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LESSONS for SUNDAYS and HOLY-DAYS.

JULY 11th—3rd SUNDAY AFTER TRINITY.
Morning—1 Samuel ii to 27. Acts xvi 16.
Evening—1 Samuel iii; or 1 Samuel iv. to 19. Matthew v. 13 to 33.

THURSDAY, JULY 15, 1886.

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

EPISCOPACY vs. PRESBYTERIANISM.—Had Christ meant His Church to be Presbyterian, St. John would have known it, and so would his friends the Bishops of Antioch and Smyrna, and their friend the Bishop of Lyons, and the rest. Or to reverse the process, the Church of the third century, which was nothing if not Episcopal, must have known whether the Church of the second century was Episcopal or not; and the Church of the second century must have known whether the Church of the first century was Episcopal or not; and the venerable Bishops and teachers who were associated with St. John in the latter part of the first century must have known whether or not the Church was Episcopal from the start. We have had their testimony. There is no break in the chain.

Take the admission of Gibbon and of all candid scholars that the Church was universally Episcopal at the close of the first century. How shall we account for it? Well, it either started so, or else, if it started Presbyterian, the early Presbyterians abandoned it so soon, so unanimously, so universally, as to show that Presbyterianism was regarded as a stupendous failure—so soon that the change was made before the Apostles were cold in their graves, so unanimously that not a single presbyter or layman lifted his voice against the usurpation of those who made themselves Bishops, so universally that not a single Presbyterian, nay, not one solitary isolated congregation, in the forests of Britain, in the mines of Spain, in the valleys of Gaul and Italy, on the deserts of Africa or the fertile banks of the Nile, on the Islands of the Mediterranean, in the cities of Greece, on the sands of Arabia, on the prairies of Babylon, in the jungles

of India, or on the hallowed hills of Galilee and Judea—not one poor single solitary Presbyterian congregation survived to witness against Episcopal usurpation, and say, like Job's messenger: "I, even I only, am escaped alone to tell thee."

FEROVOUR OF SPIRIT.—The word fervent, in our tongue, would seem to indicate a flame, or heat that prevails to such an extent as to break into a flame. It is not exactly that which is expressed in the original, in so far as the figure is concerned; but it is that exactly that which the original has in its inner sense. It is to boil. In the Greek it is to be warm, as water, at a certain point necessary to boiling. Boiling hot would perhaps be nearer to it. But whether it be the dry heat or the wet heat, it comes to the same point namely, feeling, carried up to the point of disclosure.

This is a command which is universal in regard to Christian conduct, Christian feeling and Christian life. It is such a condition or quality as the feeling itself which is commanded. We are to have charity, the apostle says—*fervid* charity; not languid, listless, and somnolent charity, but a charity that fires up, that flames, that boils.

Figures of light and heat pervade the Bible; they pervade all literature: indeed, they are so obvious that naturally they would be fallen upon in the attempt to express inward feeling by outward signs; and the opposite of this is expressed where it is said, "The love of many shall wax cold;" as where the fire goes out, and the cauldron loses its high temperature, and finally is cold.

TRUE RELIGIOUS FEELING IS FERVENT.—All the way through it may be said to be the very genius of religious feeling, whether we regard it from the Old Testament standpoint or from the New, that it is to be vitally fervent; and everything that is less than true and genuine. All feelings and dispositions are, in their proper state, right in kind and quality as well.

Now, it is not necessary that feeling should take on its lowest forms of expression. The feeling may be right, and the expression may be wrong. A man may express a feeling by the lip, by the voice, by speech, and it may be coarse and boisterous; it may lack refinement and propriety; it may be immature; it may be untimely; it may be of disproportionate intensity; it may be a world too large on small things and a world too little on great ones; there are all variations in the intensity of emotions as developed under religious influence; but there is no feeling which answers to the test of the Word of God that is not fervent. The beginning of feeling may be like a single spark struck from a flint, which is of no use until the match has caught it, and the wick is lighted, and the candle begins to flame and give light to all that are in the house. All feeling fully developed must be fervent; and where it is not fervent it is very hazardous for those who are careful as to what they affirm, to say that they have feeling.

TRUE FEELING EXPRESSED IN ACTION.—But may not feeling be unexpressed. May it not be without a tongue? Are not the deepest feelings often voiceless? Is there not language in the heart? And is it true that men of the profoundest feeling often appear to their fellow men as fountains sealed? There may be a deep and broad current flowing underneath. Ice bound is the surface, like river in winter, from side to side; and are we to say there is no current, that there are no feelings? Yes, there is latent feeling, and latent feeling is oftentimes the deepest and the best; and there are other expressions of it besides those of the tongue. The eye expresses it, the hand expresses it, for there is no better use of feeling in this world than the expression of it, not as a visible act, but as an emotive power that is inspiring the whole conduct everywhere and always. The best mother is not the

one who kisses her babe the oftenest, but the one that takes care of it the best. The best friends are not those that forever hang with caress upon your neck, but those whose whole life and occupation have found out how to serve you, at every step by the ten thousand amenities of love. Feeling may express itself in action—action that runs through all the variations of disclosure; but feeling must develop itself somewhere and somehow, and feeling that does not do anything does not exist. It is like a candle unlighted; or worse, it is like a fire of green wood in the dead of winter that smokes and does not burn.

RELIGIOUS FEELING A FLAME WHICH CANNOT BE HIDDEN.—The religious side of human nature must glow. There must be enough strength in the flame to withstand the rushing of the wind, or it is put out. "Let your light shine before men."

We cannot hide it. We cannot shelter it under a bushel. We must carry the light of feeling, the light of the heart and soul, out to a boisterous world; and the feeling is to be carried up to an intensity such that it will burn or shine out and be able to withstand the influences that are streaming from life and business on every side. Therefore you see it coupled with "Not slothful in business." You are to carry your fervency into business; you are to adapt it to your business; you are to make it a part of your business, and so a part of your religion—not the devotional part, but the physical part. Be not slothful, not dallying, not lazy, not phlegmatic. Be quick, active, energetic. A man that is a Christian has no business to be slow, unless he has a doctor's certificate to that effect. A man was made to be a perpetually wasting and replenishing force. The intellect, the emotions, the passions, the executive power, and every thing else in a man, are required to make a man. Man was not formed to be newn down as a log that is grown in the forest ordinarily has to be before it is placed in the house. It takes all the appetites, all the passions, all the lower affections, all the basilar elements; it takes the domestic economy; it takes the whole round and realm of reason; it takes all the spiritual faculties to make a man; and all of them put together only make about half a man, as men are generally developed. In the imperfections of this life there is not to be conceived anything so grand as the potential, the possible man. When God, in the circuit into which He infused so much of Himself, set it in material conditions to multiplying throughout the earth, not the sun, not the stars, not anything in all creation, was so delightful to Him as the ideal picture in Himself of that which He called man.

It takes all that there is in a man to make a man and all of it active, educated, discipline, made harmonious, controlled; so that any man who supposes himself to be a quiescent Christian mistakes the very first conception of religion.

THE CHURCH'S ESTATE NOT NATIONAL PROPERTY.—A Nonconformist minister at Bridport having stated that Lord Selborne had described the endowments of the Church as State property, the noble Earl has written a letter to an elector of the town on the subject. He says:—"Nothing can possibly be more contrary to the fact than to represent me as having ever said or thought that the endowments of the Church of England are State or national property, or that they can justly be taken away by Parliament. I am, and always have been, of contrary opinion. Unless for some just cause of forfeiture, I hold that they could no more be taken away from that large part of the people which (under ancient and legal titles, not even originally conferred by any public act of the State) is now in practical enjoyment of them, than any property held in trust under the protection of public law for the religious purposes of any Nonconformist denomination could be."

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THE PEW SYSTEM.

IT must be remembered that there was no pew system before the Reformation. No doubt stools and benches, at first movable, were used in some churches from a much earlier date, but as a rule standing room only was provided until the Reformation period, when preaching came into prominence, and the services were so modified as to make seats almost a matter of necessity. It is only in the last 350 years that our English pew law has grown up. Until there were seats there could be no appropriation of places in Church, still less any law regulating or forbidding such appropriation. A man would scarcely seek—and it is difficult to see how he could possibly obtain—the right to stand or kneel on any particular spot of the Church pavement. The Bishop of Peterborough's charge against Henry VIII. that under him property in pews was invented, is therefore scarcely fair. It would be nearer the fact to say that pews themselves were invented under Henry VIII. (although they were not unknown earlier), and thus the opportunity for creating rights of property in them first occurred. But the truth is that neither then nor later was property in Church seats acknowledged or tolerated. To whatever extent pews are now proprietary, it is due to special legislation, either private Acts, or the Building Acts of the present century—legislation which, whatever its theoretical errors, has enabled a vast number of churches to be built, which, humanly speaking, would otherwise never have existed. In the early days after the Reformation it would seem that persons were permitted to construct pews for the use of their families at their own cost. Those who obtained this leave would be people of means and position, and they probably looked upon the pews which they had paid for as their own property. But this was an error of individuals, not of the law. The rights of parishioners were never lost sight of by the Church Courts, and although the law of pews had not thoroughly crystalized till the close of the seventeenth century, the main principles on which it is based have been recognized from the very first.—*The Churchman Magazine.*

THE BISHOPS AND THEIR CRITIC.

COMMUNICATED.

A GENTLEMAN residing in the city of Toronto in communion with the Church of England has, we regret to say, a considerable amount of time on his hands, which he seems unable to devote to any useful purpose. And, like many others in a similar situation, he furnishes an apt illustration of the truth of the well-known verse of Dr. Watts that "Satan finds some mischief still for idle hands to do."

Being afflicted with the *cacoethes scribendi*, or in plain Saxon, an itch for scribbling; the particular mischief which the arch enemy of souls finds for him to do is to disseminate periodically, foolish and mischievous attacks against the distinctive doctrines and practices of the Church of which he professes to be a member.

The last effort of this writer of pamphlets is before us. It is an attack on the Episcopal order, which for scurrility and malevolence could hardly be matched, and which for the display of the most palpable ignorance of the subject with which he attempts to deal, reaches a lower depth than any of the lucubrations which it has been our misfortune to peruse.

While such flippant productions, on so serious a subject, can only be viewed by men of sense with indignation, it is to be feared that among the ignorant and foolish the writer of it may find but a too receptive soil for the sowing of his seeds of error.

The character of this production may be imagined from the opening sentence. "I have been charged with 'speaking evil of dignities,' but when those dignities (*sic*) are false prophets, is it not time they should be exposed? and now that there are so many blind guides in the Episcopacy (*sic*) is it not time to speak plainly?"

Without stopping to question the elegance and grammatical propriety of this remarkable sentence, it is sufficient to say that it is but the prelude to the detailing, as far as eight small pages of printed matter will admit, all the scandal and impropriety and bad behaviour of the Episcopal order which the author has been able to rake out of the dust-heap of departed scandals. From the evident gusto with which each detail of sin and wickedness is dwelt upon, one cannot but feel that the writer has revelled in his self-appointed task. The argument of this tract may be shortly summed up in a few words, thus: "Many Bishops have been immoral and heretical and guilty of sinning, and have abused their office; therefore, Bishops are not necessary to the being of the Christian Church." or again, "Some persons have improperly assumed to act as Bishops who have not been validly appointed; therefore, the Apostolic succession has failed." or again, "The succession of some Bishops is traced through the Popes of Rome, but some Popes were not valid Popes, therefore the Apostolic succession has failed."

We have not space to answer in detail the utterly untenable arguments we have stated above. The writer may propound all the reasons that occur to his imagination to establish that the Episcopal office is not of Divine institution, and is unnecessary to the being of the one Catholic and Apostolic Church; and yet this fact remains incontestable that to-day, and for nearly 1,900 years past, by the overwhelming majority of those who profess and call themselves Christians, the Episcopal office has been preserved and is held in reverence and esteem. When the Prayer Book tells us—as it does in the Preface to the ordinal—that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostle's time there have been three orders of ministers in Christ's Church: Bishops, Priests and Deacons, which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requi-

site for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority," it is merely stating what is a simple truism. We ask all sober-minded churchmen to betake themselves to their Prayer Books as a sound and wholesome antidote to such tracts as we allude to.

The perusal of the 26th article might have shown the author that the unworthiness of a minister does not destroy the validity of his official acts, and that, therefore, though a Bishop may be guilty of heresy, immorality or other offences, yet nevertheless his official acts may all be perfectly valid and efficacious; any other doctrine would indeed lead to perilous consequences and would be a visiting of the sins of the guilty upon the heads of the innocent. And we would add the writer's argument proves too much, for if it were correct, it would establish that no ministry of any kind at all is necessary to the being of the Church. For it cannot be denied that many men in every rank of the ministry have been guilty of as many and as flagrant offences as any bishop; and if it follows that bishops are unnecessary, it also follows that neither presbyters nor deacons are necessary. We would venture to ask where Christianity would have been to-day, if there had been no Bishops, Priests, and Deacons in the Christian Church? It is well enough for superficial people to look at the question only through the spectacles of the 19th century, when learning is widely diffused, and the Bible may be in every man's hand, but humanly speaking the Lamp of Life would have gone out but for the clergy.

This attack upon the Bishops of the Church is published without either name of compiler or printer. Manifestly the parent is ashamed of his child. The tract is circulated in large numbers *gratuitously*, and has other marks to identify it as the work of a well-known disturber of our Israel. We trust churchmen when they see this tract will promptly use it for all it is worth—waste paper.

CHURCH THOUGHTS BY A LAYMAN.

THE CHURCH AND POLITICS.

THE demand that the discussions in our Synods shall be kept free from "politics" is a claim no Churchman desires to ignore. But it is clear that when we use this word "politics" in the ordinary sense—the sense which is, we may say, current in street talk, we are giving to a large, general, and exalted word, a very specific, narrow, and ignoble meaning.

By "politics" we mean in the gossip of daily life, the issues which characterize the two recognized parties into which politicians are divided in Canada. Our Synods would be indeed degraded were they to suffer such issues to form, or to affect in any way, their deliberations. But there is the higher sense in which the word "politics" may be more justly used, and then in such a connection the Church may discover it a solemn and imperative duty to take a most active interest in "politics." Sup-

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pose, as an illustration, the Romish Church gained what it is aiming to secure in Canada,—the control of our National Parliament. Suppose a Parliament so controlled sought to pass such Acts as would not only seriously disadvantage the Church, but menace the civil and religious liberties of the people, and give to a foreign Church the exceptional privileges the Church of Rome most unjustly exercises in Quebec. Would it not be our duty as a Church to take part in frustrating "politics" so dangerous and unjust? We should be indeed worthy only of any disability and injury that the "politics" of the hereditary foe of the English Church could inflict upon us and upon her, were we to suffer the cry "no politics" to stifle our protests, or to check our most vigorous agitation against "politics" injurious to interests dear as life to every freeman and every churchman!

Secure for centuries in the home of liberty, drinking freely at the very fount of freedom, some amongst us seem to have become deadened in sensibility as to the measureless value of the social, religious, and political privileges we in Canada, in the Empire, inherit and enjoy. As Churchmen also, not a few seem to have narrowed their minds and contracted their sympathies, so miserably, that they have no thought, nor feeling, nor care, as to the welfare of a sister branch of the Catholic Church. It was the "politics" of Rome which brought about the sacrilegious theft of the property of the Church of Ireland. It is the "politics" of Rome, which, pushed on in the same felonious direction, is now seeking to place the Church of Ireland, and all the anti-Papal communions, in the cruel and relentless grasp of the Papacy. Are we to have our sister's throat in peril of being grasped and her life choked out of her by Rome, by a Parliament controlled by the papal powers, and when our cry goes up against this imminent disaster and outrage, is our alarm to be smothered by the plea "no politics?" Poltroons indeed should we be if we suffered our loving thoughts and sympathies for a sister's welfare to be crushed into dumbness by so absurd a phrase. Take up any one of the Church papers published in Ireland, Scotland, or England, and every issue rings with editorials dealing with the great political question that is convulsing the Empire. Where indeed would England be to day, had the cry "no politics" paralysed her larger life of patriotism in days of yore? Whence to England came her grand position as the Mother of free nations, as the teacher and exemplar of the art of municipal and parliamentary government but from the political teaching of the Church of England? The cry "no politics" would have dried up the fountain of civil liberty and national independence at its very source. It is instinctive in an English Churchman to love free institutions, and to claim and honour free speech. The passion for personal independence is in the blood of every Briton, into whose veins the poison of party slavery has not been injected. To see our Imperial unity threatened, to see our sister Church, after been robbed, placed in

danger of assassination, or bondage, and not to utter indignation, is not in the power of an English Churchman, for as a lover of his country and his country's national Church the perils now looming touch him to the very quick. "No politics" indeed we cry if the petty disputes of our local parties are meant. But if by "no politics" is meant that our patriotism is to be forbidden utterance, Catholic instincts and interests are to be violated without protestations, then we give this phrase the measureless contempt of free men.

THE FATHERHOOD OF GOD.

THE relations which exist amongst men on earth, established by God for the special purpose of disclosing and illustrating to us His own interest in us, are employed in Holy Scripture to exhibit the riches of the love and care which the Eternal God displays towards the children of men. Perhaps none is more appropriate to our lost, ignorant, helpless condition than that of God's Fatherhood. In one sense, God is Father, as Creator and Preserver of everything. "Is not He thy Father that hath bought thee?" But He is in a special sense the Father of His adopted children. "Ye have received the spirit of adoption, whereby we cry Abba, Father." Christ purchased the believer's privilege of calling God, Father. The Father draws him to Christ. "Every man, therefore, that hath heard, that learned of the Father, cometh unto Me." And thus a man out of Christ, has no right to this relationship in its highest sense. Let us examine a little more closely into this special Fatherhood. God is a covenant God; then a Father. He is Christ's God and Father before He is ours. But when we are in Christ, the Father's heart is a fountain of love and tenderness towards us. Christ held up this feeling to us, in the parable of the prodigal son. The poor, destitute, disreputable son, for whom nobody seemed to care when he had spent all he had, was despised by his former companions after the way of the world. How different was the conduct of the Father, whose loving heart was touched. He did not walk coolly to meet him, keeping up a haughty bearing till an humble apology was made; but He ran and fell on his neck, and kissed him. David spoke truly when he said, "Like as a Father pitieth his children, so the Lord pitieth them that fear him. For He knoweth our frame; He remembereth that we are dust." And knowing that we are dust, and grievously afflicted with the leprosy of sin by nature, His compassion, like that of a good earthly parent, is very tender towards the weak and sickly ones. His "strength is made perfect in weakness." At the last day, many a self-satisfied Church-goer, will probably find a less abundant entrance, than a poor despised sinner who has been coldly looked upon for his degradation. Many may be glad to creep in behind a Manasseh whom people looked upon as the excellent of the earth, saved, yet "scarcely" saved.

God shows His Fatherhood in a marked

manner to the widow and the fatherless. "A Father of the fatherless, a Judge of the widows, is God in His holy habitation." The Father's Sovereignty and love shine forth in His frequent choice of those who are despised, to work out His great designs. David was the youngest of a large family, and in his early life only a shepherd, whilst some of his elder brothers were warriors. When he inquired as to the words of Goliath, his eldest brother's bitter reply showed pitiless scorn and contempt. But God sees not as man sees, and He employed the despised David to slay Goliath and deliver Israel, thus showing both His sovereignty in the choice of His instruments, and His Fatherly feeling for David. David was conscious of God's hand in the matter, for he said to the giant, "I come to thee in the name of the Lord of hosts." He knew that his strength lay in the mighty hands of his Father, God. Many other instances might be given. Satan loves to present God to the human mind as a judge; and so He is to all out of Christ; but His everlasting Fatherhood is for those whom He sees in Christ. To such the Apostle says, "Ye are Christ's and Christ is God's." This consideration ought to give confidence in prayer; and yet how poor and selfish our prayers are. We seek chiefly to have our own wants attended to, whether temporal or spiritual, and then pride ourselves on our prayers as if we had performed a religious duty with perfect satisfaction. This is not treating God as a holy Father ought to be treated. "Hallowed be Thy name," is the first petition in the Lord's Prayer, and Christ's own words in addressing His Father correspond with this. He said, "glorify Thy Son," but with what object? "That Thy Son may glorify Thee." What unselfishness! What deep spirituality! We see how far we fall short. It was His Father's glory He sought; and if that glory be not the highest aim in our prayers, and if we seek some other object more earnestly than this, we are really making self into an idol. In praying for benefits for ourselves, they must have God's glory for their end. "If I then be a Father, where is Mine honour?" It is He who has "delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son," us, who were his enemies, who fought against Him at Satan's bidding! Look what manner of love is this!

Another consideration which presents itself with respect to God's Fatherhood is that there will be a family likeness to Him; not perfect, that is impossible; but still the likeness will be there. As the Father hates sin, so will His child. The Father delights in His adopted child, so will the child delight in the Father. He "delighteth in mercy," so does His child. "Be ye therefore merciful, as your Father also is merciful." The Father's eye is always on His Son, in whom alone He sees His children. How He directs attention to Him! "This is My beloved Son, in whom I am well pleased: hear ye Him." So the children constantly have their eyes on Jesus, in whom is all their hope. Out of His fulness they receive power to recognize the Father's love. "Behold,"

they say, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What dignity is this when we consider the hole of the pit whence we are digged? Born the children of wrath, dead and loathsome in trespasses and sins, slaves in Satan's kingdom. Yet, so great is the Father's love that He consents for His well-beloved Son to take our nature at the stock, and undergo a life of suffering and a death of shame, in order to break our chains and bring us nigh to the Father against whom we have rebelled. Was ever fatherhood so touchingly tender as this? It is a solemn truth that there is no intermediate state between the Fatherhood of God and the fatherhood of Satan.—*The Churchman.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

FINCH.—The old church at Crysler, in which the Church people here have worshipped for many years, is now no more. It has been levelled to the ground to give place to a new one to be built upon the same site. Cracked and weatherbeaten as the old building was, it is not without regret that the people who have been accustomed to worship in it, realize that they can never see or enter it again. Furney's Hall in the village has been rented and fitted up as a temporary place of worship until the new church can be built, and ready for use. The hall was used for the first time last Sunday. The old church was a stone one, the new one is to be of brick, which some think is a pity, but tastes differ. A good subscription list for the new church was got up during the energetic incumbency of the Rev. George Metzler, and most of the subscriptions secured by notes, while a magnificent bell was also purchased, principally through the efforts of the Mite Society of the congregation. The present incumbent, the Rev. J. F. Fraser, who entered upon his work here the middle of April last, is meeting with much encouragement, and is greatly pleased with his new parish. He expects, if spared, to lead the worship of God in a fine, new church at Crysler before next Christmas. So mote it be. The **DOMINION CHURCHMAN** has recently obtained a large circulation in this parish, which is another good thing.

TORONTO.

UNIVERSITY OF TRINITY COLLEGE.—The annual convocation of the University of Trinity College for conferring degrees, etc., was held yesterday. The Chancellor, Hon. G. W. Allan, presided. The Provost was absent through illness.

Convocation having been opened with prayer, the Chancellor conferred the various degrees with the usual formalities. Mr. A. M. Taylor was presented as the winner of the gold medal in law, Rev. Prof. Clark speaking very highly of the high standard of scholarship which his examination showed.

Prof. Clark, who was acting as Vice-Chancellor, gave a brief address. He said that the discipline of the College during the year had been excellent, and he knew of no college in which the general tone of the students was better. The work of the year had been well done, and in some departments better done than in any previous year.

Rev. Principal Grant, of Queen's University, was received with applause. He said that he brought them the hearty and cordial greetings of the institution over which he presided. Speaking of the question of Federation, he said that Queen's had come to the decision they did on several considerations. In the first place they felt that the cause of higher education would be better served by having three or four self-governing, independent Universities, than by having only one, and that one under the control of the State. Then they were actuated by this consideration—a consideration which was good with reference not only to themselves but to other institutions—that the efficiency of any university or college either as a degree-conferring or a teaching body was not to

be judged by the number of its students but by the quality of the work done. Both in Great Britain and Germany certainly those universities and colleges ranked the highest, not because they had the largest endowments or the largest number of students, but for other reasons. For instance it was known with regard to Cambridge University that although Trinity College had ten or twenty times more students than Peterhouse, yet Peterhouse had produced more senior wranglers. Again, while Edinburgh had ten or twenty times more students than St. Andrew's, yet St. Andrew's had given as many valuable contributors to British literature during the century as Edinburgh had. These instances could be multiplied indefinitely, but he must not discuss the question at length. Queen's believed in independent, self-governing institutions, and that a university ought to be judged not only by the number of its students but by the quality of the work done. They were inclined to think that where the students were not so very numerous that the work was apt to be better done, because they came into more close and direct personal relations with the professors, and the very essence of a liberal education was the conferring of a liberal, more disciplined mind on the young, generous but undisciplined mind, and therefore the results were better. He was glad to learn that these honors were conferred not only because of scholarship but of character. This was a country, and this was a century in which men of character were specially needed. If this country was still in its political immaturity, still hesitating to take up the responsibilities of full citizenship, the unsettled question of the destiny of this country would be settled in the lifetime of many of those present. They were learning from the struggle on the other side of the water the truth of a statesman's words, "Unfinished questions have no pity on the repose of nations." So the unfinished questions of our destiny would give us no rest until it was settled. He believed the students and graduates of this University would never consent to separate themselves from the glorious world-Empire and the magnificent heritage which had fallen to them; at any rate if they did he had mistaken as to what old Trinity had taught them.

The Chancellor in his address said that the total number of degrees conferred since last Convocation was 109, including those conferred that day. He referred to the supplementary endowment fund, and said that by virtue of the additional subscriptions to the fund the corporation was enabled to claim the first of the generous grants from the Society for Promoting Christian Knowledge, namely, the grant for endowment of a fellowship in natural science. He reminded the friends of the College, however, that the remaining grants from the society had yet to be supplemented to the extent of \$25,000. He called attention to a movement which had been started for bringing graduates of Trinity closer together, and strongly commended the movement. On the question of federation he said he had nothing to add to what I said on the same topic at our meeting last year. The position of Trinity is precisely the same as it was then. No further communications have been made to us by the Government, and it seems to me that for us the really essential question of the hour is how we may best secure a united, generous, and hearty support for our own college and university. We know precisely what our own aims and objects are, viz., the highest and most complete intellectual development, combined with thorough Christian training, for all our students, and while happily free, as we now are, from all embarrassing complications, and undistracted by divided aims and counsels, we may surely hope that, with God's blessing, Trinity will continue to carry out successfully the great and noble work of Christian education as designed for us by its venerable founder. (Applause.) I was much struck with some portions of a speech delivered at a late meeting of the Conference of the Methodist Church, by a very gentleman connected with our sister university of Victoria, in which he is reported to have said that "No mere planting of theological schools round a secular institution, no mere external appendages to a secular institution, could make the higher education of the country Christian, in the true sense of the term. The Christianization of the higher education of the land could only be affected from within not from without!" Now, I contend that it is this Christianizing from within, this leavening of the whole system of secular education with religious influences and religious teaching, that we are endeavouring by God's help to carry out within these walls. Seeing, therefore, that in Trinity we are doing our work on the right lines, and the only right lines, we may surely feel that we have the strongest claims upon the sympathy and support of every thoughtful, earnest-minded member of the Church of England. He concluded by pressing the claims of Trinity for a generous support, which would enable them to keep pace with the educational requirements of the times, and so place the college and university in the very forefront of the institutions of high education.

The convocation was brought to a close with prayer.

DEGREES CONFERRED.

The following is a list of the degrees conferred:—
B.A.—T. G. A. Wright, G. N. Beaumont, W. A. H. Lewin, H. O. Tremayne.

Lic. Th.—J. L. Lewis, L. T. Smith.
B.C.L.—A. M. Taylor (Gold Medallist in Law), W. B. Lawson, Walter Macdonald, Norman Macdonald, J. W. McCullough, D. T. Symons, T. P. Eastwood.

M.A.—Rev. G. W. White, Rev. A. Henderson, Rev. H. J. Evans, Rev. D. F. Bogert, Rev. J. M. Ballard, Rev. C. R. Lee, C. C. Forster, Rev. A. H. Coleman, Rev. A. Jarvis, Rev. A. B. Chafee, Rev. E. B. Hamilton, Rev. A. J. Fidler, Rev. H. D. Cooper, Rev. C. H. Shortt, W. Peter Gordon.

M.D.C.M.—R. L. Island.

Special prizes were won by the following students:—
Prize sermon: J. G. Lewis; prize essay, T. G. Wright; prize English poem, M. A. Mackenzie.

St. James' Congregation.—We do not desire to be invidious in drawing attention to this particular congregation, but we think the time has arrived, when it is desirable that a little plain speaking should be indulged in. This congregation as most of our readers are aware, is the leading congregation in the city of Toronto in point of wealth and social influence, at no other Church in the city do so many comfortable, well-to-do Christians, assemble to worship. It ought to be also the leading example of liberality in all Church work. The agenda paper of the Synod of Toronto, however, is before us, and although "comparisons are odious," we are compelled involuntarily to compare the gifts of this large and wealthy congregation with this and other congregations in the city; and the result of that comparison, we are sure, will lead to the conclusion that the congregation of St. James' is not doing itself justice. Taking up the report of the Mission Fund we find that the united contributions of this large and wealthy congregation for the past year to the fund amount to the absolutely paltry sum of \$583 12, which we fancy must represent an average contribution of 20c. per head, per annum! whereas, St. Peter's alone has contributed \$2,105 43, St. George's \$1,087 31, and the Church in St. John's ward, one of the poorest quarters of the city, \$1,014 67!

Turning then to the report of the See House Committee, we find indications of the same niggardly spirit. The congregation of St. James' is credited with having promised \$4,547 00, but as having actually paid up only \$2,732 00, whereas the congregation in St. John's ward promised \$1,225 00, and actually paid up \$1,035 00! It appears that the overdue subscriptions have been again and again applied for both personally and by circular without success. The bad example set by St. James' congregation we regret to see has been followed by the other congregations in the city. In fact the whole business of the See House reflects but little credit on the zeal and liberality of the churchmen of the diocese of Toronto. We see it is proposed to ask the Synod to continue for two years longer the grant of \$800 00 towards the Bishop's house rent, although it is expected the See House will be ready for occupation in September next. This is for the purpose of making up the deficiency caused by people putting down their names as subscribers to the See House Fund and failing to pay the amount of their subscriptions, and in other words making those who have already favourably fulfilled the obligations they undertook, to contribute again through the general funds of the Synod to make good the defalcations of their neighbours, who are just as able, though unfortunately not quite so willing, to honourably liquidate the obligation they have voluntarily undertaken.

SYNOD REPORT.—*Important correction.*—We have much pleasure in correcting an error which, in common with other papers, we fell into as to the amount of collections for the Mission Fund. This sum was \$18,000; not \$1,800, as all the daily papers stated. We regret that the *Globe* refused to correct this error when asked by the Secretary Treasurer of the Diocese. The small amount of \$1,800 will afford capital material for comments on the Church, and be as truthful as those which are usually employed by certain secular papers.

NIAGARA.

ARTHUR.—The Lord Bishop of the diocese visited this mission on Friday, June 18th, and confirmed thirteen persons, six of whom were brought up in one or other of the denominations.
The Rev. A. J. Belt, M.A., who has had charge of this mission for nearly four years, has been appointed to the mission of Harriston, and requests that all communications be addressed to him at that town.

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HURON.

MITCHELL.—The congregation of Trinity Church, Galt, unanimously requested the Bishop of Huron to appoint Rev. John Ridley, to the pastorate of that church in place of Rev. Canon Hincks, removed to Windsor. Mr. Ridley was summoned to London on Monday, and he stated to his lordship that he had no desire to leave Mitchell, that he was happy in his present parish, but that he would leave himself entirely in his hands. The Bishop, however, made the appointment, and Mr. Ridley had no alternative but to accept. He leaves about the 1st of October. His removal will be regretted by all classes of people, but more especially by his own congregation, by whom he is almost idolized. Although with us only a year he united a divided congregation, and won the affection and confidence of his entire flock.

POINT EDWARD.—One year ago, when the Rev. Wm. Hinde was appointed to this parish, he found the church property in a sadly neglected state of repair. The sills of the parsonage were rotten, and the surroundings generally out of order. The two churches both inside and out, dirty and uncouth in appearance. He determined that such a state of things should no longer continue. He appealed to friends and members of the church and his exertions have been very successful. The parsonage has been thoroughly overhauled, new sills put in, a new verandah sixty feet in length added, and the whole exterior tastefully painted, besides certain needed improvements effected inside.

St. Paul's Church has been painted outside, fence repaired and painted, old chimneys removed and a new one built. The interior has been beautifully kalsomined in colors, reflecting great credit on the taste and skill of the artist. Few village churches look better.

The old church of "St. John's in the wilderness," situated on the lake shore some ten miles from Point Edward, sadly needed renovation. It seemed an almost hopeless task to do anything, so much had it been neglected. However, an effort was made. Collectors set out to solicit subscriptions towards making the building more befitting a house of prayer. Their success was such as to justify the Rev. Wm. Hinde employing carpenters, painters, and paper hangers. For three weeks the two churches have been closed, and the work of renovation going on. On Sunday last, July 4th, they were reopened for divine service, and the assembled congregations were highly delighted at what had been done.

The Rev. T. R. Davis, M.A., rector of St. George's, Sarnia, preached appropriate sermons at both churches, the Rev. Mr. Oliver, of the diocese of Toronto, assisting in the services.

The church property in this parish is now a credit to the diocese of Huron.

The Rev. Wm. Hinde, incumbent, feels grateful to the kind friends who have so liberally assisted him in doing so much in so short a time.

THE LATE SYNOD AND REV. MR. WRIGHT.—We have received gratifying assurances that the course we took contributed materially to the settlement of the dispute known as "the Wright case." One of the most able of the Huron clergy has sent us a very gratifying letter, which we should have had pleasure in publishing, but it is marked "private." The writer says:—

"The Synod to which we all looked forward with so much anxiety is at length over, the result being a singular triumph for the Church of Christ, inasmuch as a settlement has been reached, and the principle for which the Rev. Mr. Wright and others contended fully recognized.

"A new canon for the administration of the Communion Fund is to be submitted to the Synod at its next session, when the whole matter will doubtless receive the most careful and serious attention.

"Thus, at length, after many years of unflinching devotion to the cause of truth, has Mr. Wright been enabled to procure a recognition of the justice of his claim.

"In the matter of Mr. E. B. Reed, Mr. Wright accepted certain explanations made by him as being sufficient in the interests of peace and the welfare of the Church to justify him in so doing.

"In regard to the matter of costs, Mr. Wright consented to pay the sum of \$100, by way of recognizing that the Synod could legally claim the full amount involved by the said suit. Thus on the part of Mr. Wright, there is a legal recognition of the Synod's claim, while on the other hand there is a recognition by the Synod of the moral claim of Mr. Wright.

"Mr. Wright's magnificent address to the Synod produced a profound impression. So deep and convincing, indeed, were his words that little or no discussion followed them, and the solution as briefly stated herein became the immediate outcome thereof.

"I cannot close, dear sir, without tendering you once more my most grateful thanks for the very

willing and cheerful support you have invariably accorded to this whole matter. Your valuable paper not only merits my approval, but that of every loyal son of the Church of Christ, to it is the Church at large greatly indebted for being, under the Divine Head, instrumental in bringing to a peaceful and satisfactory issue one of the most important and vital contentions that has ever in this country engaged her attention.

ALGOMA.

The Bishop desires to make grateful acknowledgment, on behalf of his diocese, of one box of clothing from the ladies' missionary association, St. Johns, Port Hope; four barrels from the Woman's Auxiliary, St. Peters, Scharbrooke, and two boxes from the Ladies' Wishing Party, Niagara, per the Secretary. Sault Ste. Marie, July 6th, 1886.

By a note from England and another in Canada, I learn that the offer you kindly allowed me to make of a quiet rest here to some tired clergymen, has been much misunderstood. Permit me to say that I neither wish nor seek to exchange with anyone, in fact, have refused to do so. I am sure a couple of weeks here would be a complete rest, for I want no one who would not leave "Shop" behind. Any one coming could sit the whole day on the verandah, smoke, if a smoker, if not, then dream the soul to bliss, or read books, from Dicken's Pickwick Papers to Wordsworth's Greek Testament. The railway being open, by booking to Utterson, they can come within ten miles of me by rail, and much cheaper. Yours, &c., Aspdin P.O., Muskoka, WILLIAM CROMPTON, Canada, July 8th, 1886.

FOREIGN.

The Bishop of London preached on Whitsun Day, at St. Saviours, the Church of the Deaf and Dumb, of whom it is said there are 1,800 in London.

Seventeen thousand Sunday-school children were in the Whitsuntide procession in Manchester. The new Bishop of Manchester, Dr. Moorhouse, on his first visit to Blackburn, consecrated a church which has been recently erected at a cost of £6,000 in one of the poorest quarters of the town.

The honorary degree of D. C. L. was recently conferred upon the Rt. Rev. Dr. How, Bishop Suffragan, of Bedford.

Canon Venables, the well-known Vicar of Great Yarmouth, has announced his intention to resign that parish this summer.

The Select Committee on the Archbishop of Canterbury's Church Parsonage Bill have reported in favor of passing it with some slight amendments.

Upwards of £650 have been subscribed toward about £1,500 needed to restore Queen Eleanor's Cross at Waltham. It is the intention of those who have the work in charge to bring the cross as nearly as possible to the condition in which it was when newly erected, almost 600 years ago.

A tablet to the memory of Bishop Piers Cloughton containing a fine medallion portrait of the bishop has been lately placed in the crypt of St. Paul's, near the memorial of the late Sir John Goss. A memento of Dr. Cloughton is also to be placed in one of the military chapels, in recognition of the interest he took in the warfare of the British army as Chaplain-general.

The Leeds Clergy School has been celebrating its tenth anniversary, and the opportunity was taken to give expression by a testimonial and address, to the estimation in which the services of the late vicar, Dr. Gott, the new Dean of Worcester, is held by the students, and by the bishops and others in authority who have witnessed their training.

A successful mission has been held at St. Margaret's, Brighton. At one of the services for men alone over 1,500 were present.

—An old-time story of Bronson Alcott is good enough to bear repetition. The philosopher was holding forth one day on the benefits of a vegetable diet. He said that the pork-eater gradually grew to look like a hog, and the beef-eater in time resembles a bull in his intellectual qualities. An attentive listener at this point quietly asked Mr. Alcott if there was not a great danger that a vegetable diet might make a man finally resemble a very small potato.

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.

CONFEDERATION OF THE CHURCH.

SIR,—It will please every Churchman to learn that the ball has begun to roll. A meeting of our leading clergy and laymen will shortly be held here for the purpose of preparing a definite scheme of action. This will probably be the settlement of a series of resolutions to be laid before our next diocesan Synod, which will be held, I understand, in August. I have been informally asked to draw up a skeleton sketch of a Constitution for a Federated "CHURCH OF CANADA," (for that is the name I shall propose) to be considered at this preliminary meeting, and this, or some other, will, I trust, form the basis of the action to be taken in our Synod. I must at this very first step explain, that the gentlemen who are thus taking this decisive initiative, feel that they are exposing themselves to the remark that so important a movement should come from the older sections of the Church in Eastern Canada, and there would be some force in such a criticism, but, we, in this new and huge country, see with a vividness probably denied to Eastern Churchmen, that every year's delay adds immensely to the difficulties of Federation. In old Canada, the bounds of dioceses are tolerably well settled for many years to come, the interests of dioceses, bishops, clergy, and laity, have become established; the upheaval of Confederation will disturb this comparatively well settled order of things, and must, therefore, be confronted by more difficulties than a new country like ours can supply. Then again, I cannot be too emphatic in begging the representative Eastern Churchman, to remember that the enormous extent of the West, and its wonderful, natural wealth, must, in the nature of things elevate, and that at an early period, this section of the "Church of Canada" to a position of commanding power and influence. Our wise, far seeing men, should act on this certainty, and if they do, they will "take time by the forelock," and now, when the materials are plastic, mould a Constitution for the whole of this great Church, while there are comparatively but few interests to be disturbed. Let us all seriously reflect on the grand idea, that a confederated "Church of Canada" must, within the lifetime of many of us, become the most powerful outcome of the Mother Church in the world, excepting only the "Church of America." By keeping this constantly before us, we will be better able to grasp the great ideas which such a reflection will necessarily create in our minds, and will be the better prepared to think of, speak of, write of, and act respecting the matter in an imperial, and not in a provincial, or parochial spirit.

To us, therefore, penetrated by these convictions, you, in Eastern Canada, will look upon our taking the initiative in this great movement, not as presumptuous, but as forced upon us by the peculiarity of our position. You will see that we look at the matter from a standpoint differing from yours; and that we are in justice to our own convictions, forced to take a step which to you may seem to be somewhat presuming. If such a feeling should find a place in the mind of any Churchman, I beg him to discard it. We will cheerfully and loyally follow the lead of old Canada, at any moment she chooses to assert her right to lead. The sooner she does this, the better shall we be pleased.

I have not completed the draft sketch of a scheme for Confederation, which I am preparing for the meeting I have mentioned, but I may briefly indicate its leading features. I may explain that one of the leading principles is that a supreme central money power should be created. It will not be proposed to do away with dioceses, or fundamentally to interfere with the power of bishops in their dioceses, excepting in so far as the raising and appropriation of funds for missionary purposes may be concerned. One of the chief causes of weakness in our church system is the want of money, and the unequal distribution of what we get. As the central Government of the Dominion taxes the whole country for Dominion purposes, and expends the moneys so collected for the whole—as a whole—so should the central power of the whole Church, tax the whole, and expend the funds thus collected for the benefit of the whole—as a whole. As the domestic rights of the provinces of the Dominion are untouched by the central Government, so should the domestic rights of the dioceses remain untouched,—but as the strong hand of the central power controls the whole policy, and funds of the country in all Imperial (if I may use the expression) as distinguished from provincial matters,—so should

the strong hand of the central power of the whole Church control her whole policy and funds in all metropolitan, as distinguished from diocesan matters. Some of the effects of this would be a vast increase in the revenue of the Church,—power to employ a largely increased number of clergymen—power to give them such stipends as will attract young men of ability to the priesthood. Power to increase to a fair and just extent, the stipends of hundreds of excellent men who, both in old Canada and in the North West, are now struggling with a bare existence, to the everlasting disgrace of the Church. Power to erect suitable parsonages. Power largely to assist in the erection of churches. Power to assist struggling Church schools and colleges. Power to complete the endowments of bishopricks at present fighting that dread enemy of progress—debt; and power to endow, or materially assist in the endowment of the numerous bishopricks yet to be established. This, by no means exhausts the list of benefits which would inevitably flow from Confederation.

This supreme central power, I propose to create in this way, and I naturally use the phrases familiar to a professional man.

I.

Such of the present dioceses of the Church of England in British North America, as may so elect, shall unite and form one Church to be called "The Church of Canada."

II.

There shall be two Archbishops. One for that portion of British North America extending from the Atlantic to the Eastern boundaries of the dioceses of Rupert's Land and Moosehide. The other for the remaining portion of British North America.

III.

These Archbishops shall be known respectively as the "Archbishop of Eastern Canada," and the "Archbishop of Western Canada."

IV.

During their lives, the present Metropolitan of Eastern Canada, and the present Metropolitan of Rupert's Land, shall respectively be the Archbishops of Eastern and of Western Canada.

V.

After their resignations or deaths, the vacancies shall from time to time be filled by the nominees of the Archbishop of Canterbury.†

VI.

The central and supreme power of the Church shall be vested in a body to be called "The Convocation of the Church of Canada."

VII.

This body shall consist of the two Archbishops, the Bishops of the dioceses which have joined this Confederation, and of the clerical and lay delegates elected by these dioceses.

VIII.

The numbers of clerical and lay delegates will be settled on the principle of representation by population, using the present numbers of the two orders in the various dioceses as basis, until change be made in Convocation.

IX.

The powers of Convocation shall be supreme and unlimited, except in so far as they are limited by the powers conferred on the dioceses, which are as follows:—

Here set out the powers to be held by the dioceses specifically. I may tentatively suggest the following:—

1. To appoint, control, pay, and remove the clergy wholly sustained by them, without drawing on the central fund.
2. To raise and expend moneys in such manner as to them may seem meet for the purposes of erecting churches, parsonages, schools, or other buildings for church purposes.
3. (The details of the further rights of the dioceses need not here be given. They can easily be filled up.)

X.

The division of Canada into two Archbishops is rendered necessary by the great extent of the

*I desire to say that this name has been suggested by a Bishop, whose proposal to change the name of the Canadian Church will probably appear in our Church journals at an early period. I have no authority to use it as of my own suggestion. Nor am I at liberty to say more as to it. I use it now, simply because I think it would be an appropriate name for the federated Church.

† I desire here to say that though I, with lingering and undiminished attachment to the grand old name, "Church of England," I am willing to adopt the new name "Church of Canada." I wish by this clause to keep up a connection with the Mother Church, by conferring this power on her Metropolitan. It is but a silken cord, but it has its strength, and in an ecclesiastico-political sense it is of great importance.

country. It would be very inconvenient to work all the machinery from but one centre. There must, therefore, be constituted a Provincial Synod for each of the Eastern and Western Archbishops.

To these Synods, or the committees appointed by them for that purpose, Convocation shall transmit all the funds appropriated to them, and they shall have their distribution, but the various dioceses shall be charged with the duty of collecting these moneys, by whom they shall be accounted for to Convocation. The dioceses shall have power to meet in Provincial Synod for all purposes they may desire, but nothing is to be done in contravention of the mandates of Convocation. The Provincial Synods will be valuable as giving frequent opportunity for the interchange of ideas, and will materially assist in vivifying the interests of all classes in Church work.

The Diocesan Synods might meet once a year, the Provincial also once a year, and Convocation, until its machinery had become well organized, also once a year. For the purpose of diffusing as widely as possible an interest in church matters, the various delegates to these different bodies shall not be the same men, though a small proportion of the same persons might be permitted.

There would be thus left to Convocation the power of taxing each diocese for missionary and educational purposes. To each diocese would be given the power of enforcing the levying of these taxes, and Convocation would possess the power of compelling the dioceses to put its machinery in operation for this purpose. It is in this power of Convocation that the chief benefits of Confederation will lie. I cannot elaborate this at present. To a thoughtful mind, its enormous power, and the immense benefits which its judicious exercise will confer on the Church throughout the whole of Canada will appear. The plan is really a very simple one. It is taken from the British North America Act, 1867—the Constitution of Canada—to my mind the most perfect model in the world of a federated power. I have merely applied its principles to that of a federated Church, keeping, however, constantly in view, the cardinal idea, the very basis, the absolutely essential and guiding thread of the whole web, that the power to raise money by taxation, enforced, of course, only through the exercise of such modes of coercion as will be given to a purely voluntary organization, is the most valuable part of the system. With this the Church can be revolutionized, without it she must remain as she is.

I have something to say about the diocese of Qu'Appelle, but I must defer the pleasure I shall have of giving you an account of its great progress under the admirable government of Bishop Anson, and his also admirable clergy and lay workers, to a future occasion. I need not add that I will keep you advised of the progress of the Federation movement.

Yours,
W. LEGGO.

Winnipeg, 27th June, 1886.

CHANGING THE NAME OF THE CHURCH.

SIR,—I have read with much interest the Bishop of Qu'Appelle's timely and masterly letter on changing the name of the Church in Canada. There is sometimes more in a name than would appear at first sight. Even when we had the semblance of a State Church, previous to 1854, we were not the "Church of England." The Church of England never did, (neither can it), exist outside the borders of England. The *Anglo Catholic* Church is coterminous with the Empire, and even beyond its bounds. The Church in the United States is essentially *Anglo Catholic*, though historically Scottish as to its nativity. For the American Church, however, to assume *that* as its distinctive title, would be palpably impolitic; and to persist in calling our branch the "Church of England," is not less unwise than absurd. As the Bishop points out, thereby "fetter ourselves" gratuitously with certain disagreeable and political reminiscences, for which, as a church, we are not responsible; and with which we have no concern. Yet our Church is the Church of England's daughter in senses in which that of the United States is not. Politically and historically considered, the latter is hardly more than a half sister. Legally we are out away from our Great Mother; *liturgically*, at any rate, and sympathetically we are one. Can this precious fact not be crystallized in our new distinctive designation?—I think it can. Our independence has been forced upon us. Instead of whimpering like a petted child, we should rise to the occasions with its noble facilities for vigorous development, but that is a very different thing from obliterating, so far as a name can do it, all trace of our immediate ancestry. To call our Church "The Church of Canada" would be to state an untruth and give needless offence to all our fellow Christians. To assume the title of the "Catholic Church of Canada," would also be the expression of a falsehood, and needlessly offensive to our Roman Catholic brethren. Right or wrong, I have come to the conclusion that there is only one possible

designation to which no conceivable exception can be taken, and that is "The *Anglo-Catholic Church of Canada*." (I say "of" not "in," the latter would leave us almost where we are.) This title could offend nobody. Nobody in Canada claims it but ourselves. The Romanist, the Presbyterian, the Methodist, all lay claim to the word *Catholic*, but I am not aware that any of them claim the title of *Anglo-Catholic*. Better still, it expresses the complete truth,—the unquestionable fact. Polemically it is stiffly assertive—a quality without which all the rest would go for nothing. Historically, it enshrines the record of our parentage; and liturgically, the essential unity of our worship, order, discipline, and communion. It contains all that should be said and preserved; it says nothing that should be left unsaid or forgotten. It savours as little of the treason of compromise, as it does of the effrontery of uncharitable assumption. As the Bishop says, there is a crying necessity for a new name, and I think you cannot find a better one than this. True, it is longer than the present; but then, it is not absurd. It is shorter than that of our half sister below the line, without its unwieldiness, its tautology, its virtual surrender of cardinal principle. In documents, and on formal occasions, it would appear in *extenso*; in common parlance it would be "the *Anglo-Catholic Church*," and its members "the *Anglo-Catholics*." What an improvement on the cumbersome, enfeebling, and mendacious designation "Church-of-England-man!" or, as it was in the pre-Gladstonian era, "United-Church-of-England-and-Ireland man!"

Whilst on the subject of designations, let me say that I think it would do little or no harm in any quarter, should the epithet "Lord" as applied to Bishops outside of England be allowed to "lapse." Correct in England, it is meaningless in a dependency. Even in England it really adds nothing to the Episcopal dignity,—no merely secular title can do that. There is, however, a title, with a substance to it, which the Church in Canada lacks, and for which the times would seem to be ripe—that of *Archbishop*. Can you tell me, sir, why we have not an Archbishop of our own here in Canada? Because his lordship of Canterbury presides over a church in the Old World, thousands of miles away, and with which we have no legal connection whatsoever, is this the reason why, in this New World, a great and growing Church has no visible head? This great Confederation of Provinces to-day presents the anachronism of a divided Church: two Metropolitans—two heads—and yet no head; no final court of appeal! Is it not time our Church were one, as our Dominion is one! The Bishop of Rome appreciates the situation. Witness the elevation of Tachereau to the Cardinalate, and Duhamel to the Metropolitan Archbishopric. On state occasions at the vice-regal headquarters, which shall take precedence, the plain *Anglo Catholic* Bishop, or the Roman Catholic Archbishop? If some should deem this a matter of indifferent consequence, can they dismiss the whole question in like fashion? Canada is a British Dominion. The head of the Roman obedience has given her one Cardinal and four Archbishops. Can the spiritual head of the Anglican obedience not give us even one? If beyond his power, or beside his policy, is it not both competent and expedient for an *independent* Church, coterminous with half a continent, to create a visible head for herself?

Yours truly,
J. MAY.

THE DUNNET CASE.

SIR,—In your issue of June 24th, you have an item purporting to be an account of the settlement of the libel suit of Dunnet vs. Christ Church, Belleville. Some unscrupulous individual inserted something similar to it in the "Intelligencer," of this city. The writer wished no good to Christ Church, as it was the most unmitigated misrepresentation.

I am confident that you wish to express the truth in your paper. I would on behalf of my congregation request you to publish the true points of the settlement, as they appeared in the Toronto daily papers. This you will find in the enclosed clipping. I think we should have the sympathy of our Churchmen in fighting their battle as well as our own. We have succeeded in proving that one individual should not destroy a congregation to gratify his own love for agitation, &c. You will see that the decision is favorable to the Church in every point contended for. Please observe the additions required, and given below.

E. W. SIBBALD.

Mr. Sibbald desires us to state that the costs of the arbitration will not exceed \$150. He wishes the last clause of the report to read:

"The arbitrator severely deprecates such strife, and none more than the officials of the church. Others have before this been involuntarily drawn into the same painful position by the same parties."

We trust that this experience will teach all concerned a wholesome lesson. Especially the arbitrator in this case, and Mr. Sibbald's party friends need to learn how mischievous it is for "one individual to seek to destroy a congregation to gratify his, or their, love of agitation." Every effort to stop such agitation, has our warmest sympathy.

ED. D. C.

THE WINE QUESTION.

SIR,—Although your pages are open only to the learned, I hope you may for once be able to give the views of an unlearned person on these very important subjects. First, wine. How could those who despised the Church of God, by getting drunk in it, do so, had the wine been unfermented? Had it not been fermented, these drunkards could not have ashamed those orderly communicants (before unbelieving neighbours) who did not get drunk, 1 Cor. xi. 21, 22. Please observe the place of assembly is in this place called a church. St. Paul, writing, condemns the actions of the ministers and pewholders of it. They all, according to the reading, had houses in which to eat and to drink, but these who despised the Church of God, shamed those who had not despised it. I will give the Apostle's meaning with his words as I understand them. What! have ye not houses to eat in, or do ye despise the Church of God, and shame those who have not despised it?

WILLIAM MONSON.

DAILY SERVICES AND CLERICAL SUPPORT.

SIR,—Having at a distance followed in your columns for some months, the articles and correspondence on the subject of church work and clerical support in Canada, and especially in the Toronto diocese, I am emboldened by the recent report of the Synod, and the article of July 1st, on "Clerical Incomes," to submit to you an aspect of the subject which has not, as I believe, been sufficiently considered. Not only from the press, but from friends in Ontario, I have gathered that there is a kind of half expressed uneasiness as to the condition of the Church, the status and support of the clergy, and the attachment of the laity to their communion. This feeling has so far come to the surface that we find it recognized, though combated, in the diocesan Synod, while various suggestions as to tithes, lay help, and increased clerical incomes are urged from various quarters.

Now, sir, if there be this unsatisfactory condition of things, this dead aliveness so to speak, let us go to the root of the matter and seek the cause and the remedy. I venture humbly, and in no Pharisaic spirit, to ask, may not the cause be the lack of faithful prayer, first and chiefly in the clergy, and secondly in the laity?

I am one of those who remember well the apostolic letter of Bishop Douglas, of Bombay, to the bishops of England, and the first day of special fasting and prayer, in December, 1872, observed throughout the country for the stirring up of a missionary spirit. Anyone who has witnessed the miraculous extension and deepening of missionary life and zeal since that date throughout the Church of England, the foundation of missionary colleges, the dedication of men of the highest gifts to a devoted missionary life in India and elsewhere, will understand the meaning of a secretary of the Propagation Society, who stated in my hearing that they were positively frightened by the numbers of men who volunteered for missionary work as the fruits of that first day of intercession. The blessed reflex action of this missionary revival, causing a truer evangelizing spirit to blaze forth in the home field, may be thankfully recognized in the creation of new bishoprics, the mission work in East London and elsewhere, and the far more generally recognized place of intercession in the life of the parish.

Here is a fact which I know. At a certain well known London Church, one Saturday evening a meeting for intercession was being held as usual, and one of the objects prayed was a large sum, (I believe about \$5,000) for some especial work. A few faithful people were there praying, when by chance (?) a stranger came in, heard the object that was desired, and placed in the bag his promise to pay the whole sum, which he did. He was quite unknown to the clergy and congregation. This is a fact, and is surely the fulfilment promised "seek ye first the kingdom of God and all these things shall be added unto you."

I venture again, in no Pharisaic spirit, to say that I think any Christian man coming out from the Church of England, and visiting the Church in Canada, would be struck, speaking broadly, by the apparently lower tone of spiritual life, and of a prayerful spirit. There seems to be more the habit of regarding prayer, public prayer especially, as used to be the case some forty

years ago in England, as a respectable form without much meaning. Witness the general practice of the laity in sitting through the prayers, and of the clergyman preaching to them with his face to the congregation, a custom happily almost extinct in the Old Country. Let us test this practical disbelief in the duty and blessedness of united prayer by the question how many Canadian clergy obey the evident mind of the Church by at least weekly and Saints days Eucharists, and being at home and not otherwise reasonably hindered, saying the daily morning and evening prayer in the parish church where they minister, that the people may come to hear "God's Word and pray with them," (preface to Prayer Book).

I think I know many of the objections that will be urged, as to want of time, want of congregations, want of funds to warm the church daily in winter, etc. Let us say a word on each.

1. Want of time. He must be an extraordinary busy clergyman who cannot find half an hour morning and evening, say at 7.30 a.m., or 5.30 or 7.30 p.m., to walk to his church, ring the bell, say the service (which, as a rule, will take twenty or less minutes). The Prayer Book itself excuses him if away from home, which would also cover a distant parochial visit, and a notice put on the church door would inform the people.

2. Want of congregation. What does this matter? We say our prayers to God, not to men, it is the clergyman's bounden duty to say the morning and evening prayer, it is not the people's duty; but if they see that he performs his proper and most important function of interceding for them, and giving them the opportunity of joining with him, then by degrees, as experience has proved, the more devout among them will gradually form the habit of coming daily to God's house. How are they ever to learn the value of daily public united prayer, if they see their clergyman never troubling his head about it? The mere sound of the church bell, and the sight of the rector going to and fro is a powerful daily sermon.

3. Want of fuel in winter. Where this difficulty exists, let the clergy follow the practice adopted by a country rector, in a cold part of New York state, set apart a room in the rectory, fitting it up as decently as possible, and there daily, at fixed hours, and in surplice, say the offices and invite the people to attend. How can we complain of deadness and apathy in the laity, if we clergy leave the most important part of our duty, and example, frequent eucharists, and daily public prayers, unperformed? Who can tell the blessings that would descend upon the parishes and the diocese where the Church's rule was only observed? "Ask and it shall be given." D. U. S. A., July 3. PRESBYTER ANGLICANUS.

MISSIONARY WORK IN TORONTO DIOCESE.

SIR,—The recent charge of the Bishop of Toronto, calls our attention once more to the deplorable condition of the missionary work of the diocese. It is true there has been a "substantial increase" in the contributions to the mission fund during the past year, and the dismal pictures of the decadence of the Church painted in the public press, were the result either of erroneous impressions as to the meaning of the Bishop's last year's charge, or of great and inexcusable ignorance of the Church's real position in the country. But despite all this, two ugly facts still stare us in the face:—1. The Mission Fund is heavily in debt. Professor Boys' offer has met with no response, and seemingly awakened no interest.

2. We are doing no really aggressive missionary work. The Bishop says: "The weak point of our work in the country, the sense in which we are failing to make head way, in fact, are losing ground relatively to other Christian bodies, is, undoubtedly, our failure to attempt anything in the way of Church extension."

And why? Our Church does not supply the means to support even her existing missionary operations, much less extend them." Under these circumstances what is to be done? Two things. 1. We must stop going into debt, and 2. Some prompt and vigorous action must be taken to develop certain missions into self supporting parishes. Intelligent business men can hardly be expected to contribute to a fund which is in a chronic state of indebtedness, and which was only relieved of its burden three or four years ago, to be saddled with it again. Nor can they be expected to give money to effete missions among people who, to say the least, are in a position to give much more liberally than they do. The first of these difficulties, the increase of the mission fund debt, we may surely leave to the mission board. With the second I propose to deal, and offer a suggestion.

I find from the last Synod journal, that in the whole diocese of Toronto, outside the city and suburbs, there are only six really self-supporting parishes. The remainder are fed from the rectory land fund, endowments, the Surplus Commutation fund, or the Mission fund. I cannot find that there has ever been

any systematic and determined effort made to relieve the mission fund by the only practical and legitimate place of working up the "missions" into "parishes," and then releasing money from time to time for bona fide missionary work in the sparsely settled portions of the diocese.

In the diocese of Huron, a canon was passed many years ago, which provided that every mission which contributed \$800 per annum to the support of the incumbent, and furnished a house or its equivalent, should be constituted a canonical rectory. As the result of this, a number of "missions" sprang at once into "rectories." The mission fund was relieved, money was released for other work, and the new "rectories" instead of being beneficiaries of the fund, became contributors to it.

In the diocese of Ontario, the same result is being achieved by the vigorous action of the mission board, through the rural deans. On a vacancy occurring in a mission, one of the rural deans visits it in person, and by a house to house canvass, in company with the churchwarden, increases the several contributions to the clergyman's stipend until the parish is made self-supporting, and the grant previously made to it released for aggressive missionary work in the newer parts of the diocese. The result is an amount of genuine missionary work which may well put us to the blush in this old diocese. The plan appeals in the strongest way to the sympathies of the laity, and the Mission Fund this year, instead of being in debt as ours is, pays all claims upon it, and has a handsome balance in the treasury.

Now, why can we not do telling work like this? The Bishop very properly says that we have machinery enough. We have all the rules and all the officers which are required. But we do nothing. I am convinced that were the issue put plainly before the people in some of the existing missions by an Archdeacon or rural dean, or some other person in authority, there would be an immediate response. Suppose we try the experiment in two or three. Suppose we give up the idea that seems to have had fast hold on clergy and laity alike for many years, that every place is to be fed with ecclesiastical pap of some kind. Suppose we cease to foster the idea that the only way in which the Mission Fund can be relieved is by the death of some aged clergyman, and the consequent release of money from the Surplus Commutation Fund, or the promotion of some tired and deserving missionary to a rectory or an endowed parish.

Suppose, in a word, that we open our eyes to the fact that we have not yet fairly and earnestly applied the only true remedy for our want of aggressiveness, and set to work to apply it at once, and through the existing diocesan machinery. There can be but one result. The bitter jeremiads about the decadence of the church and the debt upon the Mission Fund will be no longer heard.

Churchmen throughout the country will rejoice in an ennobled manhood, the result of cheerful and systematic giving. Our wealthy laymen will come to the help of a Mission Fund which is doing genuine missionary work. The debt will be a thing of the past. The burden of shame and reproach will be rolled off the Church, and, animated by a vigorous and aggressive missionary spirit, she will go up and possess the land. Let us try the experiment.

Yours, &c. SCRUTATOR.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JULY 25th, 1886.

VOL. V. 5th Sunday after Trinity. No. 35

BIBLE LESSON.

"The Great Supper."—St. Luke xiv. 15, 24.

Our Blessed Lord, unlike His great forerunner, John the Baptist, was accustomed to accept invitations to feasts. This astonished some people, who applied hard names to Jesus because of it, St. Luke vii. 34. But He would show us how to use earthly enjoyments without abusing them. In the first verse of this chapter, we see the time and place at which the parable before us was spoken, it appears to have been drawn out by a remark of one of the guests, verse 15, who, as a Jew, felt quite sure of a place at the heavenly banquet. Another of our Lord's parables closely resembles this one, viz., the marriage of the king's son, but they were spoken on quite different occasions.

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July 15, 1886.

1. The In parable in t "The King among man begins with supper." (feast was Christ. A the Jewish scribes, an invited by i the house i to announce Jesus' disci the east t ready, and 2. The I the invited appear qui had bought and to get yoke of ox land, canr apology. time. A considers "I cannot were wron they inter many me Just so th mon, peop than they 3. The delivered the house some gues 21 to 23, "publican having rej now invite 8, the ma xviii. 8, a despised. the Gentil the "high all over t our Lord's We have came to c are we go going out ing God's Sunday it work that the kind c 2 Cor. v. 23. We repulsed (determine their anti xii. 17. Perhaps e if we do n great salv this paral ii. 9; Isai but heart happy ser great sup

If we i is that h of His Cl so much From Water, f was well healed th of His L One n into this there is i It alm Body are than th would s the men out! In so! of Suffe! eipline i

1886.

July 15, 1886.]

1. *The Invitation.* Our Lord does not begin this parable in the same way as He did many, by saying "The Kingdom of Heaven is like," He is speaking among men who did not believe in his message. He begins without preface, "a certain man made a great supper." God was the Maker of the feast, and the feast was the good things God has for men in Jesus Christ. A general invitation was given, first of all the Jewish nation, represented by the priests, and the scribes, and Pharisees, was asked. They had been invited by the prophets, Isaiah lv. 1. The master of the house is represented as sending out his servants to announce that the feast is ready, these were Jesus' disciples, see ix. 1, 2; x. i. It was usual in the east to summon the guests when the feast was ready, and in some parts it is still the custom.

2. *The Excuses.* One would have expected that all the invited guests would have come to it, but no, they appear quite indifferent about it. One, a rich man, had bought some land, another, hasting to be rich, and to get what the other has got, has bought five yoke of oxen, he must look after the plowing of his land, cannot leave his work, so they both send an apology. Perhaps they expect to be invited another time. A third is hindered by family ties which he considers quite sufficient excuse, so he says bluntly, "I cannot come." Observe, none of the excuses were wrong in themselves, they only became so when they interfered with a higher duty. Notice, too, how many make excuses, all neglected the invitation. Just so the neglect of God's invitation is very common, people care more for the things of this world, than they do for heavenly things.

3. *The Supper.* When all these excuses were delivered we are told in verse 21, that the master of the house was angry, but he determines he [will have some guests. Where does he get them from? verses 21 to 23, this represents Christ's invitation to the "publicans and sinners," the Scribes and Pharisees having rejected the invitation. Jesus describes those now invited under the figure of the poor, St. Matt. v. 8, the maimed, St. Matt. v. 30, the halt, St. Matt. xviii. 8, and they obeyed the call that the others despised. In verse 23 we see God's purpose of calling the Gentiles, for as the city represent the Jews, so the "highways and hedges," represent the Gentiles all over the world. We are reminded in verse 22 of our Lord's words in St. John xiv. 2, see also Rev. vii. 9. We have in this story a picture of the feast Jesus came to call us to. The invitation is to all. What are we going to do about it? The servants are still going out with the invitation, Christ's ministers leaving God's message everywhere, see Collect for 3rd Sunday in Advent. Teachers inviting too. This is a work that all can join in, Rev. xxii. 17. Let us notice the kind of compulsion Christ's ministers are to use, 2 Cor. v. 11, 20; 2 Cor. vi. 1; Acts ii. 40; Acts xxviii. 23. We learn from verse 24 that if continually repulsed God's spirit will cease to strive, and that a determined refusal of God's offers of grace lead to their entire withdrawal, see also Prov. i. 24, 26; Heb. xii. 17. What a solemn thought that so many refuse. Perhaps some of us may say, we are not refusing, but if we do not heartily accept it we are, "neglecting the great salvation," just as surely as those described in this parable, and what is it we are refusing, see 1 Cor. ii. 9; Isaiah lxiv. 4. May we not deceive ourselves, but heartily except the Gospel invitation, enjoy the happy service of Christ here, and sit down at the last great supper in heaven.

Ghost in supporting us; (4) to unite us more loosely to Christ; (5) to develop our sympathy and love; (6) to train us for helping others.

But it appears as if it were yet more than this. St. Paul speaks as if he felt that he had to "fill up" his part of something that still had to be supplied, in the "afflictions of Christ!" (Col. i. 24.) It seems as if, in some mysterious way, the great work that Christ had to accomplish, with all its mysterious influence on worlds unknown to us, —as if all the benefits of Christ's "full, perfect, and sufficient Sacrifice" could not be received by His Church, till the wounds in our hands were so made, that healing could flow forth from them!

How wonderful it is, as years roll on, to watch the results of the prayer offered in faith, without feeling, by some one too weak in body and in soul to do more than say: "O God, remember the Covenant which Thou hast made, through Jesus Christ my Lord! I pray in the Name of Thy Son Jesus Christ."

O the force of those hours when we are too exhausted to work, too dark and lifeless to realize anything! O the power of such times, not only on our own life, and on the education of the holy Angels, but in fulfilling His Work! The idea seems too great for us to grasp.

What hinders us in grasping it is this thought: "Yes, but Jesus Christ was without sin, and I am full of sin. How can I know that I am linked with Christ, in this suffering? Perhaps I am not bearing my cross—i.e., the daily cross in little things—in a right way?" Satan says: "If you were pure and holy, then you might perhaps feel that you were helping in the great work; but how can you feel this, when you are so sinful, sinking beneath your cross?"

There is deep teaching for us in that story recorded by St. John, where we read of Christ washing His disciples' feet. They could not bear to see Christ humbled: it perplexed them. But he answered: "What I do, thou knowest not now, but thou shalt know hereafter." And now, we see that the most glorious part of His work on earth was His humiliation.

And in like manner, there is a something in the humiliations which we receive, from the assaults of Satan, from the hard and unloving world, and from our lower self rising up again and again, and even conquering us—there is a something in all this, which, humbly borne, in darkness and in weariness, simply clinging to our Lord, may be working out untold blessings for mankind.

But, be that as it may, we are never so near to our Lord, as when He seems far away; when we are perplexed; when the old passages of the Bible have no meaning for us; when the old prayer brings no comfort; when our only language is the cry of Gethsemane: "O my Father, if it be possible, let this cup pass from me," or the cry from out of the darkness of Calvary: "My God, My God, why hast Thou forsaken me?"

O dear people, drink in—during this Holy Week, drink in strength for any dark days that may be coming. Try to grasp new thoughts: write down, this Holy Week, thoughts that may come back to you, when no human presence can help. Learn, so as never yet you have learned, how weakness and exhaustion—aye, even defeat—bring us nearer to Him who, for our sake, came to be "despised and rejected of men," the "Man of Sorrows;" and from whose sufferings and Death flows out the Stream of Life in which our Souls are healed.—*Bishop Wilkinson.*

THE ENGLISH PARISH AND PARSON.

How has it come about that there is a Church in every Parish in England? And how are the Parsons paid? In a speech delivered at a meeting of the inhabitants of Hillesden and others, the Rev. Robert Holt, M.A., Vicar of Hillesden, Buckinghamshire, said:

Let us ask how it has been brought about that there is a church in every parish in England, and—to begin at home—that there is one here, in a place so entirely off the world's highway as this is. Why, it is a plain matter of history, which any one who likes can verify for himself, that our church

was in the main re-built, as it is now, by one of the Courtenays, Earls of Devon, the then, owners of the estate, in the reign of Henry VII., about the end of the fifteenth century. And it seems no less certain that Walter Giffard, Earl of Buckingham, a former owner of the Hillesden estate, built the original church, in the reign of Richard I., towards the end of the twelfth century. So it is that we have a church at Hillesden; and in the same kind of way, as I have found out by looking into these matters, were the churches built in the villages around us; and so, I will venture to say, without any fear of proof to the contrary being produced, they were built in the parishes generally throughout the length and breadth of the land—one in one century, and another in another—by the owners of the several estates.

But every parish in England has its parson as well as its church; and the other question I wished to lead you to consider is, "How are the parsons paid?" Now, it so happens that I am able to tell you how the parson of Hillesden has been paid for about the last seven hundred years. For again it is a matter of history, which cannot be gainsaid, that, in the reign of Richard I., who became King of England in the year 1189, the Walter Giffard, Earl of Buckingham, of whom I have already spoken, gave the tithes of this estate, and a quantity of land here, to the Abbey of Nutley, or Notley, in another part of this county, where also he had estates; but with the condition that the abbey should provide a parson for the church and parish of Hillesden for ever.

You must know that in those days, the abbeys, or "religious houses," as they were called, were the great places for religion and learning; and if it had not been for them, religion and learning would in all human probability, have died out in the land. But at length times changed, and the religious houses passed away, and in their place colleges were founded at Oxford and Cambridge, and the lands and tithes of many of these houses were transferred from them to the colleges. Henry VIII.—now some three hundred and fifty years ago—gave the tithes of Hillesden, and the land here, which had before been given to Nutley Abbey, to Christ Church College at Oxford; but on the same condition on which they had before been held by the abbey—of providing a parson for the parish of Hillesden forever. Thus you see how the parson of this parish is paid. He is not paid out of the taxes of the county; he is not paid by the present owner of the Hillesden estate; he is not paid by his parishioners; but by the college at Oxford, out of the income which it derives from the land and tithes here, which were given for this purpose, and for the promotion of learning and religion in the land, seven hundred years ago, by the then owner of this estate. Now, I think—and I am sure you must think so too—that it is a very great thing for the inhabitants of a country parish like this to have a parson always living among them, to minister to them the offices of religion "without money and without price."

And it is just the same in all the parishes round about us, and in the parishes generally throughout the country, though I cannot give you the particulars of other parishes, as I have done of my own, because I have never looked into them; but I have no doubt whatever, that a church was built in each of them, and what is called "an endowment" provided for the support of a parson in each of them, by the some time owner of the estate. This was not done by the Government of those days; it was not done by Parliament; it was done in very many, perhaps in most, of the parishes of England, long before there was such a thing as a Parliament in the land. For the Church in England is not a thing of yesterday, or even of seven hundred years ago; it was first planted in this country more than fifteen hundred years—I think I might safely venture to say, more than eighteen hundred years ago. Why, there was the Church in England long before there was any kingdom of England: for England long consisted of a number of separate small kingdoms, before there was one king over the whole. But there was the Church in this country long before even those separate kingdoms had been set up, and it has gone on from that day until now; and in one parish after another—one

Family Reading.

THE POWER OF SUFFERING.

A THOUGHT FOR HOLY WEEK.

If we try to think what part of our Lord's Life it is that has influenced us and influenced the future of His Church the most, we shall find that it is not so much what He did, as what He suffered.

From the pierced Side came the Blood and Water, for the healing of Humanity. When He was well and strong, in the human sense, He healed the sick and worked miracles; but the power of His Life was in His suffering and dying.

One new thought which Christianity has brought into this world is this:—the strange power that there is in Suffering.

It almost seems as if the members of Christ's Body are to do yet more through their suffering, than through all their energizing;—as if—we would say it reverently—through the wounds of the members, as well as of the Head, Life is to flow out!

In some ways, we can easily understand the use of Suffering: (1) to remind us of sin; (2) to discipline us; (3) to manifest the power of the Holy

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at one town and another at another town—the owner of the estate built a church for the use of himself, his family, and his dependents, and charged his property with the payment of a clergyman to serve that church and parish for ever.

But, you know, there are some people in the world who cannot bear to see others possessing blessings that they do not share in themselves, even though they might share in them if they would, but do not because they do not value them, and therefore do not care to share in them. And so—some five and thirty years ago, it may be—a number of people banded themselves together, and formed what they called an "Anti-State Church Association." They called the Church of England the "State Church"; but, if only from what I have told you to-night, you know that this is untrue. The Church of England was never set up by the State, and it can never be put down and destroyed by the State. "Yes, but," perhaps they will say, "before what is called the Reformation, it was the Roman Catholic Church that was here in England; and Henry VIII. and his Parliament overthrew that, and set up the Protestant Church in its place. Again I say, that it is untrue; Henry VIII. and his Parliament did nothing whatever of the kind. The fact is simply this: that, for a length of time, errors and corruptions had been creeping into the Church of England, from intercourse with Rome, and from the Pope of Rome usurping authority over the Church of England; and at the Reformation these were swept away; but the Church of England remained the same Church that she was before—the same, but purified from the corruptions which had been clinging to her, and still holding the same Faith, the same Creeds, that she had held from the beginning. Just as when you clean and purify your house, it is the same house that it was before; or when you wash your face, on returning home from your daily work, it is still your own face, and not the face of another man which has been given you in its place.

LOVE YOUR ENEMIES.

A gentleman had a garden in which he took great delight. It was surrounded by the cottages of his tenants and labourers, to whom he justly looked as to the protectors of his property, and felt secure, inasmuch as no person could approach his premises but through their's. He had for some days watched the progress of a fine bed of tulips.

"To-morrow," said he, "they will be in full perfection," and he invited a company of friends to witness the display of their beauties.

In the morning he hastened to the spot; but, to his utter astonishment, the whole bed was a scene of shrivelled desolation. Some unaccountable influence had withered every stem, and each flower lay prostrate and fading on the ground.

A short time afterwards, a bed of ranunculuses shared the same fate; and in succession several other choice and favourite productions.

At length the gentleman became persuaded that the destruction did not proceed from any natural cause, such as blight or lightning, but that it must have been occasioned by the intentional mischief of some treacherous and malignant individual who had access to the grounds. He resolved, therefore, to watch, and engaged a friend to accompany him for that purpose.

After remaining in their station some time, they saw a person come out of one of the cottages, and apply some destructive preparation to the roots of such flowers as were nearly in blossom. The gentleman at once recognised him as a workman whom, a few weeks before, he had occasion to reprove, and who thus malignantly gratified his resentment.

His friend strongly urged that the offender should be prosecuted, and offered to bear witness against him. But the proprietor replied, "No; I am much obliged by your kindness in remaining with me; I have ascertained the author of the mischief, and am satisfied; I must use another method of dealing with him."

In the morning, the gentleman ordered his servant to purchase a fine joint of meat, and carry it to the cottage of this man, desiring he would enjoy it with his family.

This treatment, so contrary to his deserts and expectations, proved the means of effectually humbling and softening his stubborn and malignant heart. The offender presented himself before his injured master, freely confessed his guilt, implored forgiveness, and proved, from that day forward, a most faithful, diligent, and devoted servant.

"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

OF THE WATERFALL THAT GLADDENS THE VALLEY.

We are like the flowers, and trees, and grass of the valley; as the Apostle said: "All flesh is grass, and all the goodness thereof as the flower of the field." We are like the flowers and the trees, too, that cannot grow without the fresh, pure water of God: without it the world grew parched; sin dried up men's best powers, and they could not grow beautiful in good works and pure lives, but grew useless or withered altogether away, and they could only cry out for want of some power to make their hearts fresh and tender again; and at last from the heights of God the power and the help came, bright and sparkling as the river of life; Jesus Christ came, to give to those that were athirst fountains of living water. But, then, like a stream on the side of the precipice, He seemed to melt away; He died, and the people who thought He was coming to help them were sad, for they thought that they had lost Him; but just as the spray and mist had gathered into stream again, so Christ was not really lost, but rose again to life, and became the strength of His people, saying: "I am He that was dead and am alive again, and behold I am alive for evermore." And whenever we are unhappy and feel that we cannot live fruitful and bright lives, but are only cross, and selfish, and surly, and unkind, remember that there is a bright stream of love—that can make your heart soft and tender. If you ask Him He will be glad to make you glad, and through you to make all others glad.

When you hear of others who want help, don't put away the thought of them; listen to their cry. The little stream at the precipice hears the cry of the fainting flowers, and rushes to help them; it is nothing to it that it has to be broken to pieces and shivered, as it trembles down the precipice; it is only eager to help. Christ heard the cry of the sore and thirsty world, and leaped to help them; it was nothing to Him that He had to face the cross and have all His life broken and His work scattered in death. He was only eager to help others and make them happy. So we must listen and give help when we can. The voice of sorrow, the voice of pity, the voice of conscience, the voice of love, the voice of truth, may always be heard by those who listen for them. Never mind those who say: "You will lose by listening to such sounds." Never mind if it sometimes seems to you that it is no use trying, and that your strength is scattered to no purpose, like the broken and scattered stream on the face of the mountain. Go on; spend yourself for others; you will grow stronger, others will be made happier, the world will look brighter, and, best of all, you will be only doing just what Jesus Christ, your Master and mine, wished you to do. You will be giving your life for others; you will not be lost, even though you die. Jesus Christ, who died and rose again, has the keys of death and the grave, and will bring you to the soft, quiet land where the true meaning of life will be seen, and all loving deeds live in God's remembrance, where the flowers never fade and the trees never wither, and where the river of the water of life flows and makes glad the city of God.—*Bishop of Ripon.*

AN EXCEPTIONALLY FINE ORGAN.

A large, fine-toned and powerful organ constructed from specifications furnished by F. Archer, Esq. of New York, has recently been erected by Messrs. Warren and Son, Toronto, in the Dominion Square Church, Montreal. The organ has three manuals and about 2,000 speaking pipes, and comprises great, swell, choir and pedal organs—its compass is C to C 61 notes, the pedal organ contains

C to F 81 notes. The great 16ft. metal pipes are made of specially fine metal and are manufactured without joint, thus securing a perfect tone. It is the only instrument in the Dominion furnished with all the recent improvements and inventions, including pneumatic combination pistons and pneumatic couplers applied to all the stops. The *Key Note* says of this splendid organ, "every detail of workmanship reflects the utmost credit on the builders for its perfection and finish. The varied color of the solo stops is excellent; the foundation work is solid and sonorous, while the combined mass amalgamates perfectly, producing a rich fulness of tone, free from the slightest trace of a scream."

The organ has created quite a sensation in Montreal, and has called forth eulogistic observations from all the experts who have examined it. It will bear favourable comparison with any other instrument of its size on this continent or in Europe. Mr. Warren is to be congratulated upon this latest addition to the reputation of the firm—the foundation of this success lies in the fact that he does not rest satisfied with perfect mechanical skill, but unites with this a true musical ear and taste, and the enthusiasm and love of the artist.

THE PAINS OF WRONG-DOING.

"The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience by departures from duty. To do wrong is the surest way to bring suffering: no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They spoil us of the armour of a pure conscience and of trust in God, without which we are naked amid hosts of foes. Thus to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves, whenever or however we violate any moral or religious obligation."—*Channing.*

HINTS TO HOUSEKEEPERS.

RUGS made of every colored carpet remnants all cleverly woven together, as our grandmothers used to do, are introduced with excellent success.

SACHET for handkerchief boxes comes in the form and appearance of a soda cracker. It looks very nice, although not good enough to eat.

SCARFS for the top of upright pianos are of felt, any color so long as it is red, and have the lyre, the harp and other instruments embroidered thereon.

MIKADO after-dinner coffee-cups are bright red with black storks on the side.

THERE are too many ornaments for one's library table nowadays, and scarcely room enough is left for the portfolio, which has much increased in size.

PANELS for evening dresses have cranes and storks exquisitely embroidered in gold or silver.

WALL paper for the modern nursery now tells in very pretty pictures all the best-known romances from the celebrated volumes of Madame La Goose.

GLASS vegetable dishes are among late importations, and are ornamental at all events. They are of Austrian make and in several new patterns.

FLOWERS in increased profusion are to be used as table decorations on the occasion of dinner parties, and no preference to be given to any one kind.

CARD invitations to afternoon tea have an old-fashioned brass teapot and tray artistically embossed in the upper left-hand corner.

It is wise, if you are going to put English currants into cake, to dry them on a cloth by the fire after washing them, as sometimes the cold water will cause the cake to fall.

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Childrens' Department

THE BASKET-MAKER'S CHILDREN.

BY MRS. E. B. SANFORD.

"There comes Sis: I see her! Good, she's got a paper too: see her wave it in the air! I hope it's just full of pictures!"

"Let's tell 'Rushy that she's coming!" And in a moment more Jerusha, the eldest girl, came out of the hut with the baby in her arms, as eager as the younger ones to greet the approaching "Sis."

"Why can't she run, I'd like to know!" cried the boy impatiently. "She's had a long walk, Pete; maybe she's tired: you run and meet her if you want to: you and 'Cindy."

"No, I sha'n't go!" said 'Cindy: "Rushy wants to see that paper's much as we can do, and she'll have first look!"

But Sis was really trudging along pretty fast, and a few minutes more brought her within meeting distance for the whole group, baby and all.

Down they sat on the ground while Sis displayed her paper, and told what she knew or guessed about the pictures.

"Oh, now if we could only read about 'em!" exclaimed 'Cindy. "Can't you make out a little of the reading 'Rushy? do try!"

Poor Jerusha took the paper and blundered through a few lines: then she shook her head.

"I wish't I could read for ye, so I do! But I can't make any sense of it you see.

"And besides, I must hurry and get dinner: father'll be wanting it. Sis, you put away your good clothes and then take baby, will you?"

"Yes: and after dinner we'll have Sunday-school, can't we 'Rushy? And Sis can tell us all she remembers!"

Jerusha, the motherly elder sister of this group of children, was under fourteen, but large and strong for her age. She had need of her strength, for her mother had died a few months before, and there was no one but herself to keep house for her father, and care for the baby.

The father was a basket-maker, a rough sort of man, but fond of his children in his own way. Their home was some four miles from the nearest village, and there was not even a school very near: the children might have been sent to school more regularly if any one had cared much about it perhaps; but as it was, none of them had ever learned to read well.

They had begun to care now themselves. "Sis," as Mary the second girl was always called, had gone over to the village on some errands a few weeks before, and there had met and talked with a lady who had urged her to come in to Church and Sunday-school and to bring her brother and sister.

Sis was delighted with what the lady said, and begged so hard to be allowed to go that Jerusha had set her homely wits to work to make the child respectable according to her ideas, and had sent her off the next Sunday.

It took all the faded remnants of gentility that the hut possessed to make up this outfit for Sis, so there was no chance left for Peter or Lucinda. This was no trouble to the children at first; Pete was very shy, and did not care to encounter the village boys and the strange teachers, and 'Cindy was too fond of romping about to want to go where she must sit still so long.

But all this was changed after Sis had been to the village one or two Sundays. The little girl came home with her head and her heart full of all that she had heard and seen and learned. The story of the Saviour's love was new and wonderful to all the children of the hut, and the others now begged earnestly to be allowed to go with Sis and hear and learn for themselves.

But 'Rushy shook her head.

"You must just wait till I can fix ye up decent," she answered. "Maybe if pap has a good sale for the work this time he'll let us have a little money for clo'es; but I ain't a-goin to let ye go down there to be laughed at—that's poz!"

Sis told something of the trouble to her friend at the school when she asked again after her brother and sister, and the lady seemed interested. "Tell your good sister," she said, "that if she will let you bring them down to my house some day, I think I can find some things that will help fit them out for church."

Sis speeded home with this message; but to her disappointment, and the stormy grief of the younger

ones, 'Rushy shook her head more positively than ever.

"I guess we ain't a-goin' to be beggars, any way! Be we, pap?"

The father, thus appealed to, took his pipe from his mouth long enough to hear the merits of the case, and agreed with 'Rushy, as he always did.

To be continued.

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Edmund said to the judge, "When I was going on a journey, three years ago, I gave to this Oswald, whom I then considered my best friend, a valuable ring with precious stones, to keep for me. But now he will not give the ring up to me."

Oswald laid his hand upon his breast, and said, "I swear, upon my honour, I know nothing about the ring. My friend Edmund must be out of his senses in this matter."

The judge said, "Edmund, can nobody give evidence that you gave the ring to him?"

Edmund replied, "Alas! there was nobody near; there was only an old oak-tree in the field, under which we took leave of one another." Oswald said, "I am ready to take an oath, that I know no more about the tree than I do about the ring."

The judge said, "Edmund, go and bring me a twig from the tree. I wish to see it. Meanwhile do you, Oswald, wait here till Edmund returns."

Edmund went. After a little while the judge remarked, "Where, now, can Edmund be remaining so long? Oswald, open the window, and see if he is not coming."

Oswald said, "Oh, sir, he cannot come back again so soon. The tree is above a mile distant from this place."

Then said the judge, "O you godless liar! who would have made your false oaths before God, the highest judge, who looks into all hearts. You know as much about the ring as about the tree!"

Oswald was obliged to give up the ring, and was sentenced to prison for a year.

"There," said the judge, "you will find time to consider the important truth:—

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The young lady replied, sneeringly, "It must indeed be something of importance which such a poor man has to say to me, Go

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along! I have nothing to do in your wretched cottage."

After a while Maria came back again, almost out of breath, and said, "Oh, dear young lady! do come now directly. Your late mother had a quantity of gold and silver concealed in the walls during the war-time, and charged my father to mention the place to nobody but yourself, as soon as you were twenty years old. But he is now just dying, and cannot wait so long."

Miss Gertrude now made as much haste as she could; but when she entered the room, the good man was already gone. She was almost beside herself with terror and vexation. She had the walls of the mansion broken through, sometimes in one direction, sometimes in another, but found not the least trace of the treasure. Oh, how she lamented now, that through her pride she had troubled such an honest man in his last moments, and had deprived herself of a large possession! Although, indeed, these griefs arose from selfishness, and so were worth but little, yet she now perceived the truth of the saying,—

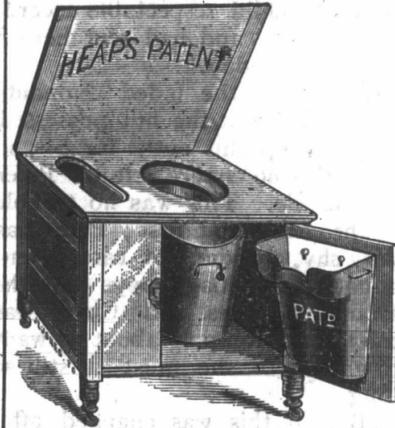
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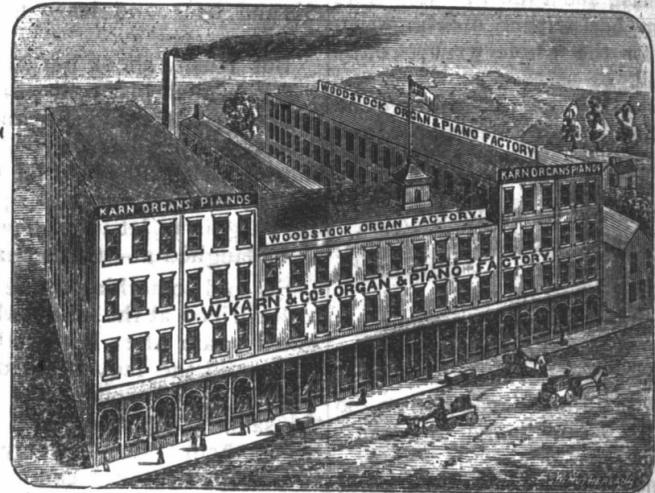


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