

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

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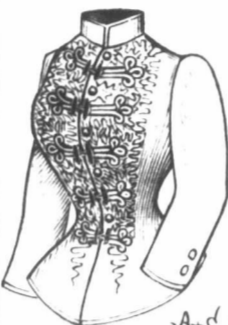
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THURSDAY OCT. 24, 1889.

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

## TO CORRESPONDENTS.

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

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

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

Our New York letter arrived too late for this week's issue.

**THE GLOBE'S MALICE AGAIN.**—A paragraph has gone the round of the papers narrating that the Hon. W. H. Smith, leader of the English House of Commons, had given a church costing \$70,000 to a town in England. Mr. Smith is, of course, a "Tory," whatever that means nowadays, a member of the Liberal Union Government. Therefore the *Globe* sneers at this magnificent gift, calls it "stupid," and declares that Mr. Smith could have secured the same result he aimed at by building a Post Office in the town! The stupidity of such a sneer is glaring, but the malice it displays against a liberal Churchman is highly characteristic of the *Globe*.

**REVELLING IN OBSCENITY.**—It is a very great pity that the Judge who tried the Brennan case did not stop the vile questioning indulged in by the leading

counsel on the defendant's side. The question to be tried was wholly as to events prior to a certain marriage, and yet counsel were allowed to go into details of events that happened after the marriage. The plea of counsel that such post-nuptial acts threw light on ante-nuptial life is pure nonsense and ought to have been stopped by the Judge, as many a man falls into evil after marriage. The only object for pressing certain obscene questions in such filth, and was determined at anybody's expense to have his appetite for obscenity fully gratified. Such scenes in a Court of Justice are a public scandal. Some of the questions reported to us by a member of the Bar, were brutally indecent, and brutally cruel, and brutally uncalculated for. They have lowered the counsel who so exposed himself very materially indeed in the judgment of all right-minded persons who know what was done during that unfortunate trial, by one who never wearies exalting himself as an example of orthodoxy.

**AN ILLUSTRIOUS REFORMED DRUNKARD.**—It is not generally known, nor should we state it on any rumour however well authenticated, that ex-Vice Chancellor Blake is a reformed drunkard. At least he says so, and we do not contradict such testimony! In a case in court a few days ago it was sought to prove that the defendant was a drunkard. The question was asked by a witness, "What do you mean by being the worse for liquor?" this meaning simply being drunk. Mr. Blake gave this explanation, "A man is the worse for liquor, that is drunk, if he has taken a thimbleful." Now Mr. Blake, up to recent years, regularly took wine daily, in many thimblefuls at a time, therefore, on his own declaration, he was habitually, yea, daily the worse for liquor! Mr. S. H. Blake seems to care as little for his own past character as he does for the present reputation of anybody who has the insufferable audacity to disagree with his opinions. He knew that by declaring all moderate users of a stimulant were habitually "the worse for liquor" he was giving teetotalers a new weapon of offence. We ask his attention to the fact that Jesus took wine by more than a "thimbleful," so Mr. Blake's definition comes close upon a blasphemous charge against his Saviour.

**DISSIDENTING INTOLERANCE.**—Intolerance and bigotry are terms with which our Dissenting friends conjure when they wish to deal a blow at the Church. Doubtless there are many intolerant and bigoted Churchmen; and this is not to be wondered at when men feel strongly that they belong to the only body in England which represents in unbroken descent the Catholic and Apostolic Church of Christ. But Churchmen do not possess a monopoly of intolerance and bigotry. Indeed, our experience is entirely in the opposite direction. The majority of Churchpeople with whom we are in contact are less intolerant and bigoted than any other body of Christians that we know of. The *National Church* gives an instance of bigotry among those who pride themselves on belonging to one of the Free Churches, which could hardly be matched in the Church of England. Recently the Calvinistic Methodists of South Wales required a tutor for their college at Trevecca. Amongst the applicants was a son of the late principal of the college, who was distinctly first in merit. But objection was made that whilst in Birmingham, where there is no chapel belonging to his sect, he attended Dr. Dale's Congregational chapel. He was rejected by a majority of eight. It is only fair to add that the *Christian World* designates this course of action as narrow-minded.

**A CONVERT FROM ROME.**—St. Michael's church, Chester-square, London, witnessed on the 28th July the unusual ceremony of the formal reception of a convert to the Church of England from the communion of Rome. The lady who thus

transferred her allegiance was Mari Wilhelmina Zajicek. A special form of service had been drawn up for the occasion, in the course of which the convert was asked a few questions, the most important of which were: "How many sacraments do you hold?" and "Do you desire to be admitted into the Church of England, believing it to be the Church which is most in accordance with the Word of God?" To the first the convert replied, "Two only, as necessary to salvation, Baptism and the Supper of the Lord," and to the second an emphatic, "I do." Canon Fleming preached the sermon. It was stated that the new convert, who was subsequently the recipient of warm congratulations, had derived her convictions from a three years' attendance at the church.

**DR. MOORHOUSE ON THE HASTE TO BE WISE.**—The Bishop of Manchester, in an address at a meeting of the Religious Tract Society, at Manchester, on Monday evening, said they were all in such a hurry to be wise, they all wanted to know so much about many things, they had not the patience to read a large book or one that required serious attention. They desired and demanded that books should be "boiled down" to the dimensions of a magazine article, or it might be of a little booklet, and they thought, when they had given cursory attention to what was produced in this diminished form, that they knew all about the great work which had been abbreviated. They did know much, but he could not say he believed they knew it deeply and thoroughly. Further, they were impatient when they were asked to go to meetings, or to go to services, because they said, "We shall see the meeting reported in the newspapers;" or, "We shall read the sermon at our leisure in a book." One must acknowledge that if men were to be taught and led their tastes must be consulted and their needs met.

**PETER LOMBARD IN CHURCH TIMES**, says, I really must tell a good story vouched for the other day by my friend X., rector of a parish in East London-over-the-Border. His daughter taught the choir-boys a new tune at a Monday evening's practice, to be sung on the following Sunday. Sunday morning came; "Well Johnny," said Miss X., "I hope you haven't forgotten the new tune, for we depend much on you." "Naw mum, not a bit. Why I've been a skeerin crows with it all the week."

**A MIXED WARDEN.**—Every American citizen is supposed to know all about religion and to be capable of giving his opinion on it, however it may be with medicine, law or chemistry. But newspapers and telegraph operators are always correcting professional men, and so sometimes make havoc with ecclesiastical terms. The Bishop of Central New York has had an experience of this as comical as Mr. Spurgeon's. A venerable warden in one of our country parishes applied to him for a clergyman to serve during Lent. The Bishop had a visitor on his vacation who was willing to earn a "little something" during his rest. It being a Saturday, the Bishop telegraphed to know if he might "send a presbyter for two Sundays." No answer came that day—probably a council of war was held. On Monday he telegraphed again requesting an answer to his former dispatch. Soon the answer came: "Yes, you may send a Presbyterian, if you can't do any better!" We submit that this was a pretty good token of Lenten self-denial.—*Church Eclectic* (U.S.A.)

The other day a Bishop, says the *Scottish Guardian*, when travelling in a London 'bus met one of his clergy. "My Lord, said the latter, I have seen many a Bishop in partibus, but never till to-day in omnibus."

The late Lady Wake, educated as a Presbyterian, was confirmed at the age of seventy. Never too late to mend.

TO SUBSCRIBERS AND ALL IT MAY  
CONCERN.

IT is, we deem it our duty to say, timely to offer a few remarks on a demand made by a few of our friends that we occupy more space with news items. To this we reply that such items are always most welcome. As a rule we have far more news matter than our contemporaries. But we have a highly educated body of subscribers, hard worked clergy, and able laymen, in all parts of this Dominion and the Empire to whom mere wordy paragraphs, taking half a column to say what could be well said in six lines, are objectionable. Idle men and illiterate men alone would envy the petty details of gossipy personalities, which we eliminate as being unworthy a paper that takes such a high rank as the DOMINION CHURCHMAN has now attained.

Many clergy certainly must fancy that what ever happens in any parish must necessarily be known to us, and must also be of public interest. How they suppose this mysterious communication is made we cannot imagine—but they have the knowledge no doubt. If they will tell us *in confidence, if it is not a patented secret*, how we can get to know what they desire inserting in the DOMINION CHURCHMAN without our having been informed of such information, we shall be very grateful.

Items of local news we repeat are always welcome. To speak however plainly, for we may as well be frank, there is a new class of clergy coming forward who are taught at College to push themselves into prominence, to court publicity, to appear wherever possible in the public prints. They work together and lose no chance of advertising themselves and their College friends and their College. This policy has very largely helped in enabling Wycliff to boast of having the largest number of divinity students of any College in Canada, and their School to open with a considerable number of pupils. The rulers of this College are not burthened with old world prejudices against advertising, *prejudices that are really so extremely foolish in a new country* as to be most harmful and hindering to any enterprise which does not observe the advertising necessities and customs of this continent.

Hence the multiplication of a certain class of news items. On the other hand are the older, more learned, more dignified clergy, whose collegiate training was under men who had an absurd dislike of publicity, who shrank from the press, who were prejudiced against advertising—and, *who paid a very heavy penalty for all this morbid, senseless, untimely feeling*, and who left a legacy of unpopularity, and suspicion, and partial paralysis to the institutions they tried to run on the middle ages policy. Those so trained never learnt the habit and art of sending such news items to the press, as, despite their shyness

and prejudices and modesty, they are continually burning to see inserted in our columns. Take an illustration, one clergyman who has been repeatedly asked to send notices of his parochial events, yet who has never once done so, continually grumbles because we have allowed some function or meeting in his parish to pass unnoticed! This good, but strangely inconsistent man, every few months gets into a fever of excitement over a new Church paper, a project which he has had on the brain for a dangerous period. This paper, we suppose, is to chronicle all his parochial sayings and doings, as though every Churchman and Churchwoman in Canada and the Empire, were dying to read full details of the life of one parish! Does he, or do any others who are so anxious to control a paper that will devote its columns to extended parish gossipy paragraphs in which themselves and their belongings will appear prominent week by week, do they, we ask, really in cold blood suppose that a weekly church paper that could not exist at all were it not for advertisers, can afford to send reporters all over the Dominion to report every special sermon preached, or parish meeting held, or entertainment given? We venture to say that if the combined net profits and losses of all the Canadian Church papers were pooled, that they would not pay the salary of one reporter and leave a bare living for any one else! If then the clergy of the older Colleges would only take pattern by the enterprising young men who set them an example of working so much in and through the press, they would provide us and other papers with a very large body of news matter every week. Let any one whose soul is thirsting for news paragraphs, ask himself, "How have I helped the press to provide this refreshing, exalting, and nutritive drink? Have not I as a habit declined to add my quota to the supply? How then am I justified in seeking to damage and weaken any member of the press for a fault which those who complain are alone responsible for? Is that fair, is that honest, is that a course worthy of a good report?"

Our friends should also remember this, the semi-church, semi-dissenting organ that some few persons prefer because they mistakenly imagine, that it gives so much news matter,—the comparison made with this paper being utterly false,—is a *subsidised* paper, issued in the interests of a certain party. It betokens such a contempt for principle, and such low views of a Churchman's duty, for any loyal Churchman to support such a party organ solely for the cause assigned, that we should despair of the Church of England in Canada, if such deplorable looseness became general. Thank God! it will not—beyond a small coterie.

STILL THEY COME—IN PROJECTS.

THIS age is the age of two strangely diverse movements. We have on one hand the basest form of mechanical submission to party, the result of a most debasing system

of education, which, as one of our ablest clergy said, "*turns out pupils like button in a factory, all alike.*" With this we have a movement of protest, of resistance, arising from the leaven of individualism in working and demanding forms of public manifestation. Hence all the oddities of religious and political cranks that are so prominent a feature of to-day's life. Another bubble of this effervescing movement takes the form of a passion for publishing a magazine or a journal. The air is full of such projects all the time. If all the papers were born that are thought about, we should have newspapers thick as leaves in Vallombrosa, representing not merely well defined policies in Church and State, but all the crinky-cranky specialities of opinion, which our free institutions engender in ill-regulated, half educated minds. Men who feel they are not as successful as they wish to be in their profession, who, by laziness, or some radical defect, have failed in their calling, imagine that they have a gift for running a magazine or a journal. All other callings need special training and experience, but such failures in their own chosen profession fancy that the art of journalism can be picked up as easily as one catches a cold in a draughty room! The logical form they go through, possibly unconsciously, but none the less certainly, is much as follows: "I am an awfully clever fellow, I see all sorts of faults in such and such a paper, it has not as much news as it ought to have, true my talent is a little blown upon now, but only let me get control of a paper, then I should shine as a bright particular star, indeed, and my paper would be just crammed with news, especially about myself and my affairs, and my friends."

That sort of reflection is at the basis of most of the newspaper projects that are continually bubbling up. Morbid vanity, morbid disappointment, morbid ambition, and utterly crazy conceptions of the needs of a successful paper, breed newspaper projects. Now and again such fantastic conceptions get so far as to be seriously discussed—and then more seriously dropped when touched by the hand of some practical person. Meanwhile the project is a glorious excuse for unlimited laziness, for everlasting talks with all willing to gossip about it, for gross neglect of plain duties, and for scandalous tales and stories that are intended to injure some enterprise and its conductors *who occupy ground that is coveted*, after the manner and in the spirit of King Ahab with the vineyard of his poor subject! The last commandment such persons think does not apply to the *property* of a newspaper proprietor, property obtained usually at a terribly heavy cost of years of labor, anxiety, and skill.

That such an one by long, long years, has succeeded in establishing his enterprise on a sound basis is to these enterprising, and very *high-minded* projectors, the very reason why he should be attacked, and if possible despoiled. What's the use, they think, of a burglar attacking an empty house? It is the fellow's goods we are after, we, if we can, will seize his subscribers, appropriate his circulation, secure his advertisers. And all this mean wickedness of

design is deliberately discussed by men who are set on high as examples of spirituality of life. The spectacle is enough to make the witness doubt if high religious professions and a spiritual calling conduce to an observance of common morality.

### THE SCOTTISH LITURGY.

No. 4.

BY A CONTRIBUTOR.

THE revision of the Office necessitates also the revision of the rubrics of the Office, but this, unfortunately, is attempted by a process of tinkering, where the old is bad and the additions make it still worse. What is required for the rubrics is an entire erasure, and a capable hand set on the work that he may lay down a series of simple directions as to what shall be done in the services. The present revisers appear to imagine that there is special godliness in antiquated and ungrammatical forms of speech, which none but a Scotchman would dream of using. A bold hand would make a clean sweep of all the rubrical directions, and reproduce in proper form whatever is worth preservation, while the rest, whether derived from King Charles' Book, from the English nonjurors or from the Scottish bishops of pious memory, would pass into oblivion. But the further question of the authority or official position of the Scottish Liturgy is both interesting and useful. At the time that Dr. Seabury was consecrated at Aberdeen for the See of Connecticut the use of the Scottish Office was very widely extended in the charges throughout Scotland. But the English Office was also freely employed, so that the prelates who went up to London in 1789 to procure the abolition of the penal laws, could truthfully affirm that there was a free use of both Offices and that some used the English in preference to the Scotch. This liberty was still further confirmed by the Articles of Union in 1804, when an effort was made to draw the outstanding English congregations into full communion with the Scottish bishops. The Canons of 1811 and 1838 did nothing to abridge this liberty, but they took a new departure in giving the Scottish Office in every way the precedence. We may quote the definite language of Canon xxi. of 1838:—"The Episcopal Church in Scotland, availing herself of this inherent right (of ecclesiastical autocracy), hath long adopted, and very generally used, a form for the celebration of the Holy Communion, known by the name of the *Scottish Communion Office*, which form hath been justly considered, and is hereby considered, as the authorised service of the Episcopal Church in the administration of that Sacrament. . . .

From respect, however, for the authority which originally sanctioned the Scotch Liturgy, and for other sufficient reasons, it is hereby enacted, that the Scotch Communion Office continue to be held of primary authority in this Church, and that it shall be held not only in all consecrations of Bishops, but also at the opening of all General Synods." Thus

the Scottish Liturgy attained the summit of its elevation in 1838, but several causes came in during the next quarter of a century to raise the English and depress the Scottish sentiment. When the Canons were revised by General Synod in 1863, the pendulum had taken a good swing, and the Scottish Liturgy could barely be tolerated. It was still allowed to those congregations that had been accustomed to use it, and to new charges that desired it, but under the curious and rather one-sided proviso that if the bishop should think that "any undue influence has been exercised in an application for the Scotch Office" he may refuse to grant the leave. At all Synods, consecrations, ordinations the English Office must be used, and in this there is no regard to be paid to the use in the church where such function is performed. Naturally the sentiment has once more changed, and whereas the Scotch Office had *primary authority* from 1811 to 1863, and then *bare toleration* from 1863 to the present time, it is now desired to have the two Offices placed on a "footing of exact equality," and this will probably be attained. But in order to secure it the modification in the phraseology of the Prayer of Invocation will have to be made, and we can only regret that no happier means of getting over the difficulty has been suggested. The addition proposed is but a weak and watery solution, and the whole clause most painfully sibilant: "that so whosoever shall receive the same may be sanctified both in soul and body, and preserved unto everlasting life." Since the meeting of the last General Synod the position of the whole Scottish Church has been changed both within herself and in relation to surrounding denominations. The Canons of 1863 were also run rather hastily through the Synod, and the clauses not always worded with sufficient care and precision. There will be sufficient work before the General Synod when it meets, and we earnestly hope that a chastened scholarship and purest Christian feeling are to mould the future of the Scottish Liturgy.—*J. G.*

### THE PROVINCIAL SYNOD.

COMMUNICATED.

THOSE who have read the reports of the proceedings of the Provincial Synod, recently held in Montreal, have been inclined to remark that it did very little, if anything. But perhaps we should reckon it among the merits of an assembly of that kind, that it has done very little, and hasty legislation is never to be commended; and there could be nothing much worse than hasty ecclesiastical legislation. We have, for the present, escaped any such danger.

The proceedings, according to universal testimony, were a little confused, and by no means interesting. Competent witnesses have alleged that they never heard so large a quantity of vapid and uninteresting talking in the same space of time in their life. Of course the Prolocutor came in for his share of the blame. People must have a scapegoat. It is difficult to see how the Prolocutor could stop the flood

of talk whilst the present rules of procedure are in force. It is obviously quite necessary that some rule or canon should be passed whereby a discussion may be closed, when the meeting has had enough of it. And it is believed that this will be attended to at the next meeting of the Synod.

All such assemblies are afflicted with bores; but they are not always so numerous nor so bad. It may be well for the Constituents to take note of them and reject them at the next election. One of the worst was excluded from the Synod three years ago, to the great comfort of the assembly. This year he was back again, as bad as ever.

For all that, there was very little harm done except to the temper of the long-suffering deputies who gave silent votes. One gentleman apologized for offering a few remarks. Another pathetically declared that the majority of the deputies were being bored to death by the long-minded and empty harangues of the minority. Still it must be confessed that, if the speaking was bad, the voting was good.

Some of the subjects before the Synod were of great importance, some of very little, and some that seemed of slight moment were not really so. For example, the Sunday School lessons question is really not so slight a matter as it might at first appear, and the debate illustrated the manner in which extreme partisans are ready to sacrifice the interests of the Church to party considerations. Mr. Cayley's proposition was a very simple one—it was, to have lessons for the Christian year arranged to fit in with the various seasons. So far, one would have thought there could be no difference of opinion. But there was. There are some churchmen who think it a finer thing to unite with non-episcopal bodies than with their fellow-churchmen, and there are other churchmen who will not unite with their brethren unless they can have their own fads recognized. Happily the various amendments were rejected, and the original motion carried by decisive majorities.

Something of the same kind happened about the degrees in Divinity. There was a distinct danger of the Divinity Schools being given the power, practically, of conferring the degrees of B.D. and D.D. The obvious and inevitable result of such a concession would have been the degradation of the degrees. To obviate this evil, a scheme was agreed upon by the Church Universities of Trinity, Lennoxville, and Windsor, by which a common standard should be adopted, so that the degrees might have a recognized value. There can be no doubt that Dr. Davidson's attack upon the Divinity School of Montreal was sincere and well meant. Perhaps it was not altogether undeserved. But it was not at all in good taste; and it might have been mischievous. Provoost Body, in his able, moderate, and conciliatory speech, showed clearly that the proposal had in view simply the good of the Church; and if the more partisan portion of the assembly had rejected the canon, they would not have harmed the theological colleges at all. The Montreal School would have got

their degrees through Magill University and Wycliffe College through the University of Toronto. Happily this evil was averted by the common sense of the assembly.

The very difficult question of Divorce was discussed with becoming gravity. Nothing could be more admirable than Canon Partridge's speech. The ideal aspect of the subject could not have been represented with greater ability or persuasive power. Yet the meeting very properly declined to go so far. The Bishop at Lambeth had not gone so far. No one doubts that Divorce, on the whole, is a very bad thing; but the question is twofold. First, are we prepared to deny to the poor man that we now concede to the rich? And secondly, if we deny divorce to both, shall we make society purer. From the time of the restoration of the Bourbons until some time after the fall of the second Empire, there was no law of divorce in France. What was the consequence? It showed the wisdom of the voters (as distinguished from the talkers), that they desired further enlightenment.

Several of the debates were of partial interest. For example, the one on free seats gave occasion for some rash talking; yet the Synod decided that such a reform was desirable as would make all the seats in our Churches free to all. Mr. Speaker Allan pleaded well and ably, and persuasively for a better observance of the Lord's Day. The discussion of the Revised Version of the Scriptures was pushed off to near the end of the proceedings, so that the gentleman who had undertaken to introduce the subject was forced to leave before the subject came on. Accordingly, Dr. Carry had it all his own way, and poured out learning, sarcasm, and invective in a very able manner for an hour. It is to be hoped that this subject may be heard of again.

Gregory, of Najianus used to say that he saw never any good come of ecclesiastical assemblies. The saintly Gregory had some painful experiences in connexion with one of these Councils. But some impatient persons were actually quoting his language at Montreal. It does not appear that there was much necessity for it. It is true the meetings were uninteresting, and the speaking was very much below the average of public meetings, sacred and secular; but there was some good speaking, there were some good resolutions passed, and there seems to have been no mischief done.

#### SANITATION OF GRAVEYARDS.

The Dean of York, Dr. Purey-Cust, has asked us to plead the cause of the Church Burial and Reform Association. We do so gladly by giving space for his own words. While it is quite true that we in Canada, are less crowded in God's acre than the people of European cities, we shall be subject to the same evils they suffer from unless we adopt wiser methods. Dean Purey-Cust writes:

Kindly permit me to point out that the burial service in our Book of Common prayer offers suggestions of a mode of disposing of the dead which has been declared by scientific men to be in accordance with sound science and sanitary law, and which, if properly and completely carried out, renders overcrowding impossible. The rubric: "The priest and clerks meeting the corpse, and going before it either into the church or towards the grave," permits the body, when there is danger of infection, to be taken direct to its burial, instead of into the church. The rubric: "While the body is made ready to be laid

into the earth"—points to the interment of the body in as close contact with the earth as circumstances, decency, and reverence permit. Another rubric: "While the earth is being cast upon the body by some standing by"—seems to imply that the body is to be surrounded and covered with sufficiency of earth. The mode of burial indicated by these rubrics in the "Order for the Burial of the Dead" in the Prayer-book is harmless to the living. If the coffin be of a perishable nature, if the soil be dry and porous, if the graves be not too crowded, the dead are resolved into air and ashes in from three to seven years, and this without injury to the living.

Now, if the Burial Service manifestly enjoins a mode of disposing of the dead which is in conformity with sanitary laws, it may be inferred that all supplementary, or exceptionally necessary sanitary precautions are to be welcomed and acted upon. Mourners are not expected to do anything, or leave any thing undone, to the imperilling of their own welfare or that of the public at large. It should be considered a pious duty to bury as soon after death as signs of dissolution appear. The coffin should be of some readily-perishable material. If the presence of infectious germs be suspected, some chemical compound capable of destroying such germs should be placed in the coffin as soon after death as possible. The placing of the body in a properly appointed mortuary near the burying-place should be considered to show as much respect as following it with a costly procession through the crowded streets. The disease-carrying pall should be discarded. The grave should be so shallow as that the air be not excluded. When the soil of the cemetery is not suitable for the disintegration of human remains, the grave should be filled up with dry, porous, properly prepared earth. Bricked graves and vaults, which retain the body in a state of arrested decomposition, should be abandoned. The surface of the grave should not be covered with slabs or monuments preventing the growth of plants and excluding the air. Suitable vegetation should abound. Only when assured of the complete dissolution and redistribution of the first should a second body be interred in the same earth. Graveyards should be gardens where the dead are buried side by side, each succession of human bodies passing away into air and ashes, the earth being thus ready every succeeding generation to perform its beneficent action again. Thus natural laws will have been observed, and the earth, which is the best deodorizer and antiseptic known, and the receptacle of all creatures which have lived and died, will have acted as the medium through which the air descends and performs its purifying and disintegrating action, to reascend in new combinations and nourish fresh life.

I crave, therefore, the moral and practical support of your readers on behalf of the Church of England Burial, Funeral, and Mourning Reform Association, whose aim is to abolish the prevalent, improper, imperfect, falsely so-called burial in durable coffins, in vaults, or already crowded graves; and to substitute the Church's "earth to earth" mode of burial, in a readily perishable coffin of compressed pulp, or the like. Under this system, not only is the natural chemical combustion of the body brought about, with harm to none, and over-crowding made impossible, but also other distinct and definite advantages accrue; the funeral ceremonies are simplified, the expense lessened, and the same earth rendered available for the burial of the dead, generation after generation, for all time to come.

#### HOME REUNION NOTES.

Lord Nelson writes to *Church Bells*: "I gladly give this week a letter addressed by the Rev. W. S. Lach Szyrma to the *Church in the West* on the 'True Basis of an Eirenicon.'

'SIR,—May I, as one desirous of seeing the fulfilment of our Lord's dying prayer, in the peace of Christendom, suggest what appears to me to be the true basis of an eirenicon?

'1. To realize the position of those who differ from us. The same truth looks differently if viewed from a different stand point. Even we ourselves see an object look quite another thing if we change our position. This in mathematics is part of the theory of parallax. From the top of the Eiffel Tower, Paris is said to look strange to the Parisians. That hill Kilmar, which most Plymouth folk have seen from their childhood, looks quite different from Linkinhorne parish to what it does from Plymouth. So certain dogmas of the Christian faith strike those trained in Nonconformity, or in the Roman Church, or in the Holy Eastern Church, differently to the way in which they strike Anglicans. Very often a quiet talk (if both parties keep their temper) quite gives one a fresh view. I am afraid many of our theologians take too narrow a view, and lose temper if their own stand-point is not at once accepted. The theory of the Frankish bishop who bade his convert "Burn what thou hast adored, and adore what thou hast burnt,"

will not always answer. Sometimes, even in error, there may be a certain germ of truth. Indeed, most error and heresy is exaggerated truth. Our line with Dissenters should therefore be—first, to find out what truth they witness to, *e. g.*, Wesleyans press the emotional side of religion, the Quakers, a literal acceptance of the Sermon on the Mount, the Congregationalists the spirit of liberty, &c.

'2. We should always remember that some souls tend to the objective, some to the subjective tone of religious life. It is sad to see those whose spiritual growth is subjective consider the objective as hardly Christian, and the objectives regard the subjectives as heretics and out of the pale of salvation. Perhaps the higher line is to combine both objectives and subjectives, but by nature some tend to the inner, some to the outer growth of spiritual life, just as some plants in the natural world have an inner and some an outward growth.

'3. Plain Gospel teaching (*i. e.*, according to the Holy Gospel of St. Matthew, Mark, Luke, and John, not according to the newly discovered gospel of Messrs. Smith, Brown, Jones, and Robinson) is, I am sure, the sole basis on which Christian peace and unity can be obtained. It is a bad sign that so many of the sects now practically shelve the New Testament, or "explain it away." But none formally deny it. So their ought to be a basis for reunion. The teaching of the Gospel seems pretty plain, and it is wonderful how men invent 240 ways of understanding and explaining its simple teachings.

'4. Above all, prayer is the gate of peace. Ought we not to pray for all Christians—for the Greek Church, for the Roman Church, for the Wesleyans, for the Presbyterians, and for all the Nonconformists? If we pray for a man constantly we cannot hate him very much, and if he knows we are always praying for him it is hard for him to hate us, especially if he has a spark of Christian spirit in his soul. W. S. LACH-SZYRMA.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

LAKE BEAUFORT.—On Tuesday afternoon, October 8th, a large number of the residents and some of the citizens of Quebec assembled at Lake Beauport on the occasion of the laying of the corner-stone of the new Anglican Church. Everything having been duly prepared by the zealous parishioners, at 3 o'clock the Rev. J. Edgar Hatch, junior curate of St. Matthew's and missionary at this station, accompanied by the Rev. L. W. Williams, M.A., rector of St. Matthew's, and the Rev. A. J. Balfour, rector of St. Peter's, Quebec, duly robed, walked from the neighbouring school-house, followed by the parishioners to the beautiful site chosen, where the first part of the service was taken by the rector of St. Matthew's, after which the church wardens on behalf of the congregation presented Mr. Hatch with a handsome trowel, suitably inscribed, with which he proceeded to lay the corner-stone of the proposed edifice. The procession then reformed and proceeded to the school house, where, after prayers had been said by the rector of St. Peter's, addresses were delivered by the clergy present, that of the missionary in charge being the first and principal one. The benediction brought to a close a happy and interesting service. On motion of Mr. A. Simons, a vote was proposed and unanimously carried, expressing their deep gratitude to Mr. Hatch for his faithful labors on behalf of the mission, and more especially for his valuable gift of an organ for the new church, and of their sorrow at his approaching departure, for a time at least, from among them.

RIVER DU LOUP EN BAS.—This mission, which is very extensive, and has been in charge of Rev. R. C. Tambs, M.A., for the past eight years, having become vacant by his removal to Magog, in the Eastern townships, has been filled by his Lordship the Bishop appointing thereto the Rev. Edwin Weary, for the past four years the missionary in charge of Greensford, a station in the northern part of the Diocese of Newfoundland.

LENNOXVILLE.—Steps are in progress towards adding a Divinity Faculty building to Lennoxville University, that excellent Church College, which has been making such rapid strides since early in 1888. About the time of the opening of the Bishop William's wing, last spring, a hope was expressed that a Divinity Faculty building might be added to the college. A scheme was set on foot and it was thought that for

the sum of \$10 000 accommodation could be provided for the house of the Professor of pastoral theology, and in conjunction therewith for the 16 candidates for Holy Orders, including members of the divinity faculty, and seniors in the arts faculty. Robert Hamilton, Esq., D.C.L., of Quebec, with his usual generosity offered \$5 000 on condition that the balance was subscribed and paid within two years. The Hon. E. J. Price, of Quebec, came forward with a subscription of \$2,000, and altogether from various sources \$3 950 of the \$5 000 required has been raised in less than six months. Besides these promises the Rev. J. J. S. Mountain, D.C.L. of Cornwall, Ont., a thorough going and faithful friend of Lennoxville has promised to transfer \$3,400 from a fund called the "Mountain Deaconship Fund," and to make of it a new trust, endowing the new building with it when erected, so that the new building will not add to the current expenses. It is to be hoped that the building may be ready for September, 1890. It may be interesting to friends of the college to know that all available rooms are again full this session, and that some students who wished to enter could not do so on account of lack of room. The number of boarders in the school has also increased, there being no less than 15 from St. John, N. B., alone, and it is almost imperative that more space be provided, so that at least 105 boarders may be accommodated. There are at present 86 boarders, and including the day boys 106 in the School, while the number in the college is 81, a total of 187, as against 117 last year. The scheme above alluded to will give accommodation for 40 students in the college, and 105 boarders in the school. It may truly be said that Lennoxville was never more prosperous than at the present time, and with the excellent staff of Professors, and their sound Church teaching, bright things may be looked for in the future from this noble seat of learning, whose degrees, &c., are so much prized, not only in Canada, but in the United States, West Indies, and in fact all over the continent of America.

**Trinity.**—In connection with the extraordinary appeal of the Incumbent of Trinity, which appeared in these columns a few weeks ago, the following letter has been sent to the "English Churchman and St. James' Chronicle," in answer thereto:—

SIR,—My attention has been called to a letter from the Rev. A. Bareham, rector of Trinity church, Quebec, which appeared in a recent number of your paper, in which he grounds his appeal for aid to pay off a debt on his church upon the claim that "Trinity church is pledged to the Reformation Settlement, and sturdily maintains that position." He then goes on to say, "Isolated from sympathizing friends, opposed by Romanism and Ritualism, our position is most difficult." Now I have no desire, whatever, to say anything that would interfere with his object, and hope that he may succeed in securing the amount necessary to remove his church's indebtedness; but when in the sentence immediately preceding the one I have quoted he tells your readers that in Quebec "There are six congregations in connection with the Church of England, but all, with the exception of one" (his own, of course), "are more or less Ritualistic," I feel bound to state that in my opinion he is endeavouring to secure aid and sympathy by making representations which are in part gross exaggerations and in part unfounded assertions. Of the five churches Mr. Bareham refers to, there is but one where they have a surpliced choir (though that does not necessarily indicate a ritualistic form of worship), or where colored stoles are used. In not one of the other four has ritualism advanced even to the point of turning to the East when the creed is said. I say, then, Mr. Bareham's statement is an utter misrepresentation and a dishonest attempt to enlist sympathy and secure pecuniary aid by posing as an isolated Evangelical who has to fight his battle in the midst of Churchmen who are untrue to the teaching of the Reformers, and brethren of the clergy who give him the cold shoulder, because they are ritualists more or less. I am amazed at the position he has assumed, as he has always been treated with the greatest kindness and consideration by the other clergy of Quebec, with whom his relations have been of the most friendly character. No body among ourselves here is aware of any work of any consequence having been accomplished by the handful of true Protestants at Trinity church in the direction of evangelizing the Roman Catholic population or city of Quebec, and it is misleading to English readers to be told that "the priests of the Church of Rome levy taxes at will, and can enforce their claims by the law of the land." On the cession of Canada to the British Crown the French-Canadians were granted the exercise of their religious privileges, and among others the clergy have a right to one twenty-sixth of the grain crops, which the law allows them to receive from the members of their own Church. In addition to this, whenever a majority of the vestry of a church decide to levy a tax for repairs, or for the erection of a church or parsonage house, the rate is also recoverable at law from the Roman Catholic residents in the parish. The people are not

"impoverished" but are much better off (I speak of the farming class, which is the peasantry of the country) than the same class in England.

That Mr. Bareham should represent himself as opposed by Romanist and Ritualist only provokes a smile on the part of those who are familiar with the circumstances in which he is placed. The Romanists simply ignore him, and the Ritualists are the creation of his own imagination. I am, Sir, &c.,

A. A. VonIffland,  
Rector of St. Michael's church and Canon of the Cathedral church, Quebec.

**P.S.**—The above has been formally endorsed by the Very Rev. R. W. Norman, D.C.L., Dean of Quebec and rector of the cathedral, and by the Rev. L. W. Williams M.A., rector of St. Matthew's, Rev. A. J. Balfour, M.A., rector of St. Peter's, and Rev. Thomas Richardson, rector of St. Paul's and Canon of the Cathedral, Quebec.

**SHERBROOKE.**—A successful sale of work was held on Saturday, the 12th inst., in the Church Hall, Sherbrooke, by the Children's Guild, a branch of the Women's Auxiliary of St. Peter's church, and the proceeds are to be given to the Zenanna Missionary Society.

**QUEBEC—St. Matthew's.**—The Countess of Meath is visiting Quebec, and is to deliver an address before the St. Matthew's Branch of the Ministering Children's League in the parish room, on Thursday afternoon. What makes her address doubly interesting is the fact that she was the founder in England of this Association.

**Women's Auxiliary.**—The quarterly meeting of the Women's Auxiliary of Foreign and Domestic missions for the diocese was held in St. Matthew's parish room on Friday evening, the 11th inst., when the officers submitted very interesting reports of the proceedings of the general meeting held at Montreal during the Provincial Synod.

**MONTREAL.**

**MONTREAL.**—St. George's Church is not to have a surpliced choir. This was decided at a crowded vestry meeting held in the schoolroom on the evening of October 3rd, to consider proposals for its reorganization. For some time past the complaints of the regular congregation that the singing was not worthy of the church have been continuous. And at the last Easter vestry a committee was appointed to consider and report upon the question of improving the singing. It was to receive their report the meeting was convened last week. The report, which was not a unanimous one, made the following suggestions and recommendations: For paid singers, for strengthening the choir by the addition of ladies' voices, for simpler music to canticles and hymns, for harmonizing the suffrages and chanting the psalms, for vesting the choir in surplices, and for building a choir vestry, and making certain alterations in the position of the organ and choir stalls. The report was supplemented by another from the organist, Mr. Fairlough, advocating several of the changes. The Very Rev. Dean Carmichael presided, and notwithstanding that there was a marked division of opinion as to the desirability or not of adopting the proposals, the resolution with regard to the desirability of having plainer music was adopted, and it was referred to the Building Committee to report as to the choir room and the alterations in the organ and stalls. The Dean in closing the meeting congratulated it on the harmony which had prevailed, and on the absence of all feeling in considering the important questions discussed.

The funeral of the late Rev. John Allan, Protestant chaplain of the St. Vincent de Paul Penitentiary since its foundation in 1873, took place on the morning of October 2nd, from his late residence, at 11 80, reaching Christ Church Cathedral here at 2 30. Among the followers were the chief officers of the penitentiary. His death has cast a gloom over that already gloomy place, and his taking away is much regretted by those with whom he was connected for so many years. There is no mention yet as to who his successor will be. His son has been conducting the services in the meantime in the little Protestant chapel in the prison.

**Christ Church Cathedral Sunday School.**—On Sunday, the 18th inst., the Rev. C. A. French, of the diocese of Michigan, who was en route for the Maritime Provinces delivered a spirited address to the children here upon the subject of Domestic Missions. He very forcibly put before teachers and scholars the duty we owe to the Dioceses of Algoma, Rupert's Land, Assini-

boia, Saskatchewan, &c. He illustrated his remarks by making a reference to his own experience of over seven years in the churches of Canada and of U.S.A. We feel that this subject of Domestic Missions must hereafter play a very important part in our Sunday School programme. Mr. French was followed by our esteemed superintendent, Mr. Buchanan, who asked the teachers to impress upon all scholars the duty of giving systematically for our own and Foreign Missions. We believe we are going to do more this year for this work than heretofore. Mr. French is not on a collecting tour so he can speak freely on behalf of all the Missionary Dioceses.

**ONTARIO.**

**KINGSTON.**—The Anglican Church is making decided advance. With St. George's on the eve of enlargement, St. Paul's in the march of improvement, and new St. James' completed, it was left only for All Saints to move. This was begun last week, with the drawing of stone for an enlargement. The new church will be seventy-eight feet long beside the chancel, and afford double the present accommodation. A new chapel at Williamsville is also now a certainty.

**NORTH HASTINGS.**—On Sunday, the 22d September, an interesting service was held in the new Church of England, recently erected at Bancroft, as a thanksgiving for the bountiful harvest, the minister of the district, the Rev. Mr. Farrar, the labourious missionary, officiating. The church was nicely decorated by the ladies of the congregation, and the service was attended by many friends from a distance. This edifice, when completed, will be a little architectural gem in its way. Without any pretension to display, the style adopted is very simple, somewhat after the pointed or lancet order, but the whole is in excellent keeping and presents a pleasing effect.

**KINGSTON.—Ordination Service.**—The Bishop of Ontario conducted ordination service in St. George's Cathedral on St. Luke's Day. The clergymen present were the Archdeacon of Ottawa, Archdeacon of Kingston, and Rev. Messrs. Spencer, Smith, McMorine, Prime, Christie, Smythe, of Wellington; Read, of Oxford Mills; Young, of Lansdowne, and Harding, of Kingston. Rural Dean Carey was present as the Bishop's chaplain, carrying the crozier and filling his other duties for the first time since his appointment.

St. George's Cathedral is a highly interesting edifice historically. Its old mural tablets to distinguished soldiers and rulers giving it somewhat of the aspect of an old country church in a garrison town. Its prodigious pillars, however, sadly mar its usefulness, and the apsidal apology for a chancel renders the building highly inappropriate for the functions of a Cathedral. The roof was designed without any thought of acoustics, as the breaking up of a roof space into deeply indented bays, were the building longer, would make all vocal and musical effects confused and difficult. It seems also highly anachronistic and incongruous to have a pulpit, even such a mere skeleton, as is that of St. George's Cathedral, projecting in front of the altar. Unless necessary for the cause we have referred to, and to reach the galleries, it would be well to fix the chancel free from obstruction. However, the Archdeacon and Rector had done all that was possible to overcome all the above drawbacks, and the whole service was deeply impressive. But we hope the Diocese that so justly boasts of its unity and consequent freedom from financial troubles that follow upon strife, will ere long have a Cathedral indeed worthy of and suitable for the reverential beauty of our ritual. We read a lesson on the charm of diocesan unity in the very stoles of the clergy, *al. being white*, the magpie effect seen elsewhere, with its suggestion of disorder, being happily absent. The candidates for Deacon's Orders were presented by the Ven. Archdeacon Jones, LL.D., viz.:

Spenser D. Hague, B.A., Trinity College, Toronto.  
Albert E. Clay, of St. Augustine's College, Canterbury.

T. B. Norrie, of New Edinburgh.  
The sermon was preached by the Rev. B. B. Smith, who took for his text 1st Tim., iii. 13: "The office of the deacon." He gave a brief history of the office of a deacon, pointing out that the order was a permanent one. In speaking of the duties of deacons he said they were to assist the priests, catechise the children, read the Scriptures and look for the sick. We shall publish this sermon next week.

After the sermon the Litany was sung by Archdeacon Jones, and the Epistle read by Archdeacon Lauder. Then came the ceremony of Ordination and Holy Communion. The Gospeller on the occasion was Mr. Hague. The Bishop wore his convocation robes, and the service passed off most successfully.

## TORONTO.

TORONTO.—Cathedral of St. Alban the Martyr.  
To the Clergy and Lay Members of the Church of  
England in the Diocese of Toronto.

REVEREND BRETHREN AND BRETHREN OF THE LAITY.  
—We celebrate this year the fiftieth Anniversary of  
the creation by Letters Patent from the Crown of the  
Diocese of Toronto, and the consecration of its first  
Bishop.

Among the many ways which will be suggested by  
which this important epoch in our Diocesan History  
may be fitly commemorated, none will commend  
itself as more suitable to mark the commencement of  
a new era in its progress than the organization of that  
Cathedral system which is the crown and completion  
of a Diocese in the Anglican Communion.

I have therefore determined to take advantage of  
this auspicious and happy occasion of our Jubilee to  
inaugurate the scheme which I have had so long in  
contemplation, and from which I hope for so much  
benefit to the efficient administration of the Diocese  
—the establishment of a working Cathedral Chapter  
on the lines of the ancient foundations.

The Acts of Incorporation of the Dean and Chapter  
of the Cathedral of St. Alban the Martyr, Toronto,  
passed by the Legislature of Ontario in 1883 and  
1885, have to a certain extent prescribed the offices to  
be held, and the duties and powers to be exercised by  
the members of the corporation; ancient precedent  
and modern practice, modified by the local require-  
ments of our Colonial circumstances must supply the  
rest.

The complete staff of the Cathedral and the func-  
tions assigned to them, will be as follows:

1. The Dean:—The Bishop of the Diocese. 2-5.  
Four Canons Residentiary, viz., the Sub-Dean, the  
Chancellor, the Precentor, the Missioner in Chief.  
6, 7. The Archdeacons of York and Peterboro'. 8-17.  
The ten Lay members of the Chapter, viz., the Chan-  
cellor of the Diocese, the Registrar of the Diocese, the  
Treasurer—Robt. H. Bethune, Esq., the Honorable  
Geo. W. Allan, His Honour Judge Benson, Edward  
Marion Chadwick, Esq., elected by the Laity. James  
Henderson, Esq., John Carter, Esq., John R. Cart-  
wright, Esq., Major Edward H. Foster, elected by  
the Clergy. 18-43. Twenty-six Prebends or Minor  
Canons. 44-49. Six Honorary Canons.

The Sub-dean will be the deputy of the Dean in his  
absence.

The Chancellor is the representative of religious  
education throughout the Diocese, and is responsible  
for the arrangements of preaching in the Cathedral.  
He will provide for the delivery of courses of Lectures  
on Church History, Liturgies and Christian doctrine  
therein and elsewhere as occasion may require.

The Precentor is charged with the conduct of the  
Musical Services in the Cathedral, and it is his duty  
to care for the promotion of Church music throughout  
the Diocese.

The Missioner will devote himself to the personal  
visitations of Parishes and Missions needing advice,  
assistance or encouragement, under the direction of  
the Bishop, to the preaching of Missions, and to the  
training and supervision of a body of assistant Mis-  
sioners.

The Treasurer is the custodian of the fabric and  
properties of the Cathedral, he receives and disburses  
moneys, and keeps the accounts of the Chapter.

The Lay members of the Chapter will give their  
vote in the management of the temporalities of the  
Corporation.

The twenty-six Prebendal Stalls of the Minor  
Canons will be assigned to and named after eight  
of the older and principal Rectories of the City, and  
eighteen of the more important Parishes in the coun-  
try, giving as far as possible a proportionate repre-  
sentation to each Rural Deanery, as follows:

Toronto.—Trinity, St. Paul, Holy Trinity, St.  
George the Martyr, St. John, St. Stephen, St. Peter,  
St. Luke. West York.—York Mills, Newmarket.  
East York.—Markham, Oshawa. Peel.—Etobicoke,  
Brampton. South Simcoe.—Tecumseth, Innisfil. West  
Simcoe.—Barrie, Collingwood. East Simcoe.—Orillia.  
Durham.—Cavan, Clarke, Port Hope, Lindsay. North-  
umberland.—Cobourg, Peterboro'. Haliburton.—Hali-  
burton.

The stalls will, as a rule, but not of necessity, be  
filled by the Rectors or Incumbents of the Parishes to  
which they are assigned. The Minor Canons  
appointed to them will give each two weeks's resi-  
dence in the year, one in each six months, in the  
Cathedral precincts, taking their share in the daily  
services. By this arrangement Parishes throughout  
the Diocese will be brought into constant touch with  
the life of the Church at its centre.

The Honorary Canonries are designed to offer the  
reward for distinction for special learning or service  
to the Church, and especially to the cause of religious  
education.

The General Chapter, that is all spiritual persons  
included in the Cathedral staff, will serve as the  
Council of the Bishop, to give him the benefit of their

judgment on all Diocesan matters which he may submit  
to them, and for this purpose such as are convenient of  
access of Toronto will meet under his presidency at  
least monthly.

With this general survey of the Constitution and  
duties of the Cathedral Chapter, I now proceed to  
announce to you the appointments which, in the best  
exercise of my judgment, I have made to its various  
offices.

The Sub-dean:—The Rector of St. James', Toronto  
(ex officio.)

The Chancellor:—(annexed to the Divinity Profes-  
sorship of Trinity College, Toronto) The Rev. C. W.  
E. Body, D.C.L.

The Precentor:—(appointed by the Synod) The  
Rev. J. D. Cayley, M.A.

The Missioner:—(vacant until an income is provided.)

The Treasurer:—Robt. H. Bethune, Esq.

The Rev. Henry Scadding, D.D., retains his Can-  
onry.

MINOR CANONS. Toronto.—Trinity, The Rev. A.  
Sansou; St. Paul, The Rev. T. C. DesBarres, M.A.;  
Holy Trinity, The Rev. John Pearson; St. George,  
The Rev. Septimus Jones, M.A.; St. John, The  
Rev. Alex. Williams, B.A.; St. Stephen, The Rev. A.  
J. Broughall, M.A.; St. Peter, The Rev. A. H. Bald-  
win, M.A.; St. Luke, The Rev. J. Langtry, D.C.L.  
West York.—York Mills, The Rev. H. B. Osler; New-  
market, The Rev. J. Farncomb, M.A. East York.—  
Markham, The Rev. J. Fletcher, A.M.; Oshawa,  
The Rev. I. Middleton, B.A. Peel.—Etobicoke, The  
Rev. F. Tremayne, M.A.; Brampton, The Rev. C. C.  
Johnson. South Simcoe.—Tecumseth, The Rev.  
Thomas Ball; Innisfil, The Rev. E. W. Murphy.  
West Simcoe.—Barrie, The Rev. William Reiner;  
Collingwood, The Rev. L. H. Kirby. East Simcoe.—  
Orillia, The Rev. R. W. E. Greene, L.T. Durham.—  
Cavan, The Rev. T. W. Allen, B.A.; Clarke, The  
Rev. H. Brent, M.A.; Port Hope, The Rev. J. David-  
son, M.A.; Lindsay, The Rev. W. Logan, M.A.  
Northumberland.—Cobourg, The Rev. A. W. Sprague,  
M.A.; Peterborough, The Rev. J. W. R. Beck, B.A.  
Haliburton.—Haliburton, The Rev. Phillip Harding.

HONORARY CANONS. The Rev. C. J. S. Beth-  
une, D.C.L.; The Rev. John Carry, D.D.; The Rev.  
William Jones, D.C.L.; The Rev. Alex. Macnab,  
D.D.; The Rev. J. P. Sheraton, D.D.; The Rev. J. G.  
F. Sweeney, D.D.; Chapter Clerk:—The Rev. J. G.  
Lewis, L.T.

Let me, Dear Brethren, invite your hearty co-op-  
eration with the aims and objects of our Diocesan  
Cathedral, and your earnest prayers that the organi-  
zation thus inaugurated may prove in the years to  
come a real blessing to the Diocese, imparting new  
life to the work of the Church and uniting its  
members closer together in the prosecution of their  
efforts to build up the kingdom of our Lord and  
Saviour Jesus Christ.

It will plainly need much liberal and self-denying  
support from all the members of the Church to estab-  
lish and maintain in working efficiency the manifold  
agencies to be undertaken by the Cathedral staff, and  
especially to complete and furnish the Cathedral  
buildings. Until these last are more advanced, the  
scheme of usefulness which I have sketched out can-  
not be put into full operation; but it is an encourage-  
ment to know that by a glad and united effort such as  
becomes our Jubilee Thanksgiving, the whole design  
might easily be accomplished.

I would suggest that it would be a graceful act if  
each Parish after which a Prebendal stall is named  
were to contribute at least as much as would defray  
the cost of erecting its own stall of carved oak in the  
Chancel.

Commending this matter to your loving and loyal  
consideration, and yourselves to the grace of God.  
I am, dear brethren, your faithful friend and  
Bishop, ARTHUR TORONTO.

SEE HOUSE, Toronto, 8TH October 1889.

Harvest Festival Services.—Several of the city  
churches held their Harvest Festival service on Sun-  
day last. The decorations were beautiful, and showed  
how this festival is becoming more and more popular  
as the contributions of flowers, plants, &c., were  
unusually rich in variety, those at Grace Church from  
the N. W. being very interesting. At Grace Church,  
the sermons were preached by Professor's Roper and  
Symonds. At St. George's the morning festival ser-  
mon was by the Rev. Dr. Clark, Trinity College, who  
also preached at St. Stephen's in the evening to a  
very crowded congregation on the message of the  
Spirit to the Church at Ephesus. At St. Thomas the  
festival sermon was preached by the Rev. J. P. Lewis,  
of Grace Church. At East Toronto the harvest festi-  
val excited much interest and drew large congregations.

TORONTO.—St. Bartholomew's Church.—This church  
was crowded at the annual Harvest Thanksgiving  
Service on the 16th Oct. As usual, the sacred edifice  
was most tastefully decorated for the occasion, a pro-  
fusion of choice flowers, fruit, grain in sheaves, field

and garden produce of the finest quality being used.  
A specially prepared musical service was rendered by  
the large choir of the church, under Mr. G. C. War-  
burton's direction. Its singing was greatly enjoyed;  
the congregation too joined most heartily in the ser-  
vice. Miss Guest, Mr. Barton and Mr. Warburton  
took the solo numbers, Mr. Guest presiding at the  
organ. The officiating clergy were the Revs. Rural  
Dean Langtry, R. C. Caswall, G. I. Taylor, J. McL.  
Howard, W. E. Grahame, J. Cole and W. Hoyes  
Clarke. The latter gentleman preached a most appro-  
priate sermon.

Ascension Branch, O. E. T. S.—A very enthusiastic  
meeting of the Church of the Ascension temperance  
branch was held on the 16th Oct., in the schoolroom,  
for the purpose of organizing for the winter's work.  
This society endeavors to reach the worst class in the  
city, and by having good speakers have been most  
successful in reaching many poor drunkards and re-  
cuing them for society. The following were elected:  
President, Rev. H. G. Baldwin; first vice-president,  
Rev. R. A. Bilkey; second vice-president, H. C.  
Dixon; secretary, Mr. Thomas, assistant secretary,  
Mrs. James Johnston; treasurer, R. C. Bickerstaff.

Burglars Attack a Parsonage.—On the night of the  
14th of Oct. an attempt was made to burglarize the  
residence of the Rev. I. M. Ballard, rector of St.  
Ann's, Brockton.

An American Clergyman.—The Rev. Saml. Wallace,  
Rector of Powick Church, D. of Virginia has been  
visiting Toronto. While here, Mr. Wallace preached  
an admirable sermon in Holy Trinity Church, and  
gave us some interesting information on the affairs of  
the Church in the States.

St. Stephen.—The inaugural meeting of the Young  
People's Association was held on Monday evening in  
the school house, Bellevue avenue, and gives promise  
to a most interesting and energetic organization  
being carried on in the parish. The following officers  
were duly elected: Rev. A. J. Broughall, hon. presi-  
dent; Mr. J. Canavan, president; Dr. E. Keefer,  
first vice-president; Mr. F. J. S. Roberts, second  
vice-president; Mr. G. F. Lewis, secretary; Mr. G.  
A. A. Saunders, treasurer. The association will  
meet on the second and fourth Monday evenings of  
each month.

St. Luke's.—Rev. Mr. Cope, the new curate, was  
given a pleasant surprise Monday evening in the  
shape of a reception in the schoolroom of the church,  
by the Willing Workers Society. Mrs. Williamson,  
president of the Society, and Mrs. Langtry, wife of  
the rector, were the chief movers in the scheme, and  
the schoolroom was the scene of a most enjoyable  
series of incidents, lasting all the evening. Mr. Cope  
was ordained in Durham, England, but has spent the  
last couple of years on the Alaskan mission.

All Saints' East.—The Harvest Thanksgiving was  
celebrated with great solemnity, on Sunday, Oct.  
13th, and the Hall that is now used for service, was  
crowded, especially in the evening when a large num-  
ber had to leave the door for want of room inside.  
The preacher in the morning was the Rev. Dr. Gam-  
mack who has charge of the mission, and in the even-  
ing the Rev. T. C. Street Macklem, St. Simon's,  
Toronto. At evening service the Rev. C. Rutten, St.  
John's, Norway, assisted and read the second lesson.  
The ladies of the congregation had the Hall beauti-  
fully decorated with flowers and fruits, and every-  
thing promises great prosperity to the mission.

Woman's Auxiliary to Missions.—The monthly meet-  
ing of the Diocesan Board of the Woman's Auxiliary  
to Missions was held on Thursday, 10th inst. in the  
Synod rooms. A large number of ladies was present,  
and the business transacted was unusually import-  
ant. Several interesting letters from missionaries  
were read, and an increased appropriation made to  
one most requiring aid. The Dorcas department  
having secured rooms at 68 Murray Street; are pre-  
pared to receive contributions of clothing, books, pic-  
tures, &c., towards the boxes they intend sending out  
before Xmas. All appeals for aid to be sent as heret-  
ofore to Miss L. Paterson, 26 St. Joseph Street,  
Toronto.

Perrytown.—The concert in connection with St.  
Paul's Church, which was postponed from the 30th  
ult, to the 14th instant, was a decided success. A  
very good staff of instrumental and vocal talent was  
provided for the occasion, whose rendering gave  
entire satisfaction to all concerned. The handsome  
sum of \$20 was netted which will enable the congre-  
gation to pay off the debt on the organ.



st quality being used. Service was rendered by Mr. G. C. Warburton, who was greatly enjoyed; and Mr. Warburton presiding at the service the Revs. Rural G. I. Taylor, J. McLa. Cole and W. Hayes reached a most appro-

A very enthusiastic procession temperance in the schoolroom, the winter's work. The worst class in the school have been most drunkards and rowing were elected; first vice-president, second vice-president, H. C. assistant secretary, R. C. Bickerstaff.

On the night of the 23rd to burglarize the Ballard, rector of St.

Rev. Saml. Wallace, of Virginia has been Wallace preached in the Trinity Church, and on the affairs of the

Meeting of the Young Monday evening in the hall, and gives promise of a successful organization. The following officers were elected, hon. president, Dr. E. Keefe, J. Roberts, second secretary; Mr. G. C. association will hold Monday evenings of

New outate, was on the evening in the hall of the church, Mrs. Williamson, S. Langtry, wife of the scheme, and a most enjoyable evening. Mr. Cope, but has spent the mission.

Thanksgiving was on Sunday, Oct. 21st for service, was when a large number of room inside. The Rev. Dr. Gamble, and in the evening, St. Simon's. Rev. C. Rattan, St. the second lesson. The Hall beautified, and every one mission.

The monthly meeting of the man's Auxiliary, 10th inst. in the hall was present, usually important missionaries. A resolution made to roam department street; are preaching, books, and tend sending out to be sent as here. Joseph Street,

Connection with St. from the 30th led success. A vocal talent was rendering gave The handsome able the congrega-

**Wycliffe College.**—The annual meeting of the Alumni Association of Wycliffe College, was held on the 8th October. The Rev. C. H. Marsh, President, in his address boasted of the College having now the largest number of Divinity students of any College in the Dominion. He however, omitted to explain that on the same terms of admission, and with the same terms of graduation, any other College might double the number of its students. A Divinity College should not boast of quantity regardless of quality. The address was favorably received. The Rev. G. E. Lloyd of the Provincial Reformatory read a paper on "the duty of the Church to boys in prison," which was practical and interesting. He very properly condemned the sending of mere children to any form of prison, and suggested, what is a very valuable idea, that the Christian public should take up the care of the class of boys who are sent to the Reformatory. Mr. Lloyd, is, we hear, doing excellent work at Penetanguishene, and will we trust further enforce his views upon the public. This we submit, is more honorable and Christ like work than making blatant inflammatory addresses on party topics, after the manner of his superiors in the College. The Rev. C. Owen also read a good paper on the way to get hold of and keep our boys from evil company. He seemed, strangely enough, never to have heard of the valuable aid given on this work by boy's guilds. Literary attractions have a very limited power of influence over either boys or men, and any clergy who hold it would do well to get rid of the notion that books afford a solution of the boy problem.

On the 9th Oct., at a mission meeting, it was stated that the Rev. I. M. Baldwin is about to leave for Japan. The Rev. Mr. Burman, Rupert's Land, spoke of work amongst Indians. Fraternal greetings were decided to be sent to the Evangelical Colleges at London, Montreal, and Winnipeg. The Alumni of Wycliffe, naturally do not recognise fraternal relations to poor old Trinity, the disparity of age and other striking differences, such as experience, loyalty to the Church, scholarship and breadth of view, and of training, put the older institution on too lofty a position as a College for young Wycliffe to take "fraternal" liberties with it!

Rev. F. J. Lynch, Sunderland, in a paper on the "Fundamental Principles of Evangelical Churchmanship," pointed out that in the articles of religion the supremacy of the Holy Scriptures in all matters of faith and practice was given pre-eminence over all questions of doctrine.

Rev. F. H. DuVernet said there were marked signs that the Catholic movement in Canada was advancing.

Rev. C. J. James cited a case in the diocese of Fredericton of a clergyman who insisted that he was entitled to be called father by his congregation.

Rev. W. Crawford Frost said there was more danger to Evangelical principles from half-way men than from those who held extreme views, because the former prepared the way for the latter.

Rev. G. M. Wrong said the only man who does not drift is the man with clearly defined principles. The High Churchman, no matter what might be his defects, had his principles clearly defined.

Rev. A. C. Miles—Does he not drift?

Rev. Mr. Wrong—No, he climbs. The fundamental principles of Evangelical Churchmanship must be drawn from the thirty-nine articles. If there was a fuller application of evangelical principles there would be a fuller co-operation with all Christians.

Rev. Dyson Hague pointed out that there was a difference between Low Churchmen and Evangelical Churchmen. Every Evangelical was a Low Churchman, but every Low Churchman was not an Evangelical.

We must warn some of these young men—if they are not more careful the Principal will put a stronger bit in their mouths.

Rev. E. Daniel, B.A., St. John's Church, Port Hope, read a paper on "Methods and Aims of Bible Study."

In the evening the annual College dinner was held. On the 10th October there was a meeting to hear an address from Principal Sheraton. The audience, says the daily press, was chiefly made up of ladies. From the reports of Principal Sheraton's address on the Ministry in the papers, we gather on the whole that it was an exposition and defence of the views held and taught by the Plymouth Brethren and the Society of Friends, or Quakers. If Dr. Sheraton is fairly reported we must say that any one of his pupils who, holding such ideas as to the Ministry as we attributed to the Principal of Wycliffe, enters the Priesthood of the Church, will know himself to be an impostor. Others too in his flock, will know, if he teaches such doctrine, that when he is acting in his office as a Priest, he is playing the part of a hypocrite and a deceiver, by assuming a rank which he mentally repudiates, and using language which he knows will convey ideas as to the priestly office which he regards as false! What a dreadful position then are Dr. Sheraton's pupils putting themselves into in seeking the Orders of the Catholic and Apostolic Church of England, unless they, as honest men, refuse to accept and

openly repudiate teaching which brands them as impostors. Why any one who holds such notions as Dr. Sheraton is said to defend and teach, should be engaged in a Church of England Divinity School is a great mystery. The incongruity is even more startling than the discovery would be that a Jesuit were in that institution—indeed for that we are partly prepared. If we have no Priests in the Church of England, we are a mere sect, not one just less so than the Plymouthites, our liturgical services are absolutely fraudulent, and our clergy the basest of men.

MIMICO was pleasantly excited on Wednesday afternoon, 16th October, the cause of the excitement being the laying of the corner stone of the new Christ Church by the Lord Bishop of Toronto. The afternoon was a glorious one, and when three o'clock came, the hour fixed for the ceremony, quite a large number of the inhabitants of Mimico and neighborhood, together with a number from Toronto, were gathered in the Church ground. The following clergy were present in addition to the Bishop: Revs. Canon Tremayne, the rector; Canon Osler, of York Mills; C. E. Thompson, of Carlton; R. Harris, of Weston; C. L. Ingles, of Parkdale; H. Softly, of Swansea; and H. Tremayne, of Lambton. The Lord Bishop laid the stone, in which were placed some coins of the realm, copy of DOMINION CHURCHMAN, and several other newspapers, and a short history of the parish. Short and appropriate addresses were given by his Lordship the Bishop, Rev. Canon Osler, C. E. Thompson, and R. Harris. The new Church is being erected on the site of the old one, which has been moved to the back of the lot, for use as a school-room, after having been in constant use for over 57 years, having been built in 1831. The new Church is to be of brick, and will seat 250 persons. The design is a modern treatment of the Norman gothic style of architecture, and when completed will be a most neat and convenient Church building. The estimated cost is about \$5,000. Messrs. Gibson & Simpson, of Toronto, are the architects, and Messrs. Hagan, of Toronto, and Carson, of Oakville, the principal contractors.

NIAGARA.

ALDERSHOT.—On Sunday, Rev. J. Francis, for eleven years our beloved pastor, preached his farewell sermon. His text was Gal. iii. 28, the meaning of which was expounded, and the lessons of which were enforced in the earnest, nervous manner so characteristic of this eloquent preacher. To these, his last words, his listeners were very attentive, and by them deeply affected. Before the benediction was pronounced, the people's warden, Bro. Brown, arose, and with much feeling expressed a desire to make known to Mr. Francis how greatly the people had appreciated his earnest and faithful labors, how much they lamented the severing of the tie that had so long united them, and to show their gratitude to him, how heartily all had contributed to the filling of the goodly purse, now so affectionately presented.

MOUNT FOREST.—The annual Harvest Festival Services in St. Paul's church, Mount Forest, on Sunday, October 6th, were in every way, and especially spiritually, most comforting and refreshing. The church was tastefully decorated as usual with grain and fruit, the work of loving and willing hands. The Rev. Professor Clarke, LL.D., of Trinity College, Toronto, very kindly favored our bright little town with a visit, and preached most able and eloquent sermons, the good that he does for Trinity University by these visits can't be estimated. His sermon on Sunday night on "Private Judgment" was simply charming and at once convincing. The numbers attending church were large, and the thank-offering, with the lecture proceeds, nearly reached the handsome sum of \$80.

FORT ERIE.—The annual Harvest Service of Praise was held in the church of St. James', at 3 p.m., on Tuesday, the 8th inst., the Rev. W. Percy Smith, rector. The congregation was large and gave united attention throughout the usual Order appointed for such occasions in the Diocese of Niagara. The preacher was the Rev. E. J. Fessenden, of Chippawa, who eloquently referred to the chaste decorations within the very fine church of Fort Erie, and also to the present prospects of Canada, so pre-eminently a land of greatness in grain and fruits, forest and minerals, and a land whose laws should serve to promote contentment and loyalty among Canadians. In the evening there was a crowded audience in the Public Hall to hear a lecture on Canada by Dr. Montague, of Dunnville. The lecturer eloquently dwelt not on any political question of the day but upon the national greatness and resources of the whole Dominion—from ocean to ocean. For nearly two hours the audience listened with rapturous attention to one of the most useful and instructive lectures ever before delivered upon

"Canada our Country." It is just such a lecture that we would claim should be repeated widely in Ontario, for genuine profit and pleasure to our people in city, town or country.

CLIFTON.—St. Stephen's Mission Chapel.—Rev. Canon Houston, rector. On Thursday, October 10th, a service of Harvest Praise was held here, at which a very sweet service was rendered. A large attendance was present.

LINCOLN AND WELLAND.—Rural deanial Chapter.—The quarterly meeting was held on October 3rd, in the parish of St. Thomas, St. Catharines. An evening service was added, when a very good congregation was present. Instead of the usual sermon three addresses were given—1 on Christian Marriage; 2 on Marriage with a Deceased Wife's Sister, and 3 on Divorce and some of the causes of Unhappy Marriages. The speakers were Rev. E. J. Fessenden, of Chippawa; Rev. A. W. Macnab, St. Catharines; and Rev. Canon Bull, Niagara Falls. It was generally felt that the subjects were much needed for true teaching and godly admonition in these days, and that such papers should be repeated on similar occasions elsewhere. It is high time that the Church's voice should be more powerfully raised on these and kindred subjects. It is high time when we find Canadian Judges beginning to speak in favor of establishing Divorce Courts in the Dominion to satisfy and encourage a growing desire for divorces. Two Judges of the Supreme Court of New York have recently availed themselves of divorce there, and are again re-married. The list is long of men and women occupying high places in the United States, but it is not so among the humbler classes of life where we might have found it otherwise.

HAMILTON.—St. Matthew's Church.—On Thursday, the 10th inst., the Countess of Meath addressed the Children's Guild and Girl's Friendly Society in the large Sunday school room. This excellent christian noble lady is an energetic Church worker, and has largely succeeded in winning interest in behalf of the welfare of the young especially in her own country. There was a very large and most attentive congregation of young and old. The city clergy were well represented. The Bishop of the Diocese presided, and added as usual very much to the interesting occasion.

NIAGARA FALLS.—Sunday, the 18th October, was very ill-chosen by Erasmus Wiman, of New York, in order to entertain a large number of U.S. and other delegates from the south portion of this continent at a banquet in the Clifton House opposite the Niagara Falls Park. Perhaps the beauty of the park and the surrounding country were viewed as samples of fair Canada; and perhaps the quiet of a Canadian Sunday might be to his friends a criterion of every day life in our Provinces. Mr. Wiman would change the Canadian Sunday quiet and introduce a different order,—Sunday work and noise, Sunday banquets and speeches, "the feast of reason and the flow of soul." At any rate Mr. Wiman by his late proceedings at the Clifton House has insulted our Christian people, and has not advanced his scheme towards establishing 1 Commercial Union, and 2, Political Union to the U.S., but the reverse. As for Pan-American Union, he cannot quite mean it, but the other thing,—Canada! Mr. Goldwin Smith, it is said, was present, and made a speech in accordance with Mr. Wiman's frantic efforts. We are glad to find that Mr. Mayor Clarke, of Toronto, Col. Gzowski, and others politely declined the invitations to the commercial banquet of Sunday October 18th.

QUEENSTON, Oct. 12—A large party from the new Bishop Ridley School, St. Catharines, and other places,—about 70 in all—commemorated the Battle of Queenston on Saturday, the 12th, instead of Sunday, the 13th. The battle and death of General Brock occurred in 1818. The place of meeting was on the heights above Queenston, at the majestic column, (200 feet high,) erected in memory of General Brock. Fifty young students with Rev. Principal Miller; T. R. and Mrs. Merritt; J. P. and Mrs. and Miss Merritt, of St. Catharines, and four neighbouring clergy and families; J. A. Orchard, Drummondville, &c., proceeded, after refreshments, into the capacious basement-halls of the monument, where appropriate addresses were given by Rev. Canon Bull and Rev. E. J. Fessenden. The day was cold with high winds, but the young visitors were eager listeners to the speeches and were loud in applause. The proceedings were concluded by Rev. Principal Miller calling for loyal cheers.

GUELPH.—A Harvest Home concert was held in the large school room on the evening of the 15th October. It was got up by the Guild of Bible Students and was

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most successful in every way. The committee had labored with much energy to make all the details as perfect as possible, and consequently there was no hesitation or delay and everything went off smoothly. The room was very prettily decorated with floral ornaments and emblems of harvest. The attendance was very large, the spacious room being quite crowded. The concert was presided over by the Archdeacon who took the chair. Proceedings commenced with the grand harvest hymn "Come Ye Thankful People Come." This was followed by appropriate songs, solos, duets, quartettes, &c., rendered with excellent taste and correctness, together with harvest hymns, and closing with the National Anthem. The Archdeacon expressed his gratification in seeing so large an audience and spoke of the various guilds connected with St. George's church. The class of Bible students consisted now of 92 members, and the weekly attendance each Monday evening during the summer months and fall was very good. A deep interest was manifested by many in searching the Scriptures. Their occasional entertainments were got up for the purpose of getting money for the outward painting and adorning of the church, and he trusted a liberal offering would evince the sympathy of the great audience with their praiseworthy object. Another organization—that was working for the internal decoration of the church—was the Communicants Guild, and through the labour of their hands, they had succeeded in getting over \$100 for the object they had in view. The Band of Hope and Ministering Children's League was under Mr. Howard's care in a flourishing state, 110 members being on the list. Their obligation was two-fold, the first being not to do a certain thing, and the second to do a kindly act every day if possible. There was also the Young Peoples' Literary Association that gave its time and thoughts towards procuring a peal of bells for the church, and who had already amassed some \$1,200 towards that object. The Ladies' Aid Society would shortly commence their labors in providing clothes for the poor. Another very useful society is instructing girls in sewing and making their own clothes, presided over by a few kind ladies. In conclusion the Archdeacon spoke very highly of the obligations all were under to Mr. Howard, for the zeal and enthusiasm he displayed in the organization and management of the Band of Hope and Ministering Children's League. The collection amounted to \$22.

HURON.

INGERSOLL.—On Monday evening a deputation of the leading members of St. James, waited upon Rev. Robert Ker, rector, for the purpose of informing him that the congregation had unanimously and enthusiastically voted an additional \$100 per annum to his stipend, to take effect immediately. Mr. Ker said he hardly knew how to thank them for this totally unexpected mark of their kindness, which he felt all the more because he had neither asked for nor even thought of such a thing as an increase of stipend. Apart, however, from all other considerations, as a mark of their good-will and too flattering an appreciation of his humble services, it was of incalculable value. The present position of the congregation is extremely satisfactory, and no better evidence than this could be furnished of the fact and of the esteem in which Mr. and Mrs. Ker are held.

The education of the children of missionaries is now placed beyond question on the list of work for the Women's Missionary Auxiliary Association. The resolution at their Triennial meeting to recognize its need was adopted unanimously, and the Board of Missions itself accepted it formally, adding the word "particular" when so accepting it. Every Diocese has assented to the need for getting to work at once. Niagara undertakes one child, Huron has nearly enough already, an offer from Toronto Diocese to take one child free of all cost, only under the auspices of the W. A. M. A., and from two ladies in the city of Toronto another offer to educate one more. Quebec has allotted a sum to this especial fund, and tokens of practical interest are coming in daily. The S. S. of the Cathedral of Montreal give \$25. The cause is progressing.

MEAFORD.—The thanksgiving services were held in Christ church on Sunday, October 6th, and although the day was dismal enough the congregations were large. The Rev. John Langtry, of Toronto, preached excellent and appropriate sermons morning and evening, and that they were appreciated is shown not only by the high praise given on all sides but by the offering as well, which was close on a hundred dollars. If the leading clergy of our great cities really understood how much they can do to strengthen the weaker churches by such efforts as these, and how highly their services are valued, they would often make the necessary self-sacrifice and give us the pleasure of hearing them.

CHESLEY.—This important parish is situated in the County of Bruce. It consists of the town of Chesley and two outstations. Chesley is a stirring town of 2,000 inhabitants. There are churches at the three stations. At Chesley there is a good substantial brick church with a seating capacity of 250. There are over 50 church families in connection with this church. At the last celebration of the Holy Communion there were 33 communicants. Morning and evening service has been held in Chesley every Sunday and the outstations will have service alternately every Sunday afternoon. This parish is vacant at present. The people are most anxious for a resident clergyman. There is here a grand field for work for the Master. May He send forth laborers into His harvest.

LONDON.—Memorial Church.—A most interesting meeting of the Mother's Union was held in the infants schoolroom on Tuesday evening, 15th inst. About twenty members were present. We are promised, a little later, particulars of this admirable organization for uniting in one common bond the women of each parish—bridging over as it were any little social gap which may check combined work and united action. On this occasion, after prayers and reading, the subject being "The Women of Scripture beginning with the story of Eve, the mother of us all," busy fingers were actively employed sewing for the Dorcas department of the Woman's Aid Society of the Memorial parish. A branch of the work includes that of the parochial Mother's Meeting.

The Memorial Parochial Branch of the W. A. M. A. have commenced their weekly meetings, in the 11th year of their age. Quietly and unostentatiously this society have done their great and helpful work for Missions long before the existence of the W. A. M. A. Recognizing the advantage of united effort, they have, without dropping their individuality, fallen into line, and become a parochial Branch of the W. A. M. A.

MITCHELL.—The glowing reports that have appeared about the wonderful progress of this parish under its present rector have been rather painfully discredited within the past few weeks. Mr. Taylor said he came to the parish to stay, but he is now apparently as anxious to get away as any of his predecessors. Perhaps the next charge he undertakes he will deem it advisable not to pass any opinion on the work and motives of his predecessors until he has been at least two years in the parish. The trouble is much deeper than the *Advocate's* report which is as follows:—

Some few Sundays ago the Rev. Mr. Taylor said that he had never been in a parish where he received so little assistance from the male portion of his congregation as he received in Mitchell, and if he was not wanted here all they had to do was to say so and he would go elsewhere. This was a great surprise to all present, as we believe Mr. Taylor and his family are highly thought of by nearly every worshipper in the church, and to prove their loyalty to him a meeting was held some nights after in the vestry room, when it was decided to present the rev. gentleman with an address, expressing confidence in his ministry, and pledging to support him in his parish work. This was done, but for some reason or other very few were asked to sign it, and as a result only twenty-five names were appended thereto out of a congregation of over three hundred! Far better would it have been to have done nothing in the matter, than to have made such a poor showing, but we can assure the rector that he has more friends among his flock than the petition would lead him to believe, for we don't know of two members in the whole congregation who would not have signed had they been asked. But where were many of the "loyal" men on Sabbath last who promised to uphold his hands? Their seats were empty both morning and evening, as they usually are, but then, as the weather was a little cold, we should not criticize them too severely, as they generally muster under the head of "fair weather christians."

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.

MISSIONARY LIBRARY.

SIR,—Will you allow me the privilege of announcing through your columns to the many kind friends who responded so generously to the "Links" for a missionary library for the clergy of Ontario and Algoma dioceses, what was the result of the effort, and what has been done with the money? A total amount of \$200 was contributed, and that sum has been divided equally between the dioceses of Ontario and Algoma.

Finding that a good deal of expense and trouble would be entailed by the establishment of a separate library, and the amount not being sufficient to cover such cost, and learning also that the Bishop of Algoma has a diocesan lending library in operation, and that the diocese of Ontario is likewise about to throw open a large and valuable library for the use of the clergy, I thought it advisable after consultation with others, to place the funds in the hands of these two committees, to be applied in the purchase of modern books for loaning to the clergy.

I trust that this disposition of the funds will meet with the approbation of those who have contributed. Allow me to add that I heartily thank all who aided me by carrying on the "Links." I am faithfully yours,  
ANNIE H. CRAWFORD.

THANKS.

SIR,—In the name of the Provincial Synod, I beg to thank those Churchmen who have kindly sent me copies of the 1st and 2nd sessions of said Synod. I am glad to say that I am now provided for, and need not trouble any one for further copies.

Yours faithfully,  
R. W. NORMAN, D.D.,  
Quebec, Oct. 14th. Hon. Cler. Secretary.

LAY READERS.

SIR,—With regard to the status and behaviour of lay readers which is now being discussed in your columns, as a licensed lay reader of four years standing, I beg to offer a few remarks.

There are, I grant, occasionally to be seen instances such as that of a lay reader belonging to a well known Divinity School in Ontario who persisted in wearing the stole and pronouncing the absolution at Matins to purposely emphasize his dissent from what I may term the Doctrine of the Priesthood; who, moreover, quite consistently with his previous presumption dismissed the congregation with the benediction. Such instances are, however, happily few and far between, and I think your correspondent "J. M. K." hits the right nail on the head when he advises "Priest of Huron" that his remedy against the fostering of the principles which inspire such unhappy exhibitions as these is to be found in good sound dogmatic parish teaching on the true nature and dignity of the Priesthood.

Did not a certain number of the laity acquiesce among themselves in these principles of almost wilful ignorance regarding the nature of the Priesthood, and encouraging lay readers in the objective presentation of the same, the lay reader would never dare to assert his own ecclesiastical status as being upon an almost equal footing with that of his supervising priest.

As a lay reader myself I have had again and again to disown the prefix of "reverend" as technically subversive of Church discipline and order, while even more frequently still I have suggested that the only occasion on which (to speak correctly), I may lay claim to the title of "minister" is when I am "serving" at the altar, (I know, of course, that minister means "servant," but the Prayer Book in its use of the term evidently implies something more than such a literal interpretation of it).

As long as a clergyman persists in refusing to recognize the tone, status and dignity of his own order, so long will he find his lay readers so many eye-sores who will be continually annoying him, chiefly owing to the fact that in his people's eyes they can depend on their lay reader for the dispensing to them of spiritual comforts equally as well as on their parish Priest.

An educated lay reader, who is also a gentleman, can surely never be guilty of the presumption with which "Priest of Huron" would brand his class, unless perchance the Priest should set the lay reader a bad example in the shape of lax Church principles.

Yours truly,  
THEO. T. NORRIDGE,  
Trinity College, Toronto,  
Oct. 13th, 1889.

SKETCH OF LESSON.

19TH SUNDAY AFTER TRINITY. OCT 27TH, 1889.

Betrayed, Deserted, Denied.

Passage to be read.—St. Luke xxii. 47-62.

Our Blessed Lord on the evening when "He sat at meat" with His disciples for the last time before He was taken from them, predicted that one should betray Him (S. John xiii. 21), that all should desert Him (S. John xvi. 32), and that one should deny Him (S. John xiii. 38). To-day we shall see how this actually came to pass.

I. *Christ Betrayed by Judas.*—While the Chief Priests were probably at their Passover Supper,

and most likely exulting over the bargain made by one of the Nazarene's disciples just two days ago (See S. Matt. xxvi. 14-16,) suddenly the same man, Judas, appears. He has just left Jesus—in a little while Jesus will be going to a familiar place on Mount Olivet. What a good opportunity to arrest him at midnight. The Chief Priests had not intended to attempt it just now (see S. Matt. xxvi. 5), but they cannot resist the temptation—prompt action is the one thing necessary—and so they call the Council together during the night. They will get Pilate's order the first thing in the morning, and so the Nazarene will be safely out of the way before the people can hear of it. Their first move was to gather a large company together—these they armed, and supplied with torches to light up dark nooks and grooves. Stealthily they moved out of the city, led by the traitor himself; and since the soldiers did not know Jesus, Judas has provided a sign whereby they may know Him. (S. Matt. xxvi. 48.) Into the garden they proceed, and search diligently and quickly. Suddenly one steps forth into the clear moonlight night before them. (S. John xviii. 4, 5.) How calm He is—all the agony now over. But look! (v. 6) the whole band fall to the ground like Dagon before the Ark. (1 Sam. v. 3.) Can they now go on and arrest Him? They rise, no doubt, ashamed and angry. Will Jesus again foil them and escape? (S. John xviii. 7, 8.) He will yield Himself up—only requests permission for His followers to escape. Judas is kissing his Master—is he relenting? No, the sign. Think of his treachery—he who had had such privileges, now betraying his best friend, his Master, Saviour and God. His was a worse kiss than even Joab's (2 Sam. xx. 9, 10). See how patiently Jesus submitted, obeying His own precept to his His disciples (S. Matt. v. 39) but this kiss was far worse than any blow.

II—*Christ Deserted by the Eleven.*—Now we turn to the disciples. Let us try and imagine their feelings. First they would be terrified at the sight of the flaming torches and the flashing swords. They would conclude that their enemies had them at last. Then they would be amazed to see the leader of the company, and to find out that he was one of their number. At once they perceived the meaning of Jesus' words, hitherto hidden from them. For a moment they would experience with triumphant joy as they saw that with a look the Master beats His foes back. Then indignation at that kiss. Then perplexity because Jesus suffered it and allowed the crowd to close in upon Him and seize Him. Then ashamed of their cowardice—"shall we fight" (v. 49) they ask in effect. One (S. Peter) waits not for an answer—strikes wildly at the nearest. Surely, he thinks, his sword can conquer men who fall down at a look! But now their hearts fail them entirely. He means to be taken (see S. Matt. xxvi. 52). He must fulfil God's promises (e.g., Isa. liii. 7, 12.) The very cup which He shrank from He is now determined to drink, and so to show that He will go "as a lamb to the slaughter." His last work shall be a miracle of mercy to an enemy, and a work of power, even though He is actually held fast. Now confused, dazed, blinded to everything except self interest, all the disciples forsook Him and fled.

III.—*Christ Denied by Peter.*—But two of the deserters are soon ashamed of their cowardice. They return to go after the band now hastening up into the city: they follow to the High Priest's palace and (See S. John xviii. 15, 16,) they get within into a large courtyard, on one side is the hall in which Jesus is to be tried. The yard is full of soldiers and servants, they cluster round the fire. S. John is probably hidden in a dark corner to watch the trial, but S. Peter mingles with the rest, in the hope that by so doing, he may pass for one of the expedition and so escape notice. In a little while the third prediction of Jesus will be fulfilled. Let us see. While he sits there, a maid, the portress (S. John) looks up and observes him (v. 56) and says "this man was with Him"—(the prisoner) Peter is taken aback. Shall he confess Him, what shall he do? No time to think, out come the sad words of the

1st Denial—"Woman I know Him not," (v. 57). This plan has not succeeded, so he slips away, not

to be seen, he tries to pass through the arched passage leading out to the main door, but they see him, and again accuse him. This time addressing one, he repeats the lie and makes it worse by an angry oath—the

2nd Denial—"Man I am not."

An hour passes—during which they let him alone. He rejoins the company. The trial of Jesus is now going on. Peter is talking at the fire. Presently his peculiar dialect is noticed—if a Galilean, no doubt a disciple—and so another confidently affirmed that he belonged to Jesus' band. Once more, for the third time, he repudiated it, and thus fulfilling Christ's words was recorded for all ages to his shame the

3rd Denial—"I am not what thou sayest."

Suddenly there is a sound clear and shrill, above the cursing and swearing—(v. 60). A dreadful thought shoots through Peter's mind, his eye glances into the hall. He sees Jesus Who looks at him—not a look of anger but of tender love. Yet one which crushes him, conscious that he has fallen, perhaps hopelessly, no wonder "He went out and wept bitterly," (v. 68).

THE INFIDEL'S SHEEP.

Away among the hills of northern New England were two infidel neighbors, who had lived to man's estate, sinning and blaspheming against God.

One of them heard the Gospel message, and hearing, believed unto eternal life. A short time afterward the converted man went to the house of the infidel neighbor, and said to him:

"I have come to talk to you. I have been converted."

"Yes, I heard that you had been down there and gone forward for prayers," said the skeptic, with a sneer; "and I was surprised, for I had thought you were as sensible a man as there was in town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights for thinking of it. I have got four sheep in my flock that belong to you. They came into my fold six years ago, and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear anything of them. But they are in my field, with the increase of them. And now I want to settle this matter. I have lain awake at nights and groaned over it, and I have come to get rid of it. And now I am at your option. I will do just as you say. If it is a few years in state-prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want you to settle this matter and get rid of it."

The infidel was amazed. He began to tremble. "If you have got them sheep you are welcome to them. I don't want nothing of you, if you will only go away; a man who will come to me as you have—something must have got hold of you that I don't understand. You may keep the sheep, if you will only go away."

"No," said the Christian; I must settle this matter up and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the skeptic, "if you must pay for them, you may give me what the sheep were worth when they got into your field, and pay me six per cent. interest, and let me alone."

The man counted out the value of the sheep and the interest on the amount, and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbors heart almost as heavy as that which he himself had borne. The full result of that scene is only known to God. One thing is certain, the infidel was seen to frequent the house of prayer, and we may be sure that he afterward believed that there was some power in the Gospel, and that all Christians were not hypocrites.

HINTS TO YOUNG DISTRICT VISITORS.

Another difficulty comes partly from oneself, and partly from the undisciplined character of others with whom we have to do.

I allude to the difficulty of governing the tongue at all times, both when visiting the poor, and when conversing about them with our fellow workers.

It is impossible to carry out our loving visits faithfully, without getting to know, more than any other person, the inner lives, the sins, troubles and general ins and outs of those whom we visit so often.

Then, never forget the sacredness of this knowledge. Think what irreparable harm you may do by indulging in that gossip which is, alas! too common even amongst Church people, who profess to lead otherwise strict lives.

I have in my mind now a parish where I once tried to work, in which religions gossip, ridicule, and uncharity completely ate out all love and unity. From the Priest himself, his family and friends down to the meanest worker, this fatal habit prevailed.

I have even heard nick names freely given, and the defects of ignorance and vulgarity openly made the subjects of satire. The result was that nobody trusted anybody else, and in a few years this parish became a bye-word for miles round. The Church lost ground, dissent prevailed, and in the end the Priest left in despair. Yet frequent Celebrations were the rule, and Confession was in use. The Church people bewailed among themselves their inveterate habit of gossip, but for all they knew their failing, they would "up and at it again," whenever they got an opportunity.

Remember, the visitor ought to be a true, sincere, reticent friend, in whom everyone may repose confidence and feel secure.

Talk about your friends only to God, and some one of His Priest who knows and understands the special difficulties of your work. If you can join the Society for Intercessory Prayer you will find it a source of strength and refreshment; the Manual is supplied for prayers of every need, and one often loses one's own troubles in the act of praying about the troubles of other people.

It is well to remember that the poor are often more sensitive than those who are better cultured, more disciplined, and therefore less ready to take offence.

Let us pray often the good old Prayer, "Set a watch, O Lord, before my mouth and keep the door of my lips."—*New and Old.*

SURRENDERS OF THE CHRISTIAN LIFE.

Let us think, then, for a moment of the surrender of the Christian life, even although we hardly like to think of them, for the richness, the blessing, the privilege of Christian living is so great that it hardly seems that there can be anything that can in comparison be called a surrender; and yet I think we must distinctly see that there are things that at the very outset a Christian must determine to give up. Many Christians would be unwilling to use the word surrenders for these, when so much privilege is given in exchange; but I think we may continue to use the word when we have thus explained it. What, then, are the things that we must renounce if we are to declare ourselves Christians? Certainly nothing that should not be given up by all who are trying to live righteous and manly lives, even if they do not call themselves Christians. I long to make you see clearly that the Christian life is the natural, the normal, the perfectly human life. I am accustomed in speaking of these surrenders to divide them into three classes, and I will so speak of them. First, as a Christian I will do nothing that is essentially wrong; secondly, I will do nothing that, although right in itself, will be wrong for me, because it will keep me from drawing closer to God; and, lastly I will do nothing that could put a bar in the way of any of his other children whom I long to help, and will not hinder.—*Rev Phillip Brooks, D.D.*

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GRATEFUL PRINCEY.

Tom Lee was a sailor boy. He went away for long voyages to distant countries. When he came back, there was great delight at home, he was always so kind and good-natured. He had fine tales to tell, and generally there was something pretty for mother, tied up in his bundle.

Once he came in, carrying a dog in his arms, which he put down carefully before he let any one touch him. The poor little thing's leg was broken. Tom had heard it whining in a ditch as he passed, and had found out what was the matter. He had set the leg with a piece of stick, and had torn up his handkerchief to bandage it.

"He'll be all right, you'll see," said Tom; and as soon as he had kissed everybody, he carried the dog out to the stable and made it a comfortable bed.

"He fed it so carefully, that it might have been a baby," his mother said laughing. And before long "Princey," as they called him, was running about as well as ever. He was an affectionate little thing, fond of all the brothers and sisters, but when Tom was there no one else was noticed.

Tom had to go away, however. He had been away a whole year, and one evening the rest of the family were seated round the fire playing with Princey. Suddenly the dog darted from them to the door; he barked, he jumped as if he would jump out of his skin.

"It must be thieves," said Annie, who was easily frightened.

"Nonsense!" said her mother; "he is barking for joy. Can it be—?"

Before she could finish her sentence, the door opened and in came Tom!

Princey seemed to enjoy his visit as much as any one did, and quite moped for several days after he went away. Then the little dog went back to his usual ways, and seemed to have forgotten his master, as Tom was called. No one knew how often in the years that followed he went and looked to see if he was coming.

Princey looked longer than any one else would have done, for he could not understand the sad news that the post brought one day. The Osprey, Tom's ship, had been lost in a storm with all on board. The kind face would not be seen at home any more.

The mother petted Princey more than she had ever done, for her dear

boy's sake. It almost seemed as if Princey must understand something, for he attached himself to her more and more, and followed her about everywhere.

Again it was evening, and all were gathered together. Princey, lying at the mother's feet, seemed fast asleep. It was winter and the wind was noisy outside; indoors there was scarcely a sound but the ticking of the clock.

In one moment Princey awoke with a start, and was at the door, jumping about, in the wildest state of excitement.

The mother put down her book on her lap. Annie looked up, and said—"I never saw him in such a state since—since dear Tom came home."

What could it mean? They had not long to wait before the door opened, and a strange man was in the room.

A strange man! Annie screamed; one of the brothers started up to ask him what he meant. Only the mother and Princey knew, and they were in his arms before any one else could get to him.

Yes it was Tom. Some of the men had reached an island, where they had

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CLOUGHIER-RICHARDSON.—On the 11th Sept., at St. George's, Hanover square, London, England, by the Rev. D. H. Francis, vicar of Great Bentley, Colchester, cousin of the bride, the Rev. John L. Cloughier, rector of Goytre, Monmouthshire, eldest son of Mr. Joseph Cloughier, Cardigan, and nephew of the Ven. Archdeacon Griffiths, of Llandaff and Mr. John Cloughier, of Toronto, to Miss Constance Maud Richardson, daughter of Mr. George S. Richardson, of Heathfield, Swansea.

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to remain for many months before a ship came and took them off. He brought nothing home this time but the clothes on his back. But don't you think every one was glad to see him, not only poor grateful little Princey.

And don't you think, too, that we may learn something from the gratitude of a dog?

SECRETS AND GIRLS.

Fathers and mothers are the best friends and safest councillors of their children, and the son or daughter that has secrets which cannot be shared in loving and confidential communion with parents is in danger of straying from the path of safety. "Secrets are things many girls delight in. Experience has shown that the fewer

secrets girls have, the safer and more comfortable they feel. No girl should agree to keep a secret that she will have to withhold from her mother.— If it is important and necessary that it should not be communicated to a third party, then she had better refuse to hear it at all. A great deal of unhappiness and misery has been done through small secrets, leading on from one wrong to another, until a web of deceit has been woven so complete and intricate that it is nearly impossible to get disentangled from it. Your mothers, dear girls, are the wisest and best confidantes you have. Their love, you may be sure, will guide and council you aright, and although you may make many mistakes and blunders, you can never go very far astray if you tell your mother everything. A girl whose first thought is that mother must not

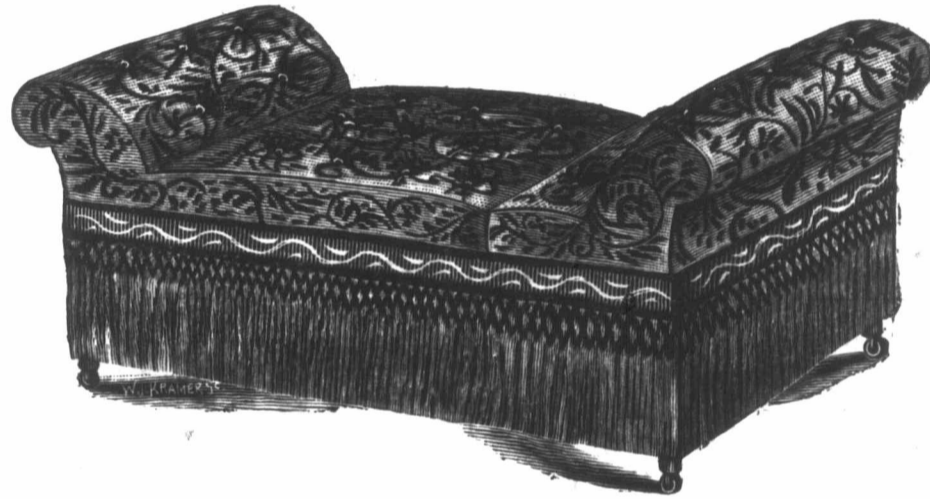
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know of this, is standing on very unsafe ground. Hide nothing from your mothers. If you do wrong go to them and own it; do not wait for some one else to tell them, and thus shake their confidence and trust in you. Concealment and deceit should never be tolerated in your intercourse and associations with other girls; shun those who take pleasure in them, and seek the companionship of those with whom there need be no mysteries.

ALMOST DRIVEN INSANE.—"I had such distress in my stomach and head that I thought I would lose my reason, but on trying Burdock Blood Bitters I derived great benefit. I have used three bottles and am now as well as I ever was in my life. Thanks to your medicine." Miss Lizzie Douglas, Rednerville, Ont.

"DELIVER US FROM EVIL."

Edna was sitting by the window in her little rocking chair, watching the rain-drops against the pane, but the little girl's face looked far from happy.

Grandma, who was sitting at the opposite window, gazed awhile at the clouded face, and then asked, "What is the matter with my birdie? Doesn't she like the rain?"

"I was not thinkin' about rain, gran'ma; I was only just a thinkin' 'bout that old serpent."

"Shall I tell you how to drive him away, dearie?"

Edna drew her little rocker to gran'ma's side and said, "Please gran'ma, 'cause I want to know."

"You say, 'Our Father,' every morning: do you not?"

"Yes, grandma."

"And in that prayer are these words: 'Deliver us from evil!' and that means the evil one, too."

"So you are asking 'Our Father' to keep the evil one from troubling you: but sometimes you say this prayer without thinking, and then God lets Satan come round, so that you will see how much trouble he makes, and remember you must pray to be delivered. To say the Lord's Prayer is not really praying, dear; but you must think what you are saying, and want what you ask for."

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