

Dec. 18, 1888.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY DEC. 20, 1888.

[No. 51.]

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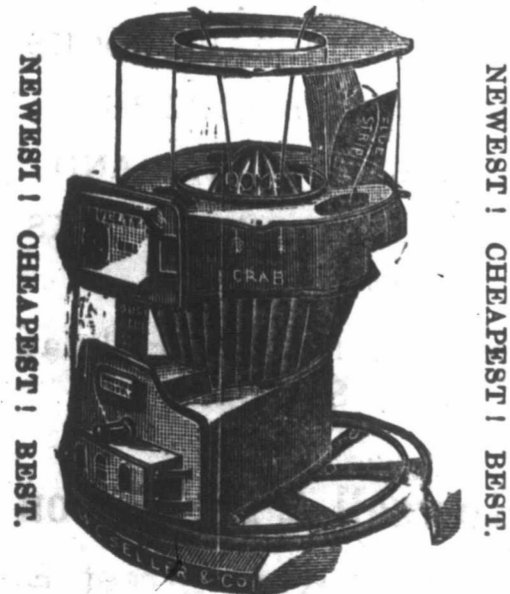
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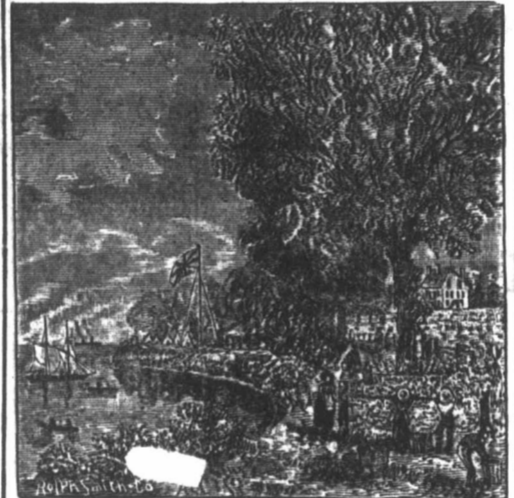
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## LESSONS for SUNDAYS and HOLY DAYS.

Dec. 23rd.—FOURTH SUNDAY IN ADVENT.  
Morning.—Isaiah xxx. to 27. Revelation xi.  
Evening.—Isaiah xxxii.; or xxxiii. 2 to 23. Revelation xii.

THURSDAY, DEC. 20, 1888.

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

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

## TO CORRESPONDENTS.

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

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

A SHARP REBUKE.—Mr. Oliphant in a new book, thus criticizes the common practice of exciting children to strive for triumph over their fellows by the offer of rewards. The rebuke is somewhat in excess of the fault, but it is worth thinking over:

"In order to contrast the light with the darkness, let us compare Christ's Christianity with the world's. Christ said, 'Suffer little children to come unto me, and forbid them not;' and again, 'If any man desire to be first, the same shall be last of all and servant of all.' The Church says, 'Little children, come regularly to the Sunday-School; try and get to the top of the class, and if you succeed in defeating your companions, you shall have a prize.' Thus, from its earliest infancy, the child is taught the vice of competition, the door is opened by its spiritual pastors and masters to the evil spirits of envy, ambition, conceit, and egotism, who do not fail to rush in and lock it after them. Every tri-umph that he gains, every prize that he wins, is purchased at the price of a humiliation upon some of those brethren whom he is told by Christ to love

better than himself. This desire to be first, which is actually denounced in so many words by the great Teacher as fatal to moral progress, is the one which so-called Christian teachers insist upon most earnestly, because it is essential to worldly progress; and men strive to be senior wranglers, in the hope that it may be a stepping-stone to what is called "ecclesiastical preferment," and ultimately possibly to rich bishoprics. These be thy teachers, O Israel!"

FLATTERING THE CHURCH BY IMITATION.—Speaking of modern nonconformists the *Church Review* says, "They also go in for the 'spirit of fashion' and culture, and Gothic chapels without any motif, and stained glass. They call their places of worship churches, they have organs and towers and spires, their pastors dress like priests; and, in short, while always abusing her, they pay the Church that which we are told is the highest compliment, the sincerest form of flattery—imitation."

But there is one step which they cannot and dare not take without stultifying themselves. We have an Altar. This is why our Gothic buildings have a meaning, while theirs have none. This is why we beautify the chancel with stained glass, and sculpture, and paintings. This is why we have the richest music at the one service ordained by our common Lord. And this is why there is such a constant leakage from "our ranks." Godly Dissenters prefer the Sacrifice to the sermon: they would rather, like the English King, realise the Lord's presence than hear about Him, although they love that too. They find that He is preached a thousand times more effectually at one celebration of His most Blessed Sacrament than in twenty discourses, however eloquent they be. All this they get in the Catholic Church, plus the sermons, for we do not wish to be misunderstood on this head. The ordinance of preaching has a place, and a very distinct place, in the Catholic Church, and the English branch thereof has no need to be ashamed of her priests in this matter. But at the present day her most brilliant preachers are also the most earnest believer in the infinitely greater preaching power of the Real Presence, and the most constant and consistent in their advocacy of its all-importance. For if a right belief in the doctrines of the Incarnation and Atonement are the sum and substance of all real religious education, the Divine Presence is its great teacher: And while she continues to possess this Presence, the Church need fear no foe, and can afford to laugh at all the tactics of her enemies, whether electioneering or not, confident that, whatever the present result may be, she will win, as she always has won, in the end.

SAVAGERY OF THE LAND LEAGUE.—The evidence given in the Parnell trial demonstrates overwhelmingly that the policy of the Land League was to compel landlords to leave farms vacant if any tenant had been evicted therefrom. To achieve this scores of persons were murdered or mutilated or dangerously wounded, or sought to be starved to death, or their cattle killed, or their dwellings blown up. Several agents of the League swore point blank that they were "moonlighters." One man, a farmer of Ardnagreeva, Peter Flaherty, swore with a coolness that sent a cold shudder through the court, that "he was prepared to commit murder in these night affrays—if necessary!" Such are the men for whose support and reward subscriptions are being raised in Canada. Such are the brutal savages whose murderous deeds are paid for by money sent out even by men holding the highest positions in the government of Ontario. These men have been proved to be in direct association with priests, and Canadian Protestants have sent money to help these priests in fomenting civil disturbance, and in engaging professional assassins in the conspiracy of Rome to bring Ireland into its grasp.

BY-ENDS OF RELIGION.—That many persons observe the forms of religion for some by-end, to get custom, for instance, or clients, &c., is most true. Of these the *Rock* says: All subsidiary aims in religion are bad, evil, fatal. They destroy and neutralize religion, as an alkali neutralizes an acid. No man can really possess the truth who thinks one instant, with repudiation, of the by-ends of religion. For in allowing himself that instant he turns his back upon the purpose for which religion was revealed. Let this be a plea for simple faith, for single-mindedness towards God. The whole worship of each heart must be one, sole, simple, direct. There is no way between that and infidelity. For our God is a jealous God. He may not be mocked with the pretence of service. He must be all in all, or our Almighty adversary! And in our daily life He will not suffer forever the false pretence of religion, since it dishonors the church and insults the Holy Spirit of Truth, whom He sent to reside in and vivify her members.

EXCITEMENT AND INDIFFERENCE.—"If there is a danger on the side of excitement, there is a deadlier danger on the side of indifference. When men talk of religious quietness, and peacefulness, and restfulness, let them be careful lest they be excusing themselves from sacrifices and endeavors that would call up dormant faculties, slumbering or neglected powers. It is easy for indifference to complain of excitement, it is easy for excitement to undervalue a quietness that cannot express itself in kindred enthusiasm. The Bible is never quiet, when it seems to be peaceful it is then expressing the last result of momentum, energy, force, terrific impulse. The earth is at rest because it never stops. Do not mistake death for peace, do not mistake indifference for restfulness, and never imagine that you can live in nothing but excitement. Foam and froth make but a poor banquet for necessitous and hungry souls. We owe nothing to the indifferent, the languid, the selfish, the calculating, the let-alone people who simply want to eat and drink, and sleep and die."—From the *Peoples' Bible*, by Dr. Parker.

THE musical service at St. Paul's cathedral in London is considered the finest in the world. If excelled, it is only surpassed by the choir of the Imperial chapel at Berlin; and surely, one need not seek a more perfect rendering of choral song than that which is given morning and evening, day by day, all through the year, by the magnificent choir of St. Paul's. A choir of upward of fifty men and boys is heard there at matins and evensong, daily year after year. This choir is composed of singers of wonderful power and musical taste, who render the Anglican music most effectively, and all this is done as an act of worship to God, without money or price. The prince and peasant kneel together here. There are no pews, no pew doors. Chairs fill the vast open space under the dome and reaching out into the transepts and nave. Strangers are frequently placed by the vergers in the clergy stalls, curiously and exquisitely carved by the celebrated Grinling Gibbons, and no one, however equal in appearance, is turned away from this grand temple of his Heavenly Father. No one who visits London will fail to thank God for the stately shrine and solemn service of St. Paul's.

BISHOP MAGEE ON GLADSTONE.—The *Union* tells the following amusing anecdote of that eloquent and witty Irishman, Bishop Magee: Mr. Gladstone happened the other day to meet the Bishop of Peterboro, who is as smart in his conversation as the late Samuel Wilberforce, Bishop of Oxford. "I hear, my lord," observed Mr. Gladstone, "that you don't quite approve of my 'dealing' with the Irish question?" "Oh! dear, no," quietly answered the bishop: "it is not your 'dealing' I mind, Mr. Gladstone; it is your *shuffling* that I object to." *Esau* in opposite directions.

### PAY YOUR SUBSCRIPTIONS.

**I**N this number of the DOMINION CHURCHMAN envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1888 at the rate \$2.00 per annum, one dollar additional will pay up to 31st December, 1889. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a "Merry Christmas and a Happy and Prosperous New Year."

### A THOUGHT FOR CHRISTMAS.

**T**HE changed attitude of humanity since the day when "Christ was born in Bethlehem," may be expressed as the difference between expectancy and realization. That there existed a marvellous longing for and looking forward to some supreme deliverer prior to the Incarnation is declared by all history. That since Christ came no such sense of anticipation has been manifested is one of the demonstrations that He was the desire of all ages, the One who fulfilled the longings and expectancies of humanity. In the People's Bible is a passage which so eloquently puts this, that we give it as a thought for Christmas and take the opportunity of commending this valuable work to those who are looking out for a suitable gift for the season.

"It would seem as if throughout the ages the whole series of events has been running up into the personality of One Man. Christians believe that all these initial and intermediate movements have culminated in the person and reign of Jesus Christ, Who is the Son of man, the embodied ideal of humanity. Have all the ages been groping for the true King? There have been stopping places indeed, and places which have for the moment afforded considerable security and contentment. But even in those cases time has developed some higher instinct or intenser yearning, and soon the age has moved on towards another and grander personality. Instincts and aspirations of this kind must have some deep meaning. It is evident that they were not meant to be limited by any immediate experience, but were charged with still higher energies and endeavours, unfolding in due time, and directed unflinchingly to a supreme end. It is the Christian belief that in the fullness of time God sent His Son, and that in the Son of God there is sufficient to satisfy every desire or aspiration for personal primacy, official dignity, supreme benevolence, and complete redemption. The human mind cannot transcend the personality of Christ. Even readers who are not theolog-

cal are bound to admit that in Christ, humanity seems to culminate.

Jesus Christ could not have come before in the history of the world. The very moment of His advent seems to be a revelation of an over-ruling Providence, fixing all times, bounds and issues, and doing all things by a might and a will neither to be calculated nor controlled by man.

Instead, therefore, of looking forward to some coming One, who will solve all mysteries and subdue all tumult into order, we look up to the ascended and glorified Christ and find in His mediation a pledge that in due time God shall be all in all."—People's Bible, Vol. IX., page 12.

### MUSIC IN ENGLAND.

**O**NE of the many popular errors that prevail even in England, is that the old land was ever behind Germany and Italy in musical knowledge and taste. That part singing is a Yorkshire discovery is beyond dispute, and that the people of that county are incomparable as chorus singers is well known. On the continent there may be more musical culture of and amongst a certain class, but that the whole people of any nation have ever at any time shown a greater love of music than the English no one can affirm. We have heard foreigners express the greatest surprise at hearing a Yorkshire congregation singing some familiar hymn, wherein persons of the humblest rank, without the knowledge of a note of music, were heard taking part in a self-arranged harmony that was remarkably effective, and close to a scientific score. At this Christmas season tens of thousands of choristers and instrumentalists will be stirring soon after midnight to go round the villages and towns making the air vocal, bidding all "Christians awake, salute the happy morn!" There is in no part of the world such a musical celebration, so universal, so demonstrative of the passion for sacred music in a whole people, as the Christmas Festival in England. The gifted composer, Sir Arthur Sullivan, has made the history of English music a study. As President of the Birmingham and Midland Institute, he recently delivered the annual address. He took music as his subject. Among the many advances of our country in the last half century, none, he said, had been greater than that of music. Publications and performances are now so extraordinarily multiplied that the masterpieces—not only of the old composers, but of the most modern writers—are brought within the means of every one, more so probably than in any other country, and England has thus so far the chance of again assuming the position that she held many years ago, of being at the head of Europe as a musical country. She was once (as I believe the most Teutonic of German historians now allow) a long way in advance of other nations, yet how little is this known or acknowledged by ourselves. So far back as the year 1230 a piece of music composed by a monk of Reading

(John of Fornsete was his honoured name, and the MS. of his work is at the British Museum) was far in advance, both in tunefulness and expression, of anything else produced at that time. I allude to the celebrated glee in six vocal parts, "Summer is a coming in," and observe that that pre-eminence implies many years—I might say centuries—of previous study and progress on the part of our countrymen. But we need not trust to implication only. Records exist to prove how diligently and enthusiastically music was pursued in England from the reign of King Alfred to the time of the Reformation. Here are a few facts. In 550 A. D. there was a great gathering and competition of harpists at Conway,—an early Eisteddfod. In 866 King Alfred instituted a professorship of music at Oxford, and there must have been concerted music in those Anglo Saxon times, for in the British Museum is an old picture of a concert consisting of a six-stringed harp, a four-string fiddle, a trumpet and a crooked horn. Curiously enough, this is, with the exception of the horn, exactly the same combination of instruments that we see nearly every Saturday night playing outside a London public-house. I have not noticed whether the background of the picture I allude to represents the corresponding locality of that period. Even then music had begun to exercise an influence on trade; the metal industry and joinery must have already benefitted by it, for in the 10th century the monk Wulston gives a long description of a grand organ in Winchester Cathedral, and St. Dunstan, famous for his skill in metal work, at the same date fabricated an organ in Malmesbury Abbey, the pipes of which were of brass. Long before the Conquest three-part harmony was practised, and is spoken of by the chroniclers as the "custom of the country." Thomas a Becket, on his visit to France to negotiate the marriage of Henry II., took with him 250 boys, who sang in harmony of three parts, which is expressly recorded to have been "in the English manner and till then unheard of in France." It is a satisfaction to know also that in those days musicians were well paid, for at the wedding of Edward I.'s daughter every King's minstrel received 40s., equal at least to £20 in these days. After dwelling on the influence which music had exercised, Sir Arthur Sullivan concluded by saying:—"I have endeavoured to show you how England was at one time in the foremost place among musical nations, and I would now only urge you to use all your efforts to restore her to that proud position. The means lie in education. We must be educated to appreciate, and appreciation must come before production. Give us intelligent and educated listeners and we should produce composers and performers of corresponding worth. Much is now being done in England for the higher education of musicians."

Sir Arthur Sullivan paid high compliments to the Royal College of Music and the Academy of Music for their services in musical education. We may fitly conclude by alluding to the institutions which in Canada represent

these old country ones, viz., The Conservatory of Music, and the College of Music. Both are prosperous, both will do the art of music great service, both are directed with the enthusiasm that commands success, and with a skill that deserves the reward for which each are striving. Sir Arthur humourously urged that there should be a College to train listeners. We share his views as to the urgency of this, as appreciative listeners are as needful to good music as the singers or players.

But of all listeners the most entranced are the children whose morning sleep is broken by Christmas Carols. How their eyes dilate with joy as they catch the strains of "Hark! the herald angels sing," mingling with the peal of bells that pour their harmony like a tide into every heart. Long ere the Christmas sun rises the homes of England are throbbing with Christmas life, and music finds in Christmas song its highest, its happiest, its most universally enjoyed expression.

CLERICAL EDUCATION.

WHEN we spoke recently of the desirability of raising the standard of clerical education, so as to make it much harder than is now it for ignorant men to obtain Holy Orders, we had in mind more especially the controversial work which is forced upon the clergy, whether they wish it or not, by the presence of rival and hostile religious organizations, which are by no means content with ministering to their own members, but endeavour to proselytize from the Church also. The Roman Catholic body is the largest and most active of these competing societies, but some of the Protestant sects, and notably that very recent one, the Salvation Army, are scarcely less given to poaching.

Now the training given to divinity students amongst us is very defective on the polemical side. It is quite the exception to find a young clergyman who can give clear, cogent replies to objections brought against the Church of England by her several rivals, and who can clear up doubts which they have insinuated into the minds of his parishioners.

Now, we repeat, the training given in the average theological college does not provide the ordinary student with ready answers to opponents.

The strength of the Roman position is the firm grasp the Roman creed has of the primary fact that Our Lord came, not merely to be the propagator of a certain set of religious doctrines, but to found a society, to organize a kingdom, and to give this kingdom its officers and laws. Proclaiming this truth more loudly than any other society does, the Roman Church thereby gets a ready hearing for the claim she founds upon it, that she, and she only, is this divinely founded society and kingdom, that her officers and her laws only are entitled to respect and obedience. Her weak side lie in her dangerous exaggeration of the powers of these officers, chiefly in that she practically attributes to them the right of altering the Faith by con-

tinual additions and accretions, till her belief has become, in our time, something as unlike Apostolical Christianity as a cask of wine into which molasses, potato spirit, peppermint, and a dozen other foreign ingredients had been freely poured, would be unlike the original pure fermented grape-juice. Consequently, the strong position to take up as against Rome, is the Church has duties and obligations as well as powers; and that one of the most solemn of these duties is that of being the faithful custodian of the original deposit, not venturing to tamper with it in any fashion, whether to add or to take away.

On the other hand, the Protestant sects have almost universally lost sight and hold of that primary truth mentioned above, that our Lord came to set up a society; and that a consequence flowing from this historical fact of His ministry is that no Christian has a right to separate from this society, or to set up another in its room. In their language, any group of persons who choose to associate themselves for religious purposes, and to make their own rules for worship and other religious ordinances, appointing their own ministers for the charge of these concerns, are a "Church," and the ministers so nominated are "clergymen." They entirely fail to realise that this is precisely as if, in the civil order, they were to claim the title and authority of Parliament for every private debating society, to attribute the legal prerogatives of the judges of the recognised Courts to any chance arbitrators they might appoint to settle disputes amongst themselves.

It is thus not a question of "unchurching," or of illiberalism, on the part of Churchmen when they decline to acknowledge the validity of such claims. It is a simple question of history. A body which came into being only the other day, or last century, or during the turmoil of the Reformation era, and set up for itself, is as plainly not a Church in any reasonable sense of that word as the political debating societies which actually call themselves "parliaments" in various quarters of London are not national legislatures. The Salvationists, having adopted a military organization, have therewith chosen to call their agents by military titles; but it is surely neither uncharitable nor illiberal to say that the words "General," "Colonel," "Major," "Captain," and so forth, as used by them, do not imply any solid reality, do not entitle their bearers to rank with, or enjoy the privileges of, the officers of the British army.

Clearly, it would be no real answer, in the several cases we have put by way of illustration, to say that the Finsbury Parliament, for example, had just as clear-headed and able men in it, and just as effective speakers, as any to be found in the House of Commons; or that the arbitrators of some private society were as clever and as well read in law as any of the Lords Justices; for those are not the true issues; and, similarly, it is no reply to the demonstration that a sect is not a Church, nor its ministers clergy, to say what may be quite true in itself, that the sect in question holds

the main articles of the Christian faith, and that some of its ministers are far superior in piety, ability, and learning, to a great many of the Church clergy. For the real question at stake is as to the origin and validity of the society and of its officers' commission. Take the Salvationists, for example. All its agents derive their authority from Mr. Booth alone, and he derives his authority from himself. No one sent or commissioned him. He may allege a Divine call, but though he may believe that himself, he has no credentials to exhibit to any other person; and if he appeals to the success of his movement in proof of his truth, one may fairly ask him if he thinks Mohammed had a divine commission, for he certainly succeeded, and on a much vaster scale than Mr. Booth is ever likely to do. Broad issues such as these should be taught in our colleges, and every student should have some measure of acquaintance with the origin and tenets of the leading sects of England and Wales, so as to be prepared to deal with them, should he find them established in his own sphere of pastoral work.

Again, if the teaching in the theological colleges were generally clear and good, it would soon be absolutely impossible for such a phenomenon to exist as the present Low Church school. For the note of that school has all along been illiteracy. Sheer ignorance is at the root of almost every peculiarity it exhibits. So long as human nature is what it is, a Low Church school of some kind is a certainty, but there is no reason why it should consist chiefly of dunces. Crotchets and fads of individuals might keep up a remnant of the present Low Church type, but education would insure it never being more than a handful. There are dunces, too many of them, in the High Church ranks also, and very advanced Ritualists some of them are; but they do not set the fashion, nor take the lead, for the school is collectively a learned one, its tastes, its memories, its traditions, are all arrayed on the side of education. It has thus all to gain from a deeper and wider training of the rising generation of clergy, and should set itself to secure it.—Church Times.

RE-UNION DIFFICULTIES.

IN any desire for union we must never forget the common enemy against whom we wish to unite—the corruption of human nature, against which we require a united protest, and the growth of infidelity, and of an Erastian spirit, against which we wish to oppose a united front. And what, after all, are our present differences compared with our common interests as earnest followers of our Lord Christ against such enemies?

In saying all this I in no way desire to minimise the difficulties. They mainly range round the question of the Sacraments and the question of Church Government.

A great many Protestant Nonconformists deny all special sacramental grace, and have now very hazy views of Church government. But even in these matters, when introduced in

a spirit of brotherly love and of patient inquiry into the true teaching of Holy Scripture, the differences are not so hopeless as would at first appear. We have not only on the side of the old teaching 1800 years of Christendom, against 300 or less of the lives of the different denominations, but most of the fathers of the Reformation, and a good number of the ministers and the people, still stand by the old teaching; and more would accept it if it was purged from the exaggerated views and misunderstandings with which years of bitter controversy have surrounded it.

Let me only mention, by way of example, a few of these exaggerations and misunderstandings. I need only point out the difference between the mediæval Bishop and his secular state and power and the Episcopate of the Primitive Church; or the difference in the relationship of Confirmation and Baptism now and in the Primitive Church; or the freedom of the old Church when compared with the penal laws for compelling Church attendance, which induced many to protest against a Church so administered, and to give up all in favour of civil and religious liberty.

Then, how many words are misunderstood. 'The state of salvation' into which we are brought in baptism; the words 'regeneration,' 'sacramental,' 'spiritual,' and the like. And for misunderstandings, a minister said to me, 'I know that your clergy do not administer the sacrament in their own name or in their own power, but, as Christ's representatives, in His name and for the people. But many of our people do not realise this.' And take one more. Another minister, talking with me on sacramental grace, remarked, 'But if we don't hold any special Presence or any special grace in the sacraments, we have the privilege of realising God's Presence everywhere.' As if holding that special Presence and a special grace, in union with the outward sign in sacraments ordained by Christ, in any way hindered the realisation of God's universal Presence, or checked the extraneous outpouring of the Holy Spirit into our souls.

Our Home Reunion Society has just issued a leaflet on Church Government, which endeavours to elucidate this view, and I trust may do good by drawing attention to the twofold way in which it appears, by the New Testament account, the government of the Church was carried on.—*Lord Nelson, in Church Bells.*

#### AIMS AND OBJECTS OF THE CANADIAN CHURCH UNION, WITH SPECIAL REFERENCE TO THE UNITING OF THE CHURCH THROUGHOUT THE WHOLE OF BRITISH NORTH AMERICA.

BY MR. CHARLES JENKINS, PETROLIA.

What then is the necessity for the suggested Dominion and Provincial Councils? In its work the Church has two departments, that of action involving what we call spiritualities, and every thing that can be considered under that head should only be considered by the Dominion Synod. Temporalities might be deemed the proper sphere of Provincial Councils or such questions as the Civil Law of the Province make it necessary for the Church to deal with when its interests are involved.

The third clause of Toronto Synod's recommendation may be taken as a basis for suggesting spheres of proposed Provincial Council's jurisdiction and action, but the political maxim of Edward Burke, "That

constitutions grow and are not made" occurs to us here. If any battle for diocesan autonomy is to take place, it will be at this point. The Diocesan Synods must part with certain powers they at present have, and it will take some time and trouble to make them understand the advantage and necessity of having a fixed civil and temporal system, applicable to the whole Church within the area of a civil province. But amongst other things, one great advantage would be gained in having a proper definition of Church membership for governing and representative purposes, and in our future life as a Church, the vast importance of this cannot be over-rated. The moral qualification of those who take part in the government of the Church of Christ should certainly be based on His command. "To observe all things whatsoever I have commanded you," and on His declaration "Ye are my friends if ye do whatsoever I command you." This must go with the temporal qualification required, which varies so at present that it is little use—but the Province and not the Diocese should regulate this. The supposed necessity for obtaining financial support leads in many cases to persons having no church qualifications, directing its government, and how can the institution prosper in such cases when we recollect what the Founder of the Church demands of His followers. The cause of Christ cannot be served by that which is not in harmony with the mind and will of Christ, and it is a very serious enquiry we have to make of ourselves, How far the present state of our government is responsible for that lack of growth which we lament. The true explanation of what lies under the plea of Diocesan Autonomy is here up. The guarantee for expression of the mind of the people on questions as they arise and the action of Church authorities accordingly. Here it will be early seen that a properly defined membership settles the question. With this fairly defined the individual could have his full expression in his parish—his parish in its Diocese, the Diocese in the Province, and the Province in the Dominion—and so the government of the Church would be strong centrally and strong locally. The one end of its system would be the House of Bishops, the other, the constitutional expressions of its properly qualified members all over the country. Authority and liberty would be brought where each of them can alone properly act in presence of the others, and Bishops and people would be more in touch with each other than they have ever been, and the benefit accruing would be great accordingly.

If the suggestions as to the creation of these Synods are taken up, the various relations between Diocesan, Provincial and Dominion Synods can then be discussed.

The reasons for the existence of a *Dominion Synod* can now be stated, and a reference to some of the pressing questions that such a Synod could alone deal with affecting Church prosperity can now be made.

Canada is a large Dominion, and has within itself the complex elements of modern society with variety of races and degrees of civilization. The Church must, therefore, get into the best position in the circumstances for dealing with the moral evil that naturally affects all human society.

A Synod of the Dominion wherein is represented Church life in all its aspects, from the Diocese of Mooseonee to that of Montreal, can alone be the proper instrument of Church government and legislation in the region of spiritualities. Such a Synod could speak authoritatively to other Christian bodies, whether of the Anglican communion or not, and such a Synod alone can be the proper medium for adapting the Anglican system to the genius of the country, thereby ensuring church efficiency and extension.

The first question that presents itself is the proper regulation of the Home Mission Work of the Dominion. The experience of the Domestic and Foreign Missionary Society shows what a power for good in this way it would be if the entire Home Mission Work of the Church in Canada were under one administration, and the Missionary Bishops of the North and North-West and their Diocesan representatives would be united, working directly in the same great cause with the Bishops and Dioceses of old Canada.

Unity of administration, thorough information as to work to be done, and economy and proper disposition of resources, would all tell very much on the extension of our Church system, and the life thus created would re-act on the various Dioceses of old Canada, and would send the current of a renewed vitality through her whole system. She may well borrow from the Presbyterian and other bodies some of their methods in dealing with large Home Mission Work.

Another question that a Dominion Synod can only deal properly with, although it goes into the region of temporalities, is the support and status of the whole body of clergy of the Church in the Dominion. The system of having a minimum stipend guaranteed has worked successfully elsewhere, and the interest the clergyman may have in Widows and orphans and stipend annuities should in some way be transferable with him in going from one Diocese to another,

or, these Funds should be common to the whole Dominion. There must be freedom of circulation within the Dominion for the quickening of life. The man must get the best chance possible to find his sphere, not alone in the interest of material emolument, but high efficiency. This question should be solved, and the Algoma and Mackenzie River Missionaries work with the knowledge that their families have some provision, as their brethren elsewhere have. Under a Protestant system the clergy are allowed to marry, and the Church as a whole must see that the responsibilities so incurred are honored, and none can question the fact that such a general system being in existence would, humanly speaking, increase the efficiency of the Christian Ministry.

Another question is that of the *Diaconate*. The Provincial Synod has dealt slightly with this, without much result, but, if the organization of lay-help in the Church comes under this head, and the Deacon or consecrated Church officer need not necessarily become a priest, then the adaptation of the principles that underlie the institution of the Diaconate become of the highest moment to the Canadian Church, and could only be dealt with by a Dominion Synod. The whole question of the working agencies of the Church, except those of Bishop and Priest, lies here, and in such a country as Canada as constructive legislation would be required, the most complete and perfect discussion and consultation would require to be given to the question.

Another question is that of *Liturgical Elasticity*. The principles set forth in the prefaces to the Prayer Book must always govern. The Provincial Synod has done something in the direction of liturgical elasticity, but how far when circumstances call for it, the regular service should be varied, is a question of very large and pressing importance. The experience of Church Missions might throw some light on it. The Church ought to be able to adapt Her services to the people to whom she ministers, and if they could not ascend to the level of Her regular services, she should be able to descend to theirs. Such elasticity would, however, require to be on Prayer Book lines. The Reformed Church of England could not tolerate the re-introduction of the rags of mediæval ritual, nor could she dispense with order and reverence that characterize her standard services. But the proper dealing with such a question could only be done by a Synod of the whole Church in Canada.

Another question is that of *Discipline*. The Church of England has never been very severe this way, but a deep necessity exists for the Church declaring her authority and supporting her ministers, when in the discharge of their duty they find it necessary to follow apostolic example in dealing with those who in the Church, violate the laws of life laid down by her Head. One of the objects the Church exists for, is to denounce sin, and when the occasion demands it, her members should be reproved and corrected. The large wisdom and knowledge required for such a measure could only be supplied by a Dominion Synod, and the effect of a proper and reasonable system of Discipline in raising the standard of Church life can hardly be estimated.

If the *Sunday School* is a necessity, then the Church ought to have a national policy as to the working methods and teachings of the institution. There is a considerable waste of power at present with the variety of lesson papers and systems, and a modern necessity, is when parents do so little in the religious education of their families, is for the Church as a Church to deal with this all important question of such universal interest.

There are other questions, such as the *Education of the ministers* of the Church, which affect the life of the whole Church, and can only be dealt with by the highest authority. All these and others which may suggest themselves, require the latent power in the Church in the entire nation to deal with them in a proper and satisfactory way. Therefore, seeing the kind of work that has to be done and the sphere within which the Church specifically works, it is necessary for the getting of her whole moral force applied to Canadian society from East to West, and from the highest to the lowest, that the Church in Canada shall be organized so as to be governed by a Dominion Synod.

If such constitutional changes were effected tomorrow it would make little difference in present Diocesan administration. The Bishop would be the Bishop still, the Diocesan Synod would be the Diocesan Synod still. The Bishop with his Synod would still administer the affairs of his Diocese, but men would not practically fall into the habit of considering the Diocese as the Church. The Church herself, with all her great past, her treasure of devotion and power of elevation, would impress the minds of men much more powerfully than now, and this brings us to the question, What special work can the Church in Canada, the daughter of the Reformed Church of England, do, in this country of such vast and almost boundless capabilities?

Some extracts from the Archbishop of Canterbury's

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sermon, preached at the opening service of the Lambeth Conference, will apply to the state of matters here as well as in the Church generally. He says, "The Church looks very far forward and very far behind. Missions which in all the pressure of their necessity are upon us now, are but one step. The consolidating and compacting of what has been long converted is a parallel, a continuous, a greater work. If missions are vital the consecration of Christianity within our populations and the confederation of Christian populations are no less a necessity for the kingdom of God, and manifestly no less a difficulty." He goes on further to say, "Would that it were more possible than it is to identify the extension of our race with that of our faith. Yet signs do still follow the footsteps of them that believe, and new Churches are forming new nations even as we were formed. Higher ideas of the basis of society, of the marriage union, of family life, of self-restraint, of truthfulness not only lifts the individual, but form the people. A recognized commercial morality, an even administration of justice, a conscience in dealing with subject races, public action on principles not merely selfish, the devotion of lives to benevolent causes, are things found under Christian governments, and scarcely looked for elsewhere. Independent witnesses avow these to be direct results of Christian faith, and the growth of national character through these far more than numbers of adherents or prevalence of observances, assures us that the Church is still the nurse of nations."

Again he says, "The old world's quarrels are perpetuated when their origins, which gave them some sad dignity, are forgotten and grow meaningless. If spreading Churches glory to be part and parcel with us, and we with them, we pray them at least to forget English divisions, and to be at such unity among themselves that rays from their circle may be focused here."

It is unnecessary to give further extracts from the Archbishop's sermon on "The structural growth of the Church," but his thought is in line with all that the advocates for a national Church can urge.

And now, as to our special work in Canada. There are various evils in society on this continent which hurt the spiritual growth of the individual, that the Church of England system is expressly adapted to meet.

What is known as rapid living, exists more generally on this continent than in any other quarter of the globe. The whole tendency is to make haste to be rich, and this pursuit of material wealth is kept up with untiring energy, and pervades all society.

Secular education is likewise now so ordered, graded and assorted that people plume themselves upon the perfection of their educational institutions. Whatever advantage they may be to the State as they are, there is a great deal to be done before they can be considered as giving full education in the wide sense of the word. A smattering of various branches of earthly knowledge is all right as far as it goes, but the training of the moral side of the nature should go with that. Specific religious instruction in our present circumstances, can scarcely be given in the Public Schools, but the whole system is decidedly wanting in the training that produces thoroughness and reverence.

Scientific invention and discovery have so given men control over the forces of nature, that we do things daily which to a former age would have been considered miraculous. The conceit of progress so begotten is a feature of modern society. Restraints imposed in the interest of society have been relaxed. Marriage, that fundamental bond of human society is not surrounded with that feeling of sacredness and obligation that it should have. Reverence for parents does not seem to be taught. Self-reliance and self-assertion though most valuable pioneer virtues, yet when unchecked develop into a self-sufficiency that is not good, and the general prosperity of the country has generated evils that, as through all the ages, the Church only can grapple with.

Moral evil shows itself in all conditions of life. The Deification of appetance is as general now as it ever was, and the only power that can conquer that is the Christ life. In holding up Christ to the world and in dealing with the many sided nature of man, what Church does the first so systematically, and is so completely fitted for the second, as yours? Keeping alive in your regular services the very forms of the expression of Christian truth, that the apostles and their successors framed, you hold forth to the sceptic and unbeliever and worldling now, the very answers embodied in your Creeds, the Church gave her enemies of old, when the Divinity of her Master was denied. In your services you have collected the calm and spiritual wisdom and experience of many centuries, timed and arranged so as to envelop the systematic worshipper with the great ideas and facts of our Lord's life, and the redemption he worked out. You systematically bring the Holy Scriptures before your people, you have made provision for Divine worship being reverently offered up—while you pre-

sent to the world religion as not only having life, but also order and beauty. The force that inspired your fathers amidst the dreadful anarchy and confusion that existed for many centuries in England, when Saxon, Scandinavian and Dane in turns scourged the land, so kept alive the Church life, amongst all the influences that ultimately made England one, that the Church of England we may say, existed before the nation.

If the same spirit animates you that animated your fathers, you with your treasures of devotion, wisdom, knowledge and experience, can mould this country religiously. The calm self possession that pervades your system is required to correct the evils of our secular feverish activity. Your intellectual champions can meet the scientific man in his own way and can show him that the God of Revelation and the God of Intellect and Science is one. The reverence you so steadily inculcate is imperatively wanted to correct the over-weening conceit that isolated individualism engenders, while it infinitely strengthens and deepens the sense of moral obligation.

The education to be obtained from your services is required to give full effect to that secular education we hear so much of. The order of teaching as arranged in your Christian year commands the respect of all cultured minds, and as communities develop real mental growth, so will its influence be more and more widely felt.

You can show forth as no others can, that calm authority which pervades all sacred things, whereby religion is seen not to exist at the whim of an individual and fallible will, and you can infuse into the young manhood of this new country all the great qualities you have inherited from your glorious past. The atmosphere of religious thought and feeling you throw round the important occasions of life is a supreme necessity in the social life of the country. The sacredness insisted on for marriage and the dedication of children in baptism, with all that the Church intends as a legitimate sequence, will be found to yield most beneficial results in preventing the threatened confusions of our social order. Any organization, therefore, that is necessary to give your whole moral force and your whole latent energy as a Church, their best opportunities for manifestation, it is our present duty to create.

The effect of such an incorporation on our part would be a distinct gain to the universal cause of Christian Unity, now so much and so generally discussed, but this matter however important, lies beyond the scope of this paper.

Now to you whom I have had the privilege of addressing, I would make some observations of a direct nature. Specially consecrated to the service of the Church, or preparing for such special service, your whole mind and heart is bound up in her welfare. The Theological Missionary Society combines two things in its operations of the highest importance. The scientific knowledge of Divine things, and the diffusion of that knowledge for saving purposes. The remarks I have made attempts to show various hindrances to that work, which may be overcome by our own efforts. If the mind of the Church and your mind is convinced that such effort should be made, it is the duty of all to be up and doing at once. The revolution it will cause in Canada will be great. It may, like all operations of a large nature, take a long time to work out, but with the examples of so many laborers for the Church in past ages before us, we can in the same unshaking, unrelenting spirit, do our share towards the solution of this great problem. One man sows and another reaps, and while in some things we reap what others have sown, we also must sow, knowing that those that come after will reap. The day will come when the sower and the reaper will rejoice together. The Canadian Church Union is only a very humble instrumentality for fixing the attention of the Church on its own work—when this work is done, its life, like that of other special organizations which have existed before it, will come to an end, but the cause it seeks to serve, that of Unity of Corporate life in the Church, will endure for ever. In the fulness of time, this Unity will be perfected, and the Saviour's prayer be a realized fact, "As Thou Father, art in Me, and I in Thee, that they also may be one in us."

God hath called you to be co-workers with Him in the extension of His kingdom, and as created in His own image, you are called upon to give better effect to the eternal teaching of the Church by adjusting its temporary and external matters of acting. If we had the faculty of historic perspective and could estimate properly the precise work to be done, I believe that we would see ourselves standing at the beginning of a great epoch in Church development.

Accordingly as you, humanly speaking, take hold of it, will its near or remote realization be. Realized it will be, as the great forces that underlie our life are working to this end. Many misunderstandings and misconceptions may require to be cleared away, much questioning and searching enquiry will be made. Harmony of action will require to be established be-

tween men of different mental organizations and mental methods, but He, who made you all, who preserves you all, who has called you all, will prosper all your work done in the Unity of His Spirit, and in His own time and way give it effect, and work done in and for His Church here, will ultimately end in the coming of you all "To the general assembly and Church of the first-born, which are written in Heaven."

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### QUEBEC.

SHERBROOKE AND RURAL DEANERY OF ST. FRANCIS.—Annual meeting of the Deanery Board of St. Francis—Anniversary of Church Society—Church gatherings for worship and counsel.—The first week in December is a busy one in Church circles in the thriving city of Sherbrooke. Two days at least in that week are fully devoted to the review of Church work, and the stirring up of the Church's interest in her missionary work: that work by the intensity and reality of which we can measure the intensity and reality of her own individual life in any parish, deanery, diocese, Province or communion. On Tuesday afternoon, Dec. 4th, the association of the Church Society of Quebec for the Rural Deanery met at 2.30 p.m. The committee of the Deanery Board having met earlier in the day to prepare their reports for the Deanery Board. The Tuesday afternoon meeting is a business one, clergy and laity are alike interested in this meeting, and any members of the Church Society have a right to attend. The rector of Sherbrooke, the Rev. Canon Thornloe, M.A. took the chair until the arrival of the Rural Dean (the Rev. Canon Foster, M.A.) whereupon the latter took the chair. The Secretary, (Venerable Archdeacon Roe, D.D.) then resigned that office owing to the increasing claims upon him of his duties as Archdeacon and Commissary and Professor of Divinity. His place was filled by the unanimous election of Canon Thornloe, M.A. The Rev. A. Stevens, M.A. was subsequently named as assistant Secretary. The reports from the various parishes and Missions of the Deanery were then read in detail. Reports were received from 16 out of the 20 parishes or missions. These reports presented many encouraging features; one being the increased amounts contributed in the various parishes towards Church objects outside of the parish. The Church's income was found to be in excess of \$20,000 for the 16 missions which had sent reports. A general report was ordered to be prepared and a short summary of the detailed reports was also read and approved: this report and summary to be read at the public meeting on Wednesday night. On Tuesday a full evening service was held in St. Peter's church at 8 o'clock. Prayers were said by the Rev. N.R. Raven and Rev. Prof. Scarth, the lessons were read by Rev. T. Blaylock and Canon Foster; sermon by E. P. Crowford, M.A., of Brookville. The sermon was an earnest appeal on behalf of the mission cause. One specially suggestive point was that the Church was not to be discouraged by the vastness of the task laid upon her by her Lord, for the difficulties were not so great now as they were when the apostles first received that apparently impossible commission—so much more difficult for them to obey than for us—"Go ye into all the world." The Archdeacon pronounced the benediction. On Wednesday morning (Dec. 5th) a goodly number of clergy and laity met in St. Peter's church at 8 a.m. to partake collectively as a Deanery as well as individually of the Lord's Supper. The Rev. Canon Thornloe celebrated, and was assisted by the Revs. Principal Adams and Roland Fothergill. This service was found helpful and gave a key note to the day of joyous hope and renewed spiritual energy. At 10 o'clock the work of the Deanery Board began; Canon Foster in the chair. Archdeacon Roe resigned the Secretaryship of this Board and proposed Dr. Adams as his successor. The election was unanimous. The following clergy were present Archdeacon Roe, Canon Thornloe, Principal Adams, Dr. Allnatt, Professor Scarth, Messrs. Ball, Hepburn, Colston, Blaylock, Forsythe, Stevens, Washer, Faulconer, Raven, Scott, Eames, Rudd, R. Fothergill, Robertson, Adcock, Laity, Messrs. Elkins, J. C. Price, R. D. Morkill, E. B. Worthington, Sherbrooke; B. G. Wilkinson, Lennoxville; C. H. Taylor, E. H. Phillimore, T. A. Osgood, Cookshire; F. G. Hurd, Randboro; H. E. Channel, Stanstead; J. N. Wilson, Danville; Captain Parker, E. Spriggins, Waterville; Hon. Major Aylmer, Melbourne; W. G. Webster, Coaticook; H. Thompson, Durham. The Deanery Board is not a legislative body, it is rather a consultation body, and

matters relating chiefly to the spiritual work of the Church are brought before it. At the annual meeting of 1887 committees were appointed to report on the subjects of (1) Lay Helpers Association. (2) Sunday School Conference. (3) Church extension in the Deanery. The report on Lay Helpers came up first and was considered clause by clause, and various amendments and additions made: all laymen in the district being communicants and engaged with the sanction of the Incumbent in Church work or wishing to be so engaged shall have their names sent in to the Bishop for approval, and on his acceptance of such laymen they shall become members of the Lay-Helpers Association—on the Bishop withdrawing his written approval the person ceases to be a member of the Association. Provision is also made for meetings, for appointing officers and for forming branch or parochial Associations. Much interesting discussion was given to the constitution of Lay Helpers' association. The report on Sunday Schools submitted a full and interesting report of the Sunday School Conference held in Sherbrooke on Sept. 11th, 1888. It was attended by not less than fifty persons, ten of whom were clergy. H. D. Lawrence, Esq., had read an interesting paper on 'The organisation of Sunday School work.' Rev. W. F. Forsythe had read a paper on catechising and other means of keeping up interest. R. W. Heneker, Esq., D.C.L. on 'how to interest more advanced pupils, especially after Confirmation.' Rev. A. Stevens, M.A. on 'the promotion of uniformity of system in Church Sunday Schools.' One of the most valuable outcomes of this Conference was a report of a sub-committee on the examination of teachers: This report was read to the Deanery Board after the report of the Sunday School Conference had been received. The general decision of the Board was to adopt the Toronto system of examination for Sunday School teachers, to recommend the use in school of the leaflet issued by the Inter-Diocesan association, the teachers assistant to be used with the leaflet: to recommend the setting apart of one Sunday in the year in every parish or mission for preaching upon Sunday Schools and for devoting the offertory to the aid of Sunday Schools on that Sunday. The Conference was to be held annually. Many spoke of the renewed interest in school work caused by the Conference, especially in Sherbrooke, the centre in which it was held. The report on Church extension was then brought up by Archbishop Roe. The three missions formed two years ago, were reported as filled up as follows:—Barnston, Rev. J. Eames; Newport, Rev. T. Rudd; Fitch Bay, W. A. Adcock. In all these centres encouraging results had followed from the lifting up of the Church's banner. The most marked results had been seen at Barnston, where within a year from the inception of the work two Churches and a parsonage had been built and occupied. One of these churches had been built with funds left in the hands of the Bishop of Quebec, but the rest of the work was due to local effort. A number of adult baptisms was reported from Barnston. In Fitch Bay, which was worked by Mr. Adcock under the direction of the Incumbent of Magog, (soon to be the Rev. R. Tambe) a very encouraging prospect was held out for the Church to proceed in her work. The Newport mission had not flagged in spite of the change made, Mr. Rudd having faithfully and earnestly followed up the labours of the Rev. A. H. Robertson. The Rev. A. Stevens and Capt. Parker urged the division of the Hatley mission into two, Hatley and Waterville; Hatley to take Massawoppi and the very promising centre of Ayers Flats, Waterville taking Capelton and North Hatley. This division was strongly recommended by the Deanery Board; a conversation then took place on the renewal of the local guarantee of \$500 a year—for three years more. This guarantee expires on Dec. 31st, 1889, and it was in the main agreed that so far as involved all parishes there represented, the guarantee would be renewed, and in some cases increased. A committee was appointed to complete the arrangements making this guarantee secure, as on its renewal would greatly depend the action of the central board of the Church Society in taking further responsibility. It was also urged that Danville required division, or at least a second man on the ground. The second method is often the better. A second and younger man working for a few years under the direction of an Incumbent who is a senior man, will produce more satisfactory results than are obtained often by the excessive divisions of missions: divisions of work rather than divisions of missions should be preferred. The spirit and tone of the deanery board on the subject of extension were sound, enthusiastic and determined. It is the prayer of those assembled in Sherbrooke that every Churchman in the Deanery shall not rest till the Church is more widely extended and more deeply founded in the district. The most far-seeing and devoted of her sons say from the study and experience of many past years, that now is the Church's opportunity in these townships. May she "redeem the time," buy up, use fully the opportunity. (*ton Kairon*) The committee on Legitimate and illegitimate modes

of raising money for Church purposes was reappointed and requested to report in 1889. The Rev. Canon Thorneloe moved a resolution on education, and on the importance of spreading Church literature. On supporting the resolution referring to education, he mentioned facts concerning the progress of Compton Ladies' College. There were now 82 pupils, a decided increase on 1887. He also informed the Board that the late Dr. Reid had promised the liberal donation of \$500 towards the reduction of the debt on Compton College, on condition that \$1000 was raised to meet this sum before the close of 1888. Canon Thorneloe has received nearly the \$700, of which about \$70 was promised at the meeting of the Deanery Board, he would be glad to receive further contributions before Dec. 31st. It may be interesting to the friends of Church Education to know that comparing the present date with June 1885 we have 82 girls in Compton as against none. And in the Church Institution of Bishop's College, Lennoxville, we have now (including College and School) 128 under tuition, instead of 84 at the former date. In the other resolution reference was made to the re-establishment of the Church Repository in Sherbrooke, and its claims to support were urged. A resolution of thanks to the Head of the Church for the life and work of the late Rev. Dr. Reid, and of sympathy with his family in their bereavement, was carried by a standing vote. In the same manner a resolution of regret at the enforced absence of our beloved Bishop and of sympathy with him on account of the illness of Mrs. Williams, was passed.

A resolution of regret at the removal of the Rev. A. J. Balfour from the Deanery was also passed. Shortly after the blessing was pronounced and a most interesting and suggestive day's meeting and day's work came to an end. Evensong (which is now said daily in Sherbrooke) was said at 5.30, the Revs. A. Stevens and R. Fothergill officiating. At 8 o'clock the annual Public Missionary meeting was held in the church Hall. The chair was taken by the Ven. Archbishop Roe, D.D. The report was read by the Secretary of the branch of the Church Society, Rev. Canon Thorneloe, M.A. Missionary hymns were sung at intervals by the congregation, led by the organist, Mr. J. D. Lloyd and the choir. The Rev. W. T. Forsythe, Rector of Stanstead, delivered a terse, full and interesting address on China, her population, her religion, the missionary work of Christians in her empire; he referred deservedly with reproach to the opium traffic forced on her by the English State, and said this injury demanded full reparation at the hands of the English Church. His cordial recognition of the work of other Christian bodies in China was very marked. He said that the Church people of Canada could help missions in China in two ways besides the obvious way of sending money direct; (1) by becoming self supporting in all dioceses so as to liberate for the heathen's work the grants now paid to this diocese for example, (2) by dedicating their sons to the ministry, thus liberating more men at home to be sent to China and other heathen fields. The Rev. E. P. Crawford, M.A. of Brockville, first gave a specimen of vocal eloquence of a high order in the shape of a sacred song of his own composition, which he sang to his own accompaniment; later in the evening he gave a powerful speech on behalf of missions. His chief points were (1) a description of mission work and mission organisations in the diocese of Ontario, especially alluding to the gradual withdrawal of help, and the consequent walking alone of the parishes; he wished they might adopt the "Quebec scheme" but were not advanced enough for that as yet. He referred with grateful satisfaction to the increase of the Church in the Diocese of Ontario since the consecration of the present Bishop in 1862. His second point (2) was the need for the Canadian Church to act corporately in the matter of sending out missionaries, he pointed out the historic fact that in the history of Churches (notably the English and American) the mission sending epoch had coincided with the era of spiritual growth, and the latter was as much the effect of the former, as the former was of the latter; in other words no Church will become really prosperous and strong till it becomes a mission—sending, a mission fostering, and a mission-rearing Church. He advocated the immediate sending of a Canadian mission to Japan, as a very natural outlet for our missionary zeal. Japan was chosen as being our next neighbour to the west and as being on that new main line of world-traffic of which the Canadian Pacific Railway was an essential link. The suggestion was received with marked approval by the large and influential assembly, the Rev. A. H. Robertson now rector of Durham, gave an interesting account of the Borneo Mission, (Sarawak), he sketched the life and work of Rajah Brooke, and the work of Mr. (afterwards Bishop) McDougall amongst the Dyaks, showing how good government had replaced head hunting and piracy; he created some amusement by his stories of Dyak humour and gave what seemed to some present, a *reductio ad absurdum* to the objections of some excellent

persons to the use of choral services and surpliced choirs, by shewing how natural these church institutions came to Dyaks. In fact their natural intentions would not permit any other mode of worship. He concluded by an earnest appeal on behalf of missions—every member of God's church should recognize his duty to be Christ's agent in such work, thus was concluded a most interesting anniversary. The offerings throughout were given to Algoma.

#### ONTARIO.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Lord Bishop of the Diocese held confirmation services in this parish on the 14th and 15th ult., when 88 persons received the Apostolic rite of laying on of hands, 69 at Merrickville and 29 at Burritt's Rapids, all of whom at the same time received their First Communion. Large congregations assembled at the services, evidenced by the large number of communicants—about 200 at Merrickville and over 100 at Burritt's Rapids. In Trinity Church, Merrickville, at evensong on 14th, his Lordship gave a very interesting resume of the work of the late Pan-Anglican Conference, and baptized an infant. The music at both services was good, particularly so at Christ Church, under the presidency of Miss Mary E. DePencier. Your correspondent is glad to state that the number of communicants in this parish exceed 400.

#### TORONTO.

Church of England Temperance Society.—The Annual Report of the Executive Committee of the C. E. T. S. states that there are 84 parochial branches with 4,478 members, and 20 Bands of Hopes with 2,836 members. The annual meeting of the Toronto Bands of Hope was held in St. James Cathedral on May 31st, and was very successful, over 1,200 children being present. The usual meeting of the Society in the Pavilion was this year not held, owing to the great expense involved. The report makes an urgent appeal for financial aid, and concludes with the expression of the earnest hope of the committee that a career of vigorous usefulness may be before the Society. A summary of receipts and payments since the formation of the Society shows total receipts \$2,650, of which \$1,400 is from sales of literature, &c., and \$1,250 from subscriptions, offertories, &c., and total payments \$2,626; while the present debt of the Society is over \$400. The Secretary, or any member of the committee will gladly receive subscriptions.

Golden Wedding.—Few in our race in the providence of God have been privileged to celebrate their golden wedding. How many of our contemporaries who looked forward to the happy completion of their fifty years wedded life are parted from their companions before the dawn of that morning. Alas! all along the march of life, they dropped out of the ranks and turned aside to die. On Tuesday evening last, the 11th inst., Rev. P. Tocque and Mrs. Tocque celebrated their golden wedding at their residence. A large number of their friends met to greet them, a congratulatory address was presented, and a number of letters of congratulation were received by them. They were made the recipients of presents in gold, and of other gifts from bishops, prominent clergymen, statesmen, lawyers, merchants, and others, all old personal friends, both in Canada and the United States. A real old-fashioned substantial dinner, of fifty years ago, was served. Speeches and recitations were made, interspersed with music and singing. At this point of the proceedings Mr. Tocque, with a few remarks, presented the Rev. John W. Blackler, L.D., curate of St. Matthew's church, with a beautiful silver pocket communion service, enclosed in a morocco case. Mr. Blackler suitably acknowledged the gift. A very pleasant and most enjoyable evening was spent.

Toronto College of Music.—The formal opening by Frederic Archer of the new College organ (specially built for the college organ students by Messrs. Warren & Son) was an occasion of great interest to the leading organists and musicians of Toronto, who were present, and was thoroughly appreciated by them. Mr. Archer pronounces the organ to be one of the best he has played upon, its resources being exceptional for an educational institution. The programme of the evening was greatly enhanced by the finished performances of Miss Adele Strass who sang "La Follia," by Marchesi and Bolero by Dessaner, and Mr. S. H. Clarke, Professor of elocution at the College, who read the "Organ Builder" by Julia Dorr in a most artistic and impressive manner.

DOVERCOURT ROAD.—The Lady Managers of the Protestant Orphan's Home, (now containing 185 inmates), will be very grateful for any Christmas gifts;



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ese church instita-  
r natural intentions  
e of worship. He  
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ould recognize his  
ork, thus was con-  
ary. The offerings

either supplies for the Home, or stockings, mittens,  
comforters and toys for the children, who are to have  
their Christmas treat on Thursday, 27th, at 4 p.m.  
The public are cordially invited to be present.

HURON.

ARTWOOD.—Rev. S. E. J. Edelstein, has been ap-  
pointed to the incumbency of the Glanworth par-  
ish by his Lordship the bishop. He will remove  
to his new charge about the beginning of the new  
year.

LONDON.—The Synod of the Diocese was held  
on the 4th inst., with service in St. Paul's Cathed-  
ral, at which the Rev. Canon Richardson, M. A.,  
preached from Matt. xxxviii. 20. The following  
clergy assisted in the service: Bishop Baldwin,  
Dean Innes, Archdeacon Sandys, March, Mulhol-  
land, Canons Newman, Patterson, Hill, Davis,  
Falls, and Smith. The Synod met in the Chapter  
House in the afternoon. Bishop Baldwin was  
warmly welcomed after his return from Europe.  
Rev. Canon Richardson was re-elected clerical sec-  
retary, and Mr. E. B. Reed, lay secretary. A. J.  
Smith and C. F. Complin were appointed auditors.

The report of the Committee on Certificates and  
Synod Assessments was received and adopted, with  
a motion by the lay secretary to allow the delegates  
of congregations in arrears to take their seats on  
guaranteeing payment of the assessments due.

Bishop Baldwin then delivered his charge, in  
which he referred to the doings of the Lambeth  
Conference, which he attended. Touching reference  
was made to the late Dean Boomer and Rev. R. D.  
Freeman, who had died since the last meeting of  
the Synod. The mission fund debt had been re-  
duced to \$500. Nearly 8,000 candidates had been  
confirmed by his lordship since his connection  
with the diocese. During the year ten new churches  
had been established, viz., Southampton, New  
Hamburg, Glanworth, Comber, Desborough, Lon-  
don township, Brantford, All Saints' and St. John's  
(London), Forest, and Hyde Park. Ordination ser-  
vices had been held at Woodstock and London  
West, and five priests ordained. The bishop also  
referred to the fact that he had appointed Rev. Geo.  
M. Innes as Dean of Huron, Rev. W. H. R. Mul-  
holland Archdeacon of Grey, Rev. A. S. Falls and  
Rev. Evans Davis as Canons. He suggested a  
new means for electing rural deans, and then spoke  
of the good work being accomplished by the Wo-  
men's Auxilliary of the diocese. He commended  
Huron College to the diocese, and in conclusion as-  
sured the Synod that he would do all in his power  
as bishop to promote the spiritual health and  
growth of the diocese. Dean Innes was accorded  
a unanimous vote of thanks for his services as com-  
missary.

Second Day.—The annual report of the Execu-  
tive Committee showed an increase in the amount  
of moneys received from the diocese as annual in-  
come, the total being \$18,744.40, a gain of \$2,-  
902.69 as compared with last year. The increasing  
interest in the cause of mission work beyond the  
borders of the diocese is an encouraging feature.  
The over-draft of the clergy maintenance and mis-  
sion fund, which at the last Synod amounted to  
\$4,916.48, has been reduced to \$588.08, and may  
therefore be now considered as fairly extinguished.  
The receipts for foreign missions have been \$1,-  
962.18, an increase of \$410.58 over last year, do-  
mestic missions \$2,815.08, increase of \$524.04.  
To this must be added the increase of \$1,886.04  
from the Women's Auxilliary. The number of  
pensioners on the Widows and Orphans' Fund re-  
mains the same. Pensions amounting to \$5,020  
were paid. The half-yearly collections were \$1,-  
018.28, a decrease of \$67.24. A number of an-  
nual subscriptions to this fund are in arrears.  
There are twelve assistants on the superannuation  
list, to whom \$5,848.88 was paid last year. The  
subscriptions to the See house amounted to \$485-  
28, the balance of the debt being \$14,811.45.

The following report was handed in by the com-  
mittee: That the sum of \$1 be paid to Ven.  
Archdeacon Marsh, Rev. Wm. Seaborne, Rev.  
Robert Wilson, and Rev. George B. Sage or his  
predecessor, in full of all claims up to the date of

the judgment of the Court of Appeals; that the  
sum of \$1 per annum be paid to the rector of St.  
John's Church, London township; that after these  
sums have been first paid the residue of the fund  
be divided into fifty equal shares, of which there  
shall be paid annually to the incumbent of Memo-  
rial Church, London, ten shares; incumbent of  
Christ Church, London, twelve shares; incum-  
bents of St. Matthew's Church, London East, and  
Emmanuel Church, London township, nine shares;  
incumbent of St. John the Evangelist, London,  
nine shares; incumbent of St. George's Church,  
London West, and Church of the Hosanna, Lon-  
don township, six shares; incumbents of Trinity  
Church, London township, and St. George's, Lon-  
don township, four shares; total, 50 shares; and  
that a charge of \$100 per annum shall be levied on  
the fund to meet the cost of the deciding lawsuit.  
A protracted discussion took place on the clause re-  
lating to the rectory surplus, which lasted up to the  
afternoon session, a number of amendments being  
voted down. Finally an amendment taking two  
shares from Christ Church and adding one to the  
parish of St. George, London West, and the Ho-  
sanna, London township, and one to Trinity and  
St. George, London township, was adopted.

The following notices of motion were handed in  
by Rev. Dr. Beaumont:

1. That a list of the names of the surviving  
members of the old Church Society be published  
annually in the report of the Synod.

2. That this Synod desires to record its deep  
sense of the spiritual injury inflicted on railway  
employees by the regulations compelling them to  
work on the Sabbath day, and that the presidents,  
directors and superintendents of the departments  
of the several railway companies be respectfully re-  
quested to take such energetic measures as are  
calculated to diminish this great evil. That a copy  
of this resolution be sent to the secretary of every  
railway company, in Canada to be read at the next  
meeting of the board.

3. That this synod regards with alarm the mea-  
sures recently passed by the Quebec Legislature,  
virtually endowing the Jesuits by giving them the  
grant of \$400,000 out of the public treasury, and  
that this synod earnestly prays the Dominion  
Legislature to disallow and veto the bill to this  
effect, particularly as it is supplemented by a large  
grant of Crown lands, bringing the total endow-  
ment to nearly half a million dollars.

A committee was appointed to draft an address  
of welcome to the Governor-General.

The scrutineers for the election of the standing  
committees and delegates to the Provincial Synod  
reported as follows:

Executive Committee—Clerical.—Revs. Canon  
Davis, Hill, Smith, Richardson, Rev. Messrs. W.  
A. Young, Dean Innes, J. H. Moorehouse, Ven.  
Archdeacon Mulholland, Rev. R. G. Fowell, Ven.  
Archdeacon Marsh, Rev. Messrs. W. Craig, Canon  
Falls, B. S. Cooper, J. Downie, Robert Ashton,  
Canon Patterson, J. Gemley, A. Brown, W. Davis,  
D. C. Caswell, Jeffery, Hill, T. B. Davis, Canon  
Hincks, Ven. Archdeacon Sandys, G. C. Mackenzie,  
J. T. Wright, D. Deacon, B. Hicks, and John  
Ridley.

Lay.—Messrs. W. H. Eakins, William Gray, R.  
Bayly, R. Fox, A. O. Clark, Crowell Wil-  
son, E. B. Reed, John Ransford, Matthew Wilson,  
B. S. Gurd, Thomas Moyle, V. Cronyn, D. Stanley,  
Judge Woods, Joseph Ferguson, L. S. Key, Chas.  
Jenkins, A. H. Dymond, N. S. Strong, W. J.  
Imlach, B. Stanley, F. Rowland, O. O. Ermatinger,  
John E. Brooke, Joseph L. Pears, C. F. Complin,  
Adam Spence, James Woods, Jasper Golden,  
Judge Elliott.

Delegates to Provincial Synod—Clerical—Rev.  
Canon Davis, M.A., Canon Richardson, M.A.,  
Canon Hill, M.A., Canon Smith, B.D., Canon  
Falls, A. B., S.D., Ven. Archdeacon Marsh, M.A.,  
Dean Innes, M.A., Principal Fowell, M.A., W. A.  
Young, B.D., J. H. Moorehouse, John Downie,  
B.D., W. Davis. Substitutes—F. Harding, Rev.  
Canon Hicks, Ven. Archdeacon Mulholland, W.  
Craig, B.D.

Lay—Messrs. Richard Bayly, Q.C., V. Cronyn,  
W. Gray, A. H. Dymond, B. S. Gurd, E. Baynes  
Reed, A. O. Clarke, W. H. Eakins, Otas. Jenkins,  
M. Wilson, Judge Woods, W. J. Imlach. Substi-

tutes—Crowell Wilson, R. Fox, T. D. Stanley,  
John Ransford.

The discussion on the Sunday-school report was  
continued by Judge Wood, of Galt. The report  
was finally adopted. The Bishop then named the  
Committee on Sunday-schools.

The proposed amendments to the canon on  
superannuation were discussed in committee of the  
whole. On the amendment that the annual allow-  
ance be \$800, with \$15 a year for each year of  
service over ten, up to a maximum of \$600, was  
adopted. Rev. Mr. Young proposed an addition to  
the seventh clause, which renders superannuated  
clergymen under 65 years liable to be called on  
for an ordinary clerical duty by the Bishop on pay-  
ment of ordinary travelling expenses, the addition  
being to make the same clergymen liable to take  
occasional station or outpost duty at the command  
of the Bishop when their health will admit. The  
clause so amended passed. The canon was  
adopted as amended.

A. H. Dymond introduced his amendment to  
canon 28 on the widows and orphans' fund, pro-  
viding that a clergyman suspended or removed for  
over three years should forfeit all share in the fund,  
but if the suspension was for a less term than  
three years he could revive his claim on the pay-  
ment of all arrears, and if he died during suspen-  
sion for a less term than three years his family  
would have the same right of reviving their claim.  
The claims were taken up in committee of the  
whole. On motion of Archdeacon Marsh, the limit  
of suspension was changed from three to five years.  
The period of reviving his claim was made "on  
his restoration." The clauses as amended were  
passed.

The following resolution was adopted after de-  
bate: "That this Synod will welcome with satis-  
faction any well considered measure tending to  
promote unification of the Church in the Dominion,  
and such changes in the constitution of the Pro-  
vincial Synod as may tend to greater usefulness  
without impairing the autonomy of the Diocesan  
Synod." The memorial on Lord's Day observance  
was referred to a committee. The resolution con-  
demning Sunday work on railroads passed. The  
resolution re Quebec grant to the Jesuits was  
ruled out of order on the ground that no sufficient  
proof that the Act had been passed was laid before  
the Synod. The Synod after passing some votes  
of thanks then closed.

CALGARY.

The Bishop of Saskatchewan and Calgary, asks us  
to allow him to state that as yet, he has received no  
response to the appeal made by him last spring, for  
funds for building purposes on the Pigan and Blood  
Reserves in the above named Diocese.

1. The Missionary to the Pigans, Rev. H. T.  
Bourne, who came from Eastern Canada and receives  
his stipend from St. James Cathedral, Toronto, and  
the Board of Missions is obliged to keep his family at  
Macleod, 14 miles from his work. It is of the utmost  
importance to have suitable mission buildings on the  
Reserve. The Pigans number 900, and a missionary  
of the Church of England was sent to them by their  
express desire.

2. Rev. Samuel Trivett, O.M.S., missionary to the  
Bloods, 2,200 in number is most anxious to start a  
training school for Indian girls, to be under Mr. Tri-  
vett's supervision. The O.M.S. has expressed its  
approval of the scheme although it cannot render  
financial assistance; and the Huron Women's Aux-  
iliary is ready to send out a lady teacher as soon as  
she can be received. The Bishop has been obliged to  
expend \$610.00 of moneys received by him during his  
recent visit to England, and that are urgently needed  
for the extension of a rapidly increasing work among  
the new settlers on a house for the missionary to the  
Sarcees.

Will not the friends of the Indians, in Eastern  
Canada, who long and pray that it may be formed in  
their hearts, render such help as they can to this  
most important part of the great work to be done for  
God in the North-West.

FOREIGN.

At the recent ordinations there were 213 candidates  
in all, of whom 136 were ordained deacons and 77  
priests. Of these 125, or 58 per cent., were graduates  
of Oxford or Cambridge.

LAPIDS.—The Lord  
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Rapids, all of whom  
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ntaining 185 in-  
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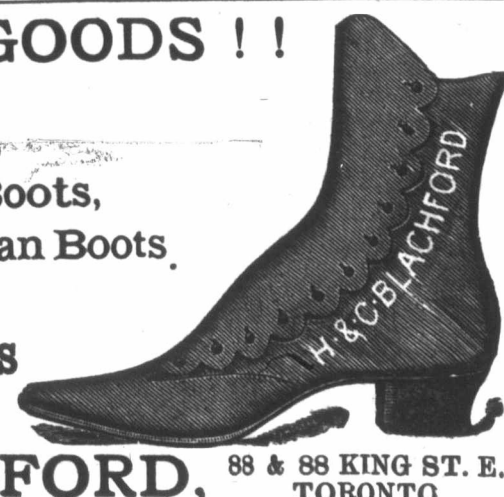
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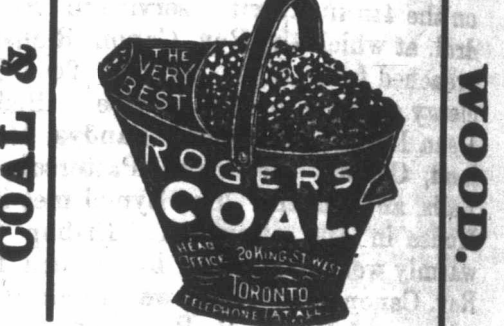


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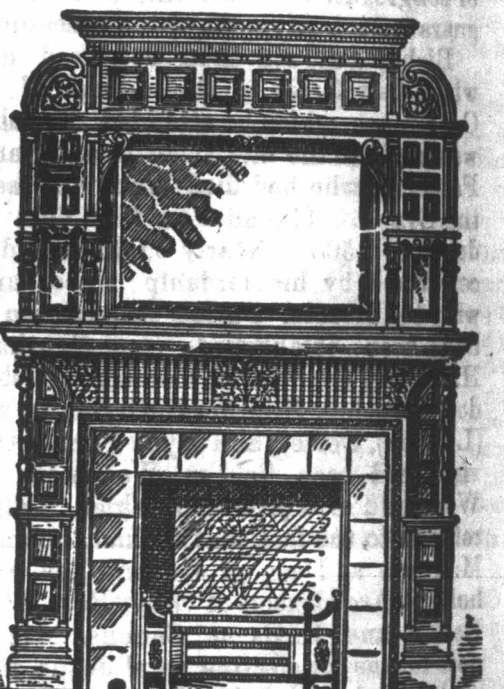
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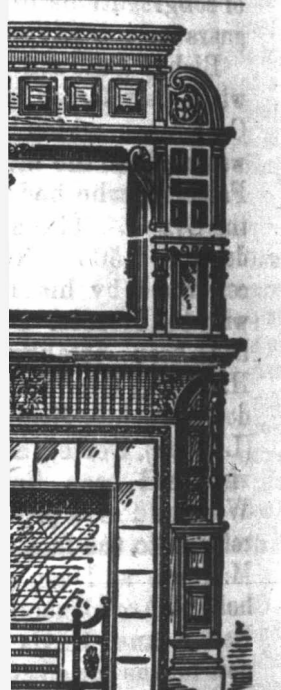
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The Bishop of Manchester, addressing the annual meeting of the Cathedral Rural Deanery Sunday School Union, advocated the establishment of institutes similar to the Lads' Club, where boys could enjoy the opportunity of physical exercises, and of instruction made interesting and attractive.

At the recent School Board election in Liverpool, the Rev. J. Bell Cox was elected by a strong vote. Singularly enough, the next name on the poll, is Dr. Hake, at whose suit the former was imprisoned.

The Rev. J. T. Hayes, M.A., who recently accepted the vicarage of St. Margaret's, Leicester, upon the resignation of Canon Clayton, has accepted the appointment of Bishop of Trinidad, and will leave England after Christmas. During the short time he has been Leicester he has won for himself many friends, including many Nonconformists, who much regret his removal.

MINNESOTA.—The Rev. Mr. Edwards (Methodist) for a number of years one of the professors at Hamline College, has been received into the Church. Bishop Gilbert administered the rite of Confirmation to him, and placed him with the rector of Red Wing for the present, Mr. Edwards seeks the priesthood.

Cardinal Lavigerie has forwarded to the Secretary of the British and Foreign Anti-Slavery Society the sum of fifty thousand francs (1975*l.*) out of the fund of three hundred thousand francs given to him by Pope Leo XIII. for his anti-slavery mission. The announcement of this donation was contained in a letter to Cardinal Manning, a member of the committee of the Anti Slavery Society, and the writer expressed a hope that Christians of all countries might put aside their religious differences, and join heartily together in the attempt to put a stop to the iniquitous slave trade now desolating Africa.

The new cathedral at Perth, Western Australia, was consecrated on All Saint's Day. Its architect was the late Mr. Blackett, of Sydney. It is cruciform in plan, 158 by 96 feet (at the transepts), and 70 feet in height to the apex of the nave roof; it will accommodate over 1 000 worshippers. It is a red brick building, with stone arches, jambs, etc., in first pointed Gothic. The tower is to be surmounted by a spire; a chapter house and other features remain to be added. Church work is now sharing generally in West Australia the new impulse caused by the discoveries of gold and of pastures.

Canon Edgar Jacob is rebuilding Portsea parish church on a scale of magnificence which it would be difficult to surpass. It is to cost £42,000, and when completed, will seat 2 000 persons in the nave and aisles. On the south a memorial chapel to Archbishop Jacobus will form a prominent and useful addition to the cathedral like new building, and in this chapel Matins and Evensong will be said. The church, to which, it will be remembered, an anonymous donor contributed £22 000, will be consecrated about Michaelmas next; meanwhile the number of worshippers is so large that the commodious temporary iron building, which at present does service for the parish church, is altogether inadequate for their accommodation, and evening service has to be rendered twice every Sunday. The new church will be the largest modern parish church in England.

Speaking at a crowded meeting of the East London Church Fund, the Archbishop of Canterbury rebuked pessimism in regard to the most terrible of modern problems, the condition of the slums of this city. He believed that the whole history of the world had been a slow, gradual, foot-by-foot, toilsome, uphill progress, but a real progress from worse to better, and also from better to better still. His chief recipe for the loathsome sores of East London was the supply of a hundred earnest clergymen, fitted to be leaders of an indispensable staff of lay workers of both sexes. He had faith in "the religious heart" of the poor; and when he thought of the indefatigable Bishop of London, of the institutions of Toynbee Hall, the Oxford House, etc., he recognized the clear sign of hope as the bow in the heavens, that God would give genius, and wisdom, and energy to grapple with these problems. Some time ago, said the Primate, it was suggested that to the Bishop of Bedford's office a number of quiet country livings should be attached where he could send used-up East-end clergymen; but the Bishop was in the end obliged to confess that the eight men for whom he had obtained these livings had all of them asked to come back to East London. Victor Hugo himself had borne witness to the fact that no social improvement could take place without the spirit of religion. He had held that religious education should be maintained, because "without an infinite

hope in the Providence of God there was nothing but despair."

A correspondent of the *Spectator* writes: "I was attending a meeting of the S. P. G. at St. James' Hall, at which Bishop Wilberforce was announced to speak, and observed in the front of the side gallery, just above the platform, a fanatical young clergyman of the extreme Low Church party, who evidently was present with the intention of creating a disturbance. The bishop rose to speak. He had not, however, uttered a dozen words before the unmannerly clergyman called out, 'Speak up!' The bishop took no notice, but continued his speech, which was perfectly audible to the whole assembly. The annoyance was repeated: still no notice was taken; but when, for the third time, in a still louder and more offensive tone, 'Speak up!' sounded through the gallery, the Bishop stopped, and turning round in the direction whence the voice proceeded, calmly remarked, 'I will do my best to speak down that person who has just interrupted the meeting.' Cheers burst from every part of the hall, while 'that person,' utterly abashed and confounded, beat a rapid and ignominious retreat.

The extraordinary popularity of the Bishop of Wakefield was recently shown by the demonstration at Dalren, where he was loudly cheered throughout his speeches; but when he protested against the recent murders being regarded as the normal outgrowth of life in the East-end, the enthusiasm knew no bounds. The Bishop of Bedford said that the number of unfortunate women at the East-end of London was much less than some years ago. The number of working men at the meetings was very large, and their real affection for Dr. Walsham How was manifested in no uncertain shape. One man said, as he went away, "Mate, if there were more parsons like him we should be better fellows. I am saving up money to go in the summer and see him at Wakefield. One ought not to be selfish, Bill; but 'ang it, those Yorkshiremen ought not to have stolen our boss."

Time brings with it strange revolutions of the wheel of fortune. That the University of Cambridge, which is as chary of granting the degree of D.D. to any but bishops of home sees as the examination for that degree is difficult, should give it to a Scottish bishop, who was chiefly known as an advanced Catholic, was strange enough; but that the Public Orator, in presenting the Bishop, should make allusion to Mr. Mackonochie, was stranger still. However, here are the words which Dr. Sandys used with reference to Mr. Mackonochie, his death, and the faithful dogs who kept watch over his body:—*Ejusdem e domicilio (ut meministis ipsi) hospes exiverat presbyter ille Anglicanus qui in vita plurima perpesus, hieme proxima nemoris remoti inter nives quietas mortis pacem defessus invenit. Illo vero die fatali, viri fidelis reliquias, ab episcopo fideli per noctem frustra quassatis, solis ad ortum, domini ipsius in adventum, fida canum custodia fideliter conservavit.*

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**Correspondence.**

All letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

**CHURCH SINGING.**

SIR,—I read in your valuable paper December 6th, a letter written on Church music and Church singing, and the writer says a true key note has been struck at last. We will thank God for that, for some of our leading singers take the last key note not the first, singing for self praise not for God's praise, and while some of the singers are singing they will stand up and some of the congregation cannot sing. As a lover of God's word, and a lover of singing, and of music, I believe music has always held high place among the Angels in heaven as far as I can understand God's word, and also in the congregational singing which characterized the true worship of the early Apostolic Christian Church, and which was continued for several generations, but it was prohibited in the fourth century by the Council of Rome. Singing was only to be sung in the Latin tongue, and the congregations were kept in darkness, but the darkness of those ages gave place to the dawn of a brighter day in the Apostolic Christian Church in the Reformation. I think it would be better for the singers of our Churches not to sing in the Latin tongue, but to sing tunes and hymns that the congregation can help them to sing. It is almost impossible to write or speak about the hymns and spiritual songs of heaven without referring

to the composers of verse and music. The first sacred music or songs of which we read, of were when the creation of the universe awoke the harmony of the heavenly choirs, and the first key note was struck when the morning stars sang together and the sons of God shouted for joy, (Job xxxviii. 7), and the congregation of heaven sang together. The word of God tells us the Angels sing the song to God day and night, saying "Holy, holy, holy, Lord God Almighty which was and is, and is to come," (Isaiah v. 1, 2, 3), there are no Latin songs in heaven, all the congregation join together in singing God's praises, the words we read in God's Holy Bible are the praises of God as the creator and preserver and governor of our world, and of all worlds in every age, and for ever and ever, Amen. In Revelation we read the elders take up this strain of adoration and add, thou art worthy O Lord to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created, (Rev. xiv. 1-6, xv. 5), the adoration as the first cause as the faithful creator in whom all live, and move and have their being. Precedence before other forms of adoration, the worship of God as the eternal unchangeable self-existent Jehovah, maker of all things is heavens earliest song, and that song expresses the double idea that as all nature is from God, so all nature is for God. Yours,  
 St. Luke's Church, Montreal, EDWARD NASH.

**SECOND ADVENT.**

SIR,—As we are now in the season of Advent, and as it has been going the rounds of the papers that there are three Advents, I should like to hear a little more about it, I have read Mr. Tocque's letters which have appeared in your paper from time to time with a great deal of interest. I should feel greatly obliged if Mr. Tocque would favour us with his views of the second coming of Christ. Yours,  
 Toronto, Dec. 7th, 1888. JOHN GRANT.

**SKETCH OF LESSON.**

4TH SUNDAY IN ADVENT. DECEMBER 23RD, 1888.  
 The Incarnation.

Passage to be read.—St. John i. 1-14.

We have learnt during the last three Sundays how the Messiah was expected, how His coming had been prophesied, and how His forerunner came to prepare His way before Him. And the day after to-morrow is Christmas day, the joyful festival on which we commemorate the actual coming of the Messiah—the Nativity of our Lord—the Birth of Christ. We shall then hear how Jesus was born in Bethlehem, and how His birth was announced from heaven by Angels. But we must try and think Who and What He was, and Why He came. Do you know what is the leading doctrine of the Christian Faith? The Trinity in Unity. That is, that there is but one God (Deut. vi. 4; 1 Cor. viii 4) and yet that in the Godhead there are three distinct and equal Persons (see S. Matt. xxviii. 19; 2 Cor. xiii. 14). Can you understand how this can be? Perhaps not; it is a great mystery. But you must believe it. And what is the next great doctrine? The Incarnation. That is, that the second Person of the Trinity, the Son of God, took upon Himself the Human nature, was made man, without ceasing to be God, so that in the One Person Christ Jesus are the two natures God and Man united. This, too, is a great mystery, which perhaps we cannot understand, (see 1 Tim. iii. 16) but which we must nevertheless believe to be true. Now let us see.

I. *How God the Son became Man.*—He laid aside His glory, (S. John xii. 41; Phil. ii. 7) the glory which He had from the beginning (S. John xvii. 5) and took a human body (Heb. ii. 14; S. Luke xxiv. 39; 1 John iv. 2, 3) so that He "grew in stature" (S. Luke ii. 52) hungered (S. Matt. iv. 2), thirsted (S. John iv. 7) was weary (S. John iv. 6), and died (S. Mark xv. 44, 45); and a human soul, (S. Matt. xxvi. 38; S. Luke xxiii. 46), so that He had a human will (S. Luke xxii. 42), "increased in wisdom" as well as in stature (S. Luke ii. 52), was glad (S. Luke x. 21), sorry (S. Mark iii. 5; S. Luke xix. 41; S. John xi. 35), and surprised (S. Matt. viii. 10; S. Mark vi. 6). In fact He was made like unto us in all things (Heb. ii. 17) except in sin (S. John iii. 5) Yet was He God all the while (Isaiah ix. 6; S. Matt. i. 23). You remember how He slept in the storm on the lake. Why did He sleep? Because He was man. Then you remember how He rebuked the winds and the sea, and there was a great calm. Why did the winds and the sea obey Him? Because He was God. So he wept with the friends of Lazarus because He was man, and He raised Lazarus from the dead, because He was God; and thus "The Word was made flesh and dwelt amongst us." He "Who was conceived by the Holy Ghost, and born of the Virgin Mary" (S. Luke i. 35) was "perfect God, and perfect man, of a reasonable soul and human flesh subsisting" (*Athanasian Creed*). And let us now see further.

II. *Why God the Son became Man.*—Man had offended God by sin (Ps. xiv. 2, 3). The Son of God thus became man that He might die for us (Rom. v. 8), and by this sacrifice of Himself take away sin (1 S. John iii. 5; Heb. ix. 26; S. John i. 29) and destroy the power and work of Satan (1 S. John iii. 8; Heb. ii. 14); and thus, reuniting God to us and us to God, save us from wrath, and secure to us eternal life (Rom. v. 9, 10; vi. 23). He became man, further, that He might reveal God to us (S. John i. 18; xiv. 9), unite God and man (2 S. Pet. i. 4; Acts vii. 56), by an example for us (S. John xiii. 15; 1 S. Pet. ii. 21) and Himself obey the law and will of God (Heb. x. 7). What a work to undertake! No wonder *only God* could do it.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

#### DON'T MAKE WORK.

Although the heart may be aglow with the love of God if naturally enthusiastic, there is a subtle danger of forcing conclusions, and almost (unconsciously) assuming the leadership in connection with Christian work instead of waiting on the Lord for preparation, and in obedience to his call.

Subtle because it is in reality nothing but *made work*, and invariably terminates in perplexity, assertion of self, and various discouragements in no manner conducive to true spiritual growth.

Gratitude for a Saviour's love is best proved by abiding His time and doing His will, otherwise the activity of a Christian becomes expressive of a form of payment—very frequently—for what cost His blood to purchase.

Let us cultivate willingness to receive work rather than to make work. When making work, the attention becomes more or less absorbed, and we are not in a condition to receive or undertake it when offered.

Consecration means *full surrender*, casting all our care upon Him who careth for us; "being anxious for nothing." No listlessness is attached to it, but great activity; even to stand still when the Master can be glorified by so doing.

If, seemingly after enjoying some particular service, we are deprived for a season of continuing in it, let it but be regarded as a blessed opportunity to avail ourselves of, by receiving more of Christ Himself.

SCOTT'S EMULSION OF COD LIVER OIL AND HYPOPHOSPHITES is very palatable and much better than the plain oil. Dr. W. H. Cameron, of Halifax, N. S. says: "I have prescribed Scott's Emulsion of Cod Liver Oil with Hypophosphites for the past two years, and found it more agreeable to the stomach, and have better results from its use, than any other preparation of the kind I have ever tried. Put up in 50c. and \$1 size.

#### A MOTHER'S TACT.

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dull, rounded scissors, and some old magazines, was just as busy cutting out pictures.

"It would litter up the carpet,"—so said Aunt Martha, who had come in for a cozy chat.

Mamma knew this, but she knew that a few minutes work would make all right again, and Josie was happy.

All went well until the little boy found that he had cut off the leg of a horse that he had considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma, see!" and half crying he held it up.

"Play he's holding up one foot," the mother said quickly.

"Do real horses, mamma?"

"O, yes, sometimes."

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right.

The boy's heart was comforted, and he went on with no jar on nerves or temper, and auntie's call lost none of its pleasantness.

"I am tired cutting pictures, mamma," said Josie, after a while.

"Well, get your horse and wagon and play those bits of paper are wood, and you are going to bring me a load. Draw it over to that corner by the fire, and put them into the kindling box; play that's the wood-house."

Pleased and proud, the little teamster drew load after load till the papers were all picked up without his ever thinking that he was doing anything but play.

"Well, I declare," said Aunt Martha, "old as I am, I've learned one thing to-day, and I wish Emily would come in and take lessons, I do."

Mrs. Waldo looked up in surprise.

"What do you mean, my dear aunt?"

"Well, I spent yesterday afternoon over there"—the old lady had a weakness for visiting, and was

"Auntie" to people generally—"and things were in a snarl and high-de-low all the time, starting with less than Josie's given you a dozen times since I sat here. I've had a good talk with you, and you've given me pleasant thoughts for a week to come; over there we couldn't hear ourselves speak. It was, 'Don't do that,' and 'You naughty child,' spill and scratch and break and tumble, scold and slap half the time. Emily means well; she loves her children, and never spares herself sewing for them, or nursing them when they are sick. She has a world of patience some ways, but she don't seem to have any faculty for managing them. Well, well, I'll send her over here, only I won't let on why," and the old lady rolled up her knitting as the bell rang for tea.

A little tact, springing from thoughtful love, how good it is!

"Old King Cole  
Was a merry old soul,  
And a merry old soul was he."

But his royal majesty would never have been so merry had he suffered from constipation, or deranged liver, or dyspepsia, or piles, or any complaint that comes from a system out of sorts and causes impurities of the blood. If you suffer from any of these things you will feel morose, melancholy, mournful, aye, mad or anything else but merry. To be merry you must be well. To be well take Dr. Pierce's world famed Pleasant Purgative Pellets. Easy to take, purely vegetable, perfectly harmless, prompt and pleasant in their action; only one for a dose.

#### CHRISTMASTIDE.

Doubtless there may be Sunday-schools, the generality of whose members are not able to give, but must always receive, because they are poor and deprived, and scarce ever have such joy and brightness as Christmas brings.

But there is a large number of what are usually termed church schools, to which our remarks above do not apply. Their children and young people come from well-to-do families, and the older portion of the school have abundance. In such schools it seems undesirable, if not indeed a waste, to expend large sums of money in presents which are seldom appreciated because they are of but little intrinsic value, though often given at a burdensome cost to teachers and officers. A small present to members of the Primary Department is not objectionable; but to go through the whole school in that way is to put all upon a level which is not accepted; and the practice has a belittling tendency.

There is a better way. Let there be a free giving; give as a blessing to those in need. The joy of giving it is not to be denied, even to children. If a school is so rich and full that it knows no want, and has not any within its membership that

are poor and needy, its gifts may go out to the almost numberless cases of need beyond itself. But generally there are sick and poor, and even destitute ones in your midst, and close by your doors, to whom a little aid would be of the greatest help. Give your school a chance to aid such as these, not in an ostentatious manner, but quietly and delicately. Then there are children who would be made comfortable by the half worn garments which some others have outgrown; and other children, who would be delighted with toys which to present owners may have lost their charm, and so have been laid aside; and yet others, to whom a small portion of the "goodies" that abound at Christmas-tide would seem a wealth of possession.

It may be supposed that such a plan would be unpopular. Try it and see. Try it in faith, and with prayer for a blessing upon the plan. Enter heartily into it, as a thing that is worthy of being done. Let the school share in the disposition of the gifts. Send the young people out on errands of mercy made possible by their contributions. Let them have the joy of learning the value of a sack of flour to some half-starved family. Let them see the comfort bestowed on the shivering poor by a load of fuel. Let them, in short, be their own almoners, and note the result. You will not then find that, while blessings have gone out from your midst, greater ones have come in.

#### JEWELS AND LACES.

"Oh, girl with the jewelled fingers,  
Oh, maid with the laces rare!"

What are your jewels and what are your laces worth to you? You would give them all if you could get back your health. Well you can, and you can keep your jewels and your laces too. Thousands of women know by happy experience that Dr. Pierce's Favorite Prescription restores the health. It is a positive remedy for those derangements, irregularities and weaknesses so common to women. In fact it is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully carried out for many years.

#### CHRISTMAS.

What shall I give to Thee, O Lord?  
The kings that came of old  
Lay softly on Thy cradle rude  
Their myrrh, and gems and gold.

Thy martyrs gave their heart's warm blood;  
Their ashes strewed Thy way;  
They spurned their lives as dreams and dust  
To speed Thy coming day.

We offer Thee nor life nor death;  
Our gifts to man we give;  
Dear Lord, on this Thy day of birth,  
Oh, what dost Thou receive?

Show me Thyself in flesh once more;  
Thy feast I long to spread!  
To bring the water for Thy feet,  
The ointment for Thy head.

There came a voice from heavenly heights  
"Unclose thine eyes and see;  
Gifts to the least of those I love  
Thou givest unto Me."

—Rose Terry Cook.

#### CHRISTMAS ECHOS.

Unto you the child is born,  
On the blessed Christmas morn.  
Unto you, to be your peace;  
Unto you, for He hath found you;  
Unto you with full release  
From the weary chains that bound you;  
Unto you, that He, may rise,  
Unto Him above the skies.

A Happy, Happy Christmas  
Be yours to-day!  
Oh, not the failing measure  
Of fleeting earthly pleasure  
But Christmas joy  
While years are swiftly gliding.  
Be yours, I pray  
Through Him who gave us Christmas Day!  
FRANCES RIDLEY HAVESGAL.

### Children's Department.

#### SANTA CLAUS.

Is it right to deceive children, as is so universally done at the sacred season of Christmas?

To illustrate my meaning permit me to describe two scenes that I witnessed on the Christmas day just passed. I paid two visits on that day, both to children whom I dearly love, and who, I am happy to say, love me. My first visit was to the wife and only child, of a favourite neighbor. Hugh is a bright little fellow of four years, and, unlike most only children, is not at all spoiled. He proudly showed me his many handsome gifts, and asked me if I didn't think Santa Claus was very good to him.

"I tried so hard to be a good boy, you see," he whispered, "cause mamma said Santa Claus wouldn't bring pretty things to bad children. She says he was real good to me this year. You think so too, don't you?"

"I think God was, my pet," I answered. "It was He who gave your good papa (or Santa Claus, if you choose to call him so) all these nice things."

"No; God had nothing to do with them," declared the little fellow earnestly, "and papa was at his store and didn't know. Santa Claus did it all 'cause I was good. He came down the chimney when I went to sleep and put the pretty things on the tree for me."

I would have tried to give him an idea of God as the giver of all good, but his mother stopped me with a laugh.

"Don't be so puritanical, please," she said, rather sneeringly. "I'm rejoiced to think he believes all his good things come from Santa Claus; it is so poetical; and I wouldn't thank anybody for enlightening him. It will be time enough *gens* hence to teach him religion."

Of course I was silent, but I felt sorry for the little fellow, who is not to know in the dawn of life that every good comes from "our Father, who art in Heaven," and who is not to hear about His hosts of angels who are sent to guard little children. Could any thinking person feel otherwise than sad to see little Hugh's precious season of infancy passing away unimproved spiritually because his Christian (?) mother willed that he should not hear of the glorious ones



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arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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interested in him, should not be told, even while celebrating the day of His birth, of the blessed Jesus, who said, "Suffer little children to come unto Me?"

Somewhat discouraged by these thoughts, I bent my steps to the house of a dear friend, who has two interesting children of four and six years of age. I found them dancing around their Christmas tree, with two visitors of their own age, whose dress of humble black showed that they were poor and orphans.

"Happy Christmas, auntie!" shouted Ralph as soon as he caught sight of me, and his little sister echoed his words, as, in fact, she always does.

"Why should Christmas be happy, Ralph?" I asked after kissing all the little ones. He opened his large dark eyes in wonder. "You know, auntie! Because the blessed Jesus was born to-day." "Yes," lisped little Grace, "and He likes all the little children to be happy, and sends them lots of nice things." But Santa Claus brings them," said Clara, the older of the little visitors. "I don't know who brings them," said Grace, thoughtfully, "'cause I was asleep when they came, and so was Ralph, but no one could bring them if God didn't give them."

"No," said Ralph, very decidedly, "because mamma says everything comes from God and belongs to Him."

"And we belong to Him, too," whispered Clara, as she slid her little hand gently in mine. "We've no mamma nor papa now, but God sends our Christmas gifts here with Ralph's and Gracie's, and I think Santa Claus must be one of His angels, and that's why he brings them."

"Wonder how Santa Claus knew where to send ours this year?" said Amy, her younger sister, who, too, had sidled up to my side.

"God knew," said Ralph. "He knows everything."

And the happy children resumed their play around the tree, singing a sweet carol.

I turned to their mother, who had been silent while the little ones talked to their old "auntie;" for so they liked to call their mothers friend. "You have done a good work, Grace," I said approvingly. "To the end of their lives these children will look upon God as the author of all good, and will teach their children to do the same; and long after you have left this world the seed you have sown will flourish, and your descendants will have cause 'to rise up and call you blessed.' It seems a small thing to do, but the results are mighty."

"Can any mother do less?" she asked, gravely. "If there is anything that mothers should do 'with all their might,' it seems to me it is to give their children clear views of God while very young. The time when they are ours alone is so short. Before we realize it they are old enough to go to school, and other influences are brought to bear upon them, and if we lose the season of infancy we shall have cause to regret it all our lives, and so will they."

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### PUTTING THE BABY TO BED.

Last spring I spent a night with a friend. There were two children in the family, the youngest a bright, restless boy four years old, who might stand for the typical American child aptly defined as "a bundle of nerves." A lady and gentleman with their two children were visitors at the house, and after supper Mrs. Brown, a neighbor, left her little boy and girl in my friend's care while she went to make a call in the village.

The evening wore on. The children played hard, and little Frank's eyes opened wider and wider with the intoxication of the unusual excitement. After his bedtime was long past, his mother came into the room where her husband and I sat and asked anxiously, "What shall I do? I told Frank he could sit up until Mrs. Brown comes after her children, supposing she would be gone only a few minutes. Now, shall I break my promise to him, or risk his being cross and ill by all this excitement?"

Her husband raised his voice a little and said, "Where is Frank? I want to see him."

The child immediately left his play in the dining room and ran to his father, who lifted him in his arms and held him for a moment, then clasping him lovingly, asked, in that jovial tone of comradeship no child could resist: "Whose boy are you?"

Of course the answer came proudly, "Papa's boy."

"My boy!"—a little surprised—"are you sure?"

The child, laughingly, re-asserted his ownership.

"Well," continued his father, "my boy always does just what his mother thinks best—goes to bed just when she thinks it's time."

A pause. "Are you sure you're my boy?" Oh, yes, he was papa's boy. "Then, mamma," said this wise father, "you can undress this little fellow just as fast as you like."

The child was put into his bed in an adjoining room, whence he could hear the merry chatter of the other children and the talk of the older people, and see the bright lights.—There was no lamp in his room, but somebody lay down on the bed with him for a few minutes, when all at once he turned his face to the wall and his closing eyelids almost caught the happy laugh on his lips, as he dropped off into dreamland. I said to myself, "I will put an account of this incident where the fathers and mothers of those babies who associate

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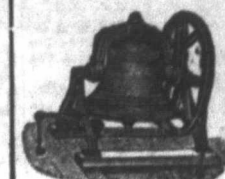
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