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Vol. 8.]

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[No. 45.]

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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 12... TWENTY-THIRD SUNDAY AFTER TRINITY.—
Morning... Hosea 14. Hebrews 6.
Evening... Joel 2, 21; or Joel 3, 9. John 3, to 22.

THURSDAY, NOVEMBER 9, 1882.

A RETURN made for the House of Lords sets down the amount spent on church fabrics between 1840 and 1876, only taking into account those churches on which more than \$2,500 have been expended, at the immense total of \$180,000,000 (one hundred and thirty million dollars). Similarly, the gross annual incomes of the clergy have risen from sixteen million dollars in 1880, to twenty-two millions in 1880. The Church Missionary and other similar Church Societies have a revenue of more than \$2,000,000.

We quote the above for the especial benefit of some of our friends who are apt to get down hearted about the slow progress the Church is making in Canada. It is well to remember that the Church here is but a very small corner of her heritage, so that we may not be distressed when our little sky is overcast. "Comfort ye, my people," by cultivating a habit of looking on her grandeur as Catholic, and fret not yourselves because of evil doers whose power in this regard is so insignificant.

At a temperance meeting held at Southampton last week, the Earl of Lichfield stated, that having been a total abstainer for twelve months, he would now join the blue ribbon army, and he was forthwith decorated with the badge of that association by Canon Basil Wilberforce. The Earl of Lichfield has for many years worked hard for the social welfare of the working classes. We ever found him full of sympathy, genial courtesy, and liberal both with his means and his time, when help was needed for encouraging adult night schools, and ever glad to give assistance and advice in working those admirable benefit societies which provide medicine and food for sick workmen, etc. This true nobleman, like a thorough Churchman, is always busy, not in dousing the light of those who differ with him, but in letting his own light cheer and illumine the path of the sorrowing and lowly.

The Church Congress at Derby recalls an incident in the life of Bishop Wilberforce. One of the

labourers on the Midland Railway heard him preach, and "made so bold" as to write and ask him to come and preach to the railway workmen at Derby, which the good Bishop did, much to their delight. The example being thus set, it became quite a custom for bishops and our eminent preachers to stay over at Derby Station in order to address the large body of mechanics engaged in the Midland workshops.

At a meeting at Victoria, B.C., Bishop Cridge, of the Reformed Episcopal body, and Senator Macdonald gave an account of the visits to the Indian Missions. The following resolution was then passed:—"That while passing no opinion on the respective merits of church organizations, this meeting is strongly of opinion that the endeavour to establish a rival church at Metlakahtla, contrary to the expressed will of a large majority of the natives, is not only inimical to the peace and harmony of the village, but also the spread of the gospel among the surrounding tribes." Carried.

We have no means of knowing whether Satan is ever moved to laughter, but if so, he must have been convulsed on hearing the above resolution. Only fancy Bishop Cridge, who was one of the establishers of a rival Church to that one established by Jesus Christ, obtaining the passing of a resolution condemning rival Churches as inimical to the spread of the Gospel! Physician, heal thyself.

That rivalry in Churches does hinder the Gospel is old enough news; St. Paul found that out. But now-a-days rivalry is all the rage, and men meet to gush over their Evangelical Alliances, Y.M.C.A.'s, and so on, and part to go to their party committees to organize building churches right under the shadow of those which are not half filled, and which they mean still further to empty while professing so much brotherly love towards the half-starved pastors thereof. Satan has cause to laugh at all this, but only he sees it without grief and shame, for, for one soul saved by sectarian agencies, a thousand are left unsaved, or ruined by the scandal of Church divisions and weakness from lack of unity.

Mr. John Motley, editor of the *Fortnightly Review*, has resigned. This clever and notorious serial acquired a certain amount of transient popularity, by its being recognized as the organ of Agnosticism. How high the writers of its infidel papers held their scornful noses over Christianity, which they choose to speak of as "dead and awaiting burial," we all know. How some poor timid souls shook in their orthodox shoes at the potent, too, we know. But Lucifer is fallen. The Son of the morning seems as usual to have been wrong in his reckoning, and we are told by Mr. Ex-Fortnightly-Review-Editor that Agnosticism was after all a mere evanescent fashion,—a sort of metaphysical comet which is losing its tail very fast, and the tiny fraction of solid nucleus is fast rushing to that place from whence no travellers return. We do not speed this parting guest with a kick of contempt, for even that is more than Agnosticism is worth.

It is one of the tricks of this school of sophists to talk of Science, Science until like "Gospel, Gospel" in certain sects, the word becomes "cant." They would fain persuade the people—alas! they have so persuaded many young ones, and more who are half educated,—that the Church and science are naturally opposed one to the other. Among abundant proofs of this not being so, one is found in Bishop Hurd's Dialogues. In our copy, dated 1788, we read, "I may be allowed to boast of a readiness in the learned languages, and am not without a tincture of such other studies as the successful prosecution of physics, and still more of divinity, requires." Evidently these late in the 19th century patrons of science are a century behind the good Bishop of Worcester, who thus linked physics and divinity as co-ordinates.

In a paper read before the Richmond, Va., Church Congress, the Rev. William R. Huntington, D.D., Worcester, Mass., said:—"A prophet is one who speaks for God to man, and a priest is one who speaks for man to God. The prophet must antedate the priest. Accordingly, prophets there have been from the outset—alas for us if there had not been. In the deepest sense of all, there is but one prophet; in the like deepest sense there is but one Priest. Jesus Christ stands at the centre of history, the articulate Word of God to man. He is the standard divine. His, and His only, is the authentic message from heaven to earth. Then as to the priest. What is it that makes sacerdotalism the bugbear it unquestionably is to the race over which once swept that great wave of change known as the Reformation? Is it that these people have grown weary of the very idea of priesthood? I think not. I believe that priesthood will prove itself as permanent a thing as religion itself. There is an absolute necessity for the emphasizing of the principle of representation in all matters of a collective character. So it is in a free State, so it must be in a free Church. The only sacrificial rite known to the Christian religion is the Eucharist. The Eucharistic service is not only an act of worship, but of collective worship, in which the priest, in the name of the people, pleads the merits of the sacrifice made once for all. Whence then all this sensitiveness?

But, asked Dr. Huntington in this paper, need a zeal for prophecy necessarily carry with it a disregard of priestly duties, of attention to worship? Let us take care how we commit ourselves. Let us beware of believing that eloquence can make up for irreverence. Heartiness, dignity and reverence there must be always; sometimes majesty and grandeur. The writer then turned his attention to the oncoming revolution—the tendency toward churchly ways. The Puritan looks at it with dismay. The mere art student watches the same phenomenon with a smile of interested attention. Meanwhile the Catholic Christian is glad at heart, suspecting, hoping, believing as he does, that behind the movement is the guiding hand of the Father of us all.

A remarkable illustration of this tendency we gather from the address of the chairman of the Congregational Union of Ontario and Quebec:—"I may say, however, that many times having worshipped in an Episcopal Church in the morning, and a Congregational or Presbyterian Church in the evening—and having heard, especially in England, on the same day, the best of both—my judgment invariably gave its verdict in this direction—that for purposes of solid edification, the service of the English Church was as superior to that of the Nonconformist Church as the preaching of the later was superior to the former. And the superiority I believe largely consists in the great quantity and variety of the divine word which is introduced. For "the entrance of God's word giveth light."

But the Chairman of the C. U. is not consistent. He boasts of their superior preaching, and justly. But why? Surely it is because his body makes preaching the sole aim and business of their pastors. Such being the fact, he ought not to have said in his address:—"It is one of the most deplorable symptoms among us, that in large cities the pastoral function is in danger of falling altogether into disuse. The minister may become a mere lecturer. He does not feel responsibility for his congregation. Where this pestilent heresy creeps in there is no cure of souls; no watching, therefore, for souls; no shepherding, guiding or governing, except as it can be done by talking to a crowd of people. To talk of exercising a watch for souls in that way is an absurdity." Without this pestilent heresy nearly every "ism" Church would break up as their very existence depends upon popular preachers.

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"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

THE OPENING OF WYCLIFFE COLLEGE.

THE numerous secessions from the ranks of the early supporters of this avowedly "party" institution, secessions of both individuals and congregations, has excited the few who still cling to its fortunes, to extraordinary, and let us frankly say, to munificent efforts to avert the college from extinction: a fate fast coming when this energy of desperation was roused. The age, however, with all its rising tide of forces, is against all such attempts to make a so-called college education a mere conspiracy against the scientific study of theology. A struggle to force young minds to grow and harden into mere party shape like cucumbers trained to run into glass moulds, enlists only those who are mentally too timid to trust themselves outside a lagoon, and therefore care only to learn enough navigation to manage a very small boat in the sheltered waters of a narrow party.

We now can only hope that the staff and its small circle of party enthusiasts will rise to a higher sense of their responsibilities by purging themselves of the bitterness, the baseless prejudices, the sectional passions upon which, as corner stones, Wycliffe College is built. Being thus freed they can consecrate their labors to building up the unity of the Body of CHRIST, in sweet charity and wholesome breadth. The new Dean, with his gentle and loving spirit, will no doubt try to exorcise the unclean demon of strife. This young dignitary wears a name which should convey a serious warning, as one who bears it was driven into Romanism, two others into dissent, another into scepticism by one of these "party" clergymen who never trained his young flock to love the Church by grounding them well in her glorious history, doctrines and claims. By the very policy which seems to be the chief motive for erecting Wycliffe Hall, this party pastor and hundreds of his party associates literally emptied their parish churches, the unshepherded sheep by thousands and the lambs by tens of thousands being gathered into the folds of Methodism, Congregationalism, Unitarianism, Romanism, and indifferentism. We feel justified in saying the very policy of Wycliffe is this, because at this time an elaborate, relentlessly cruel, utterly godless persecution is being carried on to crush a clergyman in Toronto by the most active friends of this College, against whom the chief accusation is that he has been laboring to make his flock intelligently attached to the Church. "To make them Churchmen and not Christians," are the words of the indictment, as though a man could be a Churchman without being a Christian! The truth being that a Churchman is the highest type of Christian; and to speak of a Churchman as not a Christian necessarily is like speaking of gold as not being a metal, simply because iron and lead also are metals!

Of the young Dean of Wycliffe we have great hopes, his heart is too large to be cramped, and his head too clear to become clouded by the party rack and party strong bitters. Only a few days before his appointment he introduced to us one of the students of Wycliffe Hall, asking our advice

and help to enable him to provide for his entering Trinity College as a Divinity student, and seeking information from us as to the expenses of the course and the probability of this young Wycliffian winning a scholarship to assist him through the terms of Trinity. There is before us as we write, the reply of the Dean of Trinity which was sent to the now Dean of Wycliffe in regard to this proposed transfer of a student. There also awaits a letter of introduction to the very estimable, gifted, and highly evangelical Provost of Trinity College containing an offer of assistance to enable this friend of the Dean of and student of Wycliffe College to enter Trinity College as a student in divinity. These facts are the bright aurora of a better day, when EPHRAIM shall not vex JUDAH, as with such a correspondence before us the contention that there exists now any ground for conscientious objections to the present teachings of Trinity College, is as diaphanous as moonshine. Of the Rev. DYSON HAGUE, M.A., Dean of Wycliffe Hall, who has thus nobly and manfully stepped out of the party lines in the interests of peace, may it never be said,

" he narrowed his mind,
And to party gave up what was meant for mankind."

But we have grave fears, the plastic clay of his young soul has in this yielded to the finger of the Spirit of God, but the party furnace is hot and its flames fierce, and continuance therein involves such a hardening as will render the occupant impervious to such gentle and sacred influences. We have grave fears to, for the address of the Principle at the opening of Wycliffe was so completely non-Church that the Rev. Dr. CASTLE, principal of the Baptist College, assured the audience that every word of it met with his hearty approval. Manifestly, therefore, one of these principals is a superfluity, or is holding an office which has duties alien to his convictions. For, if Wycliffe College and the Baptist College are so at one in doctrinal teaching, surely, as has been suggested, the best course would be to amalgamate them, and save establishment charges. If the teaching of the Principal of Wycliffe is truly that of the Church of England, then the Principal of the Baptist College, he being in harmony with such teaching, must be a Churchman at heart, although in name a Baptist. If, however, the Principal of the Baptist College is true to the principles of the Baptist body, then the Principal of Wycliffe, being in harmony with him, must be a Baptist, although a priest of the Church. Things equal to the same thing are equal to one another.

There is a hitch somewhere, except on the supposition that the Church and the Baptists hold identically the same doctrinal standards, of which we have not yet heard. There is another hypothesis, which is, that both these Principals have concluded to ignore history and creeds and formularies and establish another Gospel, out of which are eliminated those distinctive principles and dogmas which differentiate the Church of England from the Baptist body, and the latter from the former. The problem is as mysterious as a Dunderbary puzzle. Much was said by several speakers upon the special advantages of Wycliffe, in giving the students a wider range of society than those had who were cooped up in a mere Divinity college. The fling was ungenerous, and is open to the obvious retort that it is Wycliffe which is a Divinity Hall. The other place, not named but understood, has students under its roof who are preparing for the professions of law, medicine and other secular callings.

Another sarcastic fling was made at the same unnamed College and University by a sneer at "imported education." We should like to know from what source the Principal of Wycliffe would get educators and matured educational systems if he objects to importing them? The sneer came with singular bad grace in an institution of which the name was imported, and the principles it is to inculcate are imported, and the system of its discipline imported, and the staff it employs is imported, and its party watchwords imported. If imported goods are to be thus made contraband, the Bible, the Prayer Book and the Church must be put out of Wycliffe; nay, indeed every form and trace of civilization! Patriotism is not such bigotry, nor is it patriotic to forget the priceless benefits this Dominion has imported from other lands, among which not the least have ranked and to this day do rank the noble, self-denying men who have left the charms of the old world to labor for God and His Church amid strangers, in a land which has not yet learnt to set a true value upon the services of learning, nor to pay due honour to an example of godly devotion to the great work of drawing the young manhood of the country into the paths of a CHRIST following life. The true, the wise Canadian has not the narrow brain which would shut in this land like a second China, but is he whose heart is large enough, and mental sympathies generous enough to welcome with open arms both men and systems from abroad by whom and by which the life of Canada may be enriched.

Wycliffe College is dedicated to the work of preparing men to minister at the Altar of the Church of England, men who therefore should be heart and soul and mind loyally and truly devoted to her historic standards in doctrine, ritual, discipline, and constitution.

May He Whose they are by Baptism and self-consecration, He Whose Church, Whose Body they are in preparation to serve, give the students of Wycliffe His Spirit to protect them from and to lift them out of the withering, palsying, unholy strife of party, so that they may realize the glorious liberty of that grand vocation and sphere which he only fills who knows no horizon of duty or privilege narrower than he recognizes when saying "I believe in one Catholic and Apostolic Church."

AN IDEAL MINISTRY.

THE following splendid picture of an ideal ministry is from "HOLLAND'S Logic and Life."

"I want you to consider whether we of the Anglican ministry have been loyal to the full ideal of this double-sided character of CHRIST. One side, indeed, we probably have already, by prayer and aspiration, set before our souls, to be desired of God. The ideal of the heaven has never, in spite of all our terrible falls, failed to work and to gather in examples of its wondrous loveliness, in our English Church. Always there have been those whose ministry was found to possess that hidden force which works from within the secret chambers of the soul, and subtly penetrates on the right hand and on the left, in the dark night when no eye sees; that force which creeps like a tide, with noiseless motion, with unceasing advance, until men wake up astonished to find themselves encompassed by the wide waters of Divine and mysterious love. Meek, holy, pure, gentle, sacred souls, whose patience has had its reward, whose labour has hallowed the earth in God's Name, blessed are

your lives, your services, your prayers! Blessed are ye, the salt of the Church! the light of all our day, the comfort of our eyes through dark hours, and dusty ways, and weary years of distress! So good, so true, so enticing has their high example been, that I need not stay to express what they have so richly taught. But we have still to ask ourselves the further question, we have yet to remember the counter-side of the Christian paradox: Have we, as a Ministry—have we, as individual ministers—had enough of the spirit of St. MICHAEL in our moral life? in our moral ideal? I want you to ask yourselves this question, each in the way he knows best. Have we, as a priesthood, in the history behind us, shone in upon the dark and cruel habitations of this world with the sudden glory of deliverance? Have we flashed in, with the splendour of the warrior angel, to succour the oppressed? to bid the captive go free? We have spoken of peace—well enough; but have we sold our coat to buy a sword? Have we avenged the heathen, and rebuked the people? Have we bound their kings in chains, or their nobles with links of iron? The praises of God have been in our mouths; but has there been a two-edged sword of the SPIRIT in our hands? Where has been the helm of salvation? where the spear of St. MICHAEL? We have toiled for the relief of the poor and the unhappy; but have we toiled for their release, for their deliverance, for their enfranchisement? We have comforted; but have we set free? Have we broken bonds in sunder; Have we thrown open the cruel gates of brass? We have pleaded; but have we denounced? We have listened in the secret chambers; but have we proclaimed upon the housetops? We have moved with the still secrecy of the wind; but have we leaped with the power of the flame? We have refreshed with cool waters; but have we run and kindled, as a fire? And yet, if not, why not? Has there been no need? Is there no need now? Ah, my friends, we know too well to our bitter shame what it is in the midst of which we stand!—we who have seen and touched, however briefly, the wild life that rages up and down the crowded and reeking streets of our vast cities—the cruelties, the brutalities that rend and tear; the wicked selfishness, the heartless indifference, that deaden, and corrupt, and blind: the sensuality that devours; the gambling that maddens; the pride that tramples; the ambition that slaughters; the violence that tyrannizes; the covetousness that feeds on blood; the loathsome diseases of the soul, that sicken, and debase, and kill. We know it but too well. . . . No need for St. MICHAEL! Oh, when was the need more sore? when was the cry for help more loud and dreadful? The Church has her task clear and decisive before her—the task not only to work within the heart of all this trouble in the gracious activities of consolation; but more than this—in complete consistency with this inward work—to come down from above as a deliverer; to break in as the day-spring from on high. Men who lie, bound with chains, between soldiers, ought to feel her shine in their prison as an angel, as she smites them on the side, and raises them up, bidding them rise up quickly, so that the chains fall off from their hands. The Church has her high task of emancipation. But how has she fulfilled it? Do men, who lie in sore need, in oppression, in social degradation, look to the Church—look to us, her priests, to be to them as their St. MICHAEL—to save and deliver? Do men, in the pride of selfish power—in the lust of reckless success—fear the Church or fear her priests? Do they hear her loud judgments—her swift de-

nunciations? Do they feel her victorious spear as Satan feels the onset of St. MICHAEL? Does her sword smite? Are the vast sins of society seen, and detected, and condemned by the glory of her eyes? Are they devoured by the flame of her wrath?

My brethren, these are no idle questions. They search, they pierce; they may not be gainsaid. I know not whether, at this hour of England's life, there are to be found for us ministers of the Church questions more urgent or more imperative."

A GUIDING STAR.

THE movement of the British forces before Arabi's stronghold, which took place in the "darkest hour before the dawn," must have puzzled some as to the method of keeping together and in line so large and so extended a force. From a private letter by a distinguished officer in Egypt, which we have been privileged to hear read, it appears that each division was led by the officer whose place is at the head or front of his men. To each of these was pointed out by the General a star upon which they were to fix their gaze until they reached a position to be indicated. Thus led, the troops in silence moved their serried ranks, wondering what this night march might end in, and how amid the dense gloom the army could be kept together. When the position was reached, marvellous to relate, the extended line had been maintained within a few feet as when the soldiers started. The leaders had kept their eyes true to the star. There is a beautiful lesson in this. Are not the divisions, the broken line, the facing of Church battalions so as to fire on each other instead of the enemy, all owing to the eyes of the leaders being diverted from the Star of Bethlehem, and fixed, some on Luther, some on Calvin, some on Wesley, some on this man-made lantern, and others on this farthing rushlight of a sect founder?

TIMELY WORDS.

AN eloquent rebuke was administered by the preacher at the last Presbyterian Synod of Hamilton and London, to those who are so fond of using the word "Gospel" in a narrow sense. He said, "Christ and Him crucified," has become a cant phrase, many small men through their professed zeal for the Gospel, would squeeze everybody and everything into their own little mould. Did St. PAUL mean that he would utter the same truth day by day like a parrot cry? No; the Cross was to be the focus from which all lines of instruction were to proceed. In that very letter in which St. PAUL says, "We preach CHRIST," he discusses marriage, eating meat, going to law, contributions to the saints, divisions in the Church and public worship. St. PAUL, in a word, regarded nothing foreign to the pulpit affecting the life of a man here or hereafter. He gave detailed commands to all classes, even as to their dress. When ministers now a days do this, when they are thus specific on moral duties, a class of hearers of the weaker sort charge them with preaching Works instead of the Gospel. One ancient divine was wont to say that some would change our Lord's sermon on the Mount as lacking in evangelical truth if they heard it preached in ignorance of Whose it was. All this arises from a false view as to what preaching CHRIST means. Surely CHRIST requires us not only to believe, but also to be a truthful, honest, diligent, temperate, good husbands, wives, dutiful children, and worthy citizens. We have no more right to conceal the will of God concerning duty than the same will concerning doctrine. Because of false sentiments on this whole subject, there are many who would make poor pagans who pass for very good Christians. We preach CHRIST JESUS the Lord, whose rule covers all human interests,

whose authority touches all human duty." The words of St. PAUL, "CHRIST and Him crucified," have become not only "a cant phrase," as the brave, outspoken preacher declares in the Presbyterian body of which he is a minister, but the phrase has suffered a like degradation in the Church; and worse, it has come to be used as a party shibboleth and watchword for marking off brethren into party divisions. If nought else will teach Churchmen how mischievous a party is of itself, inherently and essentially, surely they might learn to see its unscriptural character by the fact that a party cannot be maintained without making the most solemn, most spiritual phrases of the Divine Word weapons wherewith to annoy and insult their brethren in CHRIST. Nor can a party express itself save by debasing the brightest word jewels of inspiration into "cant."

SELECTIONS FROM A SERMON,

PREACHED BY HIS LORDSHIP THE BISHOP OF TORONTO IN ST. PAUL'S CHURCH, LONDON, 1ST OCT.

"It came even to pass as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord: . . . that the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."—2 Chron. v. 11-14.

It might seem almost superfluous at this date to undertake any apology for a musical service. All denominations of Christians are now gladly turning to the aid of the organ and the choir to inspire life into their worship, and seeking by the improvement of their church music to promote the heartiness and spirituality of their prayers and praises. The Psalms of the Royal Musician are filled with incitations to the praise of God, whether in private or in the public worship of the great congregation, with the voice of song and the sound of trumpets and cymbals, stringed instruments and organs, psaltery and harp.

To come to the Christian dispensation; while the notices in the New Testament of the conduct of public worship in apostolic times are necessarily very scanty, we cannot reasonably doubt that the singing of sacred songs formed an integral part of it. We recall that scene of infinite interest and touching tenderness for us Christians, that passed in the upper chamber when the Lord Jesus took his last earthly meal with his chosen twelve, and therein instituted the heavenly feast which was to be to His future Church the perpetual memorial of His sacrifice and death. Every incident of that night of betrayal is full of pathos, the holy converse, the Master's lowly but symbolic act of washing the disciples' feet, the Sacramental love feast, the last tender words of comfort and promise. It seems to us an inexpressibly solemn religious service that closed the Saviour's earthly ministry, and inaugurated what was to be forever after the highest act of worship to His Church. And our human hearts are drawn into closer sympathy with the scene, we feel the tie that knits all true worshippers in communion of spirit, we come as it were nearer into the blessed and privileged circle of the disciples whom Jesus loved, when they are pictured to our eyes blending their voices in the sweet and holy evening song, in that simple statement, "and when they had sung an hymn they went out into the Mount of Olives."

An indication that psalmody formed part of the worship in the stated gatherings of the Apostolic Church is incidentally furnished in that rebuke which St. Paul administered to the Corinthians for the confusion which their strife and rivalry, in the display of spiritual gifts, introduced into their worship. "What is it then, brethren? When ye come together every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." And twice in his Epistles to the Ephesians and the Colossians, he exhorts this as the true Christian incitement to fervor and exaltation of spirit. "Be not drunk with wine wherein is excess; but be filled with the spirit, speaking to yourselves (or one to another) in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ, to God even the Father."

Accordingly, with this sanction from the two Testaments, we find that as the worship of the Church by degrees shaped itself into a more and more complete

liturgical form, embracing the five great elements of confession of sin, prayer, acknowledgement of the faith, instruction in the word and praise, the music of the Church grew in importance, in perfection, in universal use, and the choral service of the cathedral, grand, solemn and impressive, with pealing organ or full orchestra and choir of well trained voices, came to be the embodiment of what pious devotion deemed to be worthy of the worship of the great God.

Our own Church of England has retained this pattern of a service largely enriched with the aid of music, and has made provision for it. Not only is space provided at every morning and evening prayer where an anthem may be sung where there is a choir, but it is undoubtedly contemplated that the Canticles and the Psalms of David should be chanted as they were of old, with musical accompaniment; and if you look carefully through the rubrics, you will observe how often the alternative is offered in various parts of the service of saying or singing, such as the creeds and the *Ter Sanctus* and *Gloria in Excelsis* in the Communion office. The Church of England, during the last three hundred years, has been, and is still, with increasing copiousness, accumulating rich and vast treasures of sacred music, the product of her own pure and scriptural services, unequalled for its lofty beauty and its fitness worthily to express the praise of God. Nor is this recourse to the aid of music in religious exercises confined to our own Church amongst Protestant bodies. It is very noticeable that wherever a revival in religious earnestness has taken place, and people have been aroused out of their deadness and torpor as to spiritual things, fervent and hearty singing has had much to do with it. In the great movement of the last century, which resulted in the separation of the Methodist body, you are aware how great a power was exercised by its two first leaders, John and Charles Wesley, through their great gifts in music and hymnology. The beautiful, scriptural and fervent hymns of Wesley to this day hold a moving power that it is difficult to estimate over the religious feelings of men. In the great revival crusade which has been preached during the past few years by the two evangelists who are so well known on this continent and in Europe, it is as much the sweet singing of his inspiring sacred songs by the one, as the fervid and practical appeals of the other, that has laid hold on men's souls, and drawn them in tens of thousands to listen to the message of salvation. Indeed, the arousing of the churches out of a state of apathy into new spiritual life, and the largely increased and improved use of music in their services, which are characteristic of to-day, seem to be essentially connected as mutually operating one on the other as cause and effect.

The spirit aroused to devotional emotions yearns to find expression in the uplifting of the voice in song and hymn of praise; and the hearty uniting in this joyous exercise by the great congregation has the electric effect of kindling and lighting up the flame of devotion in the heart.

Thus it is we find that church which has longest disallowed what they deemed the profane introduction of sounding instruments into their precise and grave worship, now contending for the liberty to use organs in their churches. Thus it is we find the congregations of the Methodist body around us importing into their worship services taken out of our matchless Liturgy, music composed for the canticles and anthems of the Church, chanting that venerable triumph song of the ancient Church, the *Te Deum Laudamus*, and vying with us in the attractiveness and elaborateness of their musical services.

The same process is going on in our own Church. The undeniable quickening into new spiritual life which is taking place among us is marked by a new and increased attention to the vast field of Church music. Services which were cold and dreary and formal are assuming a new and bright garb, rendering them cheerful, joyous, and attractive, by introducing hearty, inspiring singing. The greatest musical composers of the day are devoting their talents to enrich our store of Church music, as though they had discovered a new field, the grandest and noblest of all, for the exercise of their sacred art. And on the other hand, I must avow the result of my own experience that visiting the churches of my diocese I find it a very general rule that where there is plenty of singing, bright, earnest, hearty, there will be a large congregation, interested, responsive, devout.

And is it not natural and right that it should be so? Music, the gift to excel in it and the power to enjoy it, we must recognize as one of the good gifts of God, given to us to make life joyous, capable of being largely employed to promote His glory.

Music is the universal language with which man has been endowed. To all who have ears to hear, its sounds speak with the same voice to all alike, in all lands, of all tongues, in all ages, to all sorts and conditions of men. And there is no state, feeling or emotion of the human heart which its sounds are not capable of expressing; the fiercest passions and most turbulent desires; the gloomiest despondency and wildest affright, as well as the holiest calm;

the gladdest joy and sweetest repose; the martial triumph of conquest and inspiring call to battle, as well as the soft alluring to love; the sadness of the contrite soul; the sorrow of the bereaved; the earnest, pleading of entreaty; the whispering of devotion; the exultation of praise and victory; even the humorous and jocose side of human nature; all the phases of human feeling find their richest expression in music.

It follows from what has been said that the music of our churches to be all this, must be both congregational and rendered from a sincere affection of the heart, in that worship which is in spirit and in truth.

It is not the chastest music most exquisitely rendered by swelling organ and surpiced choir, listened to with delight by a critical audience, that will embody the ideal of the fitting homage of God—that will cause the glory of the Lord to fill the House of God, or animate the congregation with the zeal of true devotion to Him, but that which spontaneously rises from the hearts and voices of the whole body of worshippers in one consenting chorus of praise. Aim, brethren, at congregational singing, led worthily by your most efficient choir.

And seek that your services may not be merely a display of superior talent or a sensuous delight that ministers to the glory of man and the pride or pleasure of the human heart; but that which St. Paul so beautifully recommends to Christians, the singing with grace in your hearts to the Lord.

But, finally, the supreme fitness of the service of song for the worship of the earthly courts of God's house, is that it is the medium through which His redeemed saints will worship Him, through the endless ages, in the temple not made with hands, eternal in the heavens.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

IRON HILL.—A successful entertainment was lately held in this mission to raise funds for the seating of the church. There was a large gathering, many coming from a distance, including representations from most of the adjacent parishes. Addresses were given by the present incumbent and two of the former incumbents,—Rev. Messrs. Fyles and Nye. Over \$200 was realised, which, with some funds already at their disposal, will enable the congregation to complete the interior of the church.

WEST SHEFFORD.—A new church is in course of erection in this mission, and the work of building progresses rapidly. When finished, the incumbent will have reason to feel proud of his undertaking. It will rank as one of the finest church buildings in this section of the Eastern Townships.

DEANERY OF BEDFORD.—The usual fall missionary meetings in this Deanery were very successful this year. The collections were above the average, and the attendance uniformly good. With few exceptions the clergy fulfilled their appointments, and stirring appeals were made to the laity to support the mission fund of the Diocese. Holding the missionary meetings in the church buildings is on the increase in this diocese, and it is well that it is. But when in church does it not seem incongruous that the clergy should appear without surplices, and that the speeches should be preceded by merely two or three collects? Yet this was practised in some parishes. Surely it would be preferable to have either morning or evening prayer, or the litany, or indeed a celebration of the holy eucharist, where the appointment is made for the morning.

EARDLEY.—A children's entertainment was lately held in this parish in connection with the Sunday-school. Presents were distributed during the evening to each scholar, and Mr. McFarlane addressed the school in a very earnest and practical speech.

ONTARIO.

FRANKTOWN.—The Lord Bishop of Ontario held a confirmation in St. James' Church, Franktown, on Saturday, the 21st. The clergy present besides the rector, the Rev. Stearne Tighe, were the Revs. G. J. Low, F. L. Stephenson, and C. T. Denroche. The church was decorated with grain and flowers, and the altar with suitable symbols and monograms.

The service was a full choral one, led by St. James' Church Choral Guild. Twenty-six males and twenty-five females were confirmed, nearly all adults, and some advanced in life. Holy Communion was administered to about one hundred and eighty persons. The Bishop's address was very impressive. During the incumbency of the present rector, great improvements have been made in all the churches in the parish, and all who are acquainted with it notice that a great interest in religion as set forth by the Church, is manifest among the rising generation, which exhibits itself in a constant attendance upon all the services of the Church, as well as in the general good conduct of the young people of the parish.

ALMONTE.—At Almonte, the incumbent, the Rev. F. S. Stephenson, B.A., is most successfully paying off the heavy mortgage of \$8,000, which he found on the parsonage on his appointment to this parish four years since. This debt was payable by half-yearly instalments with interest at eight per cent. During the five years of his incumbency, Mr. Stephenson has paid \$1,500 principal, and \$930 interest, and has enough on hand to meet payments to May, 1883, when the total paid on principal will be \$1800, and interest \$1,044. This reduction of indebtedness is due mainly to his energy in organizing excursions by C. P. R. from Almonte to some point in the United States. By the last excursion from Almonte to Ogdensburg, the parish cleared \$730; as in the parish of Franktown, here too, the Church's work is being done in the Church's way, with the usual good results.

LANARK.—This extensive mission has been again sub-divided. Innisville, an out station of the rectory of Carleton Place, has been added, and the townships of S. Sherbrooke, Osa and Olden have been grouped to form a new mission, with the village of Maberley as headquarters. The passage of the Ontario and Quebec, and the Toronto and Ottawa lines of railway through these townships, necessitates this arrangement, and the Church is to retain her hold on those members of the communion so carefully tended until lately by the indefatigable and hard-working missionary, the Rev. D. V. Gwillyn.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Bishop visited this parish to hold confirmation services on the 25th and 26th October. At Trinity Church, Merrickville, fifty-seven candidates presented themselves. At Christ Church, Burritt's Rapids, thirty. The number of communicants at the two services was two hundred and twelve. One hundred and twenty at Merrickville, and ninety-two at Burritt's Rapids. The Bishop during his addresses, kept the attention of the large congregations riveted. A new and powerful organ from the well known firm of W. Bell & Co., Guelph, Ont., has been placed in Christ Church; matting has been laid down on the aisles, and new chandeliers hung, making this one of the neatest churches in the diocese. Funds are being raised for renovating Trinity Church, Merrickville. The next duty will be the erection of a new parsonage, the present one not being by any means a credit to the parish.

TORONTO.

ST. JAMES' RECTORY SURPLUS.—There was a meeting of the committee representing the rectors of Toronto and the authorities of St. James' Cathedral some time since, when Rev. Messrs. John Langry, J. P. Lewis, T. Patterson, and Hon. Chief Justice Sprague were appointed a committee to meet the authorities of St. James' Cathedral, in order to see if it were possible to have the endowment fund settled without litigation. The above named gentlemen on the 27th ult. met Messrs. Clark Gamble, J. K. Kerr, and Colonel Gzowski for that purpose. The committee maintained that in the event of litigation the probability was that St. James' would receive very much less instead of more, consequently they could not, as a matter of justice to themselves and to their successors accept any compromise. The authorities of St. James' take this stand, that while they would be glad indeed to have this matter amicably settled, still there is no legal way of releasing them from their obligation to keep these funds in the interests of St. James', and as trustees they cannot of their own will make any arrangement for compromise. What is done must be done under direction of a special Act, or the decision of a competent Court of law. The result was that they unanimously came to the conclusion that there was no way to settle the matter but by appealing to the Courts, which all promised to do in the most kindly spirit possible. The case is now being prepared, and in a short time will be before the Courts. The amount to be distributed, it is said, is somewhere in the neighbourhood of \$23,000, and will be very much more in a few years. Probably it will be increased by one-half, or at least by one-third.

Church of the Ascension.—We are happy to find that Mr. Jessett, the new organist of this church, has succeeded in drawing together a very large and efficient choir. By discarding fanciful services, too elaborate for amateurs, and keeping strictly to music suitable for congregational singing, the choir effect is enhanced and the people are beginning to take their share in the service of song.

Church of the Redeemer.—The same improvement is also going on here as noted above, the new organist, Mr. Fisher, being a thoroughly accomplished choir trainer, and bent upon making the services church like in devotional solemnity, rather than concert like in tickling the ears of those who come to church to stare and not to worship.

St. Anne's.—A parents' meeting in connection with the Sunday-school in this parish was held on Tuesday, the 24th Oct. The idea of holding such a meeting was suggested to the energetic superintendent, Mr. Kirkpatrick, by an article in the last number of the *Church S. S. Magazine*. And in this case it proved most interesting and useful. Invitations were sent in the names of the rector and officers of the school, and refreshments were provided by the teachers, who entertained the parents of their respective scholars in the intervals between the speeches, which were made by the rector. The speeches were evidently appreciated by the goodly number of guests present. A little singing and music enlivened the proceedings. All were pleased with the interest taken in their little ones, and many expressed a hope that they would again have an opportunity of spending so pleasant an evening. Such meetings cannot fail to increase the parents' interest in the work of the school, and thus encourage and help the teachers.

WEST MONO MISSION.—On Tuesday, Oct. 31st, Miss A. Culp, of this mission, was presented with a purse accompanied by the following address:

To Miss A. Culp, Organist,—The members of the Herald Angel Church, West Mono mission, desire to express their appreciation of your valuable services as organist of the Church, and as a slight token of their gratitude beg of you to accept the accompanying purse.—Signed, on behalf of the congregation, Robert Jackson, Hugh Bracken.
Mono, Oct. 31st, 1882.

STOUFFVILLE.—On Thursday, Oct. 26th, Christ Church was opened for Divine worship. It is situated near the centre of the village, on a valuable site generously donated by Mrs. Christian Reesor, a member of Grace Church, Markham. The church is brick-encased, with solid stone foundation, and consists of nave 34 ft. x 22 ft., chancel 10 ft. x 16 ft., vestry 10 ft. x 8 ft., porch 5 ft. x 8 ft. The roof is high pitched; there are three Gothic windows on each side of the nave, and triplets in the chancel, colored glass borders and enamelled glass in the centre, with rose window over the entrance. All the inside wood work is oiled and varnished. It is seated for 100 persons, but on Sunday afternoon, the 29th, more than 150 people were accommodated. The service was opened at 3 p.m., by singing the hymn, "The Church's One Foundation." The incumbent, the Rev. A. Hart, read the first part of the evening service to the end of the Psalms; the Rev. B. Ryn, of Sunderland read the Lessons; Rev. Rural Dean Fletcher, the concluding service including some special prayers. The Ven. Archdeacon Boddy, M.A., was the preacher, his text being Rev. xxi. 22' from which he preached a very impressive sermon which was listened to with the greatest interest. After service tea was served in Daley's Hall, where the congregation have worshipped for the past three years. The ladies deserve the greatest credit for their exertions, the table being prettily adorned with flowers, and the spread of provisions bountiful and excellent. After tea the incumbent gave a short retrospect of the efforts of the congregation to build their church, followed by addresses by Rural Dean Fletcher, M.A., who spoke of the Church of England as affording a basis for the reunion of Christians; the Rev. J. Carry, B.D., who gave a scholarly and interesting account of church building from the earliest ages to the present; and the Rev. B. Ryan, who spoke of the motive to building religious edifices—the constraining love of Christ. The choir of Grace Church, Markham, sang several anthems very creditably, and also assisted in singing at the church in the afternoon.

On Sunday 29th, the Rev. Dyson Hague, M.A., preached with great acceptance to crowded congregations, and assisted as deacon in the administration of the Holy Communion. The offertory on Thursday and Sunday amounted to \$60, and proceeds of the tea to \$40. The church has cost upwards of \$1,400, of which about \$300 is unpaid. A font, Communion service, organ, seats for chancel, and furniture for vestry, besides the fencing and planting of the ground, are still needed.

S. Luke's.—On Sunday, the 5th, at morning service, the rite of confirmation was administered by the Bishop to a number of candidates. The address of the Bishop was especially impressive. He eloquently set forth the teaching of Scripture to be utterly irreconcilable with the opinion of those who taught that sacraments and ordinances were mere ceremonies, but that they brought the soul into such direct contact with God as to be, if received in the right spirit, rich channels of divine grace. The congregation was large and the service hearty and well rendered. Cannot S. Luke's be provided with a better organ? The present instrument is a mere make-shift, and a serious draw-back in the musical services.

NIAGARA.

STAMFORD—St. John's Church.—A very handsome "fair linen cloth" for altar use, the gift of Mrs. Peram, and the work of the Wantage Sisterhood was substituted on the 8th ult. in this Church, for one which has been in use half a century, and which bore the initials of the late Lady Maiatind, wife of an old Lieutenant-Governor of Ontario.

On the 23rd ult., a harvest festival service was held here, when the church was appropriately decorated with flowers and fruit. The Rev. E. J. Fessenden preached a stirring sermon, and praised the congregation for contributing to the Synod a sum over their assessment. We are glad to note that in this church was inaugurated the pious custom of the people rising when the offertory was presented, as a sign of their sharing in the act. The offertory was a liberal one.

HAMILTON.—The Bishop of Saskatchewan preached twice on Sunday, the 29th ult., at St. Thomas' Church, and collections were taken up in aid of the missions of the Church in the great North-west.

Missionary meetings have been held in the parishes of Thorold, Port Dalhousie and Chippewa. The deputation consisted of Rev. C. H. Mockridge and Rev. C. E. Whitcombe, who advocated the cause of missions and diocesan work in the above places and their outstations, finishing their labors Friday evening, 27th ult.

SOURH WALPOLE.—On the 24th and 25th ult. two missionary services were held in the churches at Nanticoke and Cheapside. The preacher was the Rev. H. F. Mellish of Caledonia. The congregations were large, and were most deeply interested in the subject of the text, Acts ii. 47, "The Lord added to the church daily such as should be saved." Rev. Rural Dean Bull availed himself of the opportunity of speaking to the congregation upon the necessity of increased zeal in the cause of missions. The want of a new church building in Nanticoke to accommodate about 250 people was also dwelt upon. A subscription list of \$16.50 is already secured for the purpose, requiring but a little more to enable the committee to begin the erection of a suitable and commodious church. As a meeting of the committee was at once called, we may fully expect soon to hear of active operations in a new church building at Nanticoke. The Rev. P. W. Smith, of Dunnville, warmly encouraged the people to proceed with vigour, as they had done not long since in the building of a good parsonage house. The Rev. Mr. Smith was formerly incumbent of Nanticoke, and is greatly esteemed by his old parishioners.

DUNNVILLE.—We hope to learn very soon of active operations in church building. Church accommodation at present is very insufficient. The Rev. P. W. Smith is rector.

HURON.

PRINCETON.—Thanksgiving services for the harvest were held at Princeton, on the 15th ult. Appropriate sermons were preached by the Rev. J. D. Caswell, incumbent, and Rev. Mr. Sage, of London. The church was crowded, and looked prettier than ever before, being decorated with flowers and fruit and banners. Much credit for these services is due to our energetic warden, Mr. Cooper.

LONDON.—Ordination at St. Paul's—October 29th; matins at 10 a.m.; Rev. Canon Innes read morning prayers. At 11 a.m. an ordination service was held, when there were presented by the Rev. Dean Boomer to the Bishop of Huron for ordination: Mr. Hamilton, to be admitted deacon; and to be ordained priests, Rev. H. D. Steele, of St. George's parish, Belmont; Rev. T. Fisher, St. Stephen's, Gorrie; and Rev. John Hale, Church of Ascension, Paisley. Rev. Canon Innes preached from Eph. iv. 11, 12, 13.

At evensong the preacher was the lately ordained deacon, the Rev. Mr. Hamilton. The labourers are few, very few for the work to be done in this vast diocese.

LONDON TOWNSHIP.—On Saturday morning, Oct. 28th, the Right Rev. the Bishop of the Diocese held a confirmation in Trinity Church. Fifty-eight candidates were presented by the rector, Rev. Robert Wilson. The congregation was large for a country church on a working day, numbering two hundred and fifty people. All were deeply impressed with the solemnity of the service and the very earnest and affectionate address of the Bishop. London township maintains its character of fidelity to the Apostolic Church, there being five churches within its limits.

The Bishop of Huron is to leave on another visit to England on Saturday, the 4th instant.

CHATHAM.—Almost all the clergymen of the old school have departed from their labours. Their once familiar faces are no longer seen in the pulpit or the Synod. One of the few still spared to the diocese is the Venerable Archdeacon Sandys, rector of Christ Church, Chatham. On Sunday, 29th Oct., he officiated and preached twice at the Church of the Holy Trinity. At matins he preached a most impressive sermon, replete with warning and encouragement, from the text Heb. vi. 45. At evensong, taking as his text Luke ii. 28, he dwelt on the necessity of peace, the birthright of every believer in Christ, which all may have by salvation through faith in the crucified Saviour.

GALT.—The Bishop of the Diocese held a Confirmation service in Trinity Church, Galt, on Tuesday, the 17th Oct. The rector, Rev. Canon Hincks, had the happiness to present a large class of candidates.

BERLIN.—On the same day the Bishop proceeded to Berlin, and confirmed a class of candidates, presented by Rev. Dr. Beaumont, incumbent of St. John the Evangelist.

HAMBURG.—Tuesday afternoon, the Bishop proceeded to Hamburg, where he confirmed a class presented to him by Rev. F. Harding, of St. George's Church.

WILMOT.—Wednesday morning, His Lordship was conducted to St. James' Church, Wilmot, also in Mr. Harding's mission parish, where he admitted to full communion with the Church another large class of candidates. In every instance the Bishop delivered addresses, as is his wont, earnest and affectionate.

ALGOMA.

Notes of the first visit of the Bishop to Lake Superior, 1882—Continued.

To resume, however, the thread of our narrative. Thanks to the sinewy thaws of the Indians, we accomplished the paddling and portaging on our return journey very rapidly, and after meeting with the party we here left behind, sailed down for several miles before a freshening breeze, little dreaming that while we were gliding along in perfect peace and safety, a terrible catastrophe was taking place on the lakes a few hundred miles away, for it was on this very forenoon (Thursday, September 14th), that close on one hundred precious lives went down to a watery grave in the ill-fated *Asia*. By 7.30 p.m., we reached Red Rock, ready for our evening repast, and the welcome sleep which would follow, but most of all, devoutly thankful for the gracious Providence, which, while others had been suddenly extinguished in the seething waters, had watched over us through all our wanderings, and shielded us from hurt or accident.

The next problem to be solved was the question how the Bishop was to reach Prince Arthur's Landing in time to keep his promises for Sunday, the 17th. The distance was close on 100 miles. There was no steamer now due, nor would there be at the earliest till Sunday evening, too late to accomplish the objects of the proposed visit, except at the sacrifice of a whole week. So, after due deliberation, we decided to attempt the journey in a canoe manned by four stout Indians, in hopes of reaching the Landing by Sunday morning at the latest. Accordingly, an early start was made on Friday morning, between five and six o'clock, the party including our two lay friends (Mr. Wilson remaining at the Rock to take the *Manitoba* on her return); and by dint of hard paddling and rowing, all hands taking their part in turn, forty miles were accomplished over a rough sea, and against a strong head wind, the last ten miles in almost profound darkness, and a silence broken only by the swish of the oars as they bent to each sturdy stroke, or the music of the waves as they bound to and fro, and broke on the rock-bound shore. Our intention was, of course, to camp for the night on one of the innumerable islands that break the monotony of the coast line, with their endless varieties of form and scenery; but just as we were rounding a point, preparatory to landing, a most welcome light gleamed out from a fishing shanty close by, and we found our-

selves most unexpectedly alongside a tug boat lying at anchor in a sheltered nook in readiness, we hoped, for an early start for our destination next morning. And our hopes were not disappointed. The captain was roused from his slumbers, and cross-examined as to his intentions, which, fortunately for us, lay in the same direction with our wishes. The cabin floor was kindly placed at our disposal for the night, and thankfully accepted. A hasty supper was taken, and blankets spread, and before long we had all forgotten our fatigues in deep, unbroken slumbers, despite the adamant hardness of our couches, and the presence of an overpowering fish flavour, which greeted us in every corner, and was, of course, strongest in the lower strata of the atmosphere.

Saturday (16th) dawned bright and clear. During the forenoon, Oshkopikeda took the opportunity of describing to us a strange vision which he had had several years ago, in connection with the opening of the Nepigon Mission, and in which he had seen a big black coat who asked him if he were a Christian. By noon steam was up, and we started, reaching the Landing safely by 8 p.m. A message sent to the resident clergyman, the Rev. J. K. McMorim, soon brought him to the hotel, and in a few minutes the Bishop was spirited away to the comfortable parsonage, to forget, amid the refinements and pleasant social intercourse of a Christian home, the toilsomeness of the journey accomplished in reaching it.

The Mission at the Landing sustained a most serious loss in the destruction of the church and parsonage last year by fire, the blow being all the heavier for the fact that the policy for the insurance of both had expired a short time before, and through some oversight had not been renewed. But clergyman and people, undaunted by the calamity, set to work again, and before long the parsonage was rebuilt at a cost of \$1500, and paid for, lacking only \$100. The church has not been commenced yet, owing to the refusal of the Synod of Toronto, who hold the deed, to give permission for the sale of four acres belonging to the Mission, without which help the enterprise cannot be accomplished. This difficulty, however, will soon be solved, we hope, and then the people stand ready to contribute the very utmost in their power to rebuild their church edifice, in more durable form than before; and under the leadership of their wise and indefatigable clergyman, to restore their parochial life and organization to more than its former vigour and efficiency. The old church seated about one hundred and twenty; but the probability, indeed, the all but certainty of the erection before long of the terminus of the C. P. R. at the Landing, and the rapid growth of its business and manufacturing industries that is sure to follow, will abundantly warrant a provision for the near future, of accommodation for not less than 300 persons. At present the congregation worships in a most inconvenient upstairs hall, altogether too small for the purpose, where it is next to impossible to provide that the thing shall be done "decently and in order." During his recent visit on the 17th, the Bishop preached three times, twice in the hall, and once in a school house about five miles distant. He also confirmed five persons, addressing them afterwards on the duties, difficulties, and privileges of the life on which they were entering, and then administered the Holy Communion. So ended the duties of the Bishop of Algoma for this year at least, in Lake Superior. Not, indeed, that all was done that will ever be possible, for Pic and Michipicoten Islands, and one or two other points remain still to be explored; but all was done that it was safe to attempt at so advanced a season of the year. Nothing now remained save to effect our return to Sault Ste. Marie, which was successfully accomplished by the *Manitoba*, without any drawback, save a delay of thirty-six hours in a little corner of Michipicoten Bay, Captain McGregor preferring, with the awful warning of the *Asia* before his eyes, to lose a day and a half rather than risk his ship in the heavy sea that was running outside. Advantage was taken of the perfect quiet that prevailed on board during the delay, to hold a service in the saloon on Friday evening, at which there was a goodly congregation of passengers, officers and crew, who joined heartily in the hymns sung, and listened attentively while the Bishop illustrated from St. John v. 17, the methods of God's working in the three kingdoms of nature, providence, and grace. Another service was held on board on Sunday morning, at which the Bishop preached from Romans i. 16. Scarcely had it concluded, when the steamer entered the canal at Sault Ste. Marie; and within half an hour the members of our little party had reached their respective homes, to the great relief of wives and children who for two days had been anxiously expecting their return, and with hearts, we doubt not, filled with gratitude to the Giver of all good, who had kept them safely through all their journeyings.

E. A.

BRITISH.

St. James's, Clerkenwell, which has been restored at a cost of \$15,000, was reopened last week by Canon Duckworth. A luncheon was afterwards held at the Holborn Viaduct Hotel, the Lord Mayor in the chair.

THE MILES PLATTING CASE.—We rejoice to hear that the Rev. Mr. Green, who has so long suffered imprisonment for conscience sake, is to be released. The cable message reads that he has resigned his benefice, but that can hardly be so. We await correct details as to how this ugly knot has been cut. If he can legally do so, Sir Percival Heywood, who is patron of the living, will re-appoint Mr. Green, and then the whole affair will be set back exactly where it was when Mr. Green was first prosecuted, and he will conduct his services as before the trial, unless again cast into prison.

A near relative of the late Dr. Pusey, in a biographical sketch, thus writes of the sainted dead: "So far from Dr. Pusey being an object of dislike to his opponents, either in Oxford or elsewhere, his lovable and gentle character gained him their universal goodwill, and Evangelicals and Presbyterians lament his loss with High Churchmen and Ritualists. Evangelicals peculiarly so, for both he and they united in making one Saviour the beginning and end of all things." We commend this to the charitable reflection of one or two clergy in Toronto, who so far forgot what is due to their brother in Heaven as to refer to him in abusive terms as being ignorant of the Gospel!

The forty-third annual meeting of the "Congregational Union of England and Wales," was held at Bristol on Tuesday. A sign of the times was the President's remarks, in his opening address, advocating the uniformity and adoption of an authorised Liturgy. He also remarked that "the word priest could be most fittingly applied to a Christian minister at the time when he offered to God, on his congregation's and in his own behalf, the heartfelt sacrifice of praise and prayer." Words like these are encouraging to those whose daily prayer for re-union rises acceptably to the Throne of Grace.

At a meeting of the executive committee of the new cathedral at Truro, held at Penzance on Wednesday, it was reported that the subscriptions promised and paid up to the present time amounted to \$270,000. The sum spent on the work accomplished and on work ordered, is \$285,000. Mr. Pearson, the architect, advised that the building of the north transept should be at once proceeded with. This will entail an additional outlay of over \$25,000 to complete the first portion of the cathedral, including the north transept and the south porch.

Correspondence.

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

THE HURON CANON.

DEAR SIR.—In reference to the Rev. R. F. Dixon's letters upon the legislation at the last Synod, I think he is slightly mistaken in saying that he alone answered "No" to the adoption of the Canon. The report of the Synod meeting in the *C. Chronicle* states the "Canon was carried by a unanimous vote of both orders, and confirmed." Had I been there the vote would not have been unanimous although I might have been alone. When the Canon was introduced, I was present, and moved the following amendment, which was seconded by George Whiles, Esq.: That the proposed amendment to Canon 20, on the discipline of the clergy, be not received for the following reasons:—

1. That the existing Canon is sufficient for the purposes of discipline.
2. That the amendments submitted would provoke litigation in the civil courts, being an interference with the rights of British subjects.
3. That such amendments tend to the subversion of Protestant principles, and are opposed to the genius of the Anglican Church.
4. That such amendments would be productive of continual strife in the Church, and tend to repel useful men from entering the Anglican ministry.

I then thought, and still think, that the reception of the proposed Canon would be productive of harm. It would be a provision that any change in the constitution or Canons of the Synod should need confirmation by the following Synod, as in the case of Toronto Diocese, and which was practically exemplified by the Synod's rejection of a crude onslaught on its constitution. The warning voice of that good and wise man Provost Whitaker, seemed to sound in the ears of men, not "to throw down in a moment what had taken years of mental toil to build up." Those were honourable men who, whilst differing from the

Provost so widely, openly and publicly bore witness to his worth though your columns,

Mr. Dixon states that the 3rd clause struck at a single individual. Is it possible that a Church of England Synod, consisting of one hundred and twenty clergymen and some two hundred and thirty laymen should be so exercised over one individual?

Mr. Dixon concludes a good letter by declaring the 3rd clause of the Canon abortive, by saying, "last and best, it can never be any more than a dead letter, and is not worth the paper it is written on." If so, it speaks but little for the intelligence of the Synod in giving a worthless matter so much consideration. Many will think Mr. Dixon correct in his statement, nevertheless it may have an inspiring awe over the minds of weak people, and prove troublesome to nervous men, who lack sufficient calibre to maintain their just rights. I am satisfied, upon legal authority, that all the legislation of last Huron Synod was illegal. Does it not appear strange that when the Canon was being considered, and the Synod had to adjourn for want of a quorum, that only twenty-nine laymen were present out of some two hundred and thirty on the roll? Also, that the largest number of laymen present at any time was seventy-two, of which it took fifty-eight for a quorum. I believe also that eighty new lay delegates were on the roll. What does this lethargy of the laity mean?

I regret having been absent from the Synod on the last day, when action was taken on the Widow and Orphans' Fund. I understand that the five dollars paid annually by the clergy respectively to enable their widows and orphans to participate in that fund, is to be placed to the credit of the Mission Fund. This will be the result of Mr. E. B. Reed's motion to repeal the 2nd clause of the Canon on the W. and O. Fund. For the last eight years the clergy have had their annual payments of five dollars each, as above, applied to the payment of the Mission Fund debt, and have thereby contributed as much to the liquidation of that debt as the hundreds and thousands of wealthy laymen in the diocese. Now that the debt is paid it would be but reasonable to pay back to the Widow and Orphans' Fund the amount which was alleviated on account of it. It could be no great burden on a diocese, which the Bishop officially declared to be so financially and spiritually prosperous. Moreover [there is this anomaly, that every clergyman receiving aid from the Mission Fund will practically be contributing five dollars per annum to his own little stipend, not by way of choice, because the payment is not voluntary but compulsory. Could the members have understood the question, or was it hastily legislated upon after the pathetic ordeal through which the Synod passed? The singing of the Doxology should certainly have so calmed any mental perturbation, that a fund so sacred as the Widow and Orphans' Fund, which yields to the widow but a small annuity of two hundred dollars at best, and which may be reduced, should have received an amount of thoughtful consideration not generally given to the closing act of a legislative body.

J. T. WARE.

The Parsonage, St. Mary's,
Oct. 30th, 1882.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What further do we believe respecting Jesus Christ?

A. That He is our Lord.

Q. By whom is this Divine name given unto Him?

A. By St. Thomas, "My Lord and my God." (John xx. 28); and by the angel after the resurrection. "Come, see the place where the Lord lay." (Matt. xxviii. 6; see Luke i. 16, 17.)

Q. Of what in the Hebrew of this last passage is Lord the translation?

A. Of Jehovah—the supreme name for God.

Q. In what other sense is the word Lord applied to Christ?

A. The sovereign rule to which He has attained in His humanity. "God hath made that same Jesus whom ye have crucified both Lord and Christ." (Acts ii. 36.)

Q. Is it needful to confess this Lordship of Christ?

A. It is entirely necessary; for every tongue must confess that Jesus Christ is Lord to the glory of God the Father. (Phil. ii. 11.)

Q. How are we to acknowledge this Lordship of Christ?

A. By ever remembering and confessing His absolute property in us. (Rom. xiv. 8, 9.) "Whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end, Christ both died and rose and revived, that he might be Lord both of the dead and living." See also, Acts xx, 28; Rev. xix. 16.

Childrens' Department.

THE PEACE OF GOD.

The child leans on its mother's breast, Leaves there its cares, and is at rest; And tells aloud He trusts in God, and so is blest Neath every cloud.

He has no store—he sows no seed, Yet sings aloud, and doth not heed; By flowing stream or grassy mead He sings to shame Men who forget, in fear of need, A Father's name.

The heart that trusts forever sings, And feels as light as it had wings; A well of peace within it springs; Come good or ill, What'er to-day, to-morrow brings, It is His will.

THE THINGS OF CESAR AND THE THINGS OF GOD.

YOU may perhaps hear some day of conflicting duties. The words are used from time to time, but wrongly. Our duty is simply what is due from us to God, and he is so just and merciful that we may feel sure He never gives us contradictory orders, never expects from us more than one thing at a time, whatever we poor erring creatures expect from one another. And if a Christian man has accustomed himself to listen to his Master's voice, to say in every difficulty, "Lord, what wilt Thou have me to do?" he will not be left in doubt as to his duty. If we have confused ourselves through our own willfulness or folly, the case is different. We may then find ourselves in circumstances in which it is not easy to see and know the thing we ought to do. Yet even then if we truly repent the past, and look out honestly for some indication from above which way we ought to take, we cannot doubt such help will be vouchsafed us.

Among duties which in some ages of the world have been thought to clash are those to God and to the king, queen or other ruler of the land. Our Lord's enemies believed He would not be able to discriminate between what was due to God and what to Caesar, without offending the more religious Jews or their Roman conquerors; so they put a subtle question to Him about the tribute money, and hoped to lay hold of something in His answer on which they could accuse Him to the governor. But He replied to them with divine wisdom, avoiding their snare, and at the same time laying down for the guidance of His Church a clear rule about duty to God and to earthly potentates, "Render unto Caesar the things that are Caesar's, and to God the things that are God's:" so that we may never do anything contrary to the rights of God in obeying earthly princes, or again, violate the rights of princes under pretence of doing service to God.

On reading the life of Bishop Ken, the good man who wrote our Morning and Evening Hymns, we cannot help noticing how often he was called on to bear this rule in mind, to discriminate between the things of Caesar and the things of God, so that we may find a sort of commentary on to-day's Gospel in some incidents of his history. It is not easy thoroughly to enter into the trials of another age and another station in life, but we shall find it in this case well worth our while to try to do so.

More than two hundred years have passed since Thomas Ken was born at a little village in Hertfordshire. During the troublous times of the great Rebellion and the Protectorate he was receiving a careful Christian education, and was ordained soon after Charles II. was restored to the throne. We find him working hard as a country clergyman, then chaplain in Holland to the Princess Mary, the king's sister, then a prebendary of Winchester Cathedral and

living in the Close. Ken had now to determine what was due to Caesar and what to God. The king came to spend some time at Winchester, partly that he might overlook the building of a new palace which he had in hand there, and also for the sake of hunting in the New Forest. Kings always travel with a train of attendants, and unhappily many of those who came with Charles II. were profligate and ungodly people. The king went to lodge at the deanery, and demanded Dr. Ken's house for one of his evil companions, but to the astonishment of the courtiers it was refused. Dr. Ken said that such a person was not to be endured in the house of a clergyman, especially of the king's chaplain; and Charles, who though not good himself could appreciate goodness in others, did not take offence at his boldness. He chose him almost immediately to be chaplain of the fleet which was going out to Tangiers, and the next year appointed him Bishop of Bath and Wells.

A very solemn duty devolved upon the new bishop within a week of his consecration. His royal master was seized with a fatal illness, and for three whole nights did Bishop Ken sit by his bedside watching for the proper moments to urge him to repentance, and to suggest holy thoughts. We are told that he applied himself much to the awakening of the king's conscience, and that he was so earnest that he spoke like a man inspired. What success attended his words we cannot judge, but certainly the king did confess his past sins, and gave some signs of repentance before he breathed his last.

The next king, James II., was a Roman Catholic, and soon showed his intention of putting down the Church of England, and bringing in his own religion. Against this Bishop Ken and some of his brethren made a resolute stand. They would render to Caesar whatever pertained to Caesar, but they would not uphold him when he interfered with the things of God. So when the king put forth a declaration of indulgence which was contrary to the interests of the Church of England, and ordered it to be read in every church or chapel throughout the kingdom, Bishop Ken, with other bishops and clergymen, found it against their conscience to do so. They met, therefore, in council at Lambeth, and having prayed to God and consulted together, they wrote a petition to the king, in which they respectfully told him that conscience would not allow them to publish that declaration, and besought him not to insist on it.

It was now ten o'clock on Friday night; the paper was to have been read the next Sunday, so there was no time to lose; and seven bishops having signed the petition, set out at once in the archbishop's barge for Lambeth Palace. They landed, were admitted to see the king that night in the room next his bed-chamber fell on their knees and gave the petition into his hands. It surprised him very much, and he called it rebellious, on which Bishop Ken said, "We are bound to fear God and honour the king. We desire to do both. We will honour you, but we must fear God."

A few days later the seven bishops were sent to the Tower of London as prisoners, and the king brought them to trial, but to the great joy of the people they were acquitted. Even the king's soldiers broke out into a loud shout of joy, and the Archbishop of Canterbury and Bishop Ken were several hours getting back to Lambeth on account of the multitudes who crowded around them asking their blessing and rejoicing in their deliverance.

Meanwhile the king continued to threaten the Church of England and the liberties of his people. His son-in-law the Prince of Orange came to England. King James fled before him into France, and finally the Prince and Princess of Orange became William III. and Mary of England. Bishop Ken had come to King James' side when he was in danger, and had given him the best advice, but to no purpose. The good bishop

soon had to decide for himself in a difficult matter.

At his consecration he had sworn in the presence of God that James was the rightful king, and that he would keep true faith with him and his heirs. As soon as William was seated on the throne, he was required to forego this oath, and to swear as solemnly that he would hold allegiance to William and Mary. Could he do so? The question was beset with difficulties, but Bishop Ken, with the archbishop and seven other bishops, decided that they could not peril their souls by breaking a solemn oath, the oath which bound them to the very king from whom they had suffered so much. So they were driven from their homes and their people, and Bishop Ken was left at the age of fifty-four a poor man, without any shelter. His friend, Lord Weymouth, however, opened to him his noble mansion of Long Leat. There for twenty years the good bishop led a Christian life, and there he died peaceably, March 19, 1711.

Much might have been said about Bishop Ken's charity to the poor, his devotion, his love of God's service and of Church music, but we have only had time to tell you with what care he rendered to Caesar the things that were Caesar's, and to God the things that are God's.

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An old physician, retired from active practice, having had placed in his hands by an East Indian Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections; also a positive and radical cure for General Debility, and all nervous complaints; after having thoroughly tested its wonderful curative powers in thousands of cases, feels it is his duty to make it known to his fellows. The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your home, will be received by you by return mail, free of charge, by addressing with stamp or stamped, self-addressed envelope to DR. J. C. RAYMOND, 164 Washington Street, Brooklyn, N.Y.

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WIT OF THE WEE-WEEES.

Two little brothers were looking at the moon. The youngest, two years old, had never seen it before. The next morning, hopping about in his night-dress, he suddenly ran to the window, exclaiming, "Where moon?" "Oh, don't you know," said wise four-year-old, "It's blown out in the morning?"

Once upon a time Ava was naughty, and mamma had to frown at her. "O mamma, mamma," Ava cried, "don't shut up your forehead that way, 'cause then I know you are going to scold."

Mabel (to her grandpapa)—"And can you really remember George the Fourth?" Grandpapa—"Yes, little one; you see, I am a good deal older than you are." Mabel—"How much older must I grow before I shall be able to remember him?"

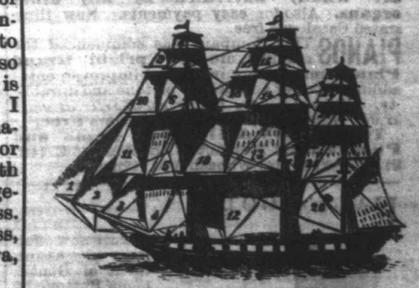
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PHOSPHATINE.

To the Medical Profession, and all whom it may concern.

NEWMARKET, March 21, 1892.
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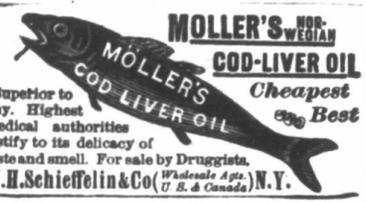
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THE NORTH AMERICAN LIFE ASSURANCE CO.
Guarantee Fund. . . . \$100,000
Deposited with Dom. Govt. . . \$50,000
HON. ALEX. MACKENZIE, M.P., President.
HON. ALEX. MORRIS, M.P.P., Vice-President.
J. L. BLAIRIE, Esq.

THE TONTINE INVESTMENT
POLICY of The North American Assurance Company combines in one form the greatest number of advantages attainable in a Life Insurance Policy. It appeals at once to the intelligence of all who understand the principles and practice of Life Insurance.
All Policies whether on Life or Endowment Rates, are subject to no higher charge in Premium Rates, in taking the "Tontine Investment" form.
The extra benefits of this are conditions only upon continuance of the Policy for a certain specified term or Tontine period of ten, fifteen or twenty years, selected by the insured himself.
Two things most desired in Life Insurance are the certainty of protection in early death, and profit in long life. These are combined in the "Tontine Investment Policy" of the North American Life Assurance Co., which also issues Annuities and all the ordinary approved forms of Life Policies.
Agents wanted. Apply to
Wm. McCABE,
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—THE—
FEDERAL LIFE ASSURANCE COMPANY.

Head Office, - Hamilton.
Capital Subscribed . . . \$700,000
Deposited with Dominion Government . . . 51,100
President—D. B. CHISHOLM Esq., Hamilton.
Vice-Presidents—JAMES H. BEATTY, Esq.; ROBERT BARBER, Esq.; SHEPPARD HOMANS, Esq., Consulting Actuary.

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POLICES ARE NON-FORFEITABLE after three full years premiums have been paid.
EXAMPLE—Age 35—After the Policy has been kept in force three years, on the ordinary life plan, it will be continued in full for two (2) years and 298 days longer, without further payment of premiums.
DAVID DEXTER,
Managing Director.

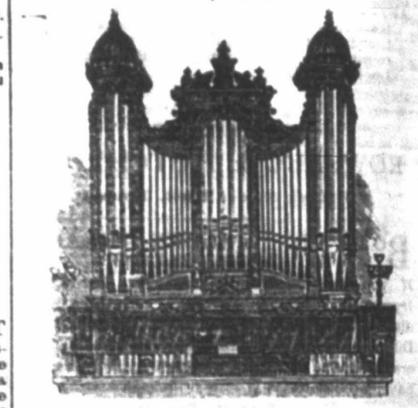
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Silk and Gold Banners, \$5.00 Each
Larger Banners, . . . \$10, \$25, \$50
SIX and Gold S. S. Banners, \$5.00 each
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ESTABLISHED 1856.
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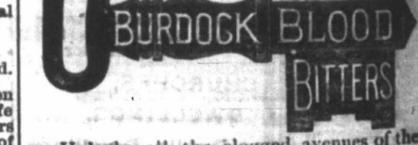
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