

# Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, APRIL 26, 1888.

[No. 17.]

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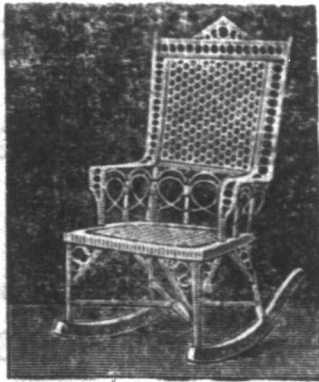
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Toronto, Dec. 16, 1882. Dep. F. Works, Ont.  
A personal examination is preferable, after which you can be treated at home. If impossible to call, write for Questions and Circular. Consultation free. Fees moderate. Address,  
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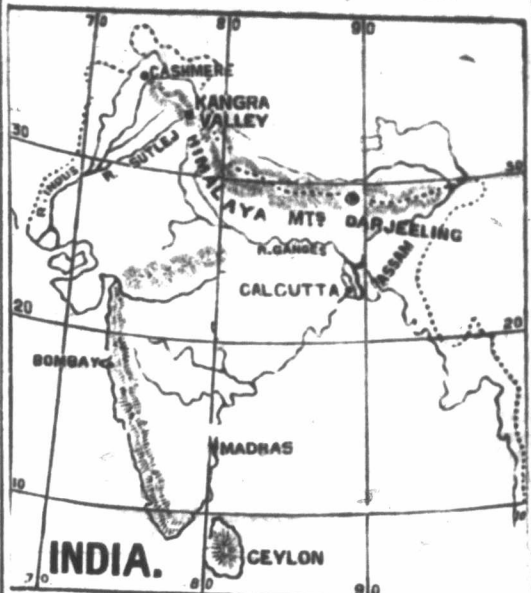
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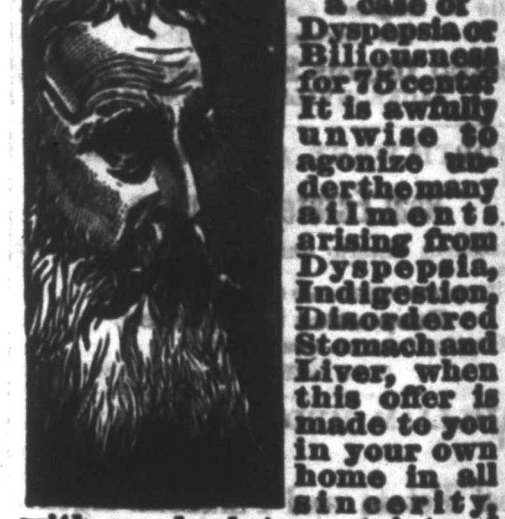
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Out this out, take it to any dealer in medicines, and get at least one 75 cent bottle of **Zopesa**, and tell your neighbor how it acts. It is warranted to cure **Dyspepsia and Biliousness**.



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## LESSONS for SUNDAYS and HOLY-DAYS.

April 29. FIFTH SUNDAY AFTER EASTER.

Morning—Deuteronomy vi.; Luke xx. 27 to xxi. 5.

Evening—Deuteronomy ix. or x.; Colossians i. 21 to ii. 8.

May 1. ST. PHILIP AND ST. JAMES.

Morning—Isaiah lxi.; John i. 43.

Evening—Zechariah iv.; Colossians iii. to iv. 18.

May 3. ASCENSION DAY.

Morning—Daniel vii. 9 to 15. Luke xxiv. 44.

Evening—2 Kings ii. to 16. Hebrews iv.

THURSDAY, APRIL 26, 1888.

THE SPARROW QUESTION.—This will seem to somebody a topic for a church paper, but with all deference to such, we think otherwise, as birds are the subject of several of the most touchingly beautiful passages in the Word of God, and the study of their habits is a very popular one with the clergy, indeed the best living authorities on birds are clergymen. The question is, do sparrows drive off other birds and do they destroy insects with sufficient industry to atone for the grain, &c., they eat? *The Rev. Vincent Clementi* says they do the one but not the other, and in a recent letter to the *Mail* he quotes a passage from the late Bishop Stanley describing a sparrow fighting a blackbird and stealing its food. He also quotes a good authority to the effect that the sparrow does not live on insects but on fragments of waste food and grain. Comparing the monotonous chirp of the sparrow to the song of the robin, bluebird, oriole, yellow bird &c., Mr. Clementi concludes that Mr. Sparrow is a noisy and profitless person of unclean and highly felonious character. Some years ago we ourselves spoke of this bird as the loose character, the "black sheep" of the bird family. In the "black country," the coal and iron district, where no other bird is ever seen and where insect life is something really wonderful in its ravages, all vegetables and trees being destroyed by these pests every year, the sparrows are numerous and useless. We called this district once "the birds convict settlement to which wicked sparrows are banished." Mr. Clementi can fortify his protest by this testimony. At the same time, our love of birds makes it painful to give it, even against Mr. Sparrow the saucy, whom we feed for the sake of his society in the winter. We hope Mr. Clementi will not shun us for keeping bad company!

THE FIRST OF THE PLYMOUTH BRETHREN.—The *London Outlook* gives the following estimate of the character and work of the late J. N. Darby:—"The death is announced of Mr. J. N. Darby, so well known in connection with the movement known as Plymouthism, in the 82nd year of his age. He has survived all the men of the early movement, except Mr. B. W. Newton and Mr. Parnell, now Lord Carlington, who were, however, estranged from him for more than a generation. He began life as a clergyman in the Established Church in Ireland, but withdrew from all ecclesiastical relations to found little communions which were greatly to influence the Christian church of his day. Mr. Darby began life as the most catholic of men. He ended by founding a system of the hardest and most exclusive ecclesiasticism. The disintegrator of

churches he has failed to point to anything that can take their place. Little knots of hard dogmatic antinomian disputants represent his work of half a century. But they are everywhere, in Ireland, England, Scotland, America, Australia, France, Germany, Switzerland Italy, Russia and India. A gentlemanly soft spoken man, capable of establishing easy relations with casual acquaintances, in controversy he was uncompromising, one-sided and bitter. There has been nothing like him in his treatment of opponents since Robert Sandeman and William Huntingdon. It is a curious commentary on such men that they should begin life by an effort to draw Christians together in still closer connection, and end it by a system of social war that tramples under foot all the amenities of family relationship, all the courtesies of society, and all the sweetest maxims of the Christian religion." The above is severe but not devoid of truth. Mr. Darby and his followers forgot one little sentence "Let both grow together till the harvest." That settles his theory.

GOD'S SANITARY LAWS.—It is a matter of great wonder to those who know something of God's laws of health, how it happens that so many intelligent, well read men are as ignorant as the savages about the very elements of sanitary science. They know well enough that there are certain laws of health, but seem to be under the impression that the only way to get well when sick is to swallow physic. They will go on swallowing poisonous air into their systems by the thousand gallon and wonder how it comes to pass that they are ill, while if they only drank a glass of some drink of an unhealthy nature they would at once understand the trouble. There are several Churches in course of construction which are provided with wholesale death traps called basements to be used as school rooms. These places can never be free from foul, damp air; indeed miasma is the natural atmosphere of such cellars. We should like to ask; what right have Church officers to invite young children to come into a school which is full of damp air, foul air, poisonous air? Those who do so incur a very grave responsibility for they certainly are endangering human life and may incur the terrible shame of sacrificing it as a victim on the altar of meanness, for these places are only built because they are cheaper than a properly built room. All such disease traps ought to be closed by the civic authorities in the interests of public health. It is just as natural a duty as for the State to carry out God's law in regard to crimes and vices and an example or two would stop this breach of the law of God.

DISGRACEFUL JOURNALISM.—The new Archbishop of Canterbury is thus slandered in the *World*:—"Neither as a preacher nor an administrator are you comparable with such a man as the Bishop of Peterborough. But if Mr. Gladstone had sent Dr. Magee to Canterbury, he would have set the clergy-men of the Church of England by the ears. With the exception of what are called your powers of organisation, your chief recommendation in the eyes of Mr. Gladstone was identical with that possessed by the French Republic in the opinion of M. Thiers. On the whole, you are likely to divide the Church less than any other individual. As a pulpit orator you are scarcely above mediocrity. Your sermon on Palm Sunday, which marked your debut before the fine people with whom you will henceforth rank as a personage, was a failure. Mr. Gladstone's face upon the occasion was an interesting study. He listened intently and *con expressione* for the first few minutes; but could keep his attention no longer, and he then composed himself comfortably to profound slumber." The *World* is written for the higher classes, and no doubt the writer of the above is one of the "upper ten." There is only one excuse for an aristocracy and that is destroyed when they descend to such vulgarity in taste and manners as to enjoy or circulate such language as the above. There is every sign that England is on the brink of a social revolution and the *World's*

popularity tells us that the aristocracy is doomed to die of vice born corruption. There will be Archbishops of Canterbury centuries after that has happened.

THE SAILORS AND THE CHURCH.—A bitter Anti-Church paper says:—"The British tar is, as a rule, a staunch supporter of the Established Church, and has a lofty contempt for Dissenters, which occasionally shows itself in rather an amusing way. For example, on board one of the Channel fleet, not long since, one of the petty officers was telling off the men for church on Sunday, and this is the way he gave the *mot d'ordre*:—"Reg'lars, stand where you bar; fancy religious, fall hout!" "We thank thee Jew, for teaching us that word," for when we reflect that the sailors as a rule are staunch Churchmen who are drawn from all parts of England, few hamlets even being unrepresented in the navy, we get a striking illustration of the overwhelming predominance of the church over the whole country. We especially call attention to this because not long ago a distinguished Presbyterian divine wrote a letter to an undistinguished church divine affirming what was a mere fancy, a thought born of a wish, that the great bulk of the English people had turned their backs on the church because of its sacerdotalism. The Mariners of England represent the daring, the enterprise, the bravery of their race and the church has reason to be proud of their loyalty—loyalty kept up we may add, in spite of her grievous neglect of them in past years.

A VERY STALE JOKE.—The *Mail* says: We clip the following:—"A Despairing Protestant writes to an English journal:—"We all know how ridiculously palm is used in some Churches on Palm Sunday. But so it is when the vicar of a Ritualistic church (as was actually done in my own parish) preaches with palm in his hands and a crown on his head. Ritualistic priest-worship has attained its zenith. How long has this to be tolerated by truth-loving Englishmen?" Our religious contemporary evidently has not much humor for a joke. Some naughty Ritualist in disguise has doubtless played a trick upon the editor, and worked up his spleen against this "zenith of Ritualistic priest-worship," as a joke. One would imagine that even the most evangelical of editors would not fail to recognize the absolute necessity which exists under ordinary circumstances, of the clergy, whether low, high, or broad, being each and all on Palm Sunday provided with a palm in the hand and a crown on the head.

The *Record* and *Rock* were both victimized by this practical joke and not for the first time. It is highly amusing to see the avidity with which certain fish swallow a bait, with the hook sticking out as in this case. The lack of a sense of humor is no doubt owing to party passion having burnt up so sweet and precious a gift!

MAKING UP LEE-WAY.—When fifty years ago Dr. Howley entered Canterbury to be enthroned Archbishop he was mobbed, his person assaulted and his office insulted, he had to pass by a bye way to the Deanery and literally fled the city in dread of violence. Dr. Benson entered a few days ago the same city more like a king than a bishop, so vast was the concourse of welcoming crowds. He was received by the local volunteers, he was entertained by the Mayor and Corporation, he was pressed to live in the city, he was literally overwhelmed with popular plaudits of welcome, and of congratulation from all ranks in and around the city. Instead of a meagre, cold, perfunctory service as in Dr. Hornley's day, the new Archbishop was enthroned with a splendour of ceremonial wholly without precedent even for Archbishops of Canterbury. Music too lent all that the beauty and impressiveness and inspiration of modern and instrumental art affords to the scene. This is the way in which the people of England fling back the foolishness of men who talk of the heart of England being alienated from the Church of their forefathers.



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

CHURCH THOUGHTS BY A LAYMAN.

No. 53.

ORGANS AND CHOIR.

OUR text to-day is taken from the news columns of a Toronto paper of the 16th inst: "The Rev. C. E. McIntire conducted the morning services in the Queen street Methodist church yesterday. Before the sermon the organist went out, intending to return at the conclusion of the same. Since Dr. HUNTER very seldom closes his address before 12.15, the organist took his time in returning. Mr. McIntire, however, did not prove to be as long winded as his brother preacher, and concluded his sermon at twelve sharp. Fortunately, the wife of the organist presided at the kist o'whistles during the rest of the service."

Organists who play such pranks are not to blame, as they are usually thought to have no souls, being merely engaged to assist in the mechanism of public worship, like the bellows of the organ. Indeed they are often so placed that they are unable to join personally in the service. We heard lately of a church being erected, the architect of which ruled the roast with a high hand in the plans and all arrangements, as though it were his own house which was being built, wherein the organist is placed inside a brick vault where he cannot see either clergy, choir or people, with whom he ought to be in most intimate, constant association. This church evidently regards an organist as a soulless machine, for he is put outside the congregation as thoroughly as if he were a leper. But the architect so wills it, and though he is not an amateur, does not even pretend to know the alphabet of music, has no personal interest whatever in the services of that church, he has been allowed to impose the most humiliating, embarrassing, ridiculous conditions upon the organist and to destroy his usefulness in conducting the choir and leading or accompanying the music of the services. This example ought to be a warning to the people to take a firm stand against permitting architects to interfere with the arrangement of organs and choirs which they seem to consider of such trifling moment that they may be sacrificed in order to carry out any whim, and their efficiency ruined for ever in order to display some trumpety window or arch or pillar, which is the architect's hobby. An organist ought to be so placed, as military men say, "keep touch" of the choir, so as to give instant help when wavering, and inspire both choir and people when languid as any true organist does worthy the name and position.

When churchwardens and members of building committees are without a practical knowledge of music, without practical experience therefore in all that relates to organs and choirs and the relations and duties of organists to their instrument, to the choir and to the people, they should, like men of common sense, call in the advice of those who have practical knowledge of and have had experience in Church choirs and music. A mere love of a surpliced choir as a supposed High Church af-

fair, does not give any capacity to judge as to the organist's position or duties, or ought else in fact. By placing this part of the church during construction and afterwards, in the hands of expert connoisseurs, wardens and building committees would act with business-like tact. They would also give organists and choirs fair play. It would save musical ears the terrible irritation of detecting constant jars between voices and organ caused by their separation, jars the non-musical do not hear, and therefore, of which being most serenely unconscious, they deny even to exist.

Architects, too, in such matters should "stick to their last," they should learn at any rate what are the conditions essential to completeness, ease and devotion for choirs and organists, and not go on blindly making arrangements which involve incompleteness, discomfort and irreverence.

It is a source of constant trouble in Canada that while so many are bent upon following old country ways, so very few know practically what those ways really are. People have heard of "this," or read of "that," or supposed, very largely supposed, the "other." On this second-hand information some persons act as if they had had all the intimacy which comes from a long life-time of daily observation of the matter they dogmatize upon. Indeed we have known the judgment of an old-countryman set aside as nought when compared with the wisdom of one who had no acquaintance with the matter in dispute beyond hearing of it in the press or by a little gossip, while he whose judgment was set aside had been, even in the old world itself, held to be an expert, being known to be one very fully informed and full, too, of experience. But it requires knowledge to detect its possession by others, and the more one knows the readier are we to appreciate the talent of others.

Now in this organ and choir question, we are told that often in the old land they are placed apart. But we are not told, because it is not known, that when apart the choir is so trained as to be very well able to carry on its most elaborate work without the organ. There is not a choir in Canada in that state of efficiency, it is not to be looked for of them. Almost every one requires, and the very best are assisted by, the watchful timely, sympathetic help of an organist, who is placed so that he can render such services. We are not told either, what all old world organists and connoisseurs know, that the feeling is very strong indeed against organs and choirs being so apart as to keep the organist detached from the choir. Thousands of pounds have been spent in bringing voices and instrument together, and thousands also in undoing or avoiding the very mischief which is all the rage in Canada, of organs being as it were bottled up in a stone or brick vault, or placed so as to obstruct the free flow of their sound-waves into the church. But, says one, what about a choir master, ought he not to rule the choir, not the organist? Well, if a church can afford both an organist and choir master of equal talent and experience, they will settle their positions easily. But when an organist is a thorough musician, and the choir master is not, it is childish to talk of subordinating one who has talent, learning and experience to one who has no such qualifications.

Our choirs must learn to read at sight like old country choirs do, they will then be better able to discuss many points of a musical nature. They must learn, too, to be able to start and sustain any music without the organ, they will then be able, and not before, to understand the true relation of the organ to the choir.

A WOMAN'S CRITICISM OF MEN.

THE charm of naturalness in letter writing is one of the gifts of woman, this combined with the well known subtlety of her perceptive faculties render her criticism of conduct and manners usually very interesting; the cut she makes is so clean as to inflict little pain, and the wound soon heals.

The following is taken from a private letter written by a young lady in the old land, of high culture and graceful accomplishments, who seems to us to put in felicitously striking terms, the protest of her sex against treatment to which its younger members are commonly subject, even from those of us who take high ground as to the moral and spiritual equality of the sexes.

But the protest she enters is not wholly new, few things are which well up out of the ever-flowing spring of naturalness of either mind or heart. In Landor's "Imaginary Conversations," the one between EPICURUS, LEONTION and TERNISSA contains this passage:

EPICURUS. "You have spoken first of courage, as that virtue which attracts your sex principally."

TERNISSA. "Not me, I am always afraid of it. I love those best who can tell me the most things I never knew before, and who have patience with me, and look kindly while they teach me, and almost as if waiting for fresh questions."

EPICURUS. "Ternissa, those eyes of yours brighten at enquiry as if they carried a light within for guidance."

TERNISSA. "No flattery! Come, teach us."

The quotation from the private letter of the living TERNISSA is as follows:

"Now at the end of my letter I will make a confession to you. In writing or talking to a man about anything more serious than SHAKESPEARE and the musical glasses, I feel it impossible to be spontaneous and unconstrained. Is this mean of me, or does it point, as I am inclined to think, to a want of generosity and intelligence in men? Have I really gone out of my province in trying, however feebly, to be serious? I find that if I begin to talk to a man of the things that really interest and touch me, he confronts me with solemn imbecility, or he laughs at me, or he gets dreadfully nervous and looks as though he would like to run away, or he does something or other that makes me retire at once into my shell. The most intelligent among you don't seem to be able to get beyond kind patronage. There! what do you think of that? That is my opinion, and I don't care who knows it. You may read this out to whomsoever you please, and you can say that it is not my opinion alone, but the opinion of every sensible woman I know. I am grieved, truly grieved, to say that I have spoken and felt contemptuously of men on that point. Their eyes are so dull they won't see that women now-a-days are resolved to be serious, and that if they meet with no sympathy and understanding from men, they can leave them. I don't know and don't care if I am inferior to men, but I should like them to acknowledge the fact that I am an immortal soul like themselves, and that I take the greatest interest in my own development and am trying my very best to be sincere and throw off shams. All this is painful and unnatural, isn't it? I feel it to be so, for it is my nature to look to men. Whose fault then is it? When writing, don't be patronizing or complimentary, don't be afraid of breaking this weak vessel, for nothing does her more good than to hear the truth."



We can very heartily sympathize with this young critic of our sex, because her experience is our own, indeed is the experience of every man in society whose ideas range higher than dollars and cents, stocks, balls, or any of the infinitesimal topics which are therein discussed. The look of "solemn imbecility," the signs of being "dreadfully nervous," the look as of one who "would like to run away," are very familiar to those who try to raise conversation to a higher level than the most trumpery gossip about trumpery topics. It is one of the minor reproaches which can justly be levelled against Christians, that they forget their high calling too readily when the fashion of this world's devotees sets the example of frivolity. TERNISSA, if she will pardon the name, represents, however, an increasing number of her sex who, remembering that they are not only immortal souls, but intellectual beings, are nobly striving to lift themselves out of the pitiful condition of slaves to a debasing conventionality of view as to their desires, condition, and vocation. This view, against which they are raising so laudable a protest, places woman not a little lower than the angels, but a very little above the dumb animals, by making her the butterfly she is when she accepts the place assigned to her by these woman-despising theorists.

Let TERNISSA remain firm in maintaining her sincere efforts to develop her higher life and to throw off shams. The world needs examples of all true souls, and to the Church they are as the salt which keeps off corruption and decadence.

THE RECTORY SURPLUS CASE.

HAVING been asked why so little attention has recently been given to this case in our columns, we deem it well to say a word or two in reply. There are three parties to this dispute—those who hold the funds and claim them, those who do not hold the funds and claim them, and those who neither hold nor claim them. Now those in the first position are not to be shaken in their grip of this fund by anything we can say, and to scold them will be therefore neither profitable to them, nor us, nor those who wish to have these monies. Those in the second position do not need our arguments to convince them of the justice of their claim; therefore our words on them would be wasted. Those in the third position, the general public, are to a man on the side of the claimants, and condemn the greed which one congregation displays in resisting the demands of righteousness and equity. So that the whole position at present is beyond change by any discussion in the press. There is, however, this also to be said, the case is about to be adjudicated upon by the courts, and it is not expedient, it is a violation of journalistic law, to discuss the merits of a matter which has been submitted for the decision of the Judges. We do not feel any surprise at the intense feeling of indignation, of disappointment, of anxiety and painful suspense felt by those clergy who regard their claims to share these large funds as just and legal. Their need of such help is grievous; the burden of the long years of wrongly deprivation which they have borne, is intolerable; but patience is now especially wisdom and strength. Their cause is the cause of God; it is right against might, equity against a selfish monopoly, Christian honour and brotherly feeling against the intensest form of worldly greed. They have appealed unto CÆSAR; may God defend the right.

A WONDERFUL DREAM.

WE do not suppose that the author of the poem which adorns *Rouge et Noir*, the organ of the students of Trinity College, will eclipse in poetic fame the great satirists of ancient times, but he has strung together some readable lines, which at any rate have more truth in them than the bulk of those distinguished classics, with whose writings, and the mysteries of their construction, he has so intimate a knowledge, and in whose tongue he can speak with a purity, diction, copiousness and freedom rarely excelled.

The poem we refer to is from the pen of PROFESSOR BOYS, who would be the last to claim for it any merit it does not possess as a work of art. It is entitled "A Nineteenth Century Dream."

The opening lines introduce the *dramatis persona* and the place:

"The College Council met around the board,  
A learned company, I ween, were they,  
For all the 'ics' and all the 'ologies,'  
Had each its doughty representative."

The question before the board arises from the fact that—

"Professors of Divinity alone  
Were wanting for this University."

On a proposition to meet the defect, the President "goes in" for science instead of ethics or theology. Science, says he—

"Shall drive  
From cottage homes no less than palaces  
Dark ignorances, the mother and the nurse  
Of all man's folly, vice and misery,  
Of superstitious creeds, exploded faiths."

The speaker kindly admits, "Yet, gentlemen, religion I respect," which is very good of him, and religion ought to feel grateful for this patronage by a College President. He goes on to talk the usual stuff which men do who only respect religion, about the glorious things to follow the substitution of science for religion, one great result being that—

"This University a central light  
Shall be,"

from whence the beams of science shall flow to "illuminate and regenerate mankind."

This speech calls up a "visiting brother," as the Masons say, and he gets the ear of the Council by stating—

"When this institution  
Was first projected, I suggested it,"

And since "have watched and fostered it, and its objects furthered to my utmost power." He proclaims his zeal in the work of the board thus—

"I am Education's warmest friend;  
My own has of the highest order been,  
All languages, philosophies I know  
And Science."

He applauds the board because they have been

"So cultivated, truly liberal,  
As to exclude the Bible from its course."

And although he admits that "he hates the book," being more honest than the President, he yet has its pages off by heart, even deigns to quote it occasionally—

"For I'm the soul of liberality."

He explains his dislike of the Bible to arise from a dread of "its influence on the mind of youth." He never puts it in his children's hands because

"I would separate them hopelessly from me,  
A father's feelings you can understand."

From this he proceeds to urge the Council to "Pursue the lines your President laid down in his explicit, admirable speech, so full of wisdom, so worthy a great philosopher," language which, if PROFESSOR BOYS will pardon us, is most decidedly "taffy" for the President of the University. He proceeds to proffer

"Most ardent sympathy;  
My moral and maternal support,  
Liberal endowments you shall have,  
And brilliant Professors on your staff."

With a little highfalutin talk of the customary style characteristic of the science and progress school, about "truth and education," he begs permission to retire. In response to an invitation to lunch given by the President, the eloquent, the liberal champion of Science versus the Bible in University education, he begs to decline, but says so kindly, "Some day I hope to have the pleasure of your company at home for a some considerable time." Being pressed for his name, the effusive profferer of so prolonged hospitality announces it—

"You must have heard it, I'm the DEVIL.  
Thereupon he vanished."

The poem ends—

"With a start I woke,  
And found, like Bunyan, it was all a dream."

Like Bunyan's vision, too—a true dream; a dream needing no interpreter.

UNITY VERSUS UNIFORMITY.

BY EARL NELSON.

HITHERTO we have in vain looked to the Church for the employment of means to illustrate the Church's teaching at the great festivals and solemn seasons of the Christian year, by supplementing Prayer book services from those rich mines of hymns and prayer and praise which are the heritage of the Catholic Church from the beginning, and through all time by fresh contributions of the faithful, of music or of words, to the service of the Sanctuary. For years we got no further than the performance of oratorios in cathedrals, with all the concert room paraphernalia of tickets, reserved seats, and the like. But we are coming out of these degradations and can now record the performance of some of the noblest compositions on the Passion and other events of our Lord's life at St. Paul's and elsewhere, not as a concert for raising money, but as a religious service for winning souls. For some time the Nonconformists have shown a desire to this end by the institution of 'A Service of Song,' *Joseph, Samson, Pilgrim's Progress, &c.* We rejoiced to know that they were in any way beginning to celebrate Good Friday—though it was a mystery to us outsiders to know how *Uncle Tom's Cabin*, could tend to illustrate the Church's teaching on that holy day. However, it showed a desire to return to those modes of instructing the people, which were used of old by the religious plays, which have been so successfully revived by the good priest at Ammergau.

It is indeed a subject of rejoicing that the Church in the diocese of Exeter has come forward under the direct sanction of the Bishop to supply this want of good subjects for a Service of Song. I refer my readers with the heartiest commendation to *Passion Tide*, a Service of Song in two parts, with connective readings on the Passion taken entirely from the Bible. The compilation, words of hymns, Litany of the Seven Last Words, by S. Childs Clarke, M.A., vicar of Thorverton, Devon. The music edited and partly composed by Arthur H. Browne of Brentwood, Essex, sanctioned for use in the diocese of Exeter (Pitman, 20 Paternoster Row). Advent-tide, Christmas-tide, Ascension-tide, Harvest-tide, and a Service for Children, have been similarly arranged, and a Flower Service is in preparation. The Children's Service, with variations, for the seasons of the Christian Year, seems to be the very



bright short service for use in schoolroom or in church which we have so long desired.

Such publications are good in themselves, and give additional proof of the Church's renewed life, and of her readiness to take the lead in endeavouring to satisfy, in a healthy Scriptural way, all the religious yearnings of the people. But I have been pleased to find that these efforts have been fully appreciated by the Nonconformists. I have before me a poster headed:—"Providence Chapel, Northern Street, Exeter. On Good Friday, March 23rd, 1888, Service of Song, entitled 'Passion-Tide,' by S. Childs Clarke (Vicar of Thorverton), will be given in the above Chapel by a Special Choir." Here we have from the Methodists fresh notes of Unity. The celebration of Good Friday as a commemoration of our Lord's Passion, and a welcome recognition of the source from which such a Service of Song has come. I thank God and take courage, and thus conclude the first quarter of my editorial career.

The following is taken from the *Primary Charge of Henry, Bishop of Exeter, 1833*:—

#### THE CHURCH AND THE WESLEYANS.

"But the great mass of Dissenters amongst us (especially in the western part of the Diocese) are Methodists: and of these, the far greater proportion are Wesleyans, a class of Christians whom I grieve to call Separatists—for Separatists, I am bound to say, is but another word for Schismatics—however those to whom it applies may think of it, and however we may, and ought in charity, to hope, that the guilt of wilful schism belongs to but few of them. Be this as it may, Dissenters they scarcely are. They agree with us almost entirely in doctrine, certainly in all which the most rigidly orthodox among us would deem essential parts of the Christian covenant; and they differ from us in no doctrine which the Articles of our Church condemn. Would to God that the narrow partition which divides them from us could be broken down! that now, when the impugnors of our common faith, the enemies of our common Zion, are assailing us (ay, and not only us but Christianity itself) with a bitterness and rancour unknown in other times, and are unhappily animated in their unhallowed warfare by hopes which they never before dared to breathe—no, nor to entertain—within this Christian land—would to God that now all who look for salvation solely to the Cross of our Divine Redeemer, would unite in one holy bond of fellowship, and be on earth as we trust they will be in heaven, 'one fold under one Shepherd, Jesus Christ our Lord.' Our separated brethren of every denomination—and all, be it remembered, are our brethren in Christ who hold what is essential in the Christian covenant—our separated brethren may be assured that no idle punctilio would be allowed by us to stand in the way of that blessed result—that no vain scruple would be insisted on, nothing which they themselves would not see to be a grave, even if they could not admit it to be a sound objection. In truth, they know already that the wall of partition, as it was not built, so neither is it upheld by us. They know—ay, and they acknowledge—that the Church imposes no terms of communion which they themselves will dare to call sinful. The more, therefore, doth it behove them (I say it not to reproach, but earnestly and affectionately to admonish them) to ponder well the reasons which keep them separate; to be sure that those reasons are such as will justify the separation, not to their own judgment only, but also at the judgment-seat of Him Who 'is not the author of confusion but of peace, as in all churches of the saints.' Meanwhile, let us, on both sides, remember that it is not for us to judge; if we are to be separated in worship, let us not be separated in feeling and in affection. Let each be ready to say to the other, 'For our brethren and companions' sake we will wish thee prosperity: yea, because of the House of the Lord our God we will seek to do thee good.'"

#### THE PUSEY MEMORIAL.

THE form which this memorial shall take being now definitely settled, we feel it a duty to do all we can to advocate its claims upon all faithful Churchmen. If learning and energy and singleness of purpose bestowed for half a century on the highest of all objects deserve recognition, then, surely, the name of Dr. Pusey ought not to go without a memorial of the noblest and most enduring kind. A sermon recently published by the Rev. H. Scott Holland, a resident in Christ Church, who knew Dr. Pusey well in his latter years, expresses his character so eloquently and touchingly that we make no apology for transferring it to our own pages. He sums it up in three particulars:—

"First, his affectionateness, an affection for souls, wonderful, overflowing. You felt this at once in his countenance, in the features so unmarked, so indistinct, until there came the sudden lift of his eyes under the gray, shaggy brows, eyes brimming with kindness, tender and cheering, and the smile that seemed to illuminate the entire face, so charged with good nature, with personal feeling, with bright and warm affection. Hardly any of us will ever see again a look so full of overflowing kindness. And this affectionate love, so human-hearted, became, transfigured by grace, the tool of God, the secret of a most blessed penitential ministry. Through it he became the great confessor and director, the lover and nurturer of souls. Thousands have owed their human entry into the peace and joy of JESUS, into the light and assurance of pardon, to the overshadowing power of that fatherly tenderness, which seemed to possess, in itself, the grace of infinite benediction; he had become a very vessel of pardon and blessing.

"Secondly, we recall his persistence. Nothing could quell or hinder the unwearied and unflinching courage of his patience. You saw this in his work, as he toiled on, unflagging, unbeaten, through year after year, in his untiring zeal, labouring on, amid the heaps of books and papers, from early dawn before others were stirring, hardly stopping for meals or exercise, with his food eaten in haste amid his work, still pushing on ever and ever, with the unconquerable spirit of the student. We little men, living near about him, ran up and down in a thousand occupations, cumbered with many things; but there, we knew, he was in the corner of the quadrangle, in the silence, unseen, working on unwearied. To the very last his lectures were given though he was stone deaf, choked with cough, hardly able to move, never stirring from his room for months; and when JESUS called him to his death he was found still sitting with the books all around him, from which he was, with a good heart, making ready to lecture in the term to come.

"Such he had showed himself in his human duties, and this persistent and patient courage was lifted up by grace, to become a very rock under the feet of those who were tossed hither and thither when the floods went over them. In that awful crisis, when the very heart of the movement seemed wounded to its death, when to most men a sudden cloud of night had fallen over all that they most trusted, a night without star to guide, or moon to comfort; then, when all seemed to be failing, breaking, forsaken, and every eye turned in terrible anxiety to know from him whether there was any hope at all yet left for the work to which they had given their very lives, then in his most wonderful letter to Keble on the loss of their dearest friend, in which, without one single syllable of any bitterness, or any anger, he pours out his soul's confidence in the living grace to be found within the Church of his fathers, there is no breath of suspicion, no touch of wavering doubt, no quiver of panic, no hint of ominous hesitation. To that historic decision, to its unswerving loyalty, to its unterrified courage, the Church owes hundreds upon hundreds of those souls by whose prayers and by whose labours she has been saved for God in the day of deep distress. Who knows how many of us would be worshipping here in this church to-day if Dr. Pusey had been a little less brave in 1846?

"Thirdly, there was his unearthliness. You felt this in his daily life of strenuous simplicity—a life which the taint of the world's breath had never even touched. And this pure simplicity of habit, put to the use of CHRIST, gave to his preaching that touch of prophetic authority which made him so masterful. In this there was no one at all like him of our day. Others say what we might say, much better than we can say it,—they have fought as we have, we understand them, we feel with them.—But with him a wholly new and strange voice spoke; a voice from above, out of some far land of secure and confident calm. 'He had authority,' he spoke as one who was charged with a message—prophetic—unchanging. You listened to his voice as to a call from some higher level, it appealed to you as a summons, it shook you as a judgment. Without art, without manner, with peculiarity, without grace of form, the effect was all

supernatural; you were placed before spiritual presences, you were facing God."

This testimony is quite true. And now came the question, How and where should this great character be commemorated; and commemorated in a way that would carry on the work of him whom the Church desires to honour?

In a general way the question was at once answered:—"The movement which was named from him, 'Puseyite,' from his work 'Tractarian,' is known for all time as the Oxford Movement. It moved all England from its academic centre, by stirring religious thought at its fountain head, by shaping many minds, then when they are most receptive of the mould and fashion, which will be theirs through life. From Oxford, through study, through knowledge, the leaven had penetrated the lump. For fifty years Dr. Pusey, seated in the Hebrew chair at Oxford, had held the whole movement true to its intellectual home. The perpetuation of his work must, it was therefore felt, be at Oxford, must be educational, must work from a centre outwards."

And then the occurred, two circumstances, which can scarcely be considered other than providential, which guided those who were elected to act for the subscribers to the conclusions which have now been arrived at.

First, there was the state of the University. The term that was just ensuing at the death of Dr. Pusey was to witness the inauguration of those great fundamental changes, brought in by the Commissioners, which make Oxford and Cambridge no longer to be nurseries of the Church of England, but simply great teaching establishments, differing in no way from the London University, Owen's College of Manchester, or the German Universities, save in the fact they are the inheritors of certain sacred traditions which reach back through Land and Wolsey to Chicheley and Waynfleet and Wykeham. Here again Mr. Holland, with his fresh personal acquaintance with the situation, shall speak for us.

"At Oxford, a most critical hour had put in terrible peril, at the very moment of passing away, those interests which he held most dear. Oxford had been able to move the Church body in 1832, because its colleges then were the house and home of the Church's theology. They are now so no longer. The Church has been almost entirely disestablished, and to a large extent disendowed. By our sins, by our worldliness, by our idleness, by our dark ignorance in the past, we have lost hold of our newer knowledge, and of the newer intellectual aspirations; we have not been as salt, to savour them for CHRIST: and the guidance of national thought and education has naturally been taken from those who have proved themselves so incapable and inadequate. We are suffering fit judgment for our miserable failure. The Church is no longer allowed dominion over studies which her teaching staff have ceased to direct, or to inspire. While fields of knowledge have been opened, the professors of which find themselves unable at present to pronounce in what relation the phenomena with which they are dealing, stand towards the vital facts of spiritual life. It is no longer possible to secure that community in intellectual interests should be coincident with community in religious belief. Thus the pressure of internal needs has conspired with wide movements outside the University to bring it about that Oxford institutions, Oxford Tutorships, should be thrown open to all, whatever their creed may be. The temper, the thought, the tone of the University are now representative of the Christian faith in no other sense than London is. Oxford will be, in the future, just what all the rest of England may happen to be; it will have no distinctive colour, no single and definite voice, of any kind. Just the term that followed Dr. Pusey's death, was the first, which followed the general disestablishment—the first in which the Church had found herself stripped of most of those posts on which she used to count for the nurture of her theology, the first in which it became logically impossible for a father to expect or demand that his boy's lecturer or tutor should be in any sense able to call himself a Christian.

"Was the Church therefore, to fly from her lost home? Was she to desert the heart of all England's intellectual working? Nay, indeed! the Church of the Eternal need not so depart. If she has failed her old task, let her start with a wiser and larger experience on her new! If she has lost her old palaces, let her build herself a new house, and plant herself a fresh garden! She must, if she would not be faithless, make sure that there, were all other sciences have their say, her Theology also should not be unheard; that there were all other knowledge is climbing upward, the knowledge she has of God, and of man, should yet be found building her walls, and fashioning her chambers: that there, were all prophecies of all causes will be shaking men's souls, her faithful voice should still be heard, crying aloud in the streets; that there were many are busy and cumbered about many things, there should still be, for steady and earnest spirits, the opportunity of choos-

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ing that good part that shall not be taken away from them, the part of sitting with holy Mary at the feet of our Blessed Lord, and of receiving into their bowed and hushed souls, the ministries of His merciful consolations."

The other circumstance was of a more private nature. "Dr. Pusey's library, owing to necessities of law, was to be thrown into the open market, and scattered. His library! the image of his mind, the record of his work, the witness to his mental movement, the familiar and beloved companion of his thoughts, and cares, and fancies, and hopes, the resting place of his spirit. From the Chrysostom his father's gift, with which, as Dr. Liddon has told us, he first laid firm hold on the mind of the Catholic fathers, down to the latest fragment of scientific research from Germany, which had interested him in the last months of his life . . . all was there. We could not bear to think of this, his treasure, being rudely and loosely cast about the world: it must be bought and housed. So the desire took place—the library should be bought, a house built to hold it, and, round about it, a school should be founded of theological and devotional study. Three priests should be endowed, and provided with Lecture Rooms, and as soon as may be, with a Chapel or Church to serve."

The scheme, all will admit, is a grand one, and well suited to these times. And we have no doubt that if the foundation is well laid so as to admit of expansion, it will grow into a noble institution. The task proposed, Mr. Holland tells us, is threefold. The Fellows (if that is the name they are to assume) will, in the first place carry on the scientific study of theology. Then secondly, they will be prepared to lecture and preach. And thirdly, they will be known as ready to afford sympathy and counsel to men of all ages in the University, as well as to that large number of clergy and others, who naturally come to Oxford in order to have their difficulties solved, and their studies helped. In addition to these ends also, what Mr. Holland does not mention, Dr. Pusey's books may in time become the nucleus of an extensive theological library, which need not shut up its stores, as the Bodleian does, for those who resort to it in person, but may be able on the payment of a small fee, to allow all save a few of the more valuable volumes, or such as are needed for reference, to be lent to *bona fide* trustworthy students, wherever they may reside. On all these grounds we look forward to this memorial institution becoming a great instrument for good in the University and the Church, and we earnestly hope that it may receive liberal support, as well from those who appreciate the great and consistent work of Dr. Pusey, as from those who have faith in the future of the English Church.

THE BISHOP OF CARLISLE ON RELIGIOUS INSTRUCTION IN BOARD SCHOOLS.

IN a lengthy letter the Bishop of Carlisle reviews the controversy which has recently taken place in the *Nineteenth Century* between Cardinal Manning and Mr. Dale, a Congregationalist, on the subject of elementary schools. The Cardinal is dissatisfied with the Board schools because he holds that definite religious instruction cannot be given in them; Mr. Dale is dissatisfied with the Board schools because he holds that definite religious instruction can be given in them. The Cardinal holds that the Board schools are essentially secular, and, therefore, opposed to the convictions of a large majority of the English people; Mr. Dale holds that they ought to be secular, declares sorrowfully that they are not so now, and looks forward to the time when they will be made so. The Bishop regards "the essential character of Board schools with regard to the religious teaching possible within them" as the most important point raised in the controversy, and goes on to say:—

"What I presume is desired by those who feel strongly as to the necessity of permitting and requiring genuine religious teaching in elementary schools is that the children should be instructed as to their duty to God and to their neighbour, and should receive such simple doctrinal teaching as they can understand. Mr. Dale, while not depreciating the value of religious teaching in what he considers to be its proper place, desires to banish it from elementary schools. The difficulties which I feel in accepting such a proposal are principally threefold:—

"1. If the schools are to be secular, and if accordingly the work of the day is not introduced by any kind of religious service, if no Scripture may be read, no hymns sung, and no prayers offered, I cannot see how we are to avoid an irreligious atmosphere creeping over the whole school. The *genius loci* is secularized; faults of temper or language, any of the hundred failings to which children are liable, seem to find no condemnation in the spirit of the institution. Moreover, those who believe in the Divine presence and in the fulfilment of Divine promises will hold that there

is positive loss incurred by omitting to ask a Divine blessing.

"2. Unless religious teaching be admitted, it is difficult to know how children are to be taught those duties which, after all, are more important than the three R's—duty to parents, duty to themselves, duty to their neighbours; these and the like may, perhaps, be said not to be religious duties, though most people, I imagine, would be of an opposite opinion, but any how they occupy a place so near to religion—it is so difficult to draw a clear line between duty to God and duty to our neighbour—that if religious teaching be forbidden, this kind of semi-religious teaching (it is that at least) is likely to be left undone. I should imagine that few parents would desire that this class of teaching should be omitted. It is no answer to say that it belongs to home teaching, and that the parents must take it in hand; suppose they do, suppose they can, take the case of the best-conducted family conceivable amongst working people, and let home teaching be all that it should be; but what you want is that the child should feel that home teaching and school teaching are in harmony and not at variance; if the mother teaches one thing and the school-master another, or if at all events the mother or father lays great stress upon points which the whole tone and conduct of the school neglects and practically declares to be of no moment, then either the child's mind will be confused, or it will choose of the two kinds of teaching that which is most in accordance with its childish proclivities. Which is that likely to be? But,

"3. There is the other most formidable objection to the secular proposal. If you abolish religion from the school, you practically abolish it from the master. In engaging a master you need no more inquire as to his religion views than as to his knowledge of Sanscrit. Religion is something with which the school, and therefore the schoolmaster, has nothing to do. To put a strong case—the master might consistently be an atheist. Now, I simply ask, Would the parents of the children approve this? Would the people of England suffer this? In controversy men sometimes fling about strong words without apparently calculating what their real meaning and strength is, and so I have heard the system of education to which England has committed herself described as atheistical; but does any one believe that if it could be proved, or were believed to be so, it would last through a single session of Parliament? Can any one who watched the debates of 1870 express the opinion that there was any desire, except on the part of a small minority, to banish religious teaching from elementary schools? I do not say that there are no irreligious men amongst our schoolmasters, but they are black sheep of the flock. To most of our master and mistresses the work of education is high spiritual work—they are trained so to regard it. We should, I feel sure, infinitely degrade the office, and become dependent upon a very inferior class of men and women, if we absolutely secularised their work."

His Lordship, while pronouncing himself no blind advocate of the Board system, far from it, observes:—"But we have got the system and are likely to keep it, and that in the same condition substantially as now for many years to come. Therefore let us make the best of it, and try to make that best (if possible) really good." In conclusion the Bishop says:—"I fully believe that the public opinion of England is in favour of religious education; it is impossible to believe that it is altogether against Board schools, otherwise they would not exist; my advice to my countrymen is that, accepting Board schools, as they must accept them and have accepted them, they take care that real religious teaching, real religious education, no sham or makeshift, but something worthy of the name, be made part and parcel of the system upon which these schools are conducted."

PARTIES WITHOUT LEADERS.

THE *Standard* says:—"The condition in which the newly-appointed Primate finds the Church over which he is to preside is certainly peculiar. It may be described as a Church consisting of parties without leaders. We know of no one who can claim to be called the leader of the old Evangelical Party. Lord Shaftesbury is a kind of a secular chief of this connection, but there is no ecclesiastic steeped in the theology of the Party who stands prominently before the world as its recognised representative. The Broad Church Party has lost its chief lights by death or secession, and has now no leader to fill the place once occupied by Maurice, and afterwards by the late Dean of Westminster. It is needless to add that the High Church Party have no one to take the place of Dr. Pusey. Does the absence of leading men among the various sections of Churchmen point to fusion or anarchy? Does it depend on the Archbishop of Canterbury to which it shall point? These are questions of deep and practical interest. The Ritualists are

to the representatives of the early Tractarians what the earlier Tractarians were to the older school of High Churchmen. But they have imported into the strife new elements of controversy, which make it far more mischievous and dangerous. Dr. Pusey and Mr. Keble, and Newman himself, for many years aimed at nothing but what it was contended the Reformed Church of England had once been. The modern Ritualists aim at something which she never was. Their theory is that the Reformation went too far; that the more extreme men, as usual, got their own way; that much was given up at that time which was neither really Popish or uncatholic; and that there is no disloyalty to the Church of England in attempting to get the lost possession back again. This position is so directly at variance with the feeling of the great majority of the nation, that appeals to history in support of it are useless. Nevertheless, the appeal to history and to logic would, on the whole, be in favour of the Ritualists. The Church, then, at this moment is divided into those who rely on this appeal and those who reject it. Till very lately each side had its leaders, who were able to some extent to keep the peace. Now that they are gone, what is it we have to expect? The difficulties of the new Archbishop of Canterbury will be none the lighter, we may be sure, for the loss of Dr. Pusey and Dean Stanley." Our view differs from that of our able contemporary. We cannot work ourselves into any degree of sadness over this dearth of party leaders in the Church. It seems rather a matter for very profound thankfulness, than regret. The Church of God has its Divine Leader and the more human guides, human agitators of party strife and human representatives of party interests are forgotten, the more directly will the Church be led by her Supreme Head.—Ed. D. C.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

KITLEY.—This mission has once more come into possession of a parsonage. It may be remembered that the old parsonage was entirely destroyed by fire about six years ago. A well built and commodious house, conveniently situated near the parish church at Frankville, has now been purchased at a total cost of about seventeen hundred and fifty dollars. A debt of two hundred dollars is still remaining on the house, but an effort will be made to remove this before the end of the present year.

OTTAWA.—*Christ's Church*.—The Venerable Archdeacon Lauder has resumed his work after an absence of eighteen months. He is quite restored to good health, and met with a most hearty welcome, and will, please God, be more than ever the centre of Church work in Ottawa. He will be glad to hear that the Rev. Smith, curate, was a popular *locum tenens*.

St. Alban's.—Confirmation was administered on Sunday, April 1st, when sixteen candidates were presented by the Rev. Mr. Bogert. The Bishop administered Confirmation at Christ's Church on Sunday, April 8th, when fifty five candidates were presented by the Rev. Mr. Smith. This was a larger class than usual; but it really represented two years, as Confirmation was not administered in this church last year. The Bishop usually administered Confirmation soon after Easter every year in Christ's Church, St. Alban's, St. John's, and St. Bartholomew's, but last year during the Archdeacon's absence there was no class in Christ's Church.

NEW EDINBURGH.—Confirmation was administered at St. Bartholomew's Church, on Sunday, April 15th, when twenty-four candidates were presented by Rev. Mr. Hannington, nine of the number being adults. We are told that this was the largest class ever presented in this church at one time, unless while St. Bartholomew's Church was the centre of the mission of Gloucester, when classes from a number of stations were combined.

The number of communicants in all the churches of Ottawa was very large on Easter Day. In St. Alban's and St. Bartholomew's, New Edinburgh, they were larger than ever before. Vestry meetings in all the churches were most harmonious. At St. Alban's and St. John's the treasurer's books showed a balance of several hundred dollars on hand. At Christ's Church the large debt is being very quietly but surely reduced, and St. Bartholomew's accounts show a



small current account balance of about one hundred dollars, with a small sum standing to the credit of the Sunday school-house fund. Amongst the contributors to the fund of this church we notice the name of the Governor-General, whose check was received on Easter Monday for his usual annual subscription.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 5th 1888.

WIDOW AND ORPHAN'S FUND.—Annual Payments.—Rev. Dr. Macnab, \$10.92; Rev. A. Fletcher, \$7.20; Rev. C. L. Ingles, \$7.20; Rev. T. W. Paterson, \$7.38; Rev. F. Burt, \$9.80; Rev. John McCleary, \$10.92; Rev. J. Carry, \$9.42. Annual Subscription.—Rev. G. Nesbitt, on account of arrears, \$20. October Collection.—Manvers, St. Paul's, \$1.00, St. Mary's, \$1.20, St. Alban's, \$1.00.

MISSION FUND.—Parochial Collection.—Westwood, \$14.35; Campbellford, additional, \$24.18; Port Perry, \$49.05; Newmarket, additional, \$1.25. Missionary Meetings.—St. Mark's, Parkdale, \$8.98; Manvers, St. Paul's, \$2.00; St. Mary's, \$1.00; St. Alban's, \$1.00; Westwood, \$6.00; St. Paul's, Lindsay, \$10.29; St. Paul's, Toronto, \$22.80. January Collection.—St. Peter's, Toronto, additional, \$2.00; Manvers, St. Paul's, \$1.00; St. Mary's, 78 cents; St. Alban's, 75 cents; St. George's, Medonte, \$1.61. Thanksgiving Collection.—Manvers, St. Paul's, \$1.30; St. Mary's, \$1.74; St. Alban's, \$1.00.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—Stayner, \$7.40; Thornhill, \$3.40; St. George's, Haliburton, \$2.60; Midland, \$3.39; Omemece, \$10; Church of the Redeemer, Toronto, \$35.29; ditto, for Algoma, \$2.75; St. Paul's, Lindsay, for Diocesan, \$3.00; Domestic, \$1.20; Rupert's Land, \$1.35; General, \$8.28.

ALGOMA FUND.—St. Mark's, Parkdale, Sunday school, \$3.41.

COLLECTION FOR JEWS ON GOOD FRIDAY.—St. Philip's, Toronto, \$20.00; St. Peter's, Toronto, \$22.91; Church of the Redeemer, Toronto, \$5.52.

MONO MILLS.—The annual vestry meetings of this mission were held in the different churches, on Monday the 26th March. Satisfactory reports were presented at each church by the retiring churchwardens. The church officers for the present year are: at St. John's Church, Mono Mills, Messrs. Charles Lee and William Speers, churchwardens, Mr. Lee being appointed lay delegate to the Synod; at St. John's Church, Mono, Messrs. Joseph Dorraugh and Wm. Atkinson, churchwardens, Mr. W. J. Mills being appointed lay delegate to the Synod; At St. Paul's Church, Mono, Messrs. Joseph Haddock and Wm. Hutchison, churchwardens, Mr. Haddock being appointed lay delegate to the Synod.

WESTON.—A concert was given in this parish on Tuesday, the 17th inst., by the Choral Society under the direction of Mrs. Thomson, the Rector's wife. They were kindly assisted in the rendering of their elaborate programme, by a detachment of men and boys from the choir of All Saints', Toronto, under the control of Mr. Collins, their organist, and by other vocalists. The concert on the whole was a very fair success. The audience, amongst whom were several from the city, was very good. The proceeds are to be devoted to the repairing of St. John's Church.

PERRYTOWN.—The churchwardens appointed for the year, are James Leslie and Thomas Beggs. The Representatives for the Synod, are James Leslie, Robert Gardiner, and Joseph Wilson.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—A meeting of delegates from the parochial branches in the city was held in St. James' school-house on Friday evening April 19th. The Lord Bishop in the chair. The meeting had been called to organize a Central Association for the city, until the Diocesan Society should be constituted. The attendance was not so large as had been hoped for, but in two or three parishes there happened to be local meetings the same evening. The Bishop said he was anxious that the movement should take thorough, deep, and widespread root, not only in the city, but throughout the diocese. He had been long looking to the taking up of this work by the Church of England in her corporate capacity, which he looked upon as the very best means of advancing her cause and interests in this country, and of advancing her in the estimation of the people. After some discussion, it was decided not to take any final steps at the meeting, but to defer action until another meeting. A draft of a constitution for the proposed association was submitted and considered. Rev. J. P. Lewis moved, seconded by Rev. C. L. Ingles, "That His Lordship be requested to appoint a committee to take into consideration the

draft constitution submitted by Mr. Hoyles, and that they be requested to report thereon to a meeting of clergy and temperance workers in the rural deanery to be called by his Lordship." The motion was carried, and the Bishop appointed as the committee Revs. Canon Dumoulin, J. D. Cayley, J. P. Lewis, H. G. Baldwin, Messrs. Hoyles, Kirkpatrick, Dwyer, Hayes and Merser, and the meeting was adjourned to Thursday May 10th. The propriety of a distinctive badge for the members of the society, to be constantly worn, was one of the subjects discussed.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—Collections on Good Friday.—Diocese of Toronto:—Apsley, 69 cents; Hastings, 74 cents; Alliston, \$1.06; Wyebridge, \$1.30; Ashburnham, \$2.50; Bradford, \$3.42; Mono, \$4.00; Rosemont, \$4.66; Newmarket, \$5.56; Parkdale, Toronto, \$7.13; Trinity East, Toronto, \$9.50; St. Peter's, Toronto, \$25.00; St. Paul's, Toronto, \$26.52; St. James', Toronto, \$98.12. Diocese of Niagara:—Barton, \$3.00. Diocese of Algoma:—Bracebridge, \$10.70. Total, \$203.90. Johnstone Vicars, Secretary.

NIAGARA.

HAMILTON.—Christ Church Cathedral.—At the adjourned vestry meeting of this church April 16th, a statement of receipts and expenditure, from Easter 1882 to Easter 1883, was presented by the people's churchwarden, Mr. J. J. Mason. The statement showed:—total receipts \$9,650.02, total expenditure \$9,652.92. The report was adopted. The thanks of the vestry were accorded to Messrs. J. A. Wood and L. E. Morgan, auditors. It was moved by Dr. Redley, seconded by Mr. J. J. Mason, and resolved that the thanks of this vestry are due, and are hereby tendered to the Churchwomen's Aid Society for their liberal donations towards the funds of the church, namely \$360, and that the vestry clerk be instructed to transmit a copy of the resolution to the society. Mr. Myles O'Reilly was elected lay delegate to the Synod. Mr. Mason laid before the meeting a letter from His Lordship, the Bishop, in which he intimated his intention of donating the sum of \$1,000 towards the payment of a part of the debt on the church, if the additional sum of \$3,000 could be raised.

St. Thomas' Church.—Progress.—Vestry Meeting.—The adjourned vestry meeting of St. Thomas' Church was held on April 16th. The churchwardens' report was adopted, showing a balance on hand. Plans and specifications for the new tower were submitted by the architect, Mr. Mulligan, and the contracts for the work let. The work of construction will commence at once, and be pressed forward as fast as possible.

Ascension Church.—Temperance.—On the 16th inst. the Church of Ascension Temperance society gave a very interesting entertainment to a very large audience in the schoolroom of the church. Rev. Hartley Carmichael, the rector, occupied the chair. The programme was excellent, and delighted all present. Those who took part were:—Miss Knott, Miss Ryckman, Miss Domville, Mr. Domville, Mr. Hutton, Mr. Parker, Mr. Pierce, Mr. F. Powis, Mr. Passmore, Mr. Hetherington. Prof. Johnson and class. Rev. Mr. Carmichael gave a reading, and a practical, short, stirring temperance address. A collection was taken up, and at the close a number signed the pledge.

RIDGEWAY.—The first concert that has ever been given in this place for the benefit of the Church of England, took place on Friday evening last, the 18th inst., and well may it be said it was the concert of the season. Besides local talent, the assistance was procured, from Buffalo, N. Y., of Mrs. Adele Ketchum and also the quartette of St. Luke's Church choir. We must congratulate Mr. Harvey on the high state of perfection to which, by means of his untiring energy and musical ability, he has brought his Church choir. We are glad to learn that the proceeds amounted to over \$50.00, and what is left of this after expenses are paid, will be added to the building fund, which Mr. Harvey has already made collections for, for the purpose of erecting a church in Ridgeway. He also gave a Sunday-school service of song at Stevensville on the evening preceding the concert, which was well attended, and at the conclusion of which the prizes were presented to the Sunday-school children. Mr. Harvey has already, both here and in Stevensville, well organized choirs; and we may well prophesy for him unprecedented success in the parish of Ridgeway and Stevensville. At the conclusion of the concert prizes were presented to the Sunday-school children.

ALDESHOT.—St. Matthew's Church, on the plains.—Extensive interior improvements are begun in this very interesting church. The feeling of pleasure towards the pretty edifice and well kept God's Acre,

will be greatly increased by the complete restoration of the interior. Aldershot is on the north side of Burlington Bay, and near the Waterdown railroad station.

LUTHER.—St. Alban's.—On the evening of Tuesday in Easter week a large number of the friends of Rev. R. S. Radcliffe met at the residence of Mrs. Ann Stackey, the mission house being too small, and presented him with a neat stem-winding watch, and a purse of money. After a pleasant time had been spent in singing and conversation, Mr. R. T. W. Webb, catechist of the mission, at the request of the churchwardens read the following address, the presentation being made by three young ladies of the congregation on behalf of the rest. To the Rev. R. S. Radcliffe, pastor of St. Alban's Church, Luther Village, on the occasion of his departure for Penetanguishene, in the Diocese of Toronto, from the congregation of St. Alban's Church, and his friends. Dear and Reverend Sir:—Christ is Risen! May your Eastertide be bright and happy. Ours should be so, for as

Cometh sunshine after rain;  
Cometh gladness after sorrow;  
Cometh calmness after pain,  
For the sad, a glad to-morrow."

So we, having stroven to watch on Good Friday at the foot of Christ's Cross, and share the sorrow of His Disciples, in this bright Eastertide should rejoice in the fulness of their joy. But though the sky above is clear, yet a shadow has fallen on our pathway; and although the goodness of God may not suffer it to plunge us in the depths of darkness, yet we feel at our hearts a chill, and lament that the shadow has fallen. Deep was the pain of many a heart when we heard of your early departure, for we could not but feel sorrowful, as we realized that a separation drew nigh, between us and the spiritual father whom in our hearts we love. But it is no time for us to indulge in vain regrets, your work amongst us has ever been a practical one, and your life one full of energy; and as we can but show our appreciation of your past good teaching by evincing readiness to follow it, we will, with God's Help, go on (may it be unto perfection) in the work that you so nobly have begun. To build up the Church of the Living God, and to bring back to the Master's fold the wandering and straying sheep, is indeed a noble work to which one may well aspire. And to us have you ever been a faithful shepherd, and a wise teacher, and a self-sacrificing Priest; and we pray that you may do God's work as effectually amongst those to whom you go, as you have now done amongst us. You came to us in black darkness, but you have taught us our duty to God so that in His goodness the cloud by your departure may not long remain. But wherever you may dwell in this wide world the prayers and affections of us your loving people will ever follow you. And now, Dear Reverend Sir, some of your friends, not members of the Church of England, desire to join with us in praying you to accept from them and us a small testimonial of their appreciation of your worth. May the watch which we now present remind you of the time which you have so profitably spent among us all, and do its part in assisting you in the regularity and punctuality which you so dearly love, wishing you all prosperity, we say though with regret,—Good-bye. On behalf of your numerous friends and the congregation, signed, James Davey, George Clayton, churchwardens. Rev. R. S. Radcliffe entered on his new duties upon Low Sunday, as the locum tenens of the Rev. S. Mills, who has gone for a trip to the North West.

HURON.

LONDON.—Increasing numbers in the Sunday-schools.—Such has been the growth of the Sunday-schools in the city and suburbs that there is urgent need for increased room for the classes. The Rector and wardens of St. James', London, are considering the best means for enlarging their school house. It was built a few years ago for a church, but from the increased numbers of the congregation, it was deemed necessary to build a new church of more than double the capacity, and that which had been till then sufficient was made the Sunday-school. Now they are about building transepts to it with folding doors connecting with the main building to suit the classes. The Memorial Church Sunday school is now again found not large enough for the continuously increasing attendance. The number of scholars on the roll is 400 with an average attendance of 360. The school-rooms of St. Paul's Church afford ample space, using the large committee for the infant classes, and the large hall an upper chamber, for the main school. The authorities of the church and school of St. George's, now that the enlarging of the church has been completed, are preparing to build a school-house this spring, and have secured a site for it beside the church. The school-room of Christ Church has been greatly improved under the supervision of Mr. Robinson, archi-

April 26, 1888. tect. Tl Matthew and prof Easter v entertain Standfio the miss and seer church c evening. A TE The cou of the S; and app address Rev. Dc Bayly. lach an for the Testimo treasur circular the dio laity in SARN Sarnia the ad; Davis submit hands and de feet in septs east of 117 feet height feet. of the The o side t plan if ear The c the r not le bers but i terial. CH Chu Rev. Sunc was to be bein miss The \$872 ty t wer H. cess B hek the ver last ed lay Lu chr Ro Jol H; te; pe De; we; w; th en ed ar S; hi; ev; cl; fc; d; J; n; F;



lect. The number of scholars returned as 800. St. Matthew's Church, London, enjoyed a very pleasant and profitable evening on the Thursday evening of Easter week. The teachers and officers of the school entertained the scholars at a pleasant tea party in Standfield's Hall. Rev. R. Fletcher, incumbent of the mission, presided and aided the superintendent and secretary in entertaining the children. The church choir added greatly to the pleasures of the evening.

A TESTIMONIAL TO THE LORD BISHOP OF HURON.—The committee appointed by the Standing Committee of the Synod have held a meeting at St. Paul's rectory and appointed, as a sub-committee, to prepare the address to be presented with the testimonial. Very Rev. Dean Boomer, Rev. Canon Innes, Messrs. R. Bayly, V. Cronyn and J. Imlach. The Revs. J. Imlach and W. A. Young, were elected joint secretaries for the purpose of procuring subscriptions for the Testimonial Fund and V. Cronyn Esq., was appointed treasurer. The secretaries were directed to prepare circulars for distribution in the several parishes of the diocese asking the co-operation of clergy and laity in carrying out the object of the committee.

SARNIA.—The vestry of St. George's Church, Sarnia, have resolved to build the new church. At the adjourned vestry meeting, April 9th, Rev. T. W. Davis presiding, the plans of the new church were submitted to the meeting. The design represents a handsome gothic, cruciform structure with lofty spire and deep mullioned windows. The nave is to be 71 feet in length and 55 feet wide, chancel 3x25, transepts 6x25, total inside measurement from west to east end of the church, 106 feet, outside measurement 117 feet in length. The spire will be 159 feet high. The height inside from the ground to the apex of the roof 51 feet. The roof of the nave will be an open truss, and that of the transepts and chancel will be richly groined. The organ chamber and vestry will be situated alongside the chancel alongside the south transept. The plan presented to the vestry was greatly admired, and if carried out, it will be a very handsome structure. The cost of the building can only be ascertained after the receipt of tenders. It is estimated that it will be not less than twenty thousand dollars. Some members of the vestry wish to have the building of stone, but it was decided to build of the less expensive material, brick.

CHATHAM.—The adjourned vestry meeting of Christ Church, was held in the school-house on the 12th inst. Rev. N. H. Martin in the chair. The report on the Sunday-school, as well as that of the churchwardens, was highly satisfactory. The Sunday-school is said to be one of the largest in the diocese the average being 860. There are 140 children who have not missed a Sunday since the beginning of the year. The income of the church was \$876, the expenditure \$872 87. The assets of the church exceed the liability by \$1,967.19. Messrs. R. S. Woods and M. Wilson were elected churchwardens, and Messrs. M. Wilson, H. A. Patterson and R. S. Woods delegates to the Diocesan Synod.

Holy Trinity.—The adjourned vestry meeting was held on the 12th inst. Rev. R. O. Cooper, incumbent in the chair. The report of the churchwardens was also very satisfactory, showing a revenue double that of last year. Messrs. W. R. Harris and Ball were elected churchwardens, and Messrs. Smalls and Brooke lay delegates. Votes of thanks were tendered to the Ladies' Aid Society for their valuable services to the church, and to Miss Sandys and choir, and to Miss Rose as organist.

STRATHROY.—The adjourned vestry meeting of St. John's Church was held on the 9th inst. Rev. A. C. Hill in the chair. Mr. W. J. Dyas presented the audited report which was adopted, receipts \$1,296, expenditure \$1,206.11, balance on hand \$90.98. Mr. Dewar, chairman of committee appointed to report on ways and means to raise necessary funds for church work, reported that the liabilities were \$800, also that the pew rents be raised 20 per cent, and that the envelope system be adopted. The report was adopted. The churchwardens elected for the current year are Messrs. W. J. Dyas and J. Irwin; delegates to Synod W. J. Dyas and Dr. Stevenson.

LISTOWELL.—The congregation of Christ Church have in view the erection of a new brick church in the event of their being able to dispose of their present church property. A committee has been appointed for the purpose.

WATFORD.—Rev. P. C. Hyland, Trinity Church, has delivered a series of nine lectures on the prophet Jonah. They interested the congregations very much.

FOREST.—Rev. Chas. O'Meara incumbent of the Forest Mission, leaves this diocese for Prince Ed-

ward Island, having accepted a call from St. Paul's Church, Charlottetown, P. E. I.

STRATHROY.—Rev. John Gemley, of Trinity Church, Simcoe, preached in St. John's, Strathroy, on Sunday last, and visited the church members, to procure subscriptions for the Bishop Hellmuth Fund. The Rev. Mr. O'Connell of the Chapter House, London, attends to all the parish duties in Simcoe during the absence of the Rector.

WINDSOR.—At the Easter meeting of the vestry of All Saints, it was resolved unanimously to increase the salary of the rector of the parish Rev. W. H. Ramsay. His services are now universally acknowledged, "each returning festival finds the Church of All Saints' brighter, the congregation larger, and the services more hearty. Sixteen brass gas standards from England have been placed in position, one (eight light) with three branches under each arch in the side aisles, and two (eighteen light) in the form of a crown within the chancel rails. Mrs. Wm. Dewson who at Christmas presented the Rector with a costly embroidered cloth for the Holy Table, has now generously added three handsome ante-pendiums in crimson cloth with devices in gold for the lectern and prayer desks. On Easter Day there were two celebrations of the Holy Communion, at each of which there was a large attendance. At morning prayer which was semi-choral, the congregation was large, and at the evening service, full choral, the spacious church was crowded to the doors, numbers having come from Detroit. The sermons for the day were preached by the Rector, who also sang the evening prayer. In every way the services were a grand success. At the Easter meeting a hearty vote of thanks was accorded to the choir and choirmaster." Later Inducements are held out to Mr. Ramsay to leave the Diocese of Huron for Detroit. He has been approached on the subject on the part of Rev. Dr. Stocking of Detroit.

ALGOMA.

GRAVENHURST.—On Easter Tuesday the Bishop of Algoma commenced his first visitation tour of this mission. I and my catechist, Mr. W. B. Magnan, left for Northwood, the first station to be visited, and for Bracebridge to meet the Bishop. The two missionaries, Bishop and Presbyter, left at 10 o'clock for St. John's, Northwood, five to six miles distant, service at 11 a.m. After a drive of some miles the runner on the Bishop's side sank into a deep rut pitching out clergy and a medley of baggage into the deep snow. Some difficult driving, and toilsome walking brought us to church half an hour late. A fair congregation was assembled, and greeted their new Bishop warmly. Owing to the missionary having a severe cold, Mr. Magnan assisted. The Bishop preached upon the subject of the resurrection, and administered the Holy Communion. Service ended, the annual vestry was held, the Bishop presiding. The subscription of the station to general mission fund of the diocese, fixed at \$40 per annum, to be paid quarterly to the diocesan Treasurer. Messrs. Ennis, and Wm. Magee, were re-appointed wardens, and Mr. R. E. Lullaby vestry clerk. The vestry over, we were hospitably treated by Mr. Magee and com- fortably lodged for the night. A horse and cutter was kindly placed at our disposal by Mr. Wm. Ennis. On Wednesday we reached the next station on the 8th. Con. of Draper, distant eight miles. There being no church building, service was held at the house of Mr. R. T. Corrigan. The Bishop preaching and administering the Holy Communion. There is the nucleus of what promises to be a prosperous church here. The subscription of the station to Diocesan Mission Fund is fixed at \$25 per annum. R. T. Corrigan and R. Laheny are the wardens. A resolution was passed to erect a church as soon as the funds are forthcoming, \$40 were promised on the spot, of which \$25 was donated by the Bishop from the General Building Fund. The congregation undertook to do all the work, if the material can be provided, who will help them? We next drove to St. Paul's, Uffington, distance seven miles, for service and Holy Communion, the Bishop preaching from Acts xvi. 31. The services over the annual vestry was held, Messrs. James Kirkpatrick and J. McCracken were appointed wardens, and the subscription to General Mission Fund fixed at \$25. We were hospitably entertained by Mr. and Mrs. Kirkpatrick, during which a pleasing incident occurred in the visit of Mr. John Dougherty, a farmer in the neighbourhood, who called "to express sympathy as an outsider with the good cause," and to hand the Bishop \$5 to aid the Mission Fund. On Thursday we took our way to Pembroke, distant seven miles, to open the new church (Christ's Church). This was truly a red letter day for our people at Pembroke, not only because of its receiving its first visit from a Bishop, but, because the hope of years was at length realized, in the completion of the

church, so far as to admit of its being occupied, which once had appeared hopeless and impossible. The structure is a substantial frame 20x80, to which the members have given 146 days labour, all the material being purchased for them. Service commenced at 11 a.m. Two children were admitted to the Sacrament of Holy Baptism. Mr. Magnan read prayers, and the Bishop preached, and administered the Holy Communion. The vestry was held after the service. Messrs. J. Crockford and T. Colson were reappointed wardens, and Mr. Mason vestry clerk. The building committee presented their account. The total cost of the building and furniture, as far as completed, is \$346, all paid. There is still much to be done. The church must be lined before the winter, a driving shed is needed, and the grave yard must be fenced. To aid them the Bishop promised them \$25 from his fund. At present the noble band of workers, few and feeble in themselves, are established, and their thoughts turn to their less burdened brethren to enable them to complete the good work for which they have so selfdenyingly toiled. Arrangements were entered into to pay \$25 per annum to General Mission Fund, to be paid quarterly to the Treasurer, and to at once open a Sunday-school. Vestry over, a pleasant walk of over a mile brought us to the house of Mr. Colson, whose excellent wife, on hospitable thoughts intent, had preceded us. Eleven olive branches clustered around the table of this worthy couple, who were further ambitious of entertaining not only the Bishop and clergy, but, also, several of their fellow church members.

(To be continued)

Rev. J. S. Cole has great pleasure in acknowledging a beautiful surplice from Miss Thurtell and friends at Guelph, made by the ladies themselves. We backwoods missionaries are often very terribly in need of these things, but we have much more need of that deep sympathy with our work of which rich presents are the outcome and symbol. Bracebridge, April 1888.

BRITISH.

ENTHONEMENT OF THE PRIMATE.—Canterbury was avoired with brilliant weather on the day, and crowds of travellers reached it from different parts, some starting at half-past six from home. The crowd verging towards it was composed almost entirely of the higher ranks of society, but numbers of spectators were grouped at different parts. There was not much sign of rejoicing in the town, Canterbury in cricket week putting on a much more festive appearance. The gate into the precinct was locked at 9.30, when a crowd of people were standing patiently outside. They were soon admitted, and drafted to their several places; the clergy passing in by the west cloister gate to the Chapter-house, where a temporary vestry was screened off. The procession was formed very early, and it was a weary waiting on the cold stones of the cloister, exposed to the draught of the colder wind. There were some clear directions given as to the order of procession, and some large placards showed from whence various parts of the procession were to start. But it is a difficult matter to get a number of the clergy to range themselves well, and walk close and in step. In spite of the direction as to seniors and juniors, some junior incumbents with misplaced humility hastened to walk behind the others. Why should not each Diocesan Catechist give always a list of the clergy of the diocese, in order of seniority? Some rough order could be then easily observed. Dr. Longhurst, the organist, asked all to move the left foot with the accented note of the bar. The clergy exhibit always marked divergence of costume. The variety of the hoods is rather pleasing, but some rule of more uniformity in dress is desirable. Here is the stole; careless people used not to bring one, particular ones used it; then it is discovered that clergy not officiating are not to wear it, and then all who have white stoles finally produce them. Caps vary as much as the chivalry, and all sorts appear. A biretta or two, which is a headdress of very stern appearance, quite in keeping with the formalities of the stake! One curious, flabby, fat, square cap, seems as it were the bad of a biretta. But the biretta is convenient. The types of dress are curious. Here is a picture Ritualist, there a Roman, then an Eastern; here is a strong Philistine and now one of the ancient Canaanites. The appearance of the pastor of the French Church in the crypt seemed a curious anachronism. There, however, he was, walking in front of the Cathedral in a black gown, large bands, and some brown gauntlet-gloves. He was a little like a fly in amber as he walked amid the white stream of surplices. The procession, which had formed in the cloisters, entered by the great west door singing 'Onward, Christian Soldiers', followed by the 'Church's One Foundation' and Psalms cxvi. and cxvii. Having reached the choir, the Hallelujah Chorus was sung, and the Arch-



ceacon of Canterbury proceeded to administer to the Archbishop the following affirmation, his Grace standing on the north side of the altar:—"My Lord Archbishop.—I require you to declare that you will maintain the rights and liberties of this Church, and that you will observe the approved customs thereof, and, so far as it concerns your Grace, that you will cause the same to be observed by others, provided such customs be not repugnant to God's Word, the laws, statutes, provisions, and ordinances of this Realm, or to Her Majesty's prerogative, and not otherwise." Morning Prayer was now commenced, and after the first lesson the Archdeacon conducted the Archbishop from the Altar to his throne, and the Vicar-General presented to the Archdeacon the Mandate of Enthronement. The mandate having been read, the Archdeacon formally inducted the Archbishop as follows:—"In nomine Patris, et Filii, et Spiritus Sancti. Amen. Vigore hujus Mandati, ego Edvardus, Doveriensis Episcopus Suffraganeus, Archidiaconus Cantuariensis jure constitutus, te Reverendissimum in Deo Patrem, Edvardum White Benson, Truronensem olim consecratum Episcopum, nuper Cantuariensis Archiepiscopum rite electum atque confirmatum, in corporalem possessionem hujus Ecclesie cum omnibus juribus, honoribus, et pertinentiis suis, induco, installo, et inthronizo. Dominus custodiat introitum tuum et exitum tuum ex hoc nunc et usque in seculum. Amen." At the close of Morning Prayer, the Archdeacon, Dean, and Sub-Dean, with the Bishops acting as Dean, Sub-Dean, Chaplain, and Precentor of the Province of Canterbury, conducted the Archbishop to the Trinity Chapel behind the Altar, and his Grace was enthroned in the marble chair as Metropolitan. This ceremony ended, the Archdeacon conducted the Archbishop, attended by the Dean and Vice-Dean to the Dean's stall, in which, the Archbishop being seated, the Archdeacon said:—"I, Edward, Bishop Suffragan of Dover, Doctor in Divinity, Archdeacon of Canterbury, place you, Edward White Benson, Doctor in Divinity, in this Stall or Seat, in sign and token of your taking and having real and actual possession of the See of Canterbury, and of all the rights and privileges thereof." The Archbishop remained in the Dean's stall and the *Te Deum* was sung. The Dean then said certain suffrages, the choir chanting the answers. After the suffrages the following prayer was said by the Dean:—"Almighty God, giver of all good things, Who by Thy Holy Spirit hast appointed divers orders of Ministers in Thy Church; Mercifully behold this Thy servant, Edward White Benson, who is now admitted to the high office and dignity of Archbishop of this Province; and replenish him so with the truth of Thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve Thee in this office, to the glory of Thy Name, and the edifying and well governing of Thy Church. Grant, we beseech Thee, that he may long live happily to rule this Church, and that having worthily fulfilled his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, Who liveth and reigneth one God with the Father and the Holy Ghost, world without end. Amen." And the blessing was pronounced by Archbishop from the Dean's stall. At the luncheon in the Cathedral Library, which followed the ceremony, the Dean of Canterbury presided, and proposed the toast of the day:—"The health of the Archbishop of Canterbury." The Archbishop, in reply dwelt upon the influence which Archbishop Tait had exercised on the Church, his sympathy with and influence over the laity, and his confidence in the future of the Church of England. The Archbishop, in speaking of the work lying before him, declared his conviction that the Church of England, while keeping free from superstition, and striving to work on primitive models, must claim spiritual freedom and avoid those attempts after temporal dominion which had always, even when successful, been followed by penalties a few centuries after; and, amid cheers, his Grace declared that the Church must never be afraid of education, of research, or of anything science or philosophy could find out. In his peroration the Archbishop spoke of the great influence which the Church ought to exert in checking vice and encouraging virtue. She had done much to help forward the cause of temperance, and she must set herself to do still nobler work in brightening and strengthening the morality of the country.—*Church Bells.*

**OUTRAGE IN ST. PAUL'S CATHEDRAL.**—A recent afternoon service at St. Paul's, London, England, was disturbed by an unfortunate occurrence. During the singing of the anthem a man came from beneath the dome. His movements did not attract much attention; but as soon as he had passed the clergy and choristers he put on his hat and ran at full speed towards the Communion-table, which had been decorated with flowers for the festival of Easter. It would not have been possible to stop him even if his intentions had been guessed. Before any one could move, he had reached the table, sprung upon it, and seizing with both hands the cross which stands immediately be-

hind, flung it down. Several of the congregation and of the choir and clergy now rushed towards him, but were not in time to prevent him flinging the massive silver candlesticks—and most of the vases containing flowers to the ground. He then turned, and still standing upon the altar, shouted some words which were not intelligible. Half a dozen men now seized him, and conveyed him from the Cathedral by a side door, in order to give him in charge to the police, not, however, before he had endeavoured still further to disturb the congregation by uttering horrible shrieks. The service was continued with hardly any interruption, and the large congregation which filled the dome, though naturally somewhat disturbed by the occurrence, remained quietly in their places. Before his sermon, the Rev. H. C. Shuttleworth, Minor Canon of the Cathedral, briefly alluded to what had taken place, saying that, as it was hardly possible to suppose that the unfortunate man was in his right mind, the best course they could pursue was to remember him in their prayers. The offender turned out to be one George Campion, aged thirty-eight. Campion had in his pocket a large bundle of letters and documents, from which he said he was prepared to prove that, years ago, he was in a prosperous position as a commercial man, and that, through his opposition to what he designated as the "idolatrous" practices of the Ritualists of many of our English churches, and, notably, those connected with the cathedral, he had been utterly ruined. All his friends had deserted him in consequence of his crusade against the Ritualists, who by their practices, were insulting his God and infecting the nation with a leprosy which must end in the destruction of the country. So dire was his distress that he saw nothing but starvation or the workhouse before him, and he preferred the prison, where he was sure he should get food and shelter. This poor lunatic's friends should apply to the Church Association for relief. Their violent language having driven him crazy, they ought to maintain his family and himself too.

**THE BILL FOR LEGALIZING MARRIAGE WITH A DECEASED WIFE'S SISTER.**—Meetings have been held in various cities and towns of England in opposition to the bill for legalizing marriage with a deceased wife's sister, and numerous petitions or remonstrances have been signed to the same end. The Bishop of Lincoln has circulated in his diocese a form of prayer to be used in families and in private for the maintenance of the divine law of marriage.

**PROTEST AGAINST THE INSTITUTION OF MR. MACKONOCHE.**—Nearly 2,500 signatures had been obtained three weeks ago to the clerical protest against the institution of Mr. Mackonochie to the living of St. Peter's, London Docks. The list contains the names of a great number of prominent clergymen.

## Correspondence.

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

### ENQUIRY IN RE PEW RENTS.

A correspondent asks: "Can pew rents be raised at one meeting of a vestry, due notice having been given, or must the resolution await confirmation thereof at a subsequent meeting called for the purpose?"

### PROPOSED SUSTENTATION FUND.

DEAR SIR.—Some time ago I addressed an article to your paper, which you put into the form of a query, and to which you replied according to your knowledge of the facts in the case, and although not satisfactory to me, was no doubt the best solution that occurred to your mind at the time. Now, sir, that query was put for the ostensible purpose of eliciting discussion on a point highly important to many of the clergy of the diocese; and as the meeting of Synod is quickly approaching, I think it would be a proper subject for its consideration. It must be a subject of regret to every right thinking mind, that if a clergyman in this rich diocese of ours is set aside by accident, ill-health or age from active duty, that there is no fund from which he could derive a subsistence, unless he happened to be fortunate enough to be placed on the Commutation Fund. As that fund is not sufficient to meet every case, I think it is high time that something was done towards the establishment of a Superannuation Fund, and I am sure it is a worthy object of Christian charity to appeal to the liberality of the members of the Church with, especially the wealthier members. Hoping some abler pen will take the matter up, I remain, dear sir,

Yours truly,

R. A. ROONEY.

## ORIGINAL POETRY.

"Rejoice, oh young man in thy youth, and let thy heart cheer thee in the days of thy youth; but know thou for all these things God will bring thee into judgment." Eccl. xi. 9.

Yes, when in friendship's hour  
I clasped his hand in mine,  
I thought I saw God's noblest work  
Of manhood in its prime.  
I saw much good within thee,  
Which others had not seen;  
Alas! that I should live to know  
How wicked thou hast been.

In Wisdom's ways so pleasant  
Thy feet have scarcely trod;  
Thou hast forgotten Calvary,  
Thy life, Redeemer, God.  
"Take thou thy fill, my soul, rejoice,"  
Methought I heard him say;  
Nor listened to the Spirit,  
Which bade him turn away.

'Twas dawn, the sun was rising;  
"Oh brother, come away,  
Oh, hasten, leave their revelry,  
I see their destiny."  
"Thou hast perverted righteousness,  
On His commandments trod;  
Dost know thou art the temple  
Of Christ the living God?"

'Twas night, and hovering o'er him,  
Still did the Spirit plead:  
"Oh turn, oh turn, why will ye die,"  
He saw not yet his need.  
Then o'er my heart, in anguish,  
It seemed the Spirit crossed,  
And whi-pered, e'er it left me,  
"Thy brother's soul is lost."

RARA AVIS.

## CONCERN FOR THE LORD'S HONOR.

In every aspect of it the fall of David was peculiarly grievous. It injured others; it injured himself; but in the eyes of Nathan the saddest thing of all was the dishonour done by it to the holy name of God. "By this deed," he said, "Thou hast given occasion to the enemies of the Lord to blaspheme." So, also, when for the wickedness of Israel the Lord threatened to consume them, the main argument of Moses, when interceding for them, and the one on which he most leaned, was the possible dishonour their destruction might bring on God's holy name. So has it ever been with all truly loyal hearts: while anything said against themselves can be born patiently, any reproach cast upon their Lord touches the very apple of their eye.

Paul could be calm when the men of Lystra were stoning him, for that but wounded himself; but he could not restrain himself when they cried, "The gods are come down to us in the likeness of men," and were about to worship him, for that would have wounded and dishonoured his Lord. Wherefore, rushing in among the people, and rending his garments, he cried aloud, "Sirs, why do ye these things? We are also men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein." A spirit like this is ever one of the surest signs of grace, and is never found save in a regenerate heart.

An aged Christian, in great distress of mind, was once complaining to a friend, of his miserable condition, and among other things said, "That which troubles me most is, that God will be dishonoured by my fall." His friend hastily caught at this, and used it for the purpose of comforting him. "Art thou careful of the honour of God, and dost thou think that God has no care for thee and thy salvation? A soul forsaken of God cares not what becomes of the honour of God: therefore be of good cheer; if God's heart was not toward thee, thine would not be turned to God or toward the remembrance of His name."

"Oh, how whole weel Nellie Hay of bed one ling, and sto ing on the late the n after her lo no idea th pretty plac "Is Egge asked of th "Oh ye he is in the to go dow mamma sa bre kfast." Nellie s "How I I shall no much here no sand h "Why, Nellie," re "there are ures to be shells and fish in lit besides b "Oh, I now," said "We s mamma And th fast. It was out on tl ful it w rocks, a little sh and, en making, room f than th bers of found, Mary's took of and wa As I in gat Egert "Nellie there a pool. green, lovely "Ye breath "yes, see, th mals." The intent not h rocks. stood Egert nestly the cl was s shoul "V morr prese up t dow anen



Children's Department.

AT THE SEASIDE.

"Oh, how lovely to have six whole weeks here!" exclaimed Nellie Hayter, as she sprang out of bed one beautiful summer morning, and stood at the window looking on the sea.

"Is Egerton up, Mary?" she asked of the nurse. "Oh yes, Miss Nellie; I think he is in the garden now. He wanted to go down on the rocks, but your mamma said he must wait till after breakfast."

Nellie soon joined her brother. "How lovely it is, Egerton; but I shall not want my new spade much here, shall I? There seems no sand here; it is all rock."

"Why, that's the beauty of it, Nellie," replied her brother eagerly; "there are always so many treasures to be found in rocky places—shells and crabs, and all sorts of fish in little pools left by the tide, besides beautiful seaweed."

"Oh, I wish we could go there now," said Nellie.

"We shall go soon. There is mamma calling us."

And the children ran in to breakfast.

It was not long before they were out on the shore. Oh, how delightful it was to climb about on the rocks, and to find here and there little sheltered nooks, of pure white sand, enclosed on all sides by rock, making, as Nellie said, "a grand room for playing in, much better than the nursery at home!" Numbers of beautiful little shells were found, and carefully given into Mary's keeping. Then Egerton took off his shoes and stockings, and waded in the clear salt water.

As Nellie was busily employed in gathering seaweed, she heard Egerton's voice eagerly calling her. "Nellie, Nellie, do come here; there are such curious things in this pool. They look like flowers, red, green, and purple; are they not lovely?"

"Yes," said Nellie, holding her breath, as she gazed into the pool; "yes, they are lovely, Egerton; but see, they move; they must be animals."

The children had been gazing so intently into the pool that they did not hear steps coming over the rocks. But presently a gentleman stood looking at them, and saw Egerton on one knee, gazing earnestly at the beautiful anemones in the clear green water, while Nellie was standing with her hands on his shoulder.

"We shall have a fine day tomorrow, young people," he said, presently; and the children looked up to see a kindly face bending down towards them. "Those anemones can foretell the weather

better than any glass," he said again.

"Can they really, sir? But please, sir, tell us, how do you know they mean fine weather?"

"Because the anemones close all those beautiful petals before dull or cloudy weather comes. I have been round here on an afternoon when the sun occasionally shone out; but the anemones did not open at all; they looked like lumps of dull, red flesh; so I knew we should have rain or a storm before the next day was over. And they have always foretold rightly. When they are all open like this, they foretell fine, sunny weather."

"Thank you, sir," said Egerton; "I like to hear about them. But please will you tell me what they are? I thought they were flowers, but Nellie thinks they must be animals."

"Nellie is more in the right than you. They are animals, low down in the scale of animal life, it is true, and much like flowers in appearance, but still really and truly animals. They can eat, and catch their own dinners most cleverly."

"Can they really! What do they eat, sir?"

"They do not seem to require much food; they draw their nourishment principally from microscopic animals, which exist in salt water. They look gentle and weak, but those delicate feelers can pull strongly, and like many other delicate creatures of the sea, they have poison in their touch."

"Would they poison us, sir?"

"No, the poison is not strong enough to do us any harm, though it kills the small creatures in the sea that come within its reach. Perhaps I ought hardly to call it poison; it is more like a sting, such as you would receive in touching a stinging nettle. God, who made all things, has not left these little creatures without some means of defence. They can sting, and they can quickly draw in all their beautiful rays, and cling tightly to the rock, so tightly that naturalists often have to chip away part of the rock in order to obtain the anemone."

"How curious! I had no idea there were such wonderful things to be seen at the seaside."

"Ah, my boy, if you were to spend the rest of your life here by the sea, you would be always finding new beauties, and new wonders of God's own making. You could never come to an end of them, because God's works are unlike man's; the further you search God's works the more beauties you see.

Presently the gentleman walked on, and the children ran home full of life and joy to tell their parents of all the wonderful and beautiful things they had heard and seen that first delightful morning by the seaside.

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HOW A CHINAMAN KEEPS HIS BIRTHDAY.

(Extract from the Rev. J. Bates' Annual Letter.)

"I went out after breakfast into the main street of Da-song (in the vicinity of Ningpo), and entered an apothecary's shop. The shopman had a feast set out to the god of medicine, as it was his birthday; and whilst I was speaking to the crowd who came around me, he was performing worship. He prostrated himself before the prepared food and tinsel paper, and picture of the god. Then he collected the paper and picture, and placed them in a pan, and having set fire to them, poured out wine on the burning pile and all around the pan."

This seems a strange way of keeping a birthday; yet on that day this Chinaman thought it fitting to offer something to his god. And shall we do less than this poor ignorant heathen? How many children, not to speak of grown-up people, offer a gift to the Giver of all on their birthday? Do we not rather look to receive gifts, than think what we can give to Him who has given so much to us? Let us pray to be ever ready to give, laying by us in store, so that when the need or opportunity comes we may have something to put into the Lord's treasury.

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"Jim, won't you help this little girl up stairs?" The convict hesitated, a scowl on his face, and the little girl held out her hand and said: "If you will, I guess I'll kiss you."

His scowl vanished in an instant and he lifted the child as tenderly as a father. Half-way up the stairs she kissed him. At the head of the stairs she said:

"Now you've got to kiss me too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. Maybe in his far away Western home he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child proves that he may forsake his evil ways.

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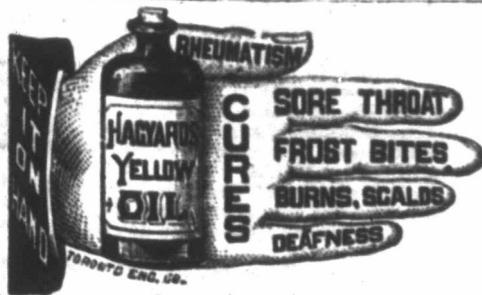
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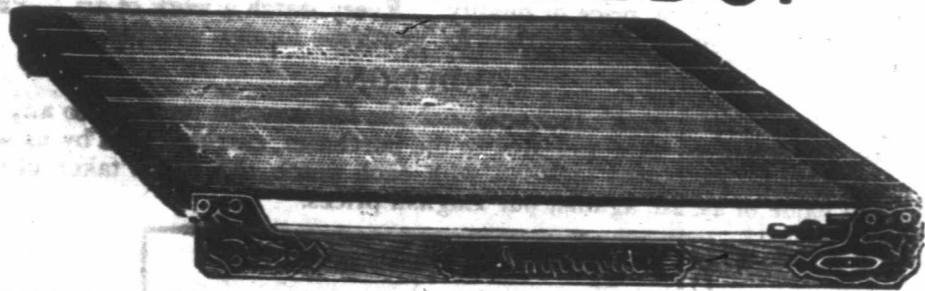
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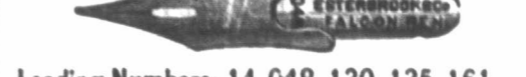
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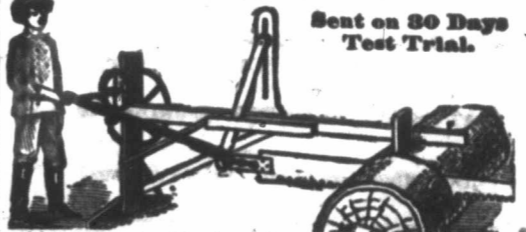
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