

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

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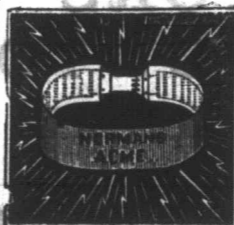
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Evening—2 Kings xix. or xxiii. to 31. Mark vi. 14.

THURSDAY, AUGUST 30, 1888.

WHAT'S IN A NAME?—This question is not the wisest ever asked, for a great deal is in a name. Take for instance the name Reformed Episcopal Church—these are words, not one of which separately has any truthful application to the body it is used to designate, and the combination of which forms a phrase without meaning. The body alluded to is not a Re-formed body, for the body it proposes to have Re-formed, that is the Church of England, is just what it was before this sect arose and what it will be when this sect is dead. The so-called R. E. C. is simply a coterie made up of a few discontented people who left the Church and proved their unfitness for being its members by endeavouring to set up a rival to the Catholic and Apostolic church in which to the very day they left they had expressed their belief. Then the word "Episcopal" is not correct, for in the sense of the Catholic Church, they have no Bishops but only a few presumptuous Presbyters who have been raised to a so-called Episcopal office by persons totally unauthorised, as they would well know if they were fit for Bishops. Then the word "Church" in one sense they are a Church, just as every one of the thousand private religious associations may claim to be a Church. But this body calls itself "The Reformed Episcopal Church." As, however, it is not reformed at all, but a brand new manufacture, it cannot properly be recognized as a Church, except we admit that any handful of men can cut loose from the Catholic Church and organize a new Church. To admit that is to admit that any individual can set himself up as a Church, and that our Lord and Master is no longer the "Head" of His own Body. The other alternative which the sectarian position demands is that there is no "Body" and therefore we get the blasphemy that there is no "Head," which is the logical outcome of sectism. The Churchman's position is, "I believe One Catholic and Apostolic church," that is not only scriptural, but it is the only common sense view.

THE HULL CLERGY AND THE METHODIST CONFERENCE.—A Correspondent of the Guardian says:—"Our readers would see from our last issue that certain clergymen of Hull presented an address of welcome to the Methodist Conference, which has been holding its sessions in that town. The question cannot but suggest itself, What is there in the present attitude or tendency of Methodism to account for this clerical demonstration at Hull? Have the Methodists shown such a desire to return to the "Scriptural and Apostolical constitution" and "primitive practice" of the Church of England as to suggest that, with a little friendliness

and expression of brotherly kindness, they may be united to her once more? Would that we could think so! But facts are against our encouraging any such thought. Any mention of reunion is scouted at once: they assert they are a Church, as true and Scriptural a Church as any other can claim to be: they may at one time have been only a number of societies in the Church of England, but now, somehow or other, with their growth in numbers, they have developed by evolution into a full-blown Church. Unity they do not care for—indeed, more than once the opinion has been expressed that it is rather a gain than otherwise that there be many sects, seeing that, by the competition thus arising, they are stimulated to greater activity and zeal. How to reconcile such an opinion with our Lord's words we must leave to them. But if there is not any disposition on the part of Methodists to return to the Church of England, do they, in the independent attitude they assume, regard her with increasing love and esteem? Far from it. Take up their literature, especially their newspapers, and it will be found only too often that when the Church of England is referred to it is to denounce her as "blighted with sacerdotalism and sacramentalism," and to warn all against her formalism and ritualism. They may occasionally make an exception in favor of that section of the clergy which approximates most closely to Dissenters; but even with regard to these, they oftentimes express a wonder that they can reconcile it with their consciences to use certain parts of the Prayer-book, and declare, as they do, that the doctrine contained therein is agreeable to the Word of God."

THE METHODIST BODY SEPARATING MORE AND MORE FROM THE CATHOLIC CHURCH.—The writer goes on to say:—"This leads us to another point. Is Methodist doctrine so one with the doctrine of the Church of England that, though not formally united, they may still be regarded as two divisions of one and the same army? To a certain degree this may be accepted as true; but so it might be with regard to the Quakers or the Salvation Army. Strong, however, as the latter body is in Hull, we have not heard that the clergy of the town have thought fit to send a deputation of welcome either to the old original army or to the split under Captain Gipsy Smith. None who have noticed the proceedings of the Methodist Conference, during the last few years will have failed to perceive that instead of approximating to the Church of England as regards doctrine, the Methodists are separating from it more widely than ever. Wesley asserted again and again that his theology was the theology of the Church of England; that what seemed novel in his teaching was not really so, but was simply the old truth contained in formularies and homilies, rescued from the neglect of past ages, and brought forward to take its rightful place in hearty and stirring preaching. This we may allow, though we must at the same time point out that the constant insistence on one or two favourite doctrines led practically to their being regarded as the main substance, if not the whole, of Christianity. But will any one say the same now?"

METHODISM AND THE SACRAMENTS.—"e.g. about the doctrine of the sacraments? We know that many—perhaps we shall not be far wrong in saying a large proportion of—Methodists regard them as mere outward acts, which may or may not be observed without any great spiritual gain or loss. How can we otherwise account for the lamentable infrequency of the celebration of the Holy Communion in many parts? True, in towns it is celebrated, we believe, once a month as a rule, and we have met with a Methodist here and there who has expressed a desire for more frequent Communion; but in the country parts once in three or six months is as often as Methodists have the opportunity of fulfilling the Saviour's command; and so it comes to pass that whilst weekly meeting in class is regarded as the test of membership in the Methodist

body, and regularity therein as a gauge of advance or decline in spiritual religion, a quarterly, or even less frequent, reception of the Holy Communion is considered quite sufficient for those who profess and call themselves Christians. As to the sacrament of Baptism, the case is even worse. It will perhaps be in the recollection of our readers that, at the meeting of the Methodist Conference held in Leeds last year, the Baptismal Office was revised, with the express purpose of eliminating from it any expressions that would at all favour the idea of grace being conveyed in that sacrament. That at least was the aim; and the doctrine of baptismal regeneration, in any form, was heartily, and, as far as we could see from the newspapers, almost unanimously condemned. And yet this is the time chosen by the clergy of Hull to approach the Methodist Conference with an address of congratulation and welcome, when in effect that body has declared that baptism is only 'a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened.'

A COMMON SENSE VIEW OF THE RELATION OF THE CHURCH TO METHODISM.—"In truth the whole of the affair savours of unreality. Let us illustrate our meaning. It is well known that whilst political men give and receive heavy blows in public, yet in private relations they (as a rule) meet and talk as though no such hard hitting had taken place. But what should we say if, at a meeting of some Conservative association, with Lord Salisbury in the chair, a deputation of the Liberal party, headed by Mr. Gladstone, were to be introduced with an effusive address of welcome, and an assurance, that there was really very little difference between Tories and Liberals? We should smile and murmur 'Credat Judaeus.' So with the Methodist Conference. There is no reason why the clergy should not be on friendly terms with Methodist ministers; why, without abating one jot of the truth as regards the constitution, doctrine, and practice of the Church of England, they may not wish them Godspeed in their endeavours, noble and arduous as they have often been, to bring the Gospel to bear on the lives of their fellow-men. But to approach them in their corporate capacity with an address which practically says to all, 'It makes no difference whether you are a Methodist or a Churchman; you lose nothing by being the former, you gain nothing by being the latter,' is a proceeding which in view of the actual relations between the Church and Methodism, will not, we venture to think, raise the Hull clergy in the estimation of the Methodist conference on the one hand or of Churchmen on the other."

DEFLECTIONS FROM METHODISM.—"Notwithstanding," says the Church Review, "that the new Wesleyanism of the Wesleyan Conference has declared Wesleyanism to be 'ecclesiastically as real a Church as any in Christendom, a part of the Church Catholic, there are evident traces in it of Protestant degeneracy. It seems that large defections are taking place from its ranks in consequence of the recent decision on baptism. Among these defections is the rather important one of Dr. Osborn, Professor of Hebrew and Classics in Richmond College, a member of the Old Testament Revision Committee, and a descendant of one of the earliest Methodist preachers."

AS AN EVIDENCE OF THE REVIVAL IN THE CHURCH IN ENGLAND, we give these statistics:—"In England, within the last thirty years, over 2,000 new parishes have been created. The bishops and clergy have increased from less than 15,000 to nearly 24,000. Over \$250,000,000 have been expended in church buildings. About \$500,000,000 have been contributed for Church endowments. In the last twelve years more than \$80,000,000 have been subscribed voluntarily for the day schools under Church control, and the net increase of accommodation in these schools during the same period has exceeded one million and a half."

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CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

THE BISHOP OF ONTARIO ON AGNOSTICISM.

WE should be very glad to see the lecture on Agnosticism, delivered before the Synod of the Diocese, by the Lord Bishop of ONTARIO, largely circulated, and would venture to suggest that a cheap popular edition be prepared, so that it may be distributed by tens of thousands. If that is done we hope the Bishop will follow his own precedent, set on page 29, and give the English of all the Latin phrases which are strewn freely in the lecture. These passages are a hindrance to the vast majority of readers, who stumble at their recurrence and lose interest in the argument. It is not for the unlearned only for whom we ask this; there are not many men who having been fair Latin scholars in early life, can promptly translate a quotation from HORACE or other classic author, after having been in active life for some years. We well remember in our student days asking one of the most distinguished honour men of Oxford, he was then sixty years of age, what he made of a certain Latin motto, and he freely admitted that it was beyond his powers of translation, yet we met with it in a popular tract.

The thesis which the Bishop of ONTARIO undertakes to prove in this lecture is, that Agnosticism is not scientific, as is boasted, but that it is based upon Evolution, which is an unverified hypothesis, is in plain English—"a mere guess." In our early days the Agnostic was called Atheist. The changed nomenclature arose from the difficulty into which the well known infidel writer and lecturer, Mr. HOLYOAKE, was put in controversy. He at one time freely spoke of Himself as an Atheist, but into this dilemma he was placed: he having affirmed that there is no God in existence, it was necessary for him to show that he himself had one of the attributes of a God, omnipresence, in order to justify so sweeping a negation; for unless he had ransacked all space and was familiar with all matter everywhere, it was possible that in the region beyond his personal observation there might be this Being whose existence he denied. This was pressed home by illustrations and appeals to men's experience, and after a while the term Atheist was dropped. The infidel party then took the word "Secularist," indicating one who is concerned only with the things of this world. This term failed to make headway amongst speculative thinkers, who, to avoid the Atheist difficulty, accepted the title "Agnostic" to show that they simply pronounced themselves without knowledge of the existence of God. The word Agnostic will die out. Negations lead at their best a rickety life, they are so inadequate to indicate a positive belief, which is repulsive to our natural mental instincts, for nature resists its being maintained in the mind by substituting another belief when the Christian one is rejected. It is not the man who does not know who rules his fellows, such an one is a mere intellectual and moral jelly-fish. The powers which govern men are knowledge and faith. Agnosticism is the philosophy of ignorance, boastful ignorance of a wisdom by which man is differentiated from the brutes. Such a philosophy has in it no principle of life.

A few words are said in the lecture as to the causes of the popularity of the Evolution theory. One reason, however, is not given, which we believe to be this, that the promulgation of this theory was for itself very happily timed, coming as it did in the very height of the excitement of materialistic progress caused by the unprecedented enrichment of the world by the mechanical inventions of the last half century. The rushing tide of modern life has developed a general mental unrest, a passion for novelties, a strong feeling that what is new is true, and a notion that as Science has been of such marvellous material help to material interests, that its theories and speculations are worthy of all honour and credit. Then, too, the ease with which the veriest smatterer nowadays can talk of scientific theories, owing to cheap hand-books on all manner of topics, enables men who could not solve the simplest equation, to dogmatize about science as though their attainments were equal to a NEWTON or a FARADAY. This intellectual feverishness is the atmosphere in which Agnosticism breeds as naturally as snakes in a swamp. It is, we are convinced, a mere passing phase of life, when the theory of Evolution has been examined as long as it has been germinating and flowering, it will have to pass into that limbo where Time puts other unverified hypotheses which have been cut down in their pride by the relentless scythe of true science.

The lecture opens with a statement that "Religion is now confronted with a very real danger, it is attacked at its very root," and proceeds to show how the agnostic spirit prevails, yet how its victims fail to regard it with confidence as a reconstructor of society. Agnosticism then is contrasted with the Gnosticism of the first century and declared to be "a contradiction in terms," "it is a belief that there can be no belief." The Evolution theory is then shown to be the direct cause of this evil, and a very able, interesting and exhaustive analysis follows of the theory of Evolution, in which this pretentious "guess" is treated to such a process of logical vivisection as would be cruel indeed were not the Evolution theory so low in the scale of organization as to be as insensitive to the cut of logic and ridicule as protoplasm itself is to scientific dissection. The double and contradictory action of Evolution we shall have to refer to ourselves shortly, but we must thank the Bishop for a hearty laugh at his amusing picture of the race of man having first had tails evolved in the struggle for existence, and then these tails destroyed also by the struggle for existence! The passages relating to the eye and ear being evolved, as these babblers say, to meet the necessity of light and sound when neither sight nor hearing existed, nor light nor sound were existing phenomena, is very forcibly argued. So, too, the difficulty of believing that matter was self-created and self developed into order. Elquently the Bishop asks, "Is not the belief that the worlds were made by the fiat of an omnipotent Creator quite as thinkable as that they were developed from nebulous fire-dust that existed from eternity, and that they dropped into their places in space by chance which, however, resulted in the planets always poisoning themselves so that the square of one planet's period of revolution round the sun should be to the square of the next planet's revolution, as the cubes of their distances respectively from the sun? That the law of KEPLER should be the production of chance, is unthinkable." But we must not spoil the reading of this lecture by more quotations.

The Bishop exposes clearly the commonly held

notion that "law" has in it some effective power, the truth being, as the lecturer says, "a law does not work, it merely exists." The writer passes on from an argument based upon this thought, to expose how utterly unscientific is DARWIN'S theory as to "the survival of the fittest." The illustrations which follow showing that man's highest works of art, his choicest, most elaborate artistic conceptions are merely imitations of God's handiwork, are very eloquently stated and would bear expansion, the vein is a rich one and the ore pure gold. Some, however care not to follow an argument when its path is through a garden of illustration, they prefer to be led over and amid the hard rocky eminences of severe metaphysical or mathematical reasoning. For these also the lecture also provides. We very cordially feel with the Bishop in his protest against those who assume that religion and science are essentially antagonistic. He very gently rebukes some who regarded him as inconsistent for taking the initiative in inducing the British Association for the Advancement of Science to visit the Dominion, because some of its members are Agnostics. This most admirable lecture concludes with a demand that scientific objections shall be treated scientifically, but protests against guesses being palmed off as scientific truths. It demands also that man's moral nature, his instinctive religious longings shall not be set aside with contempt. The Bishop concluded this able address with the words: "In solving problems in the queen of sciences, Theology, we cannot resign ourselves at the bidding of Agnostics to the torpidity of blank despair."

We repeat our earnest hope that this lecture will attain a very wide circulation; the clergy would do well to make its value generally known by public allusions.

OBITUARY.

IT is our melancholy duty to record the death of two youths whose bright, joyous, hopeful lives were suddenly quenched in the waters of Lake Simcoe during a storm on the 3rd inst. The one was a son of the Honble. G. W. ALLAN, the other of the Honble. D. McINNIS, of Hamilton. The former was at Port Hope School, the other a student of Trinity College. It seems that they were camping on Kempenfeldt Bay, and being anxious to reach their camp they put off in a boat from the opposite shore while the wind was blowing fresh. From this point all is a blank. They left that beach and shoal of time, and landed on the shore of eternity, leaving this mortal sphere in all the solemn loneliness of a stormy lake. The storm fiend, whose sudden bursts of blustering fury render navigation on the northern waters so hazardous, struck its victims and left no sign of the deed save an upturned boat which mutely beached itself to tell their fate. They have been blamed for venturing the passage, but we cannot share in so narrow, so harsh a judgment. Brave they both were, light of heart too, but not reckless, being strong swimmers and skilled as far as the needs are of such waters. To say that they looked danger in the face and smiled in all the consciousness of youthful vigour at its threats, is not to say that they were rash, but that they were endowed with the noblest qualities of our race, qualities which have inspired every deed of heroic daring history or legend records. It should be a consolation to the bereaved that their beloved died the death of the brave when in the innocent path of youthful companionship in enjoyments honourable and befitting

to their age. We would not harrow the feelings of the bereaved by picturing in imagination the last moments of the lost, but assured are we that in that supreme moment of trial the blessed influences and teaching of the Church, of home, of their school and college would raise their native bravery to the heavenly power of Christian resignation to the will of God and trust in the merits and sacrifice of their Redeemer. The bereaved mother of a handsome and brave boy, the sisters who shared with him the most blessed of all human privileges, the fathers who might be excused a high degree of pride in sons so promising, and one who came from across the ocean to see her young relative only to hear on landing of his death, all have universally the deepest sympathy: Canada indeed may mourn as a nation over a loss like this, for she has not one son to spare whose future like theirs is an assurance of honour and strength and patriotic service. They are saved from the evil to come, and they rest in a lovelier grave than ever marble covered or flower bedecked.

A TRUE SOLDIER.

THE following is a copy of the letter written by the brave Bishop of Northern Texas, on being informed of the fact that his name would be presented to the Indiana Convention as a candidate:—

DALLAS, TEXAS, May 31, 1888.

Rev. and dear Brother,

Your urgent letter is received. I have been placed at this frontier post of duty by the deliberate action of the General Convention. I do not feel at liberty to resign it because a noble Diocese like Indiana offers me a position of more assured comfort.

I am not insensible to the personal advantages presented by the enthusiastic support of so fine a body of laity as have fixed their generous choice upon me.

But the soldier of the cross must not seek the flowery beds of ease; but, with a brave heart and strong hand carry the standard in the front of the battle, and plant it even upon the very outskirts of civilization. Though I should be entirely alone, and neither clergy nor layman could be found to follow, I should still feel it to be not alone my duty, but my privilege, to hold this burden against all enemies, until I fall, or re-inforcements can come up.

Therefore, beloved, give my grateful thanks to the noble men who desire for me an easier, and if you will a higher place. But do not let them spend their time and strength in vain; for I am rooted to this wild country until I shall be "planted" in its soil in the hope of a better resurrection.

With sentiments of grateful esteem, and with earnest prayers that God may send you a wise and faithful shepherd, I am faithfully yours,

ALEX. C. GARRETT.

To Rev. G. S. PURUCKER, Logansport, Indiana.

HOME REUNION NOTES.

OF course the Presbyterian Succession has never been covered by and conveyed through the Episcopal; for the Apostolic power in all its fulness, under whatever name, conveyed the threefold orders. If the Episcopate cannot claim to have been ordained by Christ in the exact specific form it afterwards attained, the development from the Collegiate form to the non-Episcopal was foreshadowed at a very early period. St. James, though not an Apostle, presided over the First Council at Jerusalem even in the presence of St. Peter, and was succeeded, according to universal tradition, by Simeon as Bishop of that see. St. Timothy and Titus, specially ordained by St. Paul and the laying on of the hands of the presbytery, to hand on the traditions and to govern the churches of Ephesus and Crete, were a very early development of the fuller Episcopal power; while the address to the Angels of the Seven Churches at a later period, with their distinct individuality in each Epistle, presents to us the Episcopate in full action and authority.

If St. Clement's silence as to the Bishop cannot be rightly explained away by the supposition of a vacancy in the see as being the occasion of his letter, and if his allusion to the threefold ministry of the Jewish Church of High Priest, Priest, and Levite, may not be accepted as witnessing to the counterpart in the ministry of the Christian Church, yet we have the undoubted testimony of the other early Fathers to show that the Episcopate was developed in very early times. Let one quotation suffice: "In each Apostolic see presides a successor of those to whom the Apostles committed the Apostolic tradition. Do you want to know the Apostolic verity, you must go and seek it there, where," says Irenæus, "is the store of Divine grace, and from those with whom is the succession of the Church from the Apostles."

Whatever, argues the present Bishop of St. Andrews, is indicated in Scripture, and was confessedly universal throughout the Church in the second century, must have come from the Apostles, and ought to be retained. A threefold ministry is indicated in Scripture, and was confessedly universal throughout the Church in the second century, under the names of Bishop, Priest, and Deacon; and therefore the threefold ministry must have come from the Apostles, and ought to be retained.

John Knox allows, that in the most ancient Councils nearest to the Primitive Church the learned and godly Fathers did consider all matters by God's Word. And there is no doubt that they accepted the threefold ministry, and we therefore find the Church of Rome, the Churches of the East, and the English Church, holding the threefold orders, which they have ever held from the beginning; whereas there is no evidence, Scriptural or historical, that Presbyterianism was held anywhere at any time, until the troubles of the period of the Reformation in the sixteenth century. But this fact is allowed by all the great leaders of the Protestant bodies. I quote from an article in the *Irish Ecclesiastical Gazette*, May 26th of this year:—

"They (the Reformers) uniformly represent that they did not desire to overthrow Episcopacy, but that they were forced into action by the over-weening and tyrannical pretensions of Rome.

"If they would give us such a hierarchy," says Calvin, "in which the Bishop did so rise above others as that they would be subject to Christ, and depend on Him as their only Head; then, indeed, I should confess there is no anathema of which those persons are not worthy (if any such there be) who would not reverence such an hierarchy, and submit to it with the utmost obedience."

"If there be any," says Beza, "(which you can hardly make me believe), who reject the whole order of Bishops, God forbid that any man of a sound mind should assent to the madness of such persons." And speaking of the government of the Church of England by Bishops, he said, "Let her enjoy that singular blessing of God, which I wish may ever be continued to her."

"Luther declares that 'if the Popish Bishops would cease to persecute the Gospel, he would acknowledge them as fathers and willingly obey their authority, which,' says he, 'we find supported by the Word of God.'"

"Melancthon lays the blame on 'the cruelty of the Popish Bishops' that the Episcopal polity was destroyed, which says he, 'we so earnestly desire to preserve'; and in writing to Cardinal DuBellay, bishop of Paris, he expresses his wish that 'the power of Bishops should be preserved.'"

"The articles of Smalcald, drawn up by Luther, declare that 'the Church can never be better governed and preserved than when we all live under one Head, Jesus Christ, and all Bishops equal in office, though unequal in gifts, &c.' The Apostles were equal, and afterwards the Bishops, in all Christendom, until the Pope raised his head above all."

"The learned Blondel concludes his *Apology for the Opinions of Jerome* with the following language: 'By all that we have said to assert the rights of the Presbytery, we do not intend to invalidate the ancient and Apostolical Constitution of Episcopal pre-eminence. But we believe that wheresoever it is established conformably to the ancient Canons it must be carefully preserved; and wheresoever, by some heat of contention or otherwise, it has been put down and violated, it ought to be reverently restored.'"

"The celebrated *Le Clerc* a divine of the Presbyterian establishment in Holland, expresses himself as follows: 'I have always professed to believe that Episcopacy is of Apostolical institution—that man had no right to change it in any place, unless it was impossible otherwise to reform the abuses that had crept into Christianity; that it was justly preserved in England, where the Reformation was practicable, without altering it; and that, therefore, the Protestants in England and other places where there are Bishops would do very ill to separate from that discipline.'"

"The learned *Bogerman*, President of the Synod of Dort, is known to have expressed himself to the same effect when addressing the English Bishops, who at-

tend the meeting of that Assembly. Alluding to the happiness of the Church of England in retaining a Primitive Episcopacy, 'Nobis non licet esse tam beatiss!' was his emphatic declaration.

"Chillingworth, the celebrated author of *The Religion of Protestants*, writes: 'Episcopal government is acknowledged to have been universally received in the Church presently after the Apostolic times. Between the Apostolic times and this presently after there is not time enough for, nor possibility for so great an alteration, and, therefore, there was no such alteration as is pretended, and therefore Episcopacy, being confessed to be so ancient and Catholic, must be granted also to be Apostolic: quod est demonstrandum.'"

Now these things being so, and we believing that the three orders having their power and authority distributed in the due proportion which belongs to each, do hold the authority lodged by our Lord with His Apostles, are bound to offer to others those blessings which we ourselves hold dear, and to offer to all the right hand of fellowship, that they may be restored to the enjoyment of that full ministerial organization, the possession of which from the beginning has been, according to the witness of all the great Protestant divines of the Reformation period, the great glory and privilege of our English Church.—*Earl Nelson in Church Bells.*

INTERESTING STATISTICS OF SMALL DIOCESES.

THE Rev. Dr. J. H. Hopkins, of Williamsport, Pa., in a letter of May 5th, to the "Living Church" of Chicago, furnishes the following interesting and valuable information respecting small dioceses. We think that it will be of great use to dispel from the minds of some of our own Canadian churchmen the thought that Niagara and Algoma Dioceses were prematurely set off. We never thought so. They are both proofs of greatly increased life and energy since their formation. Episcopal work increases apace.

CHURCH STATISTICS.

To the Editor of the Living Church:

The statistics of our American Church, as I have shown publicly more than once, prove that the larger the Diocese, the smaller is the growth of the Church; and that the smaller the Diocese, the greater is the growth of the Church; the proportion in each case being calculated on the basis of the total population. It might be supposed by some that this holds good only in this country, where the Church is a small minority at best. I have also proved, from our American statistics, that in every case of the subdivision of a diocese, there has been rapid growth in both parts. This, too, may have been thought by some to be peculiar to the state of things in this country, and that no such consequence would be likely to follow, where Church numbers and strength are so vastly greater as they are in England.

The last number of the *English Church Quarterly Review*, however, contains an article on "The Increase of the Episcopate," which shows that Episcopacy is quite as vital an element there as it is here. There are many tables of statistics in that article, the compiling of which must have cost great labor. All I can do is to quote a few sentences.

The writer of the article himself italicizes the following statement: "The largest Dioceses as a rule, present the lowest percentage in those confirmed." And also the following:—On the other hand, the smaller the population of a Diocese, the larger, as a rule, is the percentage of the confirmed." This is in precise agreement with our American experience.

As to the division of Dioceses they have not as yet had so much experience. Only two such divisions have taken place within a time sufficient to show results. (Newcastle only got its Bishop the other day). These two are Exeter and Rochester.

As to Exeter, the whole Diocese of Truro was taken from it. In two years before division, the entire Diocese aggregated 11,675 confirmed. In two years after division, the old Diocese alone aggregated 11,982—an increase over the previous total; while the new Diocese aggregated 3,277 besides—which was clear gain.

As to Rochester the result was still more remarkable. In three years before the new Diocese of St. Alban's was set off, the undivided aggregate of the confirmed was 22,655. In three years after division the old Diocese alone aggregated 25,490—thus greatly surpassing the previous totals of the whole, while the new Diocese alone aggregated no less than 19,023 besides! The aggregate of both Dioceses for these three years was 44,463—just about doubling the number before division!

These are the only cases of subdivision in England, whose figures are accessible to us. And there, as here, all the cases that have occurred tell the same story.

J. H. HOPKINS.

Williamsport, Pa., May 5th, 1888.

UNDER WHICH LORD.

(Church Review.)

LAST week the once collegiate "High" Church of S. Giles', Edinburgh, was reopened for Presbyterian worship, after what can hardly be called a "restoration," but after what was rather an elaborate and costly reconstruction and renovation. What little of the old architecture was left has, it is true, been "restored" with moderate skill; but the work mainly consisted in removing the barbarous work of a savage named Burns, who early in this century did his best to obliterate the old features of S. Giles', and in replacing it by fairly creditable work in a better style.

The reopening was conducted with considerable state ceremony, but the rites were so absurdly Erastian that they almost seemed as if intended to be a conscious parody on the ancient form for the dedication of a Church, the form doubtless used when S. Giles' was consecrated for the performance of Catholic rites.

Of course the officiant at a Catholic dedication, he who really "opens" the church for worship, is a Bishop, as the successor of the Apostles, and the representative of the Great Head of the Church. The opener of S. Giles' the other day was the Lord High Commissioner, as the representative of the Queen, the head of the State.

Anciently the Bishop, after thrice proceeding round the church, with Psalms and prayers at the end of each procession, demanded admission in the Name of the Lord, striking the door with his pastoral staff, and saying the verse of the twenty-fourth Psalm: "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." A deacon asked, "Who is the King of Glory?" The Bishop and all the people replied, "The Lord of Hosts. He is the King of Glory." When this had been done the third time the Bishop exclaimed, "Open! open! open!" The doors were then thrown open, and the Bishop and his clergy entered.

At S. Giles', when the Lord High Commissioner reached the church door, the key was humbly handed to him, and he unlocked the church door and declared it reopened, in the name of the Queen! After this highly significant ceremony the key was handed to the minister of the parish; when he reflects on this circumstance, the worthy man can hardly be in doubt as to the authority by which he preaches and ministers in S. Giles' High Church.

In olden times, when the Bishop entered the church, he exclaimed, "Peace be to this house!" and hymns and anthems were sung in honor of the Trinity and of the Holy Ghost, *Veni Creator Spiritus*, "Come, Creator Spirit!"

When the Lord High Commissioner and his cortege entered S. Giles', ancient precedent was so far followed that a hymn was sung, but our readers will find it hard to credit the fact that the hymn selected for the occasion was the National Anthem, "God save the Queen!"

So poor S. Giles', after having once been dedicated in the Name of God by the representative of Christ, in honor of the Most Holy Trinity, has been reopened and re-dedicated in the name of the Queen, by her Most Gracious Majesty's Commissioner, to her honour and glory! But, after all, this is much as it should be. When S. Giles' was originally consecrated it was dedicated to the worship of a religious body, the true Church of Scotland, Catholic and Apostolic (and therefore Episcopal), which owed its origin to no human statesman or ruler. The mediæval Church of Scotland, with all its shortcomings and corruptions, could at least trace back its origin to an Apostolic source, to a time when there was no State of Scotland at all. But the religious body to which S. Giles' has been re-dedicated is as purely and simply of State origin as it well could be.

Englishmen, as a rule, know so little of Scottish affairs that we shall probably be not repeating what the majority of our readers already know when we bring forward the well-known fact, that the present Established Church of Scotland does not exactly represent any community which was the outcome of the religious needs (real or imagined) or of the religious fervour of the Scottish native at any period. It is not the Church of Knox or Melville, or of the Covenanters; it is not the Church of Westminster Assembly; but it is a Church compounded out of parts and elements of several of the forms which Scottish Presbyterianism has assumed by the political supporters of William III., and was intended as a substitute for the "Episcopal" Church, which foolishly and obstinately, if romantically, threw in its lot with the Jacobites. The Established Church of Scotland is, as a "Church," a State "Church," and nothing more; and so, after all, it is highly appropriate that a building consecrated to its worship, should be opened in the name of the head of the State, amid anthems sung in her honour. To have opened a building intended for the rites of such a body in

the Name of the Lord of Hosts would have been meaningless.

As an established religion the Church of England has often to undergo strange humiliations, and gets occasionally into rather compromising positions, but, bad as we are, we cannot imagine such a thing as a restored cathedral being opened by the Lord-Lieutenant of the county in the name of her Majesty, the professional hymn for the occasion being "God save the Queen!" Such a proceeding would excite a roar of indignation from Truro to Newcastle. And, poor and jejune as our consecration rites have become, our Bishops and their attendants still perambulate the church while the twenty-fourth Psalm is recited, to show in Whose Name they claim entrance to the building to perform their office there.

However, the restoration, or renovation, of S. Giles' has certainly at least emptied it of obstruction to its being refurnished in the ancient manner. May it before long be closed again, that it may receive its proper complement of Altars and other Catholic fittings, and then may it once more be reopened, this time by a successor of the Apostles, in the Name of the Lord of Hosts!

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

H. FIENNES-CLINTON, Esq., B.A., mathematical honours, Keble College, Oxford, has been appointed by the Principal of Bishop's College, Lennoxville, to the post of senior resident master in Bishop's College School.

THE LORD BISHOP OF QUEBEC sailed as far as Mingan in Mr. Senecal's yacht; from thence he proceeded by schooner to the Mission house on the Labrador. He will visit the various settlements, and probably return just in time for the meeting of the Provincial Synod.

THE REV. C. W. RANSON, M.A., has sailed for England; he has accepted the rectory of Wray, in Westmoreland. We understand that no one has as yet been appointed to succeed him as assistant minister of the cathedral. The post is one of the most desirable in the diocese, and will doubtless not long remain vacant.

THE REV. T. RICHARDSON, of St. Paul's, Quebec, is at present seeking rest in Prince Edward Island; he has for some time past been seriously ill.

THE REV. A. A. VAN IFFLAND, of St. Michael's, is in England on leave of absence, and the Rev. J. Simpson, of Port Hope School, is serving as his *locum tenens*.

THE REV. J. M. THOMPSON, diocesan missionary, has been serving St. Peter's, Quebec, during the absence of the Rev. M. M. Fothergill.

The missions of St. Sylvester, St. John's, Melbourne and Sandy Beach are still vacant.

THE REV. A. W. MOUNTAIN, formerly of St. Michael's, Quebec, at present rector of St. Mary's, Stony Stratford, is paying a visit to his old friends in Quebec, and is the guest of Evan J. Price, Esq., of Wolfesfield. The members of his former congregation and churchmen generally are right glad to welcome him to his old home.

ONTARIO.

MILFORD.—The following address speaks for itself, it was accompanied by a handsome gift of money. To the Rev. John Osborne:—"It is with feelings of both regret and pleasure that I now come forward to address you on behalf of a few sincere friends, whose names you will find on the accompanying. I regret that the ending of this service severs the connection which has existed for over the past five years between you as pastor of this congregation; and feel pleasure at having for myself and those present to testify to the high esteem in which you are held by those who have in any way been associated with you during your ministrations here; and as a token of our esteem and regard for you in the names of those here appended, I have much pleasure in handing you this small memento of our appreciation. I know that all here join me in wishing you and Mrs. Osborne a long, happy and eventful life, knowing that our loss is gain to those with whom you are about to cast your lot. Our heart-felt wish is that God may bless you, yours,

and your faithful endeavours in your new sphere of labour."

LEEDS.—St. Johns Church.—At a special vestry meeting held in May, the congregation decided to restore and improve this church by painting and re-shingling, and by adding a chancel, vestry and spire, and reseating. Accordingly a committee was appointed, which consists of the Rector, the Rev. John Osborne, Messrs. Wm. Dunn, T. H. Rhodes and David Gamble. Since the meeting the committee have worked well, as a sound subscription list, amounting to nearly \$500, has been got up, and the work has been given to Mr. Wm. Webster, of Leeds. It is estimated that the cost of improvements, &c., will be about six hundred dollars. The shingles are purchased and placed on the site of the church.

CLARENDON, CO. OF FRONTENAC.—This mission was cut off from that of Northern Frontenac about a year ago, and the Bishop sent as missionary the Rev. C. O'D. Baylee. There are several stations to be attended to, and an increasing round of work. Great energy is required to cope in any measure successfully with the spiritual needs of the people. In the east of the mission are the Lavant mines on the K. & P. R., where a regular service is required, passing twelve miles westward, is the centre of the mission, the village of Ompah. Palmerston Centre is also a station of some importance. A parsonage is commenced at Ompah. Plevna, eleven and a half miles to the west is, like Ompah, the centre of a nice little congregation. The energetic Church people at both these places deserve credit for the manner in which they are working to maintain the services of the Church. At a recent celebration of the Holy Communion at Plevna a well-directed choir did their part with much tact, and rendered a delightful musical service in the grand old chants and hymns of our beloved Church. At Ompah the service on the same day was very nicely rendered. At both places there are thriving Church Sunday-schools. Twenty-two persons communicated. At Ardock, eight miles south of Plevna, quite a number of Church families reside, who have an occasional service. At Mattawachan, seventeen miles north of Plevna, there are some members, and it is hoped that the present missionary may find time to visit them as well as the settlements at Barrie. The former missionary paid occasional visits to these out-posts. At Plevna Mrs. Elkington has collected most of the money required for building a church, which will be commenced ere long, and will be named the Church of the Holy Trinity. A young lady who has trained the choir and who takes the lead in the Sunday-school, has presented the church in prospect with a new organ of excellent tone and compass. The work of a missionary in this rough field is attended with difficulties, but by perseverance, energy, and trust in God many of them may be surmounted. There is a vast work to be done.

CLERICAL CHANGES.—Consequent on the resignation of the parish of Adolphustown and Fredericksburgh by the Rev. R. Harding, some clerical changes have been made which will affect our immediate neighborhood. After a faithful service of twenty seven years, respected and beloved by all his parishioners, Mr. Harding retires from active duty in Adolphustown, etc., and retiring on a superannuation allowance comes to reside in Napanee with his family. He is to be succeeded by the Rev. R. S. Forneri, a graduate of Trinity College, Toronto, now of seventeen years standing in the sacred ministry, of which he has spent ten in the city of Belleville, chiefly as the rector of St. John's church. There he has formed a new parish and consolidated a congregation remarkable for their unity as well as liberality to every good cause connected with the diocese. Mr. Forneri purposes beginning his ministration, in Adolphustown on the second Sunday in September. It was no easy matter to find a suitable successor for St. John's, Belleville. But happily the right man was found in the Rev'd D. F. Bogart, missionary at Selby and Salmon River. Mr. Bogart is also a talented alumnus of Trinity College of about the same standing as Mr. Forneri, and also the founder of a new parish, in which he has been working as pioneer for the past twelve years with great success. Neither of these reverend gentlemen, we are informed, sought for or expected a move from their posts of duty, and in Mr. Bogart's case his nomination is due to a desire on the part of the congregation and rector of St. John's Church joined to the hearty approval of the church authorities. Deeply attached to his rural parishioners, to whose interests he has devoted the best twelve years of his life, maintaining as well as making the church in a large tract of country. Mr. Bogart felt that he should not decline such a providential call. It will be difficult indeed to replace him. The members of the Anglican communion in this mission are neither many nor wealthy, and especially during the last six months, when a beautiful parsonage house

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was erected at Selby, Mr. and Mrs. Bogart very literally have been spending as well as were being spent in the service of this scattered flock. To the estimable and accomplished wife the people owe as much as to her husband. She has taught the children and the choir, played the organ and devoted her untiring energies to the erection of the church and the parsonage and collection of funds for all the parochial needs. We are in a position to speak of the good work done in this our own immediate vicinity, and the good name won by Mr. and Mrs. Bogart, and we think the people who owe them more than they can ever repay should not suffer their benefactors to leave without some recognition of their labors of love continued for so many years. No successor has yet been named for Selby, and none can be named until the Bishop is informed what the congregation can offer in the way of stipend. For this purpose the Archdeacon is to hold a meeting next Monday evening in the Church at Selby. Now that so much has been done to give our neighbors to the north so many years of religious privileges we have little doubt they will with alacrity show their gratitude and appreciation, and not allow a long interval to elapse before they secure a successor to their friend and pastor, Mr. Bogart, whom we regret to lose as a clergyman living we may say, among us, and who takes our best wishes with him to his new and important sphere of duty.

ROSLIN.—The congregation of the Church of England here are making extensive repairs and adding a lofty spire to the church, all of which were very much needed. The work is being done under the superintendence of Mr. Badgely, of Plainfield, who is the contractor. The repairs will cost about \$800.

MISSION OF STAFFORD.—The ceremony of laying the corner stone of the new presbytery for the Mission of Stafford, was conducted under the most favorable auspices on Thursday the 9th inst. and will no doubt prove a day never to be forgotten by those who witnessed the festivities. The large shed adjoining St. Stephen's Church, Stafford, was handsomely decorated with evergreens at the extreme end, where a table was profusely laden with rich articles. A large number of guests arrived, many of whom were completely charmed with the simplicity of the opening services. The bazaar was announced as open by the ringing of a bell. The Rev. J. W. Forsyth, the Rev. R. D. Mills, with Mrs. Forsyth and Mrs. P. White took their place on the platform. Hymns and appropriate prayers opened the proceedings. The corner stone being in readiness, the journal of the Synod of Ontario, with a photograph of the present incumbent, also a copy of the pembroke Standard and the current coins of the realm, were deposited in the stone. Mrs. Forsyth, with trowel in hand, spread the mortar as a bed for the stone, and assisted by Mrs. P. White, placed the stone in its proper position, when Mrs. Forsyth repeated the following words:—"In the faith of Jesus Christ we lay the corner stone, in the name of God the Father, God the Son, and God the Holy Ghost, Amen." The Rev. R. D. Mills concluded by giving the benediction. The alms dish was placed on the stone to receive contributions, when the handsome sum of over \$40 was given. All denominations joined in this day's proceedings with the heartiest good will, and when partaking of refreshments in the shed adjoining, all seemed like one family; old and young, and drew forth the expression of old, "See how these Christians love one another." A very able speech was delivered by Rev. Mr. Forsyth, and a vote of thanks returned to the Rev. R. James Harvey, the incumbent, called for three cheers for the Bishop of Ontario, the congregations of St. Stephen's St. Patrick's and Rankin, and for the Queen, which closed one of the happiest events in the history of Stafford. The total receipts amounted to over \$70 towards the building fund.

BELLEVILLE, ST. JOHN'S CHURCH.—At the conclusion of the service in St. John's Church, on the 19th inst., at which an unusually large number were present, Mr. Irwin came forward and read to the incumbent the following address in the name of his parishioners: To the Rev. R. S. Forneri, M. A., Incumbent St. John's Church Belleville—Rev. and Dear Sir: It is now just seven years ago, that in a response to a petition signed by your friends and parishioners in Belleville, you consented to allow your name to be forwarded to the Bishop, asking him to appoint you as first incumbent of St. John's Church. This you did, as we are aware, at a great sacrifice of your inclinations and prospects, for your wish then was to return to the Diocese of Toronto, where you had, at that time, much better expectations. We recall this sacrifice at the outset of your pastorate of St. John's, as characteristic of the whole of your ministry among us. Amid many discouragements you have ever been ready to sacrifice inclination to duty

—you have not mingled with outside matters, that you might be able to devote your whole time to the duties of your sacred office. Let us assure you, now at the close of your ministry among us, that we have not been ungrateful observers of your devotion to our best welfare. We have very much appreciated your truly evangelical preaching, your visits have been pleasant to us, and in times of sorrow and bereavement your sympathies and sacred instructions have been very consoling. In a word, we cannot help saying that the losing of you will be very severely felt by every one of your congregation—the young as well as the old—it will leave a void in our hearts, difficult to fill. Your good lady, too, has greatly endeared herself to us by her unassuming manner, and by the kindness and good will she has always shown towards us. But while parting from you and your amiable wife and family with unfeigned sorrow and regret, yet as the change is unsought for on your part, so we believe it to be Providential, and as it will be to your advantage, we sincerely rejoice at your preferment. In conclusion we beg you to accept this purse of gold as a slight token of the sincerity of our regard for you and your family, and of the earnestness of our good wishes for your welfare here and hereafter. Words can but feebly express what we feel at this time, but may your future path be smoother than it has been here, may prosperity attend your labors for the good of souls, may "goodness and mercy follow you all the days of your life," and may we all be re-united at last "to dwell in the house of the Lord for ever." Mr. Irwin then handed the rev. gentleman a purse containing \$100 in gold. Upon receiving it Mr. Forneri begged leave to give out a hymn while he endeavored to compose his thoughts and feelings for a suitable reply. This being sung, Mr. Forneri made a very feeling reply expressing his own and Mrs. Forneri's grateful appreciation of the kindness ever shown them in the parish.

GANANOQUE.—The Teachers of Christ Church Sunday School had a most enjoyable moonlight excursion on steamer Puritan Wednesday evening the 15th ult. The Puritan ran up through the group of islands known as Gananoque Islands, a most charming course, as the river scenery just here surpasses anything between Kingston and Montreal. Hundreds of tourists pass by Gananoque in their ordinary run from Toronto to Montreal and miss the real beauties of our river scenery. To be enjoyed and never forgotten a stay should be made and a tour (not down the river through the main or North Channel) amongst the Islands made, especially those immediately above the town. After all expenses were paid the teachers had \$68 to their Credit.

Your correspondent was pleased to hear that through a small paragraph inserted in THE DOMINION CHURCHMAN in re subscription taken up in Gananoque for South Lake Church, a lady in Ottawa kindly sent on \$4 to aid in the good work.

NIAGARA.

HAMILTON.—St. Thomas' Church.—It is intended to place a chime of bells in the new tower.

THE BISHOP OF NIAGARA has issued an appropriate form of Prayer on account of the evident appearance of cholera in Egypt which may ere long spread to other lands. The prayer for deliverance from the terrible endemic is to be used in this diocese during its prevalence in Egypt.

TIMELY WARNING.—The Bishop of Niagara in his annual address to the Synod, made the following quotations and remarks in reference to the Sacrament of Baptism, its neglect among some leading denominations in the United States, and exhorted his clergy to beware of laxity but be faithful to the divine direction. The Bishop thus quoted from an able writer who had been for seven years a Presbyterian minister in the States:—He tells us that, "if we enquire regarding the great cities of the various presbyteries, reaching from Canada to Florida, and from the Atlantic to the Mississippi, we find that the presbytery of Albany, with 4,178 communicants, gave 178 in for baptism; New York with 4,729 gave 226; New Brunswick with 4,584 gave 165; Philadelphia with

2,098 gave 109; Cincinnati with 1,672 gave 62; St. Louis with 1,459 gave 57; Charleston 843 gave 35. These figures were given more than 30 years ago. But I am sorry to learn that things are no better now. I find the following statement in the 'Church guardian,' an entirely reliable paper, dated 16th September, 1882. "In the 1st Presbyterian Church in New York, with its 410 members, two infants only have been brought to the baptismal font. The magnificent Memorial Church, with its 608 members, has had only ten infants baptised. The North Church, with its 608 members, returns only eleven infants baptised. Dr. Talmage, well known in this country, reports a membership of 2,747, but only twenty-seven infants baptised. Drs. Van Dyke and Crosby, one with 571 and the other with 336, report no baptism of infants at all. But probably the most startling neglect is in Buffalo, not more than 50 miles from us, where the three largest Presbyterian Churches report one baby baptised." It should be known to all that those 6 years' returns are taken from the official records, carefully made up and solemnly laid before the highest judicatory of the Presbyterian Church, for the year 1881-2. Under these circumstances I consider it my duty to call your attention for a time to this ordinance of infant baptism; in regard to which, I fear, that in common with many around them, some of our people have embraced many crude and unscriptural doctrines. And, in reference to the subject of instruction, let me here state, that the longer I live, the more I am convinced that one of the crying wants of our people is instruction, and that our clergy should do their very utmost to afford them instruction." The Richmond Religious Herald is authority for the statement that nine-tenths of the Methodists of the south repudiate infant baptism. It is a logical result of the "conversion" theory and practice. The Baptists are the only consistent sect in all the varieties of Protestantism, and they have the courage of their opinions. A Methodist minister once assured the writer that he had no idea that Baptism was of any spiritual value or importance, but was to be continued simply in obedience to a Divine command. Why a mere form should have been enjoined upon the Church by a Divine authority, he could not explain.

CAYUGA.—The residence and grounds of the late Mr. Sayers, Cayuga, have been purchased for a Parsonage. The Rev. A. Boulbee is in charge of this parish, and is greatly encouraged in the work of his Ministry.

HARVEST WORK in this diocese progresses most favorably, but owing to rust on wheat the grain is small and scant yet hard, and will produce excellent flour. Oats everywhere seem a heavy crop. Potatoes on high lands are superior, while on low lands there is a rot among them. Indian corn likewise is better on high land this year than on low land, where it seems a failure except as fodder in the stalk. Apples are neither abundant nor of good quality.

GRIMSBY.—The Methodist camp meeting ground is again the scene of large numbers of people from far and near places. Saturday the 11th of August was the opening day. Very eloquent and forcible sermons were preached on Sunday the 12th. Singing was also most excellent, being sustained by the best talent. A wholesome check we deem was given during that Sunday afternoon, to the attempt of a large excursion party to leave the grounds, when they pleased to embark on the steamer Hastings for Toronto, so producing disorder and showing a spirit of wanton desecration of the place and Holy Day. It was thought therefore that the gates to the wharf should not be opened until towards evening, but the president yielded permission for an earlier hour with a warning that such excessive liberty should not be repeated there on the Lord's Day. It is never too late to mend; but the liberty to come and go on the Holy Day, hitherto allowed, may be the excuse for many in making it an opportunity for mere excursion and recreation parties. We wish that some wholesome check could also be administered to those who on leaving the grounds at evening, are inclined to drive along the road furiously with unseemly shouting homeward. Better it is for such persons to think solemnly of whatever good word they may have heard, and to mark the day as one of quiet, and not of tumult. Indeed, we venture to think that the residents of Grimsby on this account rather dread the annual camp meeting in their vicinity, and are greatly relieved when the end of it has come. We are not finding fault with the managers of this enterprise in religion, but only hope that reverence shall be a subject for godly admonition to the great assembly, thronging to see, if not to hear. With all due respect to the managing committee, we beg to suggest to them the advisability of circulating printed directions, with kind exhortations to the public to abstain from any unseemly demonstrations which tend to disturb the rest and sanctity of the Lord's Day, there, or anywhere else on occasions of this kind.

LUTHER.—The Rev. R. F. W. Webb begs to acknowledge with thanks the receipt of the following subscriptions to the building fund of St. Clement's Church, Colbeck: Offertories from the parish of Penetanguishene and mission of Lafontaine, \$20.29; Rev. G. B. Bull, \$1; Rev. C. R. Lee, \$1; Mr. Jas. Mournahan, \$5; Mr. W. R. Scott, \$1. Further contributions will be thankfully received and acknowledged.

FONTHILL.—*Reception and Donation Party.*—The Rev. Fred. C. Piper (formerly of Erin) met with a very hearty surprise and welcome to his new field of labour at Fonthill. About 150 of the village and country people assembled at his residence, on Tuesday evening last, bringing with them an abundance of gifts together with a purse of money. The grounds were handsomely illuminated with Chinese lanterns, and the house beautifully decked with flowers from the nurseries. The very efficient little brass band volunteered their services, and during the evening rendered choice music. A more enjoyable time could not have been spent. The Church in this mission is only in its infancy; it is to be hoped, however, that this is the beginning of better things to come. The congregations at each of the stations are steadily on the increase, and the offertories, though yet small, are encouraging. The warm, kindly feeling which exists between people and pastor cannot help but win members to the Church.

HAMILTON.—*Church of the Ascension.*—A vestry meeting was held on Wednesday evening, Aug. 8th, when it was unanimously voted that the Rector should be provided with a curate, whose annual income would be paid out of current account. The Sunday-school had their annual picnic on Aug. 15th, in Dundum Park. Above 450 children assembled. The weather was glorious, and the little ones enjoyed themselves thoroughly. There was not a hitch in the day's proceedings owing to the excellent management of the committee and the teachers, under the superintendence of Mr. Adam Brown. After the races, the rector, the Rev. Hartley Carmichael, distributed the prizes.

The Rev. Dr. Wilson, of Kingston, preached at the cathedral on Sunday morning, Aug. 12th, and in the evening at the Ascension.

TORONTO.

THE REV. A. G. L. TREW.—It affords us much pleasure to announce that the Rev. A. G. L. Trew, of San Gabriel, California, has been appointed "Dean of Southern California." The office of Dean in the American Church corresponds to that of Archdeacon in the Church of England.

TORONTO.—The C. W. M. A. society have taken rooms at 241 Yonge St., over Mrs. Allan's millinery shop, and will meet for work Friday, Sept. 7th, at 2 p.m.

PORT HOPE.—*Trinity College School.*—In consequence of the resignation of Messrs. Coleman and Logan, the following gentlemen have been appointed to assistant masterships in Trinity College School:—Mr. E. L. Curry, B.A., who was educated at Rugby and St. John's College, Cambridge, and who has had several years' experience in education in Canada, lately holding the position of head master of the High School at Grimsby; and Mr. F. W. Tyler, B.A., with classical honours at St. John's College, Cambridge. The school, we learn, will reopen with very satisfactory numbers.

HURON.

LONDON.—Rev. Canon Innes, Rector of St. Paul's, and Commissary of the Bishop of Huron, has gone to Quebec, availing himself of the privilege of a clerical vacation of a few weeks. No man needs rest more than the rector of St. Paul's, and he needs it the more that he he could not take a vacation, no matter how brief, last summer, having then also the cares of episcopacy.

PORT BURWELL.—Rev. Geo. Wye, incumbent of Port Burwell and Vienna, has obtained a year's leave of absence, from the Bishop of Huron.

CLERICAL CHANGES.—There have lately been not a few changes in this Diocese:—Rev. A. Thomas, of St. James', Parkhill, to Trinity Church, Wallaceburg; Rev. C. J. A. Balstone, to Alvinston; Rev. R. B. Hamilton, to St. John's, Eastwood; Rev. Rural Dean Hill, to Christ Church, Listowell; Rev. P. Owen-Jones, to St. Catherine's; Rev. D. McCosh, to Wingham; and Rev. G. B. Taylor will, it is expected, be appointed to Bayfield.

WINGHAM.—A Wingham correspondent expresses the hope that under the new incumbent the little cloud that darkened the prospects of the Church there will disappear, and the organ which is devoted to strife will not have even here the consolation of one petty opposition to constituted authority.

WOODSTOCK.—Rev. A. A. W. Hastings, Rector of St. Paul's, has, we regret to learn, been ill for some weeks, and the Rev. E. B. Hamilton, recently ordained by the Bishop of the diocese, and recently appointed to the mission of Eastwood, has officiated at St. Paul's, East Woodstock.

SUNDAY SCHOOL PICNICS.—The Sunday-school of St. James', London South, had a very pleasant picnic party at Port Stanley. A large assemblage of young and old of Christ Church, city, enjoyed their Sunday-school picnic. The school holds its ground well.

LONDON CHAPTER HOUSE.—*Church of England School.*—The many readers of the DOMINION CHURCHMAN rejoice to see the position maintained by it on the all-important subject of religious education. The acts and words of legislatures are indeed of little weight, when weighed against the words of Holy Writ—"Train up a child in the way wherein he should go, and when he is old he will not depart from it." We must therefore hail with great pleasure the institution of a school of which a religious education forms a prominent feature. A select school, embracing this necessary element, will be opened in this city in a few days. The names of the managers are sufficient guarantee that the school will be deserving of its name, a Church of England School. The visitors are the Very Rev. Dean Boomer and Archdeacon Marsh. Advisory Board: Rev. Canon Newman and H. Beecher, B. Cronyn, G. McNab and H. Burwell, Esqrs. The school is in connection with the chapter house of the Holy Trinity. The rector of the school is the Rev. T. O'Connell, to whom, we believe, we are indebted for the institution and organization of this Church school. The Church guild lately formed in connection with the chapter house, is already bearing good fruit. They have been the means of improving the house of divine worship. They are uniting more closely the Church members, and there is more close array and order in Church work. The guild have given two very pleasant garden parties, by this means not only bringing the members into more intimate fellowship, but defraying the necessary expenses. The president of the guild, Miss Manigault, is indefatigable in Church work. Huron gives fair promise of being a Church Diocese.

PARKHILL.—*Removal of Rev. Mr. Thomas.*—The Church people of Parkhill are in great distress at the resignation of the Rev. Mr. Thomas, their esteemed pastor, who has been compelled to preach in Parkhill, Boston, and Theford every Sunday, travelling thirty miles though fair and foul weather to accomplish this duty. No man of ordinary strength could be expected to do this work for any length of time without suffering in health, and Mr. Thomas, finding himself physically unfit for his work, has been compelled to resign, and on account of this the Church of England in Parkhill loses one of the most scholarly and able men in the diocese of Huron. He did a vast amount of good here, and was rapidly building a strong and working congregation—financially the Church was doing better every day, and the congregation was looking forward with hope to the time when they should be out of debt and could have services twice every Sunday; but is greatly feared that the removal of Mr. Thomas will injure its prosperity and perhaps undo the work already done. Last Monday evening at the vestry meeting called to take into consideration the resignation of Mr. Thomas, the following resolution amongst others was passed:—Moved by Colonel Kenneth Goodman, seconded by T. I. Rogers, Manager of the Exchange Bank, "that the congregation of St. James' Church regrets exceedingly that circumstances have rendered it necessary for their beloved pastor, the Rev. Mr. Thomas, to sever his connection with this parish, his great talents, energy and purity of character having endeared him to all, and they heartily wish him God speed in his new field of labour." At Grace Church, Boston, a similar resolution was passed, also at St. Paul's, Theford.

ALGOMA.

MISSION PROSPECTS.—A correspondent in the N. Y. *Churchman* of Aug. 11th, writes as follows:—"A cheering report still continues to come from Algoma. Dr. Sullivan seems to be actually surpassing the golden hopes entertained of him by his admirers a year ago. He is, moreover, assisted by as devoted and able a band of missionaries as ever came together

in any diocese of the Church of England at any period of her history. They are a splendid lot of men and the Church may well be proud of them. Single-handed some of these men are laying the foundation of future dioceses and with apostolic devotion are literally 'counting not their life dear unto them.' The Canada Pacific Railway has now commenced in this section, and a large number of railway men are receiving the ministrations of the Church, but this will open up a new department of work which will have to be attended to by new and special effort. The Bishop Fauquier Memorial Chapel will soon be completed, nearly all the funds having been subscribed. As the work progresses it seems increasingly probable that Dr. Sullivan will allow himself to be led into accepting the See of Huron and relinquishing his present noble and brilliant career of usefulness."

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the gift of a battlesax from Mr. Walsh, which he had provided and used in the tableaux on the 7th inst.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

CHURCH OF ENGLAND TEMPERANCE SOCIETY—CENTRAL ASSOCIATION FOR TORONTO.

SIR,—Many enquiries having been made as to the duties and work of the Central Association, I will be glad, by your leave, to give briefly the information required.

By the Constitution of the "Diocesan Society," as approved by the Synod, it is provided that the executive committee shall be elected at a yearly meeting of delegates from all the parochial societies in the diocese, so that until a reasonable number of branches are formed there can be no executive committee.

The need of such an organization was quickly felt when but few branches were established in Toronto; and at a conference of officers and members of those branches, it was resolved to form what is now called the "Central Association for Toronto," the committee consisting of the Presidents and Secretaries and one delegate from each of the parochial branches in the rural deanery, which includes the city and suburbs.

One duty imposed on the Central Association was to provide a supply of literature published by or under the sanction of the C. E. T. S., London. That this might be done, specimen copies of various magazines, pamphlets and leaflets have been obtained from London, and of those thought most likely to be useful here a number have been ordered, and several of the leaflets are being reprinted, with such verbal corrections ("Canada" for "England," "Dollars" for "Pounds") as may be necessary.

While performing this duty for the city branches, it was thought that the stock of these papers might also be made available, at any rate until the diocesan society was ready to undertake the duty for those country parishes in which a branch is or is about to be formed; and it was decided by the committee to inform all the clergy of the diocese that supplies of these publications may be had at cost price when needed.

I am preparing a circular to be sent to the clergy as soon as the first supply is received from London, and the prices filled, as to the first cost must be added freight and customs. The additional postage from Toronto will also have to be considered.

The following have been ordered: *Magazines*—1. C. E. Temperance Chronicle, 1d. weekly; 2. Church of Ireland Temperance Visitor, 1d. monthly; 3. Hand and Heart, 1d. monthly; 4. Young Standard Bearer, ½d. monthly (these two last are for members of Bands of Hope). *Pamphlets*—5. Hints to the clergy how to proceed in the formation of a parochial society; 6. Short manual of hints, rules, etc., 2d.; 7. Successful parochial branches and how to work them; 8. How to work adult branches; 9. How to sustain efficiency; 10. A Word for the pledge; 11. A word to the pledged; 12. A word on hanging back; (All the above except one are 1d. each). *Leaflets*—For distribution previous to formation of branch; For distribution where branch has been formed; and several others. The leaflets will probably be from 15c. to 25c. per 100. It is proposed a copy of No. 4 in above list be given to each member of the Band of Hope contributing one cent monthly; if two in a family, then No. 3 to be given; and if three in a family, and each contributing a copy of each. The C. E. T. Chronicle is for adult members contributing in proportion. The Church of Ireland Temperance Visitor will doubtless be acceptable to many members whose former home was in the "Emerald Isle." Pamphlets Nos. 5 to 9 will be found very useful to those engaged in forming

or working branches, and Nos. 10, 11, 12 are for distribution as may be necessary.

The leaflets, which will be numbered in order of printing, and will, it is hoped, be added to, are for distribution freely among all classes. Specimen copies will be sent on receipt of 25 cents.

I would also beg leave to suggest that at the meeting called to form a branch society, the resolution should be in some such form as "That a branch of the C. E. T. S. be formed in the parish of _____, and that delegates be elected either at the same time or at the first meeting of the branch society, to represent the branch at any meeting called to elect the executive committee of the diocesan society.

As yet the Central Association has no home; until that is decided, letters addressed to me at Box 2,674, Toronto, will have attention, and I will willingly reply.

Yours truly,

G. MERSER,
Secretary Central Ass. for Toronto

GENERAL THANKSGIVING.

SIR,—Your correspondent, "R. S. Radcliffe," asks some questions about the repetition by the whole congregation of the General Thanksgiving. I am not competent to answer the first or second question, but I would like to express my own opinion regarding the third, viz: Can it possibly be argued, "it is just as rubrical to join in the General Thanksgiving as to join in that prayer in Baptismal Office 'Almighty and Everlasting God Heavenly Father.'"

To my mind both are equally un-rubrical and unadvisable.

1. There is no rubric whatever directing the congregation to repeat either form. There is such a rubric for the General Confession, the Creed, the Lord's Prayer, the Prayer in the Communion Office, etc.

2. The *Printing* in these two Prayers is unlike that used where all the people are expected to join. In the latter short clauses are used each beginning with a capital letter—not grammatically necessary, but evidently used like bars in music, to enable all to "keep time."

3. The "Amen" shows, by its type, the same thing. Of course the objection to this argument is the case of the "Gloria in Excelsis"—Well, "exceptions prove the rule."

4. The *style* of the two prayers in question is quite unlike that of those intended for united voices. The sentences are longer and more involved, and therefore more suited to one voice. Besides, they are both *variable* prayers. In the General Thanksgiving the clause for special cases may or may not be used. In the Form in the Baptismal Office the words, *this Infant—he—an heir*—are liable to change according to circumstances: which things, though trifling, make it somewhat awkward for all the people to join aloud.

5. The only reason I ever heard of for all the people joining the Prayer in the Baptismal Office is that the Priest says "Let us give thanks . . . and say."

By the same rule all should join aloud whenever he says in the Litany or elsewhere "Let us pray" which we know is not the case.

The difference of *style*—the difference of *Type*—the absence of Rubrical Directions—are to me conclusive against the practice of all speaking together in either case.

Yours,
G. J. Low.

Carleton Place, 9th August, 1888.

UNFERMENTED WINE IN THE LORD'S SUPPER.

SIR,—In your issue of the 26th July, Mr. Tocque, in his letter on this subject, says, "Scholarly writers, as well as ordinary readers of the Bible, differ on the wine question." Now this "wine question" is but one of a very large number of other Bible questions upon which they very much differ, simply because a considerable number of these same "scholarly (?) writers" and others, in dealing with these questions, take little or no pains at all to distinguish between demonstration and declamation, between fact and fiction, between truth and twaddle. If Mr. T., together with those scholarly (?) writers who view the matter as he does, have succeeded in making it quite clear that the "fruit of the vine" mentioned in the Gospels does not mean anything more than simply unfermented grape juice, then why call such grape juice wine at all, seeing that it so happens to have the term "fruit of the vine" instead of wine applied to it in the Gospels; and since it is claimed that in them it is "not once called wine." Assuming then for a moment that it was simply unfermented grape juice that was used at the institution of the Lord's Supper, and in the earliest administrations of it in the Primitive Christian Church, it clearly follows that the

use of the fermented article at any time afterwards is at the least a very grave innovation indeed, and cannot be regarded in any other light in the present day. In this view of the matter, and to make certain this very uncertain innovation, would it not be well for those scholarly (?) writers who view the matter as Mr. T. does, to apply themselves to the discovery of the time when it crept in, if it crept in at all; whether in the days of the Holy Apostles, or what time afterwards; and whether there is in Church history, or in any reliable ecclesiastical writing any record or mention made of the name of at least one individual in the "Holy Church throughout all the world," who thought it worth his while to raise any question or make any protest then or within any reasonable time afterwards. I may be utterly wrong, but I at present very strongly suspect that "scholarly writers" or any other writers will find this task just about as difficult as the yet unperformed and very similar task which has in all fairness been laid upon "scholarly" Baptist writers as to the supposed innovation of infant baptism.

Let it be once clearly established that to "use grape or raisin juice" without any fermentation whatever, and perfectly free from any spirit in the slightest degree intoxicating, is the quite correct and indispensable article to be used in the true and proper administration of the Holy Communion; and that immersion is the quite correct and (as the Baptists maintain) indispensable practice in the true and proper administration of Holy Baptism, and it shall then have come to pass that Christianity is not for all *dimes* as well as for all times, so far at least as its two great Sacraments are concerned, inasmuch as it will greatly puzzle any scholarly (?) Baptist writer or anybody else to show by what means any adult candidate for Holy Baptism may in the arctic regions be immersed in water except for the purpose of sending him immediately to another world. And I venture to think that any clergyman in those regions attempting to use this "grape or raisin juice" in the Holy Communion would find it no more easy to solemnly and reverently say to his communicants, "Drink this," than it would be for them to comply however willing and anxious they might be to do so. If either the one or the other can, will some "scholarly (?) writers" on Mr. Tocque's side of the question kindly explain how such clergyman might manage the matter in that region without such "grape or raisin juice" becoming very quickly a solid article in the cup or other sacred vessel on the holy table. It would be well also if he would at the same time give some Scriptural proof of the truth of the allegation that the "use of all ferment in . . . drink during the Passover season was prohibited by the Mosaic law." I confess that after a careful search I have been unable to find any proof in support of this allegation.

As long as this proof is wanting it is perfectly idle to argue that what our Blessed Lord described as the "fruit of the vine," and used when he instituted the Holy Communion, was wholly free from ferment simply because He did not on that occasion call it wine but the "fruit of the vine." The conversation which Mr. Tocque described as having taken place between Mr. Gough and a gentleman about the "two kinds of wine recognized in the Bible," would no doubt, by some "scholarly (?) writers," be regarded not only as very pretty but very clever so far as Mr. Gough's part of it is concerned. I venture to think, however, that there are a good many people in the world who consider both the prettiness and the cleverness very much marred by the very great difficulty that there is in applying respectively the fermentation and the non-fermentation to the "wine of the wrath of God," and "that which we shall drink new in our Father's kingdom," arising chiefly if not altogether from the absolute certainty in the one instance and the very strong probability in the other of the complete non-existence of both those wines except as a mere figure of speech. But then I do not overlook the fact that there are also a good many people, and among them no doubt some "scholarly writers" and total abstinence lecturers to whom the figure and the fact are about one and the same thing.

Mr. Tocque tells us "This kind of distinction runs all through the Scriptures; the one kind of wine is a symbol of divine love, the other is an emblem of the wrath of God and of the Lamb." But it probably never occurred to Mr. Tocque that "This kind of distinction runs all through" the imagination of some very good people very much more than "all through the Scriptures" and that it does not by any means follow that because the "love" and the "wrath" are different that therefore the "wine" must also be different to the extent of "unfermented" and "fermented," for if on the contrary it does follow, then should it not also be held to follow that when the Scriptures speak of the "fire" of Divine love, and the "fire" of Divine wrath, there must be a difference in the kind of "fire"—see Acts ii. 3, Psalms xviii. 8. Will Mr. T. or some "scholarly (?) writer" or total abstinence lecturer like Mr. Gough kindly explain how it is about the "fire."

Mr. Tocque says "There are passages (in the Bible) which speak of wine as a blessing. There are other passages which represent it as the direct curse." I deny both allegations in the most positive terms. The first can only be proved by supposing that "Every good and perfect gift" of God is "a blessing." This I do not admit simply because I deny that the word "gift" is as some scholarly (?) writers imagine, synonymous with the word "blessing." As for the second allegation, I deny that it can be proved at all, and it would certainly lead to some very awkward logical conclusions if it could be proved.

Mr. Tocque says "We agree with those scholars who teach that there are two kinds of wine recognized in the Bible; the one the natural product of the vine unfermented and un-intoxicating the other intoxicating." I admit this in a certain manner, but only in the sense in which I admit that there are two kinds of cheese viz. new and old and as old cheese was once new and is now stronger than when it was new. So old wine was once very new and therefore unfermented and un-intoxicating but afterwards became strong simply because it became fermented and intoxicating. Now this view of the matter may not suit certain "scholars" and "scholarly" writers and total abstinence lecturers, but nevertheless facts are stubborn things, and these gentlemen if they are really fair and honest in this matter, will do wisely and well to submit to them.

In making wine in the days of our Blessed Lord, what was the practical operation; and in the very nature of things as they were then, what were the probable results which I venture to think must have happened in a very natural way indeed?

Given a certain quantity of the pure juice of the grape, unmixed and unadulterated with any foreign article whatever. Will any scholarly writer deny that when exposed to the air it will in due time ferment, and fermenting it will become possessed of intoxicating power? And will any sane man say that it is not as much "the natural product of the vine" after fermentation as before? Nay, is it not a fact that if the fermentation be wholly and absolutely prevented for all time, it is done by some means or device other than that which is "natural," in the very true and strict sense of that word, and therefore unnatural. It is one of the favourite devices of certain scholarly (?) writers and total abstinence lecturers to represent fermentation as the work of the devil, or at any rate, the work of man by his aid; when in very truth the non-fermentation of the pure juice of the grape, and the pure juice of other kinds of fruit besides, is wholly the result of man's art; and fermentation being nature's "natural" work, is in very fact the work of God. The truth is that the "two kinds of wine recognized in the Bible" are simply one kind in two different stages—in both stages alike "the natural fruit of the vine; in the first stage unfermented and un-intoxicating, in the second stage fermented and intoxicating. Let me here use Mr. Tocque's own words, and says, "With this clear distinction before us we can understand the Bible, but otherwise we are involved in confusion," and permit me to add, "in the veriest childish folly." "With this clear distinction" we can understand the force and meaning of the words of our Blessed Lord, "No man putteth new wine (very new wine) into old bottles, else the new wine will burst the bottles (because the swelling and expanding nature of the fermenting new wine is too great a strain upon these old bottles, made of skins). No man also having drunk old wine straightway desireth new: for he saith the old is better."—S. Luke v. 37-39. But if no fermentation takes place at any time in one of the two kinds of wine we are told about by the scholarly (?) writers, what is the trouble between the "old bottles" and this unmoving and placid "symbol of divine love" that it "will burst the bottles?" "With the clear distinction" referred to, and only under such conditions can we understand how there might by any reasonable possibility be anything objectionable or disreputable in being really and truly a "winebibber," and how men might be "drunken with new wine."—S. Matt. xi. 19; Acts ii. 13-15.

Whatever may be done in these days to prevent fermentation of the "pure juice of the grape" by sealing it air tight in modern bottles; no such thing was or probably could be done with bottles made of skins. In the above view of the matter I venture to think there is very little ground indeed for Mr. Tocque to say "There is neither authority nor probability in favour of the idea that the 'fruit of the vine' was fermented." Would it not be well for all concerned in this question to give all "scholarly writers" a little "rest" except only in so far as their scholarly attainments may in some way or other afford more or less aid in demonstrating the truth of the particular position or thing sought to be established; and except of course where they themselves wish to use their scholarly attainments in the same very desirable manner instead of giving us, as they too often do, their simple opinion, which after all may be either right or wrong.

W. J. McCLEARY

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ALGOMA.

SIR,—Will you give me space gratefully to acknowledge the reception of a cheque for £2 stg. from S. J. Wilde, Esq., London, Eng.; also a No. 2 Remington type writer, with a supply of paper and other requisites, and a beautiful surplice, from several friends, per Mr. Bere, Somersetshire, England.

As this makes the second type writer given me, I feel certain the subscribers will not consider that I have done wrong in forwarding one of them, by the advice of our Bishop, to Rev. F. Wilson, for his use in connection with the Indian Homes at Sault Ste. Marie. I am, etc.,

WILLIAM CROMPTON,
Travelling Clergyman Diocese of Algoma.
Aspdin P. O., Muskoka, Aug. 16th, 1883.

Family Reading.

THE APOCALYPSE OF ST. JOHN THE DIVINE.

SUGGESTED BY A SERMON OF THE REV. KNOX-LITTLE, M.A.

"For there was no night there.—Rev. xxi. 25."

When fifty years had passed since Christ had felt
Upon the Cross deep anguish for mankind,
In Patmos' little sea-girt isle there dwelt
John the Beloved, a prisoner, and blind.

By many varied forms of dreadful death:
Torn by wild beasts, or scorched by cruel flame,
His brethren all had yielded up their breath,
Strong in their Faith, sublime in Jesu's Name.

And still God's summons had not come to him,
Who long had passed of human life the span;
His mind unclouded, though his eye was dim;
In loneliness he dwelt—the holy man!

And there in slumber wrapped behold he dreamed:
A wondrous vision passed before his sight:
He saw the glorious host of the Redeemed,
Those who had fought and conquered in the fight!

And in the Glory streaming from God's Throne,
Clad in white robes and harps within their hands,
Were standing, whom he in life had known,
They who had witnessed Christ in all the lands.

And in the City was no Temple seen,
For God Himself was there revealed to sight:
He who on earth by faith had worshipped been,
And on the Ransomed, lo! there fell no night.

No night—no ignorance to obscure God's way,
And bide from men the workings of His might;
For in the splendour of Eternal Day,
His Wisdom, Power and Love they know aright.

No night—no sorrow. Every mortal's way
Sickness and grief and pain and woe molest;
But here, lo! God Himself doth wipe
From every eye the tear—and there is Rest.

No night—no parting: oh the anguish wild,
When from encircling arms loved ones are ta'en;
But here the mother clasped once more her child,
And mourners' stricken hearts rejoiced again.

No night—no sin—the curse that long had lain
A blighting cruel canker on mankind,
Had passed away with sorrow, care and pain,
And peace and joy and love were left behind.

And oh! the rapture of that Home with God,
And oh! the passing joy His Face to see:
His Face who all alone the wine-press trod,
And hung to save mankind upon the Tree!

But now refulgent with unfading light,
The brow that erst had worn the crown of thorn;
And awful in its majesty and might,
The form that meekly had the scourging borne.

But still the same—the gentle, loving Lord
He followed neath the palms of Palestine,
Though now by all the Hosts of Heaven adored,
Blending the human nature with Divine.

And then the vision passed and he was left,
Again a captive and again alone,
Of all the dear ones whom he loved bereft,
And round his prison isle the sea made moan.

A few years more with meekness he sustained
The load of life—then gladly it resigned,
And passing through the Gates of Death, he gained
The Kingdom of the Saviour of mankind.

Toronto. —TREVELYAN RIDOUT, LL.B

A VALUABLE CONVERT.

The late Dr. Richardson, editor for many years of Church papers in the United States, who died on the 7th inst., became a Churchman in the following way:—

It seems strange to us, in such a day as the present, to conceive of a Prayer Book as a possible novelty to any who has attained the years of manhood, who has for some time been resident in a literary institution interested in the religious life. But until his senior year in Yale College, Conn., young Richardson had never seen the Book of Common Prayer. During that year, on calling on a friend, he found that volume lying on his table, and carelessly taking it up and glancing through it, inquired, "What is this?" He was informed regarding it, and told he might take it and examine it if he desired to do so. On returning it not long after, he was asked if he was pleased with it; and on his replying in the affirmative, was invited to attend a service of the Church some time with the owner. His first attendance was at Trinity Church, New Haven, then under the rectorship of the Rev. Dr. Crosswell. He seated himself in the gallery, and for the first time, with a curiosity which cannot be adequately described, witnessed a liturgical service. The contrast to all that he had previously known was most impressive, and eventually issued in his calling on the rector, who lent him several works which explained the nature of the Church services. Careful examination and study resulted in his conviction of the claims of the Church. The year of his graduation was the year when he received confirmation, and entered upon that service in which he so earnestly and successfully "laboured till the day, and it might almost be literally said, the hour of his death."—Extracted from the obituary of the Rev. G. S. Richardson, D. D., in the *Church Guardian*, New York, Aug 18th 1888, by T. B. N.

HE IS BEYOND MEASURE RICH
WHO CAN SAY, "MY GOD."

One of the things that gives peculiar sweetness to the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus," is the "my" with which it begins. It is not said, "God," or the "great God," or the "gracious God" shall supply, but, "my God" shall do it. Before his conversion, the apostle could not in sincerity and truth have so spoken. But it was altogether different after it. His whole relationship became changed, for, having obtained mercy through Jesus Christ, the condemnation without and the alienation within were completely gone, and therefore, like Thomas, he could now say from the very heart, "My Lord and my God!" Having now a soul-satisfying possession of unlimited fulness, mere outward troubles were never allowed to disturb his peace. In every varying circumstance he could still, as it were, say,—

"These surface-troublings come and go,
Like ruffings of the sea;
The deeper depth is out of reach
To all, my God, but thee."

This was Paul's experience; and as it may be ours also, none should be content without it. We do not say that such an assured and appropriating faith is absolutely essential to salvation; far from it. There have often been timid, trembling ones in the Church of Christ, "bruised reeds," who, in speaking of their God, would fain say "my," but are afraid to say it, and who consequently go on their way with saddened heart and weeping eye; but they are God's jewels notwithstanding, and shall yet sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But though not indispensable to safety, such an assured hope is yet so essential in many respects to strength, and joy, and blessed usefulness, that we are ever urged to give all diligence to secure it.

When Dr. Fisher, bishop of Rochester, came out of the Tower of London, and saw the scaffold on which he was to be beheaded, he took out of his pocket a Greek Testament, and, looking up to heaven, he exclaimed, "Now O Lord, direct me to some passage which may support me through this awful scene." He opened the book, and his eye glanced on the text, "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent." He instantly closed the book, and said, "Praised be the Lord! this is sufficient for me and for eternity."

THE TRUE SECRET OF STRENGTH.

It was one of the marked peculiarities of Samson's history to have his birth announced beforehand by an angel of the Lord:—"Lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines." He was thus from his very birth consecrated to the Lord for worship and service; and in all likelihood this consecration, in the beginning, at least, was inward in part as well as outward. When reading and thinking of his marvellous exploits, we almost instinctively invest him in our minds with the outward characteristics of some mighty son of Anak, for this seems the readiest and easiest way of accounting for his mighty deeds.

In judging thus, however, we miss entirely the real secret of his strength, which lay, not in the mere shape or build of his physical frame, but in the helpful presence of his God. It is not from mere uncertain inference we gather this, but from express declaration—Thus it is written:—"The Spirit of the Lord began to move him at times in the camp of Dan." "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire." It is plain from this that he was a mighty man mainly because he was a consecrated Nazarite, set apart for God's service, and relying on God's help.

So is it more or less still. If we are to be spiritually vigorous and helpful, we must be heartily the Lord's, and thoroughly consecrated. So long as we thus feel and act God will be with us, and make gracious use of us. Though in ourselves utterly feeble, and in the world's eyes, it may be, the very weakest of weaklings, yet united to the Lord, on whom we lean, we become giants in spiritual might, and can remove mountains.

Blessed are they who can so trust the Lord. "With men," says Bishop Hall, "it is a good rule to try first, and then trust; with God it is the contrary. I will first trust him as most wise, omnipotent, merciful, and try him afterwards. It is as impossible for him to deceive me as not to be."

So the existence of the monster sea serpent is at last proved beyond a doubt, several Toronto gentlemen having made oath, that they have seen one in Murray Bay. But the serpent sinks into insignificance, when compared with the handsome and tasteful collection of oxidised silver lace pins, brooches, &c., which we have lately added to our stock, and to which we invite your attention, WOLTZ BROS., & CO., 29 King St. East.

The handsome parochial schools just completed, at a cost of £3,000, in connection with St. Mary's parish church, Crumlin Road, Belfast, were formally opened by the Bishop of Down and Connor on the 23rd ult. The Rev. C. H. H. Wright, D.D., incumbent of the parish, deserves much credit for bringing his undertaking to so successful an issue. Several handsome subscriptions were made towards the cost of erection, including £500 from Mr. W. Ewart, M.P.; Mr. Houston, £250; Mr. Henry, £200. The Bishop pronounced the schools to be a real credit to the town of Belfast.

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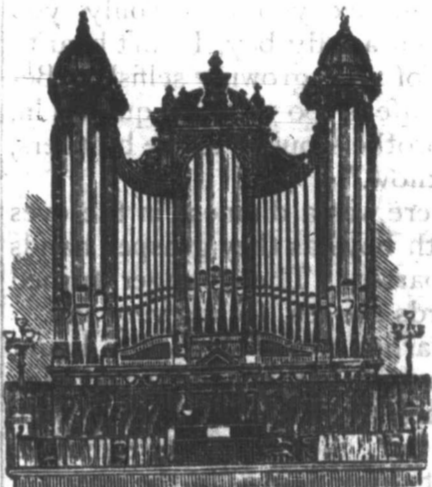
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Children's Department.

GRANDPA.

BY ROSALIE VANDERWATER.

Grandpa is "growing young," he says,
While months and years fly by;
But ev'rybody sees he's old
In limb and foot and eye.

He has to use his spectacles
For print both large and fine.
And this—I've always heard it said—
Is of old age a sign.

Besides, he trembles when he walks,
And on a cane he leans.
So I've been puzzled to find out
What the dear Grandpa means.

I often sigh and pity him,
And wish that I could do
Something that no one yet has done
To make him strong and new.

And then he smiles, and says to me:
It doth not yet appear
How young I'll be one day, one day;
Though not while I am here.

"I'll slip away sometime and leave
My spectacles and cane;
And when you look at them, don't cry,
But think I'm young again.

"You'll keep them both in memory
Of me, my child, I know.
It is the way with tender hearts
To cherish such things so.

"But it will please me, where I am,
To see that you are glad
That what I said has all come true.
So, darling, don't be sad.

"When you are searching all the house
In vain, to see my face,
Nor drop one hopeless tear for me
Upon the empty place.

"The tears are gath'ring in your eyes.
Oh, why be sorry, dear,
That when you see I'm growing young
You cannot keep me here?"

And now I know what Grandpa means;
And I must try to be
Glad in my heart he's "growing young;"
Glad when he's gone from me.

CRABS AND CRABBEDNESS.

"You certainly are the most disagreeable boy I ever saw," said Charlie Stokes to his younger brother. "You know I want that marble, and yet you won't lend it to me. Did you ever know me break my word?"

"No," said Jimmy; "but mother gave me the marble, and perhaps she would not like me to lend it."

"That is only an excuse, for you have lent it to other boys. Why can't you believe me when I tell you that if you lend me that big fellow I'll bring him back to-night?"

"I don't like parting with 'Tom Bowling,'" said Jimmy, "even for an hour, and I think you very unkind to ask."

"All right," replied Charlie, taking a short cut down the banisters, "please yourself; but I am sorry I have such a crabbed fellow for a brother. You are always down amongst those fishermen, and I suppose you've learnt some of their ways. Good by, mother; I'll be home to tea."

Jimmy was really very fond of

his brother, and the moment Charlie had shut the hall-door, his heart smote him for being so selfish.

He knew Charlie was going to spend the day with a schoolfellow who had heaps of beautiful marbles, and he saw now that it was very unkind of him to refuse to lend him the precious "Tom Bowling." So he ran upstairs two steps at a time, dashed into his bedroom, took Tom from his bag, and tore down the stairs again; out at the back door, down to the end of the garden, and through a green gate which opened on the road.

Here he ran up against Charlie. "Steady, old fellow," he exclaimed, picking up his hat, which had been jerked off. "What's the matter? Is the chimney on fire, or has 'Snow' got another bone in his throat?"

"Don't laugh," said Jimmy, bending nearly double; "I've been tearing about, and got a horrid stich in my side. I've been to fetch Tom Bowling for you. You won't call me crabbed again, will you, Charlie?"

"No, that I won't, old fellow," said the elder brother, closing his fingers on the marble. "I didn't mean to vex you then, only you are such a jolly boy, I can't bear to think of your growing selfish. Besides, life is too short to quarrel in, and brothers ought to be brothers, you know."

There was a dimness in the eyes of both boys as they grasped hands and parted. The younger turned towards the sea, feeling very sad.

Charlie's words seemed to haunt him, and he felt inclined to run back and beg to be allowed to go with him, but then George Sandford might think he was in the way.

"Crabbed," Jimmy repeated to himself. "He said I was crabbed. I wonder how I can be like a crab?"

With Jimmy Stokes, to wonder was half-way towards finding out the thing which puzzled him.

"I want a crab, please," he said to old Joe, a fisherman with whom he delighted to chat.

"For tea sir?"

"No; I only want to look at one."

"Well, here's a nice little fellow, just out of the sea. It ain't very large, but when you've done looking at it, there'll be just a picking for you and the young master."

Jimmy took the crab, and putting it down on a large piece of rock, began to study it.

"You certainly don't look very amiable," he said aloud, as he touched it with a twig, and the crab opened its claws to grab at him.

"I suppose that was what Charlie meant, that I was ready to bite people instead of being gentle; to be cross instead of being kind. Then, Mr. Crab, you go sideways instead of straight a-head, and although it is your nature, yet it is not mine. So I ought to have said at once I was jealous of my marble, instead of pretending I would not lend it because mother gave it to me. I'm afraid Charlie was right, and that I am very crabbed. I

wonder how I ought to cure myself?"

"Beg pardon, sir," said a voice at his elbow, "but you are rather hard on the crab; it ain't all bad. Do you see that crown on its back? Every one of them has that, and I often think to myself, that's the Lord's own mark on them, just as the cross is on the donkey's back. If a poor crab has a crown, so may you and I, if only we remember that we are children of the Great King."

"Thank you, Joe," said Jimmy; "now you may have the crab, and I'll go home again. What is that coming down the road?"

Without waiting for an answer, Jimmy ran across the shingle to see.

Some one stepped out of the approaching crowd and laid his hand on the boy's shoulder.

"You'd better go back," he said, kindly.

With a terrible dread in his heart, the boy shook off the restraining hand, and dashed through the people.

There, pale and motionless, on a hurdle, lay his own dear brother. Unheeding the crowd, Jimmy knelt down, and putting his arms round the silent figure, pressed kiss after kiss on the cold lips.

The men had not the heart to interfere, but stood aside in silent respect. Presently a tinge of red came to the pale lips, and the blue eyes opened.

"It's all right," Charlie whispered; "it's in my pocket. A runaway pony kicked me. Take care of mother and—"

"Now, sir," said a man, lifting Jimmy bodily off the ground, "if you want your brother to die, you'll go on like this; if you want him to live, you'll fly for the doctor, and go and break the news to your mother."

Jimmy needed no second bidding, and before Charlie reached home, a bed had been prepared, and the doctor was on his way.

"Don't take on so, sir," said old Joe, as he came across Jimmy walking up and down, waiting for the doctor to come out. "Think of the crown; it will be given to all who endure."

"Yes, Joe; but do you know I nearly let Charlie go away this morning with a cross speech? I am so glad now that I ran after him with my marble. Poor fellow, he thought of it the moment he knew me. Certainly he deserves a crown for faithfulness."

The doctor came out soon, and said that although Charlie was very much hurt, there was no fear of his dying. So Jimmy helped to nurse him, and when he was able to get about again, the two brothers went down to the beach to hunt for crabs as usual.

"I said you were crabbed once," said Charlie; "but after all you haven't got much crabbedness about you."

"Except the crown," replied

Jimmy; "you must not take away my hope of that."—E. M. W. in *Children's Friend*.

THE SUNBEAM.

"Sweet Sunbeam," said a little Child, "pray tell me if you are at play like me, or at work like my father?"

The Sunbeam smiled upon the Child and answered: "I am hard at work painting the sky blue and the grass green and the flowers of a hundred hues."

"Where do you get your paints, Sunbeam?" asked the Child.

"I carry them in my bosom, where I have more lovely colors hidden than any which you behold in sky or field or flower."

"Dear Sunbeam," said the Child earnestly, "do let me see those fairest colors which you hide in your bosom. I long so much to look at them." "You shall have your wish, Little One," said the Sunbeam.

Then the storm-wind arose and made the trees shiver and bend and drew a black curtain of cloud across the sky.

"Alas!" said the Child, "the blue sky has vanished and the green of the meadow has lost all its brightness and the flowers are closing their cups. And see! the rain begins to fall and makes all the prospect dim. Surely the Sunbeam was mocking me."

Then on the dark curtain of cloud shone out a band of the loveliest colors, melting softly into each other, faint at first, but growing brighter and brighter, till a glorious double Rainbow, with one foot on the hill and the other low in the valley, spanned the landscape like a fairy arch of triumph.

The Child had never in his life seen anything so beautiful. For a little he held his breath to gaze; then he said: "Surely these must be the fairest colors and the Sunbeam has kept its promise. But if the rain would only clear away the colors would be brighter still. Melancholy rain! Why do you spoil my prospect?"

Then the Child heard a soft voice which he knew to be that of Sunbeam, though it no longer shone on his path or on his golden curls.

"Little one! When the rain ceases the colors will fade. Only on the dark background of the storm, when the rain holds up its looking-glass to me, and I smile through tears, can mortal eyes behold my fairest colors."

The storm ceased. The sky was bluer, the grass greener, the flowers gayer than before. The Sunbeam smiled again upon the Child at his play. But the fair colors had vanished and were hidden again in the Sunbeam's white bosom.—From "Drops and Rocks," by Dr. Conder.

"BEST OF ALL."

Dr. R. V. PIERCE, Buffalo, N. Y.: "Dear Sir—My family has used your 'Favourite Prescription,' and it has done all that is claimed for it. It is the best of all preparations for female complaints. I recommend it to all my customers. G. S. WATERMAN, Druggist, Baltimore, Md.

THE CHILDLESS MOTHERS.

O ye mothers of little children !
Ye who are toil worn and weary,
Think of the mothers to-night
Whose homes are childless and dreary:

Yet mothers, with hands so laden
With tasks and duties and care,
That ye have no time for resting,
But of work have more than a share,

Ye mothers whose hearts are burdened
With anxious thought and care,
Mourn for the mothers to-night
Who would gladly your burden bear.

God pity the mothers to-night
Whose little ones lie neath the sod ;
Their life is a weary way
Who have thus passed under the rod ;

Pray that some gleam of sunshine
May come to them to-night,
For He who sent them the darkness
Can bring to them the light.

And pray that all joyful mothers
Be true to the trust to them sent,
And remember that their little ones
Are only jewels lent.

-Christian at Work.

A VALUABLE SHEPHERD.

After black Bartholomew's Day,
Aug 24th, 1602, the people who
had been instructed by a Gospel
minister, then turned out, were
forced to attend upon one of a very
different sort. In the course of
Providence, the lady of the chief
man of the parish, Mr. Grove, fell
ill.

Her conscience, being enlight-
ened by former preaching, was
alarmed with the thoughts of death.
She wished to have the minister of
the parish come and pray with her,
and made known the desire to her
husband, who sent one of his foot-
men to the parson of the parish,
with a desire that he should come
and pray with his lady, who was
very ill. The parson had his boots
and spurs on, and his horse brought
for him to go a hunting, when the
man made known his message.

"Honest fellow," replied the
parson, "I am this morning going
a hunting. If I delay, I shall miss
the cry of the dogs, and not over-
take them all day. I must, there-
fore, put off coming to pray with
your mistress till the afternoon."

The man returned to his master.
"Sir," said he, "the parson is
going a hunting, and he says, if he
loses the cry of the dogs and the
huntmen, he shall not overtake
them all day. He will come and
pray with, your lady in the after-
noon or evening."

This aroused the gentleman's re-
sentment, and he appeared filled
with anger and contempt at the
parson, to think that he preferred
a pack of dogs above an immortal
soul. The servants were very
much distressed to see their mast-

er in such a passion, and they laid
their heads together to consult what
was best to be done. At last says
one.

"I wish my master would ask
our shepherd, Mr. Peter Ince, to
pray with my lady. You know that
he prays sweetly with us down in
the kitchen every night."

Upon this, one of the servants
ventured to go to his master.

"Sir, we find that the parson
has gone a hunting, and can't come
to pray with my lady. We wish
you would permit our shepherd to
go to prayer, for indeed he prays
sweetly with us."

Accordingly, the squire stepped
upstairs to his lady.

"My dear," said he, "the par-
son has gone a hunting, and can't
come to pray with you till the
evening, and my servants tell me
that our shepherd has a sweet gift
in prayer. Will you permit him to
come and pray with you?"

"Yes," said she, "with all my
heart."

Accordingly, the shepherd was
sent for out of the field. When he
came to his master—

"Do you pray?" said he.

"Yes, sir; God forbid that I
should live one day without pray-
er!"

"Will you pray with my lady,
who is very ill?"

"Yes, sir, with all my heart."

He was taken up into the chamb-
er. Two cushions were placed by
the bed-side, the squire and the
shepherd kneeling down in prayer.
He began and went on with such
wisdom of thought, such serious-
ness of soul, such pertinency to the
case, and with such grace, that
surprised both the gentleman and
his wife.

As soon as they rose from their
knees the master addressed him
thus—

"Who are you, and where did
you come from? You are no
common man, and I must know
the whole of your character."

The shepherd was exceedingly
backward to make a discovery of
himself, but the master's commands
were positive, and must be obeyed.

"Sir," said the shepherd, "I
had much rather remain in
obscurity, but, since I must make
the discovery, know, then, sir, that
I am one of the two thousand
ministers that were turned out black
Bartholomew's Day. I had no
method of getting my bread, nor
any place where to exercise my
ministry. I considered that the em-
ployment of a shepherd would
afford me time for contemplation
and devotion. I, therefore, put on
that character, and as such entered
into your service."

His master looked at him with
a mixture of approbation and de-
light.

"You a shepherd! I am resolved
you shall be my shepherd."

He built a place of worship for
him immediately, and left the par-
son to go a hunting by himself.

This is the beginning of a cause

of truth at Bird's Bush, Wiltshire,
and may be seen in their Church
books to this day. R. F. R.

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THE VIRTUE OF A CHEER-
FUL FACE.

In one of the boarding schools
situated in a densely-populated
district of Glasgow, Scotland, on
the morning immediately succeed-
ing the short vacation at the New
Year time, the young lady and
gentleman teachers at the head of
the "infant" section were made
the delighted recipients of a present
from their young charges. The
gifts, which were entirely unlooked
for, consisted of two of those highly
ornate short-cakes, with appropri-
ate sentiments in sugar which we
were all as children familiar with,
and which as "old fogies" we do
not entirely taboo. The purchase,
doubtless, had been made at one
of the neighbouring confectioners,
and the young donors laid their
offerings blushing and in childish
fashion, without a word, before their
teachers. Both were alike astonish-
ed, but the gentleman managed to
stammer out some thanks. The
young lady's delight was more
lingering, and she, blushing, in-
quired what she had done to merit
such kindness. For a time no re-
sponse was made, until at last a
chubby boy on a back bench chir-
ruped out, "Cause you're aye
smilin, Miss." It was a day of
smiles after that.

Koch's Theory Disproved.—Dr. Spina
claims to have disproved Prof. Koch's
theory concerning the Tubercle Bacillus.
Regardless of the many directly
opposite theories of the ablest pathol-
ogists of the world, the surgeons of
the International Throat and Lung
Institute using the spirometer, the
wonderful invention of Dr. M. Souville
of Paris, and ex-aid surgeon of the
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new book, "Daughters
of America." Low in price. 50 cents will secure
an outfit and agency. ADDRESS FORSHEE & MO-
MAKIN, Cincinnati, O.

A CAT'S TOES.

"How many toes has a cat?"
This was one of the questions asked
a certain class during examination
week; and as simple as the ques-
tion appears to be, none could an-
swer it. In the emergency, the
Principal was appealed to for a
solution; and he also, with a good-
natured smile, gave it up, when one
of the teachers, determined not to
be beaten by so small a question,
hit on the idea of sending out a
delegation of boys to scour the
neighborhood for a cat. When this
idea was announced, the whole
class wanted to join in the hunt.
Several boys went out, and soon re-
turned successful. A returning
board was at once appointed, and
the toes counted, when, to the re-
lief of all, it was learned that a cat
possesses eighteen toes, ten on the
fore feet and eight on the hind
feet.

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WORLD'S DISPENSARY MEDICAL ASSOCIATION,
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Liver and Kidney Complaint after life was
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In connection with GRAND TRUNK RAILWAY leaving Milloy's wharf at 11 a.m. and 5.30 p.m. Return tickets, boat one way and rail the other, good one day, \$1.25; ditto, good three days, \$1.50. Single fare by boat, 75 cents. These tickets are good to go by any regular train and return by boat or to go by boat and return by any regular train.

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HIMALAYAN TEA.



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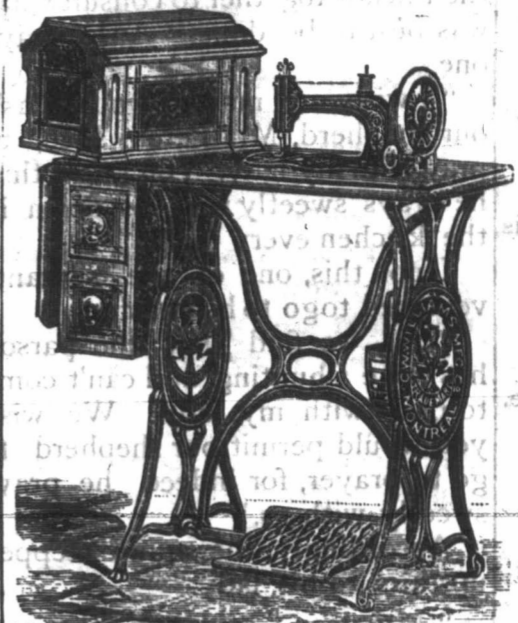
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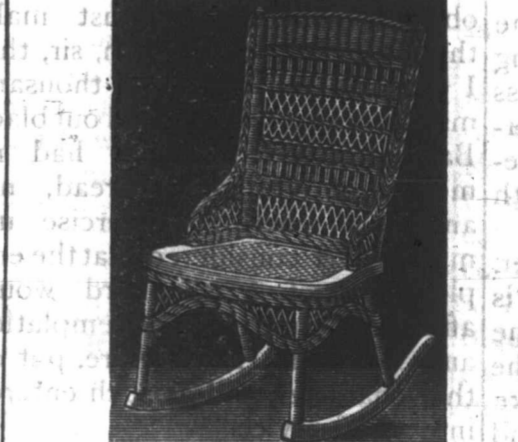
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