

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY AUG. 30, 1888.

[No. 33, 34, 35,

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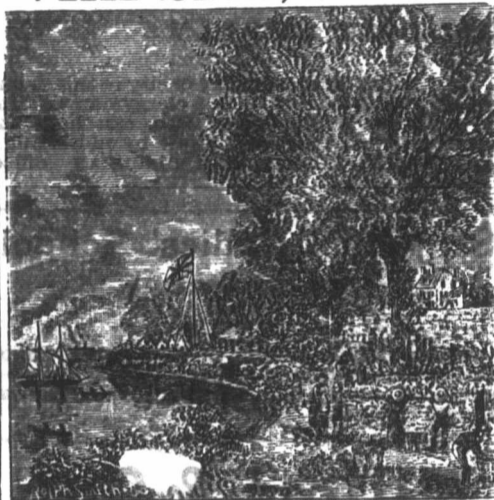
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# Dominion Churchman.

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### LESSONS FOR SUNDAYS AND HOLY DAYS.

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Morning—2 Kings ix. 1 Corinthians xii. to 23.  
Evening—2 Kings x. to 23; or xiii. Mark vi. to 14.

THURSDAY, AUG. 30, 1888.

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

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

### TO CORRESPONDENTS.

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

**BISHOPS ON NOVEL READING.**—The Church review very justly raps two Bishops on the knuckles for stimulating the modern rage for novel reading. There is to-day more reading by all classes than ever before, but there is very, very, little reading that is of the slightest service to the mind, or spirit. Young ladies read voraciously but are densely ignorant of literature. Our young men, especially those who are supposed to have some literary tastes, students and young professional men, are soaked to the full with the trashy novels of the day, and have hardly a passing acquaintance with even those novels that have merit, Scott, George Eliot, Dickens, Thackeray, &c., &c., being neglected for those writers whose works are low in tone, trivial in style, and silly in construction; while the works of the masters are never looked into.

The Review says: The Bishop of Ripon has been giving an address on novels at Oxford, which has attracted considerable attention, as indeed might the presence of a Bishop in "the Long," in former days. A few weeks ago, it will be remembered, Bishop Stubbs spoke in favour of novel reading, not even excluding "penny dreadfuls," saying that "boys, like Bishops, require light reading." The Bishop of Ripon goes rather far, we think, in saying that novels have taken the place of the professor's desk, and are now ascending the pulpit. A

few days ago, at Leeds, the Dean of Worcester, in distributing prizes at the Grammar School, strongly lauded fiction, saying that he had read "Conningsby" nine times; and it is notorious that the Archdeacon of Taunton and Mr. Gladstone still have one taste in common—novel reading. The latter reads novels with a keener relish than blue books, or even the Dean of Manchester's letters in defence of his Irish policy. Judges, Statesmen, and Bishops, all find relaxation in the novel which is now recommended to boys. Granting that Scott, and Dickens, Disraeli and Thackeray, are calculated to do much good in hours of relaxation, is it wise for a Bishop to stimulate the reading of ordinary novels, many of them trashy, and to say in effect that if the public reads novels—especially novels with a purpose—they have read all or nearly all that is worth reading in the present day.

**A TYPICAL IRISH EVICTION CASE.**—The following is one of many cases narrated by Mr. Russell, M.P., from personal investigation. The fact is that Parnell and his party are receiving an enormous sum of money out of the Irish tenants, hence all the agitation which is their "craft." "Reversing the order of procedure I shall take the last case first—that of Michael Connell. I shall never forget the scene I witnessed at this man's house on Friday last. It was a glorious day. The house stands on the brow of a hill. Below, the stately Shannon rolls to the sea. Far in the distance is Loop Head, and beyond one can see the white crest of the Atlantic breakers. I seldom looked on a lovelier sight. Far as the human eye could reach there was not a house to be seen that did not give evidence of substantial comfort. The grass in the fields was up to a man's knees, the roads were black with crowds of well-dressed people, and the house itself was surrounded by Hussars and red-coats. What did all this mean? Here was a man living in a veritable Eden. His forefather had lived there before him, and his aged mother being actually by my side. He held 45 Irish or 7½ statute acres of good land. The Government valuation was 88l. The rent was 88l. 18s., and he had never gone into court to have it questioned or revised. Connell had this farm at 9. 4d. per statute acre, and Mr. Holder R. M., who was for several years a Land Commissioner, and was secretary to the Cowper Commission, agreed with me that at such a rental the tenant-right in county Down would fetch 20l. an acre. But this is not all. Connell owed and was decreed for two and a half years' rent, 84l. 2s. 6d. due and ending March 31, 1887. Another year has since become due, but under the 'hanging gale' system is not payable until 1889. To this man Captain Vandeleur practically said, 'Give me one year's rent due up to March 31, 1886, less 32½ per cent., and plus 2l. 7s. 6d. law costs. I will wipe out six months arrears, and not ask the year due up to March 31, 1887, until arrangements can be made.' In other words, he said, 'Give me instead of 84l. 2s. 6d., the sum of 22l. 14s. 8d., plus law costs, and you may stay in.' The offer had been made in writing. I heard it made to the tenant. But what does this man elect to do? He refuses the offer, barricades his house, places eight or nine children, some of them under five years of age, inside as a garrison, walks coolly about the fields smoking his pipe, while his children are in this deadly peril. Was he able to say? The fact is he had paid—but to the Campaign fund, and his story that he had not the money was probably true. But if he had not got it others had taken possession of it, and there was hay enough in the fields to pay the entire rent demanded.

**PHYSICIAN HEAL THYSELF.**—In the "Assembly Notes" in the *Tyrone Constitution*, I read: "Friday will probably be the most interesting day of this Assembly's meeting. There will be a memorial against hymn-singing in one of the Belfast congregations. The entire strength of the 'Purity' party will be brought forward against the innovation in question, and likely there will be a stiff fight." It seems a pity that Christian brethren should disagree about such a trivial point, while Romish error and "Nothingarianism" is spreading all around us. Another case, I think, of "Nero fiddling!"

The Rock in the above paragraph speaks with good sense, but why should it advise Presbyterians to agree to differ when it excites Churchmen to fight over such trivial points as wearing a surplice, singing a hymn during Holy Communion etc., etc.

**DR. RIDDING ON THE EVILS OF DISSENT.**—"On the other hand, we cannot exaggerate the loss to the great Christian warfare caused by the loss of unity between the Church and Nonconformists. Its disastrous effects are patent everywhere, but are especially marked in our great towns like Nottingham, and in our mineral districts of the counties. The principal evil, no doubt, is the distraction of spirit, which wastes the energies of good people upon divisions which, but for those divisions, would be devoted to the great duty of Christians—the warfare against sin and misery. But for these divisions, who can doubt that a united national call would have been made upon the wealth created by populations massed in great centres of mines and manufactures, to provide from the unearned increment of that property for the spiritual needs of the population which creates that wealth and is created by it? But for these divisions, who can doubt that the great national system of education, so urgently required to advance the standard of knowledge above the elementary level which popular indifference had made the highest possible for voluntary schools before, would have been made on lines which the religious parents of England have always valued and do still desire, of a system which would have kept the knowledge of religion and the training of character in the forefront of its aim?"

**DUTY OF PUBLIC WORSHIP.**—The following admirable and timely remarks are made in a paper recently issued by the Free and Open Church Association: "If public worship were better understood in the present day it would be more honoured than it is."

If it were accepted as the first duty of man to God—devolving upon every member of the baptized community, irrespective of age, sex or rank—the act would be more generally performed than we find it to be. If we could see that public worship is the Church's witness to God before the world, that without it men might never bow the knee before Him at all, and that hence He might be forgotten on earth, the necessity of maintaining it would be at once apparent. If public worship is once more to become the rule instead of the exception of the inhabitants of so-called Christendom, two requisites are necessary, viz.: first, that all Churchmen by their own lives and habit do set the example of regular attendance in the House of God; and secondly, that every barrier felt or known to form a possible excuse for non-attendance on the part of others be removed. If we tell our neighbors that reading the Bible or saying our prayers at home is no fulfilment of one of the clearest public duties to God, we must at the same time make church-going easy to them, and the building in which they meet must be as free for their use as that of any other public meeting. If it be desired that God should be honoured by the whole population congregating together to offer Him public homage, such a desire may be realized, but on one condition only, viz., that rich and poor meet together on terms of absolute freedom and equality. This theory was the universal rule during the first fifteen centuries of the Christian era; and it would seem difficult to prove that in recent times practical religion has so far advanced that we are justified in throwing overboard the manner of assembly parodied in the primitive and apostolic times.

**PHYSICIAN HEAL THYSELF.**—In the "Assembly Notes" in the *Tyrone Constitution*, I read: "Friday will probably be the most interesting day of this Assembly's meeting. There will be a memorial against hymn-singing in one of the Belfast congregations. The entire strength of the 'Purity' party will be brought forward against the innovation in question, and likely there will be a stiff fight." It seems a pity that Christian brethren should disagree about such a trivial point, while Romish error and "Nothingarianism" is spreading all around us. Another case, I think, of "Nero fiddling!"

**DR. RIDDING ON THE EVILS OF DISSENT.**—"On the other hand, we cannot exaggerate the loss to the great Christian warfare caused by the loss of unity between the Church and Nonconformists. Its disastrous effects are patent everywhere, but are especially marked in our great towns like Nottingham, and in our mineral districts of the counties. The principal evil, no doubt, is the distraction of spirit, which wastes the energies of good people upon divisions which, but for those divisions, would be devoted to the great duty of Christians—the warfare against sin and misery. But for these divisions, who can doubt that a united national call would have been made upon the wealth created by populations massed in great centres of mines and manufactures, to provide from the unearned increment of that property for the spiritual needs of the population which creates that wealth and is created by it? But for these divisions, who can doubt that the great national system of education, so urgently required to advance the standard of knowledge above the elementary level which popular indifference had made the highest possible for voluntary schools before, would have been made on lines which the religious parents of England have always valued and do still desire, of a system which would have kept the knowledge of religion and the training of character in the forefront of its aim?"

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## DANGERS OF LAY HELP.

THE extensive use now made of lay agency in Church work has brought into prominence certain evils which, although predicted and warned against, seem not to have been thought of sufficient moment to be provided for. Some years ago we drew attention to this matter in a series of articles on lay help, in which we narrated certain experiences of a disagreeable nature that clergymen had met with, who had given their laity freedom to carry on work such as they may be entrusted with. It would, indeed, have been strange had this new departure not developed some form of danger, for "the trail of the serpent" is over all things human and all divine when administered by man.

The particular one to which we would now draw attention, is that which arises from placing missions under the almost absolute charge of one lay reader. In most cases a layman who undertakes such a duty is so full of zeal as to be naturally anxious to make his work a success. He is placed in some remote part, usually of a large parish, where pastoral oversight and other duties cannot be fully given or discharged. In this narrow sphere a young layman by energy and devotion may soon compass results that the parochial clergyman could not achieve, as a small patch of garden may be worked easily to the highest pitch of cultivation by absorbing one gardener's time, who if given a large farm to tend could not anywhere be made to show such productiveness as the garden plot. While then this success may seem most satisfactory for a time, in the long run it may be injurious even to the small field that has been so well worked.

It is but natural that people become attached to the layman who has been faithful in such a mission. This personal regard for the missionary or lay reader leads them invariably to look upon the services he conducts, and all his peculiar and loose ways of working, as far better than those of an ordained pastor who, being under the bonds of his priestly office and vows, is thereby compelled not to court popularity but to be faithful as well as diligent. This tendency of lay missions to gather the flock around a layman who has no responsibilities, who in the very nature of things cannot have permanent oversight of them, has again and again brought into parishes most painful divisions, and such local jealousies and strife as have proved disastrous to the peace and growth of the Church. When under such circumstances a layman is removed to make way for a resident clergyman, the attachments formed to the lay reader become a highly disagreeable and unjust hindrance to the pastor. Odious comparisons are rife, preferences are expressed for the layman's person, manner of reading the service, preaching, and all his ways of working. However earnest, however well adapted to the sphere, however diligent, gentle, and wise may be such a clergyman, he feels that his people resent his coming, he finds that his flock does not respond to his appeals for sympathy and aid, because the lay reader who has gone has

alienated their affections from the Church to himself.

We have seen missions closed because laymen were so selfish and wicked as to be making their success in a mission a trouble to the parish. We strongly condemn then from what we have seen as well as from sound principles of Church order, the placing of any mission wholly in charge of any lay reader. Such missions as laymen may help in should be kept strictly under the watchful eye and governing hand of the parish clergy. There should no chance be given for the people to look upon a lay reader as their pastor. Any layman who is seen to be working to secure such recognition should be summarily withdrawn, especially so for his own good.

There are missions in Canada where ambitious and raw young laymen, full of ill-regulated zeal, are preaching their own discourses, managing parish affairs, presiding at parish meetings, visiting daily, and in every way possible teaching the people that all the functions of the ministry for which they care one jot, can just as well be discharged by a layman as an ordained clergyman. This is not only wrong to the Church by breeding practical dissent, but is injurious to the cause of lay agency, it is also a grave injustice to those laymen who are happy and content in filling the position of lay assistant with honorable regard to the interests of, and ready obedience to, the parish clergy. A mission once filled by a layman who assumes clerical habits, and ways, and powers, is certain to go all to pieces when placed in the care of another layman, who faithfully confines himself to his sphere. A parish never receives an ordained pastor with that loving reverence and cheerful obedience which those give whose minds have not been disturbed, and affections alienated, by such a lay missionary as we have pictured.

It would be incomparably the safer plan to arrange that lay readers shall never have sole charge, but if necessity compels such an unfortunate plan, then such missions should be served by lay itinerants. We very much fear that the lay reader's license is much too wide in scope, and is being made to include certain functions of the ministerial office much to the confusion, scandalizing, and grief of our loyal and right-minded people.

## THE EPISCOPAL CONFERENCE.

THE archbishops, bishops metropolitan and other bishops of the Holy Catholic Church, in full communion with the Church of England, 145 in number, all having superintendence over dioceses or lawfully commissioned to exercise episcopal functions therein, assembled from divers parts of the earth, at Lambeth palace, in the year of our Lord 1888, have issued an Encyclical letter which deals with a large variety of topics. We cannot think that any one of these solemn utterances will produce much practical result. On the question of Temperance the Bishops while giving heartiest good wishes to the efforts against intemperance, censured the use of language which "condemns

the use of wine as wrong in itself," and disapproved of the substitution of other liquid than wine in the Holy Communion. The movement against impurity was warmly commended, and the increase of facilities for divorce condemned. A strong protest is made on behalf of a better observance of the Lord's Day. The Bishops say "the due observance of Sunday as a day of rest, of worship and of religious teaching, has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In "The Lord's Day" we have a priceless heritage. Whoever misuses it incurs a terrible responsibility."

In regard to Socialism the letter speaks wisely: "Intimately connected with these moral questions is the attitude of the Christian Church towards the social problems of the day. Excessive inequality in the distribution of this world's goods—vast accumulation and desperate poverty side by side; these suggest many anxious considerations to any thoughtful person, who is penetrated with the mind of Christ. No more important problems can well occupy the attention—whether of clergy or laity—than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way, for a peaceful solution of the problems without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ. Suggestions are offered in the report which may assist in solving this problem."

The watchful care of emigrants is urged so that they be kept in touch with the Church, and protected from the dangers that beset their path.

The letter has next a long deliverance on "Definite Teaching of the Faith," which we publish apart. The next topic is "Mutual Relations" which deals with the necessity of better regulations in regard to interchange of clergy.

On the difficult question of "Home Reunion," the Conference contented itself with laying down some broad principles which have excited much comment, far beyond what to us seems justified by the language of this historic Encyclical. We give the words of the Bishops in full up to the point where the address leaves general principles to deal with their application to other Churches.

"The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with



us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

"But we gladly and thankfully recognize that real religious work is carried on by Christian bodies not of our communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labors for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The conference has shown in its discussions, as well as its resolutions, that it is deeply penetrated with this feeling. May the spirit of love move on the troubled waters of religious differences."

This somewhat vague deliverance has been interpreted to mean that the Church Catholic, so far as its English representatives are concerned, will for the future acknowledge the ministry of all sects as valid and orderly. Such a conclusion is too absurd for serious refutation. The words of the Letter can be best interpreted by carefully regarding the following Resolutions adopted at the Conference:

"That, in the opinion of this Conference, the following articles supply a basis on which approach may be, by God's blessing, made towards home reunion:—

- (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (b) The Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailling use of Christ's words of institution, and of the elements ordained by Him.
- (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

The practice of proselytizing amongst the peoples where the Scandinavian, Eastern, Old Catholic, and other Churches are working, is not approved. In connection with these Churches the letter goes on to say:

"The authoritative standards of doctrine and worship claim your careful attention in

connection with these subjects. It is of the utmost importance that our faith and practice should be represented, both to the ancient Churches and to the native and growing Churches in the mission field, in a manner which shall neither give cause for offence nor restrict due liberty, nor present any stumbling blocks in the way of complete communion.

In conformity with the practice of the former conferences, we declare that we are united under our Divine Head in the fellowship of one Catholic and Apostolic Church, holding the one faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church and affirmed by the undisputed Ecumenical Councils; as standards of doctrine and worship alike we recognize the Prayer Book with its Catechism, the Ordinal and the Thirty-nine Articles—the special heritage of the Church of England and, to a greater or less extent, received by all the Churches of our Communion.

We desire that these standards should be set before the foreign Churches in their purity and simplicity. A certain liberty of treatment must be extended to the cases of native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, colored as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand, it would be impossible for us to share with them in the matter of Holy Orders as in complete intercommunion, without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible, to formulate articles in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such churches.

The above gives a complete view of the field traversed by the Encyclical Letter issued by the Conference of 1888. The reports of the various committees will shortly be issued, when we shall have a fuller and more instructive idea of the work done. The letter closes as follows. "With these parting words we commend the results at which we have arrived in this conference to your careful consideration, praying that the Holy Spirit may direct your thoughts and lead you to all truth, and that our counsels may redound through your action to the glory of God and the increase of Christ's kingdom."

It is signed by the Archbishop of Canterbury, the Bishop of Gloster and Bristol as Secretary, and by the Dean of Windsor, and Archdeacon of Maidstone, as his Assistants.

#### DEFINITE TEACHING OF THE FAITH.

THE following is taken from the Encyclical letter issued from the Bishop's Conference. Recognizing thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration

of the means, within the reach and contemplation of the Churches, for inculcating the definite truths of the faith, which are the basis of such moral teaching.

We cannot escape the conviction that this department of works requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the clergy. On parents it lies as a Divine charge. Godfathers and godmothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed or inadequately prepared for confirmation. The use of public catechising and regular preparation of candidates for confirmation is capable of much development. The work done in Sunday schools requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the clergy. The instruction of Sunday school teachers, and of the pupil-teachers in elementary schools, ought to be regarded as an indispensable part of the pastoral work of a parish priest; and the moral and practical lessons from the Bible ought to be enforced by constant reference to the sanctions, and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It would be impossible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the *rationalis* of Divine service, lead on the congregations to the perception of the definite relations between worship, faith and work—the lessons of the Prayer-book, the catechism and the creeds.

It is not, however, with reference to the young alone, or to the recognized members of their own flock, that the clergy have need to look carefully to the security of definiteness in teaching the faith.

The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion. Unhappily, in the present day there is a widespread system of propagandism hostile to the reception of the Bible as a treasury of Divine knowledge; and throughout society, in all its ranks, misgivings, doubts, hostile criticisms and sceptical estimates of doctrinal truths as based on revelation, are very common.

The doubts which arise from the misapprehension of the due relations between science and revelation may be, and ought to be, treated with respect and a sympathetic patience; and, where minds have been disquieted by scientific discovery or assertion, great care should be taken not to extinguish the elements of faith, but rather to direct the thinker to the realization of the fact that such discoveries elucidate the action of laws which rightly conceived, tend to the higher appreciation of the



glorious work of the Creator, upheld by the word of His power.

The dangers arising from the hostile or sceptical temper and attitude are increased by the difficulty of determining how far our teaching and the popular acceptance of it can be harmonized with a due consideration for the views on inspiration, and especially on the character of the discipline of the Old Testament dispensation, which, although they have never received definite sanction in the Church, have been long and widely prevalent.

We must recommend to the clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converged, and from Him all the teachings of the New Testament flow in spirit, in force and in form. The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the creeds of the Church.

#### THE LAMBETH CONFERENCE AND THE OLD CATHOLICS.

Another memorial has been presented to the Lambeth Conference on the question of the Old Catholics: *To the Most Reverend the President and Archbishops and the Right Reverend the Bishops assembled in Conference at Lambeth:*

**MOST REVEREND AND RIGHT REVEREND FATHERS IN GOD,**—We, the undersigned, beg leave humbly to represent to your Graces and your lordships, that we hold the clergy and laity called "Old Catholics" to have been justified in refusing to accept the definition of Papal infallibility as framed by the Vatican Council, and to have claims on such support and sympathy as can be given to them consistently with the principles and practice of the Church of England.

That, following the apostolic rule and the general tenor of the teaching of Christian antiquity, the Church of England, in her corporate character, has, since the Reformation, wisely abstained from interference in the religious concerns of Christian Churches in other European countries.

That to enter into such relations with the old Catholics as might be held with a fully organized Church, would involve a new and aggressive relation towards the historic Churches of Southern Germany and Switzerland, and might also be understood as implying assent to some recent measures of the Old Catholics, such as the sanction of marriages of affinity; while the establishment of a new Episcopate in Spain or elsewhere, through the agency of Anglican Bishops, or the formal recognition of the validity of Swedish ordinations, would entail on the English Church other difficulties of exceptional gravity.

That, generally we deprecate at this time the adoption of a new attitude toward foreign Churches or bodies of Christians; since it would, in our belief, be likely to prejudice the eventual restoration of Christian unity, while it is certain to cause much disquietude of mind and conscience to a large number of faithful Church people.

That we venture humbly to beg your Graces and your lordships not to entertain proposals at variance with the considerations which we have thought it our duty to lay before you.

**H. R. BRAMLEY**, Fellow and late Tutor of St. Mary Magdalen College; **WILLIAM BRIGHT**, Canon of Christ Church, and Regius Professor of Ecclesiastical History; **WILLIAM BUTLER**, Dean of Lincoln; **T. T. CARTER**, Honorary Canon of Christ Church, and Warden of the House of Mercy, Clewer; **R. W. CHURCH**, Dean of St. Paul's; **B. M. COWIE**, Dean of Exeter; **C. W. FURSE**, Canon of Westminster; **C. GORE**, Fellow of Trinity College, and Percy Librarian; **H. P. LIDDON**, Canon of St. Paul's; **AUBREY L. MOORE**, Honorary

Canon of Christ Church, and Tutor of Keble College; **F. PAGET**, Canon of Christ Church, and Regius Professor of Pastoral Theology; **GEORGE PREVOST**, late Archdeacon of Gloucester; **ROBERT J. WILSON**, Fellow of Merton College, and Warden of St. Peter's College, Radley.  
June, 1888.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### MONTREAL.

**MANSONVILLE.**—The village of Mansonville, in the mission of Potton, was honoured by the Clerical Union of the district of Bedford holding its last monthly meeting on Thursday, 9th ult., and the Union was in its turn honoured by the presence of Rt. Rev. Bishop Niles, D.D., of New Hampshire, who had made special effort to be present at it. Service was held at 10 a.m. The "divine liturgy," which always precedes the work of the Union, was celebrated by the Bishop, assisted by the Rev. Canon Mussen as epistoler, and the incumbent, as gospeller. The work done during the session was the consideration of, *i.e.*, St. John i. 1-12, and the question in the ordinal: "Do you think in your heart, &c." The interest in these subjects was greatly enhanced and stimulated by the part the Bishop took therein. We each found it good to be there, and had time permitted would have gladly prolonged the meeting. The Bishop was unanimously elected an honorary member, and a vote of thanks tendered him for his coming among us. The next meeting is to be (D.V.) at Farnham in September.

##### ONTARIO.

**KINGSTON.**—At a meeting of St. James' vestry Monday night, it was decided to proceed with the enlargement of the church just as soon as the contracts can be awarded. The expenditure will be about \$8,000. The improvements will consist in the widening of the building by 24 feet and the extension of the chancel, with appropriate alterations in the interior. The choir seats and organ will be placed in the chancel, and a side entrance opened on Arch street. Two furnaces will be put in and other improvements made, which will make St. James' one of the neatest churches in the province.

**SEALEY'S BAY.**—Mr. C. E. Dobbs, son of Rev. F. W. Dobbs, rector of Portsmouth, has declined the appointment to this circuit made by the Montreal Conference, and returned to the Church.

**TYENDINGAGA.**—The annual gathering of Mohawk Sunday Schools on the reserve took place last week. At 11 o'clock a.m. there was a short service in Christ Church, conducted by Rev. A. L. Geen, P.D. The Rev. R. S. Forneri, B.D., delivered a very appropriate and instructive address. After the benediction by the rector, Rev. G. A. Anderson, M.A., a procession was formed outside the church and all marched to the beautiful grove facing the bay, where a table was spread with an abundant supply of tempting eatables. After the inner man was fully satisfied, sport of various kinds were indulged in. There are two flourishing Sunday Schools on the reserve.

##### TORONTO.

**DOVERCOURT.**—The Sunday School of this parish held its first picnic at Dufferin Grove; over one hundred and fifty scholars marched in procession from the hall to the grounds, where a most delightful afternoon was spent in various games and amusements. The Committee had made complete arrangements for the enjoyment of the children, and their efforts were crowned with success. This school is rapidly increasing in numbers and efficiency, there are more than one hundred and sixty scholars on the roll, with a full staff of earnest, zealous, and pains-taking officers and teachers.

**MARKHAM.**—*Grace Church*—A pleasant and successful garden party was given by the ladies of this congregation on the grounds of Mrs. R. Armstrong, Aug. 2nd. One object of the party was to afford the members of the congregation an opportunity of bidding God speed to their late pastor, the Rev. A. Hart, who

has been appointed to the parish of Dovercourt, Toronto, and of welcoming his successor, the Rev. A. Osborne, of Gravenhurst. A second object was the augmenting of the parsonage fund, which was increased by the handsome sum of over \$80. About four hundred people were on the grounds; excellent music was gratuitously discoursed by the newly reorganized Markham Brass Band. During the festivities a platform was improvised, and Dr. W. Robinson, people's warden, in behalf of the congregation, presented the Rev. A. Hart with a very handsome and costly black marble clock, and read the following address:

To the Rev. A. Hart,

REV. AND DEAR SIR,—We, the members of the congregation of Grace Church, Markham, desire to express to you, our late pastor, the high esteem in which you have been held by us during the twelve years you have laboured amongst us. We feel that your labor has been greatly to our benefit and to the glory of God, and that you have always striven to point out to us, and lead us in the "good old way." We assure you that it is with deep feelings of regret that we part with you, valuing as we do your high Christian character, integrity and zeal. It is with much pleasure we ask you to accept this time-piece as a slight mark of affection for you and Mrs. Hart, to whom we would also wish to convey our high appreciation of her many good works, more particularly her invaluable assistance in the musical services of the church. We trust that "He who ruleth all things well" may so order it, that the severance of the tie which has so long united us may prove to our mutual interest, and that you both may long be spared to labor in God's vineyard. Signed on behalf of the congregation, W. Robinson, W. Williamson, church-wardens; F. A. Reesor, James Tran, lay delegates. In his reply Mr. Hart referred in terms of thankfulness and praise to the many blessings which Almighty God had been pleased to vouchsafe during the twelve years of his ministry in this parish, and of its spiritual growth and material advancement. He spoke with deep feeling of the many acts of kindness of which both Mrs. Hart and himself had been the recipients. He was glad the vacancy was so speedily and satisfactorily filled; trusted that the work in which he had been engaged would be carried on with increased vigor, effectiveness and success, and commended his successor to the people's prayers, confidence, loyal support and sympathy. The Rev. A. Osborne then gave a very happy address which made a most favorable impression. Dr. E. T. Crowle, late principal of the High School, and Mr. A. McLean, mathematical master, also spoke in the warmest terms of the very high esteem in which Mr. Hart was held by the citizens in general.

Rev. E. R. Stimson, M.A., who died in Hamilton on Sunday the 5th inst., of pneumonia, was a son of the late Elam Stimson, M.D., and was born in St. Catharines in March, 1823. He commenced the study of divinity under the late Dr. Bethune in Cobourg, and afterwards graduated M.A. at Trinity College, Toronto. He was ordained by the late Bishop Strachan, and appointed as a missionary in Norfolk County. Afterwards he was appointed to Cainsville and parts adjacent, where he erected a church. From there he went to Mount Pleasant, and later on to Berlin, where he built the church of St. John the Evangelist; afterwards he was engaged in England in connection with the S.P.G. Upon his return to this country he settled in Toronto, where he commenced and established the *Church Herald* newspaper, which he carried on successfully for some years. About ten years ago he received a letter of retirement from the late Bishop Bethune. Immediately thereafter he travelled extensively in different parts of the world, visiting Australia, New Zealand, Egypt, India, Ceylon, and Portugal, and different parts of the continent of Europe. He was also a Freemason for thirty years, being a member of St. Andrew's Lodge, and always taking an active interest. He was quite a literary man, having written several works, the last being "The History of the Separation of the Church and State in Canada." In June, while visiting at Dr. Baughs in Hamilton, he was taken suddenly ill with pneumonia, hopes, however, were entertained of his recovery until Sunday morning, July 5th, when his sickness took a more fatal turn, and he died that evening. He leaves two brothers and two sisters. He was buried in St. George, Brant County, the old homestead, on Tuesday.

**THORNHILL.**—A harvest festival and service of thanksgiving was held last week in Trinity Church, of which Rev. Mr. Bates is rector. The edifice was tastefully and beautifully adorned with fruits, flowers, and grain. Rev. Chas. Shortt, assisted by the choir of St. Luke's Church, Toronto, sang the service, the other officiating clergy being Revs. Dr. Davies, John Langtry, J. H. McCollum, and the rector. After the



spiritual exercises were concluded, a garden party was held at the residence of Mrs. Langstaff, the grounds round about being gaily decorated with Chinese lanterns. Tableaux and various games helped to fill up a very attractive programme.

NIAGARA.

DRUMMONDVILLE.—The death of Mrs. Woodruff, senior, in this parish, took place after a brief illness on Thursday, 23rd, in the 77th year of her age, after a long, useful life, esteemed and beloved by all who knew her; the end was peaceful, and in sure trust that He is faithful who hath promised to them who seek. Many members of 'All Saints' parish here will cherish her memory as a precious possession. Her husband, Joseph C. Woodruff, Esq., her sons, George, Walter, and Theodore W. Woodruff, long resident here, are sorely bereaved, yet comforted in the blessed hope of the everlasting life in Christ.

NIAGARA FALLS.—Notwithstanding the efforts of the Law and Order Society in the two counties of Lincoln and Welland, the Lord's Day continues to be the best for excursionists to Grimsby Park as well to Wesley Park here. The absence of Dr. Talmage from Grimsby Park on Sunday, the 19th August, was a grievous disappointment to more than a thousand excursionists. Railroad employees had a lively day's work. There is a weekly display of hand-bills for the information of all who require to know the programme, and so multitudes continue to be attracted to each of these places.

HURON.

St. Mary's.—Rev. C. O'Meara, who has for nearly a year officiated in Petrolia pro tem during the absence of the rector, has been appointed rector of this parish.

PETROLIA.—Rev. J. T. Wright, formerly of St. Mary's, will take charge here until the return of the rector, Rev. P. B. DeLom, early in October.

LONDON WEST, July 31st.—The annual flower service in connection with St. George's Sunday School was held in the schoolroom on Sunday afternoon, when a large and handsome offering of flowers for the city hospital was received. The children formed in couples in the grounds, and, entering the schoolroom to the music of a hymn, marched up the centre, laid their offerings on the platform, and filed down each side to their respective seats. A short service, with hymns appropriate to the occasion, was conducted by the rector, Rev. Mr. Sage, and a very impressive address was delivered to the children by Rev. Mr. Whalen of St. Peter's, Ipswich, England.

KATESVILLE.—This church, which has been closed for several years, has again been opened for Divine worship. Rev. L. DesBrisay, B.A., of Strathroy, voluntarily undertaking the services which are held every Wednesday evening, and are well attended. A Sunday School has also been organized, and has an encouraging attendance both of scholars and teachers.

ALGOMA.

With the fishermen on Squaw Island.—About ten miles from the village of Killarney, in a S.E. direction on the Georgian Bay, there is a small island bearing the name of Squaw Island, and near it a smaller one called Papoose Island. The larger is the abode of a number of fishermen mostly from Collingwood, who make it their headquarters during the summer months following their occupation of fishing. There are shanties where the men reside with their families, and boarding houses where the single men get their meals. I paid a visit to the island a few days ago, having heard that there were no means of grace provided for the people there. We arrived about half an hour before sun down, having had a rather rough trip of thirty miles in a small sail boat, given, I may mention, by the children of Grace Church Sunday School, Toronto. I announced my intention of holding service that evening if a suitable place could be found. The boarding-house was offered and I made preparation for service, distributing a parcel of religious periodicals among the men and giving notice of service. After tea some benches were brought in, (chairs are unknown on the island), a bell was rung and the people soon came in and a large congregation assembled. We commenced by singing the well-known hymn, Jesus lover of my soul, and after a short service, prayer and reading Scripture. I spoke a few simple words on some expressions in Psalms, referring to God's willingness to help every one who is willing to be helped by Him, giving comfort in distress, guidance in every difficulty, help and blessing

both in things temporal and spiritual. The remarks were listened to with deep attention, and one woman said to me it is a privilege to hear the Gospel again

ATHABASCA.

List of items being taken in for the Indian mission farm and industrial school, Upper Peace River, N. W. T., by Rev. J. Gough Brick:—Portable Grist Mills, Massey's reaper and mower, threshing machine, horse rakes, plows, harrows, farming tools, &c.; supplies—groceries, provisions, clothing, boots, shoes, &c.; stock—Durham bull, two Holstein heifers, Ayrshire cow, pigs, poultry, &c.; distance of mission from Calgary 600 miles; takes five weeks to reach destination. Mr. Brick is disposed to rely for the support of his mission upon the Church in Canada, hitherto the work there has been sustained by the English Church Missionary Society, until a regular appointed secretary and treasurer is appointed. Subscriptions will be received and acknowledged by the editor of the DOMINION CHURCHMAN. Mr. and Mrs. Brick have left for their distant field of labour, and we wish them God speed.

List of subscriptions received in the diocese of Toronto by the Rev. J. Gough Brick, in the interest of the Upper Peace River mission:—

Table listing subscriptions for the Upper Peace River mission in Toronto, including St. James', Trinity East, All Saints', St. Philip's, Church of the Redeemer, Holy Trinity, St. Ann's, St. Paul's, St. Peter's, St. George's, Grace Church, Church Ascension, St. John's, St. Luke's, St. Stephen's, St. John's Port Hope, Trinity School, St. John's Lakefield, St. Peter's Cobourg, St. John's Peterborough, St. Paul's Scarborough, St. Luke's Ashburnham, Christ Church Brampton, St. Philip's Weston, Columbus and Brooklyn, Whitby, St. James' Orillia, Newmarket, and Subscriptions outside churches.

Total \$1,118 89

List of subscriptions received in the diocese of Niagara by Rev. J. Gough Brick, in the interest of the Upper Peace River mission:—

Table listing subscriptions for the Upper Peace River mission in Niagara, including Church of the Ascension Hamilton, St. Thomas' Hamilton, Christ Church Hamilton, Anon, Guelph, St. Mark's Hamilton, St. Luke's Hamilton, All Saints' Hamilton, St. Thomas St. Catharines, Georgetown, and St. James' Dundas.

Total \$310 17

Subscriptions received in the diocese of Huron by Rev. J. Gough Brick, in the interest of the Upper Peace River mission:—

Table listing subscriptions for the Upper Peace River mission in Huron, including St. Paul's London, Womens' Auxiliary London, Young ladies and others, Hellmuth College, London, Boys, Hannington Club, London, St. James' London South, Memorial Church, London, Grace Church, Brantford, Trinity Church, Galt, St. Paul's, Woodstock, St. James' Ingersoll, Trinity, Durham, St. Paul's, Clinton, St. George's, Thorndale, Trinity, St. Thomas, Christ Church, Chatham, Christ Church, Petrolia, St. George's, Sarnia, St. John the Evangelist, Strathroy, Trinity Church, Simcoe, St. James' Stratford, and T. A. Mills, Esq., Wingham.

Total \$470 88

List of subscriptions received in the diocese of Ontario by Rev. J. Gough Brick, in the interest of the Upper Peace River mission:—

Table listing subscriptions for the Upper Peace River mission in Ontario, including St. George's, Ottawa, St. John's, Ottawa, St. Thomas', Belleville, Picton, Trenton, St. George's, Kingston, Branch Womens' Auxiliary, Kingston, St. James', Kingston, and Portsmouth.

Total \$258 85

Churches and subscriptions in the City of Montreal \$720 94

Additional, from a poor man in Montreal 2 00

Total \$722 94

Table listing recapitulation of dioceses: Diocese of Toronto \$1,118 89, Diocese of Niagara 310 17, Diocese of Huron 470 88, Diocese of Ontario 858 85, Diocese of Montreal 722 94, Total \$2,975 68.

FOREIGN.

The New York Independent publishes a very interesting page of statistics of the Christian Churches of the United States. The summary shows that there are 188,885 churches, 94,457 ministers, and 19,790,323 church members in the Republic. The net gains for the year were 6,484 churches, 4,505 ministers, and 774,861 communicants; so that "every day saw seven hundred churches, twelve ministers and 2,129 communicants added to the forces of Christianity." The Churches having the largest membership are:—Roman Catholic, 7,200,000; Methodists, 4,699,529; Baptists, 3,971,685; Presbyterians, 1,186,685; Lutherans, 987,600; Congregationalists, 457,584; Episcopalians, 446,785; Reformed Episcopalians, 269,528. The Baptists made the largest increase, relative and absolute, to their membership during the year.

The Church Times, in a recent editorial strongly advises the creation of archbishoprics in central colonial sees.

In a single Protestant Episcopal church in New York City there were twenty-five communicants received at the last confirmation who had been baptized in the Roman Catholic communion.

At the conferring of degrees at Cambridge upon eminent American and colonial bishops anything like real enthusiasm, says the Church Times, was absent from the galleries until the American bishops were to be presented, and the tall spare ascetic figure of Bishop Whipple stood forward. The bishop is especially popular at Cambridge, and he was greeted with round after round of deafening applause. The public orator in his choice Latin described the diocese of Minnesota as around the sources of the Mississippi. He spoke of the bishop's work among the Indians by whom he was known as "Straight Tongue," "The father who don't lie." He alluded to Bishop Whipple's remarkable eloquence and practical wisdom and activity.

Bishop Potter was then presented. These two American prelates, the orator said, were indeed par nobile fratrum. Allusion was made to the cathedral which was being built in New York by means of the generous contributions of citizens, some of the most liberal of whom were members of other churches. The orator referred, in conclusion, to the couplet of George Herbert, once public orator of Cambridge:

Religion stands on tiptoe in our land,  
Ready to pass to the American strand,

and observed that had George Herbert been officiating as orator on that day, he would gladly have admitted that his friend the vice-chancellor was right in hoping "the world would not take him to be an inspired prophet." The poet would, doubtless, have been among the first to rejoice that under the auspices of the present vice-chancellor so many bishops from such various parts of the globe were enjoying the hospitality of the university.

At the termination of the proceedings in the senate house, there was a procession of bishops and members of the senate to King's college chapel for divine service. The anthem was "Blessing, Glory and Wisdom" (John Sebastian Bach). The rain held off after the service, and further visits were made to places of interest. At five o'clock there was tea at Trinity College Lodge, and a visit to the college. In the evening dinner for 150 guests was provided in the hall of St. John's College. The vice-chancellor presided, and several speeches were made.



The Duke of Newcastle writes to the *Morning Post* that a report to the effect that he is about to join the Church of Rome is "as false as it is malicious."

At a very interesting meeting of the White Cross Society in Exeter Hall recently among the bishops who supported the president, the Bishop of Durham, was the Bishop of Pennsylvania.

Owing to the depreciation of landed property, the income of the dean and chapter of Salisbury has dwindled within the past ten years from £4,700 to £3,200. This only furnishes a stipend of about £600 per annum to the dean, and £300 to the residentiary canons. An appeal is made to the congregation to increase their offertory contributions, as every one connected with the cathedral is suffering a reduction of salary.

At the dinner in the Hall of St. John's given to the bishops at Cambridge, the Bishop of Brechin, says an English contemporary, gave a lift to every one's spirits by a story of his dean, *apropos* of the enormous area of the work represented by the bishops present, and the impossibility that all should go well everywhere: a Scottish lady, who had become exceedingly bulky in her older age, informed a questioner that she was "weel i' pairts, but she was ower-muckle to be a weel at ane time." The Bishop of New York gave a similar lift by describing how his Quaker ancestry on Rhode Island saw the canoes of savages approaching, and, as it was against their principles to fight, placed food and drink on the shore; so treated, they found the savages quiet and well-disposed—"You have repeated the experiment upon us and we think it has succeeded."

### 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.

#### THE LAMBETH ENCYCLICAL.

SIR,—In view of the probability that the clergy everywhere will be soon called upon to read to their respective congregations the last Lambeth Encyclical as the expressed voice of the entire Anglican Church in conference assembled, it seems opportune to suggest the question as to what is the right and proper position for the hearers to assume at its reading. It is not a trivial question by any means. The posture or attitude has a volume of meaning in it. That posture, to my mind, should be the same as that we take in our services when addressed, not in the varying words of the individual clergyman, but in the stereotyped words of the Prayer Book whenever and wherever the church addresses us as "Dearly Beloved, &c." That position is universally the standing one. Whoever came across a congregation sitting when the clergyman reads the opening address in the Morning and Evening Prayers? And yet there is no rubric to that effect! But, by an unbroken tradition, standing is the attitude taken, and rightly, for the hearers are not listening to their individual pastors' expressions as to their duty, but to the authoritative voice of the Church; and consequently reverence and attention is shown by standing. For the same reason should the voice of the Church speaking to us through this conference be heard in the same position. I wonder how many adopted that position when the first Lambeth Encyclical was read, and equally do I wonder how many have given any thought to the matter at all!

Yours,  
SACRAMENTARIAN.

#### ALGOMA.

SIR,—If the question be considered why the Church of England has not made greater progress either in Canada in general or in Algoma in particular, certain causes lie clear and patent to the view at once, nor must we forget that the apostle teaches us to regard Church questions just from an ordinary human point of view, as if that is the whole depended on our business power; while realizing all the time the fact of an overruling Providence, a present Saviour working in us, by us, through us, without whose agency we do no work that is ever worth the doing. In the first place then it is far easier to get people to accept a compound of truth and falsehood in about half-and-half proportions than any purer mixture, but in the second place we have been on some points unpractical to an intense degree. As to the first point it has been remarked about Peter the hermit, greatest according to the test of outward measurable success of all the preachers, at least since apostolic times, that when he preached the First Crusade, he induced 300,000 men blindly

to sacrifice their lives to his idea. But, does any one in his sober senses fancy that in the cause of truth success could have been achieved for a worldly, fashionable, popular idea? Never. But, when we touch the business question, have we not been over-weighted three to one with the agents of the Methodists for instance, making it impossible to spread the purer seed or truer organization as we should have done? But why these antagonisms at all, you ask, perhaps? On that, however, we must hardly enter here; but this is certain that in other bodies year after year, from 1878 when the diocese was founded, there was consultations; while we had neither synod of our own, nor even representatives at the Provincial Synod itself, but a triennial council after all for a portion of the Dominion; parsonages were forthcoming rarely; others in this being always well ahead; outfits, sometimes impossible for us were generally supplied to them; and the work we did was thus incalculably harder, yet inch by inch we overlapped them, none meanwhile caring, so it seemed, how things were faring with us; whether we sank or swam. Miss Westmacott indeed founded on the invitation of the "beloved and saintly" bishop Fauquier the C. W. M. A. which Mrs. O'Reilly since has so nobly carried on; and the tokens of their sympathy helped to cheer in toils little known, and little cared for. Dr. Sullivan has said he loves his diocese above his life; and that may possibly be so; and with a certain self-complacency informs us that he has been a teetotaler this many a long year; but what possible reason can any Christian have for deeming him a healthier man or clearer thinker just because he has chosen to adopt on this question the stand of John the Baptist; not that of our blessed Lord Himself. And there are others loved the Diocese long ere he placed foot within its boundaries; did work which he would probably have hardly cared to touch, and certainly made sacrifices greater than he has ever been called upon to make. Trench work! yes we remember reading a sermon about trench work; and we guess we used to do some trench-work in Algoma once. But how are you going to handle men who have done this trench-work? Will you treat them as members of a Christian brotherhood, so that people may be led to believe in Christ? or so comport yourselves towards them as to develop the agnostic theory with all the speed you may. But the allusion to Sebastopol was in some senses quite unfortunate, since, but for mismanagement and silly rules, the trench-work would never have been half so hard; but for divisions in the head council, Sebastopol would have had to yield directly after Alma. Also the parallel suggested to run all through diocesan affairs. Look at the book supply. How queer it must have struck the men on board the bishop's yacht last fall to think that they, there and then, should peruse with interest a little book that all the world beside had read in the preceding decade. Modern Christianity, a Civilized Heathenism is of so small import as regards price, that one might have supposed cheap and important works like that would have been circulated among our clergy. But in Algoma what machinery is there to help their empty pockets as to book supply? Could neglect like this have happened elsewhere? Perhaps next year they may be looking at Josephus and so ascend to Mark Twain's *Innocents Abroad*. The enthusiastic rubbish about the *specie* need that *parsons* be converted was diligently sown broad cast by our antagonists; and papers like the *Iron Age*; and yet at the informal Synod held last fall after the clergy had been consulted as to the subjects specially needing to be discussed, not one was touched on outside a programme previously out and dried by the select. And why not all other things "to order" till all spark of individualism, nay of independence even, has been crushed out of the clergy? Why not all at last be "Evangelicals" so-called, and party men alone find favor with the bishop and the people? Why not all be led to regard teetotalism as an integral and necessary feature of the Gospel? Do we not remember one great speaker who when preaching on the miracle at Cana represented the wine then made as no wine in any proper sense so-called; founding his argument, not on the Greek of course, that would not have borne him out; but upon vague surmise; surmise too contradictory to the whole theory of God's government on earth. Never could he imagine the Saviour of the world to have created so terrible a temptation for mankind. Soon we suppose the clergy of Algoma are to gulp this down; and what we know not with it. If certain views become unpopular ought not the clergy to be silent and "judicious"? What matter as to apostolic "views" in these days? Are not heresies divided into good and bad? and, as the age is all for classifying, let it go; and the whole Bible with it; what matters that in this enlightened age? But have a care my friends. If you have any spark of courage speak out upon the question that is sapping our theology more than any other. When heresy is rampant some men must speak out and act out their convictions. For there is a tremendous principle underlies all this, and the so-called conflict between science and religion has here to be fought

out. If on one single point it is possible for me to lead life superior to my Blessed Maker's, where is then my Christ? If on this one point human judgment is superior to Holy Writ, then we may burn our bibles; and the charter of the Church is but waste paper. This is we suppose the precious way in which to settle the temperance question, and in the popular view, extol the Church? which is we are told "upon its trial before the world;" forgetful there is a tribunal higher than of earth which we must have constant in mind if we would succeed in anything worthy of the Christian's aims. Again, let it be once arranged that the clergy shall be clerics *just so long* but not for life, in fact turned at any moment into secular, how nicely then will it be possible to adapt the Church's teaching to each newest phase of thought and send Christ's doctrine to the winds. Like marriage when divorce is easy, the clerical life will then be entered on with still less thought or earnestness of purpose; and the "hired men" all "toned to order" will smile blandly on the men who pull the wires till the whole grows rotten with decay. Is not the cry constant that the pulpit is declining? How can it be otherwise? The laymen hold the purse and are sometimes quite decided they will dictate that which shall be taught regardless as to truth. Expediency is the great cry under the Voluntary System as now we work it; and the clergy are becoming ever more and more afraid to speak. What is preaching let me ask, and what the office of the pulpit? Is it the clergy's office to point out each and everything rearing its unholy head against the welfare of mankind, against religion and the Church, or not? But even if that now be settled as too broad, yet is it not true we oftenest err upon the side of narrowness? This preaching question must be settled soon. Suppose for instance education to be wholly severed from religion and the Church must we remain in silence? Even if the two became antagonistic? If to-day it is possible to speak on this how was it in Algoma ten years back? Education is fast bound with our religion in ways no man sees as yet to see, yet must we be silent, never teach, or only that on which all are already instructed and agreed shall we allow our educational "developments" to follow each agnostic whim, permitting men to say, in practice, that the Christian knows less about the human mind than the mere scientist? Is it for the Church to do the Church's work; or shall an educational department be the controller of the nation's conscience arranging our theology to suit the passing whim? of this and some other things anon. The trouble is the bishop's judgment is generally "a trifle slightly previous," and so he runs matters on not Christian but antichristian principles. If an unlimited monarchical form of government is to be established in any diocese of the Dominion; or a mere congregational form; or even a combination of the two, the clergy being reduced to mere nonentities, we had better know it, and then those who can preach "to order," if there are such beings, can go and do the work. The status of clerics and laity alike are of equal import. Some of the clergy are coping gloriously with parochial work by concentrating, or rather consecrating all their powers thereto; but some meanwhile must note the general drift and current of events. A great writer need recently these words: "to think is well, to act is better; to do good the best." But this cannot be so. It is the blunder of the age. To act, independently, that is, of thought, is to do mischief often; and, if the acting be not mischief, the doing good is not best; it is then simply identical with acting. Let us not muddle matters this way; prayer first thought second, action third. To the extremes we pay fair heed; to the second term alas we turn, only too often, a deaf ear.

Toronto, August, '88,

JOSEPH S. COLA,  
Clerk in orders.

#### ALGOMA.

SIR,—I have just seen a letter in your issue of the 9th signed N. There seems to me something very painful in the character of several letters which have appeared lately in your columns in connection with the Algoma Diocese. That there is considerable depression resting on the Diocese just now I believe cannot be denied. For some reason or other the clergy seem to be leaving one after another, some going to the States others to other Canadian Dioceses. There are already a number of vacancies and the number I am sorry to say is at present increasing. I am sorry that the Bishop should be returning from England to find his diocese in such an unsatisfactory state, I fear too that he has not been very successful in raising funds while away, there being so many other Bishops at present in England all more or less in need of help for their own dioceses. Our funds also, in the hands of the treasurer, we are told, are in an unsatisfactory state, but there has been no public statement of our financial position since the last Provincial Synod, so that the real state of affairs is known only to the Bishop and his treasurer; we have been told however that there may be a necessity to reduce stipends. But



with all these drawbacks and all these sources of discouragement, surely it is not for us to withdraw our hand from the plow. After all it is not the money that we ought to think about or the pay that we are to get for our labour, that should trouble us;—the best of us are but unprofitable servants receiving far more for our paltry work in the Lord's vineyard than we deserve. If only we may get souls for our hire,—if only we may be the means of raising the fallen, helping the distressed, pointing the sinner to Christ,—surely this in itself is reward enough,—and as to any danger of our being in want—has not David said, "I have been young and now am old and yet saw I never the righteous forsaken nor his seed begging for bread." I have found this promise true during the 20 years of my ministry,—without ever seeking riches or taking any means to increase my worldly resources—God I have always found has provided for me,—the barrel of meal has not wasted, neither has the cruse of oil failed. Let us then encourage our Bishop at this critical period,—let those of his clergy who remain stand by him bravely and support him. And to those outside the diocese to whom we look for pecuniary aid, let me say do not speak of giving over Missionary Diocese—this child of the Canadian Church, for whose sake one loved and revered Bishop has already laid down his life. There can be no good reason for giving over this great and important work. If the interest of the diocese has lessened the fault is at our own doors. It is our fault and your fault. Our fault that we have not been more earnest in working, that we have been thinking of the ways and means rather than of the work;—your fault that selfishness and want of faith have hindered your giving as cheerfully and liberally as God would have you give. I trust the few words I have written will be accepted in the spirit in which they are intended. Yours &c.,

EDWARD. F. WILSON.

THE BISHOP OF NOVA SCOTIA AND INVOCATION OF SAINTS.

We have been asked to publish the following correspondence:  
 My LORD,—Having read the correspondence between yourself and the Rev. I. A. Simpson, copied from the DOMINION CHURCHMAN into our Liverpool Courier, I venture as a member of the Church of England to ask your Lordship's authority for your approval of the Rev. gentleman's appeal for the "mighty intercession of the Mother of God and all the Saints" on behalf of a dying criminal. In the gospels and epistles I see no Mother of God or any reference to her intercession—I see our Lord says "Come to me"—I see Paul telling of Jesus ever living to make intercession for us—I see St. John rejoicing that we have an advocate with the Father. My Lord, a Bishop who adds to these the mighty intercession of the Mother of God seems to me to be the wrong man in the wrong place.  
 I am, My Lord, yours,  
 Aintree, M. HALL.

Lambeth Palace, 27th July '88.

MY DEAR SIR,—The whole controversy turns upon the interpretations of the words you complain of—you assert that they constitute an invocation to the Saints—I assert that they do not—I acquit Mr. Simpson of blame on that ground alone. I am as well aware as you can be that our Church of England has in her articles condemned "invocation of Saints," and as one of her officers I am ready to condemn such a thing too—but I cannot consent that you or any other member of the Church should determine that certain words are what I contend they are not, and call in question my judgment as if the office of judge belonged to them and not to me. As to the term "Mother of God," you are aware I suppose that it is generally understood to be the English term of the Greek term "Theotokos," which was approved by a General Council as "Orthodox" and to be used against heresy—this is the only sense that it is allowed by any Bishop of our Church to be made use of by the clergy—I am quite willing to be the "Wrong man in the wrong place" according to your wisdom, but then you see it is not to you that such judgment belongs—and I would advise you very earnestly to obtain sufficient knowledge of theological terms before you undertake to decide what is or is not false teaching according to the Church of England. I remain,  
 yours truly,  
 F. NOVA SCOTIA.

The Right Revd. the Lord Bishop of Nova Scotia.

MY LORD,—You say the whole controversy turns on whether the Rev. I. Simpson's words were an "Invocation of Saints" which our Church forbids—I venture to say it does not; that it turns on the prior question, whether our Church recognises either a "Mother of God" or her "mighty intercession"—you say "I am not aware that our Church teaches that

the Saints in heaven cease to intercede for those on earth." Surely, your Lordship well knows that this is mere trifling; that the question is, not what our Church does not teach, but what she does teach. If she does believe in such intercession would she repudiate its invocation as a "vain invention?" would she have removed from our Prayer Book, the very term Mother of God, and every word about such intercession? Have you any answer to these plain questions? what can your Lordship know of an intercession, about which our Prayer Book is so significantly silent, and of which God himself in his whole revelation says not a word. It is amid this universal silence that your Lordship ventures to step in and dogmatise and tell us that you are the judge. The words of the Rev. Mr. Simpson to the dying man, on the edge of the gallows—are undoubtedly a prayer, and therefore an invocation either of the Mother of God or (that greater absurdity) the invoking of God to invoke the Saints intercession. Your denial, therefore, well-nigh reaches the dignity of a quibble. It needs no Episcopal 'judge,' but only a little common sense to see the Rev. gentleman was teaching the invocation of Saints to this unhappy man—you say just as any Romanist would that "the term Mother of God is orthodox, because it is the English equivalent of the Greek word Theotokos; which word was sanctioned by General Council." What (I ask) has your Lordship to do with General Councils, of which our Church art. 21, says "wherefore things ordained of them (General Councils have neither strength nor authority unless they be taken out of Scripture?" still less have you to do with the packed General Council of Ephesus, which illegally and violently banished a Bishop of Constantinople because he would have none of this very word Theotokos? My Lord, can you find any "Theotoko's" in the Greek Testament? Did any apostle ever write it? or can you find its English equivalent anywhere except in the Roman Breviary? Your Lordship said to me "No Bishop of our Church allows the term Mother of God to be used by any of their clergy, except against heresy," was it against heresy, I ask, that Mr. Simpson used it? Yet you write to him that "It is only the ignorant who object" that you hold him "blameless." Which am I to believe? Can both be true? Is it even true that "only the ignorant object?" My Lord, I may not be a master of the theological terms you refer to, but I think I understand plain English, and can generally distinguish between the real and the sham. On every side, the laity see our Bishops and clergy foisting upon us (first under false pretences) the teaching of Rome, and next shamelessly avowing the fact. My Lord, depend upon it, a day of reckoning must come, between an outraged laity, and these dishonest and law-breaking clergy.  
 I am, My Lord, yours,  
 Aintree, July 30, '88, M. HALL.

SKETCH OF LESSON.

14TH SUNDAY AFTER TRINITY. SEP. 2ND, 1888.

Israel's Champion.

Passage to be read.—1 Samuel xvii. 1-11, 32, 40, 51.

We have already seen that Israelites and Philistines were constantly at war with one another. What a wretched state; neither could be at all prosperous (see Picts, and Scots, and Britons). Every now and then Philistines would begin an attack for the sake of plunder, &c. This is one of the times. Saul gathers his army to meet them at Elah, the Philistines are at Ephes-dammim; each army is on a hill, a narrow valley about one mile wide between them.

I. The Philistines' Champion.—Think of the scene. Two hills with a valley between them, an army encamped upon each hill, and getting ready for battle. Through the valley a stream, now nearly or quite dry, in which you can see the little stones or pebbles. What are the Israelites doing? Getting ready for battle, but how dispirited they look. They have heard that some descendants of the Anakim (i.e. giants) are in the army of the Philistines. While wondering one of these very Anakim comes forward—Goliath of Gath. Look at him, 9 feet, 9 inches high, and with a coat of mail weighing 157 lbs., the other armour being in proportion. He offers to settle the whole war by single combat. (Remind pupils of a similar custom in the middle ages). He will fight anyone, and the result of the fight is to determine the whole war. There is no one in all the camp of Israel who has any chance against him, no one so big or so strong, and so (v. 11) all Israel is greatly dismayed and Saul himself, the tallest and one of the bravest, is greatly afraid. This challenge is repeated day after day, and Saul in despair makes great offers to whoever will go and fight Goliath, but no one dares to. In his own strength, it would be certain death. What is to be done? God has His way, and He will send,

II. The Israelites' Champion.—Jesse has three sons fighting with Saul, namely, Eliab, Abinadab, and Shammah, and one day he calls his youngest son

(David) and bids him take some provisions to his brothers in the camp. David does so, and reaches the camp just as Goliath is uttering his daily challenge. He enquires what it means and is told, though he is rebuked by Eliab for it. Saul hears that he will go and sends for him, but how astonished when he sees a mere boy and unarmed. Saul almost laughs at him and tries to persuade him not to go. David tells him of the lion and the bear, and adds that as "The Lord delivered" him from them He will deliver him from Goliath also.

III. The Battle.—Saul still thinks it foolish, but tries to give him proper armour, which, however, David does not take, preferring the simple sling, and five small stones from the bed of the brook. Now he starts for the battle-field, praying earnestly but silently to God as he goes. As soon as Goliath meets him, he commences to ridicule him and (thinking David has been sent merely to mock him) to curse him. How calm David is! He comes "in the name of the Lord," "The battle is the Lord's." Enraged now beyond control the giant moves to him; quickly David puts the stone in the sling, the next instant it whistles through the air and a moment after Goliath's huge frame crashes on the ground. In an instant David runs to him and takes his own sword to cut off his head with. The Philistines are entirely routed, and David is brought to Saul, to whose questions he answers modestly and quietly, "I am the son of thy servant Jesse."

SWEET FLOWERS.

The fairest buds are often the first to wither, and the ravages of disease make havoc with the beauty, as well as the strength and happiness of the fair sex. The prevalent disorders among American women are these of a most distressing description. These "weaknesses," as they are suggestively termed, insidiously sap the health, and the patient becomes pale and emaciated, the appetite grows fickle and feeble; she loses strength as the attacks increase in severity, and is in despair. There is relief for all such sufferers in Dr. Pierce's world-famed Favorite Prescription, which cures all "female complaints." Its use is followed by cessation of the "dragging-down" pains, return of appetite, and in due course, vigorous health.

WEAVING.

Yes, I'm a weaver, and each day  
 The threads of life I spin;  
 And be the colours what they may,  
 I still must weave them in.

With morning light there comes the thought,  
 As I my task begin—  
 My Lord to me new threads has brought  
 And bids me "weave them in."

Sometimes He gives me threads of gold,  
 To brighten up the days;  
 Then sombre tints, so bleak and cold,  
 That change the gold to gray.

His love, alas! I oft forget  
 When these dark threads I spin,  
 That cause me grief and pain, but yet  
 He bids me "weave them in."

And so my shuttle swiftly flies,  
 With threads both gold and gray;  
 And on I toil till daylight dies,  
 And fades in night away.

Oh, when my day of toil is o'er,  
 And I shall cease to spin;  
 He'll open wide my Father's door,  
 And bid me rest within.

There safe at home in heavenly light,  
 How clearly I shall see  
 That every thread, the dark, the bright,  
 Each one had need to be!

—S. L. Outhbert.

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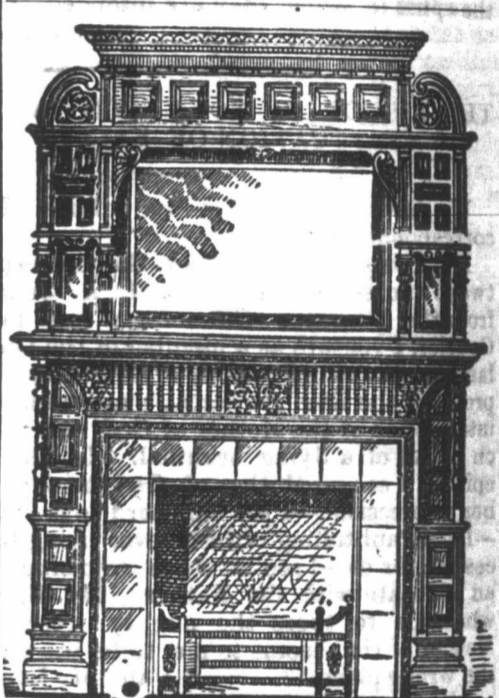
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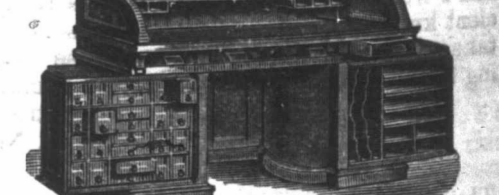
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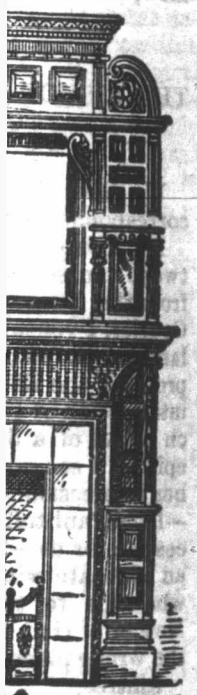
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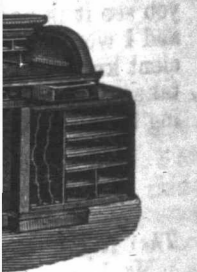
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WORK.

No man has any right to live on the oil of his neighbors; no man has a right to be a useless burden on others; no man, unless he be utterly base, will sit down at the feast of life and meanly rise up and go away without paying the reckoning. I need hardly pause to correct this abuse. I trust that all of us, of every rank, of every age, have learned the dignity of work, the innocence of work, the holiness of work. I trust that the very poorest person here present has a healthy scorn for the unworthy indolence of the drunkard, the idler, and the tramp.—Archdeacon Farrar.

EFFECTS OF CLIMATE.

We hear a great deal said about the beneficial effect upon invalids of the climate of Colorado and other western localities, but when a man changes his place of residence in the hope of improving his health without first trying Dr. Pierce's Golden Medical Discovery, he makes a great mistake. In nine cases out of ten he might save his time and money. This great remedy owes its power over all affections of the throat and lungs, bronchitis, asthma, catarrh and even consumption, which is lung scrofula, to the simple fact that it purifies and enriches the blood and invigorates the debilitated system.

THE REAL DANGER.

We are accustomed to hear that, in these days, the Church is surrounded by very great peril; that dangers which environ her are imminent and numerous. Perhaps her foes were never more numerous, nor more alert, nor better organized than to-day. But he who thus looks around for the perils that threaten the existence of the Church has not read Church history aright. The greatest dangers to the Church are not her outside foes, no matter how many they may be, nor evil outside influences, no matter how strong they may be. The history of the Church is a simple record of her deliverance, through the providence of God, from all these things. Often and over again has she been assailed by the most powerful earthly adversaries; and in every such conflict she has won honorable victory. To the outward foe she presents an impregnable bulwark; and her existence now is sure proof of it.

The danger to the Church is not in the fact that there are outspoken infidels in the world, but that there are infidels in the Church. The danger is not in the open enemy, no matter how full of deceit and rage and power he may be, The danger is in the professed friend who is wanting in moral courage and Christian fortitude. There is not half as much danger in a quick-sighted foe as there is in a sleepy friend. The assaults of a raging world, led on by the prince of darkness, have burst in froth and spray against the bulwarks of Zion. The legions of hell have been thrown back in terrible recoil upon themselves whenever they have charged the ramparts of the Church. Gibraltar stands impregnable. All the destructive

enginery which the genius of man can invent; all the appliances which art and science can bring to bear; all the sapping and mining of experienced and skillful engineers; all the blazing bombs and screaming shells and whistling balls which an enemy's guns can throw cannot capture it. So of the Church.

There is but one thing that can capture Gibraltar. That is treachery within. It is so with the Church. Nothing but treachery to her interest will ever pull down the standard of the cross. So that now, instead of watching too anxiously our outside foes, it becomes us to "search Jerusalem with candles." Let the garrison be inspected, and put upon most rigid discipline and exercised in the most rigorous training. The Church, in this year of grace 1888, is going forth upon a campaign of larger aggressions upon the kingdom of evil than ever before; and what she needs is to put every soldier in her camp immediately upon the daily drill in the manual of heavenly arms. The undisciplined, undrilled soldier is of no more value in the battle than a civilian. He is ready to run at the first shout of the foe.

The real danger to the Church is in the innumerable horde of people within her walls, who do no work and no fighting for the great cause of Christ.—Exchange.

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MORBUS SABATTICUS.

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to Church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner.

In the afternoon he feels much better and is able to take a walk, talk politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features of this disease are as follows:

1. It quite often attacks members of the Church.
2. It never makes its appearance except on the Lord's Day.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called in to attend the patient.
7. It always proves fatal in the end—to the soul.
8. No remedy known for it except earnest prayer.
9. Religion is the only antidote that will cure.
10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.—Selected.

SECULAR EDUCATION.

The Southern Churchman, thus speaks in regard to Secular Education as exemplified in the public schools of the U.S.:

All parties expect too much from public schools is to us beyond a doubt. Whilst we earnestly desire every citizen of the United States to have a good education, and to get it free, we fail to understand how ability to read and write and cipher and to know this and that tend to make human nature better. No part of this country has had the benefits of public schools so long as New England, and no State in New England such a magnificent

school system as Connecticut, yet the state of morals in Connecticut, so far as the family indicates, is fearful; there being, since 1860, on an average, one divorce to every eleven marriages, or 8,457 divorces in the one State of Connecticut from 1860 to 1880; and what is true for Connecticut is true (though not in so large a proportion) in the other new England States.

Nothing indicates the state of morals in a community so distinctly as the condition of family life; if it is bad, society is on the down grade, and on a rapid down grade. It is evident that public schools, so far from benefitting the morals of a community, tend to lessen their influence. How can it be otherwise? All kinds of boys and girls are brought together, and the effect is, and must be, the good do not make the bad good, but the bad, always in the majority, make the bad worse and make the good bad. We mean, of course, that this is the tendency; which tendency can and is resisted by the religious education and pious examples some children get at home. But when there is no piety at home, then as evil in public schools is more contagious than good, so we may expect the evil to increase with the increase of public schools, in which nothing is taught of God or Christ or the Holy Ghost.

ALMSGIVING.

All the qualities which go to make up a brave, robust manhood, such a manhood as we hope for in the perfect race that is to be, are discouraged and obstructed by almsgiving.—Dependence follows hard on charity; where that goes labor's muscles relax, prudence forgets her forethought; thrift, that honest old Saxon virtue, retires in dismay before the extravagance and recklessness fostered by free soup, free lodgings, free coals, free bread.

Pauperism is one of the great social evils of our time. Without charity we might have other things much worse, but we should not have pauperism. The pauper, the social parasite, is the product of poverty, plus laziness, plus charity.

Every time a want is supplied by a man's own efforts, the faculty which is called into play becomes stronger, and the recurring want is smaller proportionately to the power of meeting it. Every time a want is met by the exertions of someone else, the power of meeting it by one's own effort is weakened, and the want becomes greater proportionately to the faculties it should call out. By repetition of the former course the man becomes stronger, more independent, a more perfect being; by constant repetition of the latter he becomes a pauper, a parasite, as incapable of providing for himself as the insect parasite which has established itself in the body of its victim and has become a mere sac, its sole powers become those of absorbing nutriment prepared by the digestive functions of another creature, and propagating its species.

It is needless to dilate on the habit of dependence; we at once recognize that it is the destruction of all who acquire it.—Open Court.

FAMILY PRAYER.

There is one mark of a household, in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the



hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house," here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with Him, the universal parent of all eternity.—*Canon Liddon.*

#### FUNERALS.

They should not be held on Sunday, unless unavoidable:

Because they are likely to interfere with Church services, or other engagements of the minister, which have been previously made.

Because on Sundays, many people will attend through idle curiosity, who would be employed in their business on other days.

Because Christian people should not cause unnecessary work on the Lord's Day.

Funeral services should always be held in church, if possible:

Because the family of the deceased can then take their last look at the remains at home, without having their parting grief intruded upon by the public.

Because those who attend the funeral can be better accommodated in the church than in a private house. There is generally seating room enough in the church for all who attend, and they can be so seated as to see and hear all that is going on in the service.

Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.

Because, in church, those who attend are more likely to observe a solemnity befitting the occasion.

Because our beautiful burial service is provided by the Church to be used in the church.

Because on such occasions we want all the comfort and peace that the hallowed associations of religion can give.

Because we are committing our beloved ones to the merciful keeping of God, for whose worship and praise the church has been set apart.

Because by our Baptism we become members of the Church, and were thus brought into covenant relations to God, and thereby made members of Christ, children of God and inheritors of the kingdom of heaven.—*Christ Church Register, Dayton, O.*

#### THE REASON WHY.

BY THE REV. A. W. SNYDER.

You want to know "the chief reason for being a Churchman." It would be hard to give any one principal reason for being an "Episcopalian;" but it is not a difficult thing to say "why I am a Churchman." A man might be an "Episcopalian" for any one of a hundred reasons—because his parents were—because his wife is—because he likes a liturgical Service—because he likes chanting—or to see a clergyman in a white surplice. An "Episcopalian" is such by accident or by preference. The Episcopal Church—he will tell you—is the "Church of his choice." With the Churchman, however, it is quite another matter. With him it is not a question of preference but of principle. He is a Churchman because he cannot be anything else. It is a matter of deliberate conviction and of conscience. I am a Churchman, therefore, because I believe that the Church is of God and not of man; that it is of Divine and not of human institution.

There is more in the reason given, than might appear at first thought. Let us look the question in the face, and answer it. What constitutes a Church? The common notion is, that, though indirectly it may be of God, yet as to foundation or institution, it is of man. So the Presbyterian speaks of John Calvin as the founder of his church; and the Methodist, of John Wesley as the founder of his; and the Reformed Episcopalian, of George Cummins as the founder of his church. So we speak of Williams and Brown, of Edward Irving and William Ellery Channing, of Hosea Ballou, and Alexander Campbell, as founders of their "churches" or denominations.

Now, what is involved in this? If John Calvin or George Cummins could found a Church, then, reader, you or I, or any man living, (or for that matter, any woman) could as well. It would be a "church," and as good as there is going at least, so far as the right of foundation goes. It would not signify whether it was three hundred years old, or ten years, or one year, or one hour old for that matter; or whether it had a million members or two or one. It would be none the less a "church" on that account. Indeed, a man may be his own church and he may be the only member of it. Manifestly, rights that inhere in one man do in another. If church-making be an inherent right, then I am as free to exercise such right as any one else; and I may do so this very day before the sun goes down. This is a legitimate inference, if we admit that men have any such right. But we do not admit it. To admit that they have would be to admit that which in its result would end in the utter disintegration of Christianity. It ends in *Individualism*. This is what it has already ended in for thousands of Americans to-day. Go to hundreds of those around you, and ask any one of them what church he belongs to, and he will very likely say, "To none; I have my own opinions; they suit me; I do not care whether they suit other men or not." That is, they have carried out the common Protestant notion to its logical results; and for them it has ended in individualism. It is a principle which has in it, for Christianity, the seeds of utter disintegration. We Churchmen do not admit it. As it seems to us, it involves the destruction of all that we hold most dear. Not admitting it, we must act accordingly. We must belong to a Church which denies it, and plants itself on the very opposite of it, namely, that Christ's Church is of God and not of man; that it was founded by our Lord and Saviour Jesus Christ, and not by any follower of His, however devout or good or well-meaning he may have been. We Churchmen, therefore, do not and cannot look to any individual Christian as the founder of the Church nor to the fallible expounder of any system or polity, or theology. We do not admit the right of any man or of any set of men, or of any School or party, to define for us the Faith which we confess. We go back to our Divine Lord Himself, and to that Mount of the Ascension where with uplifted hands He said, "All power is given unto Me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world."

Here, then, we find the great charter of the visible Kingdom of God set up among men. We find it in the great Apostolic Commission; in the Faith then given; in the Sacraments then enjoined; in the things which our Saviour taught and commanded His appointed ministry to teach; and, above all, in His pledged in-dwelling presence in and with that Church of which He spake when He said, "I appoint unto you a Kingdom." When we turn to history, we find that this Kingdom has existed from that day down to this. We find a certain Ministry, a certain One Faith, certain Sacraments, Sacramental Rites, and other distinguishing notes which characterize it to-day, and have characterized it through the Christian ages all along. Now, of this Kingdom of God, we Churchmen believe that the Anglican Communion, of which the "Episcopal" Church in this country is an integral part, is a pure, Scriptural and Apostolic branch; therefore, we belong to it, and must belong to it. We are Churchmen on principle, and cannot be anything else.

—God is love; as we love, we are made like unto God, we draw nearer unto God and unto Christ, who is God manifest. As we are all drawn nearer Christ, our Head, our differences narrow, and the nearer we can draw unto Christ, the nigh closer together will we be drawn to each other; just as the intervals between points on the circle gradually diminish as they draw nearer their common centre.—*Bishop of Alabama.*

#### THE FAITHFUL ELEPHANT.

Perhaps few people have heard of the brave old Indian elephant called 'Hero.' He had been trained by soldiers, and accompanied the troops whenever they were called out. His mahout, or driver, was very proud and fond of him. Hero was so gentle and obedient that the mahout would sometimes let his son, a boy of nine years old, take his place as driver.

One scorching hot day the troops were called out to battle. Hero marched proudly along, carrying the royal ensign, as if he quite understood the honor which had been conferred on him. The flag floated gaily over the soldiers' heads, they gazed at it with pride. Never, as long as life remained to them, should their flag fall into the hands of the foe.

The mahout rode watchfully. Shots were flying all around,—men fighting. At last he reached the spot where he had been ordered to wait, and cried 'Halt!' Hero drew up at once and stood still. That moment a bright flash dazzled the beast's eyes, and a groan escaped the driver, then all was still. A shot had killed the brave mahout.

But Hero did not know this; he stood immovable, the battle raging fiercely round.

The foe was advancing, the soldiers were driven back, almost relinquishing hope. Still Hero stood firm, the flag waving above his head. The discouraged soldiers saw it, and recovered spirit. 'All is not lost yet,' they cried; and rushed on the enemy with such force that none could stand before them.

The battle was won. The fight was over, but still the brave old elephant stood firm, waiting the order of his mahout. His voice had bidden him 'Halt'—till it told him to march, there he would stand; he did not know that that voice was still in death.

Three days and three nights did the faithful 'Hero' remain on the battlefield, refusing to stir. No one could move him. Then the soldiers thought of the mahout's little son, a hundred miles away; he might be able to lead the faithful creature off the burning plain.

Hero knew the boy at once, recognised him as his little driver, and bowed his huge head at his voice. After looking wistfully round for his own master, he obeyed the childish command and began his march home. The gay trappings he had worn on the morning of the battle hung still around him torn and strained. They hid a cruel wound in his side.

At last the encampment was reached, and Hero on his own account began a patient search in every tent for his missing master. Not finding him anywhere, he trumpeted forth his bitter disappointment. Then, weak with loss of blood, he gently wound his trunk round the orphan boy and died. He had won the battle by his staunch obedience to orders. Now his work was done and he might rest.

#### RELIGION OPTIMISTIC.

The religion of the Hebrews was optimistic. That of Jesus is remarkably so. It looks and teaches its votaries to look on the brightest side of things. Life is for happiness; evil is not law, but a result; sin brings misery, it is true, but we may turn from it and our misery will cease; there is always good if we will only look for it, and a better state of affairs always possible if we will only help it on. Optimism is a state of hope; pessimism, one of despair. Hope, faith and trust, love and confidence, work and enthusiasm, all belong to our holy religion, because of its optimistic character. Hence it is that the Christian, if true to himself, is always cheerful and happy. He looks upon the better side of events as they happen, and is sustained even in adversity by the hopeful nature of religion, and the trust which it inspires in the ultimate triumph of right over wrong, and of the truth over error. Pessimism is impossible if Christianity be true. Optimistic, he is also realistic; he knows in whom and what he has believed.



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BEGIN THE DAY WITH GOD.

I ought to pray before seeing any- one. Often when I sleep long, or meet with others early, and then have family prayer, and breakfast, and forenoon callers, often it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ rose before day, and went into a solitary place. David says: "Early will I seek Thee; Thou shalt early hear my voice." Mary Magdalene came to the sepulchre while it was yet dark. Family prayer loses much of its power and sweet- ness; and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it is far better to begin with God—to see His face first—to get my soul near Him before it is near another.

LIKE MAGIC.—"It always acted like magic. I had scarcely ever need to give the second dose of Dr. Fowler's Extract of Wild Strawberry for summer complaints." Mrs. Walter Govenlock, Ethel, Ont.

THE WOLF.

John was keeping sheep not far from a large wood. One day he cried out with all his might, in order to make some fun for himself, "The wolf is coming!—the wolf is coming!"

The peasants immediately came running in troops out of the next village, with axes and clubs, to destroy the wolf; but as they saw nothing of it they went home again, and John laughed in his sleeve at them.

On the next day John cried again, "The wolf! the wolf!"

The peasants again came out, although not so many as yesterday. But they saw no trace of a wolf; so they shook their heads, and went home, full of vexation.

On the third day, the wolf came in earnest. John cried with dismay, "Help! help!—the wolf! the wolf!" but this time not a single peasant came to help him.

The wolf broke in among the flock, killed several sheep, and among them the beautiful little lamb, which was John's own, and which he had especially loved.

"The truth itself is disbeliev'd Of him who erewhile has deceived."



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No. 3. "STATESMEN AND OTHERS

No. 4. PUBLIC MEN

No. 5. TESTIMONIES OF THE SECULAR PAPERS.

These papers may be had from the Rev. Arthur C. Wagborne, New Harbour, Newfoundland, or from Mrs. House S.P.O.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, 31st AUGUST, 1888, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years in each case, viz:

- 1-Toronto Post Office and Credit Valley (Union) Station.
2-Toronto Post Office and Midland (Union) Station.
3-Toronto Post Office and Northern (Northern or Union) Station.
4-Toronto Post Office and Ontario & Quebec (Union) Station.
5-Toronto Post Office and Toronto, Grey & Bruce (Union) Station.

The conveyance to be made in good and suitable vehicles drawn by good horses, subject, at all times, to the approval of the Postmaster General.

The mails to be conveyed from, and brought to, the Toronto Post Office at such hours as may be appointed by the Postmaster General in connection with the trains carrying the mails.

Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of Tender may be obtained at the Post Office at Toronto and at this office.

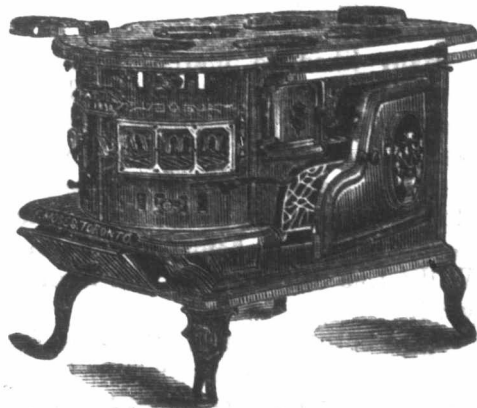
MATTHEW SWERTNAM, Post Office Inspector. Post Office Inspector's Office, Toronto, Aug. 13, 1888.

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EXT. OF WILD STRAWBERRY CURES

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AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.



ST. LAWRENCE CANALS

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the St. Lawrence Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 28th day of September next, for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall canal, between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 11th day of September, next, at this office for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's house, Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a Bank Deposit Receipt for the sum of \$6,000 must accompany the tender for the Galops Canal Works, and a Bank Deposit Receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal, a Bank Deposit Receipt for the sum of \$4,000.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY,

Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.



SAULT Ste. MARIE CANAL.

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 23rd Day of October, next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the Island, the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the Canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works can be seen at this Office on and after Tuesday, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the local officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation, and residence of each member of the same; and further, a Bank Deposit Receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a Bank Deposit Receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order,

A. P. BRADLEY,

Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.



### WHY MINNIE COULD NOT SLEEP.

She sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her. "You needn't look at me, Moon," she said, "you don't know about it, you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantle went "tick-tock, tick-tock." She generally liked to hear it. But to-night it sounded just as if it said, "I-know, I know, I-know." You don't know either," said Minnie, opening her eyes wide. You weren't there, you old thing! you were up stairs."

Her loud voice awoke the parrot. He took his head from under his wing, and cried out, "Polly did!" "That's a wicked story, you naughty bird!" said Minnie. "You were in grandma's room, so now!" Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't."

Pretty soon there came a very soft pattering of four little feet, and her pussy jumped upon the bed, kissed Minnie's cheek, and then began to "pur-r-r-r, pur-r-r-r." It was very queer, but that too sounded as if pussy said, "I know, I-know." "Yes you do know, Kitty," said Minnie, and she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story. "I was awful naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie, and then, I—I—O, I don't want to tell, but I s'pect I must, I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma." Then mamma told Minnie she had known all about it. But she had hoped that her little daughter would be brave enough to tell her all about it herself. "But mamma," she asked, "how did you know it wasn't kitty?" "Because kitty would never have left a spoon in the pie," replied mamma, smiling.

Do Not Forget It.—It is a fact that Nerviline cannot be surpassed by any combination for the relief of pain. The reason is a good one. Nerviline contains the best, most powerful, and the latest discovered remedies. It is a magic pain cure. Rheumatism, stiff neck, cramps, neuralgia, colic, in fact all pain, internal, external, and local, are subdued in a few minutes. Go at once to any drug store and get a trial bottle. It will only cost you 10 cents, and you can at a small cost test the great pain cure, Polson's Nerviline. Large bottles only 25 cents.

### ROGER AND THE BABY.

BY MARY SJORD JENKINS.

"Oh dear," said mamma, "I have such a headache, and baby will not go to sleep."

"Bo-o-o-o!" said baby, wide-awake.

Just then Bridget came in. "Mrs. Brown is in the parlor, mum."

"O, Roger, I must see her. Will you take baby, dear? I want Bridget to finish her work." So Roger looked

up from his blocks, and took that naughty baby.

"Now, Buntzy," said he, "you needn't go to sleep one bit. We will play soldiers. De rub, de rub, de rub, a-dub-dub. Here we go, marching to battle."

Baby liked to march, so he said, "budaba," and listened to Roger's "dub-a-dub," and pretty soon he leaned his head on Roger's coat and then in a minute he gave a little snore. Roger walked him about very quietly for a while, but before long he heard Willie Lee whistling to him from the yard.

"Oh bother!" said Roger to himself. "Baby is no fun now. I'll just put him down and run out to Willie; mamma will hear him if he wakes up and cries."

But Roger thought of mamma's headache, and somehow he did not go.

Pretty soon Willie whistled again, and after that baby grew heavier and it seemed as if mamma never would come.

But she came at last, and looked so glad and surprised.

"Why Roger," she said, "did he really go to sleep? Thank you, dear."

Roger caught up his hat and ran out; but wasn't he glad he had waited!

"That's just the way with babies, though," he said. "If you want them to play they go to sleep, and if you want them to go to sleep they play."

### FREDERIC ROBERTSON ON READING.

Girls read too much and think too little. I will answer for it that there are few girls of eighteen who have not read more books than I have, and as to religious books, I could count upon my fingers in two minutes all I ever read, but they are mine.

I never knew but one or two fast readers and readers of many books, whose knowledge was worth anything. Miss Martineau says of herself, that she is the slowest of readers, sometimes a page in an hour, but then what she reads she makes her own. Comte, one of the most profound thinkers in Europe, said that he had read an incredibly small number of books, and scarcely ever a review; but what Comte reads lies there fructifying, and comes out a living tree, with leaves and fruit.

This multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant, whilst thought is poured in and runs through, a clear stream, over unproductive gravel, on which not even mosses grow. It is the idlest of all idlenesses, and leaves more of impotency than any other. Read hard or not at all—never skimming—never turning aside to merely visiting books, and the deep thoughts of great minds will pass like the iron atoms of the blood into your mental constitution.

—Never despise other people's grievances, nor make light of them because they do not affect you. To many people even small losses are very serious things, and if to the sense of loss is joined to that of unfairness, the complaints may represent deep-seated wounds.

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This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

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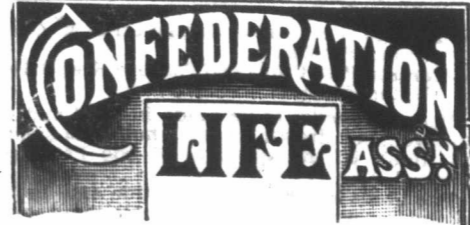
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