

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO CANADA, THURSDAY, JULY 8 1886.

[No. 27

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LESSONS for SUNDAYS and HOLY-DAYS.

JULY 11th—3rd SUNDAY AFTER TRINITY.
Morning—1 Samuel ii to 97. Acts xvi 16.
Evening—1 Samuel iii; or 1 Samuel iv. to 19. Matthew v.
13 to 33.

THURSDAY, JULY 8, 1886.

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

THE SPREAD OF IMMORALITY.—When the mayor of the most enlightened city in Canada is moved to issue a formal proclamation against swearing, indecent language, and other vicious practices, we need ask whence comes this increase of vice? We may as well ask whence comes the spread of thistles in ground left to itself! The system of education now so popular, simply leaves the vices natural to human nature to grow up unchecked. There is the whole secret, and public functionaries would do better to lift up a proclamation against godless education than to let our youths grow up without moral teaching, and then try to correct the evil which has resulted. A Welsh clergyman in the *Liverpool Mercury* speaks out nobly on this question. He writes:

"SIR,—I have to acknowledge the receipt of a document drawn up at a monthly meeting of the Calvinistic Methodists of Arvon, and forwarded to me with your signature, in which my attention is called to the fact that 'cursing, swearing and using improper language in other forms is most rapidly increasing among children in many parts of the country.' I am not at all surprised at the growth of the evils complained of, and I have been fully aware of their existence many years before they have forced themselves on the notice of the persons whom I believe to be mainly responsible for the prevalence of irreverence, lying, cursing and swearing, and immorality in others, in this country. I have often publicly assigned to its true causes this great declension in morals amongst us.

"I believe the causes to be manifold, and I consider it to be mere hypocrisy, whilst the causes of the evil referred to are encouraged, to very earnestly implore school boards, school committees

and school managers to exercise their influence with the teachers in this matter.' As far as their power extends, the Dissenting leaders of Wales have deprived the schools of this country of the Bible, and of all religious teaching worthy of the name; and yet they appeal to school teachers to advise and exhort the children of their schools not to use improper language."

FALSE TEACHING BREEDS IMMORALITY.—The writer quoted in preceding paragraph proceeds to say:

"Not satisfied with the mischief they have done by banishing religion from board schools, the Dissenters of Wales are now exerting all their energies to obtain possession of the grammar schools and all the funds given for the purpose of securing religious training for Christian children, and for charitable purposes, in order to apply these endowments in the establishment of intermediate schools from which the Name of God, our Saviour, will be banished, and the growth of immorality still further promoted by the action of persons who affect to be exceedingly anxious to do all that is possible to raise the standard of morality among the rising generation of our country. Without religion there can be no check on the evil tendencies of the young; and unless religion be taught in accordance with revealed truth, it is powerless for good.

"Again, the teaching of Dissent with regard to the origin of Christian responsibility is accountable for the irreligion so widespread in Wales. Young people are taught to look upon themselves as non-religious—in other words, irresponsible to their Redeemer—until they freely except religion. Baptism, practically, means nothing, and so they are, until they voluntarily join a Christian society, at liberty to do what they list. *The policeman has to be invoked instead of the filial relation, which binds God's children to obey His laws.*

"Another case of the prevalence of immorality is the contempt for authority resulting from the setting up of rulers over themselves by numerous religious bodies, whose authority is ignored as easily as it is created. The persistent endeavour to break down the legitimate authority of the clergy in order to exalt those who love the pre-eminence has resulted in contempt for all authority, parental and ministerial, and the leaders of the people are beginning to realize that the 'speaking evil of dignities' has reacted upon themselves. If everyone is to judge who is worthy to be obeyed, and to render obedience to such only, many will determine that non-deserve his submission, and lawlessness is the natural outcome of such teaching."

The latter passage we commend to the study of those nominal Churchmen, who are endeavouring on a hypocritical plea of zeal "to break down the legitimate authority of the clergy." We do not hesitate to affirm our belief that the spectacle of contempt for authority and order shown by certain Churchmen does far more to increase immorality than a dozen mission halls could check.

WESLEYANISM ON THE DECLINE.—For some years past, since the Church revival in England commenced, there have been marked symptoms of a decline in the strength of the Methodist body. Already that body has passed through several stages so that its founder would never acknowledge it as his "Society of people called Methodists," were he to re-appear in the flesh, and now it is manifesting a tendency to be evolved out of existence. The Wesleyan papers, the *Times* and *Recorder* tells us that the body was about 700 members weaker in 1885, than in 1884, that out of new members who joined 26,780 resigned. Their theological colleges are half empty. In one district 35 villages where Methodism once flourished, the body has ceased to exist, in other districts 19 villages services have been given up, in another 24 have been stopped, so that the vast rural population is now almost wholly left to the spiritual care

of the Church. The *Methodist Recorder* says frankly:

"We ourselves, after very close consideration, are prepared to admit the Church of England, in the number of its more or less attached adherents, exceeds the sum total of all other denominations, the Roman Catholic included. It is evident, also, that in respect of wealth, influence and general resources it exceeds much more largely the other denominations combined; and, farther, that, if it were not for its own intestine divisions, it would have the advantage against all who are separated from it of united mass and organization against divided interests, diverging tendencies, and mutually independent organizations. We are neither able nor disposed to deny, furthermore, that during the last twenty years its growth and advance have been very wonderful—greater, on an average, in respect of practical aggressiveness and voluntary organic development, than the growth and advance of Nonconformity as a whole."

The same decline is being felt in another body chiefly owing to the great activity of the Church.

Upon an annual revenue of 870,000*l.* coming in to the Scottish United Presbyterian Church there was a decline for the year, which ended a month ago, of 21,000*l.* Upon an annual revenue exceeding 590,000*l.* the Scottish Free Presbyterian Church during the same period suffered a decline of 81,000*l.*

This ought to stimulate the Church in Canada to emulate the Mother Church in zeal and fidelity, by sowing the same seeds and cultivating the ground on the same principles, we also should reap a glorious harvest.

CHRISTIANITY A DIVINE SEED EVER GERMINATING.—The discourse, the following is culled from, was preached in St. Giles' Cathedral, Glasgow:

"Christianity had already shown a capacity to absorb and assimilate ideas which had grown up outside it. It could absorb and assimilate them still. For their Christianity was not a crystal in a sealed casket. It was a seed, a regenerating force, a principle of life, planted in the fruitful ground of human souls. It grew because it came from God; it changed because it grew; it was continually readapting itself to its environment, and it had thereby within it the elements of perpetuity. It underlays all progress, being itself the spirit of progress; it embraced all truth, being itself the spirit of truth; it lived with the world's life, it expanded with the world's expansion. The second circumstance in their service that day was that they were gathered together within those ancient walls, and that they had joined in forms and words of worship which linked them by direct historical continuity with the Christians of bygone centuries. That circumstance had not merely a sentimental interest. It was a recognition of the truth that though Christianity grew, it grew from the ancient roots, and that the complex needs of their time were needs which the ancient Christianity could satisfy. Than this no truth required a more emphatic assertion now, because there was perhaps a not unnatural tendency on the part of those who felt that Christianity was out of sympathy with some of the elements of their time, to exaggerate the nature of the changes which it required, and to dissociate themselves to an unnecessary degree from the doctrines and usages which they had received.

THE DANGER OF DISREGARDING THE DECALOGUE.—The *Churchman* gives a severe rap to those dissenters who are seeking to rob the Church of its property. "they may not at present assent to the doctrine that all property is robbery, but they may live to find, to their discomfort and dismay, that having taught the people to disregard the Decalogue, in the case of property owned by a corporation, and secured to it by the sanction of law, they have so confused their ideas of *meum* and *teum* as to destroy the protection which surrounds themselves."

CHURCH THOUGHTS BY A LAYMAN.

THE SO-CALLED CATHOLIC VOTE.

A FEW days ago we listened, with patience worthy a better theme, to an earnest plea made by a Romanist on behalf of the rights of the Roman Catholics to proportionate representation in parliament. It was claimed that in as much as the Romanists in Ontario number, say one-third of the people, that one-third of the members of parliament from Ontario should be Roman Catholics. We quietly asked, "What do you propose to do with those who, like ourselves, are members of the *ancient and original Catholic Church of England*?" Our friend smiled as he knew what the point was, but seemed unable to compose any reply. The point is a most important one in view of the power already wielded by the Roman Church in Canada, owing to its being made as such a factor in our political life.

Do we, or do we not admit the principle involved in the recognition of what is called "The Catholic vote?" If we do, then in justice we must also admit that *the true Catholic Church of Canada*, as Bishop Anson desires it to be called, must also be allowed a proportionate representation in Parliament, so also the Presbyterians, Wesleyans, Baptists, all along the scale of religious bodies. Were this done our Parliament would be turned from a national assembly into a convention of Church representatives, and *Church interests, not national*, would be the ruling motive in debates. A readier plan for bringing Parliamentary government into contempt could not be framed. What, pray, underlies the principle involved in the so-called Catholic vote? That the Romanists are by Church sympathies a separate people is true, so also are other sections of the population. The wage-earners to wit, are becoming more and more consolidated into a class apart from capitalists, and from non-wage-earners. Why then should not they have proportionate representation as a separate part of the community? Their interests are touched at far more points and their life is affected more seriously by legislation than the interests and life can be of a mere religious organization. "A workingmens' vote" has far more reason than the Catholic vote, yet who is fool enough to desire thus to split the people of this free country into classes by such an arrangement? We have also business sections. Why not have a "dry goods vote," a "retail merchants vote," a "farmers vote," and as reasonable as a Catholic vote, would be a "Freemason vote," an "Oddfellows vote," a "Foresters vote." But the natural supplement to the "Catholic" would be a "Protestant" vote, and the danger is, for such a gulf between our people would be a danger to the peace of Canada, that if the Romanists push their demands much further, those who are not Romanists will combine to frustrate the machinations of Rome. The plain truth needs speaking on this matter, and we English Catholics should use great plainness of speech in regard to a vote, the very name of which is an insulting denial of our historic

position which no well educated person denies. If the vote of the Catholic Church is to be recognized *we must demand that as British Catholics our suffrages are included therein!*

The truth then is that the root idea of the "Catholic vote" is the notion that the audacious claim that the Church of Rome has peculiar and exclusive rights in this country *as a church*, that popery has a right to dominate over the national Parliament, as it does that of Ontario, that a foreign potentate called the "Sovereign Pontiff" has a right not merely to a voice in the Councils of Canada, but to power in distinct antagonism to the general rights of those who do not owe this foreigner, the Pope, any allegiance. The claim to a "Catholic vote" based on numbers *is a move directed from Rome to control the Canadian Legislature.*

Whosoever then recognizes such claims, whoever aids and abets the Papistical authorities by paying court to the Catholic vote is a traitor to Canada. Our Parliament is the very centre, the hearth and home and heart of our national unity and life, patriotism should be the inspiration of all its acts, Canada first and last, should be the rallying watchword of our rulers.

The so-called "Catholic vote" is treason, is a menace to liberty, is a conspiracy against the unity of this young nation, is a cancer in the body politic. Shame on any Canadian who trails the honour of his country in the dirt at the bidding of a foreign priest. Doubly disgraced is any son of Canada, who being a son also of the Catholic Church of Canada, bows his abject knee to the Pope of Rome by recognising in any way that most dangerous and treasonous element—the Catholic vote.

THE HISTORY OF INTERPRETATION.*

THERE can be no question of the importance of the subject which Dr. Farrar has chosen for his Bampton Lectures. Nor can there be any doubt that the lecturer has many of the qualities which fit him for treating the subject in an attractive manner. His sound scholarship, his varied learning, his wonderful memory, and his power of vivid and picturesque expression all serve to qualify him for treating a subject that in other hands might be dry, in a manner which is well adapted for a popular audience. Nor can we say that these lectures are unsuited for the more learned reader. In the variety of the information which they convey they will certainly contribute something to increase the knowledge of the best informed of their readers.

It is not quite easy to give an account of a book like this, nor is it quite fair to read it with the intention of finding as much fault as possible. It is hardly just, for example, to complain that a good deal of its learning is second-hand. No man alive could know the contents of Dr. Farrar's lectures from an acquaintance with the original authorities. We

*Bampton Lectures for 1885 by Archbishop Farrar (Dutton, New York; Macmillan, London, 1886); Rowse & Hutchison.

must be satisfied to know that he has not blindly followed the opinions of his predecessors; that he has thought for himself, and that he has sufficient acquaintance with the original documents to test the opinions of others and to verify his own. We must say one thing more in favor of this book. Dr. Farrar's style improves as he grows older. We confess that the floridness of some of his early productions was positively offensive to us. Even his "Life of Christ" was not free from this fault. The "Life of St. Paul" was better. Better still, in this respect at least, and perhaps in some others, was his "Early Days of Christianity." There is very little to find fault with in this, his latest production. The language is vivid and picturesque, but very seldom overloaded with ornament, and some times highly felicitous.

The first lecture is on the Success and Failure of Exegesis, and is intended to illustrate the remark that the history of interpretation is, to a large extent, a history of errors. In this lecture he gives in outline the divisions of the subject and points out the perils of misinterpretation. It might, perhaps, be objected that Dr. Farrar hardly takes sufficient account of the fact that, in the early Church, men derived their knowledge of the Christian faith and its leading doctrines, not from the text of the Scriptures, but from the living, teaching Church. At the same time, we do not deny that a defective or erroneous exegesis must always be very hurtful to Christian thought and doctrinal knowledge.

Dr. Farrar enumerates seven main periods of interpretation: (1) the Rabbinic, (2) the Alexandrian, (3) the Patristic, (4) the Scholastic, (5) that of the Reformers, (6) that of the Post Reformation Epoch, and (7) modern Exegesis. Generally speaking, we may assert that Dr. Farrar does justice to the merits of each school, and points out its faults. To some he is more tender than he is to others. He has his favorite likes and dislikes; but we cannot say that we ever differ widely from his conclusions. Occasionally we shiver a little as he deals a hard blow at some great historical figure, as at Augustine, for example. But, on the other hand, we must admit that in many cases, when he points out the imperfections of the exegete, he is ready to acknowledge the greatness of the theologian.

As far as we can judge from a somewhat careful perusal of the book, it is weakest when dealing with the times immediately preceding our own, and we think he has passed over some prominent names without doing them full justice. We are quite at one with him in the high eulogian which he pronounces upon Calvin and upon Bengel. But we are rather surprised at the small notice which he takes of Grotius, although what he does say of him is good and true. Of Meyer, also, we might have heard a good deal more, if full justice had been done to his eminence as an expositor, and to the great influence which he has exercised upon the modern school of Commentators on the New Testament in England. While we are in the critical vein, we will point out some other things which we would ask our readers

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to be wary about—in reading these lectures. For instance, before they acquiesce in all that he says of St. Augustine, they might do well to read Archbishop Trench's essay on the subject in his volume on the Sarum on the Mount. He speaks of Fichte having been greatly indebted to Spinoza. Certainly, Schelling was still more so. Moreover, some of the phrases which he employs respecting the views of Fichte are not the best that could be found; certainly not those which Fichte himself employs. In his classifications he is somewhat hasty, certainly erroneous, we can hardly think ignorant. Thus he speaks of "Gesenius, Hitzig, Delitzsch, Huther, and DeWette," as being of the meditation school of theology. We are sure that if the rationalistic DeWette and Gesenius could rise from the dead, they would be as much surprised at this classification as the orthodox Supernaturalist Delitzsch, of Leipzig, will be, if he should read this volume. Again, he speaks of Strauss as having changed his theory of the History of Christ in later editions of the *Leben Jesu*; and he refers in a note to the editions of 1864. It is quite true that Strauss published several editions of his original work; but the edition of 1864, in which the change produced by the influence of Renan and others appeared, was an entirely new work.

These are slips of no great importance, and we mention them as some which have come under our eye in reading, without taking any special pains to discover them. It would, doubtless, be easy, in a volume of such extent and comprehensiveness, to find many slight errors. But it is not in this way that a volume of this kind should be judged; and there are certainly few men who could have covered the same extent of country and had so little to answer for at the end of the process.

To many the most pleasing and even fascinating parts of the volume will be the numerous, brilliant sketches of the leading writers who are selected as representatives of the exegesis of their age. Many of these are quite admirable in their union of spiritual insight with exceptional power of description. We have marked many more than it is possible for us to use; So we must content ourselves with a few specimens.

Passing by many excellent remarks on the Rabbinical School and the early Alexandrians, he came to Origen, "of Origen," he says, "the greatest master of this school, it would be impossible to speak in any terms but those of the highest admiration and respect. There is no man to whom the Church of Christ owes a more awful debt of reparation than to this incomparable saint, who, though his memory has been branded and his Salvation denied, rendered to her greater services than all her other teachers, but whom her hierarchical representatives cruelly persecuted while he was living, and violently anathematized after he was dead."

"In Chrysostom," he says again, "we see the 'bright consummate flower' of the school of Antioch, to which he belongs as a faithful and admiring pupil of Diodorus of Tarsus. . . . He was not so learned as Jerome, nor had he

Origen's deep sympathy with the nine mysterious aspects of the Gospel, nor was he so profound a theologian as Augustine, nor was he in any sense a textual critic like Julius Africanus, but as a bishop inspired with genuine love for the souls of his flock; as a preacher of surpassing eloquence, whose popular exposition is based on fine scholarship and controlled by masterly good sense; as one who had a thorough familiarity with the whole of Scripture, and who felt its warm tingling human life throbbing in all his veins, as one who took the Bible as he found it, and used it in its literal sense as a guide of conduct rather than as an armoury of controversial weapons or a field for metaphysical speculations, Chrysostom stands unsurpassed among the ancient exegetes."

Almost as good is what he says of Jerome a little further on. Again of Augustine he says: "In the writings of St. Augustine we see the constant flashes of genius, and the rich results of insight and experience, which have given them their power on the minds of many generations. But these merits cannot save his exegetic writings from the charge of being radically unsound." While we admit the truth of this judgment, we should, in various respects differ with his remarks on this father, as being both defective and, in a measure, misleading. To St. Thomas Aquinas, on the whole, he does justice. We are unable to quote any of the fine passages in which the author commemorates his greatness; but we must draw attention to some just and generous testimonies to the leading schoolmen at the end of the fifth lecture, where he speaks "of Albert the Great preferring his position of a humble monk to the Bishopric of Ratisbon which he resigned; and Thomas of Aquina in his profound humility, his rapturous visions, his glorious daily prayer, *Da mihi, Domine, cor nobile quod nulla ad terram detrahat terrena affectio*, his holy answer to the vision. 'Bene Scripsistide Me Thoma; quam mercedem a me accipies, non aliam nisi Te, Domine' and so forth. We find we have further noted his remarks on Erasmus (p. 317), on Osiander (p. 364), some admirable ones on Bengel (p. 393), on the great Schleiermacher (p. 409), on Neander (p. 415), to which we should draw the attention of our readers. We will only conclude by saying that we entirely agree with his judgment as to the wide and deep and lasting influence of Coleridge (p. 422).

GENESIS AND SCIENCE.

THE cosmical hypothesis of Laplace is accepted and endorsed by the scientists of to-day as the most reasonable guess at the method of the evolution of the solar system in its earlier stages. Let us then take it as representing the latest word of Science on this subject, and as the present boundary of its pretensions to explain the insoluble problem of creation, and let us see how far it agrees with or contradicts the Scripture revelation.

(1.) Laplace's theory presupposes the existence of a diffused nebula, consisting of the cosmical elements or primordial materials of

worlds in the most attenuated gaseous condition. Does this contradict the Scripture statement that 'In the beginning God created the heaven and the earth: i. e., as even the non-scientific St. Augustine understood it, the raw materials, as it were, of the heaven and the earth, the world-seed, or seminal fluid from which all its successive forms of existence were developed?

(2.) Laplace's theory then supposes that at some point of time a rotating motion was communicated to this cloud of primordial world-atoms, causing it to revolve round and gravitate towards a central nucleus more or less dense, and subsequently other smaller nuclei, which the revolving contracting mass left behind it at varying distances. Does this contradict Scripture statement that the earth was without form and void?

Let us first take this description as referring to the earth before it came a separate body. As we have seen from Professor Ball's explanation of Laplace's theory, the earth and the other planets were originally not solid bodies deeply buried in the vast bulk of the sun (originally constituting the whole nebula), but gaseous masses undistinguishable from the rest of the nebula. It would be quite correct then to speak of the earth (that is, the portion of elemental matter designed ultimately to form the earth) as being 'formless,' 'desolate,' 'lifeless,' 'empty'; by which terms, 'without form and void' may be interpreted, for it would have no definite shape, limits, or structure, and it would contain no other things than its own constituent atoms. Let us next take the Scripture statement as if it referred to the earliest stage of the earth's existence as a separate body, detached from the main mass of the gradually contracting nebula. Even then the accuracy of the Scriptural description equally agrees with Laplace's theory, according to which each planet, as it was broken, or thrown off and separated from the main mass of the nebula, was itself simply a ring, or miniature nebula, of the same elemental world-matter. In this condition, too, the same terms, 'desolate,' 'lifeless,' 'formless,' 'void,' would be an equally correct description of this detached portion of elemental matter in process of becoming our planet.

(3.) We next learn from the Scripture that the first condition of the earth was one of darkness, and this was succeeded by a condition of light. In verse 2 we read, 'And darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.' Here it must first be noticed that the expressions, 'the deep' and 'the waters,' cannot refer to the sea and its waters, for we do not come to their formation until verse 7. The 'deep' and the 'waters' of verse 2 refer to a period and a stage of the world's history long antecedent to the earth's entering on a marine condition of existence. The 'deep' of verse 2 represents the mighty sea or cloud of cosmic matter, and the 'waters' are its gaseous, vaporous constituents. Now, does Laplace's theory contradict the statement of Scripture that darkness preceded light? On the contrary, it starts with supposing a nebulous mass of elemental world-matter to which, at some point of time, a rotating and gravitating motion was given. Now, one of

the greatest discoveries of modern science is that heat and light are only forms or modes of motion; that they are not material entities, but conditions of matter. As long, therefore, as the elemental world-matter, whatever it was, whether solid particles or gaseous molecules, remained in a state of rest, it would necessarily be in a state of darkness; but motion would produce first heat and then light. The processes of the rotation and condensation of matter, or the operation of the centripetal and centrifugal forces would naturally bring the mass of matter into a state of incandescence. The order of Scripture, then, representing the original condition of the world as one of darkness, which was subsequently followed by one of light, is the natural order required by science, and implied in Laplace's theory.

(4.) The Scripture says next that 'the Spirit of God moved upon the face of the waters' (here not meaning the yet uncreated waters of the sea, but the gaseous fluids of the sea of nebulous world-matter); 'and God said, Let there be light, and there was light.' Some interpret this movement of the Spirit as like that of a mighty rushing wind, or as the breath of God; others as a movement of fluttering or hovering, as of a bird over its nest; and others, again, as not a movement, but a brooding, as of a bird over its eggs. But in whatever sense it may be taken, it represents the appearance of light as following on the presence of the Divine Spirit and the fiat of God's word. Now, as we have seen, Laplace's theory supposes that motion was at some point of time communicated to the mass of world-matter, but it does not attempt to account for the original cause of that initiation of motion; it does not pretend to explain whence that motive power was derived. Science cannot contradict Scripture, then, when the latter assigns as the original source of all energy in Nature the operation of the Divine Spirit, and the appearance of light to the Divine fiat. Laplace's theory cannot account for the causes of the phenomena; Scripture supplies its defects. Laplace's theory demands a motive-power which should set the great sea or cloud of world-matter rotating and concentrating; Scripture shows that it was the Spirit of God who supplied this motive-power. Laplace's theory requires the elemental matter to assume the conditions of incandescent gas; that is, that light and heat should be produced—Scripture says that after the Spirit of God had energised matter, God said, "Let there be light, and there was light." At the point, therefore, where Scripture represents the Spirit of God as moving "upon the face of" (outside, and not inside, as the pantheists would have it) the elemental deep—"the vast, inert, gaseous mass," we may conceive, in agreement with Laplace's theory, that it was then He "endowed inert matter with the forces which we always find associated with it—gravitation, the general quantitative force, and the special qualitative forces and their correlatives. Under the uniform action of gravitation, which tends to unity, and from which no molecule can be screened by an interposing body, that immeasurable mass of gaseous matter contracts. In this process latent heat is given out, atoms conglomerate into molecules; nearer approach begets continual chemical combinations on a multitude of points. In the more concentrated parts, heat is intensified and light is produced; and the result is the appearance in the dark space of heaven of a large luminous mass—the primitive, grand nebula—the prototype of those thousands of luminous clouds observed by the astronomers floating in the empty waste within and beyond our starry heavens."—H. H. M. in *Church Bells*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

The Woman's Auxiliary.—A general meeting of churchwomen, will (D.V.) be held in Montreal, on Thursday and Friday, September 9th and 10th, for the purpose of organizing "The Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada." The "Provisional Committee" named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the "Provincial Synod" is in session, acts with the full sanction of the board. All churchwomen, who contemplate attending, are requested, at their earliest convenience, to notify the secretary, that their names may be sent to the "Reception Committee" in Montreal, who will receive them as guests during their stay. It is earnestly desired that there shall be at this meeting a representative from every Diocese in this Ecclesiastical Province of Canada. On behalf of the W. A. Provisional Committee, Roberta E. Tilton, Secretary, 251 Cooper St. Ottawa, June 23rd.

N. B.—Arrangements will be made with the different railways to issue return tickets at reduced rates, to those attending the meeting.

TORONTO.

DIOCESAN MISSION MEETING.—The mission meeting of 1886 will be memorable for the eloquent address of Dr. Snively, which we give at length. The Bishop in his opening speech said that the receipts for the diocesan fund were \$3,150 in excess of last year. He stated that one-half the diocese needed Church missions. The Rev. Dr. Roy's address is summed up in his closing words. "If the Church of England wanted to stop the leakage now existing, if she wanted to sweep the country, and theirs was the Church to do it, their clergymen must go out filled with an overflowing love for the present living Christ."

The Rev. Dr. Buxton Smith, of Kingston, said in all Christendom there was no religious body surpassing the Church of England in zeal. Within fifty years the seven colonial bishops of the Anglican Church had increased to seventy-seven, many of them with over 100 clergymen. In every clime they found the Anglican Church planted, and this zeal was not diminishing, but rather increasing. Want of unity among Christians was the great hindrance to missionary success. There was a growing conviction on the part of Christians of every name, that if the world is to be converted there must be, to say the least, a greater unity among those who call themselves Christians. Rev. Dr. Milligan, of Aberdeen, a distinguished Presbyterian, said that the world will never be converted by a disunited Church.

Rev. Dr. Snively, of Brooklyn, said thirteen years ago he had the honor of addressing an assemblage in that hall on that very subject. The pleasant associations which he remembered were now tinged with a shade of sadness when he recollected that some of those who stood with him on the platform were now no more—Bishop Bethune, Dean Grasset, Archdeacon (afterwards Bishop) Fuller and Archdeacon Whitaker. He was accustomed to address missionary gatherings frequently, but he had long ago given up the idea of saying anything new on missionary matters. He was reminded of a young minister just ordained, who went to his theological professor and said to him, "Now the Gospel is very familiar, can you give me some suggestions as to how I can be original in my sermons?" The professor replied, "My young friend, just whenever you become original you cease to preach the Gospel." And so he had ceased to desire to say anything new on the missionary question. The command of the Master, "Go ye unto all the world and preach the Gospel to every creature," was just as emphatic to-day in this nineteenth century as in the dawn of the first. Translated into modern phraseology Christ's command in its ever-widening circles meant, the City Mission—Jerusalem; the Diocesan Mission—Judea; the Domestic Mission—Samaria; the Foreign Mission—the uttermost parts of the earth. Show him a church or a diocese in which city missions were faithfully worked, in which the diocesan missions were made part and parcel of the body of the church, and in which domestic missions came up side by side with their magnificent claims, and he would show them a church or a diocese in which foreign missions would not be neglected. For the work was one and the same, and the same spirit which sent them to the slums and alleys of our cities, is the same spirit which sent them to the uttermost parts of the

provinces, and on his side, the States and territories, and which sent the representatives of the church to China, Japan, India and the uttermost parts of the earth. The progress of Christianity through the past centuries had followed exactly this process, but they stood to-day in front of the most tremendous opportunities the world had ever seen for the conversion of mankind to Christ. During the past fifty years men had wrestled more with the problem of the world's conversion, and they had accomplished more than in the preceding 500 years, and when men talked, as some did, such unspeakable nonsense as that missions were a failure, he would ask, "Where do you find the record of success if Christian missions have failed?" To business men he would say, in order to meet this objection, that by actual calculation, as a matter of dollars and cents—though he would be sorry to drag down the missionary work of the church to a mere commercial basis—it costs less money to make a Christian in China than it did in New York. Taking the salaries of clergymen in Christian lands, taking the parish expenses, the music, choir and all the appurtenances of divine worship—and he thanked God for them all—and dividing the amount of these parochial expenses by the number confirmed every year, and where were they? Why, China would beat them every time, and India would swamp them. He had no patience with that cold commercial spirit which sought to hide its own mistakes behind the false charge of failure. There were certain indications of divine providence at present which could not be overlooked. The conversions of the world was going to be done by the Anglo Saxon race, and the English tongue was going to be the one in which it would be proclaimed. The Anglo Saxon race was divided into two great branches. The English was one branch. He was not appealing to prejudices, but Scotland was not a commercial nation and Ireland was making a great deal more fuss about other things. The other great branch was to be found on this continent in the American people. England was too small for her population, and an American visiting that country for the first time had said he was always afraid that he might step off. To compensate for her smallness the sails of England whitened every sea, and there was not a part of the world which was not brought into contact with her flag, that did not hear her tongue, and he thanked God for it, was not acquainted with her church. By the unspeakable folly of the American Congress the mercantile marine of the States was ruined. His country had a navy of rotten old hulks—which actually endangered the lives of the officers who went to sea in them. He did not think he could reasonably complain of that because it helped his argument, although he did not desire that the lives of any of the officers should be lost. The United States had no ships to carry their civilization to foreign lands, but they had just as distinct an indication of their mission—they had an influx from all nations and peoples from all parts of the world, and they did not need a ship to carry on their foreign mission. Their possibilities of converting the heathen to Christ were found right in their midst—in the thousands of warriors pouring into the port of New York or through the Golden Gate of San Francisco, coming in asking to be told the story of the Cross. Not an acre of territory in England but what was under a parish priest, but such a thing as a diocesan mission, on this side of the line was an impossibility. When he read the glorious achievements of such a man as the Bishop of Lichfield, ordained the first bishop of New Zealand, who, before he went to his final rest, was able to see five bishops operating in that same field, with a corps of native clergy, he could not help saying, "What hath God wrought and what magnificent results He has given us to encourage us in our faith." Those were the general principles on which the work of the church was going on. The speaker then gave a sketch of what they had done in the States in this work. By making every baptized member of the church a member of the missionary society they had incorporated the children in the society, and interested them in the work and ensured the co-operation of the laity. At the last convention of the church they made that body the general managers of the missionary society. He then referred to the discussion of that morning which he had listened to with great pleasure. The discussion was very encouraging, and an omen of the bright future before the diocese. A knowledge of the facts of missionary work and wants was all that was necessary to stir up Christian hearts. In proportion as the facts were laid before them would they be active. He went on to show that increased missionary activity in their church had killed the partisan spirit, and would do the same here. Before loving those whom they here called their dissenting and non-conforming brethren the first step was to learn to love each other and to abolish those mutual suspicions and distrusts which had darkened the life and cast a shadow upon the sunlight of their faith and hope. No diocesan convention that he knew of during the last eight years, and at the last three General Conventions, had any single vote of the whole house run according

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to party lines. They had found the Anglican Communion to be large enough for all. Then they had also learned to appreciate their church more, and she was receiving large numbers of people from other bodies, because they were dissatisfied with the want of doctrine in the pulpits of those bodies. The revival system was played out, and it was being found that an honest and hearty observance of the Church's penitential seasons was the way to warm people's hearts, instead of importing a revivalist stranger. People in the States were getting tired of the preaching for the times and were calling for preaching for eternity. He concluded by pointing out that their duty was to act as fishermen and husbandmen for their Lord, and not as reapers. This was the duty of the church till the end of time. The reverend gentleman was long and loudly applauded at the close of his eloquent address.

A SLIGHT TO CANADA.—Mr. B. Homer Dixon, of Toronto, who has spent large sums in circulating tracts against the use of the cross in architecture and in church furniture, and who has issued all manner of fly sheets directed against a number Church doctrines and practices, has announced his intention of settling in England for some years. He has taken this step to secure such an education for his daughters as he thinks Canada does not afford. Now, with any man's private concerns we should be ashamed to interfere. But Mr. Dixon has signalled himself by actively supporting a school which has done all that is possible to secure Canadian money on the ground that, whereas another college engaged English professors, this one would provide Canadian teachers. Yet, having urged this plea, he now removes himself to England because he cannot secure a good education for his family in this country! We trust our erratic and good hearted neighbour will find all he seeks in the Old Land, that he and his will have health and enjoyment while absent, and that a few years contact with English Churchmen will remove those prejudices and ignorances which have moved him to spend his wealth in most mischievous publications injurious to the peace and welfare of the Church.

NIAGARA.

COLBECK.—The Rev. W. R. Blachford, desires to acknowledge, with many thanks, subscriptions of \$1 each for St. Clement's Church, Colbeck, from the following persons in Mount Forest:—Mr. W. Perry, Mr. Kingston, Mr. W. L. Smith, George L. Allen, H. Wilkinson, J. Boos, H. Coyne, Dr. Cotton.

HURON.

NOTICES OF MOTION AT SYNOD.—Rev. John Downie, rector Morpeth, presented the following motion:—"That this Synod has learned with great satisfaction the defeat of the Home Rule Bill in the British House of Commons, and devoutly hope that no such measure will ever pass, as it is fraught with disaster, not only to British connection, but also to the people of Ireland themselves." The introduction of the motion beget a scene of great disorder in the house, so that his voice in reading it was completely drowned. Some expressed their disapproval of the motion, some deemed it injudicious. Finally the motion was withdrawn in favour of an amendment moved by Rural Dean Cooper, as follows:—"That the Synod takes this opportunity of expressing its sympathy with the Church and Loyalists of Ireland in the trying circumstances in which they are placed, and that whatever changes in legislation, law and order will be maintained, their rights and liberties be preserved, and the integrity of the Empire be maintained." It was seconded by Mr. F. Davis and carried without discussion.

Notice by Rev. J. Taylor:—"That his lordship be asked to appoint a day when the contributions of the Church shall be received for Home and Foreign missions, and his lordship be requested to appoint the season of Lent as a time when the children be asked to make a special effort for the object. The Sunday on which the contributions are received be called Children's Missionary Sunday."

By the Rev. John Gemley:—"That the Bishop be requested to appoint a committee which shall report to this Synod, to consider the following questions:—"That this Synod memorialize the House of Bishops, to order that a form of prayer for morning and evening service, for the use of strangers and visitors attending our churches be prepared, the said form to contain no variation from the substance of language of the authorized Book of Prayer."

By the Rev. G. G. Ballard: That the Bishop be requested to appoint a special committee to consider the whole of Diocesan collections, and report to the next Synod what changes can be recommended to simplify and yet increase the results."

By Rev. Evans Davis:—"That whereas through the unhappy divisions of Christians, the spiritual life of the individual and the work of Christ at large, are grievously hindered, and whereas the Christian bodies are more or less responsible for this state, and whereas there are gratifying evidences of a tendency towards unity among certain Christian bodies: Resolved: That the Provincial Synod be respectfully memorialized to appoint an annual service of solemn intercession for reunion of Christians with suitable forms of prayer, and that if possible, overtures in writing be made to those bodies of Christians in Canada for the simultaneous observance of such a day or days of intercession.

There were notices of local matters presented by Rev. J. Hill, and the lay secretary, Mr. E. B. Reed.

BIRK — Deanery of Middlesex.—The teachers, pupils, and friends of the Sunday School of Trinity Church, Birk, had their picnic and strawberry festival on the grounds of Mr. Ryland, on Thursday, p.m., June 24th, and enjoyed themselves heartily. The chair was occupied by Mr. J. W. Ferguson, and there were appropriate addresses by the rector, Rev. R. Wilson, T. W. Magahy, of Lucan, and E. W. Ball, of London. In addition to the other pleasures of the picnic, there was music by the Lucan brass band. The church of Birk was the first parish of the Right Rev. E. Sullivan, Bishop of Algoma.

EXETER.—Rev. G. Ba Lage, of the Hellmuth Ladies' College, is announced to preach in Christ Church, Exeter, on next Sunday.

SARNIA.—His lordship, the Bishop of the diocese, visited the river post lately, and confirmed in St. George's Church, a class of thirty candidates, presented to him for that apostolic rite, by Rev. Thomas R. Davis, rector of that parish.

GLANWORTH.—The recommendation that lately appeared in the DOMINION CHURCHMAN is about being carried into effect. Christ Church, Glanworth; Trinity, Lambeth; and St. Anne's, Byron, are to form one incumbency. Rev. C. Ball, whose ministry in Thorndale has been productive of abundant fruit, has been appointed this mission in Westminster.

ST. THOMAS.—The lord Bishop of Huron, on the first Sunday after Trinity confirmed a class of fifty candidates, in Trinity Church, St. Thomas, at evening, presented to him for the apostolic laying on of hands, by the rector, Rev. Canon Hill. The church was crowded with a large audience. There was fully 1,100 of a congregation.

GALT.—The members of Trinity Church have requested the Bishop of the diocese to appoint Rev. J. Ridley, of Trinity Church, Mitchell, to the rectory of that Church, in place of Rev. Canon Hincks, now rector of All Saints', Windsor.

THE WESTERN UNIVERSITY.—A convocation of the Senate of the Western University, was held in Victoria Hall, on Monday p.m., June 28th, W. R. Meredith, M. P. P., presiding. There were on the platform:—Revs. Canons Innes, Richardson, Smith, Rev. Provost Fowell, Dr. Moore, and other laymen. There was a large number of ladies and professional gentlemen. The chairman in the course of his speech referred to Bishop Hellmuth, the founder of the University. He said:—"He felt that the public owed a deep debt of gratitude to Bishop Hellmuth for his efforts in behalf of the educational interest of the people. He had first established the Boys College, which supplied a long felt want at the time, and continued to do so until the high schools were established. He was glad that the Hellmuth Ladies' College is still in active operation."

LONDON WEST.—On Sunday, the first after Trinity, the lord Bishop held ordinal service in St. George's, the first ever held in this village. There had been an early morning service, and the ordination service was at the usual hour for matins. The service was very hearty and full of Church life. The singing throughout the service was truly soul-stirring. The candidates presented by the rector of St. George's, Rev. Canon Newman, were deacons, G. W. Cox, Haron College; A. W. Dewdney, J. C. Robinson, and J. W. Gander, Wyckliffe. Priests: Rev. J. W. Higgins, Bayfield; S. F. Robinson, Exeter; O. H. Bridgeman, Hensall; A. K. Griffin, Moncton; O. Edglow, Dresden; R. D. Freeman, Eastwood. The ordination service was commenced by singing Bower's beautiful and appropriate hymn, "God labours on; spend and be spent." Then Revs. Evans Davis, St. James' Church, preached a very impressive ordination sermon from the text, 2 Cor. iv. 9, pointing out to those now

ordained to the ministry, the responsibility of those who accepted the solemn office of being ambassadors for Christ, and contrasting the Christian with the Jewish priesthood, and the necessity of believing aright in order to be worthy and acceptable servants.

THORNDALE.—The members and friends of St. George's Church Sunday School, had a very pleasant picnic party on Friday, June 25th. There were addresses from C. W. Ball, late incumbent of the Missouri mission and other friends. There is not in the diocese more loyal to Church and State than St. George's.

Chapter House.—The receipts of the bazaar of the guild, lately held in aid of the building fund of the proposed new church in the northern part of the city, netted the handsome sum of \$400. A special vestry meeting was convened on last Monday. The projected railway is mapped out so as to pass through the Chapter House grounds.

Memorial Church.—Rev. J. B. Richardson, rector of the Memorial Church, who is commissary for the Bishop of Saskatchewan appeals to Church members of Huron, for contributions to the building of a church in place of a very handsome church at Fort McLeod, that has been destroyed by fire. The church was lately furnished at a cost of nearly \$4,000.

Christ Church.—The pupils of Christ Church Sunday School had a flower service the first Sunday after Trinity, and in connection therewith, they sent a large donation of flowers to the city hospital, who thanked them heartily for the highly valued gift.

We are reminded that in the notes of the meeting of Synod in the DOMINION CHURCHMAN, the very great hospitality of the ladies of the church was not mentioned, we must plead guilty "Peccavi, peccavi." More bountifully supplied lunches than that hospitably supplied beneath the tents, by the fair ladies during the days of the sittings of the assembled Solons of the Church of Huron. The remains of the banquet were sent by the ladies to the Protestant Home and the House of Refuge, and large donations of flowers to the city hospital.

LONDON.—The annual diocesan meeting, in connection with the meeting of Synod, was held in St. Paul's Church, on Wednesday evening, his lordship the Bishop of the diocese, presiding. The speakers at the meeting were Rev. Dr. Mockridge, of Hamilton; Ven. Archdeacon of Rupert's Land; and Rev. Septimus Jones, of Toronto.

His lordship, after the appointed service, referred briefly and very impressively to the call for missionaries in the North West, and the insufficiency of funds to meet the requirement.

Rev. Dr. Mockridge was called upon by the Right Rev. the chairman. He said the Domestic and Foreign Missionary Society was deserving of their strongest support on every ground. He dwelt on the usefulness in missionary work that could be effected by women, and urged upon the female portion of his audience the strong reasons that existed why they should lend their assistance in providing little necessities, which only women's hands could effect, for the heathen. He advocated strongly the bringing up by parents of their children in the true missionary spirit, and said it rested with them whether the coming generation should carry the Gospel of Christ to the four corners of the earth. Christ had told them to go forth and preach the Gospel to every living thing. This message had come down from age to age, and nobly had it been obeyed in many instances. The Saviour showed every kindness to the poor Samaritan, to the blind man, and to the women as well, all failures in the race of life.

Ven. Archdeacon Pinkham, of Winnipeg, thanked his lordship the Bishop of Huron, for the honor of occupying a seat on the floor of the Synod, and for the privilege of addressing that missionary meeting. He mentioned that the collection in St. Paul's Cathedral on Sunday last in aid of the mission were \$225, and in the Memorial Church \$80. The work that had been going on in the North West since 1820 had been very great. England was never before awakened as she was to-day in respect of the missionary work. He believed the work for the Church in Canada to accomplish was to bring to settlers from the Old Country the means of grace. Without going into details, he hoped that it would be credited that the Bishop of Rupert's Land, who was once the Bishop of the whole country, and now the Metropolitan of the six dioceses—that he was thoroughly sincere in what he says, and when he appealed to the settlers in Eastern Canada for funds to carry on the work, as their mission fund was insufficient, they would believe him. He stood there as the champion of the sons and daughters of the settlers in the oldest portions of the country who had gone to the new country to

obtain a livelihood. They were unable to provide themselves with the means of grace. If assistance was not rendered, those who loved the services of the Church of England before long would be compelled to look to other sects for spiritual needs. There was wanted more self-sacrifice on the part of Canadians. They were in a deplorable condition from want of the right sort of missionaries, who would be ready to take their share in the hardships and difficulties which all must encounter who go to a new country with a rigorous climate.

Rev. Septimus Jones, of Toronto, said he felt the responsibility that rested upon him in addressing the meeting. He hoped that he could touch the hearts of all those centres of influences assembled there that night. He thought, with all due deference to a previous speaker, that the word "Missionary" was greatly abused. The churches in the farming districts were termed "Missions" when they should be termed "Weak brethren." He believed, with the Apostles of old, that if a community would do nothing in support of the missionary sent to bear them the Gospel, that he should go to places where he would be supported, and there give them the benefit of the glorious news. In the course of an amusing speech, dealing with the difficulty of obtaining shekels from the farming community, he said on one occasion a rich man whom he had noticed at a meeting of that description once gave a cent, and a cent only, to the collection. He specially dwelt on the value of women's societies for the support of missionaries, and observed that women had a peculiar way of managing affairs, different to men, and they did great good.

FOREIGN.

The sum of £1,110 has been raised for a subscription testimonial to the ex-Bishop of Melbourne, and a draft for the amount will be forwarded to Dr. Moorhouse, together with an elegantly bound copy of the address read at the farewell meeting of the Bishop.

Six years ago the foundation stones of Truro Cathedral were laid by the Prince of Wales, and on Thursday, May 20th, the anniversary, the first service was held in the magnificent edifice which has been reared, but which, of course, is still in an unfinished condition.

The will of the late Archbishop Trench directs that £3,000 be placed in trust for the benefit of any bishopric, living, or institution, in connection with the Church of Ireland, to be expended in such manner as the trustees may think fit.

Mrs. Turner, of Liverpool, widow of the late Mr. Charles Turner, M.P., has transferred to trustees £20,000 for the purpose of establishing a fund for the benefit of aged or invalid incumbents of the Church of England in the Diocese of Liverpool, who may have retired. The sum to be paid to each annuitant is not to exceed £200 yearly.

The late Mr. Alexander Balfour, of Liverpool, the eminent Christian merchant and philanthropist, had little sympathy with mere money-getting, and when told of any one who died leaving a vast fortune, with no record of benefits to fellow-men, he was wont to say: "Now, I call that poor man's life a complete failure."

The new Church of All Saints, Forest Gate, the third of the seven churches projected in 1883 by the council of the Bishop of St. Alban's Fund, has been consecrated by the Bishop of St. Alban's. The church is in the early English style, and will accommodate 1,000 persons.

The Archdeacon of Northumberland, in his recent charge, stated that, exclusive of the value of sites, no less a sum than £109,187 has been given for church building and restoration in the county during the four years since the foundation of the See of Newcastle.

AUSTRALIA.—The Diocese of Ballarat is to have a cathedral, and already twenty-five designs have been sent in, and the Church of England Assembly are to meet and give their decision upon them. The cathedral is to be built on the present site of Christ Church, Ballarat. It is to be of stone, and the cost is not to exceed £35,000, exclusive of tower and spire.

The will of Miss Elizabeth Lancaster, late of Cheltenham, bequeaths £250 each to the London Society for Promoting Christianity among the Jews, the Church Missionary Society, and the Colonial and Continental Society.

The Very Rev. R. W. Boomer has resigned the deanery of St. Asaph, which he has held since 1859. The dean is in his eighty-third year. While at St. Asaph, the dean restored the cathedral as well as the old parish church.

The enthronement of his Grace, the Most Rev. Robert Knox, D.D., as Archbishop of Armagh and Primate of all Ireland, in succession to the late Most Rev. Marcus Gervais Beresford, took place on Tuesday, June 1st, in the ancient cathedral in presence of a large congregation composed of the clergy and laity representing the Diocese of Armagh.

Monsieur Renier, chamberlain and chaplain of the late Pope Pius IX., has publicly renounced Vaticanism at the American chapel in Rome, and joined Monsignor Savarese and his brethren. He has been confidential agent of the Italian Government in its negotiations with the Papacy. Moreover, Domenico Alessiani, incumbent of St. Eustacchio, one of the parish churches of Rome, has informed the Cardinal Vicar of his withdrawal from the papal jurisdiction to dedicate himself to the reformation of the Church.

The London *Methodist Times* has been striking some vigorous blows recently in favor of more adaption of English Methodism to needs of the time. It says:—"True Methodists—that is to say, Methodists animated by the spirit of John Wesley—are humiliated and distressed beyond measure when they see the magnificent way in which the Church of England is adapting herself to the new era, and devoting herself to her great work, while they are doomed to comparative inactivity," but yet claims that a great revival is taking place, and that the younger generation is exhibiting a zeal similar to Wesley's, while "red-tape routine, luxurious self-indulgence, humdrum and jog-trot are becoming unbearable."

The sixty-eighth annual meeting of the Incorporated Church Building Society of England, has been held. The annual report stated that the progress of the work of the society had gone on steadily, but, owing to bad times, the income was less than in the preceding year. There had been a great falling off in the uncertain items of legacies, the amount received under this head only being £119, as against £1,244 in 1884. Since the close of the year, however, several legacies of considerable amount had been either paid or announced. The total receipts for the year amounted to £5,382. Since the foundation of the society 7,470 grants had been made, viz: 1,986 towards erecting additional churches, and 5,484 for the enlargement, rebuilding, repairing and rearrangement of churches. By these means 1,798,669 additional seats were to be obtained, three-fourths of them being for the free use of the parishioners. The sum voted toward these works was £923,603, and the expenditure on the part of the public for the same work was £12,016,236.

In the Lower House of Canterbury Convocation, Prebendary Ainslie, as Chairman of the Committee Relations of Church and State, brought forward the very important report of the committee, which, after alluding to that which had already been done in the way of Church reform and progress, contained the following leading principles, which, in the committee's opinion, underlay all true Church reform: 1. "The Catholic Faith and Apostolic Order of the Church of England are unalterable, and may not be touched." 2. "There is by Divine appointment a distinction of office between clergy and laity—between the 'stewards' and the 'household of faith;' and the powers intrusted to the laity may not extend to such things as belong to the office of the clergy." 3. "The unit of the Church's episcopal system is the Diocese, and not the parish; therefore the parish, the parish priest and the congregation must be subordinate to the diocesan authority of the Bishop." 4. "The Church of England is national—not in the sense that the whole nation as such may deal as it will with the Church's doctrine and discipline; but in the sense that the whole nation has a claim to the administration of its ordinances and the service of the clergy, in accordance with that authorised doctrine and discipline, and not otherwise." 5. "To the Church's synods by constitutional right belongs a legislative power, subject to such sanction of the Crown and authority of Parliament as the laws of this Church and realm require." 6. "The right of ecclesiastical patronage is to be primarily regarded as having the character of a trust rather than of property." 7. "The property of an incumbent in the income of his benefice is held subject to the efficient discharge of the duties of the cure." In the Upper House of Canterbury Convocation the Bishop of Truro proposed the following resolution: "That his Grace the President be requested to direct the appointment of a committee of the Lower House to consider and report how far it

is possible, without irreverence, to shorten the time which is now occupied in the administration of Holy Communion, when the number of communicants is large." In supporting his resolution he referred to the large increase in the number of communicants, and said that their attention needed to be directed to the increasing length of the services where there were large numbers of communicants. No one more desired than he that there should be the largest possible amount of liberty; but he desired that that liberty should be authorised, and not taken by each individual as seemed right to himself. It was not good for the Church that there should be this increasing diversity in the Service for the Administration of the Holy Communion. In some cases only a portion of the words appointed in the Prayer Book was read; in others the Longer Exhortation was hardly ever used; in others the Commandments were omitted; in others the Collect, Epistle, the Gospel, and the Nicene Creed were omitted, and the office began with the offertory sentences; in others the idea seemed to be that time was the great object, and the service was so hurried that an ordinary man was obliged to say his confession and acknowledgment of sin silently. These were a few of the instances in which earnest and devoted clergymen attempted to take the remedy into their own hands, and when he looked through the digest in Sandmore's book of the whole history of the administration of the Holy Communion, and compared the words which were originally used in the old liturgies with those now required, he could not help feeling that they suggested the direction in which a remedy might be found. The motion was not seconded, and therefore fell to the ground.

At the usual meeting of the Down Diocesan Council, the Finance Secretary, Dr. King Irwin, had the pleasure of reporting the success of his efforts in the matter of the completion of the Episcopal Endowment Fund.

THE BISHOP OF TRURO ON THE CHURCH ARMY.—The Bishop of Truro presided over the meeting of the Church Army, held in London, and expressed his general approval on the lines upon which the society works. In the course of his speech he remarked that we were living in an age fraught, indeed, with the greatest anxieties, as, indeed, is every critical period, but in an age full of abounding hope and of glorious promise, if not for the present, at least for the future. We were living in an age full of hope, because all fresh hope is derived, and could only be derived, from the manifested presence of our Lord Jesus Christ; and we were living in a period in which the Resurrection power of our King had been manifested for this dear old Church of England. That Voice which rang down into the tomb of Lazarus had penetrated into the dreary sepulchre in which the Church of our Fathers had, in spite of much individual piety, for long remained. He spake the word, and she has come forth, though, he granted, still bound round with many a grave cloth of carelessness, and sloth, and self-seeking, and miserable, contemptible cowardice and worldliness. He granted that round her face the napkin of death is still bound, so that she cannot look and see, as the early Christians saw in every trial and political difficulty that beset them, the King of kings and Lord of lords going forth on the white horse conquering and to conquer. He granted all this; but yet he repeated that there had been, and is now going on, in the Church of England one of the most wonderful revivals that has ever been witnessed, and this revival could stand the two tests by which every true, Divine and supernatural uprising can be distinguished from the mere ephemeral movements which are the outcome of mere natural emotion, however good, however praiseworthy. Every true revival must be from God, and every true revival from God had on it these two marks, amongst others—there is, first of all, reverence for antiquity, there is respect for Church order and for the faith once for all delivered to the saints. There could not for a moment be a Divine revival without this; for He who gave the creeds and ordained Sacraments has not changed, and He who appointed Holy Baptism and the Communion of the Body and Blood of Christ could never give to a fallen world any revival in which the Sacraments were trampled under foot and set at naught. And there followed from the fact that Christ who died on Calvary rose again the third day and is now alive, this second test that every true revival of the Church must be not merely conservative, but in harmony with all true liberalism. Every true revival must be conservative, but, at the same time, able to adapt the eternal principles to the ever-varying changes of the ages. The Church of England would stand these two tests in this her great awakening. She holds fast her Bible, her Sacraments, and her creeds, and she is trying to adapt herself to the ever-changing needs of this wonderful nineteenth century in which our lot is cast. And he gave his approval to

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the Church Army, though not without great care and study, and after holding back for some time lest he should be persuaded by mere personal attachment to Mr. Carlisle, because he recognized in its published principles—and he maintained that the society could only be fairly judged by its published principles, and not by the absurdities of this man or that—the two rules which he had used as the tests of a real revival. On the one hand there was no recognition of Church order, and this was no mere recognition of the lips, as he had proved in his own diocese. Secondly, it stood the other test of a marvellous power of adaptation to the peculiar needs of this century. He knew that there are large numbers of Christian people to whom the whole work of the Church Army would be repulsive. He would go further, and say that amongst working men themselves there are large numbers who would not be attached, but rather repelled, by the machinery of the Church Army; but while he frankly admitted all that, he recognized that the Church Army stood these two tests, and in the sight of the thousands who are as sheep without a shepherd, he could not refuse it his support.

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.

COLOURS AND SEASONS.

SIR,—“Loyalty's” letter of June 17th, seems a little confused in its criticism of my plea for the modern sequence of colours.

What I asserted and still maintain, is that since the revival of the ecclesiastical colours, which is within our own memory, the large majority naturally followed the modern sequence, which they found in use in the rest of the Western Church, just as we turned to our neighbours in France, Belgium, and Germany, to learn other things which they had conserved, but we had let drop,—e. g., the proper cloths, etc., used in reverently celebrating the eucharist.

It is no answer to this fact, which “Loyalty” may discover for himself by visiting the churches in England, to say that the traditional use is Sarum. What tradition? I presume the fact that red was the old color of altar and pulpit covering throughout England before a sequence was revived. Why does this prove that green is wrong in ferial, and violet in fasting seasons, more than that white is wrong at Easter, which “Loyalty” would not admit? Of course, if the Sarum use can be clearly proved to be canonically binding, and provided it can be intelligibly defined, we must all adopt it; “Loyalty” is welcome to his ‘brown’ or ‘tawny,’ if he will leave me my ‘favourite green.’ I have, however, a question to ask. A few years ago, a friend, a well known London priest, was reading to me out of a wonderful new Sarum Directory; I was struck by the frequency with which the colours “green and saffron” occurred together. Now, in all the letters of your Sarum correspondents, I solemnly ask (with Captain Cottle) where's the saffron?

It would be interesting if your Sarum correspondents would give the sequence with which they propose to replace the simple modern use, which we all know, and of which I gave the outline in my last letter.

PRESBYTER ANGLICANUS.

N. B.—May I add one word of hearty thanks to the Rev. H. C. Stuart, for his most admirable and interesting articles on this subject. To those who fail to see the beautifully restful and symbolic character of green for the Sundays after Trinity, I would suggest the perusal of Alford's note on the Emerald Rainbow “round about the Throne” (Rev. iv. 8) “symbolizing grace and mercy.”

UNFERMENTED GRAPE JUICE.

SIR,—The astounding fact announced in your last issue, that unfermented grape juice is to be used instead of wine, at the celebration of the eucharist in St. James' Church, Orillia, might well raise a storm of indignant protest; but experience has taught that to remonstrate with self sufficient arrogance is mere waste of time. There are some points, however, touching this “rush into heresy,” upon which a little information would be very thankfully received. Has the Bishop of the diocese a word to say in the matter? Before he was admitted to “government in the Church,” he swore (“the Lord being my helper,” is I suppose, only another form of *so help me God*) that he “was ready to drive away all strange doctrine.” Accepting the invitation to “examine the reason for

this piece of ritual,” do we not find that it has its origin in strange doctrine? And what right has a church that permits such practises to assert the claim (which the Bishop of Qu'Appelle makes for it), “to be the representative of the ancient Catholic Church in this country,” if the well known rule of Vincent of Lerius be applied to determine what is Catholic. According to the late Bishop of Manchester, unfermented grape juice is not wine. If the Bishop whose sway extends over Orillia knows better, he should correct the statement; but if he admits it, we would like to know how he explains to candidates for confirmation that they are to get the bread, but not the wine, though he requires them to be instructed that both bread and wine “the Lord hath commanded to be received.” Of course it was wine that was used at the last supper; wine which the Master blessed, and his orders with respect to it were very distinct and concise, “Do this,” just what I do. Those orders the celebrant at St. James' Church prefers to set aside. He may do so, but his authority to consecrate lies in the words, “Do this,” and they, doubtless, only apply to the elements the Lord used. I submit then, the consecration of foreign elements is wholly unauthorized, and, therefore, invalid, and consequently the notice that unfermented fruit of the vine will be used at the holy communion at St. James' is untruthful and misleading, as there was no celebration, but merely a sacrilegious rehearsal of a divine mystery. It may appear presumptuous for one of mere rank and file to reason so, perhaps I am wrong, but I have written according to my light, and awaiting better instruction.

EXPECTANT.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

JULY 18th, 1886.

VOL. V. 4th Sunday after Trinity. No. 34

BIBLE LESSON.

“The Good Samaritan.”—St. Luke x. 25, 37.

Our lesson, like the last, opens with a question put to our Lord, not with any evil design, but apparently to test or prove His learning. It was put by a “lawyer,” a scribe, whose special duty it was to study and expound to the people the law of Moses.

1. *A Question Asked.* This lawyer had probably heard a great deal of this Galilean Teacher. He puts what he considered a difficult question, to our Lord, “what shall I do to inherit eternal life?” This question was an important one. It was the same which the gaoler at Philippi asked, Acts xvi. 30. See what Christ's own answer once was to this question, St. Matt. xix. 17. He here refers the man to the law, which was his study. The lawyer shows that he is not ignorant of it; he gives the best answer that could be given, verse 27, he quotes Deut. vi. 5; Lev. xix. 18. Why was this a good answer? see Rom. xiii. 10. Our Lord called it “the great commandment,” see St. Matt. xxii. 38. It is one thing, however, to know one's duty, another to do it. Our Lord, therefore, applies a test, verse 28. If you can keep this perfectly all will be right; but can any do so. No, see 1 John i. 8. He must be brought to see his need of a Saviour, to a sense of his own weakness. The law would convince him of sin, Rom. iii. 20; Gal. iii. 24. See the question he now puts to Jesus, who is my neighbour?

2. *The Question Answered.* Jesus does not answer it directly. He speaks a parable, or it may have been an account of an event which had actually occurred not long before. A traveller on his journey from Jerusalem to Jericho, a distance of about eighteen miles, was set upon by robbers. One part of the road was called the “red” or “bloody way,” from the murders committed there, even at the present day it is infested by robbers, and has a bad name. This poor man was robbed, beaten, nearly killed, and left by the roadside to perish. Few people passed that way; however, the first man who came along was to all appearance, the very one who would be sure to render all the aid in his power, a priest, either going up to minister in the temple, or on his way down to the college of priests at Jericho, where a number of them lived. This man, well up in the Mosaic law, which enjoined kindness even to animals, see Exodus xxiii. 5; Deut. xxii. 4, would surely help a brother in distress; but no, he looks at him and hurries away. Presently another comes, surely two men cannot be

found so heartless as to leave a wounded man to his fate. Yet this Levite also cruelly passes on. Another man approaches, but when the helpless and despairing man raises his eyes, he sees there is no hope, for it is a Samaritan, and Jews and Samaritans were deadly enemies, see St. John viii. 48; iv. 9; St. Luke ix. 53. But what does this Samaritan do? verses 34, 35, binds up his bleeding wounds, lifts him on his own beast, and leads him carefully to the nearest inn, where he has him cared for, leaves a sum of money with the host, and guarantees payment of more if necessary. Jesus then asks which was the traveller's neighbour? The lawyer had no difficulty in answering, though his pride was too great to answer plainly, the Samaritan, verse 37. Then said Jesus unto him, “go and do thou likewise, thus teaching him that every man was to be treated by him with a true, neighbourly love, for thus only would he fulfil the Christian law of love. Now let us see what this story has to teach us. First of all, that all selfish feelings must be laid aside, we must enlarge our ideas as to who are our neighbours, learn as Christians to look on every fellow creature as such, be ready whenever we can to do a kind act. Let none plead want of time; the Samaritan gave up his own business for the time being, and, as we should say, put himself out a great deal for a stranger. Again, may we not learn to look on the heathen as our neighbours, and be ready to support those who are willing to go and help them. And the parable is supposed to have a deeper meaning than this, that the Samaritan was a picture of Christ Himself; the wounded man, humanity defiled by sin, wounded to death by Satan. The priest and Levite representing the Law, which had no power to save, Rom. iii. 20. In the wine and oil we may perhaps see, as Archbishop Trench says, His shed blood, and the anointing of His Holy Spirit. May none of us refuse to let Him bind up our wounds.

Family Reading.

THE ORDERS OF THE CHURCH.

The following selections are worthy of note:

“The position of the Episcopal denomination toward sister Churches is well established, and well understood. Until there has been a radical change it is impossible that her ministry can, fairly and honestly, meet that of other Churches on common ground. Every one of its ministers either does or does not believe in the necessity of ordination by a Bishop; observe, I say necessity not propriety, expediency, or anything of that sort. If he does believe in such necessity, then all his clamour about his charity, and his dissatisfaction at the position of his Church, all his recognition of the ministerial character of his brethren on the platform, is a simple, unmitigated, and contemptible falsehood, and ought to subject him who utters it to the scorn and condemnation of all honest men. If, on the other hand—and I have no doubt this is the case—he does not believe in the necessity of ordination by a Bishop, then he is open fairly to the question from any one of his companions, Presbyterian, or Methodist, or Baptist, ‘Why do you not receive me to your pulpit, and to aid you at the Lord's Supper?’ His reply might be, ‘Well, the Canons forbid me, and I could not do it.’ Now, here is the point where I am surprised it has not been said, ‘What right have you to subject yourself to such canons and laws, and so to rend the communion of what you regard as the Church of God for a matter which you do not consider essential, namely, Episcopal Ordination?’ I pity the bigotry, and wrong-headedness of your ‘High Church’ brother, as you call him, whom you are so ready to denounce. But he is at least consistent, and that is what you are not.”—*The Presbyterian, 1864.*

“The bare consideration alone of the state of the Church in its infancy must be sufficient to convince any rational, unprejudiced person, says Mosheim, that the order of Bishops could not have originated at a period considerably more recent than that which gave birth to Christianity itself.”—Rev. H. R. Timlaw, “Divers Orders,” &c., 13.

“In the second century the Episcopal system existed, says Dr. Schaff, as a historical fact, in the whole Church, east and west.

It naturally grew out of the circumstances and wants of the Church at the end of the apostolic period, and could not have been so quickly and so generally introduced without the sanction or at least the acquiescence, of the surviving apostles.”—*Ibid.*, 11.

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"Let all reverence the deacons as Jesus Christ, and the Bishop as the Father, and the presbyters as the Sanhedrim of God and college of the apostles. *Without these there is no Church.*"—Ignatius, Bishop of Antioch, A.D. 100, "Epist. to the Tralians."

"With us some things are settled, but they are the few and fundamental things upon which the whole structure of Christianity rests; so simple in doctrine that all Christians do, in actual fact, agree upon them; so broad and fundamental in order that all Christians can, as a matter of fact and conscience, stand upon them. They are the Christian Faith, as defined by the undisputed councils; and the Christian Order, as witnessed by unbroken testimony."—Bishop Harris, Detroit Church Congress, 1884.

"SHE WAS A STRANGER."

A missionary was requested to go out to a new settlement to address a Sunday School. He noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, and tears trickling between her small brown fingers. Soon, however, another little girl about eleven years old, got up and went to her and led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun-bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, talking in a cheery manner all the while.

The little one brightened up; the tears all went, and smiles came creeping around the rosy mouth. The missionary stepped forward and said, "is that your little sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister, sir."

"Oh, one of the neighbours' children?" replied the missionary; "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out, and have such care of her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the missionary to himself, "here is a text for me to preach from: 'Because she was a stranger, and seemed to be all alone, and needed somebody to be kind to her.' The words came to him: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'"

WHILE WE HAVE TIME.

There was once a man who had been made a minister, and he wanted to go as a missionary to some far off country, that he might teach poor heathen people about the Lord Jesus Christ.

But this good young man was not very strong, and his friends were afraid he might soon die in the heathen land, which was hot and unhealthy, so they tried to persuade him to stay at home.

The young minister asked his physician how long he thought he might live in India.

"Perhaps," said the doctor, "you may live seven years."

"Then I'll go," said he; "for in seven years, by God's help, I may do much work for him."

So he went; and as he knew that his time must be short, he tried to spend every moment of it in serving God. Even before he sailed away for India his friends used to call him "the man who never lost an hour," because he was so careful not to waste any of his precious time; but now he felt it to be still more precious. In those seven years he did a great work for God indeed. He preached to the poor heathen people, and taught them about the Lord Jesus, and he wrote the Prayer-book and New Testament in their language, so that they could read and understand it.

ETERNITY is crying out to you louder and louder as you near its brink. Rise, be going. Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.

THE MONK AND HIS LORD.

A legend of the olden time,
When Holy Church was in her prime,
Tells of a monk, unknown to fame;
No ancient record holds his name:

His daily task, the meal to spread
On which his holy brothers fed.

As in his cell he mused one day,
Just as he bowed himself to pray,
The blessed Saviour from on high
Appeared before his wondering eye.

A gracious smile was on his face,
His radiant presence filled the place.

The monk knelt down in humble prayer,
Delighted, for his Lord was there.

As thus he worshipped in his cell,
High noon had come, he heard the bell

That called him forth the meal to spread
On which each day his brothers fed.

What shall he do! That gracious face,
While he is gone, may leave the place.

He heard the call; to duty went,
And when his hour of toil was spent,
Released from duty by the bell,
Came quickly to his humble cell.

His patient Lord still lingered there,
With pleasant smile and gracious air.

Then first his lips the silence broke,
These were the words the Master spoke:

"Hadst thou been false to duty's call,
Thou hadst not found me here at all."

So runs the legend; doubt who will,
But blessing waits on duty still.

And he who serves his brother best,
Gets nearer God than all the rest.

PASS THEM ON.

If all the good deeds of men's lives could be passed on by those who are made happier by them, the world would be better. Doubtless every man and woman, every boy and girl, can recall kindnesses shown them that they have not passed on. Pass the good deeds on. This is gratitude.

When the Rev. Mark Pearse was about fourteen years old he went to London, having been in a school in Germany. He stayed in London long enough to spend all his money, excepting enough to pay his fare to his home in Cornwall.

He went by train to Bristol, and there took passage on a vessel. He thought that the passage money included his board, and therefore ordered his meals that day.

At the end of the journey a dapper little steward presented a bill for meals to the lad.

"I have no money," said the surprised boy.

"Then," replied the steward, "you should not have taken your meals at the table. What is your name?"

"Mark Guy Pearse."

The steward closed his book, took the boy by the hand, and said:

"I never thought I should live to see you. My mother was in great distress years ago. My father had died suddenly, and your father was very kind to my mother and me. I promised myself then that if I could do so, I will show like kindness to some one your father loved."

The truly grateful steward paid the boy's bill, gave him five shillings, and sent him ashore in a boat rowed by five sailors.

Mark's father was waiting to receive his son.

"Father," said the boy, "it is a good thing to have a good father," and then the story of the steward's kindness was told.

"My lad," said Mr. Pearse, "it is long since I passed the kindness on to him in doing what I did. Now he has passed it on to you. As you grow up, mind that you often pass it on to others."

Years afterwards, when the boy had become a man, he was going by rail on a short journey, when he saw a boy crying bitterly.

On asking the cause of his grief, the boy replied that he had not enough of money by four pence to pay his fare to the town in which he lived.

Mr. Pearse at once bought the boy a ticket, and then related his own experience on the steamer years before.

"And now," he concluded, "I want you to be sure and pass this kindness on to others if you are ever able to do so."

As the train left the station, the smiling boy waved his handkerchief and said:

"I will pass it on, sir; I will pass it on."

Good deeds, kind acts—pass them on. Pass them. The year awaits them—three hundred and sixty-five days—full of human needs.—*Youth's Companion.*

PEW AND FREE.

I am absent from Church to-day, and although it may not concern you or any one else, except possibly my Rector, to inquire why, it may be worth while to state the reason in your columns.

My pew-rent for two quarters is overdue, and according to a notice duly given on the bill, I have no right to occupy the pew.

There are free seats for paupers and strangers in S—'s beautiful Church; but I am not a stranger, and as I hope my financial embarrassment will be only temporary, I have not yet learned to look upon myself as a pauper. I have, therefore, no place in the Church. I write this in no captious mood. I have had not a little experience in free Churches, both in this country and abroad, and although I may not always have contributed so much as I ought toward their support, I can say I never attended a free Church from motives of economy, as the opponents of the free system say is often the case. My weekly contributions have always far exceeded what would have been my pew-rent in a pew Church of the same aggregate annual expense.

I see now by the light of my own experience what I dimly perceived before, how un-Christian, and as I believe, short-sighted, even from a pecuniary point of view, is the pew-renting system.

In the Free Church there is scope for gratitude and duty. The prosperous man contributing according to his means, feels that he does no more than his bounden duty. The same man reduced in circumstances, and harassed with anxiety for his wife and children during the week, finds in the Sunday services of the Free Church that comfort and strength for the coming week's care which nothing else can give. He gratefully joins in the common prayer and praise of the congregation, and contributes in secret the *dime* which, in his prosperity, he would have been ashamed to offer, confident that his act of worship will not be despised by his God.

How different the pew system! Under it there is strict justice. All that is guaranteed by Rector, Church wardens and vestrymen. Nothing more. There is provision to a limited extent, for strangers and paupers, and this accommodation is usually ample; for the few strangers are politely and kindly offered seats by the renters of pews, and as for the paupers, one or two pews near the door appropriated to them, are never filled. These seats answer their purpose better, indeed, than if they were in a more desirable part of the Church.

For the numbers of Church-goers to a pew Church that are willing to be classed as "poor" is always small, and if they must accept designated "free seats," the more retired they are the better. Having been in prosperity opposed to the pew-system, I have now resolved never again to pay a pew-rent. What I have to contribute I will give in the Church's old way, not grudgingly nor of necessity, but secretly and joyfully.

May we not well say with all due reverence, "From the present pew-system, good Lord, deliver us."—*The Church.*

GLORIA IN EXCELSIS—"Glory be to God on high." A hymn in the Post-Communion Office, sometimes called the Angelic Hymn, because the first part was sung by angels at Bethlehem. It has been used by the Church for more than 1,500 years and, in substance, was sung by Polycarp at his martyrdom.

ANSWERED AND SILENCED.

"I've proved your religion is nought but a myth,
A poor empty story of fabulous lore;
And not a whit better than other men are
Was this mythical Christ whom you Christians adore.

"All false is the hope that you build upon Him,
Your faith is delusion, and empty your trust.
By logic assailed, Christian evidence now
Is seen laid in ruins and low in the dust."

"Twas thus spoke a lecturer, seeking to show
That no God doth exist, only forces and laws;
And the blasphemous words that she boldly expressed
Were met by her hearers with bursts of applause.

An old man stood up in the rear of the crowd,
His figure was bent, and his spare locks were grey,
But bright gleamed his eye as he looked on the throng,
And gave them to know he had somewhat to say.

"If what we believe is no more than a myth,
Which to-night you have done all you can to expose,
I would like to say something of what I have been,
And to ask you one question—'twill come at the close.

"Full thirty-three years have rolled by since there dwelt,
In a tumble-down house at the back of the street,
A drunkard in poverty, misery, rags,
As wretched a creature as well you could meet.

"The teetotallers tried him, and got him to sign,
But the promise he made was a promise in vain;
A few days went past, and the pledge was forgot,
And the poor, wretched man was a drunkard again.

"He was often in jail for disorder and crime,
His ill doing met with its fitting reward;
But punishment on him effected no change,
He left as he entered, as bold and as hard.

"Kind ways were tried with him, all was in vain,
Every purpose he'd break, every promise forswear
Again and again, till the hopeful grew tired,
And gave up his case as in utter despair.

"All the schemes and the plans that men ever devised,
Had been proved to be vain, though they tried them for long,
If purchase they might rescue this wretch from the shame
And the sorrow of drunkenness, evil, and wrong.

"At last there came one to the door of his heart—
It was Christ, the man said, be he wrong be he right;
But this much is true, that from that day to this,
For thirty long years he has walked in the light;

"With a heart made anew, and a new life to live;
A sinner redeemed from his sins and set free;
A soul once despairing with happiness filled;
A brute made a man—that man, lady, was me.

"Those who knew me can tell what my life was long since,
Those who know me can tell what my life is to-day.
And I know and can tell how the change was produced—
How the new nature came and the old passed away

"It was all through Christ Jesus, And now I would ask,
When man's utmost efforts all fruitless were found,
How was it a fable my life could renew,
And a mythical Christ such a change should bring round?"

The question was asked, but no answer was given.
The lady stood silent with nothing to say—
The logic of life and of facts and of truth
Had swept her poor cobwebs of reasoning away

R. R. THOM.

CREED.—Of the three forms of the Creed recognized in the Church Catholic, that known as the Nicene Creed is appointed to be said in the Communion Service. This is so called from its having been drawn up at the Council of Nicea (A. D. 325). A more distinct enunciation of belief was made necessary by the growth of the Arian and other heresies, which denied the Godhead of our Lord Jesus Christ. The latter portion, from "I believe in the Holy Ghost," was added latter, viz., at the Council of Constantinople, A. D. 381. Other heresies led to the introduction of the "filioque" clause—"Who proceedeth from the Father and the Son"—at a still later date. This is one cause of the great schisms between the Eastern and Western Churches.

THE SERIOUSNESS OF NEGLECTING THE HOLY COMMUNION.

BY THE REV. JOHN WRIGHT.

1.—It is the neglect of the highest act of worship.

The Holy Communion is not a mere ceremony or spectacle. It is an ordinance of the deepest spiritual significance, and speaks of the greatest blessings God has conferred upon man. It is the most expressive and emphatic declaration of the reception of Christ into the soul. To turn away from it is to refuse a solemn act of worship by which the Father, Son and Holy Spirit are honored.

2.—It is the neglect of a special command of Christ.

He said to His disciples, "Do this in remembrance of Me." It was among the last and most important words that the Divine Teacher left for the guidance of His people. The value which the Lord's Supper has, was placed upon it by the Saviour Himself. To keep alive the precious memories of His death He instituted this Holy Feast. To partake of it is to manifest our obedience to a command in itself loving and right. To approach it occasionally, as on the festivals of Christmas and Easter, is to admit that we emphasize the sacrificial love of Christ only at long intervals. To remain away altogether is a personal slight to Him who has prepared the Banquet and invites us to come. What would be thought of us if we treated an earthly friend in this way?

3.—It is the neglect of the duty of renewed personal consecration.

The Holy Communion is a blessed opportunity for the renewal of our vows. We in this sacramental rite affirm and reaffirm our loyalty to Christ. Before receiving the consecrated elements we humbly declare, through the officiating minister, that, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." If our hearts are right we shall gladly comply with this duty of renewing our personal consecration to Christ. Not to do it is to imply that our devotion to Him is partial and reserved.

4.—It is the neglect of a rite that is comforting and encouraging to the soul.

The Holy Sacrament was designed for "our great and endless comfort." We are not required to wait until we become perfected saints before we can receive it. It is intended for sinners who can devoutly say, "We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty. Coming in this spirit, we shall rightly discern the Lord's body and blood, and be nourished, comforted, and encouraged. Not to come, will be the loss to us of substantial good.

5.—It is the neglect of an important means of spiritual growth.

We are all creatures of habit. One of the most hurtful of habits is that of neglecting ordinances that minister to our growth in the spiritual life. There is no surer way of getting into a weak and sickly state. But every time we approach the Lord's Supper with the right spirit we are the better and the stronger for it. It becomes indeed meat and drink to us, and a means of positive growth. On the other hand, the neglect that begins with compunctions of conscience may develop into indifference and finally end in a cold and hardened heart.

6.—It is the neglect of an opportunity to declare our faith and repentance.

The reception of salvation is conditioned upon faith and repentance. Without these our efforts are useless. If, through the aid of the Holy Spirit, we have been brought to feel our dependence upon God, we shall be led to show our distrust of sin and to seek every opportunity whereby our faith and repentance are deepened. The Supper of our Lord is a fresh avowal of our mastery over sin and our reliance upon God. "It brings us a blessing when we receive it with 'a true, penitent heart and lively faith.' It helps us to be more penitent and more faithful. To abstain from it is to indirect-

ly admit that we do not have the faith and repentance that are essential to a happy Christian life.

7.—It is the neglect of a special privilege of testifying for Christ.

To participate in the divinely appointed Feast is to throw the weight of our influence on the side of truth. We honor the atonement and rebuke error. We witness for Christ and help sustain revealed religion. We show skeptics and rationalists where we stand and what our hopes are. We protest against worldliness and oppose sin in all its forms. Most of all, we exert the power of a personal example. Our neglect to take this position counts against us and hinders the truth, for there can be no neutral ground.

8.—It is the neglect of a special service of thanksgiving.

The Holy Communion is particularly a tribute of joy and thanksgiving. In it we express our gratitude for the gift of Christ, and for all the benefits of His "precious death and passion." It is the grandest theme that can awaken our praise. It is quickening and inspiring. It can fill us with true gladness of heart, and put into our mouth a song of holy exultation. To turn away from this sacrament of thanksgiving and not to join in its "Gloria in Excelsis," is to deprive ourselves of a glad service and to withhold a tribute of praise due the blessed Trinity.

9.—It is the neglect of a rite expressive of Love and Fellowship.

The Holy Supper is a pledge of the Saviour's love. We are brought through it in to union and communion with Christ, so that "we may evermore dwell in Him and He in us." Here we express our love for Him, and rejoice in His love for us. Here we declare by our presence that we are in love and charity with our neighbour. Here also we realize the blessedness of fellowship with our brethren, and illustrate the doctrine of the Creed, our belief in "the Communion of Saints." To neglect such seasons of fellowship is to lessen our love for Christ, and to widen the distance between us and our brethren in the faith.

10.—It is the neglect of a happy reminder of the joys of Heaven.

The Holy Eucharist is a foretaste of the spiritual enjoyments of the heavenly state, and a type of the glory that shall be revealed when Christ shall appear. It is at this Feast that the truly sanctified heart has its most earnest longings for the "life immortal." It is at this time we have comforting thoughts of our dead in Christ who are "in joy and felicity." We are brought in Spirit to the threshold of Heaven. To heed not the invitation to the Banquet of Christ, and to turn our backs upon the Sacred Emblems, is to weaken our heavenly desires and to wed our affections more closely to the world that perishes.

—A locomotive ran through a bridge on the Kansas Pacific Railway, across Kiowa Creek, several years ago, sinking into the mud at the bottom, and has never since been heard from, though repeated efforts have been made by boring and digging to recover so valuable a piece of property. The bottom is quicksand, but quicksands have limits and it seems very singular that the longest boring-rod has failed to find any trace of the sunken engine. By and by the silent, mysterious operation may drain the quicksand and harden it into rock, and then, long after the Kansas Pacific Road has been forgotten, and the Kiowa Creek has vanished from the map, some future scientist will discover a curious piece of mechanism, undoubtedly the work of human hands, lying under so many hundred feet of sandstone, and will use the fact as a basis for calculating how many millions of years old the human race must be.—Boston Transcript.

—It is they who glorify, who shall enjoy Him; they who deny themselves, who shall not be denied; they who labor on earth who shall rest in Heaven; them who overcome, who shall wear the crown; they who seek to bless others, who shall be blessed.

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Childrens' Department

MY HAPPY HOME.

I love my happy home
On Britain's favour'd shore;
And if in thought I roam,

In other lands I know
Are bright and sunny skies;
Sweet flowers their beauties show,

No cruel rites are found,
Nor blood-stained altars, here
No savage yells resound,

And may not they become
As happy quite as we?
Lord, let Thy kingdom come!

Oh! haste the happy time
When every child shall be,
In cold or sunny clime,

SINCE LADIES HAVE BEEN ACCUSTOMED
to use Glenn's Sulphur Soap in their
toilet their personal attractions have

A CHILD'S HEART.

The other day a curious old
woman, having a bundle in her
hand, and walking with a painful
effort, sat down on a curbstone to

"Are you sorry because you
haven't got any children?"

"I—I had children once but
they are all dead," whispered the

"I'm sorry," said the little girl,
as her chin quivered. "I'd give

"Why, pa, were you a poor boy
once?" asked Harry.

"Yes, my son, so poor that I had
to go into a family and black boots,

"But I'll tell you what I'll do,"
seriously continued the child. "You

"God bless you, child—bless you
forever," sobbed the old woman,

"But I'll tell you what I'll do,"
seriously continued the child. "You

"God bless you, child—bless you
forever," sobbed the old woman,

"But I'll tell you what I'll do,"
seriously continued the child. "You

"God bless you, child—bless you
forever," sobbed the old woman,

"But I'll tell you what I'll do,"
seriously continued the child. "You

the woman's words as she rose to
go:—

"O, children, I'm only a poor
old woman, believing I'd nothing to
live for; but you've gave me lighter

HORSFORD'S ACID PHOSPHATE.

Dr. C. Roberts, Winchester, Ill., says: "I
have used it with entire satisfaction in
cases of debility from age or overwork,

DO IT WELL.

Said Harry, throwing down the
shoe-brush, "There, that'll do.
My shoes don't look very bright.

"Whatever is worth doing is
worth doing well," replied a serious
but pleasant voice.

Harry started and turned round
to see who spoke. It was his father.
Harry blushed. His father said,

"Yes, pa, replied Harry, and
taking up the brush in no very
good humor, he brushed the dull

"My son, I want to tell you a
short story. I once knew a poor
boy whose mother taught him

"When he was sent on an errand
he went quickly and did his work
faithfully. When he was told to

"This pleased his employer so
that he advanced him step by step
until he became clerk, then a partner,

"Why, pa, were you a poor boy
once?" asked Harry.

"Yes, my son, so poor that I had
to go into a family and black boots,

"But I'll tell you what I'll do,"
seriously continued the child. "You

"God bless you, child—bless you
forever," sobbed the old woman,

Lime Baking Powders Must Go.

Official Expressions—"Royal" found to be the
only absolutely pure baking powder.

Governor Hill, of New York (says a reporter of the N. Y.
Tribune), says: "I have been astonished lately at the extent of the
adulteration of food. It would seem that every thing we eat is adul-

The machinery of the law cannot be put at work too speedily or
too vigorously against this wholesale adulteration of the things we eat.

There is no article of food in general use more wickedly adul-
terated than baking powder. The New York State Board of Health

The sale of adulterated baking powders has been prohibited by
statute in several States. It will be in the interests of the public

The only baking powder yet found by chemical analysis to be
entirely free from lime and absolutely pure is the "Royal." This

Prof. LOVE, who made the analyses of baking powders for the
New York State Board of Health, as well as for the Government,

Prof. H. A. MOTT, late Government chemist, says: "It is a
scientific fact that the Royal Baking Powder is absolutely pure."

Dr. E. H. BARTLEY, chemist of the Brooklyn Department of
Health, says (April 24, 1885): "I have recently analyzed samples

Prof. MCMURTRIE, chief chemist U. S. Department of Agri-
culture, Washington, D. C., says: "The chemical tests to which I

Bread, cake, biscuits, etc., prepared with Royal Baking Powder
will be lighter, sweeter, and more wholesome than if made with

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OR P. secure
Books free, A. W.
MORGAN & CO., Patent Attorneys and Brokers
Washington, D. C.

AFTER TWENTY-THREE YEARS SUFFERING.—
Rev. Wm. Stuart, of Warton, was cured of
scrofulous abscess that seventeen doctors
could not cure. Burdock Blood Bitters was
the only successful remedy. It cures all im-
purities of the blood.

A MIDNIGHT ALARM.—There is scarcely any
fright more alarming to a mother than the
ominous sound of croup—so liable at the
hour of night. When Hagyard's Pectoral
Balsam (for the throat and lungs) is at hand,

PAGE'S LIQUID GLUE
used by thousands of first class Manufacturers
and Mechanics on their best work. Received
GOLD MEDAL, London, 76. Pronounced strongest
and most durable. Send card of dealer who does not keep
it with five-cent stamps for SAMPLE CAN FREE
Dewey's Cement Co., Gloucester, Mass.

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When I say cure I do not mean merely to stop them for a
time and then have them return again. I mean a radical
cure. I have made the disease of FITS, EPILEPSY or FALL-
ING SICKNESS a life-long study. I warrant my remedy
to cure the worst cases. Because others have failed is no
reason for not now receiving a cure. Send at once for a
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Branch Office, 37 Yonge St., Toronto.

THE CENTRAL BANK OF CANADA.

PROCEEDINGS OF THE SECOND ANNUAL GENERAL MEETING OF THE SHAREHOLDERS, HELD AT THE BANKING HOUSE, TORONTO, ON MONDAY, THE 21st DAY OF JUNE, 1886.

Those present were:—D. Blain, Samuel Trees, H. P. Dwight, K. Chisholm, D. Mitchell McDonald, C. Blackett Robinson, A. McLean Howard, Jas. Brandon, Frank E. McDonald, Henry O'Brien, C. S. Gzowski, Jr., H. H. Cook, W. Gibson Cassels, J. D. Henderson, Dr. C. E. Martin, Alex. Lawrie, Dr. Husband, Robert McClain, A. Muldoon, S. K. Dingle, A. A. Allen and F. W. Trounce.

On motion, D. Blain, Esq., was called to the chair, and Mr. Allen, the Cashier, requested to act as Secretary.

Moved by D. Mitchell McDonald, Esq., seconded by Henry O'Brien, Esq., and resolved, That Messrs. W. Gibson Cassels and C. S. Gzowski, Jr., be appointed scrutineers.

By request of the Chairman, the Secretary then read the following

REPORT.

The Directors have much pleasure in presenting to the Shareholders their Second Annual Report, showing the result of the business of the Bank for the year ended 31st May, 1886:—

The balance of profit and loss on 30th May, 1885, was	\$385 72
The profits for the year ended 31st May last, after deducting charges of management, interest reserved and credited, and making provision for bad and doubtful debts, were	37,602 40
	\$27,988 12
From which is taken—	
Dividend 3 per cent., paid 1st December, 1885	\$9,815 50
Dividend 3 per cent., payable 1st June, 1886	10,170 30
	19,985 80
Carried to reserve fund	15,000 00
Ten per cent. written off office furniture account	1,536 36
	16,536 36

Leaving a balance at credit of profit and loss account to be carried of \$1,463 96

The net earnings show a result equivalent to about 11 1/2 per cent. upon the average paid-up capital of \$330,000 in use during the year.

The business of the Bank at Head Office and Branches continues to give satisfactory evidence of progress. Circulation and deposits have steadily increased during the year, the latter from \$903,864.01 to \$1,463,853.97, and discounts and loans from \$1,243,036.12 to \$1,782,709 31.

The capital stock paid up now stands at \$356,930, an increase for the year of only \$44,050. Your Directors, however, have good reason to expect that during the ensuing year the whole amount subscribed, viz., \$500,000, will be fully paid up.

The Head Office and Branches have been duly inspected during the year.

The various officers of the Bank have discharged their respective duties efficiently, and to the satisfaction of the Board.

Toronto, June 21st, 1886.

D. BLAIN,
President.

GENERAL STATEMENT.

LIABILITIES.		
Capital stock paid up		\$356,930 00
Reserve fund	\$25,000 00	
Balance of profits carried forward	1,465 96	
Dividends unclaimed	39 65	
Dividend No. 4, payable 1st June	10,170 30	
Reserved for interest on deposit receipts	5,096 97	
		41,772 88
		\$398,702 88
Notes in circulation	\$299,275 00	
Deposits not bearing interest	335,979 87	
Deposits bearing interest	1,127,874 10	
Balances due to other banks in Canada	9,227 22	
		1,772,356 19
		\$2,171,059 07
ASSETS.		
Specie	\$16,278 35	
Dominion Government demand notes	129,875 00	
Notes and cheques of other banks	83,118 14	
Balances due from other banks in Canada	36,242 09	
Balances due from foreign agents in U.S.	14,685 92	
Balances due from agents in Great Britain	27,880 56	
Dominion Government stock	2,800 00	
Municipal debentures	27,669 70	
		\$368,549 76
Bills discounted and current (including advances on call)	\$1,782,709 31	
Overdue debts secured	1,417 56	
Overdue debts not specially secured (estimated loss provided for)	4,517 10	
Office furniture at Head Office and Branches (including safes)	13,865 34	
		1,802,509 31
		\$2,171,059 07

The Central Bank of Canada,
Toronto, 31st May, 1886.

The Chairman moved, seconded by Samuel Trees, Esq., that the report read be adopted. Carried.

Moved by Henry O'Brien, Esq., seconded by James Brandon, Esq., that the thanks of the shareholders be given to the President, Vice-President and Directors, for their services during the past year. Carried.

Moved by H. H. Cook, M.P., seconded by Dr. G. E. Martin, that the thanks of this meeting be given to the Cashier and other officers of the Bank for the satisfactory manner in which they have performed their duties during the year. Carried.

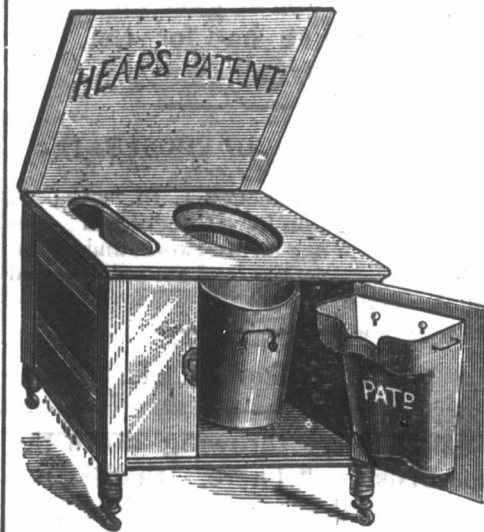
Moved by J. D. Henderson, Esq., seconded by Dr. Husband, that balloting for the election of Directors for the ensuing year do now commence, and that it close at 2 p.m., but that if at any time five minutes shall elapse without a vote being tendered, the ballot may be closed by scrutineers. Carried.

The scrutineers reported to the meeting the following gentlemen elected as Directors for the ensuing year:—D. Blain, Samuel Trees, H. P. Dwight, A. McLean Howard, C. Blackett Robinson, D. Mitchell McDonald and K. Chisholm.

At a subsequent meeting of the Board, D. Blain, Esq., was elected President, and Samuel Trees, Esq., Vice-President.

A. A. ALLEN, Cashier.

NO HOUSE SHOULD BE WITHOUT IT.
The "Bedroom Sanitary Convenience."



Neatly made of Black Ash, Varnished, Net Cash, \$10.

A Most Useful Piece of Furniture.

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THREE REASONS

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- 1st.—Because only the very strongest and purest qualities of Cream Tartar and Soda are used in its manufacture, and its quality is guaranteed in every respect.
- 2nd.—Because as a resident in the Dominion of Canada I believe it to be my duty to support Canadian Manufactures, other things being equal.
- 3rd.—Because I know "PURE GOLD" to be lower in price than any other brand of equal quality which has ever been imported into this country.



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CRUMBS FOR THE LITTLE ONES.

"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."—Isa. lv. 1.

"To the waters" Do you remember when the Lord Jesus was speaking to the woman at the well in Sychar, He told her that if she had asked of Him, He would have given her "living water," or life-giving—that which would spring up in her unto everlasting life. Water is a symbol or type of the Holy Spirit, without whom our souls cannot live; and just as want of water is a distress to the body, causing discomfort, pain, and finally death, so the absence of the Holy Spirit from our hearts causes the soul to be unsatisfied, and finally death is the result.

But to have water is one thing, to drink it is another. Ishmael, when cast out of Abraham's house with his mother, was dying for want of water. God opened her eyes, we read, and she saw a well of water and gave him to drink, and he revived (Gen. xxi. 16—20). Thus it is with our souls; they are dying for that which alone can make them live. But let them draw water out of the wells of salvation (Isa. xii. 3), and we shall live, yea, live for ever.

There are hundreds of thousands perishing for want of this living water. Are you acting like Hagar, making an effort to bring it to the dying? She must herself have been parched with thirst, so that hers was no easy task. She did three things: 1st, she went to the well (probably she drank of the water to revive her own failing strength, but this we are not told); 2ndly, filled the bottle with water (she was not satisfied with a few drops); 3rdly, she gave the water to drink. And these three things we must do if we are the true servants of Christ. 1st. We must go to the well, to Christ, and drink. 2ndly, Fill our bottles: have our hearts full of His Holy Spirit. 3rdly. Take of this living water to the dying who lie around us on all sides, "and give to drink" to all who are willing to receive. Let us never weary of this threefold work, and remember if we would be faithful and able workers, we must be going again and again to the well ourselves, to be refilled with God's Holy Spirit.

STRUCK WITH LIGHTNING.—Neatly describes the position of a hard or soft corn when Putman's Painless Corn Extractor is applied. It does its work so quickly and without pain that it seems magical in action. Try it. Recollect the name—Putman's Painless Corn Extractor. Sold by all druggists and dealers everywhere.

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The Steinway Piano,
The Chickering Piano,
the Haines Piano.

It is quite unnecessary to say anything in praise of these instruments. The first two on the List are acknowledged by all to be the finest Pianos in the world. The most celebrated artists of the day have pronounced in favor of one or the other over all others.

THE HAINES, for a medium priced Piano, excels in finish and beauty as well as durability, any other instrument of its class. Its popularity is proved by the fact that the Haines' Factory has risen to be the Third Largest Factory in America.

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Best Dry Summer Wood, Beach and Maple,	long,	\$4 50 per Cord
do. do. do. do.	cut and split,	5 00 do.
2nd Quality do. do. do. do.	long,	8 00 do.
do. do. do. do.	cut and split,	4 00 do.
Dry Pine Slabs,	long,	8 00 do.

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