

Aug. 26, 1886.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 9, 1886.

[No. 85-86.



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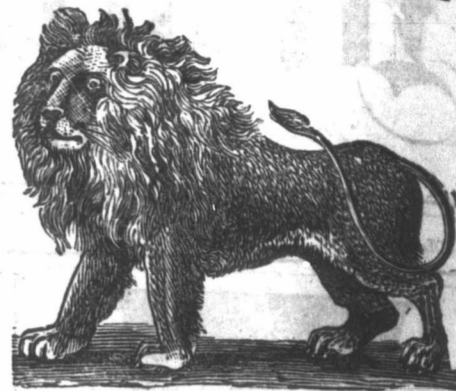
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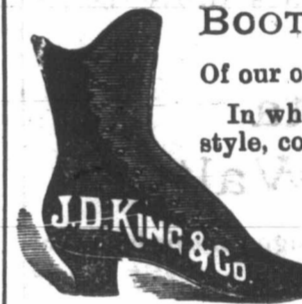
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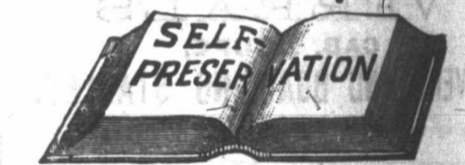
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

SEPTEMBER 12th—12th SUNDAY AFTER TRINITY.
Morning—1 Kings xxii to 41. 2 Corinthians iv.
Evening—2 Kings ii. to 16; or iv. 8 to 38. Mark xi. to 37.

THURSDAY, SEPTEMBER 9, 1886.

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

LOOK OUT OF THE WINDOW.—In the comparison made as to the relative numbers attached to the various religious bodies, a somewhat absurd standpoint is taken. It is affirmed that such and such a society is progressing and that the Church of England is falling away. Now, we in Canada are not the Church of England, we are merely a small member thereof. We want this discussion raising a little out of the local rut. Layman deals this week with certain boastful statistics just issued by our good friend and neighbours, aggressive, pushing though they be, the Methodists. Now we ask them to quieten down and read the following extracts from the report of the English Conference:

"The Rev. C. Garret and Dr. Rigg, warmly commended the work of Mr. Champness among the laborers to the sympathy and support of the connection; others testified that the revived life of the Church and the earnest work of the clergy had made it very difficult to maintain their position."

"Again the Rev. F. W. Macdonald remarked that their difficulty was in the matter of preserving their members. For purposes of ingathering and aggression they were stronger than ever. But whilst they were winning members faster than ever, they were losing them faster than ever. It was once more a perplexing and humiliating fact that after an ingathering that might be counted by tens of thousands—45,280 new members were received last year—they had a net decrease on the year. Methodism first sprang up in England, there it is dying out like a tree that has run its course, the roots are decaying, so that no new branches are made and the fruit is scanty and poor. In Canada the plant is much younger, it has found here a highly congenial soil, but the tree is not a long lived one, its strength will soon culminate, and like the parent stock we shall see it droop and fade. The Church of England

was planted by God as a tree of life in the midst of that nation and Empire, its vitality and permanence rest on as sure foundations as the very being of Him who is its life.

The Church in Canada will have her life revived as soon as the Master sees we have given up the idolatry of self-will, which manifests itself by party strife and by party institutions. In that day we shall not triumph over the Wesleyans, but open wide our doors that they may enter into our joy and the joy of their Lord and ours over the end of division!

RIGHT ABOUT FACE.—It is enough to take one's breath away to see how suddenly some men twist right round and deny in one moment what up to that time they had been affirming. The organ of the agitators' party in the Church has just changed front. Since its birth it has bitterly denounced those who desired the ritual of the Church to be conducted "decently and in order." Now it says, "Evangelical doctrine has been unhappily associated with slovenliness in rendering the Church service that is far from edifying!" This, after several years passionate assaults upon those who have sought to correct such slovenliness. Again, the reverent presentation of the alms to the minister and by him to God has been vehemently condemned by this very paper, yet it now says, "For the clergy to stand before the table and receive the collection from the sidemen and reverently to place it on the table, is surely not an excess of ritual!" Certainly not, but why has this organ savagely attacked so long those who adopted this very custom, why has it incited strife in parishes where it was the custom, why encouraged men to worry and harass their clergy for "reverently placing the alms or collection on the table?" An "old member" of St. James', Toronto, has sent up a piteous complaint that the very men who have denounced the use of the surplice in the pulpit as "a sign of the beast," actually themselves now preach in a surplice. And he thereupon accuses the Principal and students of Wycliffe of "accepting the Tractarian shibboleth." What are we to think of this recreancy? Simply this, that a little common sense is getting the mastery over party prejudices.

DR. GRANT ON MUSICAL PROCESSIONS.—Principal Grant in one of his powerful mission letters, see Mail, Aug. 25th, says:

"Hindoos like processions with musical accompaniments, and any native Church that hopes to gain the people of India, must provide for the expression of the religious emotions, a ritual less bald than that which a severe northern taste demands."

This is indeed a wonderful saying for a Presbyterian. We believe the taste of the Hindoos for processions is a human taste, shared in by all races, and that "a ritual less bald" than some men desire is more harmonious with the general "taste" of humanity than a very bald ritual. But what about principle in the matter? Dr. Grant is a chieftain amongst those who for generations have as they affirmed "in principle" denounced any ritual less bald than their own. Now, behold, we are told there is no principle at stake in the ritual question, it is all a mere matter of taste! Evidently whatever the principle was which the Puritan party deemed so sacred as to justify them causing a schism and perpetual strife in the Church, has been cast overboard as unsound. We welcome these new converts—but their conversion was startlingly sudden. We ask Dr. Grant to consider how far his words in regard to the Hindoo love of ritual has carried him. If the people of India must be provided with ceremonial and music if they are to be gained over to Christ, is it not the bounden duty of the Church wherever that taste exists to meet the demand, as the Church of England tries to do, and for doing which Dr. Grant and his friends have bitterly censured her! Surely this reflection must

occur to every thoughtful mind that the Church has been and yet is very cruelly abused because of her divinely given wisdom in this matter! How comes it to pass that after several generations of bitter and slanderous accusations made against the Church because she recognises this feature in humanity, and sought "to provide for the expression of religious emotions," how is it pray, that light has dawned upon our Puritan friends? We believe that it is one of the most significant of portents bearing upon the unification of Christendom, for the divisions we so suffer from have been kept up and embittered more by ritual and ceremonial controversies than by any other causes of separation.

THE MASSIE CASE.—We have no cause for sympathy with the Warden of the Central Prison, Toronto. The Church of England has been most unjustly treated in that institution, the policy having been to refuse recognition to any of our clergy or even the Bishop, except they came under the auspices of that eccentric conglomeration called the Ministerial Association. But as antagonists of the Church of Rome, both as a religious teacher and a political plotter in her own interests, we thoroughly support the Presbyterian Review in its demand that Archbishop Lynch shall be bidden to stop interference with the management of a public institution. The Review says:

"Everybody knows that the Central Prison is swarming with Roman Catholic prisoners, and that with a view to their spiritual improvement and the public interests there are some benevolent Protestants who at great personal inconvenience teach every Sabbath all who wish to be present. Mr. Massie was appealed to by the priests to refuse Roman Catholic prisoners the privilege of attending the classes. This he properly refused to do. Hence the trumped charges of cruelty and bad bookkeeping, etc. The whole business was a most barefaced plot to destroy the warden for refusing to be the tool of the archbishop and his priests. A great principle is at stake. The very existence of civil liberty in this province is involved. If the Government of the day dismisses Mr. Massie, well and good. They are responsible to the country, and the people will have an opportunity of passing judgment on their proceedings. But if at any priest's request, or through pressure, he should resign after a public enquiry that has resulted entirely in his favour, he places himself in a false position and yields the garrison to the enemy."

We have this to say—that we demand justice for the Church of England and freedom from the machinations of either Dr. Lynch or his rivals in autocratic aspiration—the Ministerial Association.

—If the people of the church generally stay away from the preaching services, or from any of them, those who come naturally infer that the churchmembers do not highly value these services. Their habitual absence disparages the minister's work. But, even if the outsiders should not draw this inference, they will certainly fail to receive that positive spiritual influence which the presence of the churchmembers in large force would be like to impart. The fact is that the members of the church can do much by their presence in the sanctuary to make the preaching of the Word effective, and the service of the Lord's house impressive and useful to all.

—There is no substance in holiness but as it is found in the divine will, which is ever presenting itself to us under the veil of the most ordinary duties and the crosses which they bring. In these, God's hands is hidden to uphold and bear us. He vouchsafes himself to mark out the path which the soul is to take as it gradually advances.—Meditation, translated from the French.

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CHURCH THOUGHTS BY A LAYMAN.

A QUESTION OF FIGURES.

THE saying of Talleyrand that "nothing is more false than figures—except facts" we have reason to apply to the statistics put forth by religious bodies which are so fond of boasting their numerical strength. Perhaps, as this is the only strength they possess, we should deal with it charitably, were it not that they regard this boasting as less reputable merchants do their advertising, as being outside the sphere in which truth is either obligatory or useful. They remind us also of certain traders, who, not content to blow their own trumpets with enterprising vigour in self-praise, introduce a flourish or two in libellous disparagement of their neighbors, a display of temper which the more honourable merchant regards as a wasteful outflow of money and energy. These features of trade are certainly not so elevated in tone, nor so free from the appearance of evil, as to be advisable examples for Christian bodies to initiate in Christian work. We could afford to treat these comparisons with disdainful silence, were it not that our unhappy divisions are widened and our controversies embittered by statements of sectarian triumph. The arrows shot into our camp by enemies outside the walls are picked up by Churchmen partisans for use against their brethren. In a public document the Wesleyan body has just put forth a set of these swaggering and disparaging statistics. This manifesto declares that the Methodists are increasing at a much greater rate than the population of the Dominion, the Province of Ontario, or the City of Toronto, where the figures are published. The document affirms that the Church of England in Ontario is falling so rapidly into decay that its very life may be despaired of. A picture is drawn of Methodist progress which calls to mind the comic ballad of the boatswain who ate up the Captain, the Mate, and all the crew. If the figures are correct there will be ere long an entire absorption of every religious body in Canada into the Methodist society. We must warn our omnivorous neighbours that if we are swallowed they will have a very bad attack of indigestion! We confess to having some fears, because those who can swallow such statistics as we refer to could swallow anything. But we have palpable evidence that these alarming figures are based entirely on fancy, the wish has been father to the thought.

We have examined official returns with this result, that we are justified in taking the Diocese of Toronto as a fair test of the accuracy of the Wesleyan figures, so far as regards increase of population in the Province, as the ratio in that Diocese is the same as in other sections. We take this Diocese also, because, owing to the malignancy of party strife (which our neighbours have industriously utilised for their own profit), the Church in the Diocese of Toronto has, we believe, made less progress than in other Ontario Dioceses. The district now comprised within the Diocese of Toronto had within its bounds in 1871 only 51 clergy engaged in parish work, having charge of 110

parishes and missions, and 14 in college or school duties, or not specially engaged, making a clerical staff of 65 clergy. In this Diocese last year, there were 259 parishes and missions, served by 121 clergy, 28 clergy were occupied in college or school duties, or not specially engaged, making a clerical staff of 149 clergy. In the city of Toronto in 1871 there were only 10 Churches, in 1885 there were 23 Churches, while several of those existing in 1871 had been enlarged, and several new missions opened. In one Ontario Diocese wherein the population increased only 28 per cent. from 1871 to 1885, in the same period the increase of parishes and missions was 112 per cent., yet the Methodist statistics declare that in this period the Church was losing ground! In the same period in the district wherein the people increased only 28 per cent., the Church increased her clerical staff by 82 per cent., yet the Methodist statistics declare that in this period the Church was being driven off the field! In the same period the population of the city of Toronto increased 98 per cent. In this period the number of our churches and mission rooms increased over 110 per cent., and, what is more, the attendance, especially at Holy Communion, increased all round at a higher rate. Besides new buildings in the city of Toronto, we enlarged old ones, and commenced a new Cathedral.

The Methodist statistics thus require us to believe that during the years in which the Church has been losing ground at an alarming rate, in one Diocese alone where we have had terrible drawbacks, the Church has increased her parishes and missions from 110 to 259, and has increased her clergy from 65 to 149, both increases being at a rate very greatly in excess of that of the increase of population. In the city of Toronto, where the Methodist figures picture the Church as rapidly dying out, we increased our Church accomodation at a rate considerably in advance of the rate at which the population enlarged, and this too, without engaging professional solo singers to attract a crowd in order to swell our returns.

We do not boast of our progress, we regard it with humiliation. We have done enough to provoke the Master to remove the candlestick of the Church in this Diocese. We are still spending more money over utterly useless and needless enterprises, as wasteful as can well be imagined, than over the extension of Christ's Kingdom, *that is, there is spent in the Diocese of Toronto over party work which ministers only to personal vanity, ambition and love of power, more money than we all combined give to mission work.*

Had Churchmen in the past been as loyal to the Church as Methodists are to Methodism, we should have had a much worthier position, our shame would have been less galling and disastrous and disheartening. A Methodist is always, everywhere, a zealous Methodist, he puts his business into his religion, he puts his heart and his purse into "the cause," he works for Methodism as earnestly as he does for his daily bread. In this he is worthy of all honour. On the other hand the Church has numbers

of members ashamed of their colours, their party leaders have taught them to avoid ever using the name of their Mother, the Church, and have encouraged them to give their energies to all manner of work outside of and to enterprises directly antagonistic to the Church of England. The Wesleyans should be more grateful to the Church, for they have received, and are yet receiving, invaluable services from our laymen who constantly neglect Church services and duties to give our neighbours help and influence. Whatever failure we have to lament we deserve by tolerating these party agitators, who drain the life blood of the Church through the running sores created by strife.

We should be glad to see a statement compiled from official sources, giving the facts as to the position of the Church in Canada. We need hardly say that in such a matter numbers are no more an argument bearing upon the claims of the Church, than would be a statement as to the comparative numbers of those having dark hair or light. The kingdom of God is not like a political party, powerful in the ratio of numbers. If majorities are to be followed, then all Christians would have to pass over to Rome. Those who give their allegiance where the majority is, will find this principle leading them to the service of the greatest of human majorities, that which the hosts of Satan have over God's people.

Let the sects enjoy their statistics, their delight will be as ephemeral as that of a summer gnat, compared with the eternal life of the Church. The waters of the Catholic Apostolic Church will one day rise so high as to submerge the little hillocks thrown up by the volcanic fires of human vanity and passion. The story of sectarianism will form only a chapter in ancient history when He comes to subdue all things unto Himself. When He rules His Church in triumph the noise of the sects will be for ever hushed, for in that happy time all things which offend shall be destroyed.

THE PROVINCIAL SYNOD.

THE meeting of the Provincial Synod which opens to-day will have to deal with several matters needing much wisdom in their treatment. There is one question not on the order paper that ought not to be ignored. The extension of the Church in the North-West and in the Far West calls imperatively for some action looking to the organization of a national Synod for all Canada. The Synod now sitting is supposed to represent the Church in the Province of Canada, that term when first used including Canada as a whole as then politically organized, which consisted only of Quebec and Ontario. The other eastern Provinces were afterwards included, but why, when the country was extended westward, the new Provinces between the boundary of Ontario and the Pacific were not also brought into union as the eastern ones had been after Confederation, we do not understand. The present position is anomalous, because doubtless the idea of the Provincial Synod of Canada is that of a united body representin the Church of England in

this Dominion. We now as a Church stand before the world as two distinct organizations, giving an erroneous conception to all who observe us that there is no such body in existence as the Church of England in Canada. As the Synod is to take steps to further union with other religious bodies it would be well first to bring our own Church in Canada into visible unity. That some change will take place in the title of the Church in this country is certain. It is folly to put our heads in the sand and so not see what is coming. We are actually allowing to-day the Methodist body to pose before the country as the recognized representative of its religious organizations. We are in a miserable state of cowardly apathy; we need some strong man to take the initiative in this and other reforms. The Synod hitherto has stood shivering on the brink of the Jordan which must be crossed before we are delivered from our present bondage to the past. We heartily approve of most of the motions of which notice has been given, but they would have been just as relevant to a Synod a thousand years ago. We desire our bishops, clergy, and lay delegates to realize that this is the closing quarter of the nineteenth century. The times are such as to demand recognition of their special modern needs. The Church which looks only behind, and becomes rapt in ecstasy at the prospect is not the Church which will effectively do God's work in the present and future. We are too much given to this enthusiasm over our ancestors' work; we should do better if we praised less and emulated more their deeds. There never would have been a Church of England had men in olden days been as indifferent about visible, organic, national unity as we are. We are in great danger of developing a disease as cancerous in its manifestations as congregationalism—the disease of diocesanism. It is this affliction which is showing its symptoms in the inertness, the defective power of initiating needed changes, which have been so manifest in the past sittings of the Provincial Synod. We are allowing each diocese to set up institutions for itself as though the Church of England as a Church organism did not exist. Our people are being educated with the notion that the Church is a mere phrase, that it means a number of local independent organizations whose only unity consists in a formal recognition every three years of an idea which has no living, practical form. Much has been said of putting the parish clergy on the itinerant system; we shall have to consider whether our bishops should not also exchange dioceses every three or more years. Certainly something must be done to lift the churchmen of Canada of all orders and classes to a higher plane of loyalty to the "One Catholic Church," whose unity they are fast forgetting in their zeal for the narrow interests of the locality and party which cramp and absorb their sympathy.

The motion touching "the reserve forces of the Church" gives an instance in point as to one great defect of this Synod. It has already legislated in regard to these "forces." Why should not reports be required at each session

upon the working of each and of all the legislative acts of the Synod? Resolutions are discussed year after year, they are solemnly passed upon, and then passed into oblivion. The mountain labors and the outcome is an abortion; the mother does not even enquire whether her offspring is living or dead. Another grave question demands treatment. We have laymen placed as legislators for the Church who have practically abandoned attendance upon her sacraments and services, and who spend their Sundays preaching for the sects—yet the Provincial Synod has too little self-respect or too little courage to pass such legislation as would place such offenders under discipline. We have parish churches committed by unscrupulous partisans to the support of institutions over which the Church has no manner of control—institutions which could turn Presbyterian tomorrow without altering their teaching, but for the support of which our churches are utilized. We need such legislation as will prohibit the Churches of Christ being thus prostituted to the purposes of party agitators. Dr. Carry's motion deals with another scandal, a branch of the same tree of evil as the above scandals spring from. Such an audacious act as using syrup concocted at a grocery for wine at Holy Communion would never be dreamt of if party movements had not been so long tolerated. We implore then the Synod to rouse itself into a keen realization of its responsibilities to God and His Church. In this age of unrest, and with the Church set about with so many and great dangers, chiefly arising within her own borders, the great need is to break up all that helps or tends to the concentration of interest in merely narrow, local, either provincial, diocesan, parochial, or party bounds. In view of the constant assertions of our enemies that the Church is in a state of decadence, the Synod would do a good work by arranging for the compiling of Church statistics at periodic intervals, so that we may know what our position really is. If we are in process of being stamped out we ought to know the danger, so as to provide a refuge or stop the waterfloods rising any higher. We trust that the work of the Synod will manifest Divine inspiration and guidance. But the fable of Jupiter and the Waggoner is Christian teaching.

HOME REUNION—THE PRESENT POSITION OF THE QUESTION.

SURELY a consideration of these losses and hindrances to the common cause should stir up in all true believers an earnest desire to rise to the fulfillment of our LORD'S last prayer that we should be One.

St. John's Epistle, to which I have before referred as essentially addressed to the newly-formed Church of CHRIST, is full of exhortations to brotherly love, because of our common belief in the Doctrine of the Trinity, and because our GOD is revealed as a God of Light, of Love, and of Truth.

From this it would appear that there are two essential conditions towards any true reunion of the scattered forces of Christians. Anything falling short of these must rather tend to mis-

lead and hinder the work, while anything that helps forward in any way either of these conditions must in its way be a help to unity.

And first there must be a common belief in the essential and eternal verities—in the great Doctrines of the Trinity and the Incarnation—because a belief in these, according to St. John, is the "fons et origo" of all brotherly love.

There must, then, be a Simple Creed held, understood, lived up to, and taught to others; no Creedless union is possible: but with such a Creed firmly held, there may be again great freedom of individual opinion and speculative thought.

And this brings me to the second essential condition for any real unity—a belief in the reality of the Church or Kingdom or Body of Christ. It is this alone which can prevent individual liberty, in the pride of private judgment, magnifying its own peculiar sides of truth into essential dogmas of affirmation or of denial, which is the "fons et origo" of all our schisms, of their ever-increasing divisions, and of fresh articles or tests of Christian belief.

If we accept these two conditions, we must not let our party prejudices hinder the acceptance, as true brothers, of all who hold the common faith and have been baptized into the Holy Name. In times past we have freely called each other names, but we must remember "He only is Antichrist who denieth both the Father and the Son." This at once places all schemes for reunion which would exclude any at the present day who hold the eternal truths, or which would ignore the work of the Church for the first 1,500 years, as quite outside any schemes for permanent Reunion.

Let us now consider how far we have advanced on the road towards the acceptance of these two essential principles of unity.

The Simple Creed is already in existence and is received by all under the Symbols of the Apostles' and Nicene Creed, with the exception of the filioque clause, which, however, right and sound it may be in its teaching, was wrongly placed there as wanting the sanction of the whole Church, and hence became the cause of the first great division of Christendom.

There is also a great desire among many of the Nonconforming Churches for a common simple Creed; or rather for getting rid of those distinctive Shibboleths which in trust-deeds and in other ways have done so much harm in stereotyping certain special beliefs which are not now generally held as essential.

All the sects at home are endeavouring to reunite their scattered forces. And the tirades against the binding tyranny of the various chapel trust-deeds are numerous and strong. The Presbyterians and the Congregationalists, the Congregationalists and the Baptists, are drawing nearer together. These desires for greater unity have been quickened by many mixed motives, some may think thereby to gain a greater vantage ground against the Establishment, others for a Protestant assault against Catholic principles; but the desire to rally all under One LORD, One Faith, One Baptism, lies very deep down, and in whatever form it takes, or for whatever cause it may be

undertaken, it must be reckoned as a real advance towards Unity, and towards a casting aside for ever of those bitternesses which not only existed between Churchmen and Dissenters, but which in old times set sect against sect in an unholy warfare of Christian against Christian through the length and breadth of our dominions.—*Earl Nelson.*

A RABBI'S TRIBUTE TO A CHRISTIAN BISHOP.

The following words are from the address delivered by Rabbi Solomon H. Sonnenschein, of St. Louis, on July 20th, before the National Conference of Charities and Correction, held at St. Paul, Minn.

Mr President and Members of the Conference:

"I am called upon to pronounce a few timely sentences of praise in commemorating our late lamented co-worker, Bishop Charles F. Robertson, of Missouri. In thinking of him and calling to my vision the presence of the noble bishop whom we so sadly miss from our ranks, I cannot resist quoting that Scriptural word of sweet pathos and longing: 'I am asleep but my heart is awake.'

"I am with you no more in body, but I abide with you in that heartiest of living sympathy which forever attaches men to men, linking together the entire race of humanity in the name of their Eternal Father who is in heaven, and whose everlasting love vouchsafes our life immortal.

"In proportion as we firmly believe in our heavenly immortality, in the same ratio the despairing dread of death and oblivion loses its force and exhausts its fearfulness.

"To fully believe in the immortality of the soul, we must witness the death of the just. I can bear testimony to the saintly death, and I can bear testimony to the saintly life of Bishop Robertson. A sweeter and a more upright man never lived and never died in the harness of unswerving loyalty to a sacred trust and a divine mission.

"His life was comparatively short. Just at that station of human pilgrimage, when the hilly and rough roads are left behind, and the broad and fertile plains are entered upon by a straight and well-paved highway, just at that junction the beloved bishop was summoned to the higher, to the heavenly walks of life. Those who so well remember his exquisitely serene and sympathetic countenance, will understand the main-spring of that love and esteem which he commanded among all classes and masses of my city and State.

"He was one of the genuine scholars who never flout their learning before the world. His leisure hours were given to the reading of profound works, not to the writing of shallow ones. He was one of those rare and gentle souls who are among the very first to discover even the most hidden vein of nobility in every other human soul. He was one of those precious and saintly priests of God, who, when at the very height of their ambition are best adapted and equipped to actively sympathize with such of their pitiable fellow-beings as are despairing in wretchedness and depravity.

"And how broad and genial was his religious temper and discretion! I, the Hebrew, ought certainly to be believed, when I say that Bishop Robertson was made of that Christian metal which is as pure as gold and as true as steel.

"How well do I remember the scene, which, for the first time, gave me the best opportunity to study and admire his religious broadness, generosity and unstinting Catholicity. It happened about eight years ago. The clergy of St. Louis, representing all denominations, met together to discuss and to ratify the Bill for Licensing Marriages then pending before the Legislature of our State. There were more than a hundred ministers present. Roman Catholics, Protestants, Unitarians and Hebrews. The bishop presided. In the heat of debating the merits and failings of the bill, one gentleman—one of those rampant fanatics who cannot see beyond the walls of their own church, and who are totally incapable of grasping the real American idea of mutual good-will and toleration, began to denounce in some hackneyed phrases, the Roman Catholic clergy for their alleged disloyalty to American law and discipline. He said that a priest who submits to the dictations of Rome, first and last, cannot be a true American patriot. You should have seen Bishop Robertson as I did then and there. In his calm way, half dignity, half modesty, he rose and called the effervescent brother to order by simply telling us: 'I beg your pardon, gentlemen; our friend yonder, himself, seems not to understand yet the very first principle and the paramount obligation of American citizenship!' You ought to have heard the outburst of acclamation, and seen the sneaking away of the censured gentleman as I did. We were more than one hundred clergyman, many

old and some young, many orthodox and some radical, but every one of us went home from that meeting a wiser, a better, and a truer teacher of religion than before. You never heard of Bishop Robertson's vast activity, in behalf of private as well as public charity, but you could see it wherever you went, through the entire length and breadth of the State of Missouri.

"His was the work and method of Nature Divine. Not in the roaring tempest of clashing theological systems did you discern his doctrine. Not in the hissing and lashing of the fiery tongues of fanaticism did he delight. Not the thundering earthquake of uprooting reforms was to be expected in his wake. His was the still small voice of a divinely consecrated conscience.

"'He is now asleep but his heart is awake.' His heart of flesh is beating no more; it is put away in the dark shelf of earthly decay, called the tomb. But his spiritual heart is quickened with that perpetual pulsation of life which is warranted unto us by faith, hope, and love eternal!"

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

In our last issue we gave the constitution of the Provincial Synod, and the names of the clerical delegates. We now add the names of the lay delegates, which are as follows:—

HURON.—Messrs. Richard Bayly, Q.C., London; E. B. Reed, London; A. H. Dymond, Brantford; V. Cronyn, LL.B., London; Robert Fox, Lucan; N. Currie, Glencoe; W. Grey, Woodstock; H. Crotty, Ingersoll; W. H. Eakins, Woodstock; G. H. Golding, Chesley; R. Martin, Listowel; Dr. Bradley, Belvie.

NIAGARA.—Messrs. Adam Brown, W. F. Burton, Hamilton; George Elliott, Guelph; F. W. Gates, F. E. Kilvert, M.P., Hamilton; S. Macklem, Chippawa; J. J. Mason, Hamilton; C. Moss, Drummondville; H. Maclaren, Hamilton; B. R. Nelles, Grimsby; W. Y. Pettit, Oakville; Hon. J. B. Plumb, Niagara.

TORONTO.—Hon. G. W. Allan, Toronto; Judge Benson, Port Hope; Captain Blain, Lieutenant-Col. Boulton, A. H. Campbell, C. J. Campbell, John Carter, M. Crombie, Major Foster, W. Ince, Clarkson Jones, J. A. Worrell, all of Toronto.

ONTARIO.—J. A. Henderson, D.C.L., Q.C., R. T. Walker, Q.C., Hon. G. A. Kirkpatrick, D.C.L., Q.C., M.P., Kingston; Lieutenant Colonel Matheson, Perth; Hon. Judge McDonald, M.A., Brockville; R. V. Rodgers, M.A., Kingston; Hon. Judge Reynolds, Brockville; Hon. Thomas White, M.P., Dr. Wilson, Ottawa; Samuel Keefer, C.E., Brockville; James Shannon, E. H. Smythe, LL.D., Kingston.

MONTREAL.—Strachan Bethune, Q.C., James Hutton, George Macrae, Q.C., James Stevenson, Montreal; Hon. Judge Armstrong, Sorel; Alexander Gowdey, Dr. T. D. Butler, Charles Garth, Montreal; Hon. Thomas Wood, Durham; W. W. Lynch, Knowlton; G. F. C. Smith, W. R. Salter, Montreal.

QUEBEC.—George Lampson, Quebec; R. W. Heneker, D.C.L., Sherbrooke; R. Hamilton, D.C.L., H. H. Carter, Quebec; E. J. Hemming, D.C.L., Drummondville; Hon. Judge Irving, D.C.L., Jas. Dunbar, Q.C., Lieutenant Colonel Forsyth, Quebec; Lieutenant Colonel Ready, Melbourne; R. G. Wurtle, J. Hamilton, jr., R. P. Campbell.

FREDERICTON.—Hon. Chief Justice Allen, Fredericton; Hon. B. R. Stevenson, St. Andrews; Hon. D. L. Harrington, Dorchester; W. M. Jarvis, Dr. C. W. Weldon, Q.C., St. John; C. H. Fairweather, Rothesay; Hurd Peters, St. John; C. N. Vroom, St. Stephen; Sheriff Sterling, Fredericton; R. T. Clinch, Rothesay; G. R. Parkin, Fredericton; R. R. Haddon, Newcastle.

NOVA SCOTIA.—Hon. Judge Ritchie, W. C. Silver, Professor Hind, A. Vizard, Halifax; E. J. Hodgson, Q.C., Charlottetown; Lieutenant Colonel Stewart, A.D.C., C. J. Harrington, Q.C., J. J. Hunt, D.C.L., J. W. H. Rowley, E. P. Archbold, James Gossip, J. G. Foster, Halifax.

In addition to the business standing over from the last regular session, some very important new business will come forward for discussion.

1. The Bishop of Quebec will introduce a canon of degrees in divinity.

2. Mr. E. Baynes Reed will submit a motion on the question of the position in England of clergymen ordained in the colonies under the Colonial Act of 1874.

There is a large amount of business left over from the last Synod, probably more than will be attended to during the coming session.

1. Mr. W. C. Silver's motion on the relative duties and rights of bishops, rectors, and churchwardens, will come forward again.

2. Also a very important memorial from the diocese of Niagara, in connection with which will be two motions of Mr. George Elliott, and one of Rev. J. D. H. Brown.

3. The Rev. J. M. Davenport will ask the Synod to encourage by all the means in its power, the formation of missionary brotherhoods for the pioneer work of the Church of England in Canada.

4. Rev. Dr. Carry's motion, on the question of church wine, will be forward this time, and, it is hoped, will receive proper attention.

The opening sermon this year will be preached by the lord Bishop of Algoma. The first work of the Synod will be to appoint a prolocutor and a clerical secretary. Two names are freely mentioned in connection with the former, viz., the Dean of Montreal, and the Rev. Dr. Roe, of Lennoxville.

ONTARIO.

MADOC MISSION.—On Thursday the 25th inst, the Venerable Archdeacon of Kingston formally divided this extensive mission, inducting the Rev. Mr. Burton, just from St. Augustine's, England, into the Queensboro' section of it, leaving still an extensive field with Madoc for its headquarters, to that energetic and faithful worker the Ven. Archdeacon Daykin.

KINGSTON.—On the evening of the 12th ult., E. R. Doward, organist of the Church of the Ascension, Toronto, gave an organ recital in St. George's Cathedral, before a large number of old friends. His programme was an ambitious one, representing as it did the German, French, and English schools of organ music. It is, however, needless to say that he proved himself at home in each. His playing throughout was characterized by a thorough appreciation of the composer's ideas, and he displayed excellent taste in the registration of the different pieces, notably in Gounod's "Marche Militaire," and in Mendelssohn's Organ Sonata (No. 3). Mr. Doward also contributed two vocal solos, "Calvary," by Rodney, and "Come Unto Me," by Coenen, both sung with that taste and finish invariably given by him. The accompaniments to these were admirably played by Mr. Reyner, organist of St. James' Church. The congregation, which numbered over 500, joined in singing the well known hymn, "Sun of my Soul," after which the Rev. Mr. Cook pronounced the benediction. There were many feelings of regret expressed that an organist of Mr. Doward's ability should have been lost to the citizens of Kingston.

The Rev. I. J. Stiles, wishes to acknowledge, and very heartily thank the following kind subscribers to the Rockingham Mission House fund.

Ven. Archdeacon Innes, \$5; Major Wicksteed, \$5; R. J. Wicksteed, Esq., \$5; A. Friend, \$5; Rev. A. Spencer, \$2; Messrs. Linton & Co., Montreal, \$10; Russell, Forbes, & Co., Ottawa, \$5; S. James, Kingston, per Mrs. Beck, \$40; C. M. Guild, Ottawa, \$40; W. J. Barnhardt, Esq., \$5; T. Milburn & Co., Toronto, \$2; C. D., Nova Scotia, \$2; Two Little Payers, Lyndhurst, \$2; Ven. Archdeacon Lauder, \$1; Rev. H. Patton, \$1; Rev. I. Jemmett, \$1; Rev. Rural Dean Carey, \$2; Rev. E. P. Crawford, \$1; Rev. W. Read, \$1; Rev. A. I. Fidler, \$1; Rev. I. W. Burke, \$1; Rev. M. G. Poole, \$1; Rev. F. Pinnie, \$1; Dr. Wright, Ottawa, \$1.50. Total \$143.50.

OTTAWA.—The great event which has occupied the minds of the Anglican Sunday school scholars for a couple of months past, the annual union Sunday school picnic, took place 24 ult., and resulted in the decided success which the well directed efforts of the managing committee deserved. At a very early hour large numbers of the children were out in the streets to join in the grand procession, which marched from Centre Town to the Queen's Wharf in time for the departure of the *Empress* at 7.20 a.m. The contingent from St. James' Church, Hull, were ferried across the river. The Ottawa schools present were those of Christ Church, St. John's, St. Alban's and St. George's, as well as St. Paul's, of Rochesterville, St. Bartholomew's, of New Edinburgh, and Trinity of Archville. The ride down the river on the *Empress* was very pleasantly made, and about eight o'clock the first party landed at the wharf there and proceeded to the meadow a couple of hundred yards off, where swings were put up, race course staked out, tents pitched, refreshment booths opened, and other arrangements made to promote the welfare and comfort of the party. Mr. Ratte had brought down a fleet of row boats, and those so inclined had abundant opportunity to indulge in rowing. About seven hundred persons had arrived by the *Empress*. The next contingent arrived on the *Dagmar* a couple of hours later, and swelled the number present by about 500, many of whom had held back in the early part of the morning on account of the threatening aspect of the weather, but the latter made up their minds that it

was not going rain after all. In this they were right, for though the clouds hung over the city the greater part of the day, they passed off without a shower. The *Dagmar* on its 11 a.m. and 2 p.m. trips brought two more full loads, making in all close upon 2,800 persons who must have been present. The sports and games were very interesting and well contested. The Guards' band, whose excellent playing had been highly appreciated all day, returned home on the *Dagmar* and played some choice selection on the way. A fine display of fireworks was made from the boats and from various camps along the shore, on the return trip.

The following composed the executive committee in charge of the affairs of the picnic:—R. J. Wickstead, chairman; B. Bell, A. Fripp, C. D. Fripp, J. S. Heinrichs, W. H. Morgan, George Morgan, Darcy Morgan, E. A. Nash, S. S. Slinn, G. W. Steacy, F. E. Stuart, C. Stuart, R. Surtees, F. H. Thomas, J. E. McClenaghan, secretary; Rev. Thos. Garrett, treasurer, and the clergy ex officio. These are very heartily to be congratulated on the success of the affair. The Ottawa River Navigation Co., are also deserving of credit for the boat service they rendered and Capt. Bowie yesterday earned not a little additional popularity for himself and the fine new steamer he commands.

TORONTO.

TORONTO ISLAND—*St. Andrew's Church*.—A few mornings ago, at an early hour, the ceremony of holy matrimony was, for the first time in this church, performed by the Bishop of Toronto, assisted by the Rev. C. B. Darling. At the conclusion of the marriage, the Bishop, in accordance with the suggestion of the rubric, proceeded to celebrate the holy communion, and the newly married pair and their immediate attendants, duly received after the officiating clergy. Before the usual entry in the register, the Bishop, with some very felicitous remarks, gave to the bridegroom and bride a large and costly family Bible, a beautiful Oxford illustrated edition, with helps to the study of the Bible, concordance, maps, etc. At the beginning of the volume the Bishop has written with his own hand the following words:—"Presented to Mr. and Mrs. John Wedd, the first couple married in the Church of St. Andrew, Toronto Island, on their marriage, August 16th, 1886, with sincerest good wishes, by their faithful friend and Bishop, Arthur Toronto." This is only one among the many instances of the generosity and devotion of our good Bishop in connection with this church, which is particularly interesting, as we pointed out in our last issue, from the fact that in it so many Christians of different denominations are accustomed to meet for harmonious worship.

TORONTO.—The following resolution was passed at a meeting of the Church of England Workingmen's Association of Canada, on Monday evening, August 23rd, 1886.

"That whereas the *Evangelical Churchman* of Toronto, of the date of 19th August, 1886, publishes an extract from the *English Churchman*, accusing Mr. C. Powell, of the so-called "Church of England Workingmen's Society," of being "an advanced Romaniser," and the society, of "promoting Auricular confession, the popish wars, and a host of other popish and superstitious follies," and at the end of such extract makes the extraordinary, gratuitous, and unwarranted statement, that "Toronto is, so far as we are aware, the only Canadian city in which a branch of this notorious league exists," therefore, we, "the Church of England Workingmen's Association of Canada," being, "so far as we are aware," the only similar *Church of England* Association in the city of Toronto, cannot let the foregoing statement pass without contradiction, and, therefore, at this our earliest and first meeting since the statement was so made, do declare that we are, as our name sets forth, a primitive association, independent of any other organization; that we are not connected in any way with the said "Society," and are not in any way responsible for its doings; and, that while we do not know anything of the truth of the above charges against the said society, or otherwise, we do not hesitate to deprecate, and denounce unsparingly, any course of action that would tend to introduce into our beloved Church the Romanish errors in the above extract mentioned, or other popish corruption which might tend to detract from the fullest faith in our Lord and Saviour Jesus Christ; that we regret the officials of the *Evangelical Churchman* did not attend some of our meetings, which are open to all well behaved persons, and make full inquiry before making an unfounded statement, and trust they will publish this resolution, as evidence that they did not intentionally fabricate the statement made to our injury.

The Church Woman's Mission Aid Society is now prepared to receive applications from country par-

ishes for assistance during the coming winter, either in the way of clothing or Christmas trees. Orders for surplices, stoles, &c., solicited. Also donations either of money or clothes.

Extract from new rules adopted by the C. W. M. A., in April, 1886. "The work of this society is especially intended for the Toronto and Algoma dioceses, but applications from other dioceses in the North West, may be attended to by raising of special subscriptions or by vote of the board." All applications must be sent directly to the secretary-treasurer, Mrs. W. T. O'Reilly, 87 Bleeker St., Toronto.

Parcels may be sent to the rooms of the society, No. 1 Elm St., Toronto.

NIAGARA.

MOOREFIELD.—Rev. A. Bonny has been absent for the last three Sundays, enjoying a much needed rest. The services at Rothsay and Moorefield have been taken during his absence, by the Rev. G. B. Cooke, of Palmerston, and Mr. Jamieson, lay reader. The church in Drayton has been closed during the incumbent's absence, as owing to change of hour, it was found impossible to have service there and superintend Sunday Schools at Rothsay and Moorefield.

HURON.

TILSONBURG—*St. John's*.—On Wednesday, 18th ult, the inhabitants of the above parish were much shocked on hearing the news of the somewhat sudden death of the only son of Rev. R. F. Dixon, aged one year and four months. The funeral was very largely attended, and the floral offerings most beautiful and numerous. The obsequies were conducted by the Rev. A. J. W. Finlay, which was of a very impressive character, owing more particularly to the death occurring during the absence of the reverend parent, who is now enjoying a visit to his paternal home, in Carlisle, England. The remains were interred in the cemetery of St. Charles Church, Doreham. Rev. Mr. Dixon and Mrs. Dixon, have the heartfelt sympathy of the whole community at large in the sad loss of their only and dear infant son.

"May we go where he has gone,
Rest and reign with Him in Heaven."
Alleluia.

LONDON TOWNSHIP.—Soon will the week day silence of the youngest of our suburban churches be broken by the cheerful sound of the busy workmen. Tenders are invited for alterations and additions to St. Matthew's Church, London East. We have ere now had the pleasure of telling the readers of the *DOMINION CHURCHMAN* of the growth of the church in London township. Half a century ago, this township was little more than an unbroken forest. Then was heard the ringing sound of the woodman's axe, and soon, very soon, was seen arising among the clearings the log church of the colonists. When this western diocese was set apart less than thirty years ago, from the overgrown diocese of Toronto, there were only three churches in the township of London, with two beneficed clergymen, Revs. C. Brough and E. Sullivan, afterwards the Archdeacon of Huron and the Bishop of Algoma, and now, instead of three, there are eight churches, and some of them have been enlarged to meet the demands of the increasing church population. Here in Huron there is no "decadence of the church," and of the other dioceses good news is continuously borne to us by the organ of the church, the *DOMINION CHURCHMAN*.

INGERSOLL.—The Sunday Schools of St. James' Church, Ingersoll, and of East St. Pauls', Woodstock, have united to hold their annual summer picnic on Burlington Beach. Why have we not more of these union festivals of our church Sunday schools! Surely it would be more pleasant for the scholars, and far more pleasant for the teachers to spend a happy day together at least once a year, than going in separate bands. But there is, we must confess, too much among us of the spirit of congregationalism, saying as even in the days of the apostles, "I am of Paul and am of Apollos."

DELAWARE.—A successful and very happy garden party was held on the 11th ult., on the rectory grounds, in aid of the funds of Christ Church. The weather seemed for a while as if about to dampen the festivities of the day, but the lowering clouds disappeared and in the evening it was delightful. The very handsome grounds seemed to have acquired new charm when lighted by the Chinese lamps and torches, while the good ladies who presided over the entertainment, and provided for it, seemed sylphlike fairies in the scene, and the music under the direction of the worthy hostess, Mrs. Asbury, proved that music, as in the days of old, hath charms. The recitation of Sir Peter Teasle and Lady Teasle, was thor-

oughly enjoyed, the gypsy countess carried out her part to perfection. The art gallery was very much admired. The Delaware band with their charming music, added no little to the pleasure of the evening, and though unwilling to separate, there was a hearty union of voices in the old and much loved anthem, "God Save the Queen." We most heartily congratulate the rector, Rev. R. Asbury, that their lot has fallen in so pleasant a place as Christ Church, Delaware.

WARDSVILLE.—The annual garden party of the guild of Christ Church, Wardsville, was held in the parsonage grounds there, on Tuesday evening of last week. There were visitors from Glencoe and Newbury, and the garden party was the largest ever held in Wardsville. The handsome grounds were beautifully illuminated and in excellent order. The Wardsville orchestra furnished instrumental music. The rector, Rev. J. W. Taylor, and family, by their hospitable manner, succeeded in making all feel welcome, and seemed amply repaid for their trouble by the pleasure manifested by their visitors. The receipts were in advance of those of any previous year.

STRATHROY.—We rejoice in the well doing of St. John's Church, Strathroy. The congregation and Sunday school are alike prosperous. A young ladies' society has been organized at the rectory in connection with St. John's Church. All the young ladies of the congregation are cordially invited to be present at the meetings.

LONDON.—*St. Paul's*.—Rev. R. Hicks, assistant minister of St. Paul's, was unable to officiate on Sunday, the ninth after Trinity. His illness, though sudden, will, we hope, be of brief duration. His physician, however, has absolutely forbidden his preaching or at all officiating in the church services for a time, though he hopes the attack may not be very serious. The rector of St. Paul's, Rev. Canon Innes, was not home from his holiday trip of a few days to the Muskoka lakes, though returning. Provisionally an unforgotten friend, Rev. J. G. Low, now of the diocese of Ontario, was in our city on a visit, and he took the whole duty at both matins and evening. At matins, taking as his text the words of our Lord, "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." Mr. Low preached a very impressive sermon, confuting the contentions of Agnostics and other enemies of the revealed truth, and proved that the Christian religion is one of love and good will to all, and impressed on his hearers their duty as disciples bearing much fruit.

SHELburne.—St. Paul's Sunday school held its annual picnic this year on Wednesday, August 11th. The children and their friends turned out in large numbers, and drove off in democrats, kindly provided by members of the congregation, to Horning's Mills, a pleasantly situated village about six miles from Shelburne, well known as a favorite fishing resort. Having spent a long day in varied amusements, football, swings, boating, &c., the party returned home in good time well pleased with their day's outing.

Shelburne and Dundalk mission has now, since the visit of the Bishop's commissioner, Rev. Mr. Young, been practically divided, and there are now six congregations, where two years ago there were only two congregations. And whereas two years ago, the whole mission only raised \$400, now the people are raising \$1,100 for the support of the ministry, and Shelburne hopes in a year or two to be able to do without any help from the mission fund.

The congregation at Horning's Mills, hope to build a new church next year, and, owing to the successful work of Mr. A. Murphy, lay reader under Rev. H. G. Moore, B.D., the congregation in Dundalk is at present engaged in enlarging and improving St. James' Church.

SASKATCHEWAN.

MEETING OF THE SYNOD.—The Synod of the Diocese of Saskatchewan met at Prince Albert on Wednesday, the 4th August. The proceedings began by full Service and Holy Communion in St. Mary's church. At the close of the service the whole of the clergy and lay delegates were entertained at luncheon at Bishop's Court by His Lordship and Mrs. McLean. The Synod met for business in St. Mary's church. The proceedings were opened by the following address from the Bishop:

My Reverend Brethren and Brethren of the Laity.—We were prevented meeting in Synod last year by the disorder into which the country had been thrown by the rebellion. We cannot be too thankful that in the good Providence of God we are now able to meet in the midst of public peace and returning prosperity. We have eighteen lay delegates present. I am glad to see among them three Indian chiefs, "Star Blanket," "John Smith" and "James Smith," who, with the

whole of their bands, proved so thoroughly loyal during the late rebellion.

We have twenty-two clergy in the Diocese supported as follows: Eleven by the Church Missionary Society as Missionaries to the Indians; seven by the Society for the propagation of the Gospel, six being for settlers and one for Indians; one by the Colonial and Continental Church Society for settlers; one by the Canadian Church—for Indians, half his salary being from the Mission Board, and half being supplied by the Cathedral Church of Toronto; one by private contributions from England, for the Indians; one by government at Battleford Training School. Besides these twenty-two clergy, we have seven catechists in charge of mission stations—three supported by the S. P. G., and four by the C. M. S., making in all 29 missionaries. I am sure you will feel with me that our hearty thanks are specially due to the Society for Promoting Christian Knowledge for this timely grant in aid of our Clergy Endowment Fund. It adds one more to the many existing instances of its hearty and generous support of the work of this Diocese, in so many different directions.

The Church in Canada.—The Domestic and Foreign Missionary Society of the Church of England in Canada sent me—on Aug. 26th, 1884, \$1172 60; on Feb. 18th, 1885, \$204 80; total, \$1377 40. I forwarded an account of the expenditure of this sum to the Secretary of the Board, a copy of which will be published with the Synod accounts.

On Sept. 28th, 1885, the Board sent me the further sum of \$481 01 from which I am paying \$100 per quarter towards the salary of the Rev. H. T. Bourne, of the Piegan Indian Mission near Fort McLeod. The balance of his salary, \$100 per quarter, is paid by the congregation of St. James Cathedral, Toronto, through their rector, the Rev. Canon Dumoulin, who has always been a most valuable helper to the work of this Diocese. We have thus one clergyman entirely supported by the Canadian church.

The Bishop informed the Synod that nearly all done in his diocese for Indian Mission was the work of the C.M.S. of England, and that he had asked the board of the D & F.M. Society of Canada to give help. He acknowledged gifts from Baroness Countess, Sir Alex. Galt and the S. P. C. K. In speaking of Emmanuel College the bishop said it was intended to train Indians not only for mission work, but in general knowledge, and to aid them in becoming tillers of the soil by instruction in agriculture. The college affords to all Indian and divinity students rooms and education free of charge—there are no fees of any kind for such students. Their food and clothing have to be supplied from other sources. The college buildings are complete, highly suitable for the work, and entirely free from debt. The college has trained and sent forth to the mission field a number of Indian students who are doing a good work, chiefly in the missions of the church.

The concluding passages in the bishop's address were directed to the question of clerical education. The bishop said: I think it right to state that I am so strongly impressed with the importance of encouraging steady and systematic study in those branches that tend to equip a clergyman for thoroughly discharging the duties of his office, and convinced that those who are content with just study enough to pass the examination for Holy Orders, cannot really fulfil their functions thoroughly, that while God spares me as bishop I shall make this consideration a very influential one in determining questions of promotion, so far as these questions lie within my influence.

And now, brethren, I commend you to the grace of God that He may by His Holy Spirit give you a right judgment in all things. May our meeting here in synod be so blessed by Him that the work of Christ's church may be promoted throughout the whole diocese.

FOREIGN.

The senior bishop of the Church of England, the Rt. Rev. Dr. Pelham, Bishop of Norwich, has just completed the thirtieth year of his episcopate.

The Bishop of Kilmore has conferred the Deanery of Kilmore, vacant by the resignation of Dean Beresford, upon Canon Stone, rector of Kilmore.

The Archdeacon of Armagh has conferred the Deanery of Armagh, vacant by the late Dean's elevation to the Bishopric of Down, Connor and Dromore, on the Rev. Dr. Chadwick, rector of Armagh.

His Grace the Lord Primate has issued a request to the clergy of Armagh that they use a prayer, also sent to them, of "thanks to Almighty God for our merciful deliverance from the great danger which threatened the well-being of our native land and the free exercise of our Protestant faith."

The Bishop of Norwich, (Dr. Pelham), has been holding his fourth septennial visitation. His lordship said that of his sixty-three predecessors, who in the last eight hundred years had held the see, only three had retained the office so long.

The Lord Bishop of Connor and Downs has completed his confirmation tour. He has confirmed more than four thousand candidates, and it is expected that, when Coleraine (where the confirmation had to be postponed), is included in the returns, the number of persons confirmed will reach five thousand.

The *Nonconformist* says that if Canon Liddon had accepted the Bishopric of Edinburgh his cathedral would have become the ecclesiastical centre of that city.

In a letter to the Rev. Dr. C. R. Hale, Dean of Davenport, Canon Liddon writes concerning his Oriental travels: "By the permission of the Patriarch of Jerusalem I celebrated twice in the chapel of Abraham—once on Easter Tuesday, and again on Low Sunday." The Chapel of Abraham is one of the nine sanctuaries which together form the Church of the Holy Sepulchre at Jerusalem.

Two clergymen have been presented to the Bishop of Exeter for excess of ritual. The Bishop has put a repressing hand upon the persecutors, having freely warned them that ritualism cannot be put down in that way. On the other hand, he has admonished the clergy not to use water bread, candles in the daytime, and illegal vestments; also pointing out that, by additional services with simple ritual, they can perhaps satisfy those who dislike greater display.

In 157 Welsh parishes, since 1870, \$1,100,000 has been expended on restorations and new churches, and \$50,000 on mission rooms. The same parishes have given for endowments over \$200,000.

The old Abbey at Bath is to have a surpliced choir; the congregation, having been polled, have declared by four to one in favor of the change. No fewer than seven churches in Bath will now have surpliced choirs.

The great diocesan choral festival was recently held at Chester Cathedral. Over one thousand voices took part in the proceedings. The nave and other parts of the building were densely crowded, and there was a large attendance of the city and county clergy, including the Bishop and Dean of Chester.

A very large clock and chimes have recently been erected in Chard Parish Church, Somerset, the gift of Mr. George England. The clock shows the time on two handsome skeleton dials, strikes the hours upon a 25 hundred-weight bell, and the chimes play upon the eight bells.

Two ancient churches of England have been reopened, and several others are in process of restoration. The old Norman edifice at Dalby, Yorkshire, has been reopened by the Archbishop of York, and also the fine old Saxon Church at Middleton, which has been completely restored.

The last Journal of the Diocese of Iowa reports—clergy, 51; ordinations, 2; churches consecrated, 10; baptisms, 550; confirmations, 431; communicants, 5,004; marriages, 200; burials, 199; Sunday-school teachers and scholars, 4,350; contributions, \$129,986 28.

The statistics of the Diocese of New Jersey are as follows: clergy, 103; churches and chapels, 115; ordinations, 3; candidates for Holy Orders, 9; baptisms, 1,369; confirmed, 707; communicants, 9,781; marriages, 810; burials, 602; Sunday-school teachers, 1,006; scholars, 9,361.

The centennial Convention Journal of the Diocese of Delaware gives the following statistics: clergy, 29; parishes, 27; churches and chapels, 38; baptisms 265; confirmed, 162; communicants, 2,282; marriages, 83; funerals, 159; Sunday-school teachers, 164; scholars, 2,189; contributions, \$44,328.78.

Eight years ago the number of young men ordained in the Diocese of Rochester annually was eight to ten. For two years it has been thirty. This is only one of the tokens of the great work going on in East and South London. Of £7,500 received by the Bishop for his work the last year, £2,400 came from public schools and colleges.

The English Mission Parcel Society has developed greatly since its inception in 1883. Its origin is the outcome of the desire on the part of a lady, Miss MacLagan, (now deceased) to cheer those engaged in missionary work by sending books, pamphlets, articles of church furniture and home newspapers. The society has enlarged its scope until it now forwards anything which is of use in the missionary work.

The movement to promote a Suffragan-Bishopric of Blackburn has been lately very warmly discussed in the Diocese of Manchester. The Bishop's reply to the request made to him was as follows: "The Bishop thinks, after due consideration, that the appointment of a Suffragan-Bishop, who would be the vicar of Blackburn, might be of great service to the diocese, and he is therefore prepared to look favorably on the scheme if certain conditions are fulfilled.

The Bishop of Gloucester and Bristol presided at a meeting held in the National Society's house, under the auspices of the Church of England Funeral and Mourning Reform Association, when a statement was drawn up of the specific reforms aimed at—namely, the exercise of economy and simplicity in every detail, the disuse of crapes, feathers, and the like, the avoidance of excessive floral decoration, the use of perishable coffins, the disuse of vaults and bricked graves, burial in the plain earth, and interment of the body as soon after death as practicable.

Dr. Webber, Bishop of Brisbane, (Aus.), is making a bold and strong effort for reform and renewed life in his diocese, which he characterizes as riddled with Congregationalism and parochialism. He is pleading earnestly for more clergy, for more churches, for more freedom in old churches, and a cathedral with open doors and daily service.

The centenary of the establishment of the Church of England in Australia falls in 1888, the date being taken from January 26, 1788, when the Rev. Richard Jackson, who accompanied the first expedition, landed and held services in the infant settlement. Already proposals are afloat of how the event should be marked. The *Church Record* (Sydney) suggests a Centennial Endowment Fund in every diocese, and that the amount aimed at in the Primatial See should not be less than £100,000.

EQUATORIAL AFRICA.—The *Church Missionary Intelligencer* states that at a general committee of the Church Missionary Society, held on July 12, "the secretaries reported that they had been in communication with his Grace the Archbishop of Canterbury respecting the vacant bishopric of Eastern Equatorial Africa, and had suggested to him the name of the Rev. Henry Perrott Parker, M.A., missionary of this society in North India, and that they had received a kind letter from his Grace, dated July 9, expressing his acquiescence in the choice of the Rev. H. P. Parker, and his readiness to consecrate him to the bishopric in East Africa."

Mr. Parker was ordained deacon in 1876, and priest in 1877, by the Bishop of Exeter, (Dr. Temple). He was curate of Holy Trinity, Exeter, from 1876 to 1880, when he went to India in connection with the Church Missionary Society.

EAST AFRICA.—The Universities' Mission, set on foot in 1859, at the request of Livingstone, and which is now under its third Bishop in succession to Mackenzie and Steere, has now three great centres of operation—the Island of Zanzibar; the Usambara country north of Zanzibar; and the Rovuma district, four hundred miles south of Zanzibar, leading up to the district originally occupied by Bishop Mackenzie. The Mission has turned the old slave market in Zanzibar into a place of Christian teaching; a church, mission-house, schools, and a native Christian colony occupy the spot where, twenty years ago, thirty thousand slaves were annually exposed for sale. Here the Church completes the work of freedom that the nation begins, by receiving the slaves that are intercepted by British cruisers, Christianising them, and in many instances, the restoring them to their own country. For this purpose the mission has a farm of one hundred and thirty acres at Mbweni, outside the city of Zanzibar, for the reception of adults, on which the girl's school also stand; and a boy's school at Kiungani, also outside of the city, where there are workshops, where released slaves have printed the New Testament, as translated into Swahili by Bishop Steere. There are now twenty natives, formerly slaves, employed in Zanzibar, and on the mainland, in the work of evangelisation, one of whom is in deacon's orders. The Bishop, the archdeacons, the richest man or woman on the staff of the Mission, sat at the same table and lodge in rooms furnished on the

same scale with the poorest; the community of feeling thus engendered has proved of the highest value. There are thirty-six Europeans on the staff at present, viz., fifteen clergy, eleven laymen, and ten ladies.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

LAY PREACHING.

SIR,—In your paper of the 19th August, your Niagara correspondent says: "Canon Curran is in England, and I am told that his duty is being taken partly by clergymen, graduates of Trinity College, and partly by students of Wychffe College, who are mere boys. These young students, I am informed, preach their own sermons, and without manuscript. Is this permissible? Is it not usual to obtain the Bishop's license, or can any young student of theology who has the rector's permission, read the prayers and preach his own sermons."

Some time ago, a young student was employed for a few Sundays in one of our churches, but when the priest came to officiate, the student sought to oust him, as he himself had a prior claim.

The Bishop of Lichfield, Dr. Maclagan, has issued a circular to the clergy of his diocese, reminding them that a curate in deacon's orders is not licensed to preach. Whenever a deacon is required to preach, he is to read a sermon from one or other of the books named in the circular. These sermons may be shortened or simplified, if necessary, but otherwise they are to be delivered by the curate, as homilies sanctioned by the bishop of the diocese. On one Sunday in the month, however, the curate is to preach a written sermon of his own composition, and next day the manuscript of it is sent to the Bishop for examination.

August 25th.

P. TOCQUE.

HOMO INTER HOMINES.

SIR,—A real Church paper ought to feel an interest in all things touching the Church. An event has just happened in England in which all of us are concerned. Daniel Wilson, the Venerable Patriarch of Islington, is no more. He has been called upon to lay down his arms after a life beyond the threescore years and ten. There are few men in the world who have been so little, and yet, so widely known as this Prebendary of St. Paul's. A son of Bishop Wilson, of Calcutta, Daniel Wilson exercised a world wide influence. It is true he was an Evangelical, and because of this he had to bear (which he meekly did bear), many a hard and trying criticism, but if ever there was a man who was truly a Christian and a Churchman, the aged Prebendary of St. Paul's was one. Many a time as a youth have I seen the sexton help the old gentleman up the pulpit steps, and his appearance there always reminded me of what we read of St. John, when he too was old, and used to appear in the Church at Ephesus. It is not every one who knows that to the vicar of Islington we owe a "Boyd Carpenter," in Ripon, a "Gordon Calthrop," in St. Augustine's, a "Chapman," in Christ Church, Highbury, a "Hankin," at St. Jude's, and a "Martin," in the Strand. Many and many a man now in India, China, Africa, North America, and the Isles, will feel a personal loss in the decease of our father in the ministry. The motto of his life was this, "Vae mihi si non evangelisaverina." He was heart and soul in missions to every quarter of the globe. Under his able chairmanship Exeter and Liverpool have often crossed swords to the good of the church and the glory of God. Daniel Wilson had his faults—we all have them—but to the last he was full of fire and energy in every good cause. He will be sadly missed in the coming ages, for, like Tait, Trench, Moberly, Pattison, Selwyn, Pusey, Hannington, Gordon, Shaftesbury, and Beresford, he had the power to hold, even if he could not win over to his side, thousands upon thousands of his fellow countrymen. It would be a bad day for the Church of Canada as well as the Church of England, if there was no sorrow at such a loss as we are called upon to day to deplore. The "loss," however, is the Church's gain. It is a grand, glorious, and gratifying fact that the Gospel is being preached far and wide throughout the world, but there is not one in a thousand who at any time realizes that much of this—how much God alone knows—has been owing to the Wilsons, father and son. We are so taken up with our petty disputes, and our own little crochets,

(which are of so small account that the world laughs at us) that we are apt to forget the old days when the Church was like unto a "sucking child," and needed careful handling. In those days, the late "vicar" was at hand, and did more than many to guide and protect that child, than many who are so loudly spoken of to-day, as if they only had a part and a share in this matter. The glory of the Church of England is her comprehensiveness, and may the day be far distant when her clergy shall be turned out of the furnace "all alike." There must be "diversities of gifts" to meet divers wants and differing needs. May God in His wisdom and mercy raise us up a worthy successor to the one who sleeps in Jesus.

Yours,
C. A. F.

A WARNING.

SIR,—Will you kindly publish the enclosed letter, which explains itself, and oblige. Yours truly,
SEPTIMUS JONES,
Commissary of the Bishop of Jamaica.

The Bishop of Jamaica, to Rev. Dr. Tatlock.

MY DEAR DR. TATLOCK,—I have reason to believe that a coloured young man, a native of this island, whose true name is George H. Pearson, (but who gives other names), is now in the United States or Canada, and that wherever he goes he will be likely to represent himself as a clergyman of our Church, and seek to perform ministerial functions. A short time ago he attempted this in Belize (British Honduras), and gave the name of J. E. Wright, M.A. On leaving there, it appears that he stole the "Letters of Orders" of the Rev. Hugh Nethercott, a clergyman ordained some years ago in this diocese, by the Bishop of Kingston. Mr. Pearson will, therefore, probably represent himself in future as the Rev. Hugh Nethercott. He is an impostor, and a very plausible one. Some time ago, he persistently sought to be admitted as a divinity student of this diocese, but I continually and finally refused him, chiefly in consequence of doubts as to his character. Eventually he left this island, to escape punishment for embezzlement of public moneys in the office which he held as an assistant clerk in the Municipal Board of Kingston. I write this with the view of your taking such steps as may be usual in such cases (or specially necessary in the circumstances of this case), to prevent Mr. Pearson from performing ministerial functions in the dioceses of the United States. He has no scruples, and would without the slightest hesitation perform any of the offices of the Christian ministry, if he should at any time have the opportunity of doing so.
28th July, 1886. (Signed) E. JAMAICA.

PERMANENT DIACONATE.

SIR,—In reading the number of the CHURCHMAN for August 12th, the remarks of the Bishop of Lincoln on lay preachers, and as a layman, I would, if you will permit me, make a few remarks on the same subject.

There appears to be, and I think wisely, a widespread and increasing sentiment in favour of the permanent diaconate. I am not, however, in favour of laymen preaching as such before being admitted to Holy Orders, although aware that there exists precedents for it since the earliest times. Origen having preached as a layman, by permission of the Bishop however, some time before he was ordained, but it was only because he was known to be a theologian of the highest order. It may also be said that many laymen of the present day are good theologians; undoubtedly this is the case, and one of the best reasons for admitting to the diaconate such men, when willing to labor for the cause of Christ, but there is much work to be done in the Lord's vineyard besides preaching. A high standard of education for the ministry, as contended for by many, is unquestionably desirable, but it is very questionable whether it should be exclusively so. It can hardly be considered necessary that all deacons any more than all laymen, who may be present at the councils of the Church, should take an active part in the discussions, indeed, it is very far from desirable that they should do so, as there will always be found quite enough talkers among the presbyters to take up all available time. At the same time, laymen sometimes say very good things, and operate as a check upon too great a display of eloquence on the part of their more highly educated brethren, as instance at the Council of Nice, when, as a desultory discussion was proceeding, I believe, to the meaning of a word, an eminent layman brought them to order, by saying, "Arguers! Christ and His Apostles delivered to us not the art of disputation nor empty eloquence, but a plain and simple rule, which is maintained by faith and good works."

What we require now, as then, are good workers. Laymen, many of them, are as well educated as the clergy, and many who are not classical scholars are admitted to be theologians of merit, and fairly well

qualified for ordinary mission work, yet are debarred from taking a very active or effectual part in it unless they assume to do so on their own account, and in an irregular way, which some at least will not assume to do.

I would not say that the best educated laymen would always make the best deacons, far otherwise, nor is there any reason why any person should be admitted to the diaconate without a certain amount of preparatory education for that purpose. But many undoubtedly, might be found among men of mature years and of a good understanding, who would be a great acquisition in the fields of labor, and a great assistance to the regular clergy. There are, of course, difficulties to be encountered, but I apprehend none that cannot, with the help of God, be overcome. The system also offers an advantage over the educational system of the clergy, in that none but men earnestly devoted to the good cause, would be likely to be ordained, whereas, in the case of the regular clergy, boys are often educated for the purpose with little regard to natural tendencies, and although they may acquire the necessary education, are not always spiritually well qualified.

E. P.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

SEPTEMBER 12th, 1886.

VOL. V. 12th Sunday after Trinity. No. 42

BIBLE LESSON.

"The Seed Growing Secretly."—St. Mark iv. 26, 29.

This is the only parable recorded by St. Mark alone. In its spiritual meaning it is most like the parable of the leaven which we studied in lesson 31, of the present series. From its position in St. Mark's gospel, immediately after the explanation of the parable of the sower, it is probable that it was spoken privately to the disciples. The idea of growth seems to have special prominence in the mind of St. Mark, as he alone in the parable of the "Sower," as in this parable, speaks of the seed springing up and increasing. It is interesting to note that St. Peter, too, gave this a prominence in his teaching, see 1 Peter, ii. 2; 2 Peter i. 5, 7; 2 Peter iii. 18; may the teaching of this parable prove helpful to Sunday School teachers, who often lose heart, because they do not see the fruit of their labor as soon as they could wish. Let them remember the words of "the preacher," in Eccles. xi. 1.

1. The Seed in the Ground. We are all familiar with the appearance of a field after it has been sown with grain. The farmer has been taking great pains to plough and cultivate the soil, but when he has sown the seeds does nothing towards making it grow. Weeks pass, the field looks just the same; the farmer goes to sleep at night, rises in the morning, does his other work. Is he disappointed and vexed because he does not at once see the grain sprouting? No, he knows there is a process going on underground, which he cannot fathom, it is one of the mysteries of nature. But the seed is not dead, though it may look decayed there is life in it, 1 Cor. xv. 36. By and bye the appearance of the field is altered, the grain is up, and grows gradually, slowly at first, afterwards more rapidly, the green blade pushes up, then the ear appears, at length the ears are full, and all without any help or interference of man, but not without God. It comes to perfection at last, and when ripe is harvested by the farmer. What does this parable teach us?

2. The Seed of the Church. We saw in lesson 31, how the tiny mustard seed on being sown, grew into a great tree, and our Lord says this was like the "Kingdom of Heaven," the "Church." We see in the parable before us how the seed grows. How few disciples at first, after all our Lord's teaching, (Acts i. 15), but the life could not be stamped out of it. Its Lord gave it life, it grew steadily, through clouds and sunshine, (both necessary for the natural grain as well); first the blade, then gradually growing and spreading, but not through man's cleverness, but because of the gift Jesus gave to the church, St. John xvi. 7; Acts i. 8, no life without the spirit, 2 Cor. iii. 6. And this growing still going on, till the harvest, when the "church militant" becomes the church triumphant.

3. The Seed in the Heart. Christ's servants are still sowing the seed of the Gospel, they sow the seed by teaching, persuading, rebuking, exhorting; that is



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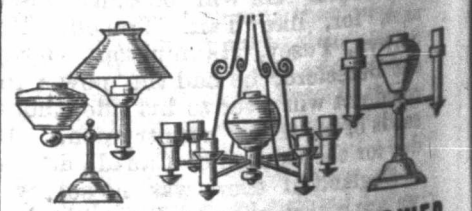
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their part of the work, but they cannot make the seed grow. God alone gives it life, see 1 Cor. iii. 6, 7. If the seed is sown in the "good ground" of an "honest and good heart," it will grow; there will be a gradual growth, and we must not be disappointed if, when the blade appears, it does not at once bring forth the "full corn in the ear." We must bring forth "fruit with patience," thus a child not so strong as a man, so there are "babes in Christ," 1 Cor. iii. 1, and must be fed with suitable food, 1 Peter ii. 2. But the blade grows, then the swelling ear, and so the Christian grows up to manhood, "unto the measure of the stature of the fulness of Christ," Ephes. iv. 13, and how is this to be done? Our own souls must be fed, God gives us in His Word and Sacraments what we need for our growth. Let us ask ourselves, are we growing? 2 Peter iii. 18, if so, when the harvest comes we shall be gathered as wheat into God's barn, see St. Matt. xiii. 30.

Another thought for us. We shall recognize each other in the next world. We shall meet and know in heaven our beloved friends and relatives. Again, let us remember that this world is a preparation for the next, and that those who persist in closing their eyes to things eternal, will find out too late that there is a higher world. And should not this spur us on to make kind, loving efforts now to stop a brother in a sinful course? It may be that when everything else fails, our prayers may, by God's grace, succeed.

Family Reading.

MY FIRST GRIEF.

How widely varied have been the paths by which those early friends of mine have wandered thus far through life! How many of those paths have already led to the grave! How few to glory! There was one fine boy who was my constant playmate; generous and true, we loved and trusted him: he was the first one from whom I ever received a letter: that was when we were yet boys, and he was removed to the city to be a clerk in a store. That was thought to be something very great: a certain passport to independence. He wrote to me a few times while his heart yet yearned for the green hills and forests of the country; but he found new friends and new pleasures in the city, he ceased to write to me, and I ceased to hear of him. He grew to the verge of manhood, ran a brief career of folly and vice, left his business and lost his character, and died as a fool dieth. This was one; and then there were others who have left the old town to be leaders in the Church and the State; and many, the most of those who were my companions in youth, are sober, substantial citizens and farmers, tilling the land their fathers tilled, and worshipping their father's God.

In the congregation that joined upon ours, but at the distance of several miles, lived a youth whom I tenderly loved. I have never known any love of the same sort since he left me. We were boys at school together when we first became acquainted, and both being of the same age, with similar tastes and pursuits, it was not strange that we should bind us to each other with an absorbing devotion, such as is not felt when the coldness and cares of the world steal around our hearts. George Williams was a manly boy. He was always known among his class-mates as above everything mean or low; despising such things for their own sake, and seeking to be known and loved as a boy of honor. We studied many of our lessons together, and both being fond of the Latin and Greek, we found mutual, and often intense delight in detecting and admiring the beauties which these classics unfolded to our young eyes.

But this was not the true secret of our attachment. We were both away from home, at college, neither of us yet seventeen years old, when we simultaneously set out to seek the Saviour. Often did we meet, and kneeling down by the same chair we poured out our hearts in prayer, and many were the vows we made together that if God should pardon our sins we would consecrate ourselves forever to his service and live to his glory. Those hours of deep distress, when we seemed to be cast off of God, and we had not our parents near us to whom we could go with our load of grief, those hours drew us closely to each other's hearts. There we could unburthen our souls; compare our emotions, pray for one another, and thus gather encouragement to persevere in seeking eternal life through Christ. We found peace very nearly at the same time, and in all the ardor of new love we devoted our whole souls to God. It seemed as if this were the very beginning of our attachment, so new, so deep, so joyous were the emotions that swelled our hearts when we entered the way to heaven, and together sought and found those pleasures which ripen only under the sunlight of the divine eye.

A few months after this, and while we were yet in the ardor of new convert's love, we returned to our respective homes to spend a vacation of four weeks. One morning I was walking out with a friend, about sunrise, and as we were passing along the street he left me for a moment to speak to a gentleman whom he recognized, and who was

travelling by. The young man returned to me, and we resumed our walk. In the course of a few minutes he observed casually, that the gentleman with whom he had just been conversing, mentioned to him a very sudden death in the neighboring town the day before. He said that a young man had been cut down after a few hours' sickness. I asked if he mentioned his name. "Yes," he said, "his name was George Williams." Had a spear pierced my heart, the poignancy of the pain had scarcely been more acute. Rather, had a bolt from heaven fallen on my head, I could not have been more stupefied. For a moment I reeled, like a drunken man and then partially recovering strength I put my ear close to the mouth of my friend, and asked him to tell me what he had said, and to speak loud, for I was not sure that I heard him aright. He begged me to be calm, and refused to repeat the fact. I sat down on the grass, and in the silence of a desolated heart waited for the storm of passionate grief to pass by.

More than fifty years have crept by since that morning, and yet I feel this moment something of the smothering sensations of that hour. The sun was just climbing in the East; but it was dark, very dark; and the whole face of nature, a moment before smiling in the charm of a summer morning, was hung with black. I went home, and rushed to my parents' chamber, and throwing myself across their feet as they lay in bed, I sobbed out (tears then first coming to my relief), "George Williams is dead!" In an instant they comprehended the power of my grief, and, rising from the pillows, threw their arms around me, and we all wept together—I for my Jonathan whom I had lost, and they in sympathy with me and the parents who had lost their boy. In the course of the day I went up to the funeral, and stood petrified with sorrow over the remains of my dearest friend. He was buried. Night after night he came to me in my dreams, sometimes as in the days of our youthful love, and there was nothing to remind me that he was not as in the days that were passed; and again he would come to me all clothed in white, an angel from the skies, and would beckon me to follow him; and touching the strings of a little harp of gold that he held in his hand, as the gentle music fell like the light of heaven on my ravished ears, he would spread his wings and vanish into thin air. Often after such meetings and partings I waked and found my pillow drenched in tears. This was my first grief. It is easy to see that my mind was quite unprepared for such a blow, and that the loss even of such a friend now, might be borne with more composure. There was no manliness in that sorrow. But it was good for me. O how vain the world seemed to me from that date! It was an epoch in my life. I felt that everything my heart was set on here was so uncertain that I would live for God and heaven. And then, in my folly, I thought I would never love anybody again, for fear they, too, would die. How soon I got over that, it is needless to write. This tale of boyish love and sorrow will be read with various emotions according to the tastes of those who read. Some few will understand when I say that it severed the cords that bound me to earthly love, and led me to consecrate every faculty to the service of the Redeemer.—INEMUS in N. Y. Observer.

A SUNDAY IN LONDON.

London is more than a city. It is a State, a nation, a world in itself. Within its territory of one hundred and twenty square miles there are more than seven thousand streets, which if tacked together in a straight line, would almost reach across the Atlantic Ocean. Through this great labyrinth of house-walled paths more than four millions of people are moving up and down, hurrying to and fro, seeking their living or their past-time. But not only streets and houses—country lanes and fields, and bits of forest, rivers and canals, palaces and parks and ruins are included in this great complex of London: for the city has kept on growing, doubling its population in less than half a century, sending its great boundary circle farther and farther out into the country, swallowing up little towns and ancient heaths and

SEPTEMBER 19th, 1886.

VOL. V. 13th Sunday after Trinity. No. 43

BIBLE LESSON.

"The Rich Man and Lazarus."—St. Luke xvi. 19, 31.

This world is a preparation for the next, all important then, that we should keep the end in view. The parable to day is about this. It is not strictly a parable, rather a history of two imaginary persons who stand for the class to which they belong, the one for those who, having much intrusted to them, are yet destitute of grace; the other for those who, though not possessing much of this world's goods, are yet rich in faith. As this is the only one of the parables, if it can be called such, in which an insight is given into the state of men in the next world, we may be sure that something is intended to be taught us worth knowing.

1. In this World. First we have account of a rich man. We can picture him to ourselves as living in a grand mansion, everything that money could purchase at his command, perhaps did not waste his money in dissipation like the prodigal, but he lived for this world alone, a selfish life. Not wrong to be rich, for we have many instances of rich men in Bible history who were men of God, see Gen. xiii. 2; Job xlii. 12; Dan. vi. 3; Neh. v. 17, 18; St. Matt. xxvii. 57; but he had left undone things he ought to have done. He never thought of the life to come, his soul starved, his God forgotten. He was clothed in "purple and fine linen," (purple from Tyre, fine linen from Egypt) but the fine linen had never reminded him of what it is the emblem of, "the righteousness of the saints," he had every delicacy on his table, but had never hungered for that food which "endureth unto everlasting life"; had given grand feasts, but never such as described in St. Luke xiv. 13; or Isaiah lviii. 7; had never thought of Him "Who giveth all," or what should he have done? see St. Matt. xxv. 35, 36. But who is this at the gate of the rich man? whom he met every day, whose name he knew, but never thought it necessary to help or relieve in any way, and yet this poor man was one of God's Saints, bearing his lot cheerfully, a terrible one it was, not poverty alone, but disease; and yet not forsaken. One had His Eye ever upon him, he had a "Friend who sticketh closer than a brother." One Who soothed his troubles, his very name, Lazarus, means "God is my help," and no doubt for this reason our Lord tells it to us.

2. In the next World. One day they both die, verse 22, the beggar one minute has none but dogs to bear him company, the next his spirit is borne by angels into the place of bliss described here as "Abraham's bosom," or, as in the Prayer Book, the blessed place "where the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity." But this is not because he had been poor, see St. Matt. v. 3 St. James' ii. 5. The rich man, where is he? his body was laid in the grave with pomp and magnificence, but his soul in Hades, in that part which is separated by a great gulf from the other part. Is this because he was rich? No. For Abraham himself had been rich. Read his stato, verse 23. Hear his request, verse 24. He knows deliverance to be impossible, but if he can only obtain one moment's relief. Even that cannot be granted, as he sowed such was the harvest. He had time to prepare, now it is too late. He entreats that Lazarus may be sent to his brethren; as much as to say he did not have sufficient warning, but Abraham tells him they have sufficient light if they really wish to know God's will, and if they despise that, they would not believe even if one rose from the dead. We can see how this was fulfilled in the raising of Lazarus of Bethany, when it only roused the Phari- sees to greater hatred of Jesus. What a glimpse this gives us into the unseen world. One thought for us here; a hopeless and eternal separation between the wicked, the lost in hell, and the sacred in heaven. The loving Jesus tells us this for our warning. Now is the accepted time, then, it will be too late. How shall we escape if we neglect so great salvation.

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rural estates. Islington, where the Merry Milkmaid once wandered and John Gilpin rode so madly; Hampstead, where the gallant highwayman used to lie in wait for the unwary traveller; Bethnal Green, where Pepys found the largest quantity of strawberries he ever saw, and very good; Chelsea, where Sir Thomas Moore lived in his quiet house, with its gardens, and where within the present century the dandies and bells of London used to go down to Banelagh, attended by an armed patrol from Hyde Park Corner—all these country places and many more which poets have sung and novelists woven their webs of romance, have now been lost in the great metropolitan embrace; and still the capacious arms are stretched wider and wider to enfold new villages and commons, meadows and marshes; and on the outermost rim there is always a broad belt of transition, where the farmhouse is just yielding to the villa, and the *rus* is swiftly changing in *urbem*. From all parts of Great Britain; indeed, from all parts of the world, the streams of human life are flowing towards this great centre of activity at the rate of nearly a hundred thousand a year.

It is bewildering, benumbing, almost oppressive, to find one's self in such a mighty whirl of humanity. One recalls the remark of the Irishman who complained that he could not see the forest for the trees. Everywhere there is a crowd; great lumbering omnibuses plying in every direction; hansoms innumerable dashing up and down, and four-wheeled cabs ("growlers" as they are expressively called), heavy laden with luggage, crawling like big beetles along the streets; the countless trains of the Metropolitan railway flying around the inner and outer circles without ceasing, and expresses starting and arriving at almost every moment of the day in the main stations. Go out at whatever hour of the night you will into the great thoroughfares, and you shall find the pavements swarming with people, all going somewhere. New York with all its roar and bustle is a simple town compared with this. For there we have four or five straight channels and the tide flows either up or down. But here there are a thousand currents and counter-currents, and the streams go eddying and whirling through each other, uniting and dividing and darting in every direction until the mind that tries to follow them is lost in confusion.

But even here Sunday comes every week; and with its advent a strange charm seems to fall upon the city's heart—a charm of rest and peace which could not be felt so deeply but for the contrast with the turmoil of the week. In the country there are quiet places where the Sabbath seems to be always at home; but in the city it comes as a stranger, a visitor, and therefore more noticed and more welcome. The shops are all closed; even the restaurants are open only for a few hours at mid-day and in the evening. The streams of hurrying life have vanished, and the city is as quiet as a mountain lake in summer. The very houses seem asleep.

Presently the bells begin to chime. And now gentle currents of life begin to flow along the sidewalks toward the church doors. There are fourteen hundred places of worship in London, and though some of the old parish churches in the city are but sparsely attended, in most of them there are many worshippers, for the English are still a church-going people, and if any change is taking place in this respect, it is not, to-day, a change for the worse. The Church of England, let foolish detractors say what they will, is very much alive, and doing noble work.—*Cor. of the N. Y. Observer.*

A CAUTION TO TEACHERS.

Let me warn teachers, especially young ones, against attempting to reply to any question asked by a scholar when they do not really know what answer to give. No one can be prepared for every question which can be asked. The veriest fool can ask more in five minutes than the greatest philosopher can answer in a lifetime. I know the temptation is great to give a reply of some sort, which may be right or may be wrong, "for fear the scholars should think us ignorant;" but that temptation must be battled with. The real reason

why an answer is attempted, in ninety-nine cases out of a hundred, is pride, and it is pride which will certainly have a fall, for if the scholar does not know at once that the reply was a guess, he will remember it at some most inopportune time—perhaps quote his own words against him. Then, indeed, will the scholars look down upon that teacher, and probably give him a far lower place in their regard than he really deserves. If, however, that teacher is generally well-informed, and well ahead of them, he will not sink at all in their estimation if he honestly confesses that he cannot answer some particular question—it is generally one of fact—on the spur of the moment. Still, he should carefully treasure the question, and see that he obtains the correct answer to it, for the very next time he meets his class he should give them the reply, with any other information about the subject he may think fit. I can speak from a lively experience on this matter. A few days after I took my first and only class, we had a lesson in which some of the mountains of the Holy Land were mentioned, and as we spoke of them, I was suddenly taken aback with the question, "Teacher, what's the highest mountain in the world?" I confess I had some sort of an idea that it was Chimborazo; but, fortunately, my better nature conquered, and I admitted that I did not know, but added I would tell them in the afternoon. I know that I have never forgotten since then that it is Mount Everest, and I do not think they have forgotten it either. I found that the boy who asked me knew it, and had I made a guess, would have tripped me in fine style.—*The Quiver for August.*

HINTS TO HOUSEKEEPERS

- A BAG of hot sand relieves neuralgia.
- Vinegar will clean the mica in the stove doors.
- Salt should be eaten with nuts to aid digestion.
- Rub window-sills with fine wood ashes and rinse with clean water to remove flower-pot stains.
- In washing bedsteads use strong brine or hot alum water.
- Wash grained woods with cold tea, wipe dry and rub with linseed oil.
- Cayenne pepper blown where mice and ants congregate drives them away.
- It may not be generally known that a little ammonia in water will cleanse glass thoroughly and impart to it a considerable brilliancy.
- Glaze the bottom crust of fruit pies with white of egg, and they will not be soggy.
- Put a small piece of charcoal in the pot when boiling cabbage, to prevent it filling the house with the smell.
- Quick boiling toughens all meat, whereas a slow bubbling renders the meat tender and secures a better flavor.
- Hash, to be good—and it can be good—must not stew and simmer, and simmer and stew, but be heated through as quickly as possible and sent to the table at once.
- Ham, to be eaten cold, should stand in the water in which it is boiled until it is cold; it will not be so dry and hard.
- The most effectual remedy for slimy and greasy drain pipes is copperas dissolved and left to work gradually through the pipe.
- To clean marble the following is recommended: Common soda, two pounds, powdered pumice-stone and finely powdered chalk, one pound each. Pass through a fine sieve and mix to a thin paste with water. Rub it well over the marble and the stains will be removed, then wash the marble over with soap and water and it will be as clean as it was at first.
- WHITE SOUP.—One quart of water, three potatoes, three onions, one sliced turnip, a sprig of parsley. Boil until soft, then pour water and vegetables through a colander, then return to kettle. Just before serving add one pint sweet cream, or part milk, add a little pepper and salt, one tablespoon

corn-starch, stirred smooth with two tablespoonfuls butter. Let boil up once and serve.

NEVER serve potatoes, boiled or baked whole, in a closely-covered dish. They become sodden and clammy. Cover with a folded napkin that allows the steam to escape, or absorbs the moisture.

TO KEEP EGGS.—Three gallons water, one pint freshly slacked lime, one half-pint salt. Use perfectly fresh eggs with sound shells. Put them in carefully. If more lime is put in it eats the shell; if more salt it hardens the yolk. If the recipe is strictly followed, the eggs will keep sound for a year or more.

PREACHING THE TRUTH IN LOVE.

BY THE BISHOP OF TENNESSEE.

I would have the clergy preach the Gospel in all its fulness and power. I would have them preach Christ and the Church; Christ the Head, and the Church His body; the fulness of Him that filleth all in all. Of course, there is a vast amount of prejudice to be overcome, but the hope of propitiating that prejudice by attenuating the Church's own catholic statements is most futile. Preach the truth in love. There is a gentleness in presenting the claims of the Church which is entirely consistent with a firm assertion of her fundamental principles, and a determined adherence to her catholicity. Anything sour and virulent is antagonistic to the unity of spirit and the bond of peace. Gentleness does in no way hinder us from a clear statement of that polity which the most solemn obligations require us to defend. It is a sore mistake for us to imagine for one moment that liberality of sentiment consists in indifference to the metes and bounds which separate the Church from other religious communities. I do not advise timid prudence, for it is best to meet error without shrinking from responsibility, in the sure confidence that truth will triumph if manfully defended. There is no narrowness in believing that Christ set up His Church, ordained its sacraments, and appointed His ministers, and the faithful priest will preach Christ alike in the pulpit and at the altar.

There is abroad a growing distaste for the popular sectism of the day. Thoughtful men want stability—a Christianity founded on a Rock. They want rest from the wild fanaticism which is self-assertive, boastful, vituperative, irreverent, and shallow. The toiling and the hungry, the cultivated and the illiterate, the rich and the poor, are seeking something better and more restful. Let the clergy, united in love, realize more and more whose they are, and whose work they are doing, and let them make known the claims of the Church. Her faith appeals to the judgment of men as catholic. Her ministry—in its claims to validity—challenges the closest scrutiny, and her worship charms by its simplicity and grandeur.—*From Convention Address.*

TORONTO INDUSTRIAL FAIR AND EXPOSITION.—In the programme just issued by the directors it will be seen that the attractions offered to the visitors are more numerous and complete than upon any previous occasion. These include the largest Exhibition of Paintings ever made in the Dominion, a magnificent display of Fireworks, representing the last days of Pompeii, Sword Combats on horseback, grand Military and other Band Concerts, great Labor Demonstration, with Procession and various Branches of Industry in full operation, Races and Steeple-chases, with Gymnastic and Acrobatic entertainments in the ring also International Baseball match between the Toronto and Hamilton or Guelph clubs. Several side shows of great interest will also be open at a small additional charge. The Electric Railway will convey visitors to the centre of the buildings for a small fee. The general features of the Exposition will include all the latest improvements and inventions in machinery agricultural implements and manufactures of all kinds. The Zoological gardens, open to visitors at reduced rate of admission, have received several valuable additions, and altogether the Exhibition of the present year is worthy of a more extended patronage and we trust the managers may be rewarded by still greater hosts of visitors than heretofore.

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MILDRED.

Once there was a tiny maiden
That I knew:
She was like the earliest primrose,
Sweet and true.
O'er her forehead fell her ringlets,
Streaming gold:
And her eyes a wondrous story
Softly told.
This bright maiden had a sister
Ah, so wee!
Little Alice was her nursling
So said she.
One day nurse had left them playing
By the grate.
Baby caught the bright sparks flying,
And tootlate
Mildred saw that one was burning
Baby's dress.
And in fear snatched up her darling,
Quickly pressed
Through the hall and down the stairway
To Mamma,
"Take her, or she'll go to heaven
Like Papa!"
That was all she said. Soon after
Alice lay
Sound asleep and safe from danger.
Who can say
But these noble acts of children
Are not lights,
Set on earth to guide their elders
In the right?

M. B. M.

CORN SOWING.—Is a process conducted by the agency of tight boots all the year round. Corn reaping is best conducted through the agency of Putnam's Painless Corn Extractor, the only safe and sure-pop corn cure. Putnam's Extractor is now widely imitated. Beware of all poisonous and sore producing substitutes.

A WELL-KEPT PROMISE.

A mother on the green hills of Vermont stood at the garden gate holding by the hand a beloved son, a boy of sixteen. He was leaving home to go to sea. "Edward," she said, "they tell me the great temptation of a sailor's life is to drink. Promise me, before you quit your mother's hand, that you will never, never drink."

"I gave her the promise," said Edward, narrating the incident afterwards. "I went the great world over—Calcutta, the Mediterranean, San Francisco, the Cape of Good Hope and for forty years, whenever I saw a glass filled with the sparkling liquor, my mother's face at the garden gate on the hill side of Vermont rose up before me; and to-day, at nearly sixty, my lips are innocent of the taste of liquor." Edward took the only safe and manly stand.

RHEUMATISM and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

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A FRUITFUL SEASON.—The fruitful season of this year is prolific with many forms of Bowel Complaints, such as Diarrhoea, Dysentery, Colic, Cholera Morbus, Cholera Infantum, &c.; as a safeguard and positive cure for these distressing and often sudden and dangerous attacks nothing can surpass that old and reliable medicine, Dr Fowler's Extract of Wild Strawberry.

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It is related of three children, that during a thunderstorm they were asked each to choose a favourite text. One selected, "The Lord of glory thundereth," and being asked her reason, said, "I once heard a great noise when I thought I was all alone in the house; and I was so frightened I screamed, and father's voice called out, 'Don't be afraid, little Maggie, it's only father.' And now when it thunders very loud it always seems as if I heard God say, 'Don't be afraid, little Maggie, it's only Father,' and don't feel a bit frightened."

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Life being very short and the quiet hours of it few, we ought to waste none of them in reading valueless books; and valuable books should, in a civilized country, be within the reach of everyone, printed in excellent form, for a just price.—JOHN RUSKIN.

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A man met a little fellow on the road, carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basket full of such nice ripe fruit?"

"Yes, sir," said Sammy; "she always seems mighty glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on, resolving that, henceforth, he would hold up the berries, and say nothing about the briers.

ATTENTION.—We respectfully request our readers outside the city, who are visiting Toronto during the Exhibition, to visit the stores of Petley & Petley, where they will find all classes of dry goods, millinery, mantles, carpets and clothing, and who will be pleased to show them their stock, whether purchasing or not. A call will be worth the time occupied.

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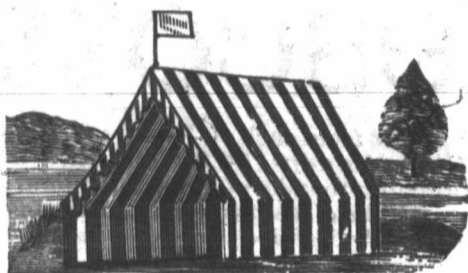
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DEATH.

Died, at his residence, in Alliston, August 19th, 1886, Joseph McGirr (aged 84 years) Formerly, for many years, Churchwarden in Tecumseth.



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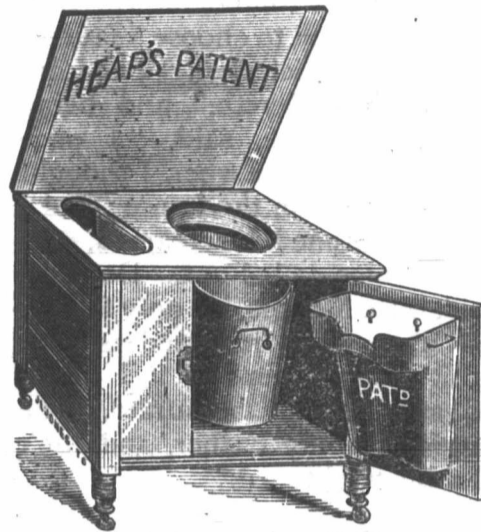
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