern.

(To be continued).

### SOME INS AND OUTS OF PREACHING.

BY THE REV. S. R. ASBURY.

An Essay, read before the Buri-decanal meeting of Middlesex, held at Christ Church, Delaware, on 31st of May, and printed according to the act of the Chapters.

#### PART II.

THE second chief *In* of which the preacher should be a constant guest is instruction, I am afraid that this is not so much considered as it ought to be. The pulpit is still, in spite of all that may be said to the contrary, and about the rival power of the press, one of the chief agents in conveying instruction on the most momentous themes. I once preached in a town, in one of the New England States, where I was informed that there was in the vicinity a settlement of people who had no church of any sort and never attended any place of worship. I was told that it was the common remark that those people are about a century behind their neighbors in civilization and intelligence. Preaching implants in the minds of its interested hearers thoughts of sublimity and power, which they would never obtain from the newspapers or in any other way. Exhortation appeals to the emotions, but there must be a solid basis for the emotions to rest upon or they will never impel to action. Like Archimedes they need a *pon sto* before they will move the world. Judging by my own experience the emotions are never deeply stirred unless the intellect is also appealed to. God does, doubtless, sometimes use preachers who are too ignorant to convey instruction, but the amount of good accomplished by such instruments is, I think, often overrated. There are cases in which when instruction has been imparted by a minister it is like the loading of a cannon; the charge and priming are all ready, another preacher comes along and by a single flash of emotion sets fire to the priming and causes the discharge. Dr. Guthrie said: "God on one occasion used an ass to preach to a sinner, but he is not in the way of using asses when any better instruments can be procured."

Instruction in the pulpit would, in my opinion, be greatly promoted if we did not cleave so tenaciously to the bad habit of choosing single verses for the texts of our sermons. This seems necessarily to lead to a patchwork presentation of truth, if the orator adheres at all to his text. For my part I always feel like a captive balloon, tied down by my text and unable to soar over the whole of creation. I have, therefore, tried the plan of preaching on entire books of the Bible, so as to give a connected view of the sacred history and the divine plan of salvation. Dr. Dale, of Birmingham, well says: "Our practice of preaching from texts has accustomed people to try what they can discover in single sentences and even single phrases of the Bible, and to disregard the general current and structure of the argument or history. The

minute exposition of clause after clause will confirm this evil habit. They seem to think that the best way to get a right conception of the Rhine or of the Falls of Niagara is to examine separate drops of water under the microscope. The expository method which I have followed for some years past is likely, I think, to lead people to read the Bible as they read other books, and to look not merely at separate thoughts and fragments of separate thoughts, at isolated facts and the most insignificant circumstances connected with isolated facts, but at facts and thoughts in masses, and as they are grouped by the Scriptural writers themselves.

Whatever may be our opinion of Archdeacon Farrar's views of the general teaching of Scripture we must all, I think, acknowledge that he has good reason for his abhorrence of the misuse of single texts. "I protest," he says, "against the ignorant tyranny of isolated texts, which have ever been the curse of Christian truth, the glory of narrow intellects, and the cause of the worst errors of the worst days of the corrupted Church. Tyranny has engraved texts upon her sword, oppression has carved texts upon her fetters, cruelty has tied texts around her faggots, ignorance has set knowledge at defiance with texts woven on her flags. . . the devil, as we all know, can quote texts for his purpose. They were quoted, not once or twice only, by the Pharisees against our Lord Himself. . . But we, my brethren, are under the dispensation of the Holy Spirit. Our guide is the Scriptures of God in their broad outlines, the revelation of God in its glorious unity, the books of God in their eternal simplicity, read by the illumination of that Spirit of Christ which dwelleth in us, except we be reprobates; our guide is not, and never shall be, what the Scriptures call the letter that killeth the tyrannous realism of ambiguous metaphors, the asserted infallibility of isolated words."

This is a very desirable breadth of view, but breadth is sometimes gained at the expense of force. A flooded meadow has a much wider expanse than a river, but it has no power to accomplish anything. I therefore mention the third *In* which is necessary for the preacher—intensity. A good preacher, however broad in his sympathies, however quiet and contained in his manner, must be intense or intensely in earnest. As Ruskin says, "The preacher is a man set in charge over many spirits in danger of ruin, with but thirty minutes at a time to get at their hearts, when breathless and weary with their week's labour, they give him this interval of imperfect and languid hearing; but thirty minutes to convince them of all their weaknesses, to shame them of all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors, where the Master has stood and knocked and none opened; but thirty minutes to raise the dead." His utterances will, therefore, naturally be intense, if, as they ought to be, they are the offspring of conviction. That is no true preaching when the hearer whispers to himself, 'I wonder if he really believes all he is saying.' A preacher must speak only what he has become sure of. Every man is more fully convinced of some truths than of others; let him who would minister to others dwell most on those truths which have the stronghold on his own heart. It has been well said, "Honesty is the best requisite in the pulpit, but it is, perhaps, more difficult than unction or orthodox."

Intensity is dependent partly on natural temperament. "I cannot say to myself, 'Now, from this time on I will have a tremendous conviction which shall sway my whole being, and to which the truths of the Gospel shall

ever be real and vivid.' Native moderation cannot, at will, be converted into eagerness." But intensity may be promoted by earnest effort to realize the importance of the function in which the preacher is engaged, and the necessity, in order that he may do good, that he should reset the hearts of his hearers. We may open ourselves to the influence of the Holy Spirit, so that He may kindle our hearts with His sacred flame, and thus enable us to kindle others. I do not think there is any danger among our clergy, as there may be elsewhere, of mistaking perspiration for inspiration. I have known preachers assume an intensity of manner, which was not based on any corresponding intensity of conviction. This outward manner may have imposed on the ignorant, but it was evident to me that they substituted, as no really earnest man would, bodily for mental and spiritual exercise.

Intensity is also partly the result of age and experience. The young man never has nor can have the depth of conviction which comes to him who has reflected long on the deep things of God, and who knows profoundly the heart and life of the world. "After a sermon of great power had been preached in a New England pulpit, and the question was asked: How long did it take you to prepare that discourse? The reply was, forty years."

It is not, of course, that the more one preaches the more earnest and intense does he become, for, unfortunately, this is very far from being always the case. As Cicero said, "Some have been deceived by hearing that men by speaking make themselves speakers; for equally true is the saying, that men by speaking badly very easily become bad speakers." But surely every true Christian, as he grows in grace and in the knowledge of our Lord and Saviour Jesus Christ, has his well of experience rendered deeper and fuller so that he may draw more copious draughts with which to refresh his toiling and thirsty brethren.

The Christian preacher should then especially cultivate what Aristotle happily calls the agonistical or wrestling style, "that by which the speaker earnestly strives to make a present audience see and feel what he sees and feels." In conclusion it should be declared of every preacher, as it has been of Cardinal Newman before his perversion to Rome:

"Newman stood in the pulpit of St. Mary's to tell of a hidden life, which is the only veritable life of man, to tell of an invisible world, which is more real, intimate and enduring, than the world of the senses. Once a year this visible earth manifests its hidden powers, 'then the leaves come out and the blossoms on the fruit-trees, and the flowers and the grass and the corn spring up.' There is a sudden flush and burst outward of that hidden life which God hath lodged in the material world. So it shall be one day with the invisible world of light and glory when God gives the word. A world of saints and angels, a glorious world, a palace of God, the mountain of the Lord of hosts, the heavenly Jerusalem, the throne of God and Christ; all these wonders, everlasting, all precious, mysterious, incomprehensible, lie hid in what we see. What we see in the outward shell of an eternal kingdom, and on that kingdom we fix the eyes of our faith. Shine forth, O Lord, as when on Thy nativity these angels visited the shepherds. Let Thy glory blossom forth as bloom and foliage on the trees. Change with Thy mighty power this visible world into that divine world, which as yet we see not. Destroy what we see, that it may pass, and be transformed into what we believe."

## Home & Foreign Church News

From our own Correspondents.

### DOMINION.

#### NOVA SCOTIA.

HALIFAX.—Letter from the Bishop.—Dr. Courtney was hardly put in possession of his See before he was called to express judgment on a very peculiar case of discipline. The letters below tell the whole story.

HALIFAX, APRIL 27TH, '88.

To the Lord Bishop of Nova Scotia.

MY LORD.—At the execution of William Millman in the Charlottetown jail, on the 10th inst., I said the following committal:

"The glorious Cross and Passion of our Lord Jesus Christ, and the mighty intercessions of the Mother of God and all the Saints, be between thee and thy ghostly enemies at this the hour of thy departure, and the blessing of God," etc.

In consequence of this I have been charged with invoking the Virgin Mary and making requests to her, thereby acting disloyally to the Church of England. I beg, therefore, to lay the matter before your Lordship, requesting that I may be allowed to publish this letter and your reply.

Believe me, your Lordship's obedient servant,

JAMES SIMPSON.

HALIFAX, 30TH APRIL, '88.

MY DEAR SIR.—The words which you quote in your note of 27th inst., are not an invocation of Blessed Virgin Mary, and, therefore, in using them you have not laid yourself open to the charge, which you say has been brought against you, of acting disloyally to the Church of England. The Church has not, so far as I am aware, asserted or taught that the children of God in the invisible world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and, therefore, the pious desire and aspiration that the whole of such prayers might be an aid to a criminal at the point of death for the defeating of his spiritual foes, is not other than right and fitting. The one thing which, in my judgment, is liable to misconception on the part of hasty and ignorant persons, is the special mention of the "intercessions of the Mother of God," which, to such people, might seem to imply an assumption of the Mediatorship of our Blessed Lord, and an infringement of His right "Who ever liveth to make intercession for us." While, therefore, I do not think you justly open to blame for the use of such a phrase, I would, if I were you, avoid it on any other occasion, as being likely to cause you to be misunderstood and wrongfully accused. I cannot close this letter without expressing to you my sincere sympathy with you in the discharge of so painful a duty as the attending upon and ministering to a man condemned to die, and my regret that any one should have felt called upon to accuse you, at such a trying time, of disloyalty to the Church of which you are a hard-working and earnest servant. I remain, yours, very faithfully,

F. NOVA SCOTIA.

Rev. James Simpson, Charlottetown, P.E.I.

#### QUEBEC.

QUEBEC.—Report of Synod Continued.—The following were elected clerical delegates to the Provincial Synod:—

Rev. F. J. B. Allnatt, D.D., Rev. Thomas Adams, D.O.L., Rev. A. A. VonIffland, M.A., Rev. George Thornloe, M.A., the Venerable Archdeacon Roe, D.D., Rev. A. C. Scarth, M.A., Rev. Thos. Richardson, Rev. John Foster, M.A., Rev. James Hepburn, M.A., Rev. R. W. Norman, D.O.L., Rev. G. H. Parker, Rev. H. J. Petry.

The following were elected as clerical substitutes:—Rev. R. C. Tams, M.A., Rev. A. Stevens, M.A., Rev. A. J. Balfour, M.A., Rev. R. J. Hewton, M.A., Rev. W. T. Forsythe, Rev. L. W. Williams, M.A.

The following were elected lay delegates:—Messrs. R. W. Heneker, Hon. G. Irvine, Jas. Dunbar, J. B. Forsyth, R. Hamilton, M. B. Irvine, E. J. Hemming, J. Hamilton, W. H. Carter, G. Lampson, R. R. Dobell, and W. G. Wurtele.

The following were elected lay substitutes:—Hon. H. G. Joly, Hon. H. Alymer, Geo. Rolt, White, Dr. Montizambert, Henry Atkinson, T. R. Johnstone.

The trustees of Bishop's College and the members of the Council, the members of the Corporation of Compton Ladies' College, the members of the Diocesan Board, of the Executive Committee, &c., were re-elected, except in the case of deaths or removals of the diocese since the last Synod.

Capt. Carter moved to amend Canon VIII. by providing that the rectors of St. Matthew's, St. Michael's, St. Peter's, and St. Paul's Churches, Quebec, have

the same right to solemnize marriages and baptisms as the rector of Quebec, in the cases of parties from without their respective parishes, which was adopted.

Rev. Dr. Roe moved the following resolution which was adopted:—"That the zealous and wisely directed efforts which are being made, particularly in the District of St. Francis, to extend the Missionary operations of the Church; both the special effort promoted by the last Synod which has so happily resulted in the founding of three new missions; and still more, the quiet, persistent labours of the parochial clergy, now continued for many years, pressing out in all directions from their centres in numerous week day services, and seeking to gather in by all modes of loving ministry the sheep that have no shepherd, merit the sympathy and support of all true churchmen; and that the hopeful results which have already attended those efforts both call for devout thankfulness to Almighty God, and furnish strong encouragement to the Church in her endeavours to push forward the same good work in the future.

Both the Rev. Dr. Roe and the Rev. Isaac Thompson spoke at length upon this subject, furnishing interesting accounts of the progress of missionary work in the Eastern Townships. The resolution was adopted.

At the evening sitting a long discussion ensued upon Mr. Judge's motion "that no parish shall be considered self-supporting until it can provide a minimum stipend of \$800 per annum for the support of the clergyman serving it." The amount mentioned in the motion having been changed, it was adopted.

Rev. M. M. Fothergill's resolution for the appointment of a Special Committee upon the proposed federation of the church synods in Canada, with power to confer with similar committees named by the synods of other dioceses, was adopted.

Rev. Dr. Roe presented from the Special Committee a draft of the proposed address to the Society for the Propagation of the Gospel in Foreign Parts, which, after some consideration and discussion, was referred back to the Committee for reconsideration.

Rev. M. M. Fothergill asked permission to express his thanks to the Synod for the unvarying kindness of which he had been the recipient at the hands of both clergy and laity, during his long period of work in the diocese. It was with feelings of sincere affection and regret that he took leave of the diocese, Synod and Bishop.

The address to the S. P. G., which had been referred to a Special Committee, was reported by the Venerable Archdeacon Roe and adopted, and the Lord Bishop was, by motion to that effect, requested to present it himself to the Society on the occasion of his approaching visit to England.

Rev. M. M. Fothergill moved, seconded by Rev. Dr. Adams, that the usual grant be given the diocese of Algoma for the next five years. Carried.

Rev. M. M. Fothergill moved, seconded by Rev. Mr. Kemp, the printing in pamphlet form of the sermon preached that morning in the cathedral by the Ven. Archdeacon Roe, on the occasion of the celebration of the 25th anniversary of the consecration of the Lord Bishop of Quebec. Carried.

Mr. Dunbar, Q.C., seconded by Dr. Hemming, moved the appointment in future synods of assistant clerical and lay secretaries and assistant treasurer of Synod. Carried.

A vote of thanks was passed on motion of Rev. Dr. Adams, to the proprietor of the *Chronicle*, for supplying members of the Synod with copies of the *Chronicle* during the sitting of the Synod.

A vote of thanks to the lay Secretary of the Synod and one of \$50 to the clerical Secretary were carried, and on motion of the Venerable Archdeacon Roe, a vote of thanks was also passed to E. A. Bishop, Esq., organist of the cathedral, and the ladies and gentlemen of the choir, for their aid in the musical portions of the Synod's services.

A resolution of thanks was adopted, on motion of Rev. Dr. Roe, to the citizens of Quebec, for hospitality to delegates non-resident in the city.

The Very Rev. Dr. Norman, the Dean of Quebec, seconded by R. W. Heneker, Esq., moved a vote of thanks to the Lord Bishop for his able, kindly and impartial conduct in presiding over the Synod. Carried.

The following gentlemen were appointed Canons of the cathedral by the Lord Bishop:—

Rev. John Foster, rector of Coaticooke.

Rev. Thomas Richardson, Quebec.

Rev. George Thornloe, rector of Coaticooke.

Rev. A. A. Von Iffland, Quebec.

After presenting the address to the Lord Bishop the Synod was closed with the benediction pronounced by his Lordship.

LENOXVILLE COLLEGE.—The books chosen for the first examination are Professor Solomon's Introduction to the New Testament and Canon Walcott's Commentary on St. John's Gospel, and the Rev. Dr. Norman, Rector of Quebec, and the Rev. Dr. Carry, Rector of Port Perry, Ontario, have kindly consented to act as examiners for this year.

QUEBEC.—Personal.—The Rev. M. M. Fothergill, late Rector of St Peter's Church, Quebec, left on June 20th, to assume charge of St. Mark's Church, New Canaan, Conn., to which he has been appointed by Bishop Williams, of Connecticut.

Rev. R. J. Fothergill, who has been sometime curate of St. Peter's Church, Quebec, left last week to act as curate of St. Peter's Church, Sherbrooke. (Rev. Geo. Thornloe, Rector.)

Rev. A. J. Balfour, late Rector of Richmond and Malbourne, assumes charge of St. Peter's, Quebec, this week, in succession to Rev. M. M. Fothergill.

St. Matthew's.—The Annual Sunday School Picnic of this Parish was held at New Liverpool on Wednesday June 20th, and was largely attended, and successful in every way.

NEW LIVERPOOL.—A most successful Strawberry Festival in aid of Christ Church, New Liverpool, Rev. F. A. Smith, Incumbent, was held at Longwood, a residence in the immediate vicinity of the steamboat landing at the village, on Wednesday afternoon and evening June 20th. Boats were running regularly from Quebec, and large numbers from the city attended. The weather was all that could be wished for.

MONTREAL.

The death of Rev. J. Smith, Rural Dean of Brome, at the Montreal General Hospital, is announced. Deceased, for many years rector of Sutton, was a strong Churchman, but free from extreme views. The deceased gentleman was 71 years of age.

MONTREAL.—At the ordination services held in Trinity Church, his Lordship Bishop Bond officiated, and was assisted by Bishop Norris, of Portland, Oregon, and the following venerable and reverend gentlemen: Archdeacon Lonsdell, Canon Anderson, Geo. Forsey and the rector, Canon Mills.

The following were ordained priests: Revs. Geo. Abbott Smith, B.A., R. B. O'Sullivan, B.A., Wm. Harris and Henry A. Meek. Mr. Frank Chartres and S. A. Mills were received as deacons.

Ven. Archdeacon Evans preached a sermon on the text Cor. vi. 7; "And ye shall be ministers of the Christ." After speaking of the necessity of a vocation for a happy life in the ministry, the reverend speaker said that the first requisite for a minister was that he love the truth and be a willing convert to God in Jesus Christ. Unconverted clergymen were the dry rot of the Church. The second requisite was a truly consecrated life and a fund of sympathy with humanity. If they could not work in sympathy with those with whom they would come in contact their work for the Lord would not be effective.

After the ordination service the newly ordained and many of the congregation joined in the communion service.

MONTREAL.—Synod Meeting.—The twenty-ninth annual session of the Synod of the diocese of Montreal opened on the 19th of June with a celebration of the Holy Communion in Christ Church Cathedral at 10.30. There was a large attendance of ministers and visitors of the different Anglican congregations at the service. His Lordship Bond officiated assisted by Bishop Morris, of Oregon, Very Rev. Dean Carmichael, Rev. Rural Dean Naylor, Archdeacon Lonsdell, Rev. Canon Henderson, Rev. Dr. Norton, Rev. Archdeacon Evans, Rev. Canon Mills, Rev. G. Osborne Troop.

An eloquent sermon was preached by the Rev. Dr. Norton. The Synod met in business session in the afternoon in the Synod hall, Bishop Bond in the chair. After devotional exercises the roll was called over by Canon Empson, the clerical secretary, to which those present answered.

The election of secretaries and treasurer was then at once proceeded with. Canon Empson was unanimously elected clerical secretary. Mr. Richard White was appointed lay-secretary, Mr. Jas. Hutton, treasurer, and Messrs. J. W. Simpson and S. C. Flatt, auditors.

The Bishop's address was unusually long, touching the following topics: statement of official work, 299 men and 464 women confirmed, 5 deacons and 4 priests ordained, 2 churches consecrated and 1 opened, statement that Mission Fund is in good state, allusions to foreign Churches and the question of unity. Dr. Bond passed on to pay a loving tribute to the memory of the late Hon. Thos. White, also to Justice MacKay, to H. Kerr, Q.C., Hon. John Hamilton, Rural Dean Smith and others. A letter was read from Sir William Dawson expressing sympathy with the movement to secure theological degrees apart from Church Colleges and Church training at McGill College. After

regretting the state of the license laws, the assumption of priestly responsibilities by laymen in missions, the Bishop expressed a desire to see Deaconesses at work in the diocese, the benefits and risks being set forth. The address was closed as follows: I think our greatest present need is, perhaps, opportunities for holding what is generally known as a conference at regular stated times. A conference is a meeting of the church for the discussion of matters pastoral, doctrinal, moral and spiritual, and for the interchange of opinion and experience on the part of those qualified to speak. We need to provoke each other to love and to good thoughts, as well as to good works. We require to discuss things which touch more immediately upon the heart and conduct of men as immortal beings, with souls to be saved, with an account to be given at the coming of our Lord Jesus Christ, of all our privileges and advantages as members of His spiritual body, as well as members of a civilized and religious community. The Synod is a legislative body, whose useful and necessary duty it is to administer the temporal affairs of our Church; but Churches here on earth need something more than temporal legislation, they need the cultivation of the spiritual mind which is their rich inheritance; they need the strength and enlightenment which come of the contact of mind with mind. The wise man saith "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

I commend you now to the keeping of God's Holy Spirit, and pray that you may be wisely guided in all your deliberations and decisions.

(To be Continued).

ONTARIO.

BATH.—On Sunday a centennial celebration was successfully held in the Anglican Church at Bath, of which the Rev. E. H. M. Baker, one of the most noted of Canadian clergymen, judged by long service and devotion to duty, is rector. In 1787 there arrived in Kingston to Carleton Island a devout and energetic missionary of the English Church, John Langhorn. A few days later he arrived at Bath, his chosen station, and from that day the village had a continuous, though oftentimes discouraging, history as a mission and parish. The anniversary service could not conveniently be held last year, therefore another red letter day was chosen this year, Sunday, June 3rd, when the church edifice had exactly completed its 98th year of its existence as a place of service. The date over the main door is 1793, but the records correct this to 1795. No doubt the painter had a veneration for antiquity and national pride sadly wanting in the people at large, and added the two years as very light interest on so large and deserving a loan from past generations. The church in appearance does not belie its age, and yet it is a marvel that a frame building should have been so well preserved through nearly a century of use, and even neglect, at times. Truly it has had a protecting providence around and about it. A very hopeful era for church revival and extension has set in under Mr. Baker, and as shown by improvements already made in chancel, seats and walls, it is the design to preserve and renovate the building rather than seek a new one, we hope there will be many helpers in the reverential work.

The anniversary services were so largely attended room was not available for all comers at morning service. Visitors came from Kingston, Napanee, and Deseronto, including choir helpers from the last named place. The A. O. U. W. lodge members attended in a body. The Sunday school children and teachers, some of the oldest members of the congregation and the clergymen entered the church also in procession. A hearty service followed, the choral parts being well rendered. The sermon by Rev. J. K. McMorine, of Kingston, was a beautiful exposition of service from the earliest ages and a warm appeal for personal holiness. The offerings were dedicated to the restoration fund. In the evening Rev. Mr. Smythe, of Wellington, preached with much acceptability. At the morning communion, the chalice and plate used were venerable relics, having been presented by Archdeacon Townson of Yorkshire, Eng., to the church through Rev. Mr. Langhorn, in the last century. They were, it will be remembered, stolen a few years since and recovered from the thief at Clayton, N. Y., just as he was about to melt them down. Among those who took part in the procession were Mr. Joseph Denee, who knew Mr. Langhorn, though he returned to England in 1815, and Mr. T. C. Johnson, who was baptized by the pioneer clergyman. Mr. Denee is still an active lay-helper in the parish.

The church yard contains many sad records, but few tell of such sorrow and affliction as does the monument in the church yard of this parish to the family of the late Elias Price, father of Dr. Price, now of Kingston. It bears record of sixteen deaths of his children, thirteen of them at ages under nine years, besides one at 18—two being aged 28 days only, one reaching one year, two 3 years, one 4 years, two 6

years, three 7 years, and two 8 years. Another stone bears this unique inscription, that of a lady not yet dead, a place being left for the date to be filled in after the last sad offices:

"Susannah is my name,  
Bath is my dwelling place,  
Heaven is my expectation."

OTTAWA.—Archdeacon Lauder's Lectures.—The last lecture of the series on "The Anglican Church, her Doctrine and Polity," was delivered by the Ven. Archdeacon Lauder to a very large and attentive congregation at the evening service yesterday in Christ's Church. The subject was "Ritual in the Church," and taking for his text 1 Cor. xiv. 40. "Let all things be done decently and in order," the preacher first defined the word "ritual," and pointed out that those who paid special attention to decency and order in the service of the Church had been called Ritualists, but they were really reformers who had witnessed with pain the slovenly manner in which certain parts of the service were gone through. People, he said, were slow to change their customs, and those who inaugurated any movement looking toward an improvement in the service, where it had deteriorated, required great patience and perseverance, but a strong reaction had at last set in, and we were now witnessing a marvellous awakening in all matters of taste both in the domain of Art and Worship. There was reason why the accessories as well as the essentials of worship should be cared for. The House of God could not be treated with neglect, and although some might point to Nathaniel worshipping under a fig tree and Paul kneeling on the seashore, they must not forget that God had directed a house to be built to His honour, and had accepted the temple for which King David prepared the gold and which Solomon erected. There were those who said Ritual was wrong in principle, and there were others who said it was carried to excess in the Anglican Church. If it was wrong in principle, why were the arrangements of the tabernacle prescribed by God? Why were two men specially inspired to carry out the model of the Divine mind in the most minute details and specifications? Had not God also showed to Moses the pattern on the mount? And did not John in the Revelation leave on record a glorious picture of the ritual of heaven, speaking of the harps and sweet odours and lamps of the heavenly sanctuary. The Church on earth and the Church in heaven were really one, and why should not the services be analogous? Our Lord Himself, during his personal ministry on earth, did not hesitate to use external signs, as for example, in healing the deaf and dumb man. There is a language in external acts, and our Lord recognized the principle by lifting up his eyes to heaven when he prayed. The senses cannot be ignored in worship, and hence the Church has provided a decent covering of linen cloth for Holy Communion, and when we commit our beloved dead to their last resting place she has taught us to say, "Dust to dust, earth to earth, ashes to ashes." The font in baptism, bread and wine in the Holy Sacrament, the laying on of hands, the anointing of the sick, and the turning to the east, have each and all a specific meaning, and so our standing in praise and our kneeling in prayer. As to the amount of Ritual, that, said the preacher, must remain an open question. Latitude and liberty must be conceded all round, and for a very good reason; there is a vast variety in the minds and temperaments of the worshippers in our Christian assemblies demanding forbearance, and the fullest measure of Christian tolerance by all. In conclusion the Rev. Archdeacon expressed the pleasure he had in learning that his discourses had given satisfaction, and served the sacred purpose he had in view.

OTTAWA.—For some months past the Rev. Mr. Sloggett, curate of St. George's Church, has suffered from inflammatory rheumatism, and his physicians having advised six months' rest in Europe, he has been compelled to resign his position. He leaves this week and it is understood will not return to Canada.

DESERONTO.—The congregation of St. Mark's will proceed to complete their pretty church this summer. It is proposed to erect a stone tower which will be 65 feet in height. A chancel 19x22 feet will be added with a vestry on the north side. A bell weighing about 1,000 lbs. and costing \$250 has been ordered from Henry McShane & Co., of Baltimore. The various changes contemplated will involve an expenditure of \$2,200.

WELLINGTON.—Rev. H. Smythe is meeting with much success in his mission at Wellington. The church has been renovated and a new parsonage will be built and other improvements effected.

PORTSMOUTH.—At the Montreal conference, Conway C. Dobbs was received as a probationer of the second

year upon a vote of 65 to 35. He is the son of Rev. F. W. Dobbs, Church of England rector of Portsmouth, Ont. He had served as lay reader in the North-west, where he had gone in the capacity of civil engineer, as well as in Waterloo district. Some of the members were hardly satisfied as to several doctrinal points alleged to be held by the brother, but these were overlooked. It was announced that Brother Dobbs did not smoke or drink, and was engaged to be married. Mr. Dobbs preached in St. John's Church, Portsmouth, on Sunday last since his acceptance as a Methodist!

**NORTH GOWER.**—The Rev. G. Bonsfield, lately ordained deacon, has been appointed to this mission. We congratulate Mr. Bonsfield on the appointment; the people of North Gower are fortunate in securing the services of so energetic a young man.

### TORONTO.

**Holy Trinity.**—On Thursday evening, May 31st, a special service was held in this church for the members and associates of the Girls' Friendly Society. Evensong was sung by the full choir, the rector of the parish, the Rev. Professor Roper; chaplain of the guild, the Rev. G. Naltress, taking part in the service, which was beautifully rendered and fully choral. The sermon was by the Rev. C. W. Bradshaw, of Peterborough. The preacher took for his text the motto of the G. F. S., "Bear ye one another's burdens, and so fulfil the Law of Christ." A most excellent address then followed, amongst other items mentioned was the fact, that since the formation of the Society in 1875, the membership had risen to 135,000 members and associates. This guild offered a grand opportunity of doing good, which was nothing less than the helping of our sisters and making the burdens of life easier for them, thus fulfilling the Divine Command upon which the discourse was based. We regret exceedingly that space prevents our giving the sermon entire, as it was such a very touching one, and calculated to do much good to all who were fortunate enough to be present. The collection was devoted to the funds of the Society.

A most successful concert and sale of fancy articles was held on Tuesday last, the 12th inst., in Holy Trinity school-house, under the auspices of the Toronto branch of the Girls' Friendly Society. The building, which is a very large one, was most profusely decorated with flags, bunting and flowers; a large number of people were present. Madame DeChadenis, Miss Elwell, Miss J. Stovin and others kindly contributed songs, etc., which greatly added to the enjoyment of the evening. The proceeds obtained from the entertainment proved very satisfactory.

**TORONTO.**—*Mr. Ohas. Powell.*—We understand that Mr. Powell, the energetic Secretary of the C. E. W. A. in England, proposes, D. V., to visit this city at the end of August. A Committee, of which Mr. Jose is secretary, is making arrangements for meetings, and those desirous of securing Mr. Powell's services should apply to Mr. Jose.

**TORONTO.**—*Parish of Dovercourt.*—On Sunday, 17th inst. the Rev. A. Hart, Rector of this new Parish, entered upon his duties. Morning Service was held in the Mechanics Institute, and Evening Service in the Hall at the corner of Dovercourt Road and Bloor Street. Both services were well attended.

Monday evening a vestry meeting was held in the Mechanics Institute. The meeting having been opened with prayer by the Rector, Mr. A. G. Horwood was elected Secretary. When the prescribed declaration of membership in the Church of England had been signed by those qualified to become members of the vestry it was resolved by a unanimous vote that the seats in the Church to be built should be free and unappropriated. Mr. Edward Dawes was elected as the peoples' warden. The Rector said that being a stranger and not sufficiently acquainted with the members of the congregation make a choice, he would waive his right to appoint a Church-warden on this occasion, and requested the vestry to elect a colleague with Mr. Dawes, Mr. H. A. Eastman was then chosen by the vestry. Messrs Chapman, Ward and Todd were elected Sidesmen by the vestry; and the Rector appointed Messrs Winkworth, Buckley and Christian. The meeting closed with singing the Doxology and the Benediction.

At a subsequent meeting of the Wardens and Sidesmen the former, were requested to secure, if possible, the Mechanics Institute in which to hold the Morning Services: the Services in the Evening to be held in the Hall corner of Dovercourt and Bloor Streets. This is but a temporary expedient, but it appeared the most satisfactory of any which was suggested.

### NIAGARA.

**DRUMMONDVILLE.**—*Obituary.*—We record with much sorrow the death of Mr. Richard J. Cole, aged 63 years. Mr. Cole has been engaged in the service of the Northern Railroad at Stayner for many years, and had lately, owing to failing health, taken a holiday, which he was spending among relatives in this village when his complaint painfully increased and ended in death on Monday, June 18. The Church at Stayner will miss in Mr. Cole's death an active member and churchwarden, a warm-hearted friend and neighbour. About 20 years ago he lived in St. George's Church parish, Toronto, where he is yet remembered as a faithful and zealous churchman. He leaves a widow whose loss we deeply deplore, but feel that she is comforted with the thought that they are greatly "blessed who die in the Lord."

### HURON.

**Huron Deanery.**—On Wednesday last the semi-annual meeting of the Ruri-Decanal Chapter of Huron was held in the town of Blyth; and although the attendance of clerical and lay delegates was not at all what it should have been, yet the meeting was the most interesting and useful that has been held in this deanery for some time. Following is the list of delegates present:—Clergymen—Revs. Rural Dean Craig, B.D., Clinton; S. F. Robinson, Exeter; W. A. Young, B.D., Goderich; J. H. Moorhouse, Wingham; W. T. Cluff, Brussels; and H. A. Thomas, Blyth. Laymen—Messrs. S. Caldwell, Auburn; L. Nethery, C. Proctor and J. Golley, Belgrave; and T. Scott, W. Magill and J. Bell, Blyth. An excellent congregation assembled in the church, and at 11 a.m. divine service was begun, each of the clergymen present taking a part in leading the worship. The sermon, by the rector of Goderich, was founded upon Col. i. 23, and was a most admirable discourse upon the high aim and duties of a Christian minister, and incidentally the privileges and responsibilities of his people. About thirty persons with the clergymen present participated in the sacrament of the Lord's Supper. At the business meeting held in the rectory in the afternoon encouraging reports were received from various parishes, and some profitable discussions were held concerning different modes of increasing the efficiency of the work of the Church. Service was again held in the church in the evening at 7.30 p.m., in which the clergymen were joined by a large and hearty congregation. The rector of Clinton read a very interesting and profitable paper upon Woman's Work in the Church, in which he pointed out the inviting fields now open to the peculiar talents of women in the direction of district visiting, Sunday School and missionary work. After the appropriate hymn, "Jesus Calls Us," the rector of Wingham delivered an exceedingly useful and instructive address upon Parochial Missions, showing their meaning and importance, and outlining the best modes of conducting them. This was followed by a hymn, "O Jesus, Thou art Standing," after which the rector of Goderich gave some excellent advice pertaining to the people's share in public worship, showing that it was no less the duty of the people to see that at every service the pews are properly filled than it was that of the clergyman to occupy the prayer-desk and pulpit. He also pointed out that the Church intended that divine service should be a united service, and that they who did not earnestly and audibly share in it, not only deprived themselves of an inestimable privilege, but also robbed God of the glory and praise which is His just due. The musical part of the services, directed by Mrs. Whitt as organist, was appropriate in selection and excellent in execution, being of such a character as that the whole congregation were enabled to participate in it most heartily. The day will long be remembered by all who were present as a day of edification and of blessing. Great praise is due to the people of the parish for the kindly and hospitable manner in which they provided for the visitors.

**MOORETOWN.**—A new organ built by Messrs. Karn & Co., of Woodstock, for Trinity Church was dedicated on Thursday evening, 14th inst. The attendance was very large, although the heavy rain in the afternoon affected it a little; still the church was well filled. The proceedings opened by a processional hymn, "Onward Christian Soldiers," &c. The procession entered through the west door, and was composed of the lay representation to Synod, the church wardens, the male members of Trinity Church choir, and of the Petrolia Double Quartette, and the following clergymen in robes, viz.: Revs. O. Edgelow, C. O'Meara, P. E. Hyland, R.D., T. R. Davis, M.A., and David Armstrong, D.D., the incumbent. Doctor Wilkinson, of Mooretown, presided at the organ during the dedication service. After the dedication there was a sacred concert and organ recital. The latter was conducted by Prof. Cawthorne, of Port

Huron, whose magnificent execution gave great satisfaction. Miss Lowry presided at the organ to accompany the double quartette from Petrolia. The soloists were Mrs. Case, Mrs. Mackenzie and Mr. King, and in each case the audience asked for more. The anthems, &c., were well executed by the full quartette, and in addition to the above, Mrs. Grad, Miss Corey and Messrs. R. D. Noble, J. Burns and C. Jenkins. On account of the sacredness of the place, Rev. Dr. Armstrong suggested that instead of an encore the audience might signify their pleasure by the uplifted hand; and this proved acceptable to all. Short addresses were given by the Revs. Messrs. Hyland, T. R. Davis and C. O'Meara. Altogether the affair was a success highly creditable to all. The organ is the largest reed instrument made in the Dominion, and reflects great credit upon the builders. It contains eighteen sets of reeds, has two manuals or banks of keys and thirty stops. It has also a modern improvement in the concave or radius pedals, and a dial indicator to show the pressure of wind which deserves special notice. The organ has sufficient power for any church in London, and Trinity Church, Mooretown, may justly feel proud of being the possessor of such an instrument. It is also worthy of remark that the Rev. Dr. Armstrong stated at the concert that in dedicating the organ, he did so with the delightful consciousness that it was free from all encumbrances, the amount of the purchase money having been already subscribed. This indicates a state of affairs which many other congregations would do well to take a note of.

The Very Rev. the Dean of Huron preached in Trinity Church, Mooretown, on Sunday the 17th inst., at both the morning and evening services, and in Christ Church, Corunna, in the afternoon of the same day.

### BRITISH COLUMBIA.

**Death of Mrs. Hills.**—On Sunday, the 6th May, at the Cathedral, Victoria, Archdeacon Scriven referred to the lamented death of Mrs. Hills, wife of the Bishop of Columbia. The ven. gentleman said:—

"At this very hour last Sunday, while you who are accustomed to worship in this cathedral church were listening to the Word of God expounded from this pulpit, one who for many years had been your fellow-worshipper passed away peacefully to her rest. You had but just before been praying for her, and even as your prayers rose up to the throne of grace, their fulfilment was close at hand, for it was God's will to answer them by giving to her a happy issue out of all her afflictions." Almost her last conscious act was to receive the blessed Sacrament of the Body and Blood of Christ; and although for nearly three days afterwards she still lingered in life, she was happily spared all suffering, and a painful sickness closed in painlessness and peace. For twenty-three years she had been the faithful wife and companion in labor of the chief pastor of the Church of this diocese, and during those years by the blamelessness of her life, and by the purity and uprightness of her character, she exercised, as her position enabled her to do, a powerful influence for good. Warmhearted and generous by nature, she threw herself heart and soul, into the work of the Church, and as much by her unwearying labours as by her ungrudging liberality she helped largely in supporting the Mission work of the diocese. Of her more private acts of generosity it is perhaps not fitting here to speak, but there are many who can bear witness how ready was the sympathy and how willing the help which she ever extended to those in trouble. To all alike, to old and young, to rich and poor, to high and low, she ever showed a gentle courtesy, the fruit not merely of early training and life-long habit, but of the Christian grace of charity, which 'suffereth long and is kind,' and which never fails in consideration for the feelings of others. Who does not remember the hearty welcome which all who entered her house were sure to receive? So far was she from any sort of ostentation that, although her whole time was employed in acts of kindness, she hardly ever remembered that she had done them, and it seemed almost to pain her to offer her thanks. She is gone; but she has left behind for our encouragement and for our imitation the bright example of a Christian life. If we would attain to that blessed rest, into which we believe she has entered, let us seek to cultivate that singleness of heart, that devotion to God's work, that love for Christ, and that zeal for his Church of which she was herself so full."

Dr. Hills, who resigned his See, has been induced by the Archbishop of Canterbury to withdraw his resignation.

### FOREIGN.

**A NOBLE CHURCHWOMAN.**—What a noble example is set to Canadian ladies by the life of the gifted woman



alluded to in the following letter to the London Guardian. Humanity is elevated by so exalted, and so beautiful a life.

Miss Steere, whose death is recorded, deserves something more than the brief acknowledgment of an obituary notice. She was emphatically the sister and companion of her late brother, Bishop Steere. In early days they sought for rare plants, ferns, mosses, &c., together, went on brass-rubbing expeditions, bargained for, classified and labelled conchological treasures, travelled far and wide in England to find out antiquities, mounted and arranged their various collections, and pored over the intricacies of ancient MSS. Later on, when he had abandoned the law for the Church, she followed him to Lichfield and afforded him valuable assistance by conducting some of the correspondence with Sisters of the Guild of St. Alban, and otherwise aiding his guild work, and finally relieving him of the incubus of a house and land at the Spital, Tamworth, for which the use had departed. She thus became the owner of the ancient chapel of Philip de Marmynn, from which the Spital derives its name, and it was not the least of her claims to remembrance that she affectionately preserved this chapel from destruction for over thirty years, leaving it at her death in much the same condition as it came to her. The probability of saving this interesting link with the past and restoring it to its former sacred use, was one of the principal reasons that induced Dr. Steere to select Tamworth for the proposed Guild College. When her brother came to settle down at Zanzibar for the work of his life, Miss Steere was able to assist him in preparing vocabularies of Swahili, the language of East Africa, though the necessity from her never having had any practical acquaintance with it, fell to others to complete the work. She, however, took care of many things which he was able to send her from abroad, and kept a home for him in England to which he might, as she fondly hoped, retire to and his life peacefully in his native land.

To students of conchology Miss Steere's name will be familiar from the great use made of her valuable collection by Mr. Lovewell Reeve in his *Conchologia Ionica*, which he began to publish in 1843. A new species of *Oliva* and *Murex* were named after her. In music she was a great proficient and an enthusiastic lover of the art, taking part in the Handel Festivals of 1857 and 1859 as an alto singer, and obtaining the two medals issued in commemoration of those, the first gatherings of the kind. Though inclined to lead a somewhat solitary life, her animated conversation and kindly disposition made her a large circle of friends wherever she was known. She passed away, after a few days' suffering, in the beautiful springtime which she always loved well, with primroses, daffodils, and the white arabis blooming in profusion in her garden. The hymn of Easter, "Jesus lives," has been her favourite ever since it was sung over her brother's grave in the fatal August of 1882. F. W. STEERE.

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.

ALGOMA CLERGY.

SIR.—I think Mr. French must be under the impression that he can frighten me into silence, but I can assure him if such is the case he is very much mistaken, because whatever I may do to modify my opinions, I will not shrink from the stand I have taken. My first impulse on reading the letter under his Caption was to take no further notice of it, but on second thought I concluded that by doing so I would be submitting to and giving a silent consent to the unchristian and ungentlemanly, not to say unclerical language, in which that precious production is couched. Then, Sir, as to the various points of assertion in his letter, I will try to answer one by one and upon their merits. 1st. *re* Salary in Algoma, upon his own showing he grants the truth of the \$750, or his own salary would not suffer a reduction of \$150, leaving it then better than many of the salaries in this Diocese. 2nd. *re* Cost of living in Algoma, three cent cotton at eight or ten cents, with regard to this I must tell him that we are not very much favoured in that line as we very seldom can purchase cotton at eight or ten and the very worst at five cents, so on the whole I don't think the difference in the cost of living is as much as he imagines it is. 3rd. *re* the Bishop of Qu Appelle, he does not want to employ men when two or three stoves might be necessary, but in the pleasantest season of the year when they can nearly be dispensed with. 4th. *re* Guarantees, I am of opinion the paper they are written upon in Algoma is just as good as the paper they are written upon in this diocese, at least in a great many instances, but, I am sorry to say that in many

instances their value in the past has been sadly at a discount in this as well as in Algoma Diocese. I am very sorry indeed for the calamities that has befallen Mr. French, and am fully prepared to sympathize deeply with him, especially because I have gone through nearly the same mill as he has. I have never been down in the ice, but I have been in the water, having been thrown out of a Canoe when on my way to one of my stations, and nearly killed once or twice while riding on horseback. I must now say in conclusion that he (Mr. French) has altogether misconstrued my argument, it was not that I thought the sum of \$750 too much Salary for a Clergyman in Algoma, (In fact I think it far too little), but that the salaries of our own Missionaries should be raised to a decent figure, and that our Mission Fund should be put out of debt before we contributed to those as well if not better off than ourselves, and before we give so much to Domestic and Foreign Missions. My hopes and desires are that during the ensuing year we may be able to wipe out our own Mission Fund debt, have a balance on the right side, and be able to give to Algoma not one but two thousand dollars.

Yours truly,  
R. A. ROONEY.

THE LATE REV. H. N. OXENHAM.

SIR.—The late Mr. Oxenham deserves more than a mere passing notice. It is true he verted to the Roman Church, but it is equally true that, had the condition of the Church of England not been so unattractive to one whose mind was full of the idea of unity and consequent competency to guide and direct, he would have returned to the Fold, as I am persuaded would have been the case, had his life been spared. He was in reality an Old Catholic, and he often lamented that Bishop Rainkins could not see his way to establish an Old Catholic congregation in London. Mr. Oxenham was permeated with Dr Dollinger's ideas. He was one of that learned Old Catholic historians disciples on whom "the master" looked with eyes of love and pride. He was a ripe scholar and a profound theologian, as his work on the Atonement a text-book in many seminaries, and in innumerable contributions to Church literature prove. His charity towards those who differed from him was unbounded, and his These qualities stood in his way as a Romanist, they liberality towards his gainsayers something wonderful, caused his being unable to breath freely in the Italianized atmosphere of the London Oratory under Father Faber, even in the far ampler and purer ether of the Common, unity presided over by Cardinal Newman so assured was he of the fact of his Priesthood that he absolutely refused to be re-ordained in the Roman Church, and, had he known in the beginning as much about her as he did in his new and final career, he certainly would never have submitted to receiving Baptism and Confirmation a second time. He died in simple Minor Order so far as Rome was concerned and never advanced further, being unwilling to countenance in his own person the sacrilege of re-ordination to the diaconate and the priesthood. He never accepted the Vatican dogmatic definition as to the personal infallibility of the Pope, nor did he hold the doctrine of the Immaculate Conception of the Blessed Virgin Mary. He broke many a lance with the head of the Roman Communion in England on the subject of Education, and as "X.Y.Z." in Lord Acton's (Rome condemned) "Home and Foreign Review," created quite a sensation and caused an unacknowledged reform in Roman circles by his withering sarcasms on the miserable system of training and instruction followed in their Schools and Colleges in England. Probably no man was better noted of Romanists, more banned by Bishop, Priest, and Deacon, or more dreaded on account of his fearless and damaging utterances against the Un-Catholicism of Roman Catholicism than Henry Nutcombe Oxenham, yet even his adversaries were fain to admit not only his magnificent abilities, and the profundity of his knowledge, but also the purity, integrity, and thorough unselfishness of his blameless life. This stone to his Cairn from

ONE WHO LOVED AND KNEW HIM.

SKETCH OF LESSON.

5TH SUNDAY AFTER TRINITY. JULY 1st, 1888.

The Ark of the Lord.

Passage to be read.—1 Samuel iv. 3 5: vi. 19, 20.

I. *The Ark of the Lord.*—You remember the tokens of His presence that God gave to Israel as they left Egypt and entered the Wilderness—the pillar of cloud by day and of fire by night (Exod. xiii. 21, 22). And later, during their wanderings, and when they were settled in the Promised Land, He gave them another token of His presence. A tabernacle was made, and in the Holy of Holies was placed the Ark of the Covenant, a sacred chest, upon which rested the Mercy Seat overshadowed by two cherubims with

outstretched wings, and, over all, the cloud of glory. And not only was this a token of God's Promise, but it was appointed as a means of communication between God and his people (Exod. xxv. 22). Do you not think they should hold this Ark in high esteem, and ever treat it with great reverence? Yes, and lest they should do otherwise, God gave very strict directions as to its treatment. God has given us, too, tokens of His presence, and means of grace by which He communicates with us and gives us his blessings. Such are His Church, His Word, and His Sacraments—Baptism and the Lord's Supper—besides the other ordinances of His religion. We should use these in a proper manner, and ever treat them with reverence and respect.

II. *Used Superstitiously.*—But now the Israelites had become very wicked, and God, for their wickedness, had delivered them into the hand of their enemies—the Philistines. They were defeated in battle. Then they remembered the Ark of the Lord, and the wonders which God had wrought by it of old, especially in the passage of the Jordan, and in the overthrow of Jerico. But they forgot that God only works for those who obey Him, and that it was not the Ark itself, but God who had won these victories. So they send for the Ark, thinking it will help them to defeat the Philistines. (Ch. iv. 3-5) They trust in the outward means, and think that the Ark may be used as a charm. But God would not let it work for people who were so wicked, and so the Ark was taken. See this subject further illustrated, with reference to this event, in Jeremiah vii. 4 16.

So the means of grace which God has given us must not be used superstitiously. They are not charms, to bring us blessing, no matter what our life may be. The mere act of going to Church, or of reading God's word, will not bless us. And though we have been baptized yet we may lose the grace which was given us, unless we are careful to "follow the example of Christ and to be made like unto Him." If in the Holy Communion we would "eat the flesh of Christ and drink His blood, dwell in Christ and Christ in us, be one in Christ and Christ in us," we must "with a true penitent heart and lively faith receive that Holy Sacrament."

III. *Treated Irreverently.*—But if the Ark must not be used superstitiously, it must not on that account be regarded as of no account, and as something, therefore, which might be treated with disrespect and irreverence. To show the reverence due to it, even the priests must not look into it uncovered. (Num. iv. 5, 15, 20.) But this the men of Beth-Shemesh did. In their delight at receiving the Ark back from the Philistines, they looked into it, either with vain curiosity, or, it may be, with a good intention, to see whether the Philistines had restored all that was in it before its captivity. (vi. 19, 20.) And as a result of this irreverence a number of people were slain.

So must we be careful not to make light of the means of grace which God has given us, but rather to use them, and that with reverence. We must not profane God's House by frivolous conduct therein, nor His Holy Word by using it as a jest book or a book of riddles. (See Eccles. v. 1.) Neither must we neglect His Holy Day, nor offer our worship thoughtlessly, nor come to the Holy Communion carelessly. (See I. Cor. xi. 30) Let us use these things, but use them aright—neither superstitiously nor yet irreverently.

OPEN THOU MINE EYES.

By A. C. M.

Open Thou mine eyes!  
Far up the mountain's giddy height,  
My way winds on, perchance to light—  
But now the darkness of the night  
Surrounding me my prayer denies;  
Open Thou mine eyes!

Open Thou mine eyes!  
My hands are bruised and torn,  
Pressing the path; and worn,  
My feet, and weary, Holds the morn  
No promise to my pleading cries!  
Open Thou mine eyes!

Open Thou mine eyes!  
I fain would see the way  
Thy wisdom bids me go! nor stray,  
In paths denied. Apply the clay—  
I own thy power. Rebellion dies!  
Open Thou mine eyes!

Open Thou mine eyes!  
So fast the lids are sealed,  
I stand apart, to others is revealed  
The glorious day. Bid darkness yield  
To light, dear Lord, to Heaven's skies;  
Open Thou mine eyes!

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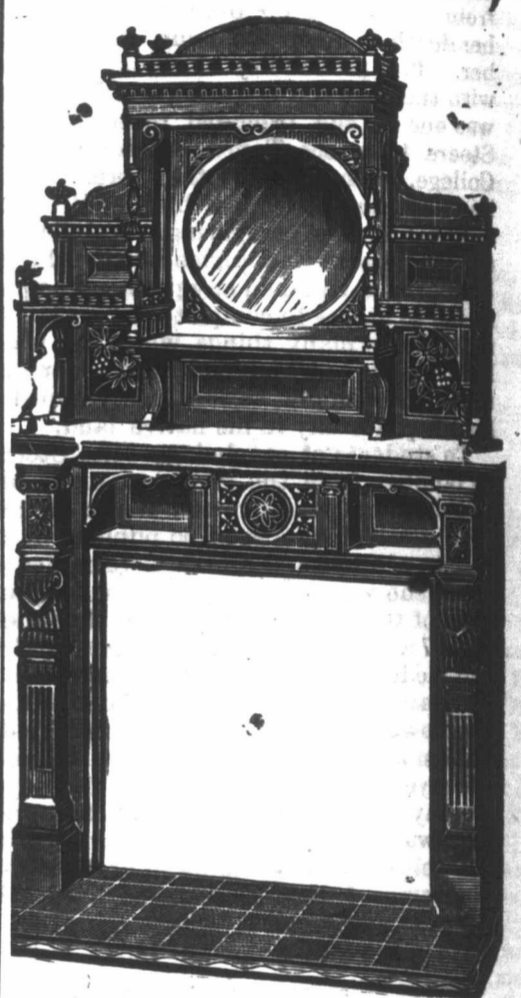
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HINTS TO HOUSEKEEPERS.

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**EGG-NOG FOR STRENGTHENING CONVALESCENTS.**—One egg, one tablespoonful white sugar, one tablespoonful water, one tablespoonful milk, one tablespoonful wine or other liquors. Beat the white of the egg to a froth; then beat in the sugar; next the yolk, then the milk, wine and water.

**TO MEND CHINA.**—Into a solution of gum arabic stir plaster of paris until the mixture assumes the consistency of cream; apply with a brush to the broken edges of china and join together. In three days the article cannot be broken in the same place.

**CLEANING GOLD JEWELRY.**—Any gold jewelry that an immersion in water will not injure can be beautifully cleaned by shaking it well in a bottle nearly half full of warm soap suds, to which a little prepared chalk has been added, and afterwards rinsing in clear, cool water and wiping it dry.

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**SALT PORK.**—Cut as many slices as will be required for breakfast the evening before and soak till morning in sweet milk and water. Then rinse till water is clean and fry. For a change it may be rolled in corn meal and then fried.

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**A NICE WAY TO COOK CHICKEN.**—Cut up the chickens, put into a pan, cover with water and let stew as usual. When done make a thickening of cream and flour; add butter, pepper and salt. Have ready a nice short cake, baked and cut in squares. Lay the the squares on a dish and pour the chicken and gravy over them while hot.

**SAGO PUDDING.**—One cupful of sago soaked in cold water until soft. Add four quarts of scalded milk. Sweeten to taste, and a little salt. Let cool, and when ready to put in the oven, turn in three well-beaten eggs, but do not stir the mixture when you put the eggs in. Bake three-quarters of an hour. Flavor to taste. Tapioca, same as sago, use only five eggs.

**DRIED APPLE CAKE.**—Two cups of sweet dried apple, soak overnight and chop; two cups of molasses, and let it simmer over two hours; when cold add one cup of sugar, two eggs, one half cup sour cream, sour milk and butter, two teaspoonfuls of soda, four cups of flour, four teaspoonfuls of cinnamon, and one teaspoonful of clove and one nutmeg.

**STEWED TRIPE.**—Cut the boiled tripe into small pieces and add three or four small onions; pour over the tripe and onions a little warm water. Let

it cook slowly until both are tender and the water nearly boiled away. Then add milk sufficient to make a good gravy, a tablespoonful of good butter made smooth in an equal quantity of flour; salt and pepper to taste, and boil three minutes.

**FRUIT CAKE.**—One cup brown sugar, half cup butter, beat together; one cup sweet milk, half cup molasses, two eggs, three cups flour, one teaspoonful ground cloves one teaspoonful allspice, one tablespoonful cinnamon, half a nutmeg, one pound of raisins, one cup currants (rub them in flour before using), two teaspoonfuls of cream tartar, and one teaspoonful of soda. Two loaves.

**HEAD CHEESE.**—Take a nice pig's head, clean and prepare it for the kettle and boil it until the meat falls from the bones. Then cool it enough to work with the hands and be sure to remove all pieces of bone. Chop the meat very fine, season to taste with salt and pepper, put it into a strainer.

THE MISTAKE OF MOSES.

and Ingersoll, are common topics of conversation, but the mistake we wish to comment on here is the great one so many people labor under that consumption (which is really only Scrofula of the Lungs) is an incurable disease, and that there is no hope for one suffering from it. This terrible malady, that yearly fills so many graves, can be surely cured, if not too long neglected. Be wise in time, if you are afflicted with it, and arrest the undermining influence that is sapping your life-blood, and hurrying you to an untimely grave, by using Dr. Pierce's Golden Medical Discovery, a remedy that never fails in its life-giving mission, if taken in time. All druggists.

BISHOP HUNTINGTON ON AMUSEMENTS.

The religion of the man Christ Jesus, the Man of men, is quite willing to go with any man or woman or youth to entertainments that are not evil in themselves and do not on the whole, in one way or another, directly or by association, cause more evil than good—to the party, the play-ground, the spectacle. It encourages a cheerful piety. It blesses guiltless laughter as well as innocent tears. But this generous breadth in the law of Christ will not allow us to abuse it without judgment and penalty. We must not give to these places what God has told us belongs to the balancing and growth of our own characters, to the education of our children and their quiet shelter in the family, to intellectual improvement, to the poor, to the Church. It will never do for us, unless we mean to cheat others and ourselves, to excuse our immoderate pleasures by the plea that they are capable of making us love our fellow-men or refining our tastes. In whatever sense man may be made a playing animal, he is not made to be nothing but an animal in his play. He is not made to play when he ought to be doing something else, whether in his household or room, among his books and magazines, or at a lecture that teaches something, or in teaching himself in a night-school or at some meeting that will turn his mind out towards his kind, or upwards towards Heaven. One need only notice the inwrought sense of the very words which are the names of these intervals between serious pursuits to see that they were intended not to engross or monopolize us, but only to come in here and there to contrast and lighten a little the steady exercise of some productive, fruitful calling. Observe these words—re-creation, diversion, or turning aside for pas-time, enter (inter)tainment, amusement, or setting one to think in an unusual way. Every term implies something occasional only. In these times the people are rushing far beyond anything intended by the holiday provisions of nature or reason. Look at history. Never yet was there a strong nation, a secure commonwealth, a vigorous race, that had it for its first object to be amused. Nearly every people that has decayed, been beaten down, or sunk into corruption, has gone to death through a course of frivolity and frolic, where the citizens put sports in the place of earnest work and earnest study and earnest prayer, ceased to believe and feel that it is a serious thing to live in this world at all, losing faith in God and what is most Godlike in themselves

at the same time. That it is a very thin, very vulgar, very pitiable sort of manhood or womanhood, where, when they are not strained to toil, men and women are thinking and contriving how they shall get out of the house in the evening to some merriment or gayety or spectacle. As long as this giddy tendency grows upon us unchecked, we shall deteriorate in all the attributes of national greatness—in power of will, in sobriety, in self-restraint, in moral energy and robustness and independence, in everything that the children of our fathers and the heirs of a Christian inheritance ought to be. "The people sat down to eat and drink and rose up to play;" that is the frightful epitaph of a nation, East or West, that feasts and lusts and dances and disports itself to death. Can you be surprised that in every one of her calls to her sons and daughters to keep Lent, the Church warns them to abate their indulgence and check their entertainments?

—Two continents beaten by Canada, for proof see to-days St. Leon Advertisement. The health and joy inspiring properties of this water expelling poisons and renovating constitutions is a wonder to all. The head office, King Street, crowded till midnight, has caused the opening of one at 67 Yonge Street. March along Ladies and Gentlemen and drink the life giving St. Leon.

CHILDHOOD AS AN EDUCATOR.

There is an education of vital import to all men, which is beyond the power of men to impart to man. To deal fairly with men, we must be able to put ourselves in the place of men; not less must we be able to put ourselves in the place of children before we can deal fairly with children—or with men. Let me illustrate by a chapter from my own experience.

The warm days had lingered on until the keen edge of an autumn wind severed the seasons, and turned the summer adrift to the mists of the sea.

I had touched the match to the paper and bits of light wood in the furnace. My little boy of four and a half years—superbly built, noble fellow that he was—stood by, with his two chubby hands filled with sticks of kindling, ready to throw them into the fire when I should open the door and give the order. The arrangement had been that he might come down and "help me" build a fire, with the understanding that he must be careful not to soil his dress with the mouldy wood; he should hold it from him and not hug it in his arms; neither must he get against the sooty iron of the furnace. He was naturally a careful child, methodical and scrupulously neat, so that there was nothing exacting in the conditions upon which we both started down for a bit of grand, good fun.

The flames were roaring up the chimney. "Now," said I, "when I open the door, you shall see the fire, and you must throw in the sticks quickly, or the smoke will pour out into the cellar." It was an exciting experience—the first time my boy had had a hand in fire-building, the very thing that he was always warned to keep aloof from. The roar of the draught, the fierce fury of the glowing flame, the lurid light in the cellar dusk—he almost forgot to throw in the wood. "Quick!" I said, "quick, while the door is open!" One stick went in; the second struck the side of the plate inside, and I pushed it in. "Hurry," I said again; and the third struck the side of the door frame, and fell to the floor.

Of course, the little fellow was dazed for the moment. He was expected to make haste in a work that was wholly novel, as well as exciting to him. Should he stop to pick that up, or throw in the two that he still held? One stick on the floor, the roaring fire, the outpouring smoke, too many orders from me, the work of it, the play of it, the novelty of it; the bewildering haste of it all—he stooped hesitatingly for the fallen stick; and instinctively tightened his grasp on the others by folding them into his arms against his immaculate frock! I shut the door in haste, and, seeing his attitude, broke out with: "Now look at that dirty wood against your clean dress! I told you you should not come down here if you did that!"

He looked confused a moment, then dropped the wood, turned round, ran toward the stairs, ascended and disappeared. In that crucial moment, what silent criticism might the keen logical sense, the half-god like instinct, of childhood, have passed on me! Relatively, I had expected more of him than I should expect of myself or any grown man. I heard the quickening feet of my little helper on the floor overhead, heard him climb the stairway to the second story; and while I stood mutely wondering at the suddenness of his departure, I heard him burst into a loud and piteous cry. He had not fallen—no; he had not hurt himself; it was I that had fallen, I that had hurt him. But he was in his mother's arms; his head was on his mother's shoulder.

When the next autumn came, I would have given my life to see again that childish expectancy, those little hands filled with wood, that noble head and regal form lit up with the weird glow from the furnace flames! I had imposed restrictions which could not be complied with. I had exacted a promise which he was too innocent, too inexperienced to know that he could not keep. I reflected upon him as morally disobedient, when he was only physically fallible; as obstinate, when he was only embarrassed; careless, when he was only bewildered; heedless, when he was only hurried; naughty, when he was truest to himself and to me. Yes! I would have given my life to tell him how I had wronged him; but he was now where he needed no further instruction from me, where he was no longer in danger of being ignorantly blamed and unjustly reprimanded. Those little feet were farther above me than the floor just overhead, and the voice of a once pained and injured spirit had gone to join the voices of the ten thousand thousand around the great white throne.

Five years went by. The keen November wind came again. "Would you like to go down in the cellar and help papa make a fire?" I said. My bright-faced boy jumped from his chair, his long golden curls dancing upon his shoulders, as he hailed with delight the promise of so rich and novel an experience. I exacted no promise from him which common sense—to say nothing of experience—taught me he might not be able to keep; though I was cautious not to forget to ask him to be careful. I would try to show him how to keep the wood from soiling his dress. He was nearly four years old; almost the same as his brother had been—whom he never saw. A shuddering awe crept over me for the moment. Was I competent to undertake that which I had so signally failed in once before? Was I to be trusted with that tenderest, truest, most God-like of all earthly things—the heart of a confiding child? Can it be that God is willing to try me again? Can I make reparation to my lost one by doing for his little brother that which I ought to have done for him? Is it possible that all these five years I have longed to recall that one day in my life, and to be just, where I had been unjust, and to heal, where I had wounded?

The flames were roaring up the pipe again, and my little man was standing, as did his brother, years before, with his hands loaded with wood. I almost trembled as the past came before me and so overlaid the present that each seemed to be his own identity.

"Quick!" I said, "while the door is open. Throw in the wood, quick!" One stick after another flew into the flames; then one struck the door-frame, and fell on the floor. History repeating itself with painful accuracy of detail. Should he let that go, or throw in others? The smoke poured out, and I hurried him again. He was confused, and I knew it. As his brother's pupil, I had learned to recognize that and respect it. I saw him clasp the wood to his breast as he stooped. He soiled his dress, but he was not disobedient. He was doing his best. He believed that he was my helper, and so he was, even in a better way than he knew. He picked up the stick, threw it, and it fell again. "Never mind," I said; "don't hurry too much. I will hold the door until you are quite ready." (Oh that I had said that five years ago!) The next time he tried he succeeded. Yes; he succeeded, but not half so much as he helped me in my bit of life-learning.

We started upstairs together. His trusting little hand was laid in mine. A serene little face looked smilingly up to me. It was not a piteous cry of a wounded heart that I heard, but the sweet music of a joyous voice, saying eagerly, "Did I help you, papa?" Only God knows why I put such emphasis on the answer, "Yes, my little boy, you did help me." Then I heard his little feet outrun me, not to his mother for refuge from trouble, but for very joy to tell her that he had been my helper.

And somehow I think that the angels knew that I held two little hands, and saw two little faces, and answered two little voices, and sought to lighten two little hearts, when I said, "You helped me!" Perhaps I helped them to build a fire; perhaps they helped me to build a character; and perhaps, too, they "built better than they knew." But God knows.—*Normand Patterson.*

#### FOR SWEET HOME'S SAKE.

Mothers, wives, sisters; why that patient, hopeless suffering, those pinched, melancholy faces that sadden home and cause anxiety to loved ones, while so potent and harmless a remedy as Dr. Pierce's Favorite Prescription can be obtained of your druggist? It is a panacea for all "female complaints," of marvellous efficacy and health-giving qualities. The debilitated, and sufferers from those excruciating periodical pains, "dragging down" feelings, backache and kindred female disorders, should use this certain remedy at once, and be restored to the blessings of health, for home's sake. Of druggists.

#### SUNDAY-SCHOOLS.

Dr. Paret, the Bishop of Maryland, while rector of the church of the Epiphany at Washington, addressed the following letter to his Sunday-school teachers, which should be read and lived up to throughout the country:

*My Dear Friend:*—In committing to your charge in the Sunday-school the class I have just assigned to you, I wish to have you distinctly understand the duties of the office, its work and its responsibilities; so only can you rightly discharge them.

You will please understand, then, that you really fill the office known in old times in the Church as that of the "catechist." The children of your class are placed under your instruction and influence to accomplish a definite end and purpose. You are the rector's special assistant, so far as they are concerned, to prepare them in due time for being confirmed and admitted to the Holy Communion. These things, as definite results to be sought and expected in your work, should be always in your thoughts. It will not only give earnestness and definiteness to your teachings in the class, but to your out-of-door influence and your prayers for them. You will, therefore, seek to be as well acquainted as may be with each scholar; to know the character of each; to find out what each one lacks in information, or in devout disposition and earnestness.

As the standard, fixed by the Church, you will very carefully train them in the Church Catechism—in knowledge of its words and in understanding of its meaning. And, in so doing, you will take occasion often to speak to them of confirmation and of the Holy Communion as blessings which they are earnestly to desire.

You will be expected to train them by word and example to join reverently and earnestly in the worship; always to speak distinctly in the responses, and to sing when they are able; to kneel, really, during the prayers, and to observe carefully all the reverent customs of the Church.

You will encourage them to regular attendance at Church services, and inquire often and carefully as to their regularity in this respect.

You will see that each scholar has a Prayer Book and a Hymn Book, and brings them regularly to school.

You will remind them of the Christian duty of giving to God; encourage them in the regular Sunday-school offerings, and especially to make each a willing contributor to the missionary fund of the school.

You will be expected always to prepare the Sunday-school lessons carefully before attempting to teach them. A teacher has no more right to

come unprepared to his teachings than a clergyman has to come without study for preaching.

You will keep your class-book very fully and clearly according to the appointed rules.

You will be expected to set to your scholars an example of punctuality. A teacher habitually unpunctual ought to resign. If you do not love Sunday-school work well enough to get to it a few minutes before the work begins, you do not love it well enough to be a teacher.

If at any time unavoidably absent, it will be your duty either to provide as a substitute some communicant of the Church, or to give to the rector such timely notice that he can make provision. In this there should be no failure.

If your scholars become irregular you will be expected to search them out during the week and learn the reason. Your duties are not limited to the Sunday-school hours.

You will be expected to remember your scholars in your own private prayers, and to seek in every way their growth in grace and knowledge.

You will be, of course, enthusiastic and zealous in the work.

And, last of all, when you find that your interest is failing; that your class, through your fault, is losing interest or becoming irregular; that you don't care enough for Sunday-school to come every Sunday and to come early; that you fail to learn the lessons, and go through the work as mere routine; then you will either repent and renew your zeal, or, failing in that, will resign your class to the rector.

May our good Lord, by His grace, make you earnest and true in this true work for Him. Remember how He said, "Whoso receiveth one such little child in My name receiveth Me."

#### INFANTS SHOULD BE BAPTIZED.

Because God at the establishment of His Church with Abraham, positively enjoined that infants should be consecrated to Him;

Because St. Paul proves, by using the comparison of an Olive Tree, that the Church under the Jewish and Christian dispensation is one and the same Church;

Because that all true believers are as much members of that Church in which infants were consecrated to God as was Abraham;

Because in this Church the consecration of infants has never been forbidden by God;

Because all members of this Church are under the same obligations with Abraham to have themselves and their children admitted into covenant with God;

Because until they are so admitted they are not in covenant with God; and have not scriptural claims to the benefit of the covenant;

Because as in the Jewish Church circumcision was the seal of God's covenant; so is water in the Christian Church;

Because as faith was required of the Jews in the circumcision of infants; so also is it requisite in their baptism, and, therefore, children of believing parents receive believer's baptism;

Because our Lord in His commission to His Apostles enjoined infant baptism;

Because the Christian covenant being a better covenant than the Jewish, it would be inconsistent with reason and scripture to reject them;

Because the believing Jews nowhere objected to the practice of the Apostles, which they certainly would have done, had their infants been rejected;

Because whole households were baptised, which is an evidence much stronger in favor of infant baptism, than against it;

Because history bears undoubted evidence to the practice of infant baptism from a very early period to the present time;

Because to suppose that such a practice could be introduced into the Church contrary to the teaching of the Apostles, without causing a great revolution, is absurd;

Because neither sacred nor profane history alludes to any such revolution, which is a certain evidence that it could not have taken place; therefore infant baptism is no innovation, and they should, as soon as practicable, be baptised.

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### Children's Department.

#### REAL BRAVERY

One of the hardest things a boy or girl is called to bear is ridicule ; other trials can be endured, but to be made fun of, and more particularly as to their religious thoughts and feelings, is one of the severest tests that can be applied to the young. The more sacred the feelings, the more they dread ridicule.

We give the following incident to encourage boys and girls to stand up for what is right, and particularly for their religion.

One day General Gordon was dining in London with some club men. One of them, drinking far more than was good for him, thought he would have some coarse fun, by charging the General with stealing a bottle of wine and hiding it in his pocket. There was a good deal of merriment around the table and some betting. The tipsy gentleman was appointed to ascertain whether the charge was true or not. In a most ungentlemanly manner he tapped the General on the shoulder, and ordered him to produce the bottle. The General rose to his feet, and putting his hand to his side pocket he drew forth a Church of England prayer book. "Gentleman," he said in a tone of stern indignation "this little book has been my companion for years, and I sincerely trust you all may find a comforter and supporter in the trials of life that will prove as true to you as this has been to me." With these words he left the room. There was no more hilarity or fun ; soon after apologies came from all the party.

**SHE WAS SAVED.**—From days of agony and discomfort, not by great interpositions, but by the use of the only sure-pop corn cure—Putnam's Painless Corn Extractor. Tender, painful corns are removed by its use in a few days, without the slightest discomfort. Many substitutes in the market make it necessary that only "Putnam's" should be asked for and taken. Sure, safe, harmless.

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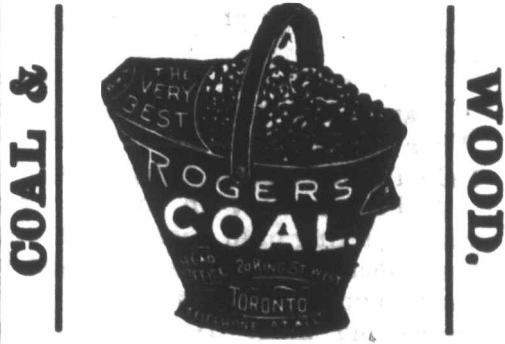
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We are children who cheerfully join in the chorus When BREADMAKER'S YEAST is the subject before us—Mamma tried all the rest, So she knows it is the best. Cause her bread is the whitest, her buns are the lightest, And we eat all the pancakes she dare set before us.  
**BUY BREADMAKER'S YEAST. PRICE 5 CENTS.**

**SOMEBODY ELSE MIGHT.**

A lady was walking quietly along a city street not long ago, when a door flew open, and a boy shot out with a whoop like a wild Indian. Once on the pavement he danced a sort of double-shuffle all around the curbstone, and then raced the streets in great haste, for it was evident from the books under his arm that he was going to school. She was thinking what thoughtless, noisy creatures healthy boys are, when just before her she saw something yellow lying on the stones. Coming nearer, she fancied it a pine shaving and looked after the boy again. She saw him suddenly stop short in a crowd of people at a crossing and come back as fast as he had gone, so that just before she reached the shaving, he dived and picked up, not a shaving at all, but a long slimy banana skin. Flinging it into a refuse barrel, he only waited long enough to say, "Somebody might have slipped on it," and was off again.

It was a little thing to do, but that one glance of the boy's clear gray eyes made the lady's heart warm toward the noisy fellow. He had not slipped himself; he was far past the danger; and when one is in a hurry, it is a bother to go over the same ground twice; but the "somebody else" might slip. And so, for the sake of this unknown somebody, the hurrying boy came back, and it may be saved the life or limb of a feeble old man or a tender young child.

**PUT SOME SALT IN IT.**

"Mother, what makes you put salt in everything you cook? Everything you make, you put in a little salt." So spoke observing little Annie, as she stood looking on.

"Well, Annie, I'll make you a little loaf of bread without any salt, and see if you can find it out."

"Oh, mother! it doesn't taste a bit nice," said she, after she tasted the bread.

"Why not?" asked her mother.

"You didn't put any salt in it."

"Mother," said Annie a day or two afterward, "Jane Wells is the worst girl I ever saw: she slaps her little

brother Johnny, and pulls his hair, and acts really hateful. When I told her it was naughty to do so, she only spoke roughly to me, and hit again. Why won't she take my advice mother?" Perhaps you didn't put any salt in it. Season your words with grace, my child. Ask help of God in all you say and do, and your words, spoken in the spirit of Christ, will not fall to the ground. Don't forget to put salt in, or else it won't taste good."

**NOW IS THE TIME.**

"Not Yet," said a little boy, as he was busy with his trap and ball; "when I grow older then I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man. "I am about to enter into trade. When I see my business prosper then I shall have more time than now."

And so he went on, saying, "Not yet"—putting off to some future time that which should have been first in his thoughts—until he was a grey-haired old man. He lived without God and died without any hope whatever.

**OBEYING OUR GUIDE.**

I went up a great mountain recently, 10,000 feet high. On my way there was pointed out to me a place where a friend of mine met with a severe accident a few years ago. My guide had also been his.

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"How did it happen?" said I. The reply was: "He did not obey his guide. He would go by a way against which I warned him."

Even so, thought I, must we obey our heavenly Guide, if we would journey safely. Faith is implicit reliance, and this implies unquestioning obedience. We must go only where our Saviour leads us. We are sure to stumble if we leave His side.

**THE SOURCE OF ENJOYMENT.**

Now let me tell you a secret—a secret worth knowing. This looking for enjoyment does not pay. From what I know of it I would as soon chase butterflies for a living, or bottle moonshine for cloudy nights. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons; the apprentice while he is learning his trade; the merchant, while he is making his fortune. If he fails to learn this art he will be sure to miss his enjoyment when he gains what he sighed for.

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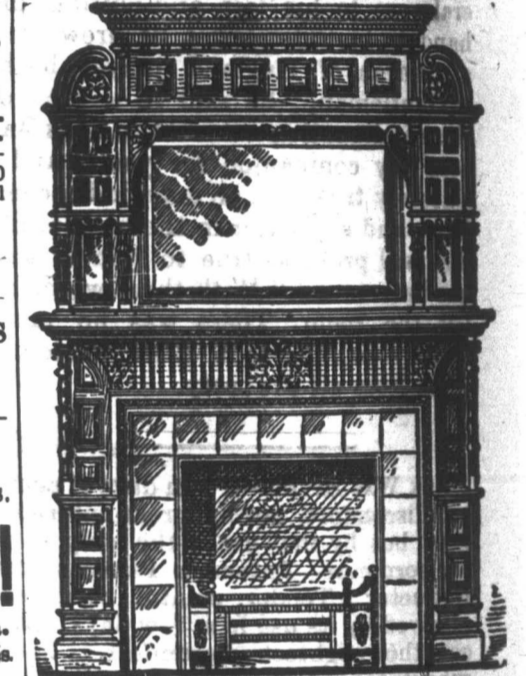
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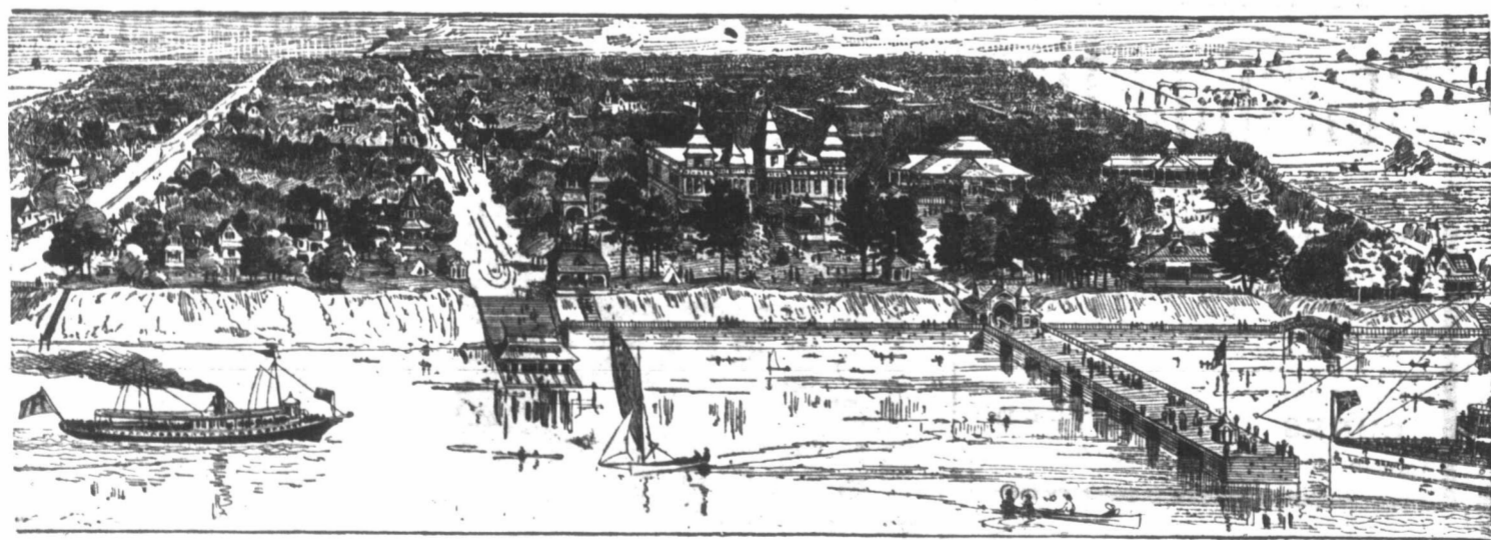
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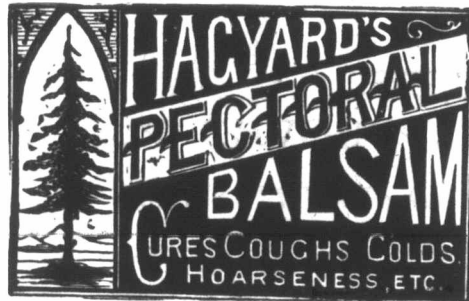
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