

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, JULY 16, 1885.

[No. 29.]



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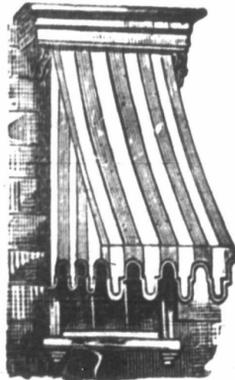
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THURSDAY, JULY 16, 1885.

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

**PROHIBITION DOES NOT PROHIBIT.**—The wider observation is made over the grounds where prohibitory legislation has been tried, the more conclusive becomes the evidence that it is an utter and disastrous failure, that it stimulates excessive drinking rather than stops it. We give several test instances. In Ireland under this class of legislation drunkenness increased in two years from 118,291 to 137,385; this, too, while in cities left free, the cases dropped from 60,621 to 59,638. In Wales—Cardiff, the official report shows an increase of 60 per cent. in convictions of crime. In another district in Wales, the police report that Sunday was a quiet day until prohibition was enforced, and now drunkenness and rioting are most prevalent. At Wrexham the mayor states that the cases of excess have trebled under prohibition. In Ruabon and in Flint so shameful is the increase of crime under prohibition that the public are roused into indignation. At Cardiff a Romanist priest says the drinking in clubs has increased all manner of iniquity. The people at large in fact resist such legislation and glory in breaking what they regard as an unjust law. It is the experience in all those places in Canada, where the Scott Act prevails, that illicit drinking is carried on wholesale, that more drink is consumed now than before the Act was in force, that drunkenness is more prevalent and men are utterly demoralized by resisting and breaking what is locally the law of the land. The separation of the liquor traffic in Toronto from the grocery business, has, we are informed by several merchants, increased the sale of liquor. The explanation is that the trade is now better organized, better attended

to, that the agitation has been a splendid advertisement, that orders now are more plentiful by post than before, and that the spirit of resistance to prohibitory legislation is increasing the consumption of liquor amongst the well to do classes, who resent what they regard as unwarrantable restriction of an innocent habit.

**GRATEFUL ACKNOWLEDGMENTS.**—We are continually receiving letters from our subscribers and from Churchmen who send us their first subscription, expressing the warmest approval of the general policy of the **DOMINION CHURCHMAN**. We could fill a whole number with such friendly letters sent us from all parts of Canada between its extreme boundaries. One before us as we write is a typical one. The writer, a clergyman of some distinction, says: "I read the 'Dominion Churchman' occasionally and every time it pleased me so well that I came to the conclusion that I ought to read it regularly, and now enclose the price. I like its spirit, not one of perpetual fault finding with details, but a broad, comprehensive, Catholic spirit. Let us not through petty jealousies and fratricidal contests spoil our noble cause and weaken our power for good. If the Church of England, the purest branch of any church on earth, does not advance with the pace she ought to, if we hear of desertions from her pale, it is not on account of the trifling differences which may be noticed in her liturgy, it is because it can no longer be said of her members 'See how well united they are, how much they love one another.' All I want, what we all want is the faith once delivered to the saints preached in all mansuetude and love."

We trust that many who read the **Dominion Churchman** and are well pleased with it but do not subscribe, will follow our friend's example and "enclose the price."

**CHORISTER'S SURPLICE AND CASSOCK.**—A Bishop's Chaplain writes as follows in the *Scottish Guardian*: "Till about the end of the sixteenth century, all men of mature age, whose occupation was learned, scholastic, or for any reason sedentary, wore 'gowns' as part of their ordinary attire, both in and out of doors, if they chose to do so. A man in a short coat generally meant a youth, or a horseman, or an out door servant. Only lately, I came across, in the regulations for the household of a nobleman in the sixteenth century, a direction that his steward should always appear in a gown, except when booted for riding. The dress of the Bluecoat boys (a blue cassock) shows that, at the same period, even children, if devoted to a scholastic life wore long robes.

The cassock is nothing but this gown or robe, which has been dropped by everybody but the clergy, in common life. Those among the clergy who now wear their cassocks habitually, know that no more comfortable and pleasant dress, for indoor occupations (such as reading, writing, etc.) could be invented, and they can quite understand why it was, in old times, the favorite garb of middle-aged, sedentary persons. The cassock is in origin as purely a secular dress as could be imagined, not as being the 'secular habit of the clergy' (whatever that may mean), but as being originally merely a dress which any man wore who wished to do so.

Those who sat in our chancels, or who officially assisted in the Church services, were originally 'clerks' (i.e., clergyman); and they were reckoned as such because they either were *tonsurati*, or were in minor or holy orders, and as such they wore the *surplice*, not the cassock.

Hence, if we are to be rigidly correct, at the present day, it is the surplice, not the cassock, which we ought to strip off our laymen, who act as choristers, acolytes, etc. From a strictly canonical point of view, a man in a cassock may only mean a man who, for whatever reason, finds it becoming or convenient to wear a gown. A man in a surplice should mean one who is, at least, tonsured, if not in minor or holy orders.

Long-continued custom, however, concedes to those who are now allowed to fulfil certain ecclesiastical functions, formerly restricted to clerks, the dress of the clerk—the surplice. And every one, who has an eye for decency and order, will agree that the cassock is required to give the surplice a comely and picturesque appearance. Surplices showing a large margin of the modern dress underneath, or surplices so ample as to envelope everything completely, are on the one hand or the other, vulgar and grotesque to behold."

**NOT OUR FUNERAL.**—On the translation of Dr. Temple to the London diocese, our good friends who are so fond of party names and badges, claimed Dr. Temple as an ardent Evangelical and crowded loudly over his appointment. Their joy is turned into sadness by the new Bishop proving his freedom from the bonds of party. The *English Churchman* says:—It is upwards of a month since the Bishop of London cheered the Ritualists of St. Alban's, Holborn, by his presence in their midst; and now he has, apparently, discovered that there are not a sufficient number of Ritualistic Prebendaries in St. Paul's Cathedral, though the public generally are under the impression that they are so numerous as to place St. Paul's completely under the control of the anti-Protestant party. No doubt the latter will be much gratified at the additional assistance given to them this week by Bishop Temple, who has presented the Prebendal stall, vacant by the promotion of Dr. Gifford to the Archdeaconry of London, to the Rev. Robert Eyton, Sub-Almoner to the Queen, and Rector of Holy Trinity, Chelsea. Mr. Eyton is an ex-member of the Society of the Holy Cross; and is still, we believe, a member of the O.B.S., and the E.C.U., and has signed three petitions in favour of Ritualism. It is only a few months since Mr. Eyton was appointed to his present living, in succession to an Evangelical clergyman, and already he has adopted the Eastward Position at Holy Communion, and burns "Altar Lights" in the daytime."

**HIGHLY SIGNIFICANT.**—Only a few years ago the *Record* and the *Rock* were the most furiously anti-Catholic papers in England, their columns teemed weekly with denunciations of everything and everybody which or who regarded the Church of England as other than one of the sects, or as having a history centuries prior to the Reformation, or a ritual of worship worthy of being faithfully followed. Their great boast was an extreme, violent form of Evangelicalism, of the type some few exhibit in Canada. To-day both these truculent organs are playing a nobler tune, they have come to their senses, and both *Record* and *Rock* now are moderate and Christianlike in tone and even Churchlike in some respects. They have learnt that the Churchmen of England do not wish to degrade Divine service to a level with the irreverence of the sects, and that to be an Evangelical one needs not to be a furious hater of the Catholic position and teaching of the Church. We cordially congratulate our contemporaries on this accession of wisdom and grace, and trust that their conversion will be followed by the same change in their feeble echo in this land. But our faith is small.

**THE SET OF THE STREAM.**—One of the most distinguished ministers of the Congregational body in England, the Rev. Professor Barker, M.A., L.L.B., has just taken deacons orders in the Church. The Professor was Tutor in the principal College of this body situated at Masbro, Yorkshire, and was also Pastor of the Congregationalist Church there, one of the most prominent positions in non-conformity. The secession of a scholar so eminent and mature, one who had secured one of the chief places in the Synagogue of dissent, is a highly notable event. That many others of this body have come over to the Church is well-known, able men, of mature years, but little has been said of it. Professor Barker's secession from dissent merely indicates in a marked way the set of the stream.

### WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

THE more than average clergyman's wife who attempts to become a leader among the women of the parish, in ninety-nine cases out of a hundred, brings disastrous failure upon herself, and permanent evil to her husband. While they will often fight matters out among themselves, and attain some definitely good results if left alone, or follow the leadership of the parson himself, be he a man of grace and mettle, with a knack of discreetly playing the Grand Seigneur, the dear creatures with that sweet perversity so exasperatingly engaging, while expecting the clergyman's wife to take the lead among them, will invariably resent her so doing, and upon her persistence make things uncomfortably lively.

Another evil is almost certain to arise from the interference of the parson's wife, and it is this. A clergyman is apt to become fatally well posted about his parishoner's opinion of him, and to get morbidly sensitive on the subject of slights. We all know—we who have graduated in the eye opening, image smashing, illusion dispelling school of matrimony—how swift women are to take a slight. On this point as in fact on most, single men are mercifully thick skinned and thick headed. How many cuts and slights and "digs" did we get every day of our lives, that glanced off our triple coated hide of self-complacency, like boiled peas off the Rock of Gibraltar, and how many times have we been most severely put down and made ridiculous without ever dreaming thereof, or experiencing the faintest quiver of resentment thereat, in the days of our unwedded greenness. But after your dear candid wife (God bless her) has duly rubbed a few of these airy inuendoes well in, how tender get your susceptibilities and how preternaturally acute become your perceptions. Words and actions previously meaning nothing, become invested with a significance that stabs to the innermost quick, and you become so morbidly suspicious of certain people that while in their presence your life is a positive burden to you.

We all know again how swift women are to detect any of those little plots and stratagems—invariably barren of evil results if left to fry out in their own fat—that are continually arising in congregations, the full consciousness of whose existence is so destructive of the average parson's peace of mind and powers of usefulness. What a very important element in a clergyman's success, is the science of not knowing or seeing, and what a disastrous state of things, therefore, when the dearly beloved lynx eyed wife of his bosom is continually revealing to him the existence of deep laid schemes against his own proper authority and dignity, and proving beyond a peradventure that unless he industriously asserts himself on all occasions, his usefulness and influence will be irretrievably gone.

And so I may close this subject, about which, to tell the truth, I could say a good deal more, by saying that the clergyman's wife who looks well to her household and her husband's crea-

ture comforts, and keeps the domestic machine well oiled, and takes her own fair share with the women of the parish in church work, most amply fills her proper position, and leaves nothing more to be expected of her, and that the clergyman who is lucky enough to get a wife who knows how and when to mind her own business, and stick to her vocation, and is content not to know too much about parish concerns, is to be sincerely congratulated, and will if he is worth his salt, be a success.

### THE CHURCH AND EDUCATION.

BY THE RIGHT REV. THE BISHOP OF NIAGARA.

AT the recent Convocation of Trinity University, the Right Rev. Dr. Hamilton, Bishop of Niagara, delivered the following admirable address on the continuity of the educational work of the Church, from the first as part of its divinely ordained mission to mankind.

The Church of England was no novice, no tyro in the great work of education. For fully eighteen hundred years she had devoted her energies to the noble occupation of educating human beings, and no one could accuse her of shutting her eyes blindly to the improvements in the various systems of education, which had been brought forward through the intelligence and the active minds of clever men. She might claim, he thought, to have preserved the mean between the two systems, of too much stiffness in refusing, and too much laziness in accepting and taking up with new systems. She had no expectations that any royal road to learning, simple, easy, and expeditious, would ever be demonstrated. Her long experience, enlightened, consistent, the constant course she had ever pursued might, he submitted, be attributable to two principles which lay at the very foundation of her position in connection with education. One of these principles was that a man was a complex being, and that education must endeavour to bring out and invigorate every faculty of his complex being. Another principle was that human life separated from religion, was not merely incomplete, but full of peril to its possessor. While endeavouring to get her sons to devote themselves diligently to books and literature, they should not forget that man was a social being, that the study of man was not merely books but man himself, that ignorance of human nature in all its varied moods, dispositions and characters, would render useless even the largest and most extended and accurate acquaintance with books. Accordingly she had tried in her public schools, her colleges and universities, to bring men together in such a way as to promote and enforce the closest possible social intercourse and contact. While she had shown herself ready to introduce into her universities a praiseworthy system, she had been resolute and determined in not abandoning her tutorial system, insisting on gathering into colleges of limited dimensions her sons in such a way that they should have a domestic life together in close contact with each other, and in the happiest intercourse

with the very best minds, the most cultivated intellects, the most devoted teachers whom she could find. Then again, she held that the truths and the practice of Christianity were needful, not merely for future pastors and preachers, but for the lawyers, the doctors, the engineers, and the statesmen. And so she insisted on the truths of religion and the practice of Christianity being taught and enforced among all classes of her students. Her school chapel and her college chapel, with their daily services, had always formed, and would ever form, a very important feature in the training and education of her sons. So long indeed as the Church of England looked upon man as a complex being, she would never be satisfied with mere education; the education she encouraged and fostered, should bring out not one side of his being, to the exclusion or neglect of the rest. She would endeavour as far as she could, to insist that her system of education should train every side of man's manifold being. These were, however, not by any means the ideas popular in our day. The popular feeling to-day was, he thought, that young men should be allowed to live at home, in boarding houses, or where they pleased, and not get this domestic contact of which he had spoken. Another popular fallacy was that Latin and Greek and mathematics, because they had no direct bearing upon the duties of man in after-life, were therefore useless in training them for these duties, and yet another more grievous fallacy was that the truths and the doctrines of the Christian religion could be sufficiently attained on Sundays, and therefore ought not to be intruded on the valuable time of week days. Against all these views, which were popular in many directions in our day, Trinity College had to strive, like every Church institution, persistently, faithfully, and lovingly, and her training would not be in vain if she only bore in mind, and impressed in a kindly way on all others, that her theory and practice in connection with education, were founded on the experience of the Catholic Church of fully eighteen hundred years.

### MISSIONS IN RUPERT'S LAND.

FROM A SERMON ON THEIR BEHALF IN GUELPH, BY THE VENERABLE ARCH-DEACON DIXON,

On 5th Sunday after Trinity, 1885, from Acts xvi. 9th and 10th verses.

ST. PAUL, we find from the sacred narrative, had no intention of leaving Asia, but by the guidance of the Holy Spirit he was led towards Europe. In the visions of the night a form appeared to come and stand by him, and he recognized in the supernatural visitant a man of Macedonia, delivering a summons in which he clearly heard the voice of his Master. But this mysterious being did far more than represent a Greek province, for he stood as the representative of Europe. By his appeal he showed that the Gentiles of the West, notwithstanding their brilliancy of intellect, their vast learning and refined cultivation, were still in darkness; that by their wisdom,

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vast and profound as it was, they knew not God, and that it was the future work of God's chosen ministers to bring the light of truth unto the Gentiles. And so that voyage of St. Paul and St. Luke to Philippi, in response to the spectre's appeal, was the dawn of a new revelation. It was the Genesis of a new heaven and a new earth to the western world, with the new Adam for their Lord, with the Gospel for the bow of His covenant, with the new Jerusalem as the destined metropolis, to supersede Imperial Rome. Earthen vessels they had committed to them, a treasure which should suffice through the abounding grace of Him, who gave it for the conversion of the Western world. Of like passions with others, they went out and preached that men should turn from lying vanities, and serve the living God with such prevailing power, that the wise and the mighty were led captive by their word. Lowly and humble in the world's eye, they confounded the wise, humbled the mighty, they cast down imaginations and every high thing that exalted itself against the knowledge of God. And now, to-day, brethren, the voice of the Macedonian spectre is ringing in your ears. It comes to us from the vast prairies of Rupert's land, from the scattered settlements by many a glittering lake and winding river, and the voice is still more thrilling, more plaintive than that which fell in the night visions on the ear of St. Paul, for it is not the voice of Roman or Greek, of foreigner or heathen, but it is the voice of our own countrymen, our own flesh and blood, and still the cry is as that of old, "Come over and help us." There is but one cry, but, like the chorus in some magnificent Oratoria, it comprises myriads of voices in its overpowering appeal.

Last Sunday, I dwelt upon the necessities of this most important by far, of all the North Western dioceses. In the more western and sparsely settled dioceses of Saskatchewan and Assiniboia, and where the Church is nearly wholly supported by English societies, the late rebellion has turned, to a great extent, the stream of immigration from them into Manitoba, while, in Algoma, there is little attraction for immigrants, owing to the barren and desolate wilderness of rocks and swamps which form a very large portion of it, when compared with the magnificent prairies of the North-west, and especially in Manitoba, which is destined to be the centre of population and prosperity. This season nearly all the immigration has been to that province. A large proportion of these immigrants are members of the Church of England, and so while the number of Churchmen has largely increased, yet, owing to the depression that prevails still after the fanatic excitement of the "boom," and the heavy debts then incurred by the leading parishes in the city and leading towns, through building costly churches, they are now unable to assist the outside missions to any appreciable extent. In a letter received by me a few weeks since, Dean Grissole, of St. John's Cathedral, says: "We have now seven very large and important Districts which we cannot occupy for want of means. The centres would be Curbury, Wakopa, Nepawa, Ionre's Country, Riding Mountain, and Roundthwaite, and in each of these there are from three to six stations could be formed, had we clergymen to send to them." The college professors, and masters of St. John's School, and who are also connected with the

Cathedral, do a vast amount of Mission work, and their services have been the means of establishing many thriving congregations. In a letter received a few days since from the same gentleman, he speaks still more despondingly of the prospects of the Church, several of the clergy had left the Diocese, and various impoverished parishes had now no resident minister. To illustrate the intense anxiety of the Bishop to keep up the Church organizations, I shall give a quotation, "In addition to being Dean of the Cathedral, Professor of Pastoral Theology at St. John's, Lecturer in English and the Arts course, Bursar of the college, and acting Secretary of Synod, the Bishop has licensed me to take charge of Portage la Prairie, 60 miles West, and Morris, 42 miles South." Dear Brethren, I trust you will think seriously of this state of spiritual destitution. In the words of a clergyman at the Provincial Synod, "Few families in the East but have representatives in the West. They are lost to the Church in the East, and if not followed up will be lost to the Church in the West also." Last year all that was done by the Church in Canada for this vast Mission field was under \$2000, while the Presbyterians alone sent \$30,000. The Metropolitan, than whom there is not a more noble minded, self-denying Missionary in the Dominion, feels greatly pained at the lack of sympathy in the Eastern Dioceses. In alluding to the fabulous ideas of the wealth of his Diocese, he lately said:—"The old erroneous stories are still circulated—as furnishing grounds for want of sympathy and help from Canada. I can only repeat they are utterly baseless." The late Bishop of Niagara fully realized the vast importance of supporting the Missions in this vast Diocese, and the Bishop of Ontario declared in an address a few months since, and signed by all the Bishops, "the Church of England in Manitoba appealed to the Canadian Church, and the response was as unworthy of the Church as it was crushing to the applicants. No possible excuse can be given for such shameful apathy in such a trying crisis. The fact also that large grants of valuable land were given to the Church in Rupert's Land, relieves us in no sense from the responsibility that rests on us. These grants were given for specific purposes, or in such a way as to prevent their sale for missionary purposes, and their distinctive trusts have been applied mainly towards building up the great educational enterprises which will ever be associated with the name of the present Bishop of Rupert's Land.

The voice, dear brethren, of the venerated Metropolitan, thus alluded to by the Bishop of Ontario, swells the appeal I make to you this day, his cry is in our ears "Come over and help us." The cry does not summon us to go forth into the wilderness to gather the wandering sheep into the true fold, even as it summoned St. Paul with St. Luke, to set sail from Troas and cross the sea to Philippi. Few of our gallant troops comparatively were summoned by the call of duty to stamp out the vile rebellion that so suddenly broke out in the remote North-west. But those who remained at home in peace would have been guilty of foul treachery—an unpardonable crime, had they left the gallant soldiers without the munitions of war to carry on the contest, without reinforcements adequate to their requirements, without due supplies to enable them to press onward and secure brilliant victories. Today I appeal to you on behalf of the needs of a few gallant soldiers of the Cross; to aid them on the battlefield of missionary warfare against the world, the flesh, and the devil. They are few and weak, save the sufficiency that is of God, but constrained by the love of Christ, like

a forlorn hope, they have plunged into the land of the shadow of death. At times their hearts grow faint within them, at the vast magnitude of their work and their helplessness to accomplish it. Can we then, I ask you, who remain at home enjoying all the means of grace, with all spiritual privileges within reach, can we, I say, stand quietly by and turn a deaf ear to the thrilling cry of the men at the front: "Come over and help us."

My brethren, I do not ask you to give grudgingly or of necessity; I do not urge you to make sacrifices with unwilling hearts or reluctant hands, for such are not acceptable to our Father in heaven. For rightly viewed, it is not merely a duty but a privilege to aid in illumining with the light of the blessed gospel, which cheers and guides your own pathway of life, the groping multitudes now walking in darkness and the shadow of the grave, knowing that they who aid in turning sinners to righteousness, shall shine as the brightness of the firmament, and as the stars for ever and ever. Give then not as a mere decent observance, or yield to solicitation. For our dear Saviour respects not the offering which is not won from you by the soft persuasion of the constraining love of Christ. And further, as Christ's minister, I am bound to declare that He, the Holy One Himself, proclaimed that at the last great and terrible day of the Lord, he would repel those from Him who disregarded the cry of the poor darkened souls for whom He died, for those who do so, virtually despise His Cross, and disregard the offering of His precious blood, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto Me."

#### TO CORRESPONDENTS.

A large quantity of Diocesan News and Correspondence held over for want of space.

#### BOOK NOTICES.

OBITER DIETA. Published by J. B. Alden, New York. A small handy volume of 115 pages, containing essays on Carlyle, Actors, A. Rogues memoirs, the Via Media, and Falstaff. The essay on "The Via Media," contains this sensible passage: "It used to be thought a sufficient explanation when a man went over to Rome, to say that he was an ass, or that it was those Ritualists. But gradually it became apparent that the pervert was not always an ass, and that Ritualists had nothing to do with it. If a man's tastes now run in the direction of Gothic architecture, free seats, daily services, frequent communions, candles and Church millinery, they can all be gratified, not to say glutted, in the Church of his baptism. It is not the Roman ritual, nor ceremonial, nor doctrine, that makes Romanists now-a-days. It is when a person of religious spirit and strong convictions begins to be alarmed by the tendency of the active opinions of the day he asks: 'Where is this to stop? How can I help to stem the tide of (sceptical) opinion?' Then the Church of Rome answers: 'I have never coquetted with the spirit of the age, join me, acknowledge my authority, and you need not fear attack or charge of inconsistency, as succeed finally I must.' The writer truly enough says that a pervert has to pay for the shelter of the Romish system, but the charm is this, 'When you have paid the Romish Church her price, you get your goods, a neat assortment of coherent, independent, and logical opinions.' The essay is a little overdone with sarcasm, but has in it plenty of matter for thinking about to a dvantage. How true too is this from another of the Essays, "When a man gets the sort of thoughts the wants without thinking, he is in a fair way to be spoiled."

THE PROTESTANT FAITH, or salvation by belief, by

D. H. Olmstead. Putman & Sons, New York. This essay was read, we are told, before the Young Men's Christian Union, of New York. The writer discusses in a trenchant and often very shallow way, the question of responsibility for belief and the moral value of the doctrine of a future state of rewards and punishments. The essay is full of smart, clever, and utterly illogical passages.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

**BISHOP'S COLLEGE.**—Convocation address to Dr. Lobley.—The annual convocation of the university of Bishop's college, Lennoxville, took place on 25th June, and was very largely attended. The proceedings commenced with holy communion at 7 and morning prayer at 9.30. The service was choral, first part being sung by Rev. Prof. Read, M.A., and second part by Rev. Prof. Roe, D.D. The lessons were read by the two junior M.A.'s present, Rev. A. H. Judge, M.A., Rev. F. G. Scott, M.A. The sermon was preached by Right Rev. the Bishop of Iowa.

After service the professors, graduates, visitors and students assembled in the Principal's lecture room, and the following address was presented to the principal by Prof. Roe, on behalf of the professors and masters. The address was beautifully illuminated, it is understood, by the hands of Mrs. A. Jarvis (Dr. Roe's daughter) and Rev. A. Jarvis.

To the Reverend Joseph Albert Lobley, D.C.L., Principal of Bishop's College, Lennoxville, and Rector of Bishop's College School.

DEAR MR. PRINCIPAL,—The time has come for us to say farewell to you, and while we would fain shrink away from so painful a task, we still feel it our duty not to let you leave us without trying to express our sense of the many and varied benefits which both the college and the school, in which we have served with you and under you as our head, have derived from your great ability as a teacher, your admirable administration of discipline, your wise guidance in times of difficulty, and your self-sacrificing devotion at all times to their best interests.

The force of the example of your patience, unflinching command of temper and never-flagging application to work, however dry and irksome, will, we trust, long remain with us as a strong incentive to a more worthy discharge of the duties of life.

But especially do we wish to express to you, dear Mr. Principal, our grateful sense of the unvarying kindness and consideration which we have ever received at your hands, and the generous support which you have always been ready to extend to us.

We need scarcely say that we shall follow you and your family through all your future life with our most affectionate good wishes, and with our prayers that the divine blessing may ever rest upon them and you wherever your home may be.

Signed, Henry Roe, D.D., professor of divinity; A. Campbell Scarth, M.A., professor of ecclesiastical history; Philip Chesshyre Read, M.A., professor of classics and moral philosophy; Edward Chapman, M.A., registrar and bursar; A. Leray M.A., lecturer in French; H. Fienness Clinton, B.A., assistant master B. C. school; H. J. H. Petry, B.A., assistant master B. C. school; R. N. Hudspeth, B.A., assistant master B. C. school.

Bishop's college, June 25th, 1885.

The Principal replied in a few affectionate words, and was manifestly overcome by emotion.

Handsome presents, with very touching addresses, have also been given to Dr. Lobley by the students of the college, the boys of the school, and the college and school servants.

At the subsequent meeting in the afternoon, the following degrees were conferred, the Bishop of Niagara being presented by the Professor of Divinity, and the other gentlemen by the Principal:

The Right Rev. the Bishop of Niagara, D.D., *jure dignitatis*.

The Right Rev. the Bishop of Iowa, D.C.L., *honoris causa*.

The Right Rev. Dr. C. F. Knight, (Lancaster, Pennsylvania), D.C.L., *honoris causa*.

The Very Rev. the Dean of Montreal, D.C.L., *honoris causa*.

Ms. Strachan Bethune, Q.C., D.C.L., *honoris causa*.

Mr. Robert Hamilton, D.C.L., *honoris causa*.

The Rev. J. B. Debbage, B.D.

The Rev. R. W. Brown, M.A., in course.

The Rev. C. D. Brown, M.A., in course.  
The Rev. G. H. Porter M.A., in course.  
The Rev. L. Williams, [B.A. Oxon], B.A. ad eundem.

Mr. C. E. Belt, B.A., in course.  
Mr. G. H. Fooks, B.A., in course.  
The following were admitted to matriculation:—  
W. A. Balfour, P. Stone, H. W. Armstrong.  
The A.A. certificate was presented to H. B. D. Campbell, W. D. Macfarlane and J. H. Dunlop.

### MONTREAL.

MEETING OF SYNOD.—Closing Business.—Continued.—The following resolution, moved by Rural Dean Rollit, and seconded by Rev. Mr. Clayton, was carried *nem. con.*:

That in the apportionment of grants for the Mission Fund, the rank of the clergyman and his length of service be taken into account.

The reports of the committees on education, on Sunday Schools, and on deaconesses, were then adopted. His lordship appointed the following committee on official examiners:—Canon Norman, Archdeacon Evans, Rev. A. French, Dr. Davidson, Mr. Walter Drake and Mr. Alex. Gowdey. The reports on foreign missions, on the Girls' Friendly Society, and on works of mercy, were then adopted. An amendment was made to the report on works of mercy, to the effect that the clause recommending the grant of \$100 for a secretary to keep track of the emigrants should be struck out.

Archdeacon Lindsay moved the adoption of the report on mission work. Mr. Bethune moved in amendment that it be adopted on condition that the Colonial Church and School Society cede to the Synod all the property held by it in this diocese outside of Montreal, and on condition that at all meetings of the society, the representation of the Synod be equal to the representation of the society. Dr. Davidson moved in amendment to the amendment, that the report be referred back to the committee on French work.

The sub-amendment was carried.  
Rev. H. J. Evans moved the adoption of report on city missionary work. Carried.

Rev. Canon Norman moved, "That the Synod of this diocese now assembled desire to express their deep and hearty thanks to the revisers of the Old Testament Scriptures, for their diligent labor and mature learning which, for the space of fourteen years, they have devoted to the completion of their important work. The whole Bible as revised is now within the reach of English speaking Christians, and in the opinion of this Synod will prove a most valuable assistance to the thoughtful student of Holy Scripture, and to all who desire to possess a clear and accurate knowledge of the revealed Word of God. His lordship the Bishop is herewith respectfully requested to transmit this resolution to his Grace the Archbishop of Canterbury." The motion was carried. After various reports had been adopted.

Rev. J. S. Stone moved, "That that portion of the lord Bishop's charge of 1884, suggesting the consideration of biennial sessions of the Synod, be carried out, and that a committee be appointed to make the necessary arrangements."

The motion was adopted, and a committee appointed to take the matter in hand. Dean Carmichael moved a vote of thanks to Sir William Dawson for his invitation to the Synod to visit McGill College museum and library. Carried unanimously. A motion by Mr. Edgar Judge, that a committee be appointed to consider the advisability of adopting the Quebec system of dealing with missionary parishes, was carried, and a committee was appointed.

Bishop Bond reappointed the committee on French work.

After the minutes had been read, the Benediction was pronounced and the session closed.

### ONTARIO.

A MOVEMENT IN THE DIOCESE OF ONTARIO FOR "DAILY PRAYER"—Below we give Canon Pettit's circular on the subject, and an extract from a sermon by Archdeacon Jones preached before the Synod of Ontario in 1873. If our churches were opened for "Daily prayer," we would soon cease to hear the complaint so often heard, that so many of our people are merely Sunday Christians—what do closed churches for six days in the week teach? That religion is only for the 7th day.

Rev. Sir and Brother.—During the recent Synod, while a few of the clergy were in the committee room, their attention was drawn to that wise direction of the Church—"Saying Daily Morning and Evening Prayer."—After some consideration of the subject, and with a view to encourage and help each other,—all present concluded (D. V.) to begin on the 1st of

July, "saying daily morning prayer, either in Church or in private." In this movement, I write, as requested, to ask for your sympathy and co-operation, and with a view to mutual encouragement invite an answer. In regulating our daily parochial work, we must confess that the wisdom of the Church is above our own. I am yours in Christ, C. B. Pettit.  
The rectory, Cornwall, June 24th, 1885.

### TORONTO.

NORTH ESSA.—Since the appointment of the Rev. C. E. Sills to this mission, there have been unmistakable signs of church life. Congregations have increased so that now out of a church population of about twenty-five families in the principle station of the mission, there is an average attendance of eighty-five, services being held alternately morning and evening. A little more than a year ago, there was no organ nor shed for the St. George's Church, Ballynascree, which had been shut up under a former incumbency for five years. Now, however, we are glad to say there are both, and besides, the debt remaining upon them is but \$60, or about half the price of the organ. A very successful picnic in connection with Christ Church congregation was held on the 23rd of June, on behalf of which every member of the congregation worked with a will, and it was very encouraging to all who took an interest in it, to hear on all sides and from every one the expressions of gratification and pleasure.

YORK MILLS.—On Wednesday, June 24th, the congregation of St. John's Church, York Mills, held their annual festival. There was a short service in the church at 1.30 p.m., with an interesting and appropriate address to the Sunday School children by the Rev. J. P. Lewis, of Grace Church, Toronto. Afterwards all proceeded to the delightful grounds, where a crowd of people soon collected. There were athletic games for the young men, races etc., for the children, and swings for those who desired them, while the music of the Downsview brass band made all things seem festive. The tea tables in one direction, and that for strawberries and lemonade in another, were well patronized, and all seemed thoroughly to enjoy the festival in their different ways, over \$90 were realized after paying expenses. The rector, the Rev. Canon Oiler, is to be congratulated on the success in every respect of his parish festival.

CREEMORE.—The annual garden party was held on Friday afternoon, the 26th ult., in the parish of Creemore and Stayner, at Cloverleigh, the beautiful residence of Rev. Rural Dean Forster. No more suitable place could be selected for a social gathering for many reasons. In the first place guests are always made to feel themselves to be perfectly at home by the affability of the dean and his family. The residence, which is built in the old English style of architecture, looks out upon the Mad river which flows rapidly by, giving it an enchanting appearance. The grounds are mostly in their primeval state, having spots here and there cleared out. Some planted with all kinds of fruit and fancy trees, others beautifully laid out and planted with all varieties of flowers. Then there are magnificent shady walks in every direction among the forest trees, all combined give the grounds the appearance of a fairy land. Last year the proceeds of the garden party and bazaar which were got up by the dean, his family and the members of St. Luke's Church, Creemore, were applied to seating and furnishing lamps to light up the new church built by the dean at Sanddale. This year the proceeds obtained by the same parties in the same way amounting to about \$180, are to be appropriated towards building a new church at Creemore, the parish church, or renovating the old church which is becoming very much dilapidated. The grounds were thrown open at half past two o'clock, when in a short time between three and four hundred people assembled. Different kinds of amusements were provided, such as swings, croquet etc., but what appeared to be very much enjoyed were the more substantial things of life, such as good tea, sandwiches and cakes of all descriptions. The young ladies of the congregation had also ample provision made in such delicacies as ice cream, strawberries, lemonade etc., whose booths were well patronized. The Colingwood band kindly volunteered their services free, and played many beautiful pieces, which added not a little to the enjoyment of the day. The officials of the N. & N. W. R. kindly granted tickets at a reduced rate to persons who wished to attend. There is one feature in connection with the Creemore congregation which I consider most commendable, and that is the unanimity which exists among them, not wishing to rival, but each striving to emulate the other, "as with the priest so with the people." At about 8 o'clock all separated for their homes, thoroughly satisfied with having spent a most enjoyable time.

St. Phillip's Church.—The following address was read to the congregation on Sunday, June 21st.

Dear Brethren in Christ,—By the good hand of my God upon me, I am again permitted to address a few words to you. For nine long and weary weeks, during which it has pleased the Lord to afflict me, I have been prevented from conducting your devotions, and dividing to you the Word of Truth in our house of God. But the hand that pressed sore upon me has blessed the means used for my recovery, and with the gradual return of strength, I thank my God for His preservation of me and all the blessings of this life, with one of old can I say "the Lord has chastened me but He hath not given me over unto death." I shall not die but live, and declare the works of the Lord. But what I have to say to you is this, your prayers I would feign believe, have daily ascended to the throne of mercy in my behalf, even as daily I have borne you upon my heart when supplicating in prayer, these have been graciously answered, gratefully do I acknowledge them. Your kind expressions of sympathy, sometimes conveyed through pleasing resolutions but most frequently individually and in person. Your frequent inquiries after my welfare, your ready and generous ministering to my wants, lastly your liberal and substantial gift, accompanied with words which Christian love could only prompt. For all these do I heartily thank you, being as they are to me gratifying evidences of your affectionate esteem, and they have comforted me not a little while absent from you. May the Lord reward your service of love and ever supply all your needs according to His riches in Christ Jesus. I leave for a season, (thanks to the liberality before alluded to) to seek that health and strength which God granting may enable me to return with fresh vigor to minister among you in holy things. You and yours I commend to our Heavenly Father, may you all be kept by His power, be upheld by His love, be guarded by His protection. Your sick ones I commend to Him who hath power to heal, your sorrowing ones to Him who comforts, and your rejoicing to Him who sweetens all joy. May He lift up the light of His countenance upon you, be gracious unto you and give you peace, now and ever, is the sincere prayer of your affectionate friend and rector, J. Fielding Sweeny.

The Rev. J. Fielding Sweeny, M.A., rector of St. Philip's Church, left last Thursday morning for Sauls Ste Marie, where he intends to remain until his health is thoroughly restored after his long illness. He desires to thank those clergymen who so kindly offered their services to supply his place in church, and those who did actually do so. He also gratefully accepts the generous donation of \$100 from the congregation. His address will be to care of the lord Bishop of Algoma.

TRINITY COLLEGE.—Convocation.—The annual Convocation of the University of Trinity College was held on 3rd July, in Convocation hall, in the presence of a distinguished company of ladies and gentlemen. Hon. G. W. Allan, Chancellor of the University, presided, and among those present were the Lord bishop of Toronto, the Lord Bishop of Niagara, Rev. Provost Body, Professors Jones, Boys, Schneider, Clark, Smyth and Dunlop; Archdeacons Boddy, McMurray, and Dixon, with a very large representation of clergy and laity of the dioceses of Toronto and Niagara.

The degrees were conferred by the Chancellor on the following graduates:—

Licentiate in Theology—Rev. T. B. Angell, Rev. J. F. Snowdon, R. Harris. Bachelors of Arts—E. C. Cayley, W. J. Rogers, Rev. F. W. Squire, H. W. Church, F. C. Macdonald. Master of Arts—Rev. C. L. Ingles, Rev. W. R. Clark, Rev. R. T. Nichol, R. N. Hudspeth. Doctor of Medicine and Master of Surgery—John Evans.

Bachelors of Civil Law—A. C. Macdonald, P. Cameron. Doctor of Civil Law (honoris causa)—The Right Rev. the Lord Bishop of Niagara.

Matriculated.—The following have matriculated in arts during the academical year 1884-85:—W. G. Aston, L. D. Smith, J. M. Snowdon, J. S. Broughall, M. A. Mackenzie, C. J. Loewen, J. K. Godden, H. S. Patton, R. B. Matheson, J. C. Swallow, W. Davis, G. S. Anderson, E. L. Middleton, G. F. Creighton, H. H. Johnston, G. F. J. Sherwood, Miss Patton, Miss Nation.

The following have matriculated in law:—A. McAlpine Taylor, W. J. Bell, P. D. Cunningham, R. A. Dickson, J. M. Lahey, W. B. Lawson, A. W. Marquis.

The following have matriculated in medicine:—D. P. McPhail, A. Bradford, G. H. Bowlby, F. L. Shaffner, D. Mitchell, T. A. Amos, A. D. Graham, W. A. Macpherson, C. H. McLean, P. MacNaughton, R. McLellan, J. A. Neff, W. A. Shannon, A. J. Stevenson, L. J. Hixson, J. W. Hart, C. D. McDonald, F. O. Lawrence, W. H. Merritt, E. Clouse, J. F. Honsberger, L. F. Oline, H. Blair, J. P. Rogers, J. Blair, H. R.

McCullough, M. Steele, R. U. Topp, R. R. Ross, J. B. Carruthers, J. W. Skillington, T. Primmer, J. L. Wardlaw, W. R. Nichols, J. P. Shaw, U. N. Thornton, C. J. C. Grasett, J. B. H. McClinton, C. S. Matheson, W. P. Anson, A. A. Allan, R. J. McDonald, J. H. O. Marling, J. M. Thompson, H. G. Roberts, A. C. Woodley, E. H. Greene, D. Thompson, S. H. Irving, G. Gordon, C. M. Nelles, H. Coatsworth, J. Lindsay, P. J. MacDonald, W. Newell, A. Oliver, A. H. Garratt, Susie Carson, Annie L. Pickering, Alice McLaughlin, Mary McKay.

List of Scholarships Awarded.—Second year—Wellington scholarship for mathematics, T. G. A. Wright; scholarship for physical and natural science, A. H. Beaumont; scholarship for French and German, T. G. A. Wright. First year—Burnside scholarship for classics, J. S. Broughall; Burnside scholarship for mathematics, M. A. Mackenzie; scholarship for physical and natural science, M. A. Mackenzie.

Prizes Awarded Easter Term.—Hamilton memorial prize, C. C. Kemp, B.A.; Rev. W. B. Carey's prize for elocution, C. Scadding; Mr. Fuller's prize for elocution, R. Harris, J. A. Hooper, equal; Governor-General's medal for mathematics and science in the second year, T. G. A. Wright; Bishop's prize for general proficiency in divinity class, C. C. Kemp, B.A.; layman's prize for Greek Testament, E. A. Oliver, B.A.; Rev. W. E. Cooper's prize for apologetics, H. Symonds; prize for science in third year, H. W. Church; prize for sermon, H. Symonds; prize for English poem, W. J. Rogers; prize for English essay, H. Symonds.

The degree of D. C. L., was conferred on the Lord Bishop of Niagara, the public orator, (Prof. Boys) introducing Bishop Hamilton to the Chancellor in a highly eulogistic oration in Latin. His Lordship was applauded by the students and company assembled.

Prize Poem.—Mr. W. J. Rogers, B.A., read the prize poem on General Gordon, which was much admired.

The address of Chancellor Allan was of a very encouraging character. He stated that 200 students had been examined in the past year in divinity, arts, medicine, law and music. He especially praised the good work of the divinity men, which he said showed that they were receiving a thorough theological training. The Chancellor spoke hopefully of the canvas for the endowment fund, and the prospects of adding a scientific department fully equipped. The Bishop of Niagara was very warmly received, after thanking the Corporation of Trinity University for the honour of the D. C. L. degree, he proceeded to dwell upon the educational work of the Church, to which we give prominence in an earlier column. The Bishop of Toronto pronounced the benediction.

NIAGARA.

HAMILTON.—St. Mark's Mission, Herkimer St., near Locke St.—Services have been held in this little mission, (since the opening by the Bishop of the diocese on 21st May last). Every Sunday at 4 p.m., and every Thursday at 8 p.m., and Sunday School at 3 p.m. The services have, considering the heat, been well attended. The Sunday School (now numbering nearly fifty) has also been well attended, and the number is increasing weekly. The following articles have been donated for the use in the Church and Sunday School, viz.:—Altar cloth, carpet, hymn books and surplices, but several articles are still needed to carry on the services and Sunday School successfully. Eight children have been already baptized in the mission, and a Baptismal Font is much needed. Donation of Hymn and Prayer Books, books or funds for S. S. Library, and matting for aisle, will be thankfully acknowledged by the rector or superintendent of Sunday School.

HAMILTON.—A memorial window is shortly to be placed in the Christ Church Cathedral, to the late Bishop Fuller. The donors being members of the family. The work has been entrusted to Messrs. Elliott & Son, of Toronto, and is one of the most important commissions yet given to a Canadian firm in this line.

FERGUS.—In a late number of the DOMINION CHURCHMAN, a correspondent from Elora alluded in passing to the first visit of, and first confirming by, the Lord Bishop of Niagara, to and in this village. That allusion fails in rendering due justice to the occasion and all concerned. In no part of the diocese was his Lordship more cordially welcomed and entertained; in none has it been more deeply felt that the diocese has been wisely and happily directed in the choice of a Bishop. On Monday, the 8th of June, the incumbent who had provided a carriage and pair, drove the Bishop and the rural dean, in a twenty miles ride, to and from the Church of Garafraxa, which has been the subject of the Bishop's appeal to

the diocese. On Wednesday morning following, the Bishop on his return visits and confirmations farther north, was received and entertained by the incumbent till the close of the visit the following day. After some drives through some of the rich scenery which abounds in this neighbourhood, during which his lordship in company with the incumbent paid a few visits to the sick and well, there came in the evening the appointed service in the church, at which the Bishop was assisted by Rural Dean Spencer, the only one present of the several clergymen invited, and by the incumbent who carried the episcopal staff. After evening prayer, twelve candidates were confirmed; and addressed by the Bishop in language that at once testified to the earnestness of the right reverend speaker, and most clearly set forth the solemn obligation on the confirmed of the leading Christian duties. After the service an address of welcome was presented in the chancel to the Bishop, in behalf of the incumbent and congregation, by the churchwardens, Dr. Groves, who read it, and Mr. E. Dennis. Subsequently there was a reception at the parsonage, when many members were introduced to the Bishop by the incumbent. The introduction was not confined to these. In the crowd that could not find seats enough in the church, some standing in the porch, some in the vestry room, and others at the open windows outside, had been a few not belonging to the congregation proper, but to whom the occasion afforded great satisfaction; by such an extended invitation to come to the parsonage was received with the pleasure it deserved.

After a parting on the following morning with Mrs. Morton and her daughters, tinged with their regrets that a most pleasant meeting had necessarily to be so brief, the Bishop was driven to Elora, taking in the way the beautiful residence and farm of J. Reynolds, to whom an introduction was given to his lordship. From the parsonage of Elora, the Rev. Mr. Morton accompanied the Lord Bishop to Alma and back again to Elora, taking a part with other clergymen present in the confirmation service at each of these places.

HURON.

OBITUARY NOTICE.—The Rev. Andrew Jamieson, Rural Dean of Lambton, and for the past forty years missionary to the Chippewa Indians of Walpole Island, died on Wednesday evening, June 24th, at his residence, Algonac, Michigan, in the 72nd year of his age. Mr. Jamieson was born in Edinburgh in 1814. He came to Canada, when young, and laboured for a short time as a Baptist missionary in the Ottawa district. He afterwards studied theology under the late Bishop Bethune, at Cobourg, and was admitted to the diaconate in 1842, and was advanced to the priesthood the year following. On the 9th June, 1845, he was appointed by Bishop Strachan to Walpole Island, where he has devoted himself ever since, with earnest purpose to the advance of the spiritual and temporal interest of those under his care. When he went among the Indians, he found them all in a state of barbarism, not a single Christian amongst them. For three years he laboured on amid many discouragements. Up to that time he could not get them to attend the little church which had been erected by the Government. But he did not waste his time, daily he went in and out among them, gradually he acquired their language, and when he could speak to them in their own tongue, tell them of the unsearchable riches of God in store for them, they listened, and soon became attentive and regular hearers of the word spoken. Numbers were yearly added to the Church, and soon the little building had to be replaced by a larger one. With this object in view Mr. Jamieson visited England, and collected from kind friends about \$6,000, with which he erected a commodious and beautiful church. A record of his life among the Indians would form a very interesting history of missionary zeal and devotion. Never did man labour on amid depressing circumstances with more faith and hope, and rarely has faith been more largely blessed. His large and generous Christian heart went out in loving sympathy to his red brethren. He was, as was truly said at the funeral, their clergyman, doctor, lawyer, all combined. He was dearly loved by all who knew him, but by none more than by the Indians. They feel that they have lost a friend, whose place will not easily be filled. Of our departed brother we may write, "blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labours; and their works do follow them."

The funeral, which was a very large one, took place from his residence in Algonac, on Friday afternoon. The clergy present from the Diocese of Huron, were: Ven. Archdeacon Sandys, Revs. Canon Hill, Dr. Armstrong, T. R. Davis, W. Hind, P. E. Hyland, J. Jacobs, J. Barefoot, H. A. Thomas and C. J. A. Batsstone, and the Rev. Mr. Flowers, of Marine City, Michigan.

**EXETER—Obituary.**—Mrs. Eliza Millicent, beloved wife of Rev. E. J. Robinson, incumbent of Christ Church, passed peacefully away. Her love for the church amounted to a passion, and she was ever ready with means and service, counting it an honor to spend and be spent in her Redeemer's service, and for the dear old church of His love. She was generous to a fault, and always solicitous for the welfare and comfort of others, a humble but cheerful Christian—her confidence abounding in her Heavenly Father. The deceased lady's funeral was conducted in the Church where she had so devotedly worshipped under her husband's ministry for nearly seven years. The attendance was large, the church being crowded to the doors. The Rev. Mr. Hodgins, of London, assisted by the Rev. Mr. Dickson, of Exeter, conducted the services.

The following resolution was passed at last meeting of Lebanon Forest Lodge:—"Whereas it hath pleased the great Architect of the Universe, to permit the fell destroyer death to remove from our midst the loved wife of our esteemed Brother and Chaplain, Rev. E. J. Robinson. Be it resolved that we, the Wor. Master, officers and members of Lebanon Forest Lodge No. 133, A. F. & A. M., in regular convocation assembled, tender to Brother Robinson our heartfelt sympathy in this his hour of severe trial and bereavement, and we pray that the divine Disposer of all events, may, while he sees fit to afflict, also grant the consolations of His grace to sustain and comfort. Resolved that a copy of this resolution be engrossed and sent to Br. Robinson.

**GORRIE.—Parochial Missions.**—A series of special services continuing in all about three weeks, were recently held in this parish, Rev. P. B. DeLom, diocesan evangelist, being the preacher. Three services were held each day, service of prayer, 9:30 a.m.; Bible reading, 3 p.m.; service and sermon, 7:30 p.m. Only a limited number could attend the day service, but the attendance at the evening service throughout was good, twice reaching as high as 300 or 350. Many written requests for prayer were handed in, also numerous testimonies to benefit received during the services. An address signed by the churchwardens was presented to Mr. DeLom, which will perhaps as well as in any other way, briefly set forth the nature and results of the work. It was as follows:

*Reverend and dear sir,*—At the close of the mission which our heavenly Father has permitted you to conduct here, we desire to testify to your untiring zeal, and to record our gratitude to God for blessing received. By your powerful and earnest addresses you have under God, strengthened believers, comforted the sorrowful, and led others to decide for Christ. It is not our object to present a long address, but we heartily say that we believe the mission has been productive of much good, while your uniform cheerfulness and kindness has endeared you to many in our midst. Please accept the accompanying sum as an expression of our gratitude, and believe that our prayers and best wishes follow you and Mrs. DeLom as you depart from us.

The money presented with the address, along with other sums, amounted to \$96. Space forbids me writing at any great length, but I hope the above may be of some use in helping forward the work of the Church.

**HUNTINGFORD.**—One of the most successful festivals that has ever taken place in connection with Christ Church, Huntingford, came off on Wednesday, 24th June, under the auspices of the Huntingford Guild, in the beautiful grove belonging to Hiram Chadwick, Esq. The festivities commenced a little after noon, by a most bountiful dinner that had been provided by the ladies of the congregation, after which games of different kinds were indulged in, particularly a baseball match played between the Huntington and East Zorra baseball clubs that was won by the former. Several articles of fancy work, particularly an auto-graph quilt, were offered for sale, and the rapid way they disappeared showed how the articles were appreciated by the very large assemblage then present. The afternoon was also enlivened by the music of the Tavistock brass band, that rendered several choice pieces of music, and also by short addresses delivered by the Rev. Messrs. J. J. Hill, rector of Woodstock, and George Morrow, of Strathallan and, also by the rector Rev. George W. Racey. The committee of management are to be congratulated on the success that has crowned their efforts. Net proceeds \$182 33, to applied to the church now undergoing repairs.

**PORT STANLEY.**—A lawn party was given on the afternoon of July 3rd, under the auspices of the ladies of Christ Church, which in every respect proved a gratifying success. The entire parish as well as persons outside, took an interest in the affair and contributed to the success of the entertainment. The

grounds being those of Captain J. Ellison, were admirably adapted to the purpose and were decorated with much taste. The refreshments which were provided over as usual by the ladies, were all that could be desired. Nothing, indeed, was wanting to make it a most interesting occasion. It was most liberally patronized by the community. Special mention should be made of the names of Mr. Thomas Meek the Misses Mallon, Ellison, Lighton, Armstrong, and Chandler, who took very active parts in the proceedings.

## 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.

### EXPLAIN THE LAW.

SIR,—In reply to the question of Rev. H. Moore, of Shelburne, with respect to "Religious Instruction" in Public Schools, will you allow me to state that the schools are to be opened and closed with prayer, forms of which are given in the General Register, there is to be a daily reading of a portion of God's word, as taken from a book of Biblical Extracts which the trustees are to get before the close of the year; and clergymen can have an hour one afternoon in each, after school hours, (if they so arrange with trustees) for teaching their children members.

C. A. FRENCH.

### WRIGHT V. HURON.

SIR,—My sympathy is very strongly on the side of the rev. Mr. Wright in his determined effort of protection to the poorer clergy of this diocese, and I hasten to respond to the christian and manly ring of "Huron Churchman's" appeal, by enclosing Bank Cheque of \$25, to be handed over to the Treasurer of the Association as early as one is appointed, and which I trust will be done at once, or in failure of that to Mr. Wright himself. Kindly insert the first opportunity. Yours truly,

ASSISTANCE.

### WRIGHT VS. HURON SYNOD.

SIR,—I notice by the Supreme Court judgment that the case has been decided against the plaintiff. The court, however, was equally divided, recognizing thereby the importance and merits of the case. The mid-way decision, if it may so be termed, is a matter which totally concerns us all, having reference to an important trust, viz: the commutation trust.

The Church requires this matter to be settled, so that the Synod's power may be known and defined. I presume that the case will go to the Privy Council, and associated with such an event I hear that a general feeling of sympathy exists for the plaintiff, who has hitherto conducted the matter unaided and alone. Cannot some united effort be put forth to assist in carrying the matter to a successful issue, and show our appreciation of the plaintiff's fortitude in opening and persevering in a matter of such magnitude. All who are now or may hereafter be placed upon the commutation surplus fund list are deeply concerned in the terms of fidelity involved. I am satisfied both laymen and clergymen if appealed to, will aid the matter upon its own merits. I for one shall be glad to do so, hoping that some method will be devised by which contributions can be received at an early period; for, as has been expressed to me, one clergyman ought not to be permitted to pass alone and unsupported through the ordeal of expense, immense labour, and the loss of time absolutely necessary to protect the surplus clergymen in the maintenance of their rights. Very truly,

July 8th, 1885.

A TORONTO CLERGYMAN.

### HURON LITIGATION.

SIR,—The judgment of the Supreme Court in the case of Wright v The Synod, raises the question as to the power of the Synod in managing Trust funds, and, as the opinion of the Court was about equally balanced, there seems to be no other legal course to pursue, but to take the case to the Privy Council, which I see by the papers has been decided upon. As a Layman, residing at a distant part of the diocese, I have long viewed with uneasiness the centralisation of power in London; and to which I attribute our financial troubles. They date from the breaking of the old Church Society. Until these vexed questions of Law are settled on a fair and equitable basis, contributions for the work of the diocese will continue to

decrease, and laymen will soon cease their subscriptions outside their parishes. I hold that the Synod in depriving the clergy of their small annuity of \$200 was morally wrong, and I believe this view of its action is rapidly becoming general throughout the Church. Unhappily, if the recent judgment should be confirmed by the Privy Council, then the fund known as the Episcopal and Archdeacon's Fund has gone, so far as it is made up from the surplus of the Commutation Fund, because no reservation was made for it by the disputed Canon of 1876. How could the Synod morally take from the poorer paid clergy their small annuity and reserve the others?

The Synod has pledged the Bishop his stipend and must meet it in some way which is honorable, but not to the injury of the struggling and ill remunerated missionaries. The prospect is gloomy and unsatisfactory, and matters need to be thoroughly ventilated.

As for leaving one man to bear the brunt alone, when the entire Church is interested, is so shameful, that Christian integrity recoils from it. The only way is to organize and some arrangement be made that all may aid in bringing to a conclusion this contention. I will do so most cheerfully, and so will many other laymen. I enclose my card, yours, &c., July 6th, 1885.

A LAYMAN.

### CHURCH SYNOD GREETINGS.

SIR,—The recent interchange of civilities between the Anglican Synod of the Diocese of Toronto and the Methodist Conference, led to the talking of the usual amount of gush on the subject of "sister churches."

There are certain churchmen, it is true, who regard the Methodist Church as a "sister church" of the Church of England. How this result is arrived at we do not know. If there can be any such thing as schism, then the Methodists are as plainly and distinctly schismatics as it is possible for any body of men to be. They have no fault to find with the faith of the Church of England, they have no pretence for saying its ministry is invalid, but for all that they have distinctly separated themselves from the communion of the Church of England, and organized a new church, which is in many places an opposition and competitive religious body.

No doubt the present generation of Methodists are not individually to blame for the beginning of the schism, they are responsible only for keeping it up, and even this responsibility may be largely extenuated by the training and education they have received. The disposition to argue that whatever is right, leads men nowadays to regard as a very light and trifling thing the divisions and separations of Christians and the setting up of rival "churches." All thought of the meaning and purpose of our Lord's prayer for the unity of his people, seems about to have perished out of the world by reason of the melancholy familiarity we have with an entirely different state of things.

That lost unity is not going to be recovered by talking about "sister churches," and making our schismatical friends believe that they already possess the unity which they do not. The Methodist Church is not a sister church with the Church of England, it is a new religious society formed by the followers of John Wesley. The Church of England had no such parentage, she claims the apostles as her founders and no others, those churches which have the apostles for their parents, are "sister churches" of the Church of England, and no others.

God forbid, that it should be thought that we look with coldness on the friendly overtures between Churchmen and Methodists, or that we advocate the introduction of irritating themes of discussion on such occasions. On the contrary, we long as earnestly as our more effusive brethren for union with our separated brethren, on such terms as shall give them the freest and widest liberty on all subjects about which it is possible there should be liberty consistently with the uniform faith and tradition of the undivided church. What we deprecate is the using at such times language which may have a tendency to confirm our schismatical friends in this schism.

The union of all the leading Protestant bodies of the Dominion on the basis of Episcopacy and the Nicene Creed, is a thing our children may live to see. It is a thing devoutly to be prayed for, and worked for, and would in the providence of God, be of incalculable benefit to the cause of religion in this country. Not only would there be an immense saving in the maintenance of religion in our own land, which would result from the concentration of force, but it is reasonable to expect that the quality and capacity of the religious instructors would be vastly improved. Instead of a multitude of religious bodies viewing each other with more or less jealousy and suspicion, and all seeking to gain ascendancy over the others, we should have one body having a common object. There might be conflicting opinions to be found in that body, as there are in every religious body now existing, but the interest of all parties would be united in these great questions affecting the common weal, in

demanding religious instruction in the public schools and universities of the Dominion, and the reproach we now have to endure, that in a Christian land, the Christian religion is tabooed from the public schools and colleges of our country, would be speedily swept away.

H. G.

A QUESTION OF FACT.

Sir,—In the Bishop's excellent address at the opening of the late meeting of Synod, I find a statement, according to the newspaper report, for I did not hear it, which must have startled everyone. It will of course occur to your readers, that I refer to the immense discrepancy of 40 000 between the census of 1881 and the returns made by the clergy, of church members for the last year. If this discrepancy represented an actual loss of so many, the Bishop's word "alarming," would be all too weak, and the truism with which he concludes, that "there is room and need for church extension," would have a terrible emphasis. However, as I have heard no expressions of alarm since the Synod, I conclude that Church people regard the enormous figures as suggestive of a blunder somewhere. The Bishop of course has set down exactly the figures before him, but I think the inference should be other than his Lordship has drawn. It should be, I am persuaded, that more accurate statistics are needed, or a juster method of interpreting such as we have. Such an actual loss as 40,000 is *a priori* incredible. For, (1) within the last four years, what new, special, and more powerful causes of decay have been at work within our church? (2) Is it even possible that such a vast loss within so short a period should have occurred without forcing itself on the alarmed attention of the whole Church? and yet we have heard nothing of such wholesale apostasy. (3) And further, the returns exhibit a general improvement, if in some points a slight falling off, and in finances a large aggregate increase. I have not the report by me. As for the chief item of loss, in the Mission Board returns, surely the mission secretary's course of action amply explains that. So we are forced to conclude that if we have lost 40,000, it is merely names we have lost, persons who did nothing for the support or furtherance of the Church, but were a positive injury to her life and influence. This is only however, *ex hypothesi*. The enunciation of the difficulty I take to be, first, that the census returns have been, are, and must be for another generation useless as regards the Church of England. I showed this at large in your columns a couple of years ago. We have been hereby saddled with numbers who have no right to the name or membership of the Church. This evil is diminishing, and is sure to die out in a generation. Secondly, the returns of the clergy can hardly be otherwise than imperfect, from causes which will readily occur to all. And, thirdly, in some cases, many I believe, the very conscientiousness of the clergy helps to account for the discrepancy. In every parish are to be found some, I might use a more comprehensive word, who put themselves down on the census as Church of England people, who are absolute neglectors of religion, and whom a conscientious clergyman dare not return to his bishop as Church people.

However these wonderful figures are to be accounted for, I am sure that the idea of such an apostasy in the last four years is entertained by no one. The Bishop, who has seen so much of the diocese with his own eyes, must surely have observed such a diminution had it taken place, to say nothing of the "*eculi Episcoporum*." Did we even suspect such figures to be true, an absolute paralysis would seize us. The sense of our own sin and God's disfavour would still in death the Church's heart. Many a cause for humiliation have we, but, not this! not this! thank God. Yours,

June, 27 1885.

JOHN CARRY,  
Port Perry

"SOCIETY OF THE TREASURY OF GOD."

Sir,—The annual councils of the churches are over. There have been paternal greetings between the Church Synods and Presbyterians and Methodists. The accounts of their proceedings, and reported speeches, have appeared side by side in the papers. There are some remarkable contrasts. For instance, "the advancing liberality of the church in support of missions and the increasing vitality seen in every department of Christian service, home and foreign, are marks of the presence of an ascended Saviour," that is the Presbyterian Church. "There has in recent years been a marked increase in the liberality of our church towards the evangelisation of the heathen." Presbyterian again, and the speaker anticipates the day when no congregation will be satisfied until its expenditure on the heathen is equal to the sum spent on itself. The missionary contribution from the children during the year amounted to \$20,000," Presbyterian.

The dean of Winnipeg after stating that they had only received \$1,000 out of a large grant from the Provincial Mission Board, writes, "I am informed upon good authority that during the year when we received less than \$2,000 from your *Ecclesiastical Province* for this diocese, the Presbyterian body received \$40 000, of this close on \$30,000 were spent in one diocese.

In one of our Synods it was proposed to make up a deficit by reducing the *salaries of the clergy*, but it was suggested that five or ten cents from the 6,000 families in the diocese, would meet the case, and one gentleman positively thought that they would not be mean enough to refuse it. It is a comfort to read that church bazaars, raffles and fairs were denounced. Another synod receives a report that the widows' and orphans' fund has fallen off \$969 in two years, "the committee regret that the income of the fund has not enabled them to pay off any of the arrears due to widows, and to which attention was called last year's report." The total income of that diocese for general purposes was \$10,988, which was \$3,675 less than 1884.

N. B.—Presbyterian children give \$20,000, the Bishop has also to record with "grief and shame," a falling off of contributions to clergyman's stipends. "I publicly make the statement that if 163 separate congregations, constituting seventy-four unendowed parishes or missions outside the city of Toronto, no less than 120 congregations gave less than \$200 to their clergymen's support, 71 less than \$100; 43 less than \$50; 31 less than \$30; 26 less than \$20; 20 less than \$10; 17 less than \$5, and 12 nothing. All these are enjoying the ministrations of an ordained minister." What a blessed comfort it must be to those gentlemen that they are not in the other diocese, where they propose to stop the parson's pay to make up a deficit, and how envious those parsons must be of a position in which that stoppage is impossible! I must mention one other diocese because the trouble was the pensions of the clergy, and I contrasted my position with theirs, but then you see the parson who signs my quarterly bill, has the satisfaction of knowing that I have only served an earthly queen, while he serves the king of kings.

Yes, there was one fund that had a surplus, a fund for sending young men to college to train for the ministry, but then they only had two men to send—no wonder!

Surely in the words of Malachi, "we are cursed with a curse," but why should we be more cursed than others? I think the answer is in the words, "It is more blessed to give than to receive."

The ancestors of the Methodists, the Presbyterians and the Baptists, had to support their own ministers, and build their chapels, and pay their church rates as well. When they came here they did the same except the church rates. The church immigrant paid nothing in England except his church rate, then as now they "are engrained beggars towards men and misers towards God, men who are alike unconscious of the dignity of giving and of the indignity of receiving."

The Canadian Church has always been a mendicant church. When all denominations of Protestants very properly claimed a share in her Protestant endowments, a deputation of three clergymen was sent to England to protest against it. They whined, and they fawned, and they begged until they got £20,000. The "history of the Canadian Church," is extremely unpleasant reading. And so it has been to this day. The lord bishop of Ontario, three years ago addressed his Synod: "I have more than once had occasion to avert with feelings of shame and indignation to the unworthy pecuniary support rendered to the clergy by the prosperous commercial and agricultural classes forming the country congregations of this wealthy diocese." The wealthy diocese wants to be divided and requests his lordship to go to England to raise the money. But the liberality of the mother church is drying up, the S. P. G. has a decreasing income, I believe that of the C. M. S. is stationary. There is not a society that I know of in connection with the Anglican church, that is not paralysed for want of money. And why? Mr. Gladstone has estimated the income of churchmen in England at £400,000,000, and their return to God at £4,000,000. The tithe would be £40,000,000. That is the reason why. And the reason why for a great many other things that have happened of late in the empire. "Ye are cursed with a curse, for ye have robbed me, even this whole nation."

The conclusion is I think clear that the fault lies with the clergy, for not teaching, demanding, and enforcing by all means in their power, God's tenth part of increase for the church. And for dragging the church through the gutter of bazaars, lotteries, and such abominations, preferring the world's, *i.e.*, the devil's system of finance, to that appointed by God, which latter I never heard in the church, I got it from a dissenting tract.

What is to be done? Malachi tells us to return to

\* "An Anglo Canadian," in *Church Bells*.

God and he will return to us; a simple act of faith. But the motive of my letter is to ask tithe payers, are you right to hold aloof from us? Withhold your name if you like, send us the number of your post box and your subscription. And then we shall know you have joined us in our prayers. Prayer is our only weapon, God alone can open the eyes of the covetous to see this great sin, which is our ruin. With united prayer victory is certain, without it our society will die out as certainly as it is that the Holy Catholic and Apostolic Church of Canada is dying out.

Yours, etc.,  
C. A. B. POCOCK,  
Hon. Organizing-Secretary.

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JULY 26th, 1885.

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BIBLE LESSON.

"How Esau lost his birthright."—Genesis  
xxv. 27, 34.

Although Abraham was what we should call an old man when Isaac was born, he lived many years after, and not only saw his son Isaac happily married, but lived to see his grandsons Esau and Jacob grow to be almost young men. He died at a "good old age," one hundred and seventy-five years old, and was buried by his sons Ishmael and Isaac in the cave of Machpelah, see chap. xxv. 7, 8, 9. Isaac seems to have resided with or near his father and thus no doubt the two grandsons must have been familiar with the promises of God, Gen. xxii. 17, 18; Heb. vi. 13, 14; Heb. xi. 9, and have been taught by their grandfather "the way of the Lord," Gen. xviii. 19. How they profited by it we shall see in this lesson. We all know how brothers differ in character, even though their training and education be the same. So here, in verse 27, Esau was active, courageous, high spirited he loved to get away by himself, pursuing game among the wilds; he was a skilful hunter often bringing home trophies of his skill. His father we are told in verse 28, loved him enjoying not only the eating of the game, but also we may conclude, the accounts given of his son's daring and prowess. Jacob, on the other hand, was quiet and domestic in his tastes, with more of the contemplative in his character, he liked to stay at home, and was a favorite with his mother. There was nothing wrong, so far in either of these tastes, had they only put the "one thing needful" first; but Esau was careless of everything except present enjoyment, and he had no serious thoughts about sacred matters. Jacob was selfish and deceitful, but still more religiously disposed than his brother. See how these traits come out in each.

(1) *Jacob's Bargain*. One day Esau came home from hunting, completely tired out, perhaps he had been unsuccessful; he finds his brother Jacob cooking a savoury stew of lentils, (a sort of wild pea), he asks, verse 30, to let him have some; instead of complying as a generous hearted brother should have done, and as we should have expected his mother's son would, compare Gen. xxiv. 19, he proposes that Esau should exchange the privileges of his "birthright" for a "morsel of meat," Heb. xii. 16. Now what was this birthright, and why did Jacob want it? Ordinarily the eldest son succeeded to a double portion of his father's property, and the headships of the tribe, but in Abraham's family there was, in addition, the promise of the possession of Canaan, connected with the special covenant with Jehovah that "in thy seed shall all the nations of the earth be blessed," see Gen. xxii. 18. Jacob evidently had pondered over these promises, he longed for the fulfilment of the Divine promise, but he was very weak in faith, and so, as he did on another occasion later on, he used *bad means* to gain a good ob-



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ject. He said to Esau, verse 81, "sell me this day thy birthright." Let us see what was wrong in Jacob's conduct. He was selfish and impatient, he thought nothing of his brother's good, but only of his own, compare Phil. ii. 4; 1 Cor. x. 24. Had he waited God's time, He would have "brought it to pass." Instead, Jacob tries in an underhand way to hasten on the Divine purpose, and God was not pleased with him. Jacob's whole after life was full of sorrow and suffering, as we shall see in future lessons. How many there are who do the same thing now, they drive a hard bargain, perhaps justify it to themselves as being a smart piece of business, but what does the Bible say? see Prov. xx. 14; Prov. xxi. 6.

(2). *Esau's Sin.* The writer of the Epistle to the Hebrews, calls Esau "a profane person," i.e., unholy, not consecrated to God. Notice how cheaply Esau held his birthright, verse 82. What were his faults? *Sensuality*, cared too much for satisfying bodily appetites, he was intemperate; nowadays it more generally shows itself in a desire for strong drink. Oh, how many professing Christians have sold their birthright for this. *Worldliness*, Esau thought only of the present life, and of what belonged to it. How many are like the rich man in the parable, St. Luke xii. 19, and at all events in their practice say, "Let us eat, drink and be merry." *Thoughtlessness*, Esau never would have made the clever hunter he was, had he acted in his daily work as he did when spiritual matters were at stake, and so we too, often "without thinking" do some very wrong and foolish thing. Thus we see that Esau's sin, summed up in three words, was, that he "despised his birthright." What does all this teach us? What is our birthright? "Heirs of God, and joint heirs with Christ," Rom. viii. 17. At our Baptism we were solemnly dedicated to God, as the catechism says, "were made members of Christ, children of God, and inheritors of the Kingdom of heaven." How Satan tries to make us think lightly of our high privileges, and with how many is he only too successful. Let us ask God to enable us to show by our lives what we think of our birthright, and that it may be never said of any of us. "He despised his birthright."

### Family Reading.

#### I LOVE THY CHURCH.

"I love Thy kingdom Lord,  
The house of Thine abode,  
The Church our blest Redeemer saved  
With His own precious blood.

"I love Thy Church, O God:  
Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.

"For her my tears shall fall:  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end.

"Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise.

"Jesus, Thou Friend divine,  
Our Saviour and our King,  
Thy hand from every snare and foe  
Shall great deliverance bring.

"Sure as Thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven."

#### I AM A CHURCHMAN.

Because the Church to which I belong is one of the oldest branches of the Christian Church; she can trace back her history, not merely, as some would have it, to the times of Reformation, but to the days of the Apostles; for she was not first formed by the Protestant fathers, she was only reformed, and brought back to her original state of purity and doctrine; and they were her own children who purified her from the errors and defile-

ments of Popery. I love my mother Church the more because she is old; her hoary head is a crown of glory, the wise man has told me, "Thine own and thy father's friend forsake not," and I have seen no reason to forsake her.

I AM A CHURCHMAN—because I know no Church that holds the great leading truths of the gospel more simply, more fully, or more clearly than the Church of England. This appears from her Articles, especially those on Original Sin, Justification and Salvation by Christ only. God has long made her a shield and a shelter to the faith. Many, without her pale, have lighted their torch at her altar, and even when her ministers and members have walked in wilful darkness, she has still, in her Articles, her Creed and her Services, held forth the pure Word of Life.

I AM A CHURCHMAN—because I find from the Epistles of St. Paul that the Primitive Church had the orders of Bishops, Priests and Deacons, and I find the same orders existing in our own. Change of time and circumstances have indeed created some differences in her constitution, but I believe that on the whole she comes nearest to the model which the Apostles left us.

I AM A CHURCHMAN—because no Church has produced more able champions for the truth; nor has any furnished a more goodly company in the "noble army of martyrs."

I AM A CHURCHMAN—because I am persuaded that our Church is surpassed by none in the tone of moderation and the spirit of charity, which not only distinguish her services, but which since the Reformation, have marked her general conduct towards those who have differed from her.

I AM A CHURCHMAN—because the Church of England is remarkable for the care she has taken to provide for the young. By requiring sponsors for every child at Baptism, by supplying an admirable Catechism for youth, and by maintaining the spiritual and most useful rite of Confirmation, she has beautifully shown her maternal solicitude and wisdom—she has kept her Saviour's injunction in remembrance—"Feed my lambs."

I AM A CHURCHMAN—because I find the Liturgy of our Church so plain, so full, so fervent; being intimate with it, I love it as a long-cherished friend; I can understand it; I can enter into it so well, that I can find nothing like it for public worship.

I AM A CHURCHMAN—because our Church does so highly honor the Bible. How much of the pure Word of God does she bring before the minds of her children in all her services, both on the Lord's day, and in every day in the week!

I AM A CHURCHMAN—because I love, I pray for unity. My Saviour loved and prayed for it. I will not, therefore, I dare not leave the Church of my forefathers and promote disunion, unless I can discover such reasons for deserting her as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which are not founded upon the word of God, which directs that we should mark those that cause divisions, and avoid them.

I AM A CHURCHMAN—because I find that her doctrine excites the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless, and the profane; I cannot believe that she can be bad, since they so much hate her, for their hatred is the best testimony in her favor.

I AM A CHURCHMAN—because I see that God is blessing our Church. He has revived His work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased in number; how rapidly are they increasing! At the same time, the tone of godliness among her serious members, is so simple, so practical and so exemplary, that it has been frankly declared, by several highly respectable and candid persons of other denominations, that there is more exalted piety to be found within her pale than can be met with amongst all those who differ from her. God has not then forsaken her, and ought I to forsake her?

I AM A CHURCHMAN—because though I am told my Church has many faults, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find many not blameless there. I would say, therefore, of my mother

Church, as it has been beautifully said of our mother land—"with all thy faults I love thee still."

Whilst then I love all those who love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who conscientiously differ from me; whilst, as my brethren in Christ, I freely offer the right hand of fellowship; whilst I avow it as my choicest, my noblest distinction, that I am a Christian, I rejoice to add, I thank God that I am able to add, also—I AM A CHURCHMAN.

#### THE SOWER OF THE SEED.

Sow in Faith! or tears, or seed,  
O'er thy pathway flinging,  
Then await the rich reward  
From those germs upspringing.  
Over each God's angel bends,  
To the earth-boru flower he tends,  
Dew and sunshine bringing.

Sow in hope! no dark despair  
Mingled with thy weeping;  
Sad may be thy seed-time here—  
Joy awaits the reaping.  
He who wept for human woe  
Deems thy tear-drops, as they flow,  
Worthy of His keeping.

But, o'er all things—Sow in Love!  
Hand and heart o'erflowing,  
Soon, O faint and weary one,  
Thou shalt cease from sowing!  
And behold each seed-time tear—  
"First the blade and then the ear"—  
In God's harvest growing!

#### WHAT A LITTLE GIRL DID.

A good many years ago, a little girl of twelve years, was passing the old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from behind a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the prisoner each time a book to read, from her father's library. At last, one day, she was called to his death-bed.

"Little girl," said he, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, visited and helped hundreds of prisoners; and from the great number of whom she has helped, six hundred are now, to her certain knowledge, leading honest lives. Prisoners in all parts of the country know and love her name, and surely the God of prisoners must look upon her merciful work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.

#### THE MOTHER'S LAST JOURNEY.

The following is from the *Detroit Free Press*. When the doctor came down stairs from the sick room of Mrs. Marshall, the whole family seemed to have arranged themselves in the hall to way-lay him.

"How soon will mamma die well?" asked little Clyde, the baby.

"Can mamma come down stairs next week?" asked Katy, the eldest daughter and the little housekeeper.

"Do you find my wife much better?" asked Mr. Marshall, eagerly. He was a tall grave man, pale with anxiety and nights of watching.

The doctor did not smile; he did not even stop to answer their questions. "I am in a great hurry," he said, as he took his hat. "I must go to a patient who is dangerously ill. This evening I will call again. I have left instructions with the nurse."

But the nurse's instructions were all concerning the comfort of the patient; she was professionally

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discreet and silent. The children playing on the stairs were told to make no noise. The gloomy day wore on, and the patient slept and was not disturbed. But that night before they went to bed, the children were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their little hearts responded with joy to the invitation. Mamma was better, or she could not see them. The doctor had cured her. They would love him for it all their lives.

She was very pale but smiling, and her first words to them were: "I am going on a journey!" "A journey," cried the children. "Will you take us with you?"

"No; it's too long a journey."

"Mamma is going to the South," said Katy; "the doctor has ordered her to go."

"I am going to a country more beautiful than the lovely South," said the mother, faintly, "and I shall not come back."

"Are you going alone, mamma?" asked Katy.

"No," said the mother, in a low tremulous voice, "I am not going alone. My Physician is going with me. Kiss me good-by, my dear ones, for in the morning before you are awake I shall be gone. You will come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke, their father told them of the beautiful country at which she had safely arrived while they slept.

"How did she go? Who came for her?" they asked, with the tears streaming down their cheeks.

"A messenger from God," their father said solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children; when asked about their mother they say, "She has gone on a journey;" and every night and morning they read in the book she loved of the land where she now lives, whose inhabitants shall no more say, I am sick, and where God Himself shall wipe all tears from their eyes.

#### "I'LL PUT IT OFF."

Some little folks are apt to say,  
When asked their task to touch  
"I'll put it off—at least to day;  
It can not matter much."

Time is always on the walk—  
You can not stop its flight;  
Then do at once your little tasks:  
You'll happier be at night.

But little duties still put off  
Will end in "Never done;"  
And "By-and-bye is time enough"  
Has ruined many a one.

#### PERSONAL RELIGION.

The *Anglican Church Chronicle* (Hawaii) says:—  
There are multitudes of men standing aloof from the Cross and Church of Christ. To treat them as unbelievers and disbelievers or practical heathens would be to them a great wrong. To make them see the manliness of a true and living Christian character is a work calling for the best energy and talent in the Church. There is always a remedy in the Church of the Living God for the hurts of all classes and conditions of men, awaiting the wise application of the hands that bring it. In perilous times men ask for a practical religion which a popular religionism fails to present, for earnest, sober worship in its majestic dignity while travesties and caricatures of worship abound, and for the preaching of the Gospel not the deductions of science or the opinions of the most profound.

Personal religion made manly, robust and vigorous by manly men would solve many perplexing questions in the religious world and beyond it.

Personal religion gives to men who love their country their best power.

Personal religion makes every profession, business or trade a training for an immortal destiny, and brings out in man the best that he is and has, for his own good, and the good of society, by practical ways and means for practical ends.

#### SERVICE FOR ALL.

"We can serve in every station:  
None so weak or none so small,  
None so poor or none so lowly,  
That they cannot serve at all.

"We can serve in every station,  
If, with loving heart and true,  
We will seek to know our duty,  
And our daily task to do.

"We can serve in every station:  
He who fixed our lot is wise;  
And each act of willing service  
Is accepted in His eyes.

"Let us, then, in every station,  
Humbly strive to do our part,—  
With a faithful, earnest spirit,  
And a meek, contented heart."

#### TOM'S GOLD DUST.

"That boy knows how to take care of his gold-dust," said Tom's uncle, often to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "that boy knows how to take care of his gold-dust."

"Gold-dust!" Where did Tom get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold-dust? Ah! he has seconds and minutes, and these are the gold-dust of time—specks and particles of time, which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father, had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as though they were. Take care of your gold-dust, and lay up something for old age—for time as well as eternity.—*Exchange.*

#### CANON BODY ON BIBLE READING.

During the recent West London Mission, Canon Body delivered a series of admirable addresses at St. Peter's Church, Eaton Square, of which the Bishop of Truro, was formerly Incumbent. The address on the reading of the Bible contained much interesting and valuable matter.

In connection with this subject, said the Canon, we must grasp the character of the Bible. While recognising the fact that the Bible is God's Book, we must remember that it is a collection of books written under different conditions. Here the question arises. Upon what do we base the claim of the Bible to be the Word of God? Some say that it is its own evidence. But if this be so, how comes it to pass that there was a time when the canon of Scripture was unsettled. Some books, at first, were not universally received—i.e., Hebrews and Revelations. The fact is, that we receive the Bible on the authority of God's Church. The authority of the Church is not the authority of the Church apart from her Head, but the sanction of Christ Himself.

With regard to the question of Inspiration, the Canon expressed his opinion that no theory was perfectly satisfactory. That there is an inspiration of the Bible there can be no doubt: "but" he added, "it is a mystery like the Holy Eucharist." The next point that arose was—"What is the right use of the Bible? Why has God given it?" One thing is certain, that He did not give us the volume that we might construct for ourselves a creed. For the Church or mass of believers existed before the Bible, and so did Christianity itself. If, then, the Bible had been given us to make a creed, it would follow that the early Christians who lived before the New Testament Canon was settled were without any certain belief, which is absurd.

Why, then, did the Lord give us this sacred book? Because in this we have the faith unsystematically set forth. It is the Charter of the Church's purity of doctrine. Here the Canon mentioned several requisites for the profitable reading of Holy Scrip-

ture. 1st. Read intelligently. It will not do to read as if it was some charm in which case "you resemble some Roman Catholic mumbling over his beads." 2nd. Read it collectively, and with due regard to the context. 3rd. Read it with purity of intention. Such a book should not be read out of prurient curiosity, nor in order to gratify a controversial spirit. 4th. We ought on the contrary, to read the Bible in order that we may walk in the footsteps which it points out. 5th. We ought to read it with prayer, that we may be taught its meaning. 6th. Read it with meditation and try to assimilate its teaching.

#### CHILDREN'S HYMN.

"Just as I am," Thine own to be,  
Friend of the young, who lovest me;  
To consecrate myself to Thee,  
O Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve, and no delay,  
With all my heart I come.

I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might,  
Therefore to Thee I come.

"Just as I am," young, strong, and free,  
To be the best that I can be,  
For truth, and righteousness, and Thee,  
Lord of my life, I come.

With many dreams of fame and gold  
Success and joy to make me bold;  
But dearer still my faith to hold,  
For my whole life, I come.

And for Thy sake to win renown,  
And then to take my victor's crown  
And at Thy feet to cast it down,  
O Master, Lord, I come.

#### TROUBLES.

I compare the troubles which we have to undergo in the course of the year to a great bundle of fagots far too large for us to lift. But God does not require us to lift it all at once. He mercifully unties the bundle, and gives us first one stick which we are to carry to-day, and then another which we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—*John Newton.*

When the first missionaries of Madagascar had been successful in the conversion of some of the islanders there, a Christian sea captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book which you read?" asked the captain.

"No, my friend," replied the chief, "It was no book or sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beat his wife and children. Now he no thief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man get something inside of him, which makes him different, so I became a Christian too, to know how it feel to have some something strong inside of me, to keep me from being bad."

Now that old chief had the right idea of Christianity. He had got something new and strong inside of him, even "Christ, the power of God."

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.

A BOY'S LECTURE ON MANNERS.

The ways you do things are your manner. The ways you look, the ways you speak, the ways you act, the ways you move, the ways you eat, are your manners.

There are two kinds of manners; I will mention them. Good ones, and bad ones. Your face looks better when you are having good manners than when you are having bad ones.

First—pig manners—and if you want to know what they are, go and look into the pigs' pen when their dinner is being put into their trough. Every piggy hurries to get the most, and get the best.

Second—bear manners. Children that have bear manners are the kind that are gruff, and grum, and growly. They have cross-looking faces, and sometimes stick their lips out, and snarl, and growl, and are most always grumbling and growling and snarling about something they want to do or they don't want to do.

Third—donkey manners. Children that have donkey manners are the kind that want to do just what they want to do, and nothing else, no matter how much you may ask them, and coax them. If you ask them to move, they stay still.

Fourth—post manners. Children that have post manners are the kind that do not answer when they are spoken to, any more than a post would. If a visitor says, "How do you do?" or, "Do you like to play tag?" or, "Do you like pic-

tures?" or butterflies, or anything, they stand still as a post, and do not speak; but maybe if you should ask if they liked candy, they would speak one word, and I guess it would be yes.

Fifth—cock-a-doodle-doo manners. The children that have cock-a-doodle-doo manners are the kind that feel big and act so. When a rooster struts around among the hens he acts as if he felt so big he did not know what to do, and sometimes he seems to feel so big that he has to get up on a fence and clap his wings, and crow, cock-a-doodle-doo!

Six—cow-in-the-parlour manners. Children that have a cow-in-the-parlour manners are the kind that are always getting in somebody's way, or pushing themselves in between people, or going in front of people, or stepping on somebody's feet, or on the bottom of ladies' clothes, or leaning against people, or stumbling over things, or bumping against the furniture, or against people, or tripping over their own chairs, or knocking down a vase, or a work basket, or a tumbler of water.

Besides these kinds there is another kind I heard of, called the Interrupters. Interrupters are the kind that begin to talk while other people are speaking, no matter if 'tis their father, or their mother, or company, the interrupters do not wait for anybody to stop talking, but break right in and say what they want to.—Wide Awake.

THE RICH BOY.

"Paul is a rich boy." Mabel Reed's father said this to her mother, and then added, "Thank the Lord." It seemed very strange to Mabel, who was tying up her doll's bedstead, wishing all the time she had money to buy a new one.

"I hope my son will be like the good apostle Paul—live and die for Jesus," said mamma Reed, rocking gently back and forth in her chair. Mamma Reed was a sick woman, and knew she would never go out of

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her chamber again; but she was a very happy one in spite of pain and great weakness.

"Will brother Paul have nice clothes, and a pony to ride, now he is rich?" asked Mabel, leaving the bedstead to dry in the sun, having pasted and dried the broken joints together.

"No dear," said mamma, "Paul will have to work, and be careful about spending his money; but he is a rich boy because he loves the Saviour, and has started on the road to heaven."

"And that makes you happy, mamma?"

"Happier than if he had millions of dollars left him, for he will now be rich for ever and ever; and he is sure of a home in heaven, and we are sure of nothing here."

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**MONKEY FASHIONS.**

There is many a man who is not content with an even, honest chance in life, but who acts like a pig who eats with his forefoot in a trough, and is always trying to help himself and at the same time to hinder others.

The Lord's command is "Thou shalt love thy neighbor as thyself," and a man who does not do it, and who always wants the best share, the biggest piece, and the first chance, shows that the devils did not drown all the pigs when they ran two thousand of them into the sea.

A writer in *Chambers Miscellany* tells of the monkeys in the Manchester menagerie, who were placed in a row of cages, with only thin partitions between each other.

Before each cage was a pan of monkey's food, and these pans were supplied several times a day. Now the behaviour of the monkeys at their meals was one of the amusing sights of the place. It was this: no sooner had the food been put in their pans, than the foolish creatures began to eat, not out of their own pans, but out of those of their neighbors. Each stretched his paw obliquely along to his neighbor's pan, in order, if possible, to filch a little from him, expecting to have his own pan, to empty at leisure besides. But as every monkey did the same, it happened that, while one was attempting to steal from his neighbor, his neighbor on the other side was taking the opportunity, while his attention was thus engaged, to steal from him. So no one was the better for it; for whenever anyone found his pan invaded by a neighbor, he tried to get a bite at him, or to filch from his pan in return; and thus splutterings and fights took place, in the course of which a great quantity of the food was cast out, and lost upon the ground. In short the simple effect of the plan of mutual aggression was to make the whole for the monkeys have uncomfortable instead of comfortable meals, and less to eat than they otherwise would have had. Had each been content to make the best of his own pan, the general happiness would have been greatly increased. But monkeys are only poor dumb animals, and may be excused and pitied for their folly.

And what do men gain by their greedy, grasping, over-reaching course? Who is the better off when all have had their chance to grab?

Children and grown people who conduct their affairs after the fashion of pigs and monkeys, will have little of comfort and still less of

profit and pity when they suffer from so doing. H. L. H.

**THINGS MONEY CANNOT DO.**

Some boys and girls have an idea that money can do almost anything, but this is a mistake. Money, it is true, can do a great deal, but it cannot do everything. I could name you a thousand things it can not buy. It was meant for good, and it is a good thing to have, but all this depends on how it is used. If used wrongly it is an injury rather than a benefit. Beyond all doubt, however, there are many things better than it is, and which it cannot buy, no matter how much we may have of it.

If a man has not a good education, all his money will never buy it for him. He can scarcely ever make up for his early waste of opportunities.

Neither will wealth itself give a man or a woman good manners. Next to good morals and good health, nothing is of more importance than easy, graceful, self-possessed manners. But they cannot be had for mere money.

Money cannot purchase a good conscience. If a poor man, or a boy, or a girl,—any one, has a clear conscience that gives off a tone like a sound bell when touched by the hammer, then be sure he or she is vastly richer than the millionaire who does not possess such a conscience. Good principles are better than gold.—S. S. Visitor.

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