

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 11.]

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[No. 88.]

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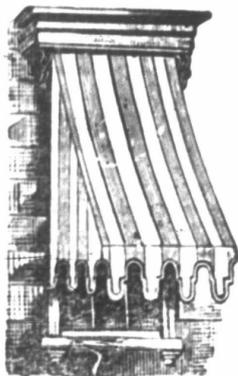
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LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 20th 16th SUNDAY AFTER TRINITY.
Morning—3 Chron. xxvii. 2 C. r. xl. 30 to xli. 14.
Evening—Nehemiah i. & ii. to 9, or viii. Mark xv. to 49.

THURSDAY, SEPT. 17, 1886.

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

DECLINE OF METHODISM IN ENGLAND—The following is printed by the *Methodist Recorder* as the exact number of members reported at the various conferences of the year:—

Wesleyans	418,968	increase	2,797
Primitives	192,389	"	1,281
Methodist Free Churches	76,885	"	544
New Connexion	29,827	decrease	60
Bible Christians	26,859	increase	814
Wesleyans (Ireland) ..	24,971	"	105
Total Members...	762,594	Inc.	5,041

Taking the growth of the population at so low a rate as 1 per cent., it will be seen that Methodism has fallen considerably in arrear.

These figures mean very much more than they show on the surface. The rate of increase of population in the ranks from which Methodism is recruited is considerably over one per cent. So that instead of an increase of 5,041, there ought to have been, at least, an increase of over 10,000, to have kept pace with the expansion of population. Now this is the point we desire to emphasize. Our friends who are screaming with the painfullest vehemence against the pronouncedly Church teaching of the younger English clergy, have asserted that this teaching and the practices associated therewith, such as choral services, frequent Communion, insistence upon distinctively Church teaching in the pulpit, have alienated the English people from the Church. The organ of the extreme "low" party has over and over again denied that there has been any revival in the Church at home. We ask with some bluntness, "How do you account for the serious decline of Methodism?" We say the hearts of the people are being drawn

back to the Church, ten thousands evidences are at hand to prove this, pray what is your theory? We want to see the same decline in Methodism and all other "isms" in Canada. We say let the Church in Canada everywhere emulate the Mother Church in zeal, in fidelity, in devotion to her sacred commission. Let her teach as faithfully the deposit of faith she has received, let her avoid frittering away her strength in worldly compromises with the sects. [Let her do her duty to herself, which cannot be done wasting time over the affairs of other religious societies under the specious pretext of "undenominationalism." Above all let the whole force of the Church, clerical and lay be spent in Church work—that is in such work as the Master has set His Church to accomplish and very soon the miserable cries of party would be hushed into silence or drowned in the rush like the sound of many waters in the onward tread of our legions carrying the banner of the Church to victory.

BISHOP BARRY ON MYSTERY.—The following is condensed from an address delivered at Sydney, N. S. W., by Dr. Barry before an audience of business men. At the outset the Bishop proposed the question, Which is right, the patriarch's wisdom, which by the sense of mystery is strengthened in faith and deepened in its awe of God, or the modern wisdom which from a discovery of the existence of mystery suspends belief altogether? He showed how in every direction, from the most ordinary experiences and observation of human life, we must face the existence of mystery. Is it a help or a hindrance to faith? One thing is certain. No question is comparable in importance to the question whether there is a God. To acquiesce in uncertainty whether God is or is not is absolutely monstrous. Even a greater folly than atheism is the contented uncertainty in which some would bid us rest on this point. Mystery in the modern sense is a thing which exists, but which we cannot put into relation with other things. How true is the old say, "Omnia abeunt in mysteria." In the realm of matter there is the mystery of force; in that of animal and vegetable life there is the mystery of life, and in our own human nature there is the mystery of personality. All end in mystery; yet are the less real? Do they not afford the basis for our most important arguments and actions? All our knowledge in the sciences that relate to these different spheres is incomplete and partial, yet it is so true to us that we base on it the most important practical issues. Apply this to the search after God. The question is not whether He dwells in mystery or not, but whether, seeing that He is, we may or may not have a real, practical knowledge of God. This knowledge may be based on the understanding by the conclusion that there must be a great First Cause; and here there can be only two alternatives, either a true and living God, or pantheism; either a personal or an impersonal cause. Or, again, the sense of righteousness, recognised by conscience, pointed to a Ruler over all; but righteousness determined that there must be personality. Then there is that knowledge of God which we allege to be imparted by revelation. The revelation of God in Christ is essentially a moral revelation; a revelation of God's perfect goodness and perfect love. This led to notice the meaning of the word mystery in the New Testament as "a secret of God's nature which has been revealed." The conclusion come to was that while it should beget reverence and awe, mystery does not destroy faith. It is a help rather than a hindrance.

EVANGELICAL TRUTHS.—True faith in the Lord Jesus Christ has a prevailing and habitual influence upon the hearts and lives of those who possess it. They are vain men, and deceivers of themselves, who pretend to faith in Him, whilst their lives and conversions shew them to be enslaved to the love of the world and dominion of sin. The Apostle James, to inspire us with a just abhorrence of this

false profession, make use of two comparisons, which are exceedingly striking. He compares it to the faith of devils, and to a dead carcass, which is not only unprofitable, but loathsome and offensive. May God open the eyes of those who are concerned in it to perceive and tremble at the justness and horror of the resemblance!—(Rev. John Newton).

UNIVERSITY Y. M. C. A.—A building is being erected on ground given, we believe, without warrant, by the Toronto University Senate. We say without warrant, because the Y. M. C. A., is a very strictly denominational institution, and the property given them was not given, as we have been told, on behalf of the donors themselves, for any sect or sects, but for the public. But however that may be, we desire to call attention to the words used by the committee of the Y. M. C. A. in their appeal. They say, "Undoubtedly the main moral and religious influence about the College is exercised by our association, but that influence has been inadequately felt. It needs no argument to show that in the Provincial University, where upwards of 400 young men from different parts of Canada assemble, any successful association which has for its object the fostering of a manly, Christian spirit, will in the near future, prove beneficial to the nation at large."

We give the committee this advertisement gratis. We cannot be censured surely for drawing attention to this appeal? And from this appeal, we find that it is frankly admitted that Toronto University in itself exercises no religious or moral influence on the students, but that whatever moral and religious influences are at work, are exercised by a sectarian association having no official status in or official connection of any degree or kind with the University. This appeal frankly says that a sectarian association apart from the College as an institution is required for the purpose of "fostering a manly, Christian spirit" in the students. That is precisely all we ever said and for which we have been censured in anything but either a manly or a Christian spirit. But fancy what sort of a household that is which is so arranged that the work of "exercising moral and religious influence," has to be carried on in an outside building. Fancy the state of that home wherein "the fostering of a manly and Christian spirit" is not allowed as an integral part of the home life but has to be carried on by outside agents in another building.

CHURCH AND DISSENT IN THE WORK OF CHARITY.—We alluded last week to the scandalous attempt made by the Congregationalists of London, England, to deprive University College Hospital of its due share in the Sunday Hospital fund, because the nursing therein is done by Sisters of the Church of England. The secretary of this hospital has written to explain that "every patient is allowed to have the ministrations of any minister of religion he or she may prefer." The Chairman also writes to say that "nothing has ever occurred approaching to proselytism on the part of the Sisters." So that the sole ground of objection to this noble hospital on the part of Congregationalists is that the nurses are members of the Church of England. It is suggestive to note that this Hospital fund the dissenters wish to use as an anti-Church weapon is raised as follows: Church of England gifts \$125,000, Congregationalist gifts \$10,000, the balance, \$28,000, is made up by Wesleyans, Jews, and others. Let us repeat that out of \$163,000 given to London hospitals, the sum of \$125,000 came from the Church of England. By their fruits ye shall know them. Besides these money gifts, the Church devotes some of its noblest daughters to the work of nursing. One hears much in a general way, of the sacerdotal pride of the clergy, but we never heard of a worse case of ministerial tyranny and presumption than the attempt of the dissenting ministers of London, to control absolutely a fund to which their congregations only contribute one sixteenth part. High minded men may well be ashamed of the name "Dissenter."

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"THE CHURCH AND SCHOOL-TEACHERS."

BY ANGLICANUS.

IN the DOMINION CHURCHMAN of December 13th, 1883, there appeared a communication under the above heading. Therein attention was directed, first, to the fact that while in nearly every locality where dissenters were in the majority, the Public School teacher, as both a teacher and a dissenter, had great influence; in other localities where the Church preponderated, there was not the same proportional influence, simply on account of the scarcity of true Church teachers. Secondly, this having been shewn to be true regarding the Maritime Provinces, it was shewn that the Church, taking the census of 1881 as a basis, in our own Province was inadequately represented in the Teaching Profession, so far at least as Secondary Education was concerned; and that the duty of supplying the remedy devolved upon themselves.

Since then nearly two years have swept by, and as yet the Church has occupied little, if any, new ground. To the Secular Educationist mildly apologetic for her own existence and the last to lay hold on his work, does she appear. True, from time to time she has protested against the Public School system; true, she has urged the duty of daily Religious Instruction; and yet the true way of "giving up and possessing the land" by sending an adequate number of skilled, qualified Church Teachers into the field, seems to have as yet been ignored. Allowing that the Church has been cruelly robbed of her rights, despoiled of her own by a legislative majority; as little will be regained by standing aloof, by sighing and crying over the past, or by cursing the present, as by squabbling over the length or the color of a vestment, or the position of a desk. Ever has the Church gained by the assertion of her rights, by coming to the front, taking the lead and throwing herself into the thickest of the fight against error; ever has she lost by standing aloof, by meekly apologizing in her existence as if she were a man-made sect, by bitter denunciation and re-primation of others. With her proud *prestige*, her venerable history, her rightful claims as an autonomous, autocephalous, Anglo-Saxon, British and yet Apostolic organization, when she speaks as a Church, all listen. For like reasons, the history of individual Churchmen are, as Churchmen, respected by all, so long as they keep in view the fact that as members of the Body of Christ, they dare not disgrace either His Name or His Church. Why, therefore, is it that in Secular Education she has not made her influence more felt? Because of indifference, and worse still, of the shocking, internal dissensions and struggles due entirely to the utter deadness which followed the revolution of 1688, wherefrom the Mother Church has but yet half recovered, and wherefrom the nearly-discovered Canadian Church is just beginning to awaken. Why is it that our sister Communion of Rome, inferior to us by forty thousand in number,

made up of every nationality—Scotch in Gleggarry; French Canadian along the Ottawa and in Kent and Essex; German in Bruce, Grey and Waterloo; Irish in Middlesex, Flamboro and Puslinch; Indian and African, and so on, no matter what race differences exist, presents a bold front and has a voice in the Educational affairs of our Province? Simply because in spite of race-difference position, &c., there is a Unity, built upon the innate, inner-consciousness of the Divine Origin of the Church, where may be found realized the promise, "Lo! I am with you always, even up to the consummation of the *Æons*." Uninfluenced by other considerations but influenced by these, the Church of Rome, not a disunited, heterogeneous rabble, but a well-ordered army, moves on, "conquering and to conquer." She required Separate Schools, and she acquired them; Inspectors for these were wanted, and they were given, ranking above and beyond the majority of Public School Inspectors, sitting in the Central Advisory Committee with High School Inspectors, the Director of Teachers' Institutes and others. One Trustee of every Collegiate Institute or High School Board, is now required to be a Roman Catholic; while every other Educational position is open to members of that Communion. In the Senate of Toronto University sit able, learned Priests, representing St. Michael's and other affiliated Colleges, and making their influence felt directly and indirectly. And whether all this be right or wrong it exists, and exists solely because the Roman Patriarchate, strong in its strength of age and of union, asks and *dare not* be denied.

What now is the duty of the Church of England? Separate schools are out of her reach at present; direct influence she cannot now bring to bear, and yet something may be done by way of beginning.

(1) Every true Churchman, whether cleric or lay, may easily ascertain whether within the limits of his County, Town, Riding or Inspectorate, the Church be adequately represented among the High and the Public School teachers, the word adequate meaning not only in number, but also in general proficiency and in true Churchmanship.

(2) He can also easily discover whether, for example, in such subjects as English Literature and British History, the Church be represented as an autonomous, autocephalous, Apostolic British Church, or whether it be made out to be a sect of Henry Eighth's time. Other points like these will suggest themselves to him, when, failing to obtain redress, if the Church be wrongly represented by the teacher, after appeal to him, he has the rights of any other rate-payer, and can avail himself thereof.

(3) Whenever positions are vacant from an Inspectorship or Principalship, down to the least remunerative Public School tutorship, he should use his entire influence, both direct and indirect, to secure these for those who combine ability, scholarship, educational proficiency, in a word, fitness for their work, with true sound Churchmanship.

(4) As many Churchmen as possible should, undeterred by the fact of low salaries, qualify

themselves for the all important task of not forcing, not cramming but educating the youth of the country; and thus, while obtaining a position, wield an influence over the community which is, to say the least, great.

(5) Those Churchmen who already hold educational positions should endeavor to further the interests of the Church both directly and indirectly. Directly, by taking their share of Church work as Church members; indirectly, by losing no opportunity of speaking a word in season, of rectifying historical errors, of making their influence felt, alike as men and as Churchmen.

(6) Finally, this article it must be remembered is merely suggestive and not exhaustive. Many other plans and ideas will occur to all, relative to the placing of our Church in its true Educational position, and if only a little ground be gained by what has been written above, it will not have been written in vain.

SOME PROTESTANT FALLACIES.

BY RICHARD FERGUSON.

THE BIBLE AND THE BIBLE ONLY

I.

IT is a very common expression among good Protestants that their faith is founded upon the Bible and the Bible only, and that they will believe nothing that can't be found therein or proved therefrom. And with this upon its face value no reasonable fault can be found by churchmen, because it is one of our fundamental principles, clearly laid down in the canons and formularies of the Church, and embodied in so many words in the sixth article, that nothing is to be required of men to believe as necessary to salvation, but what may be "read therein or proved thereby." And so we may safely say, that as Catholics and Churchmen, the Bible and the Bible only, is our rule of faith and life.

But in so expressing themselves, at least seven-eighths of Protestants, including a vast multitude of Churchmen, overlook one grand cardinal point. How and by whom is the Bible to be interpreted? The Bible is not a code of rules, regulations, or a directory of Public Worship, or a confession of faith in which is laid down in just so many words what a man must believe and what he must not believe. The New Testament with its four biographies, its book of memoirs, and its numerous letters public and private, was never intended as a compendium of dogmatic theology, but rather as an indirect but infallible witness to the Truth as held by the Church from the first. Thus we find it deals almost entirely with general principles, and only incidentally alludes to questions of discipline, ritual and dogma. As might be expected, there is great apparent ambiguity of language, not unfrequent seeming contradictions, many obscure allusions and numerous expressions, capable of two or more interpretations, which is just what we might look for in such a collection of letters and memoirs, written at different times by different men from different

standpoints upon different phases of Christianity.

And to more fully and clearly understand the relative position of the New Testament and the Church, it must be remembered—a fact by the way that very few Protestants ever take note of—that the Christian Church was organized and established many years before any of the books of the New Testament were written. The day of Pentecost, the birthday of the Christian Church, came a considerable time before even the conversion of St. Paul the great theologian of the infant Church, and as a matter of fact, antedated even the Gospels as well as every book of the New Testament. Millions of Protestants speak and act as if the early Church found the New Testament already written, signed, sealed and delivered; or as if it had fallen down from heaven all ready printed, bound, paged, chaptered and versed, and thereupon went to work and organized themselves, whereas the New Testament was the effect or overgrowth of the Church, and not the Church of the New Testament. Humanly speaking, had it not been for the Church, the world would never have had the New Testament, because its authors would have had nothing to write about, and again it was the Church which in the plenitude of her authority as the Spouse of Christ and the keeper and witness of the Truth, defined what is called the canon of Scripture, *i.e.* took upon herself the responsibility of saying what the New Testament really is. For many years after the death of Christ and the Apostles, there were a large number of Gospels, epistles, biographies and memoirs, which were received by some as inspired. Out of this vast accumulation of devotional writing, the Church selected the present New Testament and stamped it with her imprimature, otherwise the world would have been hopelessly at sea as to what was God's word and what was man's word. It is plain, therefore, that the world owes the Bible to the Church, which as the Apostle has said is the "pillar and ground of the Truth."

OXFORD, CAMBRIDGE, AND NON-CONFORMITY.

THERE seems to be an opinion in Nonconformist cities in England, that a Nonconformist College is needed at Oxford, but not at Cambridge. The reason given is, that at Oxford there is practically little choice between 'clericalism' and agnosticism, while Cambridge Churchmanship is of a more moderate type, and Nonconformists can live in its midst without exposure to either of the dangers which are said to beset them at Oxford. In passing, it is worth while to consider the particular word by which the first of the two dangers is now described. Tractarianism passed into Puseyism, Puseyism into Ritualism, and now, it seems, a word better known hitherto across the Channel is superseding ritualism, and the great Oxford movement of 1883 is to have its real or supposed relationship to Ultramontaniam stamped, whether finally or not, as *Clericalism*. We know that in France, and

in Roman Catholic countries generally, there is practically no other choice but between 'clericalism' and the absence of all religion. If the subject were not so serious, we should sometimes be amused by the eagerness with which Roman Catholics press this choice as the only possibility, and parade the opinions of unbelievers in its favor. We care as little for the infallibility of the Pope, knowing that there is another and a more excellent way. But we are not sure whether Nonconformist instinct is not on the right track when it labels the ultimate issue of the Oxford movement with the same name as that already given to Ultramontaniam abroad. The Oxford movement was purposely intended to save the Church of England under the Reform Act of 1832. It probably saved it. Will it suffice to save it under the Reform Acts of 1884-5? Or may not Cambridge now have to put its shoulder to the wheel? We have never thought that the Pusey House at Oxford was altogether a wise experiment. Dr. Pusey was very learned, and very pious, but he made some great mistakes; and it will be much easier to repeat his mistakes than to perpetuate either his learning or his piety. The Nonconformists seek to offer a third choice at Oxford, the choice of division; for Congregationalism is schism on principle. Is Cambridge doing its best to supply, we will not say a Fourth Party, but a Fourth Principle?

Nonconformists make far too much of Bishop Lightfoot's admissions. If these admissions modify the Apostolical Succession of the Ministry, they also favor the Apostolical Succession of the Churches. Not Independence, not Congregationalism, but Continuity and Interdependence, both in space and in time, are Scriptural and commonsense principles of Church organization. Has the school of Lightfoot and Westcott, as it now exists at Cambridge, nothing definite to say on this far-reaching subject? If nothing more were at stake than matters of taste and personal preference, it would be a pity to do anything to ruffle the harmony with which Nonconformists profess to be satisfied at Cambridge. And if it were true that Nonconformists were all, or nearly all absorbed by the Church as fast as they came to Cambridge, there might be some reason for hesitation. But Cambridge Churchmanship does not seem to absorb the Nonconformist element, or else should we not have as loud an outcry against Cambridge as against Oxford? Besides, Cambridge has to train men who will be sent out to grapple, face to face, and hand to hand, with Nonconformity all over England, and they must by no means go forth with the notion that Nonconformity does not matter. A system which gives the lie to a large part of Scripture, and is publicly teaching, not by word, but through the greater potency of political action, that religion is a second or third-rate thing, must matter a great deal. It is not agnosticism, nor vice, but division among professing Christians, which has sent Bradlaugh to Parliament, authorized unbelievers to teach in Universities, thrust religion into an invidious corner in elementary schools,

introduced into Parliament a Bill for selling the parish churches of Scotland to the highest bidder, and prepared a similar measure for England. In the history of Israel, Jeroboam the son of Nebat prepared the way for Ahab. The calves at Bethel and Dan were forerunners of Baalim and Ashtaroh. Should not Cambridge have the courage to say that history repeats itself?

A Christianity so divided as to be itself a social evil can do little against social evils of other kinds, either in town or in country. A country lad passes from school to farm service. His masters are, in succession, a Methodist, a Roman Catholic, an Independent, and a Churchman who has not religion enough to be anything else. It grieves pious people to find that after this edifying circuit the lad is a more evil case than a late Esquire Bedell, and has no religion left. They do not always know with what he has filled its place. Some of the young men whom Cambridge is training will have to find it out. Ought they not to be warned beforehand, that if Christians sow the wind of division they must reap the whirlwind of vice? Morality in the Bible is one thing; morality is an everywhere-present institution, acknowledged on all hands as the Church of God, is another, and very different thing.

Will Cambridge clear-headedness be put off with talk about unity of spirit when a little consideration would show that if unity of spirit really existed, it would embody itself in unity of order?

In Church Bells.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

TORONTO.

TECUMSETH.—On Sunday, Aug. 30th, a most interesting service was held in Trinity Church, being the last before its removal to the village. The Church, one of the early missions of Canada West, was built in the year 1839, by the Rev. F. L. Osler, from funds furnished from England; the parsonage, and West Guillimbury and Tecumseth Churches being built by people who were taxed to their full power to do this portion of the work. The Church was opened by the Rev. F. L. Osler, June 19th, 1839. Sunday school and afternoon services were carried on in this Church, and in 1842, it was found necessary to enlarge it, the congregation and school having largely increased. By funds again supplied by the incumbent's English friends, the Church was enlarged to more than double its former capacity, and for eighteen years Mr. Osler continued to officiate there and also in the Churches of Tecumseth and West Guillimbury, which formed part of his mission, he also provided for weekly services in many of the surrounding townships. In 1857, Mr. Osler removed to the rectory of Ancaster and Dundas, and was succeeded first by the Rev. Dr. Strong, then by the Rev. C. Davidson, and he in turn by the Rev. T. Ball, the present incumbent. Meanwhile the village of Bondhead increased, and has latterly been felt that it would be for the interests of the Church to remove it to the centre of population. Funds having been subscribed for the purpose, it was decided that this should be done. A strong desire was expressed by the parishioners, that he who had built the Church and conducted the first service in it, should perform the closing service on the old site. On Sunday afternoon, Aug. 30th, more than forty-six years after the first offering of prayer and praise had ascended from its walls, the last sermon was preached in the Church by the Rev. F. L. Osler, (who had preached the first,) from St. John xvii. 4, "I have finished the work which Thou gavest me to do," and many of the

old inhabitants were deeply affected, as the venerable preacher brought to their remembrance works which they had accomplished together in that Church and the blessing which had rested upon them. The Revs. Messrs. Cooper, of Lloydtown, Bryan, of West Guilimbury, and the incumbent, took part in the services. The Holy Communion was administered to sixty communicants, and appropriate hymns were sung. The benediction was pronounced by the Rev. F. L. Olsler. The Church was crowded to its utmost capacity, a large number standing outside unable to obtain even standing room within the walls. The warm welcome given to the aged rector and his wife, was affecting to witness; the memory of the early struggles of the mission was present to many, and, though twenty-eight years had elapsed since Mr. and Mrs. Olsler had left Tecumseth, their labours were warmly and gratefully remembered. Many friends from a distance attended the service, amongst them Judge Olsler, of Toronto, who thus visited the scenes of his boyhood. The Rev. T. Ball is to be warmly congratulated on the success of his ministrations; two handsome brick churches having been erected during his incumbency. Trinity Church will be re-erected in the village of Bondhead, as the same Church, on a handsome site given by Dr. Law, of Bondhead.

Archdeacon Farrar will arrive at Quebec and go thence to Montreal, Toronto, Niagara, Chicago, Washington and Baltimore. In Philadelphia he will lecture in the course known as the Griswold Lectures. He will be in New York on Saturday, Oct. 27th, passing the interval between that and the 20th at Riverdale-on-Hudson, as the guest of the Rev. Dr. George D. Wildes, rector of Christ Church. On Monday, accompanied by Archdeacon Vesey, of Huntington, England, and Dr. Wildes, he will go to attend the annual session of the Church Congress in New Haven, Conn. On Tuesday, Oct. 20th, Archdeacon Farrar will be one of the speakers in the Congress on the topic: "The Christian Doctrine of the Atonement." On Wednesday, he and Archdeacon Vesey will probably take part in discussing "The Grounds of Church Unity." Until the 30th, he will be in New York as the guest of Mr. Cyrus W. Field. Then he goes to Boston by invitation of Dr. Phillips Brooks.

HOSPITAL FOR WOMEN.—The 9th Sept., saw the beginning of good work in the formal opening, by the Bishop of Toronto, of the Women's Hospital, 44 Lumley street. The hospital will be conducted by the Sisters of St. John the Divine. A year ago the sisters took possession of the cottage in the rear of the hospital and began their work of mercy, visiting the poor and sick, and many a poor family received at the hands of the sisters the only comfortable meals they had during the winter of 1884-5. They gave 700 warm dinners during that winter, many partaken of at the sisters' cottage, and others prepared and carried to the homes of the needy. In many cases where the widowed mothers had to go to work for the support of their children, the sisters took care of and fed the little ones while the mother was comforted by a warm dinner at the cottage. Desiring to extend their field of labour they leased the present hospital, which is a frame two-storey building, with no outward mark to distinguish it from an ordinary dwelling. It has been fitted up as an hospital as far as limited means will allow. It contains about ten rooms, and will accommodate about fifteen patients. In the room on the first floor are four beds which will be free; upstairs is a room to accommodate those patients who can afford to pay a small sum towards the expense of their food and attendance, while there are several other rooms which will be private, for patients who are able to pay all expenses in connection with their stay in the hospital. Many articles are wanted for each room, and donations of money or any of the necessary articles will be accepted by the sisters. Mother Superior said to a representative of the *Mail*, "We are beginning the work with nothing but faith, and hope that everything we require will be provided." At four o'clock the Bishop of Toronto performed the ceremony of formally opening the institution. The Lord's prayer was repeated, a hymn was sung, and the Psalms appropriate to the occasion, the 91st, 117th, and 147th, were read. His lordship then offered prayer, invoking the blessing of God on the good work undertaken by the sisterhood, after which he declared the hospital open, in the name of the Father, and of the Son, and of the Holy Ghost. Many ladies were present representing all the Churches in Toronto.

NIAGARA.

COLBECK.—LUTHER.—The Rev. W. R. Blachford, of this mission, lately baptized Miss Simpson and Miss Keast by immersion in the Grand River. Verily the Disciples and Baptists have no cause to remain sects any longer.

CHRIST CHURCH CATHEDRAL.—The Very Rev. Dean Geddes preached Sunday morning, Sept. 6, in Christ Church cathedral. A very large congregation greeted its old rector, and as the venerable gentleman took the pulpit, a marked stillness reigned as if his old parishioners were bent upon catching every word that fell from his lips. He took for his text Hebrews xiii. 14: "For here have we no continuing city, but we seek one to come." His voice was firm, but showed his deep feeling as he continued: My dear friends and old acquaintances, to stand here after long years of absence is indeed pleasing. When last I preached within the walls of this cathedral, so dear to me from long acquaintance and pleasant memories, I little thought that it would be my privilege to stand here again. The three score years and ten of a man's life were naturally suggested to me, but God has been good to me and mine, and allowed us to come back among friends. It is with feeling of deep gratification that I stand here again. I am thankful that your prayers for our safety on the voyage were heard and answered. On the other hand, I look around and miss many old and loved faces whose energetic Godlike faithfulness I well remember. One and another of my old friends and parishioners have been removed and new faces occupy their places. I can gloriously affirm that in the six years of my absence, I have never neglected to make special mention of you in my morning prayers, for God's blessing upon you in sickness and trouble, and in whatsoever should befall. I am glad to find that the spiritual interests of the Cathedral have been looked after by my successor. I see two signs of prosperity: more frequent communions, and greater regard for the holy book. The words of my text have very different significations to different men; God grant that their solemn consideration may lead us to better things. We are like strangers passing through the land, our home is not here. In a few years more how the congregation I now address will be changed. From many life with its busy interests, pleasures, anxieties and emotions will have passed away. Surely here we have no continuing city. The words are a consolation to the righteous, pointing to the glory which awaits the children of God, in the city whose maker is God. We know not what it will be, but there are things we know quite well enough to reconcile us to our departure hence. For we shall have glory; shall change our corruptible body for a glorious and incorruptible body. The temporal body shall be raised a spiritual body. What that body shall be we do not know, but there will be no more sorrow nor crying nor pain. Is your life uncertain? Boast not of to-morrow; all joys are fleeting. Therefore set your affections on things above and lay up for yourselves treasures in heaven. We will then have a blessed home awaiting us, a great inheritance where we shall be without sorrow in glory.

The Very Rev. Dean Geddes, of this Diocese, was ordained Deacon in 1834, and Priest (in the old Church at Ancaster) in 1835, by the Bishop of Quebec, Dr. Stewart. His first charge was as curate, St. George's Church, Kingston; second charge was as curate at Three Rivers, Quebec. These appointments were brief. It was late in 1835, that Mr. Geddes was appointed to Hamilton, then a mere village, his residence being on the mountain, in the house now occupied by Mr. Powell. The old Christ Church, Hamilton, was opened for Divine Service 21st July, 1839, under his care; the present building in February, 1876.

Confirmations.—The Bishop of Niagara hopes to begin his confirmation visits about the third week of September: 1. In Wellington Deanery; 2. Halton Deanery; 3. Lincoln and Welland Deanery; 4. South Wentworth and Haldimand Deanery, in this Diocese. Owing to a delay of a few days in getting possession of his residence in Hamilton, there may be a consequent delay in beginning his visits, and this, with his Lordship's attendance at the Montreal Church Congress and other works in that Diocese, may cause a postponement of his visits in the Deaneries of Lincoln and South Wentworth to the month of November next. The Bishop will announce the dates of his expected visits as soon as possible.

HURON.

WARDSVILLE.—The garden party held at the Church parsonage grounds a few evenings since, notwithstanding the chilly weather, was a brilliant success. The walks and lawns was beautifully illuminated with torches, chinese lanterns and chillan lights, giving the visitors a good opportunity for inspecting the grounds and viewing the many and effective improvements that have been made during the past season. Then Mr. and Mrs. Taylor, as host and hostess, seemed in the best of spirits and pleased to welcome their

many friends, and with their happy faculty of entertaining, succeeded in making every person feel at home, especially did the former delight in showing their visitors his many choice plants and flowers, of which a finer collection will not be found, even in a city. The parsonage grounds are said to be the handsomest and most beautifully kept in the diocese; long may they flourish a credit to the man, who finds such pleasure in beautifying them, and to the Church of which he is a faithful minister. The Rev. Canon Smith and wife, of London, were present and among the most interested of those who were contributing to the evening's entertainment. The programme consisting of anthems by the choir, solos of Mrs. H. A. Wilson, Mrs. E. C. Kerby, and Mrs. R. K. Howes, instrumental music of Miss Howard, Mr. Keyes and others, was well rendered and appreciated. The proceeds amounted to over fifty dollars.

H. W.

A mission of twelve days is being held in this parish. The Rev. J. H. Moorehouse, of Gorrie, is assisting and neighbouring clergy are taking part. Two services are held daily; a Bible reading every afternoon, and an evangelistic service each evening. The prayers of all who love our Lord Jesus Christ, in sincerity are earnestly asked for that God may bless the efforts of the "ambassadors and stewards of His mysteries."

EUPHRASIA.—This parish, under the charge of the Rev. S. E. G. Edelstein, was visited by the Rev. Mr. Edgar, of Monaghan, Ireland, on Sunday, Sept. 6th. Mr. Edgar preached at 11 a.m. in St. Matthew's Church, Sydenham, an eloquent and instructive sermon on the Holy Eucharist. He chose as the subject of his sermon, St. Matt. xiv. 22 to 25, inclusive, and clearly pointed out the various reasons why it should be regarded as a thanksgiving service by Christians, superseding as it does the old Jewish feast of the Passover, and earnestly exhorting the people to exhibit their joy and gratitude for it, to Almighty God, by receiving it with faithful hearts. The Holy Communion was immediately celebrated, the rector of the parish acting as celebrant, and a very large number participated in the sacred feast. In the afternoon and evening, Mr. Edgar again preached in St. Philip's Church, Water's Falls, and in St. James' Church, Euphrasia. He took as the basis of his discourse the passage written at St. Mark iv. 26 to 29, inclusive, the subject being, the work of divine grace in the human heart. The preacher eloquently showed to his hearers that the effectual working of God's Holy Spirit, on the heart of mankind, is of gradual growth, and that Christ and His Apostles did not inculcate, in any sense, the necessity, or even the possibility of so-called instantaneous conversions; but, as it is in the realm of nature, so it is in the Kingdom of Grace—"First the blade, then the ear, and after the full corn in the ear." The sermon was listened to with close attention, and highly appreciated by large congregations of intelligent people, who heartily desire to have their faith confirmed on the authority of Holy Scripture, and be stayed up against the strong blasts of false doctrine which are so prevalent in modern times, and on account of which we ought to be prepared "to give an answer to every man that asketh us a reason concerning the hope that is in us." It is with a great sense of satisfaction that we view the state of this parish at the present time, with such a decided spirit of conviction, regarding the Church and her doctrines as founded in the Holy Scripture alone, and, all which, under God's blessing, is to be attributed to labours of the present rector, Rev. Mr. Edelstein, who has been in charge over five years.

LONDON.—His lordship the Bishop of Huron, arrived here on Tuesday evening, Sept. 8th, after a summer vacation of five weeks. He is in good working health after his tour. The building of the See House is approaching completion, though there is much to be done in furnishing the interior, and it will not be inhabited till spring, by which time it will be thoroughly aired.

The members of St. Paul's Church had the great pleasure of seeing Rev. Canon Innes, after his holidays, in the reading desk and pulpit, on last Sunday (the fifteen after Trinity,) and of partaking with him the Holy Communion. There was a large congregation, and the number of communicants was unusually large. The Rev. Canon preached an excellent sermon on the text, 1 Cor. ii. 24, 25, 26. In it he avoided both the Zinghanism of Geneva and the transubstantiation of Rome.

Christ Church.—Rev. Canon Smith, who has some days been enjoying the hospitality of Rev. W. Taylor, of Wardsville, has returned to his parish in the Forest City.

STRAITHROY.—The Church of St. John's is yet without a clergyman. For the past five weeks the Ven. T. W. Sandys, of Christ Church, Cantham, officiated in the vacant parish, in order to do so making the long detour round by London on Saturdays. Rev. G. G. Ballard preached his iniatory sermon in the Chapter House, here, last Sunday, and the Rev. A. Hill, in Trinity Church, St. Thomas, but these changes do not supply any of the vacancies.

THORNDALE.—The mission services of the Diocesan Evangelist in St. George's Church, are very successful, the numbers attending the morning, midday, and evening services every day increasing.

ALGOMA.

PORT SYDNEY.—The following donations for the mission are gratefully acknowledged: From Mrs. Gilkison, Toronto, a parcel of illuminated texts; a large supply of S. S. papers, magazines, etc., from St. Peter's S.S., Toronto, per Mrs. Richardson, All Saints S.S., Collingwood, per Miss Jennie Hamilton, Miss Spencer, Toronto, Miss Hills, Toronto, H. A. Hammond, Esq., Peterboro, Wm. Osborne, Esq., Engineer, N. P. S., Utterson. All of which find a ready outlet in my mission. Also from England through W. H. Thoms, Esq., Port Sydney. R. W. Monro, £1; Miss Monro, £2; W. J. Thoms, £1; M. A. Thoms, £1; Miss Sale, 10s.; Miss Thoms, 5s.; B. N. Thoms, 10s.; Rev. E. M. Tomlinson, £1. From Mr. Kemp, Canadian Bank of Commerce, Toronto, five dollars, (\$5 00.)

A VOYAGE OF DISCOVERY.—(Continued).—Starting from Algoma Mills on Wednesday the 8th August, we soon reached Serpent River, about eight miles further on. Some attributes this name to the sinuous course of the stream, other discover it in a legend connected with the feuds that raged between two Indian tribes, the memory of which, we were told, is perpetuated by a rude representation on a rock at the river's mouth, picturing two huge serpents, writhing and wrestling together in deadly embrace. "The rock is there," said our informant, and by a vigorous stretch of the imagination one can almost trace the form, etc., etc. At the mouth of the Serpent River stands the extensive mills owned by Cook Bros., of Toronto. About a hundred hands are employed, whose families reside close by in rows of neat, compact cottages. Mr. Geo. Cook, jr., the nephew of the enterprising proprietor, very soon put in an appearance, and with Mr. L., the manager, and Mr. M., the storekeeper and telegraph operator, contributed very largely to our comfort by their courteous attentions, entertaining us most hospitably, and taking an active part in the preparations for our evening service. The afternoon was devoted to a visitation of the cottages, under Mr. and Mrs. Gudiance, for the purpose of giving notice of the service, enquiring for sick persons, and unbaptised children, and distributing our religious and secular literature. Our visit was most gratefully received and promises given of attendance in the evening. Right well were these promises fulfilled, for when the hour came, the admirably built school house was packed to the doors, with an attentive and interested congregation, the large majority of whom, though belonging to a variety of denominations, joined in the responses and singing most heartily, hands which would have shrunk from a "Prayer Book," busily turning over leaf by leaf, of the Mission service, as an organ kindly lent for the occasion, had been carried up the hill by half a dozen sturdy lumbermen, and added no little to the heartiness and fervor of the worship. The Bishop preached on the dignity of labour, showing how all honest work was ordained by God, and how, when sanctified by the presence of a Godwork purpose, and Christlike spirit, it offered, even in its lowliest form, ample opportunity for serving and glorifying God. Next morning, in accordance with notice given at the service, a goodly number of persons gathered again in the school house, bringing their children to be admitted to the fold of Christ's Church. The Bishop preached the administration of the sacrament with a brief address, in explanation of its meaning, illustrating it by the process of planting of a young shoot in the soil, to be trained up to maturity, and pointing out the idea of no worship on Christ's part, as expressed in the application of the sign of the cross, also emphasising the fact that till years of discretion were arrived at the parents and sponsors were responsible to Christ for the care and christian nurture of their little ones. The service being concluded, we lost no time in resuming our journey. At this point, however, we found it necessary to make a detour of twenty-five miles, in order to call at Gore Bay, on the opposite side of the channel, and so enable the Bishop to make some enquiries about the destruction by fire, of a new church which Rev. Mr. Tooke was erecting at one of his out stations in the

township of Burpee. Unfortunately, not being complete, and the brick chimney not having been built, there was no insurance, so the loss is total. As no redress could be obtained, the mission must bear a loss which is all but irreparable, as the settlers had exhausted all their local resources in its erection, and the claims on the scanty diocesan fund are too numerous to admit of relief from that quarter. But the emergency will be provided for, and the Bishop need not fear but that the little flock will soon see their church rising from its ashes. The run to Little Current was made very quickly. Sheguinandah, seven miles off, was our next point. Here the work of the missionary, the Rev. F. Frost, is of a two-fold complexion, embracing two congregations of Indians, and two of whites, all within an area which admits of frequent services, and constant pastoral visitation. The Church accomodation in this mission is steadily improving, there being one frame church at the village for the whites, another, of logs, in course of erection by the Indians at Sucker Creek, a third about to be built for the Indians and by them, largely, at Sheguinandah, while a fourth has been promised by a Canadian churchman resident in England. The more immediate object of the Bishop's present visit, was to consult with the Indians, as to the building of the church, for which the necessary funds had been so generously raised by the exertions of the ladies of Toronto. Plans and specifications had already been prepared, but objections had been raised by the Indians, to the employment of a white man as the builder, on the ground of the apparent reflection that would thus be cast on their interests in the work, and their ability to carry it to a successful completion. A Pow-wow was accordingly summoned for the evening of the 11th, at which all the men of the band were present, with several squaws and children. Chief Manitowasing, on behalf of the band, stating their view of the case, and for himself and them expressed a willingness to do all the work on the church for nothing, provided it was left entirely to them, and no white man was engaged as architect. The pow-wow ended in the singing of "Jesus, lover of my soul," in Ojibbewa, in which old and young united very heartily, followed by the benediction. Sunday services were all well attended. Seventy-five were present at 10 a.m., the service, with the exception of the lesson, being in Indian. The Bishop preached, Mr. Frost acted as interpreter. An afternoon service was held for the whites, the Bishop preached again, and a third time at Little Current, about seven miles away, when from eighty to ninety were present. On Monday morning the adjourned pow-wow was held, at which the Bishop stated his decision, to this effect, that having accepted the white man's plans and specifications, he would have the lumber supplied by the white man also, and all the material prepared in his mill, so that everything would be ready for its place, and delivered on the ground, then the Indians, if they wished, could put it together, under the direction of the missionary and the chief, first putting in a solid stone foundation, and receiving twenty-five cents per day as wages for all work over and above what was voluntary. (This sum had been suggested as sufficient to obtain a daily supply of food). The Bishop's proposition, however, was not favourably received. The chief had said they must build their own church, and they must obey their chief, ect., ect. Finding it necessary to be firm with them, the Bishop then repeated his proposition, saying that he would call on his return that way about a week later, and hoped that in the meantime they would discuss the question among themselves and decide to agree to the arrangement he had proposed, as otherwise the church could not be built at all. The pow-wow then concluded with the usual "boozhoos" and handshaking, and the Bishop went on board the *Evangeline* to resume his journeyings westward. Killarney on the north shore was our next point. Here we found a neat little village of probably a hundred and fifty inhabitants, nestling in a bay most completely land locked, and offering a perfect shelter from almost any wind that might blow. The *Bayfield* lay at anchor here, this being her headquarters during the new survey, now being made under the direction of Commander Bolton, who with Capt. McGregor, kindly furnished the Bishop with minute instructions as to his course to French River. Finding, however, that we had some forty miles to cover before dark, we stood in towards Collin's Inlet, a broad, deep stream, running between steep, thickly wooded hills on either side, till we reach our destination, about fourteen miles from Killarney. It was now seven o'clock, and no time must be lost, if a service was to be held that evening, so two of the party set out to find the manager or foreman of the mill, and notify the workmen and their families. Despite the weather and the shortness of the notice, the school-house was filled to the doors, some standing all through, and we had another hearty and soul stirring service, in which every member of the congregation seemed to be taking part, both in the singing and responses. After the service by the Bishop, the customary notice was given as to

baptism, a hymn was sung, followed by the benediction, and the people scattered, one man informing us that for three years they had been depending on a storekeeper for religious services. That in all that time, not a solitary minister of any Protestant communion had visited the place to care for the people's souls! Need it be added that the resolve was there and then silently registered, that so far as the Church of England was concerned, no room would be left for the utterance rebuke like that again? At 9 a.m., next day, six little ones were baptised into the Church of Christ, the parents expressing their most grateful thanks for the opportunity of obtaining this long wished for privilege of their children.

(To be continued.)

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.

RUPERT'S LAND.

SIR,—I write to place before your readers the circumstances of a certain district in the diocese of Rupert's Land, which I have lately visited. The district referred to is that of which Vinden on the C. P. R. is the centre.

The work of the Church in that mission is under the temporary charge of Mr. F. Davis, a student of St. John's College, who during the summer months has been laboring in that field with great zeal and manifest success.

On Sunday, August the 9th, I visited this district and held three most interesting and enjoyable services. In the morning I preached and administered the communion in the large waiting room of the C. P. R. station at Vinden. The room was filled with a most devout and attentive congregation; the responding and singing were most hearty, and about twenty remained to partake of the Lord's Supper. In the afternoon we drove to the house of Mr. Steward, where we had a hearty service which seemed to be much appreciated. After tea we drove on some six miles to the Pipestone Creek, where we found the house of Mr. Shaw filled to overflowing with people. The service was really most delightful, all the chants and hymns being very well sung and the responding very good.

In returning to Mr. Steward's for the night, Mr. Davis and I met with one of those incidents which vary the monotony of mission work in Rupert's Land. The night being very dark we lost the trail, drove into a large pond, stuck our horse and had to plunge knee-deep in water and mud, to unhitch him and to get both horse and back board out of the slough; and it was only Mr. Steward's thoughtfulness in hanging out a lantern to guide us, which saved us from spending the night on the prairie. On the alternate Sundays Mr. Davis holds service at two centres of settlements south of Vinden, besides the usual service in Vinden.

Now the circumstances of this large and important sphere of Church work, are as follows. The people can pay a certain portion of the stipend of a clergyman, and are willing to put forth the utmost efforts in the way of self support, but the settlement is still too young and the settlers have still to struggle with too many difficulties to allow of this mission being self supporting. The sum of two hundred and fifty dollars a year is absolutely necessary for the carrying on of our work at Vinden and vicinity. The state of the diocesan mission fund is such that it is impossible for this sum to be furnished from our own resources, without abandoning our work in some other field, which of course we are exceedingly unwilling to do. We have as yet this year received no assistance from Eastern Canada. But even supposing we get what we got last year, there will still be no funds for establishing a mission at Vinden.

Am I asking too much of my fellow churchmen in the older dioceses, when I ask them to come to our aid in this special case? Are there not some two or three congregations in Eastern Canada, which might join together to supply what was needed for carrying on our work in this promising and important sphere of work for which I am now appealing.

What is so greatly needed is an annual sum guaranteed for say three years, so that we might count on it, and make our arrangements accordingly. Any aid as yet received from Eastern Canada, has been so fluctuating and spasmodic, that in making our arrangements for opening new missions and entering on new fields of labor, we have never known what to count on, and therefore, the sums received have not been nearly as valuable as if they had been in the form of regular grants. When I mention that the total assist-

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ance received from eastern Canada by the diocese of Rupert's Land, for the year 1884, was \$1,800, and that both the Presbyterian and Methodist bodies during the same year received ten times that amount, your readers will easily realize how terribly handicapped we are in maintaining the proper position of our church in the new settlements of our diocese, and how very difficult it is for us to undertake new work, however urgently that new work may seem to claim our attention. I do trust then that the churchmen of the older dioceses may make some special effort to enable us to take up this mission, which I feel convinced, if aided now, will in a few years be self-supporting. Should any members of our church feel interested in this special case which I have brought before them, I shall be most happy to furnish any further information.

Thanking you for the space afforded me in your valuable columns, I am yours, etc.,

J. D. O'MEARA,
Canon of St. John's Cathedral, Winnipeg.

WRIGHT VS. HURON.

SIR.—I commend the following extract to the notice of your correspondents who have done me the honour of replying to my letter: "Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back, he very probably begins to expend it in hard words. These are the best evidence a man can have that he has said something it was time to say," (O. W. Holmes).

I would add to this, 1. As to my "moral right" to make a few statements without entering upon a discussion of the merits and demerits of a question when they have already been spoken of at great length. I presume I am as competent to judge as Mr. Turnbull.

2. The moral law is frequently mentioned and rather coolly assumed to be always on the side of the plaintiff. And the facts are in favour of this. I shall repeat—a large majority of the Synod pass a canon which has not been repealed, the decision of a majority of the Canadian judges sustain somewhat decidedly the Synod. I respectfully submit that it is not so clear that "the moral law which reflects the divine character is assailed," it is not so clear that the expressions so fiercely flung about, "cruelty," "injustice," "immorality," are warranted under the circumstances.

3. I am unwilling with these facts before me to denounce the majority of the Synod as lost to all sense of justice and morality, but I may not think their action wise and prudent. On this ground I would assist any movement in the Synod to undo what was done in 1875.

4. I have neither the means nor the mind to have one more of the glorious uncertainties of the law revealed to us, and however "final" the decision of the Privy Council may be, it may not be in favour of the plaintiff. If the case is so strong as your correspondents would have us believe, let it be brought before the Synod, there is new blood there now. I write in the interests of peace, with no other object. Yours very truly,

Clinton, September 4th, 1885. WILLIAM CRAIG.

WANDERINGS IN THE NORTH-WEST.

LETTER 2.

SIR.—In my former letter I gave you a short account of Rev. E. F. Wilson's journey to Piapot's Reserve. With respect to his dealing with this gentleman, Mr. Wilson says: "I am planning to bring Piapot and another chief Pausqual, back with me, and have just written to the Government to see if they will meet expenses, I shall await the reply till Monday, and if favorable, instead of going on to Touchwood Hills, I shall return by way of the Reserves which I have already visited. If the chiefs come with me, each will be accompanied by an attendant all in full Indian dress. They will bring their tepees, (i.e., tents), with them and put them up at the Shingwauk Home. In this way I expect to get some boys, and I believe it is the only way to do it. The chiefs want to see the Homes for themselves before giving up their children. Pausqual will bring a son of his, aged 9, and another Indian promises to send a boy aged 13, there will probably be four or five altogether, but they will send them only on condition that the chiefs go, and if not pleased with our Home they will take the children back with them. If they are satisfied they will leave them with me for three years. I think you will all be scared when you see these Indians. They are as wild looking as they can be, none of them wear trousers and they are all fixed up with feathers and paint. I shall keep them at the Shingwauk Home for about a fortnight and then take them to Ottawa and other places before returning home."

Of course we are all on the *qui vive* until the famous North-West men arrive, and have become greatly

interested in Piapot and Pausqual, although we have never seen them. Of the former Mr. Wilson says: "Piapot is reputed to be a very hard fellow to deal with, but I think I have got on the right side of him. At first he was very gruff with me, but when I left he shook hands warmly and said in Cree (as I was told afterwards), "you are a true man, you are a sensible man."

Touching Pausqual, Mr. Wilson writes: He is not so intelligent, but more affable, and I got along with him first-rate. Of Standing Buffalo he continues: I could not do much with him as I know so little of Sioux. He had his heel shot off in the Minnesota massacre.

Altogether Mr. Wilson seems to be making friends, and this means a progress which will let us hope produce good results.

I feel sure some of your readers would like to hear of Big Bear, and of his son whom Mr. Wilson is trying to get for the Home. These are Mr. Wilson's words: "In due time we arrived at the barracks, were stopped by a mounted policeman demanding our errand, then were taken to Major Crozier, who seemed very doubtful about permitting us to do what we wanted, and telephoned to the department of Justice for instructions. In the meantime we were permitted to see the boy who was about in the barracks, a nice little fellow with an intelligent face, but a thorough little pagan. We gave him the photo to take to show his father, and the latter sent back word that he could not say anything till his trial was over. We were on the point of departing when good Mr. R. (i.e., B. Robinson Esq.) came jumping out of one of the houses and said "you just stand still where you are and you will see Big Bear pass as he is just going to be brought in to me," and in a minute or two more the old rascal came by heavily ironed and carrying in his hand an iron ball, which was chained to his leg, in one hand. He is short and heavily built, with long straggling black hair. After he passed we stood outside a little while, that he might see us through the window, while Mr. Robinson talked to him. Then Mr. Robinson handed me the photo and said, "the poor fellow seems very much down at present, and says his stomach is too sore to say anything, but that if he is convicted, he believes it would be best to let his boy go with us." Thus you see the working of God, the sins of the father may bring good to his tribe and out of misery may come great blessing. I must not trespass on your space any further now. I am, sir, yours,

Sault Ste. Marie,
18th August, 1885.

C. H. FRENCH.

WRIGHT VS. HURON.

SIR.—The information given by the plaintiff in this case, has agreeably surprised many of your readers, for no one can doubt his rightful claim according to morality. As for the law of the question, I consider it no law at all which rests upon an "if." A person who submits a case to judges, does so to ascertain what the law really is, if they do not know, it is an absurdity to submit a matter to them. Some years since a resolution was passed by the standing committee, having no other purpose than the ruin of this clergyman and his family, and when Bishop Baldwin knew of it, and it was proven to be false, he said it was the duty of the committee to rescind it, and it was rescinded. So likewise with respect to the charge of involving the Synod in a law suit, without first endeavouring by pacific means to have it settled. The charge was untrue, and Bishop Baldwin said it was the duty of the Synod to undo the wrong, and it was undone. Now that the Bishop must know the facts, so clearly established concerning this law scourge upon the Church, which are most infamous, we laymen look for a continuance of such procedure, as will assure us, that his lordship is truly a man of uprightness and Christian integrity. The two other cases I have mentioned, must have done the Rev. Mr. Wright much harm, but the cost to the Synod was but a resolution to remove them. In this case it will cost something, but we do not expect a Bishop to measure the moral law with a commercial rule, but by requirements of the Gospel. Bishop Baldwin is in no way responsible for the disgraceful proceedings of the past, but he cannot throw off the responsibility of maintaining the integrity of any work in the diocese which affects the present.

It belongs to his office, and we believe with your manly and honorable correspondent from Listowel, that the Bishop will show a determination not to be gainsaid in maintaining the law of the Gospel, for such also is "the confidence we have in his Lordship's integrity."

The diocese has been deceived, and led by treachery into a serious difficulty. Those lawyers who have misrepresented, must be called to account, and be held responsible. If the Bishop allows himself to be influenced by them after this, he may know assuredly, that the diocese will be a scene of constant strife. There are lawyers mixed up in this affair

whose interest it is to keep the case going, because it puts money in their pockets, and which is at the expense of the clergy, and the prosperity of the Church. As a layman, I say this Commutation fund does not belong to the laity at all, but to the clergy, and it is positively disgraceful for laymen to want to continue the strife, in the hope of getting it for their own benefit. That they have been getting it for years is shown by the plaintiff in his 6th letter on the Commutation fund.

Their duty as trustees, is to see that the trusts are properly carried out, for the "support and maintenance of the clergy," and not to relieve them of it by subscribing to carry on the work of the Church. Last year those clergymen, so wretchedly paid, contributed to the mission fund to help to pay their own salaries, some five thousand five hundred dollars, whilst all the laymen with large wealth, throughout the diocese contributed less than nine thousand dollars. Shameful.

When I think of the management of Church affairs in this diocese of late years, and have learned the history of this Commutation fund embroilish, and how the rightful owners have been despoiled of the benefit, I am instinctively driven to the robbery which King Ahab committed, in getting hold of the vineyard of Naboth. Naboth, at first, would have given its value in something else, but in this case the only part of the heritage enjoyed by the clergy, was that which the Bishop and Archdeacon retained for their special benefit. I do not know what Naboth's vineyard was worth, but this Commutation fund vineyard is valued at two hundred and eighty-two thousand eight hundred and ten dollars, and thirty-two cents. A vineyard like this, hard by the palace of a covetous, ambitious and unprincipled man, would necessarily be envied, and any one who attempted to prevent his unlawful possession of it would be declared "a troubler in Israel." The vineyard must be returned to its lawful owners, either by the Synod or the Privy Council of England. Some people say it will make financial difficulty. Well, what have Christian men to do with that?

I, for instance, am a medical practitioner, and am called on to see a patient with a limb diseased by a gangrenous sore, to save the life of the sufferer, I say it must be amputated at once. The friends declare it will be difficult for him to get his living with only one leg. I reply he must lose his leg or his life. It is thus with this Church question. It is a gangrenous sore, and the disease can only be arrested by amputation. If allowed to continue, it will mortify, and so corrupt the whole body, that death moral and spiritual must ensue.

We read much about the decadence of the Church. Let Churchmen see the cause in such developments as have characterized the management of affairs in this evangelical diocese of Huron.

There should be ten thousand Churchmen found to give one dollar each to this test matter, if compelled to do so. I have subscribed ten dollars, and will increase it tenfold if necessary. I enclose my card.

Sept. 8th, 1885.

M. D.

PERMUTATION.

SIR.—The letter inserted in your last issue of the DOMINION CHURCHMAN, at the request of the Rev. Dr. Carry, and written to the *English Guardian* by the Vicar at Dudley Vicarage, is open to criticism, and the avowed object of its reproduction will not meet with universal approbation.

The letter is calculated to convey to the uninformed in Canada, a very false impression of the condition of the Church in England, which, according to the statements of the highest and best authorities in the Church, and according to the honest testimony of the eminent Dissenting ministers, is at the present time, in a condition of unparalleled spiritual activity and prosperity, and that in spite of the so-called evil which the vicar deplures, of "the lengthened incumbency of so many of the clergy of our living." No church on earth is as successful as the Church of England in propagating at home and abroad the Gospel of the Lord Jesus Christ. The Archbishop of Canterbury said recently at a large and influential gathering in the Egyptian Hall, at the Mansion House, London, that thirty years ago there were but seven foreign sees in connection with the see of Canterbury, and now there were seventy five, he did not believe there was ever a time in the history of the Church when she had her hand on more work, he did not believe there ever was a time when there was such a vast body of the Church, not only clergy, but laity, who were so devoted to church work, and who spent their time and energies upon it, and who were ready to sacrifice everything to God's cause." In the face of these statements corroborated as they are by the testimony of so many reliable witnesses inside and outside of the Establishment; the "sad stagnation of church work," lamented over by the vicar, must certainly if it exists at all, be confined "within a radius of four miles from his vicarage," and must be only

regarded as a sad exception to the general prosperity.

I fear that the poor vicar's vision has been so obscured during his long and lamented incumbency, in the neighbourhood of the Black Country, by its well known prevalent smoke and dust, that he can neither see far, nor clearly, and if his Bishop could see his way through the smoke to the enveloped vicar, so as to rescue him and remove him to some clearer field of labour, it would be a great act of charity to do so, even for the sake of his own enlightenment and illumination as to the true condition of the Church, so that he might not hereafter be guilty of the fault of misrepresenting its smoke and disappointment in the Black Country, have caused the vicar to take dark views of everything, even of the most beautiful and fairest church on earth, hence his black letter full of croakings and contradictions.

He complains of the lack of energy in aged vicars, and then when that lack is generally supplied by additional curates and deacons, he is unkind and uncharitable enough to say that the former are fossils and the latter are too young and inexperienced, nothing will satisfy this poor vicar with too much smoke in his eyes. He refers to twelve incumbents who have held their present benefices for very long periods, and intimates that lengthened incumbency operates against the prosperity of the church, (though everybody else says the Church is wonderfully prosperous), and he himself says, that the one who has held his benefice for the longest period, forty-two years, is deservedly popular. I think, however, it is natural for such an aged incumbent to desire aid, or be removed to a smaller parish, or a less arduous field of labour, and if the Bishop could and would not grant his request, (which I am unwilling to believe), but if such was the case owing to indifference, nepotism, party issues, or a shibboleth in non essentials, then, though I would not ask as the vicar is tempted to ask *cui bono* a Bishop, I would say that such a Bishop would be unfaithful to his solemn trust. I am intimately acquainted with the locality of Dudley and its neighbourhood, and some of the most devout, godly, zealous clergymen, I have ever met lived and laboured therein, and the longer they lived the more popular and beloved they were.

Security of tenure and permanency of occupation, is considered a sound maxim and essential to success by the world. The Church too, saw the wisdom and the need of it, and has acted upon it both in reference to bishops and to the lower order of the clergy, and hence, not in spite of, but on account of that fact in a large measure, her wonderful prosperity. The legal security of a benefice and permanency of possession may be attended with some disadvantage, but in a godly, zealous ministry such as we have in the church generally, the great benefits outweigh the disadvantages, and this is proved by the results achieved when compared with other denominations which have a compulsory system of itinerancy. It brings into the Church, men of intellectual culture and great learning, of piety and zeal, it affords time for the pastor and people to become really acquainted, and prepared for the Christian duty to bear and forbear; it gives a man time to develop his excellencies, which generally outweigh deficiencies, to ascertain the wants of his parish collectively and of families and individuals of both sexes and of all ages, and to devise and carry out great schemes of usefulness, and which have tended so much to the Church's prosperity as a whole. At the same time there is ample room in the government of the Church for translation, permutation and change for bishops and priests, rectors, voices, incumbents and curates. And I presume there is the same freedom and liberty of action in the Church in Canada, which needs no incentive from the vicar of Dudleys, letter. If one rector wishes to promote or exchange with another rector, or with the incumbent of a country parish or mission, there is no law or canon of the church to prevent it. But something much more than permutation is advocated, even as a compulsory system of itinerancy which some of the best educated among the Methodists are becoming dissatisfied with. At the present day there is a restless spirit rampant, and a mania for change prevalent which should not be encouraged but strenuously opposed. Some would change the Episcopal form of government for Congregationalism, they would change the Prayer Book and Bible too, to suit their whims and fancies, they would so change the features, forms and ordinances of the Church in Canada, that her Mother would not know her, nor her sisters recognize her. What the Church here really needs is, as belonging to the oldest and purest branch of the Church of Christ, that her bishops, clergy, and laity should be true to her, that they should faithfully perform their solemn vows, promises, and obligations, and maintain her apostolic character and her hearers taught doctrines and principles, that her separate dioceses should be brought into closer harmony and unity, and bound together by the bonds of confederation or convocation, with our great central authority, that her individual members should become more closely united by the golden cords of Christian love and fellowship, and that all

should pray more earnestly for the blessed spirit's influence to be poured out upon her more abundantly, then she would become increasingly prosperous. "Then the wilderness and the solitary places would be glad for her, and the desert rejoice and blossom as the rose."

Tyrconnell, September 7, 1885.

JAMES CHANGE.

THE INDIAN HOMES.

SIR—Will you kindly make it known through your columns, that I propose starting on the 16th of this month for a short tour through the western part of Ontario, my object being to try and stir up a little fresh interest in our work among the Indian children. I have this summer been spending a month on the prairies in the North-West with three of my Indian boys, and I shall bring a boy with me who will dress up in the costume worn by the wild prairie Indians. In places where it is desired, I will give a lecture on the North-West, with an account of the sufferings endured by Stanley Simpson, (of this place) who was two months a prisoner of Big Bear, and in that case there should be a small charge made for admission. Where the lecture is not desired, I will simply tell about my work and there need be no collection. I desire only to make our work better known and I leave it with God to supply the means for carrying it out as he sees fit. Following is a list of the principal places which I propose to visit, if all to whom I have written accept my proposals there will be no vacant days, but as it is quite possible that some of the places may fail me, I would ask any of the clergy in those parts to whom I have not yet written, and who desire to have a meeting, kindly to communicate with me, either to general post office, Toronto, where I shall be September 20th and 21st, or post office, Brantford, September 26th and 27th. September:—Orangeville, Toronto, Hamilton, St. Catharines, Niagara, Brantford, Paris, Woodstock, and other intermediate places. October:—Ingersoll, Chatham, London, St. Thomas Stratford, Guelph, Galt, Goderich, Wingham, Kincardine, Walkerton, Mount Forest, Owen Sound, etc. Yours faithfully,

Sault Ste. Marie, Sept. 7th 1885.

EDWARD F. WILSON.

THE SYNOD OR THE PRIVY COUNCIL.

SIR,—I have been reading with increasing interest the many letters published in the DOMINION CHURCHMAN on the subject of Wright vs. Huron and the Commutation fund.

Seeing that the judgment of the highest legal court in Canada is about fairly divided on the case which to say the least leaves grave doubts in the minds of many readers, and adoring Churchmen, as to the powers of the Synod to appropriate the surplus commutation money to any other purpose than that which was intended by the men who originally commuted.

Now I am informed by good authority and one who was an active Churchman and a lay delegate at the time the clergy reserve lands were secularized, that the beneficiaries at that time commuted with the express understanding that the surplus accruing as the commuted men were called to their rest and repose should be kept distinct for the support of, and given to their successors in office in all time to come. I think the Synod of the diocese of Huron, under the godly supervision of Bishop Baldwin, would do good service and inspire a much needed confidence in many contributors to the funds of the Church, if it would reconsider the whole matter of the distribution of the surplus commutation money. If a just and amicable settlement can be arrived at by the Synod, so much the better, and the sooner the better. If not with others, I see no other course open, but to refer it to the Privy Council. And if reduced to the necessity of doing the latter, I will gladly contribute according to my means, to help the Rev. Mr. Wright, who is defending a great moral principle, to take the case to the highest and final Court of Appeal, that it may be forever settled. Yours truly,

September 8th 1885.

VERITUS.

—God lades the wings of private prayer with the sweetest, choicest, and chiefest blessings. Ah! how often hath God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy, and assurance upon its close! As is the fresh air to a close, infected room, so is the keen invigorating breeze from the throne of God, which peers into the narrow chamber of the heart, stuffed with the prejudices and passions and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views.—Dean Stanley.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese. Compiled from W. S. Smith's work on Genesis and other writers.

SEPTEMBER 27th, 1885.

VOL. IV. 17th Sunday after Trinity. No. 44

BIBLE LESSON.

Genesis xli. 53; xlii. 7.—"The Famine."

We still see the working of God's providence. If God allowed Joseph to be sold into Egypt, and to be cast into prison, it was not only that through these afflictions Joseph might be exalted in the land of Egypt, but further, that God's blessings should be shed upon others also, that Egypt and other lands should be provided with bread in the time of famine, that Joseph's father and brethren should be partakers of this same blessing, and should be again united to Joseph, and that God's words to Abraham that his seed should serve in a strange land and afterwards be delivered therefrom Gen. xv. 13, might be fulfilled. So Joseph, the Prime Minister of Pharaoh, worked hard at the task which had been set him, and during the seven fruitful years, laid up an abundance of corn in great storehouses throughout the land of Egypt. Then followed,

(1). *The Wide-spread Calamity*, xli. 53-57. This was the seven years of famine foreshadowed by the seven lean kine and the seven ears of thin and blasted corn, of Pharaoh's dreams. The fertility of Egypt is caused by the inundation of the Nile which result from the heavy rains flowing down from the mountains of Abyssinia. Should these rains fail the Nile would not rise, and a famine in Egypt would be the result. The rains failing here, they would likely fail in the adjacent countries also. And this is perhaps what is meant in the present instance by "all lands," and "all the face of the earth," Acts. vii. 11.

What a fearful thing a famine is. Hundreds and thousands dying for want of food. How thankful should we be that we live in a land where such calamities are as yet unknown. And how grateful should we be for the bountiful harvest with which we have this year been blessed.

Once there was a spiritual famine. It spread over "all lands." Then Christ came, and as a man went down into Egypt to Joseph to buy corn, so must we go to Christ that we may receive from him "the Bread of Life," see John vi. 51-53; Acts iv. 12.

(2). *The Errand to Egypt*, xlii. 1-5. The wisdom of Joseph's policy was now seen. While the famine prevailed in Egypt and neighbouring countries, there was an abundance of corn stored up in Egypt. The news of this soon spread and all people flocked to Egypt to buy food. Jacob also heard of it in Canaan, and urged his sons, who hesitated, perhaps the one waiting for the other, perhaps all recollecting that Joseph had gone into Egypt, to go down and buy for him and themselves. "Why do you look one upon another?" Why do ye hesitate? "Get ye down into Egypt and buy." Not to Benjamin, his youngest son, however, were these words said, for Benjamin had taken the place of Joseph in his affections, bring the son of his old age, Gen. xxxvii. 3, and the son of Joseph's mother, and Jacob feared lest mishap should befall him.

So the ten brothers went down to Egypt, the second step in the fulfilment of God's prophecy that Abraham's seed should dwell there.

(3). *The Doubtful Reception*, verses 6-8. And as Joseph presided over the sale of corn, his brethren at once came in contact with him. In a moment he knew them; but they knew not him, for being younger than they when he parted from them, he had probably changed more than they had, besides which he was now differently dressed, and had shaved his face after Egyptian fashion, see Gen. xli. 14. Instead, however, of at once making himself known, Joseph treated his brethren roughly. This was perhaps to find out the true state of affairs at home, for after their former treatment of him he felt that he could hardly trust them did they know him, and more particularly to impress them with the greatness of his mercy when he should forgive them, and thus, by making them ashamed of their own unkind conduct the more surely to lead them to repentance.

Joseph meant it in kindness, and so in kindness does God treat us. See Matt. xv. 22; Acts xiv. 22; Heb. xii. 6, 11; Jas. i. 2, 3; 1 Pet. i. 7.

May trouble and affliction when they come lead us to self-examination, to repentance, to pardon, and to amendment.

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A FREE SEAT.

He was old and poor, and a stranger
In the great metropolis:
And as he bent his feeble steps
To a stately edifice,

He passed through the spacious columned door,
And up the carpeted aisle,
And, as he passed, on many a face
He saw surprise and smile.

Not a friendly voice had bid him sit
To listen to Gospel truth;
Not a sign of respect had been paid
To the aged one by youth.

As he paused outside a moment to think,
Then again passed into the street,
Up to his shoulder he lifted a stone
That lay in the dust at his feet.

Calmly sitting upon the huge stone,
Folding his hands on his knees,
Quietly reviewing the worshippers,
A great confusion he sees.

As if by magic some fifty doors
Open instantaneously,
And as many seats and books and hands
Were proffered hastily.

The preacher's discourse was eloquent,
The organ in finest tone,
But the most impressive sermon heard
Was preached by a humble stone.

CHURCH PRINCIPLES.

BY REV. G. VENABLES.

Importance of the Subject.—We often hear people
speak about "Church Principles," and sometimes
men ask what is meant by the expression.

An attempt will be made in the following pages
to show, in the simplest manner, what these are,
or, at least to show many of the most important of them.

1. All Mankind are sinners, but redeemed by Christ.
In the first place, we ought to understand as one
great Church Principle that every person in the
whole world is a sinner by birth, and becomes a
sinner by practice, if he live long enough to know
right from wrong; but, that Jesus Christ hath re-
deemed him and all mankind, "hath made a full,
perfect and sufficient sacrifice, oblation and satis-
faction for the sins of the whole world."

2. A Second Principle: the Church's Duty.—The
whole world, then, has been redeemed by Jesus
Christ; and He has commissioned the Church of
God, as its bounden duty and unspeakable privi-
lege, to proclaim this blessed truth to all mankind,
and to make disciples of all the nations.

3. Baptism.—A third Church Principle is, that
by Baptism only can the Church make any one a
member of God's Church on earth.

Jesus Christ redeemed them long ago, and the
Church's duty is simple to train them to realize,
and thus to enjoy His redemption. She brings
them into a new state by baptizing them and
thenceforth trains them, not as being heathen, but
as being Christians, or in a "state of salvation,"
that is, in a condition in which promises of the
forgiveness of sin and adoption to be the sons of God
by the Holy Spirit are verily signed and sealed.

4. Confirmation.—Another Church Principle is,
that Christians ought to grow in grace; and especi-
ally that, as they become older, they should realize
their state, and ratify and confirm their Christian
calling, and be confirmed in it, earnestly desiring
to become holier and better.

5. Holy Orders.—Then, as to the sacred ministry.
It is another Church Principle, that God evidently
intended and intends that there should be within,
and as a portion of His Church, certain men who
are set apart to the special work of the ministry
thereof; and, further, that there are three distinct
Orders within this ministry.

There has never, however, been a time in the
Church of God when it did not possess duly ordained
Bishops, Priests and Deacons; and the present
Bishops, Priests and Deacons have been chosen
and appointed by, and in succession to, their pre-
decessors.

At one time they who held these Orders were
respectively termed Apostles, Elders and Deacons;
at the present time they are termed Bishops,
Priests and Deacons. Only Bishops can ordain or
consecrate others to these Orders.

To these men are committed the performance of
many sacred functions for the benefit of every
member of the Church. The Deacon holds the

lowest order in the ministry. His duties are to
assist the Priest (or Presbyter) in the Services
within the Church; to baptize, and to preach the
Gospel if duly licensed thereto.

The Priest (or Presbyter) is empowered to per-
form most of the ministerial functions of the
Church. His duty is to minister the Word and
Sacraments, to do the work of a pastor and of an
evangelist, to teach by every possible method the
great truths of salvation, and, if appointed, to take
the spiritual charge of a parish.

The Bishop, having been already a Deacon and
then a Priest, can, of course, do all those things
that a Priest can do. In addition, he alone can
confirm: he alone can ordain men to be Deacons
or Priests; and he only can take part in the con-
secration of a Priest to be a Bishop. The Bishop
also rules and regulates the whole diocese, subject,
of course, to certain laws.

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also rules and regulates the whole diocese, subject,
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(To be continued).

WHAT SHALL WE READ.

Books make life, and books make death. Every
book which is read as a good book ought to be
read, enters into the reader's heart-blood for weal
or for woe. It may mingle with the flowing cur-
rent, as a life destroying poison, as a deadly nar-
cotic, or as the very rivers of the waters of life.
You can choose at the beginning what books shall
enter into the composition of your life-forces; but
after you have once read a book, you cannot always
prevent it from continuing to influence your life.
Read an evil book, and the stain may remain with
you always; give your mind over for a day to the
written words of some master of scepticism, and in
after days, when your battle of life is fiercest and
your need of faith is sorest, his words may rise up
out of your own mind to torment you with doubts
that otherwise you would never have known. Many
a man would give all his gold to rid his mind of the
false or impure thoughts which his early reading
has made abiding guests in his brain. Why should
you seek to gain such an experience? Why should
you seek to know the evil—spending your money for
that which is not bread, but which creates an un-
healthy craving for deadly poisons? "Ye shall be,
as God, knowing the good and the evil," is the
promise of the tempter; but the promise ends in
making you as Satan. Have nothing to do with
books whose chief power is the evil that is in them,
or which have nothing to offer you but empty gen-
tleness. If the student of special literature must
know these, so much the harder for the student of
special literature. Christ calls you to no complete-
ness of culture which would involve a lowering of
your moral or spiritual standard; better for you to
enter into life maimed in respect to the scope of
your reading, than unmaimed to be cast into Ge-
henna. Let the sensational paragraph go; refuse
to soil your mind with a book which is essentially
evil, however skilled an artist of words its author
may be. There are enough good, pure, strong
books in the world to supply all the demands of
your intellectual life. Read these; and when the
current of a free and healthy mental life is flowing
in your veins, you will not regret that you refuse to
defile it with those treacherous streams which allure
but to destroy.—S. S. Times.

FAITH AND LOVE.

Faith is the hand which apprehends; but love that
which gives power and direction and tenacity to
the hand. Faith that grasps, but love that pre-
vents that grasp from being relaxed; faith which
believes, but love which knows in whom it has be-
lieved. Faith which prompts, but love which sus-
tains. Love, implying everything that the name
in its widest, noblest sense has ever been made to
include. Love, exhibiting each of these several
features which the same master hand has else-
where sketched with such matchless power; love
that essence of the Christian temper, without which
no separate soul can live; no aggregate of separate
souls can ever be more or better than a Church of
Sardis or of a Church Laodicea.—Bishop of
Manchester.

* It is to be remembered that they who present infants for
Baptism are expected to be themselves faithful communi-
cants.

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root East, Toronto.

GOD KNOWETH BEST.

Sometime when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here had
spurned,

The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love must true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me:
How, when we called, He heeded not our cry,
Because His wisdom to the end could see.
And even as prudent parents disallow,
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine
We find the wormwood, and rebel and shrink,
Be sure a wiser Hand than yours or mine
Pours out this potion for our lips to drink.
And if some one we love is lying low,
Where human kisses cannot reach the face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you will shortly know that lengthened breath
Is not the sweetest gift God gives His friend;
And that sometimes the sable pall of death
Conceals the fairest boon His love can send,
If we could push ajar the gates of life,
Could stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the stamens of pure gold.
And if, through patient toil we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say—"God knew the best."

P.
—Living Church.

A WORKING MAN'S LETTER TO PARENTS
OF SUNDAY SCHOOL SCHOLARS.

DEAR PARENTS,

I take it upon myself to say a few words as a teacher, in the name of teachers, for I know they, with myself, have a longing to see your dear children brought up in the fear and love of our Lord and Saviour Jesus Christ. We would ask you to think of the great responsibility you have on you as parents, and to see how much your happiness, both in this world and the next, depends on the bringing up of your children, and to understand this, we ask you to look at the two great examples in the Bible: First, Genesis xviii. 19, God said "For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord." Oh, that God could look into all our hearts, as parents, and say these words, "I know him." Look at the end of that man, he was not only a blessing to himself and his family, but to all the nations upon earth. Now look at 1 Samuel iii. 13, God said, "For I have told him that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." This man brought a curse upon himself and his family; neither did the sword of justice stop until it had destroyed all that was related to him off the face of the earth. Dear parents, we ask you to look well at these two examples—Blessing and Cursing. Look once again at the words God said about Abraham: "I know him." Wonderful words. Which of us could say that of any other? We may and do think we know each other, but very often we find our knowledge much mistaken. Thank God, He knows the very secrets of all hearts. Could he look into all our hearts, as parents, and say these words, what a blessing our children would be to us, and to all who knew them and to themselves—living witnesses of our love and care and faith in God. It seems to me one of the greatest sins any parent could be guilty of to neglect the children which God has placed under his care. Let us look well to the example we set before our children: remember that what the

father and mother do and say grows on the child. Many a time I have heard children say—Father or mother does this, or says that, which they think as children must be right; and can we wonder at it. Whom should they take their example from if not from us? Seeing then that we have such influence over our children, what manner of persons ought we to be. And again, what an awful thing it would be for either of us, as parents, to witness the sentence of death passed upon a dear child of ours by man's judgment. And ten times more awful would it be if that child were to turn to its parent, and say, "Oh, father," or "Oh, mother, I should never have come to this if it had not been for your bad example;" and yet how true it would be in many cases. Think again, if man's judgment is so awful, which can only take away the life of the body, what will the judgment of God be, which can destroy both body and soul in hell. Dear parents, I know that some of you have very hard times, and that you cannot do all that you would like to do for your children, and so I would ask you to pray God the Holy Spirit to help you to train up your children in the fear and love of God. The two great things in training are firmness and kindness. Some of you may ask the question, "when are we to begin to control a child?" Some children want it at five or six months of age. You may say this is too young an age, but if you take notice of them even at that age—you, mothers, I mean—you know how long they will look into your face for a smile, and if they do not get one, they will burst into tears. That is the time the training begins. By correcting I do not mean beating, far from it; let it be the eye of love. Oh, that eye of love! How deep it can pierce into the very heart and soul if rightly used.

A little encouragement from father and mother will help the child a great deal. Encourage them in every way that you can; ask them questions about what they have learnt at school; and if you have a few minutes, find out the passages of Scripture they have to learn as home lessons.

This life seems to me to be the seed time of the life to come. For God says, "Whatsoever a man soweth, that shall he also reap." Dear friends, let us look well into these words, we can see plainly our eternal state rests with ourselves. Here God seems to say, "I have done all that I can do." Hear how he pleads with us,—"Ye will not come to me that ye might live."

"The loss of Gold is much,
The loss of Time is more:
The loss of Christ is such
That no man can restore."

E. BLACKMAN.

CHURCH OF ROME IN ENGLAND A MODERN SECT.

Our statement that the Roman Catholic body in England is a "modern sect of three hundred years existence" having been questioned, we give the following facts of history: Subsequent to the beginning of the Reformation, and through the reign of Edward VI., and much of that of Elizabeth, however much difference of opinion existed there was no schism in the Church. All attended the parish churches, all were ministered to by the parish priests. That there was a Romish party within the Church is undeniable; but up to 1570 there was no open separation. Yet by the Bull "Regnans in Excelsis" Pope Pius V. separated the Romish party from the National Church, thus making it into a separate sect, and from this sect is the modern Roman Catholic body in England lineally descended.—Churchman.

A TURNING POINT.

A Brooklyn clergyman, after hearing a missionary recount some speedy answers to prayer, was impelled to add his mite also, for the encouragement of the listeners. When a young man, at college, he was obliged to run in debt to the amount of fifteen dollars. For a good while it acted on him as a clog (for debt is ever a brake on the wheels of spiritual life), and when the time for payment approached, every avenue seemed closed to

him; all efforts to obtain the money seemed unavailing. He was greatly troubled, and had about decided that he had mistaken his calling, that he would go back to business and try to serve the Lord there, when suddenly the thought came to him, "Why not lay it all before the Lord?" He did so; and almost immediately received an anonymous letter, containing exactly fifteen dollars. It was years ago, but from that day to this, in spite of the most diligent enquiries, he has never been able to find out the donor.

It was the Lord's message to him, "to go forward," and decided him in continuing his studies, and devoting his life to the ministry.—Words of Faith.

BE NOT DISCOURAGED.

Art thou weary, child of sorrow,
Bowed beneath a load of care?
Cast thy burden on thy Saviour,
He will hear and answer prayer.

Does the way seem long and dreary?
Art thou faint from lack of rest?
Lo! a loving Father watcheth,
To relieve thee when 'tis best.

Art thou weak and heavy-laden?
Does the road seem rough and steep?
Look above! Thy God is near thee,
He will guide and guard His sheep.

Dost thou meet with pain and trial
Coming with a sudden shock?
Do not faint! The loving Shepherd
Safe from ill will keep His flock.

Hast thou seen thy plans all shattered,
All thy fairest hopes laid low?
Still be patient, in good season
Thou shalt all the reasons know.

Does the path that thou art treading
Suddenly with barriers fill?
Pause! and should the task prove hopeless,
Bow in meekness, 'tis God's will.

Does thy life seem dull and useless?
Is all active work denied?
Do not weep, there's something for thee,
Something none can do beside.

Is a bed of pain thy portion?
Does health fail and strength depart?
Thou canst still with Christian meekness
Prove faith's power to cheer the heart.

Do not then sink down discouraged,
Though thy hands their work must cease;
Some sad heart thou may'st yet comfort,
Words of cheer may bring them peace.

Then take courage, do not falter,
Hope and trust whate'er befall,
God is good. He watches o'er thee,
He is near to hear thy call.

MARAH.

CHURCH MANNERS.

Be in time. No one has a right to disturb a congregation or preacher by being tardy.

Never talk or whisper in church, especially after the exercises are opened.

Do not put on your overcoat or adjust your wrappings until after the services have been formally closed.

No gentleman ever defiles the place of worship with tobacco.

Never be one of the staring crowd about the door, or in the vestibule, before or after church.

Never look around to see who is coming in when the door opens.

Be polite to the stranger. Invite him to a seat, offer him a Prayer Book and Hymnal, or share with him your own. Be cordial to all. But do not be offended if you are not especially noticed.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

Messrs PETLEY & PETLEY.—Our readers should not fail to visit this well known establishment; every department is replete with style, quality, and variety.

THE RAINBOW AND THE LITTLE BOWL OF GOLD.

Little Lina was standing at the open window after a soft spring shower, and beheld with rapture the lovely colours of the rainbow.

Her mother said, "There is certainly a treasure of heaven, compared with which all the gold of earth is nothing. But the Sunday children, whose portion it will be, need not be born on a Sunday.

Lina strove with all her heart to be pious and good; and as she continually became more pious and better, so likewise she continually became more contented and cheerful.

Now, when a rainbow again shone in the sky, her mother said, "Lina, are you not going out to look after that golden treasure from heaven?"

"Dear mother," said Lina, "I was then a little, thoughtless child; but now the meaning of that expression is clear to me. You meant a nobler and a more precious gift than gold."

"So I did, dearest Lina," said

her mother. "That gift of Heaven, which I meant, and which far surpasses all the treasures of earth, is the true happiness of mankind. In the world, out of ourselves, we seek for it in vain; we find it only within ourselves, in a pious, good, and pure heart.

"Whose heart is good and conscience clear, Will find the heavenly treasure here."

THE PRINCE AND THE SCHOOLBOY.

A little lad of ten years in one of the Liverpool schools, took it into his head to write to Prince Edward of Wales on his birthday, at the beginning of the year. He forwarded the following simple, schoolboy-like production:—"To his Royal Highness Prince Albert Victor of Wales.—May it please your Royal Highness that I, a little school lad, may be permitted to wish you many happy returns of this, your great birthday, and in doing so I pray that your noble parents and yourself may long be spared to follow the example of our great and good Queen; for what would England's history be to us English boys without its Kings and Queens?—B. H., Liverpool, January 7th, 1885."

HONESTY THE BEST POLICY.—An honest medicine is the noblest work of man, and we can assure our readers that Dr. Fowler's Extract of Wild Strawberry is not only reliable, but is almost infallible to cure Cholera Morbus, Dysentery, Canker of the Stomach and bowels, and the various Summer Complaints, whose attacks are often sudden and fatal.

MARRIAGE IN HEAVEN.

A little boy and girl were taken to see a wedding, and during their walk home were talking about it, when the little girl said, "Johnny, will there be any weddings in heaven?"

The little boy replied, "Why no, every one that goes to heaven is married."

"How?" asked his sister. "Baby was not, and mamma said she went to heaven."

Johnny replied, "Have you never read in the Bible that Jesus is the Husband of all those who love Him?" LIZZIE.

LOST!—How many people of both sexes are suffering from lost vitality, all broken down, and on the verge of Consumption that might be restored, as many have been when given up to die, if they would use Burdock Blood Bitters, which restores lost vitality and gives new vigor to the debilitated system

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WEST MONO MISSION.

VOL. II.

MONTHLY PAPER—AUGUST, 1885.

No. 8.

Rev. G. B. MORLEY, Missionary in Charge.

— "Peace be to this house, and to all that dwell in it." —

The new Church erected on the site of the old log building, which was dignified by the name of St. Matthew's Church, was opened for Divine Service on the twelfth Sunday after Trinity, August 23rd, the day was all that could be wished for, fine and pleasant. The first service held at 8 a.m., was a celebration of the Holy Communion. The celebrant being the missionary in charge. The Gospel, Rev. T. W. Paterson, M. A. of Toronto, the Epistoler, Rev. R. S. Radcliffe, of Mount Forest, quite a number partook of this Holy Feast. At the eleven o'clock service, the Church was literally packed, even the chancel within the altar rails was occupied by the laity, hardly sufficient room being reserved for the clergy, and as it was, a number had to be content to remain outside and endeavor to follow the service as best they could. The sermon was preached by Rev. A. G. Watt, of Mono Mills, who took his text from Colossians iii. 16. The Rev. Mr. Paterson read prayers, the lessons being read by J. M. Snowdon, B. A. assistant to the Missionary. At the three o'clock service, the Litany was said by Mr. Snowdon, the lesson by the Mis-

ionary, at this meeting the crowd was so great that it was decided to hold an overflow meeting in the church-yard. This was done to the great satisfaction of those who were unable to get even standing room in the Church. Rev. Mr. Radcliffe mounted a table placed in the Centre of the crowd, and delivered a telling sermon on the words "My house shall be called a house of prayer." Rev. Mr. Paterson preached an eloquent sermon in church, taking his text from Psalm 150. 6th verse. "Let everything that hath breath praise the Lord." At the evening service the crowd was again very large, and the sermon delivered in the open air by Rev. Mr. Paterson, was much appreciated. It was somewhat novel to see a church clergyman robed in surplice, cassock, stole and hood, preaching to a large and attentive assembly, with the light of the moon as the only aid to distinguish man from man. The sermon in the church at this service was by Rev. Mr. Radcliffe. His text on this occasion being the words "I and the lad will go yonder and worship." The musical portion of the service was rendered by the choir of

the church, Miss Brownie Stewart of Orangeville, kindly assisting Miss Annie Laverty, at the organ, the altar was handsomely decorated with flowers from the conservatory of Judge McCarthy, and arranged by Miss Stewart of Orangeville. The altar cloth is a magnificent piece of needle work. It was the gift of Mrs. Campion Senior, Haasock, Eng., and is valued at \$40. The altar linen is also very fine and beautifully worked, this was the gift of Miss Mary T. Tower, London, Eng. The Holy Vessels are the gifts of Mr. Carter, of Toronto, and an unknown friend at Newmarket, the lettering over the chancel arches was the gift of Miss Stewart, these gifts, together with the handsome stained glass window, carpet and matting, procured by the committee, has made the interior as also the exterior is the most beautiful place of worship in the township, the building is of brick, 45 feet long and 22 feet wide, having a basement full size of the church which is to be used by the Sunday school.

"We praise thee O God, we acknowledge thee to be the Lord."

667 is a very comfortable majority for the Hon. Thomas White to enter upon his new and important position as minister of the Interior, the manner in which the honorable gentleman conducts his election campaign is alike creditable to him as a Christian and a gentleman, he is a total abstainer, and was never known to have an angry discussion with any one in his constituency. We congratulate him on his noble victory, and wish him God speed in all his undertakings for his, and our country's good.

Prejudice in judgment.—"It is a sad thing when Christians borrow spectacles to behold the weak brethren's weaknesses, and refuse looking-glasses wherein they may see their weak brethren's graces."

"No drunkard shall inherit the Kingdom of God." Gal. v. 21.

"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii. 13.

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In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862; and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

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This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large, what the Colonies can do.

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All Canadians of all parties and classes are invited to come forward and vie with each other in endeavouring on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

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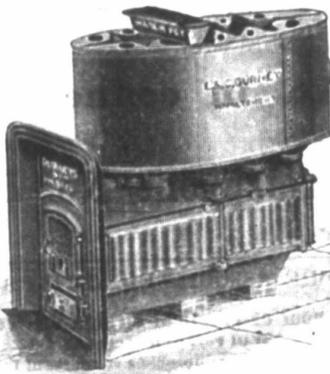
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