

# Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, OCTOBER 18, 1888.

[No. 42

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Evangelist, Peterborough, being the anniversary  
of the restoration of the church. Holy Commu-  
nion, 8.30 a. m.; Matins, with sermon and Holy  
Communion, 11 a. m.; Evensong, 7.30 p. m. The  
clergy who propose to be present, are requested  
to bring cassock, surplice, etc., and to notify the  
rector of Peterborough at once, who will provide  
them with lodging and will send certificates for  
reduced fares on the Midland P. R. Midland  
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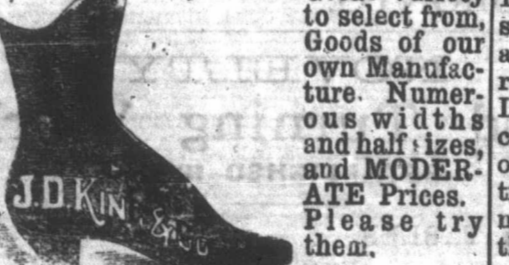
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This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION for the ensuing five years 1878, EQUAL to 48 1/2 per cent. of the annual premium.

The cash profits for the five years are \$42.83, equal to 41 per cent. of the premiums paid during that period.

The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$2.65, equal to 12 1/2 per cent. of the annual premium.

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(Oct. 18, 1888.

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

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 21... TWENTY-SECOND SUNDAY AFTER TRINITY.

Morning—Daniel vi. Thessalonians i.

Evening—Daniel vii. 9; or xii. Luke xv. 11.

THURSDAY, OCT. 18, 1888.

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

NOTES ON THE UNITY PROBLEM.—Just as at various epochs the Christian world has been stirred by discussions on the essential verities of the faith, and on minor questions of Church order, discipline, &c., so now the very air seems charged with the elements which inspire a feeling towards unity, on the one side manifesting chiefly a desire for a re-union of the triple forms of the Catholic Church, and on the other, rather towards such unity as would, if consummated, merely bring together the sects which have slipped away from the English Church, still leaving the division of Christendom in the main as it now exists, and as it has existed for so many centuries. Doubtless all things are working out this vast problem in God's Providence and out of the chaos, he who brought the world into order gradually, as he brought it into light, will bring all who are one in spirit into the fold of the Church, the darkness out of which division has come will be dispelled, again "let there be light" will flash over Christendom, bringing into visible unity all His people.

THE BISHOP OF NIAGARA'S PROPOSAL.—The Bishop suggests a friendly conference of the leaders of the different religious bodies and submits this problem for discussion: "What body of professing Christians of the present day in their Church government, in their modes of public worship, in their Church ordinances, and in their doctrines most resembles the Church of the first three centuries."

To this proposition a Presbyterian minister offers some critical objections. Mr. Laing contends that (a) the New Testament, not the Church in council, must determine the question, and (b) that the subject of vital because fundamental importance in any such discussion must be the supremacy of the Word of God as the rule of faith and practice alike for the individual Christians and the Church in its organized capacity." Mr. Laing evidently believes in the truth of the formula that like cures like and holds that what will produce a disease is the specific for its removal. All the innumerable sects base their separation on a reference to the N. T. yet Mr. Laing quaintly assumes that a few minutes reading of the N. T. would settle the whole of the religious controversies on which the sects divide from the Church and each other! To this crude, impracticable reply of Mr. Laing the Rev. C. E. Whitecombe has made a forcible rejoinder which we quote in our next paragraph and to it we invite the serious attention of all who delude themselves with the notion that a mere reference to Scripture by individuals or by sects has any power to close a religious controversy.

A COURT OF INTERPRETATION ESSENTIAL TO UNITY.—Mr. Whitecombe writes: "The Bishop, representing the Church of England, will readily join hands with Mr. Laing on (b)—for he will stand by Article VI. of the 39 Articles of the Church of England, which reads thus:—'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. On (a), viz., the New Testament, not the Church in council, must determine the question, 'We are also at one.' All will accept the New Testament as the basis. What differentiates the views of various denominations of Christians is not the text of the Bible, but the interpretation of the text of Holy Scriptures. Let me put it thus:—Twelve men of various denominations meet. Each contends for the distinguishing tenets of his denomination, or for his rejection of tenets of other Christians, on the basis that his views are in accord with the true interpretation of Holy Scripture. All agree to accept the letter of the Bible. Now who shall arbitrate between these conflicting interpretations of the scope and meaning of the Word of God? Where is the final court of appeal, not only for a decision as to the right interpretation of the meaning of Holy Writ, but also as to the very genuineness of the received Bible."

THE QUESTION OF QUESTIONS IN REGARD TO UNITY.—Mr. W. continues: "What we desire to know is—the practice, doctrine, government, and discipline of the Christian Church in the days of the apostles; whence shall we with reasonable certainty learn the minds of the apostles who were personally instructed by the Lord Jesus Christ? Let me assure Mr. Laing that with him we would unreservedly submit to the supremacy of the word of God as the only rule of faith, but who is to assure the brethren that differ as to the right interpretation of the word of God? I would, subject to correction, submit that the only possible, or at least the most reasonable, court of appeal as to the right interpretation of the text is the undivided Church of the first three centuries in council."

THE RULE OF THE CATHOLIC CHURCH ACKNOWLEDGED BY THE SECTS.—"To strengthen this position let me point to the fact that ALL THE DENOMINATIONS OF CHRISTIANS DO NOW SUBMIT UNCONDITIONALLY TO THE RULING OF THE CATHOLIC CHURCH IN COUNCIL OF THE FIRST THREE CENTURIES IN A YET MORE VITAL, BECAUSE MORE TRULY A FUNDAMENTAL, POINT, NAMELY, THE AUTHENTICITY AND GENUINENESS OF OUR BIBLE. It was the Church of the first three centuries in council that settled the long doubtful canon of Holy Scriptures that decreed which of the writings claiming to be inspired; then in circulation among Christians, were spurious or doubtful, and which were to be and have been ever since accepted by the Christian world as authentic. If then we all accept the decision of the Church of the three centuries as to the genuineness of our present canon of Scriptures (and the universal acceptance of 1,500 years is the great evidence of the guidance by the Holy Spirit of the then undivided Church), surely it is not too much to ask all Christians, now to accept the judgment of the same arbiter as to the right interpretation of those same canonical scriptures. Speaking as a member of the Church of England, I say, with no fear of contradiction from my brethren, that we accept without reservation the declaration of our 6th article, and that in our controversy with the Church of Rome we would abide by the interpretation of the Holy Scriptures as accepted by those early councils of the undivided Church which finally settled the canonical books of the New Testament and accepted those of the Old Testament. Once let Christians, Catholic and Protestant, accept the interpretations of Holy Scripture, as to the practice, doctrine, government, and discipline of the apostolic founders and evangelists of the Christian Church, by the undivided Church in council of the first three centuries, and minor differences would rapidly sink

to their due level in a true unity of doctrine, discipline, government, and practice, with such a concurrent diversity of opinions as will always exist among men who prize the freedom of the Christian in the faith of our Lord Jesus Christ."

MISSION NEEDS IN NORTH-WEST.—The pressing needs of the Northwest for more Clergymen was urged with much earnestness by Canon Anson in a recent sermon at St. George's, Toronto. He stated that in the whole of the vast district there were only thirty Church of England clergy, and of these eleven were stationed in the city of Winnipeg alone; in the whole territory of Assiniboia only one clergyman was stationed. The Bishop of Rupert's Land had stated that he had stations for the clergy in his diocese, and sufficient money supplied to equip them and provide an income for the pastors; but men—at least suitable men—could not be found to fill these stations. Meanwhile Presbyterians and Methodists were active everywhere throughout the North-West. Only the last week a paper published in the city of Toronto—the DOMINION CHURCHMAN—had stated that the Presbyterians had raised for mission work in the North-West, during the past year, the sum of \$87,000, of which \$9,000 had been raised in Toronto. During the same period the members of the Church of England in Ontario had contributed only \$2,000 towards missions in the same region. Many Churchmen in the North-West had themselves subscribed to the building of Presbyterian and Methodist churches for the lack of one that was more in accordance with their own views, on the condition that they should be able to use them for Church of England services when occasion should arise. Canon Anson stated that he hoped for men from Canada and help in money from England, where he will spend the winter working in the interest of N.W. Missions.

TO CHURCH-WORKERS GENERALLY.—Lay-helpers. Church-workers all—this vast and varied gathering to-day, if it leaves no other impression behind, will at least have taught us to feel more fully our position as members of the Church of Christ. You realise—you cannot help realising—the manifoldness. Strive also to realise unity. The many members are present before your eyes. Let the one body be present in your hearts. Realize this unity by ready co-operation one with another, by mutual respect, by allegiance to your spiritual rulers, by loyalty to your Church. By loyalty to your Church. Do not mistake me. I can have no sympathy with sectarian spirit which spends its energies on denouncing other communities. I bid you live on terms of perfect charity and kindness with those who are not of this fold. I bid you recognise to the full the work for Christ which they are doing. The temper which depreciates the manifest results of their labours, because they belong not to us, is not the temper of Christ. Such depreciation comes perilously near to blasphemy against the Holy Ghost. The loyalty which I ask of you is not of spurious type. Patient, quiet, steady, unobtrusive, unremitting work for this Church is the only true form of loyalty. But do not, on the other hand, speak or act as if it were a matter of indifference to what body you belong. It is no compliment to other Christians to talk so. Only difference—essentially difference—can excuse separation. Therefore cling to your Church, work for your Church, love your Church, set your Church before yourself, but set Christ before your Church. There can be no true edifying of the body if you depart from this order. Christ is the beginning and the middle and the end of the Church. From Him it issued forth when he ascended up on high in that first outpouring of His Pentecostal gifts which thenceforward had never ceased to flow. In Him it centres now, as the breath of its life and the marrow of its strength. To Him it shall return when the ages shall have run their course, and He shall re-appear, and shall gather up all things into Himself; and His mediatorial office shall be fulfilled; and God shall be all in all.

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

#### THE JORDAN VALLEY CANAL.

A company in England with the above title has so far been organized that the secretary has petitioned the government for eight million dollars at 8½ per cent., to assist them in carrying out their undertaking. The design of the projected canal is to connect the Mediterranean Sea, via the Jordan river and its valley, and on southward through the Dead Sea, and thence with the Red Sea. The coasts of Tyre and Sidon will likely include the intended port of entrance to the canal. If this great enterprise succeeds, we shall have sadly to deplore the total loss of many sacred places in the Holy Land, now objects of reverential interest to Christians and Jews alike.

In view of the completion of the proposed Jordan Valley Canal, our attention has been directed to certain prophecies which would then be remarkably fulfilled.

We are referred to the 47th chapter of Ezekiel, upon which a writer in the *London Guardian* Sept. 5th, thus remarks:—(1) Bearing in mind that Jerusalem stands 2,400 feet above the Mediterranean, while the Dead Sea lies 1,300 feet below that level, the waters of the Mediterranean would flow far up the Valley of Kedron, so that to one coming from Jerusalem eastward, they would first be "ankle deep," then "to the knees," then "to the loins," then "a river that I could not pass over." Note also that Zechariah xiv. 8, foretells a communication by water from Jerusalem, both to the Dead Sea and the Mediterranean, "in summer and winter alike,"—i. e., never failing.

(2) The waters of the Dead Sea (vs. 8 9) are "to be healed" and filled with a multitude of fish "as the great sea"—i. e., the Mediterranean. The mention of Engedi (v. 10) makes the reference to the Dead Sea certain.

(3) As the Jordan descends 600 feet between the Sea of Galilee and the Dead Sea, the level of the former would be raised from 600 feet to 700 feet, swallowing up Tiberias, and forming a sea northwards over the sites of Capernaum, Bethsaida, Magdala, &c., towards Damascus, Mount Hermon, and the Hauran Mts. (vs. 16, 17). This we may well regret, as that Jericho and the fountain of Elisha, and the fords and the plain of the Jordan, should be buried 800 feet below the waters!

In the *Speaker's Commentary* there are many points of interest upon Ezekiel, 47th chapter, bearing directly upon this project, never thought of when they were written.

#### THE STAGE.

WHATEVER objection may be taken to some portions of a sermon recently delivered on "the stage," there can be no doubt that the preacher made a point when he asked his hearers if they would like to see their wives or sisters actresses. There were probably few men in his congregation who would honestly and unhesitatingly have answered him in the affirmative, and the reason is not far to seek. The ordinary woman is

assumed to be respectable until her conduct has shown the contrary. But with the actress it is left a sort of open question; and the acquirement of a spotless reputation is the work of years of patient labour; and then she deems herself happy if people say, in a patronising sort of way, that nobody has ever been able to breathe a word against her good name. How would a man in ordinary society like to hear his wife or sister complimented on being virtuous? He would regard it simply as an insult, as an intimation that the lady was not, like Caesar's wife, above suspicion, but that she had been cooley tried before a jury of her social peers, who had concluded, after careful consideration, that she was entitled to rank among respectable women. This attitude of doubt is a cruel injustice to the many noble and virtuous women who adorn the profession; but it is nevertheless an existing fact, and one which may well cause a man to dread the idea of his wife or sister appearing before the footlights.

Again, a woman who enters the theatrical profession does not ordinarily begin her career as a star, but must take a place among the rank and file. Here she encounters two dangers. She cannot avoid contact with members of her own sex with whom she would not otherwise care to associate; and she cannot pick and choose the plays in which she shall take part. A refusal to take part in an objectionable play would in all probability entail dismissal and the ridicule and dislike of her companions. This brings us face to face with the question—Is an amusement legitimate which necessitates a kind of ostracism as well as a danger of contamination for those who provide it? It is at least a question worthy to be well weighed.—  
*Toronto World.*

#### THE INFLUENCE OF CHRISTIAN EDUCATION OVER THE NATIVE MIND OF INDIA.

THE following article should serve to encourage and stimulate the excellent work being done by the ladies interested in promoting Female Education in India.

When we contemplate the vast mission field committed by Divine Providence to the British Empire to occupy and evangelise for Christ, we turn with the greatest interest, probably, to the mighty province of India, with its teeming millions of inhabitants. We have been working as a Mission Church in India now for several decades of years, and it would be interesting to try and discover, in a measure, how far our efforts have been successful in the direction of leavening the native mind with Christian ideas. A paper before us will be found a help in this study. It is from the pen of the Rev. G. A. Lefroy, M. A., of Delhi, a son, we believe, of the Very Rev. Jeffery Lefroy, Dean of Drogheda, and has been published as an "Occasional Paper" of the Cambridge Mission to North India, Delhi. Mr. Lefroy endeavors to estimate, from personal experiences, the amount and tendency of religious and moral influence exercised over the native mind by mission schools in India, and he takes those of Delhi as a standard. He judges from three sources—(a) The regular religious lesson of each day; (b) more personal and private intercourse with the individual pupils; (c) prize essays, in which the writers are asked to state their own opinions. He comes to the following conclusions among others:—(1) That while the native mind gets more or less impressed with the superior excellency of Christianity as a rule of life, it is an enormous difficulty to get it impressed with an adequate sense of the sinfulness of sin. Hindus and Mahomedans alike lack this sense "in an almost incredible degree;" and "to this," he says, "the Pantheism of the one and the absolute Predestinarianism of the other most probably largely contribute;" and the writer observes in a footnote that even in the case of the native Christians "we find scarcely anything more difficult than to bring them to anything like true recognition and real sorrow for wrong doing." (2) there is felt to be the greatest difficulty in impressing the native

mind with the value of the historical evidence of the Christian religion. Their own faith being purely speculative, the Hindu mind cannot appreciate an historical religion. (3) There is a decided breaking down of the system of caste. This is acknowledged by some of the writers of the prize essays in which the question was submitted, how far "Indian society is likely to be affected as to its prevalent modes of thought, its religion and its manners, customs, and beliefs, scientific or otherwise, by the continuance and development of education in its present lines." (4) A marked decrease of superstition. The reign of monks or faquirs is drawing to a close. "The educated native," says the Hindu essayist, "do not consider them in any respect higher than themselves, but, on the contrary, think them as wicked persons cheating the people and earning money by false means." (5) Three things more than all these have contributed, according to this writer, to influence the Hindu mind more strongly than that of the Mahomedan in the direction of Christian civilization and belief.

(a) The ignorance of their religion prevailing among young Hindus; (b) the failure of historical or geographical proof; (c) the inevitable result on native worship of even a slight acquaintance with science. "The river Ganges takes its course in Heaven according to the Hindu religion, and flows from the head of Siva, but as the Hindu naively says, 'the truth of this legend can be easily rejected by the knowledge of the geography of India, where we find that the Ganges derives its source from the Himalayan mountains, and pursues a regular course.'" In the same way a little knowledge of physics and chemistry "destroys the worship of nature, such as fire, water, and rain, an essential part of the Hindu religion." The conclusion drawn is that the Hindus must make up their minds either to shut their eyes to the consequence of Western education and cling to their own religion with firmness, or else "entirely reject Hinduism, and adopt any other religion in which they may find more truth and reasonable facts."

So much for the impression of the Hindu as to the effects of the Christian civilization and instruction on the native population who come under their influence. The Mahomedan writer whose essay is quoted acknowledges that the impurity and wildness of thought which have been for centuries notorious characteristics of our society are now dying out. The probability that this healthy effect is due chiefly to English Education arises from the consideration that the impurity and wildness began to lose their ground only when English education began to spread, i. e., it was only twenty years ago they began to vanish. Credulity has passed off, though leaving Scepticism in its place, as its deputy in many places, especially with regard to religion. "The sense of duty, estimation of virtue, importance of truth and honesty, love of their country and liberty in thought, word, and deed, have begun to take the place of the old impurity and wildness in thought and credulity of our society."—*Ecclesiastical Gazette.*

#### BOOK NOTICES.

WHAT IS THE ANGLICAN CHURCH, with open letter on the Catholic movement by Rev. F. C. Ewer, S. T. D., New York, 2nd Edit. Price, free by mail, 15 cents. Living Church Company, Chicago. This is one of the most able and vigorous expositions ever issued, in pamphlet form, of the doctrinal and historical positions of the Church of England. The style is essentially modern and popular; the matter is, however, sound and full of good solid mental nutriment. The position of Dr. Ewer may be judged by a few words. He says, "The Church agrees with Rome wherever Rome is ancient and Catholic. It differs only in so far as Rome is modern and sectarian. Protestantism is a violent witness against Rome, and Rome is a violent witness against Protestantism. But the Church is not like Ishmael, a Double Witness against both; she is a Double Witness for all the truths of each; her way not a narrow and torturous *via media*, but a broad and inclusive *via Catholica*. Some of her Bishops and people and editors may be low and some High, but the Church is not sectarianly

"Low" nor sectarianly "High." We advise all who can spare a few cents to obtain this treatise. We need hardly say that we do not accept everything that Dr. Ewer says, but none the less do we thank him for his most satisfactory work.

R. Worthington announces for publication, on the 15th of October, a new book for children, entitled *Worthington's Annual*. In the preparation of the volume, the design has been to give to children of all ages a greater amount and variety of entertaining reading, and at the same time a greater number of fine engravings, than have ever before been put together in similar form. The result is the production of a book of the approved quarto shape, which will be a formidable competitor among books of its class for the admiration of the little folks. It has more than four hundred engravings, beside a liberal number of colored plates, all by eminent artists, and all of that special character, in subject and treatment, which captivates the fancy of children. The most interesting phases of child-life, and of animal life; strange scenery and thrilling adventure, the curious things in nature, and the wonderful achievements in science and art, are well portrayed by masterly hands, and each picture instructs, while it pleases. The same may be said of the text, which has been furnished by many American and English authors, all more or less noted as writers for children. The design of the chromo cover is especially neat and attractive, and the coloring and printing are without a blemish. Within and without, the book will be wholly pleasing to children, and will meet the demands of the most critical parent. Price \$1.50.

**THE RECTORY CASE.**

THE letter published in our paper last week in reference to the above case was printed on the 9th, two days previous to the date of issue. We regret having inadvertently published the same—the defendants counsel having brought the letter to the attention of the Court and complained of its publication. At the meeting of the Court, on the 10th, the following affidavit was read:

"We, the Rev. John Langtry, the Rev. James Henry McCollum, the Rev. Alexander Williams, the Rev. John D. Cayley, the Rev. George Irwin Taylor, the Rev. Richard Harrison, the Rev. Joshua Pitt Lewis, the Rev. Abraham J. Broughall, and the Rev. Samuel J. Boddy, all of the City of Toronto, severally make oath and say:

"1. We admit the signing and publishing of the communication complained of in the issues of the Toronto daily *Globe* and *Mail* of the 5th October, 1883.

"2. We had no intention in so doing of showing any contempt or disrespect to this honourable court, or of interfering with or influencing or obstructing in any manner the litigation in this action or the due administration of justice herein, and we had no thought or idea that such publication would have any such effect.

"3. We did not consult our solicitors or counsel, or any of them, in reference to such letter or publication.

"4. We were led to write and publish the said letter by what we believed to be the propriety of defending ourselves against the charge of having refused reasonable offers of settlement and compromise, which we heard and believed had been circulated very generally amongst the public.

"5. We all unfeignedly regret the publication of the said letter, and we desire to withdraw the same and to apologize in all sincerity to this honourable court, and to make all due submission for having published the same."

After some remarks from Mr. Macdennar, Mr. Robinson said: I shall not make any statement which may lead to controversy. These gentlemen began in their letter by making certain statements of law, and said, "You are no doubt aware that by patents from the Crown of different dates all the lands in dispute were granted for the endowment of the Church of England in Toronto." This as a matter of fact and law is incorrect. The material point of the case depends upon the fact that a large portion of the lands were not granted by the Crown for the church of St. James or any other church, and whether they were so granted or not remains a point for your Lordship to decide. I shall but point out that that statement is an incorrect statement of the law so far as applies to this case. They repeat this farther on in going on to say, "Now, we quite expected that as soon as you were inducted in the rectory of St. James, and were thereby made trustee for your brethren, you would proceed with as little delay as possible

to carry out the plain requirements of the law." Now, before Canon Dumoulin came here, this matter was in litigation, or it was thoroughly understood that it was to be a matter of litigation, and would be decided in the courts. They go on to say, "When, however, we were informed that to do this would bring you into collision with a few members of your congregation," &c. As a matter of fact it was not a few members of the congregation, but the unanimous resolution of the vestry and the advice of the churchwardens acting under the advice of their counsel that Canon Dumoulin had to regard. Had he acted he would have acted against the wishes of his churchwardens as advised by their legal advisers. I pass over what they say in regard to the preparation of the case. These are charges, which have never been thought of by counsel on either side. They went on to say that they threw upon Canon Dumoulin the whole responsibility of any scandal that might arise out of continued litigation, your Lordship is aware and every clergyman is aware, that it is not in the canon's power to put an end to this controversy. Canon Dumoulin had never the interest of one farthing in this case. What he had to get neither party disputed, and he has pledged himself that he never intended or desired to take one farthing more or less. It is not in his power or in the power of anyone to fly in the face of his congregation or churchwardens, and assert that there are reasons at least for doubt whether this property belongs to St. James'. Nor can he consent to give this property away to others. He says, 'My rights are certain; it is for you to say whether this rectory is entitled to the other funds. If it is by law entitled to the other funds it is certainly not for me to set at defiance the opinion of my congregation and churchwardens.' They said that recent offers made for a settlement had been rejected. Well, on the day before this came up we made a proposition which is in substance what we explained to your Lordship, that two of the highest persons in the judiciary should appoint three arbitrators to decide what was right in the interest of the Church and justice, and whatever they determined should be agreed upon. It was intended that whatever decision was agreed to should be embodied in a bill, and an application made to the Legislature by both parties to make it law. From the beginning counsel on this side, and I believe on the other, have been in earnest in desiring to effect an amicable settlement. We have not been able to agree to any plan. They have made propositions, believing, no doubt, that they were fair and reasonable. We have not taken that view, and we made our proposition which they in their turn have not thought fair. Our desire for settlement in this case has arisen from the two facts which no one will dispute. In the first place no one can doubt that this suit has been carried on with a degree of personal feeling which was most deplorable, and which it was most desirable to terminate. In the second place it was perfectly clear that a great Church was in need of the property for Church purposes, or that the property, to whoever it belonged, was devoted to the Church in the interests of religion; and we could not help seeing that we were spending of this property what those interests could ill afford to spare. We were desirous then, if possible, of putting a stop to litigation. These are the reasons which have influenced us in endeavouring to obtain an amicable settlement. I understand that your Lordship would favour a reference to a third disinterested party. I, as a man of business, fail to see any proposition fairer than what we have suggested. They have a perfect right to reject our propositions, but in the face of such propositions, no one is able, and shall never be able, so long as I have a voice in the matter, to charge Canon Dumoulin or his advisers with having obstructed a fair or reasonable settlement. If the tactics of the defence, resorted to had been unworthy, all I can say is that not Canon Dumoulin, but his counsel, would be responsible, and of that your Lordship would be a judge. We refer the decision of this point to your Lordship with confidence. In conclusion, I repeat that Canon Dumoulin is satisfied with the withdrawal of the imputations on his motives made in the letter on the understanding that it shall be made as public as the letter. He has come before this court not as an accuser, but simply in self-defence against a letter which he regrets as much as the writers.

**Home & Foreign Church News.**

From our own Correspondents.

**DOMINION.**

MONTREAL.

MISSIONARY MEETINGS.—These are now about to be commenced in the rural parts of the diocese. To the thinking of many the ordinary missionary meeting, with us, has somewhat outlived its usefulness, and a

new departure of some kind will soon be a necessity. For often the speeches made show nothing like careful thought or preparation, being simply a wearisome repetition of the same old statistics and fag ends of sermons that have done duty at similar meetings for years past. Long speeches, and dry speeches, and rambling ill-prepared, or not prepared at all speeches, have greatly hurt the missionary meeting as an institution amongst us. We trust the record of this year will be an improvement on the past.

MISSION PREACHER.—A circular (bearing the Huntingdon post mark) has been issued to the clergy on the importance of holding missions in their parishes, by a young man recently ordained to the diaconate by the Bishop of Montreal. The circular quotes the opinion of the Archbishop of York as to the value of such services, and mentions that Bishop Bond has given the writer of the circular "permission to hold a mission anywhere in this diocese provided the sanction of the clergyman in charge be first obtained. We have no doubt the young man who issued this circular-letter is thoroughly in earnest, and before all things anxious to do good. He is said to be a ready and fluent speaker, and is much esteemed by those who know him. In the estimation of some his comparative youthfulness will probably be somewhat of a drawback; but time will cure this. Others may take exception to his want of experience, or at least of that extensive experience which in so important a work as that of dealing with souls, can hardly be overrated. A few years, however, will doubtless cure this also. In the meanwhile, according to our last Synod report, there are seven or eight vacant missions—places absolutely without a clergyman—in this diocese. Buckingham and its out-station Portland, thirty miles back in the wilderness, make up a splendid field for a young man who is really anxious to endure hardness as a good soldier of Jesus Christ. The same can be said of North Shefford and Warden, of Chelsea and Templeton, of Masconche and Terrebonne, of the Gore and its adjoining missions, as well as of other places that need not be named here. If the young man were to carry his gifts and his zeal into one of these parishes and work amongst the scattered sheep there for eight or ten years, he would doubtless be the honoured instrument of doing much good. Then, with increased years and vastly increased experience, he might, should the diocese decide upon appointing him its "mission preacher," enter upon the duties indicated in his circular, with the hearty co-operation of every one concerned.

SAD AFFAIR.—The Rev. Ferdinand C. Ewer, D.D., Rector of St. Ignatius Church, New York, preached at St. John the Evangelist's Church yesterday at the morning service. Dr. Ewer is a well known preacher and writer in the American Church. His recent "open letter to Bishop Huntingdon" on the subject of Ritual, is a very important contribution to Church literature, but he is probably best known amongst Canadian Churchmen by the "Sermons on the failure of Protestantism," preached and published many years ago. Yesterday morning he took for his text the words "For our conversation is in Heaven." He pointed out that the term "conversation" signified citizenship, and that the "Heaven" referred to, was the Church, the words being in the present tense. He mentioned a number of the features of this citizenship, taking as the chief subject of his discourse that leading one, sanctity. He dwelt upon the distinguishing marks of sanctity—its toughness, its purity, its naturalness, its intolerance to self, its gentleness to others, dwelling upon each with marvellous earnestness and eloquence. He was speaking of the popular instinct which recognized these features, when he was observed to hesitate, and grasp the sides of the pulpit. "You will excuse me, dear brethren," he said, "I came here, although very sick, to speak to you," but he could proceed no further, and sank down in the pulpit. Dr. Fenwick, who happened to be sitting near the foot of the steps, ran up, and with the assistance of a couple of gentlemen, removed him to the vestry, where, happily, he soon appeared to recover. The scene was a most impressive one, and those who were present will not soon forget it. We deeply regret, however, to learn that the recovery was only an appearance, as during the afternoon a consultation was considered necessary, Dr. Howard and Dr. Fenwick being the attendant physicians. The worst fears of his friends were painfully realized on the 10th, when this gifted divine passed unconsciously away into the rest of God's saints. His heart-broken widow has our tenderest sympathy.

TORONTO.

KING.—Reopening of All Saints Church.—This pretty little village church which has been closed for some few weeks for repairs, was reopened last Sunday, October 7th. The church has been thoroughly

al evidence of a faith being d cannot ap There is a de f caste. This ars of the prize bmitted, how fected as to its igion and its ific or other pment of edu- arked decrease s or faquirs is native," says them in any on the con- cheating the means." (5) re contributed, be the Hindu Mahommedan ion and belief on prevailing e of historical ble result on aintance with ts course in on, and flows hindu naively e easily re- phy of India, s its source d pursues a little know- roys the wor- nd rain, an The con- ust make up to the conse- g to their own tially reject ion in which ble facts." Hindu as to ion and in- o come under r writer whose the impurity een for cen- e society are this healthy ation arises ity and wild- rhen English only twenty redulity has in its place, lly with re- , estimation esty, love of word, and the old im- dulty of our open letter C. Ewer, S. ee by mail, y, Chicago. rons expo- the doctrinal of England. opular; the good solid Ewer may The Church ancient and ome is mod- a violent iolent wit- Church is ainst both; is of each; media, but ome of her e low and sectarianly

cleaned, the walls freshly tinted, the pews restained and varnished. The chancel has been greatly improved, the walls now being hung with an exceedingly handsome gilt paper, the floor recarpeted, and the reading desk, which before had the appearance of a box stall, has been cut away and reduced to somewhat more sightly dimensions. There were large congregations at each service. Miss Montgomery presided at the organ. The singing as usual was of the best description and would have done credit to any city choir. The Rev. Charles George Snapp, L.T., of Woodbridge was the preacher at both services.

**CHURCH OF ENGLAND TEMPERANCE SOCIETY.**—At a recent meeting of the central association, the Bishop in the chair, several matters of interest were discussed. The Bishop stated that in compliance with the desire of the executive committee of Synod he had addressed a circular letter to all the clergy requesting them to take steps to form a branch in each parish, and calling a meeting of delegates from the branches, to be held in Toronto on Nov. 8th when the executive committee and other officers of the Diocesan society will be elected. Respecting the memorial from the association to the Provincial Synod, it was stated that the proposal for a "Temperance Sunday" had been favourably received, though it was thought preferable that each Bishop should appoint a Sunday for his own Diocese, and that as to the formation of a C. E. T. S. for the Province, the opinion was that each Diocese should first form its own society. The subject of the ribbon or badge was also discussed, it appearing to be a general opinion that the badge now in use too nearly resembles that of the Blue Ribbon Army, and so is liable to cause some misconception, and it was mentioned by one of the committee, Rev. D. Hague, that in London the badge of the C. E. T. S. is publicly worn by very many persons. Specimens were shown by Mr. Hague and met with general approval, and it was unanimously resolved to adopt it as the badge of the C. E. T. S. in Canada, and the Secretary was directed to procure a supply. The badge is of narrow blue ribbon with the initial letters C. E. T. S. and a small latin cross in gold. The present badge will be used for Band of Hope. A report was presented stating that certain pamphlets, etc., had been added to the list of those issued by the association, and a catalogue and price list prepared, a copy of which would be sent to each Incumbent in the Diocese, and that specimen copies of all the publications could be seen at the Synod office. It was also mentioned that branches had been formed in several parishes in other Dioceses, that at Belleville being especially vigorous, and hopes were entertained that the Temperance movement had now taken root in our land.

**DEPOSITORY FOR LADIES' WORK.**—We regret we did not receive the accompanying announcement in time to publish with our other notes of the exhibition. It is not too late, however, to record that the Depository obtained the first prize, a silver medal and ten dollars, at this exhibition, for the best case of plain, fancy and decorative art work. We are glad to learn that this society is in such a flourishing condition, having been largely patronized by the Princess Louise during her recent visit to Toronto. Her Royal Highness expressed herself highly pleased with the work, she saw and the society gave several orders, which have been executed to her entire satisfaction. There are some beautiful specimens of art-work now on view at the rooms of the society, 12 King St. West. The Depository pays out over two hundred dollars a month to its workers who are eligible on the payment of one dollar annually. The attendance of members is earnestly requested at the meetings of the society on the first Thursday of every month, at 11 o'clock.

NIAGARA.

**DUNDAS.**—The Rev. Thomas Geoghegan, Missionary, West Flamboro and Beverly, begs to acknowledge with thanks the subscriptions on account of the work of Sister Sarah: Rev. C. K. Stroh, Decorah, U. S., \$15; Miss L. Turner, Toronto, \$1; Mr. Newman, Hamilton, \$1; Mr. Brooke, Dundas, \$1; Mrs. Cowper, \$2; W. Cowper, \$1; T. H. A. Begue, \$1; A Friend, \$1; H. C. Gwyn, \$1; Miss Bolton, Toronto, 50 cents; Rev. C. Darling, 50 cents; M. J. and J. W. T., \$2; Th. and C. B., 50 cents; A Friend, \$1; W. Wilkinson, \$1; T. McCleary, \$1; J. Catto, \$1; W. Wedd, \$1; Rev. W. Jones, \$2; Rev. A. Boys, \$2; A Friend, \$2; F. Winans, \$2; E. B. C. T. and B. V., \$1; H. Shudler, 50 cents; R. H. Bethune, \$2; E. B. Osler, \$2; J. Cooper, \$1; Rev. J. D. Cayley, \$2; Mrs. Begue, Dundas, 50 cents; Mrs. J. R. Cartwright, T. \$1; Mrs. Christopher Robinson, \$8; Mrs. Dalton McCarthy, \$1; Roger Lamb, \$1; Mrs. Sullivan, 50 cents; A Friend, 50 cents; A Friend, 50 cents; John Hague, \$1; Mrs. Tinning, 50 cents; A Friend, 50 cents; Mrs. Lockhart, \$1; G. Plumer, 25 cents; P. Dykes, \$2; \_\_\_\_\_ \$2; J. C. Worell, \$1; Mrs. O'Hara, 25 cents; A Friend, 25 cents; Mrs. E. H.

Oval, \$1; Mr. E. Hallen, \$5; W. Sutherland Taylor \$1; E. Wragge, \$1; Richard Snelling, \$2; George Verral, \$1; D. Hughes Charles, Dundas, \$1; Total, \$77.75. Any further contributions towards this object will be thankfully received addressed to Sister Sarah, Ogelvie Street, Dundas.

The Bishop of Niagara has issued a second pastoral, Oct. 3, to the clergy of his diocese, strongly reminding them of the obligations of their several parishes to meet the apportionments made by the Synod to them for the sustentation of the various Diocesan objects. The Bishop says: 1. I consider the requirements of our Diocesan Missions as the first claim on our people. 2. The claims of the widows and orphans' fund for \$2,000 is equally binding on our people. 3. Algoma has a very strong claim upon this and other Dioceses of old Canada. 4. Rupert's Land, including all Manitoba, has also strong claims upon us. The Bishop enlarges upon each of these claims upon the clergy and laity of the Diocese and concludes the pastoral by urging them to accompany their gifts with earnest prayers that those supported by their gifts may sow seeds that will bring forth fruits of everlasting life.

**OUR ANNUAL SHOWS.**—The annual Provincial Show has been recently held at Guelph city, and a Central Show of similar nature was opened on the 1st October and ended on the 5th inst. at Hamilton. Both exhibitions were marvellous displays of excellence and beauty, and were unmistakable proofs of Canadian wealth, enterprise, industry, intelligence, and skill. Thousands of people have again been gratified in each of the many departments of art and science, labor and skill, comprising those fixed institutions here and in several parts of Ontario, as Toronto, Kingston, London and Ottawa. It is almost 40 years since the first, or nearly the first, Provincial show was held in Hamilton, and was visited by Lord Elgin, as Governor General; but since that day of small beginning, each successive exhibition, whether Provincial or Central in its character, has manifested the gratifying spirit of *Excelsior* of our country and people. Strangers invariably congratulate us on our proofs to them of a sure and substantial progress. In view of the Great Giver from whom all our bounties proceed, and by whose word "seed time and harvest do not cease while the earth remaineth," the lesson of love and devout thanksgiving to His name should be increasingly impressed upon us, and increasingly rendered by all. We ought to be a people growing in Christianity, adorning the doctrine in all things, and ever trying to spread its influences for good among the less favoured portions of this vast Dominion. This is one great lesson which Divine Wisdom would now set before us in this land. We shall be wise to learn and practise it. It is a duty which the Bishop of Niagara feels to be imperative upon us, and so earnestly counsels the people of his Diocese that they should not forget while their probation lasts.

**GEORGETOWN.**—A mission of ten days for spiritual revival was opened here on Sunday, Oct. 7, the Rev. H. L. Yewens, Missioner. The following order was arranged: Sundays, Oct. 7th and 14th.—10.30 a. m., Morning Service, Sermon and Holy Communion; 8 p. m., short sermon and address to the children (on 7th), and young people (on 14th); 7 p. m., Evening service and sermon; 8 p. m., after meeting and address. Week days.—9 a. m., Holy Communion for the Communicants of the Church; 3 p. m., Short Service and instruction; 7.30 p. m., Service and Evangelistic Sermon; 8.30 p. m., after-meeting and address. The Clergy remained after each service to give spiritual counsel and advice to those who may desire it.

**INTERCESSION SUNDAY.**—The 20th Sunday after Trinity, Oct. 7, was generally observed in the Diocese of Niagara in behalf of Algoma and the North West in particular.

**FLAMBORO WEST.**—Harvest Thanksgiving Services (local) took place on Oct. 11, at Christ Church. The following were the appointments: 8 a. m., Holy Communion, Rev. C. E. Whitecombe, celebrant; 2.30 p. m., Evensong and sermon, Rev. Rural Dean Mackenzie, of Brantford, preacher; 7.30 p. m., concert in Town Hall; 10.30 p. m., Closing service of Praise in the Church, address by Rev. Rural Dean Bull. The day was as heretofore cheerfully and thoughtfully well spent, and is long to be remembered.

**BARTON EAST** (Rymal Railroad station).—The Bishop of Niagara was enabled to administer Confirmation at St. George's Church here, on Sunday, Oct. 7, at 11 a. m. The congregation as usual was very large. The candidates for Confirmation were from the three united churches of Tapleytown, Woodburn and Barton East, now under the diligent care of the Rev. Thomas Smith.

**ARTHUR.**—Thursday morning Oct. 4th, the day of the Harvest Thanksgiving services in this mission, dawned bright and clear, though throughout the day the chilliness of Autumn was felt. Preparations for decorating the church had been going on for more than a week and when the day arrived the result of the ladies' untiring work was seen in a beautifully adorned House of God. The new church bell (a memorial of the congregation and friends to the late missionary) rang out for the first time to call the people to worship. Morning service and Holy Communion began at 11 a. m., an excellent sermon was preached by the Rev. E. A. Irving, curate of Guelph. The attendance at the service was large, though owing to the lateness of the harvest this year many of the farmers had not finished gathering in their grain. A capital dinner was provided by the ladies in the drill shed. The afternoon each one spent as individual fancy dictated, and the day of Thanksgiving was brought to a close, by again gathering in the House of God for another service of praise. The church was filled to overflowing, and an earnest and impressive sermon, the central thought of which was "Thanksgiving with Humiliation," was preached by Rev. W. H. Clarke, M. A., of Bolton. The net proceeds of the day were \$75, which are to be applied towards reducing the debt on the church.

HURON.

**MEAFORD.**—The annual Harvest Home and Thanksgiving Services were held on Sunday the 7th inst. in Christ Church. The weather was delightful and very large numbers attended the three services. The morning service was taken by the Incumbent, the Rev. C. H. J. Channer, M. A., the afternoon and evening services by Mr. Channer and the incumbent of Clarksburg, the Rev. H. Wylie, the latter preaching on both occasions. The Clarksburg choir under the able leadership of Mr. Henderson, attended and gave their valued services, the union of the two choirs making the music very effective. The church, which is a fine stone building with lofty open roof, was beautifully decorated with flowers, fruit, grain, and plants, the altar and font being especially beautiful. Very much praise is due to the ladies who worked so energetically at the decorations. The offertory amounted to nearly sixty five dollars and was devoted to the payment of the half yearly interest of the church debt. These annual services seem to be thoroughly appreciated in Meaford, a large number of the members of other churches usually attending some one or other of the services, and kindly contributing flowers or plants for the occasion.

**KETTLE POINT.**—The annual missionary meeting at Kettle Point Indian Mission, was held on Monday Oct. 8th and was largely attended by men, women and children. The Rev. J. Jacobs, Missionary in charge, presided. Rev. W. Henderson of Forest attended as deputation, and delivered an exceedingly appropriate and instructive address, full of missionary information, interspersed with suitable illustrations. The collection and subscriptions amounted to twenty-five dollars and thirty-five cents. The Indian choir sang most admirably some missionary hymns.

**WINDSOR.**—The Apostolic Rite of Confirmation has not been postponed until a more convenient season, though we are as if without a Bishop. The Right Rev. the Bishop of Michigan has, as befiteth an *Episcopus*, held Confirmation Service in the Church of All Saints, Windsor, where a class of candidates for the laying on of hands, was presented to him by the Rector, Rev. W. H. Ramsay. They were not all young disciples; one was a man of mature years, and wore the choristers surplice as he knelt at the chancel, he being one of the choir (the only surpliced choir we believe in Huron). A memorial from the members of the Church has been presented to the Rector requesting him to have full choral service at least once every three months in addition to those services at the greater festivals as at present. Such termination hath the little schismatic unpleasantness at All Saints, that the organ of the Anti-Church party so magnified.

**LONDON.**—Rev. T. O'Connell has for some weeks been delivering in the Chapter House, a series of lectures on the Inspiration of the Holy Scriptures. The Hall was densely crowded. Mr. O'Connell is thoroughly versed in the subject on which he lectures and he presents his arguments to his hearers with irresistible force. He purposes delivering another series of lectures on the objections advanced against Christianity by scientists and other quasi-philosophers.

**SARNIA RESERVE.**—The Harvest Thanksgiving Service of St. Peter's Church was not merely evanescent rejoicing, as it is to be feared is the case with many revival services. The decorations of the Church, it

Oct. was del... ing Sun... services... ministe... vice, to... cup of... God's... service... divine... George... fessor... we see... will... church... Alvi... John's... lot the... congreg... school... incum... west of... the fiel... Sr... gratef... undert... C. W... before... same... Ma... of the... accom... precl... Includ... precl... Thou... happe... the fi... heari... conic... they... servic... turbe... brick... verti... minu... hot A... mass... youth... alarr... gates... an ng... any i... not y... morn... strug... child... pass... the r... for 4... of th... by t... our j... wom... stan... shou... long... a bo... plati... guar... twe... puts... seen... not... Perl... ed v... the... few... pret... The... Mr... look... stri... affe... the... Are... fees... real... am... arr... and... we... for

was determined, were to remain till after the following Sunday, when a continuation of the Thanksgiving services was to be held and the Holy Communion administered—certainly an excellent Thanksgiving Service, to "go up to the house of the Lord and take the cup of Salvation."

**GODRICH.**—Music is assuming its old place in the service of the sanctuary. Throughout the diocese the divine science is studied and practised. In St. George's Church school house, a few days since, Professor W.F. Tool delivered a lecture on Music. Shall we see the time when in this diocese choral services will be the rule and not the exception in our churches?

**ALVINGTON.**—For some time the Church folk of St. John's, Alvington, were as sheep without a shepherd, but these dark days are of the past. Three increasing congregations in this mission parish and a good Sunday school bear testimony to the faithful labours of the incumbent, Rev. C. J. Batstone. In this the South-west district of the diocese, as well as in the north, the fields are ripe unto the harvest.

**ALGOMA.**

**ST. JOSEPH ISLAND.**—The Rev. H. Beer desires very gratefully to acknowledge the receipt of a box of underclothing and sundries from the ladies of the C.W.M.A., Toronto. This mission has many times before been under obligations for presents from this same noble society of Church Workers.

**BRITISH.**

**MR. SPURGEON AT EXETER HALL.**—A correspondent of the *Morning Post* gives the following amusing account of a meeting at Exeter Hall:—Mr. Spurgeon, preaching one Sunday morning at Exeter Hall, alluded to the presence there of converts made by his preaching in the same place twenty years ago. Though unable to write myself down a convert, it so happened that it was just that time since I had heard the famous Baptist preacher, for opportunities of hearing him on what even a strict Churchman may consider neutral ground, are not so frequent now as they were formerly. This is my experience of Sunday services. The quiet of the half-paved Strand is disturbed by an eager crowd by half-past ten o'clock. A brisk sale of shilling tickets (platform seats) for converts is going on in Exeter Street; but for twenty minutes we sinners without shillings have to bear the hot August sun pouring on us as we stand in a close mass before the iron gates which shut in Christian young men from a wicked world. After several false alarms, causing increased pressure from behind, the gates roll back, and at ten minutes to eleven there is an ugly rush. For choice I prefer the pit entrance any night at Drury Lane (where the Savoy plan has not yet been adopted) to Exeter Hall on Sunday morning. In the middle of an excited, pushing, struggling throng, and amid the cries of women and children pushed to the wall, we are hurried along the passage, up the stairs and into the hall. I suppose the rush must have been more than usually energetic, for the congregation inside (already filling four-fifths of the place, rose up in alarm as we entered. Aided by the loud-voiced directions of the marshals we find our place at length under the gallery, leaving the women and children to follow at their leisure, and stand in the gangways ready to be their victims should a panic occur and a rush ensue. We have not long to wait for Mr. Spurgeon, who, accompanied by a body-guard, takes possession of the front of the platform with commendable punctuality. The body-guard have acquired a free and easy style in the last twenty years—one gentleman sits on one chair and puts up his legs on another; others, probably elders, seem impressed by a sense of their own importance, not to say equality with the great light in the centre. Perhaps, like the great Earl Russell, who was credited with feeling equal either to assume command of the Channel fleet or the chair of Saint Augustine at a few minutes' notice, these gentlemen are ready, if the preacher should suddenly fail, to step into his place. The last twenty years have dealt not unkindly with Mr. Spurgeon. He is a little less stout and robust looking, but there is the same rich voice and unconstrained manner as of old. We all hush down as, after a preliminary survey of his audience, he opens the proceedings with a prayer. But is this prayer? Are we poor weak mortals coming with sins to be confessed and forgiven, help to be sought, hopes to be realized? There is certainly no posture of prayer among the congregation. The Christian young men arrange their seats for listening, and not for praying, and it would be difficult to do anything but sit. But we don't make the attempt; some of us bend slightly forward as a concession, but the majority sit up and

stare and listen. If Mr. Spurgeon's congregation ever say the 95th Psalm, their version possibly runs—"Oh come let us worship, and sit down or squat before the Lord our Maker." But if the posture is absent, are there any other elements of prayer in the "exercise" in question? Mr. Spurgeon tells the Almighty the difference between the Jewish Sabbath and the Christian Sunday, and otherwise instructs heaven (and indirectly us) on a variety of subjects; and all this with an easy familiarity which to sinners under the gallery borders on the irreverent. Later on in the morning, however, in the "long prayer" before the sermon, we seem to remember that we are there for something besides sermonising, and amongst "all sorts and conditions of men" we find something to ask (I might with true right "demand") for the Queen, the United States, Madagascar, and Sunday-school teachers. Twenty years have certainly made an improvement in the singing, if not in the prayers. The time is perceptibly quickened, and, though without any organ accompaniment, the pitch is well maintained. The hymns, including Dr. Bonar's "I heard the voice of Jesus say," are read with great taste and sung with feeling.

**Correspondence.**

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

**PULPIT UTTERANCES.**

**SIR.**—Will you allow me to say with reference to the letter of the Rev. C. A. French, that as I do not know who Mr. French is, or where he lives, I did not send him the sermon on Dr. Pusey which he assails. The rev. gentleman tells us that he has read so much and travelled so much, and heard so much, that he does not know what he believes, but that if he is anything he is "an Evangelical Broad Churchman"—a dangerous designation, I have found it is the name usually applied to themselves by men who don't believe anything, but who think it wise to cover up their want of faith by an abundant utterance of evangelical platitudes. I beg to tell Mr. French that if he had read with a little more care, or, at least, had written with a little more accuracy he might have saved himself the trouble of writing at all. He assails with an abundance of exclamations one statement in my sermon, that "No Church missions were established during the period of the Evangelical supremacy," which I indicated as the fifty years preceding 1832; he denounces this as an utter contradiction of history, and proves it so to his own satisfaction by asserting that it was the Evangelical spirit that established the Propagation Society in 1701, that is over eighty years before the period of which I was speaking; that the Incorporated Church Building Society—which would hardly be described as a "Church mission"—was founded in 1836, i. e., four years after the Oxford Movement had begun to stir the Church of England; that the National Society for the Education of the Poor (not quite a Church mission) was founded in 1704, i. e., seventy-four years before the period of which I was speaking; that Queen Anne's Bounty was founded in 1844 (I suppose the date is necessarily wrong, but if right) twelve years after the Oxford Movement began; that the Pastoral Aid Society, which would hardly be called a Church mission, was founded in 1811, the Church Missionary Society in 1799, the Colonial and Continental School Society in 1809, the Society for Promoting Christianity amongst the Jews was founded, Mr. French does not say, and I don't know, when; the British and Foreign Bible Society, &c.

Now it was precisely of such societies as the Church Missionary Society, the Colonial and Continental School Society, and the Bible Society that I was thinking when I said that "no Church missions were established." I have, I think, given every credit to the Evangelicals of that time for abundant zeal and for missions and work other than Church missions which they set on foot. A writer in the *Church Quarterly Review*, July, 1879, in an able article entitled "The Church of England in the 18th Century," says, in speaking of the Evangelicals of this period: "While no fresh institutions were devised to invigorate and give life to the Church—while from the two venerable societies, memorials of better times, all support had been withheld, the Society for the Propagation of the Gospel receiving from all sources the paltry sum of only £7,000 per annum (or as in 1800, only £4,666). Numerous organizations were established to hinder and embarrass her (the Church's) work. The Religious Tract Society, and Bible Society were formed, the former to inculcate religion without distinctive teaching, as opposed to the Society for Promoting Christian Knowledge; the Bible Society to issue the Bible without note or comment, thus discrediting the interpretation of the

Church, and encouraging great freedom of thought;" and, I will add, helping forward the manifest conspiracy of the great enemy to discredit and destroy the Church. "Another society," he continues, "was founded at this time (the Church Missionary Society) for Evangelizing the heathen on principles opposed to those of the Society for the Propagation of the Gospel. It was carefully hedged around by safeguards to secure it from being controlled and influenced by the Church, and to secure the promulgation of the tenets of the Clapham sect. Its missionaries were not licensed by the Bishops, nor for some years accounted part of the Church's staff. Bishop Daniel Wilson wrote from Calcutta: "As far as I understand things at present, the Church missionary principle contended for distinguishes the Bishop's office." We will allude to only one more institution (of this time), the British and Foreign School Society (now, I believe, called the Colonial and Continental Church and School Society), which while largely supported by Churchmen, was so ordered as to exclude, in an irreligious era, the knowledge of the doctrines of the Church."

Let this suffice as to the character of those Church missionary societies which Mr. French enumerates as having been founded during the period to which I was referring. If the unfounded assertions and Hibernian declamations with which Mr. French has filled the greater part of his letter are to be accepted as history or argument, then it will be quite easy for him to prove by the same process that the Evangelicals of the period referred to wrote the Scriptures and commissioned the Apostles, and performed everything else that is good in the history of the world.

Yours, &c., J. LANGTRY.

**PROVINCIAL SYNOD.**

**SIR.**—The enclosed letter was published in the *Hamilton Times* for the purpose of setting at rest a statement made that in answer to a petition from the Diocese of Niagara respecting a lawful ritual, the Provincial Synod refused to take action. The letter simply shows the reason why, that the matter never came before them. The publication of my letter in your journal will give much wider information on the subject than when published in a secular journal, and I shall be obliged by your publishing it.

Yours truly, GEORGE ELLIOT.

**SIR.**—Will you do me the favor to grant me the use of your columns for the purpose of correcting an error which the Rev. R. G. Sutherland has doubtless unintentionally fallen into, in a statement which he has made in a letter which appeared in your evening edition of September 22nd, respecting the action of the Provincial Synod, held in September of this year in the city of Montreal? It is not my purpose to say anything respecting the general tenor of his letter, or the complaint of personal accusations, of which I know nothing; but simply to answer the statement made in his letter regarding the action of the Provincial Synod respecting the ritual of the Church. He, after quoting from the charge to the Synod by the Right Reverend the Metropolitan of Canada, states: "Our Metropolitan has distinctly asserted that the Church has need of the Ritualists, and the Provincial Synod has endorsed his words by refusing to make narrower the liberties of the Church," and again, "that the Provincial Synod has refused to condemn ritualism, though implored to do so." Whoever was Mr. Sutherland's informant he was lamentably ignorant of the facts, or had paid very little attention to the business of the Synod, to have come to any such conclusion as Mr. Sutherland has stated. The writer is a member of the Synod, and was present from the opening until the close of the session. The subject of the ritual of the Church was never introduced for discussion and was never before the Synod for their action thereon; therefore the Synod had no opportunity of expressing any opinion upon the subject, and Mr. Sutherland and his informant are incorrect in making the above statement—that "the Synod has refused to condemn ritualism, though implored to do so," respecting the action of that body upon a subject that was never before them for their consideration. Members of the Synod of Niagara will recollect at the session held in Hamilton in June last, a resolution was passed to petition the Provincial Synod to define by Canon the lawful ritual of the Church. This petition was presented early in the session of the Provincial Synod, and was referred to a committee named by the Prolocutor, of sixteen members—one clerical and one lay member from each diocese—Chief Justice Allen, of New Brunswick, Chairman. This committee met twice and agreed upon a report, which report was read and received, the chairman giving notice of motion that at the proper time, in order of business, he would move its adoption. In consequence of the long dis-

cussion that took place upon the Canon on Prohibited Degrees (two days) and equally lengthy discussion of the question of the validity of the appointment of the Metropolitan extending over about the same time, the reception of delegations, a long discussion upon the canon respecting missions, and other business; the time of the Synod was consumed, so that when the House of Bishops on Wednesday, 19th September, sent a message to the Lower House that they wished the Synod to close its business at 5 o'clock that day, nearly half the notices of motion on the order of proceedings having precedence of Chief Justice Allen's motion to adopt the report of the Committee on the Memorial of the Diocese of Niagara, were not yet considered by the Synod. Therefore, when the Synod adjourned at 6 o'clock, in accordance with the desire of the Upper House, these motions and the above-mentioned report were relegated to unfinished business, to be taken up at the next session. I trust this explanation will make it clear to Mr. Sutherland that the Provincial Synod had no opportunity to discuss or take action upon a matter that, owing to adjournment and no other cause, was never brought before them, as it would have been if Chief Justice Allen's report could have been reached in the order of business before the adjournment took place. I will close with an extract from the report of the committee, which (or a more stringent amendment of which notice was given) would likely have been adopted by the Synod had it reached them—the last clause is, "They would recommend that this Synod should urge upon all clergymen having cure of souls within this ecclesiastical Province the duty of submitting to the ruling of their diocesan in all matters connected with the public service of the Church, as to the legality of of which doubts are entertained or controversy shall have arisen." Thanking you, Mr. Editor, for the space allowed me.

I am, yours respectfully,

GEORGE ELLIOTT,

A lay delegate of the Diocese of Niagara.

Oct. 2, 1888.

#### THE CHURCH IN THE NORTH-WEST.

SIR,—Before proceeding to the continuation of the account of our movements in Rupert's Land, permit me to refer to some of the late proceedings of the Provincial Synod of Canada. I have just seen the Rev. Mr. Pentreath, of Christ Church, Winnipeg, who with the Rev. Mr. Fortin, of Holy Trinity, attended the Synod as delegates from the Provincial Synod of Rupert's Land, and I learn from him that the scheme of the Rev. Mr. Campbell, as to Home and Foreign missions, is very different from that which I supposed he intended to introduce. So far as I understand it, matters will be left very much as they are. If I am correct, all the funds raised in each diocese for mission purposes will virtually remain under the control of the diocese—that is, each diocese will raise funds for its own missions, and spend it as to it will seem proper, but that all funds (if any) raised specially for foreign missions will be paid into a central fund, which will be distributed by a central board. If this be a correct view of Mr. Campbell's plan, it will fall far short of what is needed, and will be practically useless. Each diocese can now raise, if it be so minded, whatever sum it pleases for foreign missions, and can distribute it in any way it may choose. What then is the use of the complicated machinery of the Central Board? Where is the central power to compel each diocese to assist in the support of foreign missions? What is needed is, first, that all the dioceses of the Church in the Dominion be confederated—that all the funds raised for stipendiary as well as missionary purposes be paid into one central board, who shall apportion it according to the needs of the whole Church of the Dominion, without regard to diocesan boundaries, without regard to the sources whence it came, and with regard solely to the needs of the Church, whether these exist in the Maritime Provinces, in the provinces of Quebec or Ontario, or in the Northwest. Such a system would do more in five years to unite the Church than all the Synods, Diocesan and Provincial, and all the sermons of a thousand clergymen will accomplish in half a century. But I can now merely indicate what I strongly feel to be the true system. I must defer to a future occasion all discussion on it. Mr. Pentreath also informs me that when he suggested the idea of a confederation of the metropolitan provinces and the dioceses of the whole of British North America, he was applauded. This is unquestionably the true policy. It must come if the Church is to be kept from sinking to a third or fourth rate position in Canada. Comparing small things with great, we are now the collection of a lot of little, jealous, squabbling feeble German principalities; we would then be the powerful German empire. Or, to come nearer home, though descending in the scale of

importance, we are now the lot of little, jealous, squabbling, feeble Canadian Colonies; we would then be the powerful confederacy of Canada. But to become this, some ecclesiastical Bismarck must arise, who would crush under foot the petty objections and the selfish claims of the small minds which are to be found in all countries, and in all organizations. German statesmen, and Canadian statesmen accomplished the great political works I have mentioned; we must wait for an ecclesiastical statesman to accomplish the religious work which must soon be performed, if the Church of England in British North America is to advance *quo pede* with her sister bodies of Christians.

I must now proceed to explain the proposed alterations in the Constitution of the Provincial Synod of Rupert's Land. I must first, however, tell you that this ecclesiastical province is entirely independent. It has no connection whatever with any other power or organization, excepting the authority of the Archbishop of Canterbury, and to define this would, I think, puzzle the Archbishop himself. It consists of the old dioceses of Rupert's Land, Saskatchewan, Athabasca, and Moosonee, and of the lately formed ones of Assiniboia and Southern Athabasca. The boundaries of the diocese of Rupert's Land are the same as those of the Province of Manitoba and the district Keewatin, and contains about 140,000 square miles, a territory considerably longer than Ontario. The diocese of Saskatchewan comprises the two provisional districts of Saskatchewan and Alberta, and contains about 214,000 square miles. The boundaries of the new diocese of Assiniboia are the same as those of the provisional district of that name, and contains about 95,000 square miles. The new diocese of Southern Athabasca comprises the celebrated Peace River district, where the finest wheat in the world is produced, and contains about 100,000 square miles. The other two dioceses of Athabasca and Moosonee comprise all the remaining portion of British North America lying north to the pole, and between the Rocky Mountains and the diocese of Montreal. Their population never can be large as the country is not fit for agriculture; but the other four comprise one of the finest and richest countries in the world. One stands almost appalled at the herculean work which this empire will cast on the Church. Warned by the evils of the diocesan system of Eastern Canada, we propose to confederate the present dioceses of this ecclesiastical province of Rupert's Land, as well as those hereafter to be formed, and it is intended to frame a constitution for this purpose built on the lines of the British North America Act, 1867, which brought into existence the confederacy of the Dominion of Canada. It is proposed that all mission and stipendiary funds be paid into a central board to be composed of clerical and lay members in equal numbers from each diocese, who shall appropriate them as they may see fit, regardless of diocesan boundaries and of local influences or wishes. A strong central monied power will be created, which will act for the benefit of the Church as a whole, and not in the interests of any particular diocese or locality. This central power will control the payment of the stipends of all the clergymen of the ecclesiastical province, and will designate where and when missions shall be opened, and the amount of the salary of the incumbent or missionary. In this way every clergyman will be paid according to his value to the whole Church, and the unseemly and unjust system by which one man now receives \$2,000 per year, while another who does more valuable work for the Church is paid half that sum, will be abrogated. To make this plain: Why should the rector of St. James', Toronto, receive a stipend of \$5,000 per year, while the rector of All Saints' receives, say \$2,000? Or why should the rector of All Saints' receive \$2,000, while there are perhaps many men doing a more valuable work for the Church, in the receipt of but half this sum? Or why should the Toronto clergymen, working in ease and luxury, receive \$1,500 per year, while hundreds of men in the outer districts are performing more important work for the Church on a miserable pittance of say \$800 per year? The great idea underlying this plan is the equalization of stipends. I do not say that the rector of St. James' or of All Saints' is paid too much, but that others are paid too little. I mention these for the purpose of elucidation only.

It is also proposed to raise a large fund, say \$100,000, to be loaned to parishes for the erection of churches and parsonages, and this too without regard to diocesan boundaries. I may say that we are about commencing to raise this fund. Archdeacon Pinkham has just entered upon his new duties as a general missionary agent, and the raising of the fund will be a part of his work. Until this Provincial Synod meets next year, the benefits of all such moneys raised until then must accrue to the Diocese of Rupert's Land, but if he new plan be adopted, the fund will be transferred to the Provincial Synod, and will, under the management of the central board, assist the other dioceses in a fair proportion according to their needs. In many minor matters the powers

of the bishops and synods of dioceses will be curtailed. This must be done in order to create a strong central power, but the great leading principle will be the centralization of the moneyed power of the metropolitan province, and the real and practical unity of the Church as an ecclesiastical organization. But this is by no means all. It is also proposed to raise funds for Church schools and colleges, for superannuated clergymen, and for the widows and orphans of the clergy. These, it is proposed, will be paid into the central board, and will be appropriated under its directions. One immediate effect of such a scheme will be a large increase in the gifts of the people. It will be found that the central board will be supplied with funds for all these purposes to an amount far in excess of the aggregate of the receipts of individual and divided dioceses. Another important effect will be that the money will be equitably distributed in the interests of the whole Church, and that the section of country most in need will be first supplied. This constitution is now in the process of formation, and the committee appointed by the Provincial Synod at its meeting here in August last, will have it ready for the next meeting, to be held next summer. While we are thus working to place the Church of the Northwest on the high road to prosperity and increased usefulness, the grand and noble work of a confederation of the Canadian Church stands imploring the advent of a man to undertake its performance, who is infused with imperial, and not with narrow parish or concentrated diocesan ideas.

I will now speak of the mission—I use the word in its largest sense—of the Hon. and Rev. Canon Anson. Inspired by a strong desire to promote the extension of the Church in our Northwest, he resigned a valuable and very important rectorship of Woolwich, England, determined to devote his abilities, time, money, and influence to this new object. He arrived here about a month ago, visited Calgary, and spent some time at intermediate localities. After seeing and hearing all he could, he has returned to England holding, I understand, the official appointment of our Bishop as his commissary in Britain and the new diocese of Assiniboia. He will devote himself to raising funds for the endowment of the new bishopric of Assiniboia, for the establishment of new missions in the Northwest, and will return next spring with as many clergymen as he can obtain, and distribute them where they are most needed. His services will doubtless prove of great value, and his powerful assistance will be most opportune. One word as to the Bishop for Assiniboia. The appointment is in the hands of the Archbishop of Canterbury. If he is wise he will not think of giving it to a non-resident of this country. His Grace may as well be told at once respectfully, but firmly, that the feeling here is strongly adverse to any such policy. We have at this moment several men in this Northwest admirably adapted to fill this important post, and who by a long residence in it, and from an intimate knowledge of the people, the needs of the Church, and the best modes of working out her welfare, are far better fitted for the episcopate than any clergyman can possibly be just brought from a foreign country. We have men of education and culture—men who have spent years in arduous pioneer work—men who have for long years toiled amid the most disheartening discomforts, who have grown up with the people and are bound to them with hooks of steel—men full of zeal and lofty aspirations—men of broad minds, and of tried administrative ability, and men who are entitled as a matter of simple justice to preferment. To put aside such merits would be a cruelty to them, and a grave injury to the Church. We all feel certain that his Grace will not commit the serious error of sending us a bishop. We have the men now with us from among whom the selection must be made, if the harmony which now distinguishes the Church of the Northwest is to be preserved, and if the justice of the past administration of her affairs is to be continued.

Wm. Lisco.  
Winnipeg, Oct. 2nd, 1888.

#### Family Reading.

##### HOW ONE MAY KNOW THERE IS A GOD.

A philosopher who occupied a distinguished rank among men of learning, and who denied the existence of God, the author of all knowledge, was crossing, one day, the great Desert of Sahara, accompanied by an Arab guide. He noticed with contempt that at certain times his guide, notwithstanding what obstacle might present themselves, put everything aside and kneeling upon the burning sand, addressed his prayer to God. Day followed day, but the Arab never forgot to fulfil his religious duties. Finally one evening the philosopher, seeing his guide arising after his prayer, asked him with a contemptuous smile:



"How do you know there is a God?"  
 The guide looked at the skeptic with a bright glance, who seemed surprised at this attitude, then replied to him quietly:  
 "How can I know that a man and not a camel has passed my hut during the shades of the night? Is it not by his footprints upon the sand? In the same manner," he added, pointing with his finger to the sun, the last rays of which were breaking over the solitudes of the deserts, "that footprint there is not that of man."

A PREACHER'S WEEK-DAY THOUGHTS.

Many voices yester-even  
 Made these walls and arches ring  
 With their high sung hopes of Heaven,  
 And the glories of its King:  
 Now my foot-fall sounds alone  
 On the aisle's long path of stone,  
 Save that yonder from the loft,  
 With a solemn tone and soft,  
 Beating on with muffled shock,  
 Conscience-waking, speaks the clock.

Holy scene, and dear as holy!  
 Let me ponder thee this hour,  
 Not in aimless melancholy,  
 But in quest of heaven-given power;  
 Seeking here to win anew  
 Conitrite love and purpose true;—  
 Near the Font where dew-drops cold  
 Fell upon my brow of old;  
 Near the well remembered seat  
 Set beside my mother's feet;  
 Near the Table where I bent  
 At that earliest Sacrament.

Let me through the narrow door,  
 Climb the pulpit steps once more,  
 Blessed place! the Master's Word,  
 Child and man, I hence have heard.  
 Awful place! for hence in turn  
 I have taught—so slow to learn!  
 To the silence now to hearken  
 Here I mount and stand alone,  
 While the spaces round me darken  
 And the church is all my own;  
 While the sun's last glories fall  
 From the window of the tower,  
 Tracing slow with parting hour  
 On the stones of floor and wall.

Seems a secret voice to thrill  
 In the very air so still;  
 Turns a soul-compelling gaze  
 On me from the sun-set haze:  
 Sure the eternal Master's hand  
 Beckons me awhile apart;  
 Bids me in His presence stand  
 While He looks me through the heart.

Sinful preacher, ask again  
 In this nearness of the Lord,  
 How to Him hath rung thy strain  
 When it seemed to speak His word?  
 'Mid thy brethren's listening numbers  
 Hast thou felt, with soul sincere,  
 How, in thought that never slumbers,  
 This great Listener stood more near?  
 Listening to His own high Name  
 Spoken by His creature's breath,—  
 How from out the Heavens He came;  
 How He poured His soul in death;  
 How He triumphed o'er the grave;  
 How He lives on high to save;  
 How He yet again shall come,  
 Lord of glory and of doom!

Has He found thy message true?  
 Truth, and truly spoken too?  
 Uttered with a purpose whole,  
 From a self-forgetful soul,  
 Bent on nothing save the fame  
 Of the great Redeeming Name,  
 And the pardon, life, and bliss,  
 Of the souls He bought for His?

Think!—but ah, with thoughts like these  
 Hasten, sinner, to thy knees.

—Church Bells.

IN "THE OUT-PLACES."

A LESSON FOR LONELY WORKERS.

Herein is nearness to thy Lord,  
 That thou shouldst tread the waste with him,  
 And prove the strength He doth afford  
 When every light of earth is dim.  
 Oh, Blessed are the feet that press  
 Beside His depths of quietness.

The day is bright and pleasant. I am seated under a spreading tree, whose thick branches afford a grateful shade from the noonday sun, listening to the sweet song of a bird perched overhead, and the murmur of the ever-rushing torrent. All other sounds are hushed. Around me is a circle of pines, between which the mountains appear rising in majestic proportions. A few steps beyond, and the village church is in view, nestled under a cleft, over which the Glacier spreads its crystal garment.

Above, the deep blue is flecked with white clouds, which come and go as clouds are wont. It is a strange mixture of the changing and the abiding, the strong foundations of the hills, the shifting of the shadows across the sky. God is speaking in all, and his sweet message to His children in each varied scene is, "The Lord that made heaven and earth bless thee out of Zion."

Wherever they are this blessing from the height of His sanctuary is their portion, and as each view of loveliness or strength impresses itself upon their memory, they all the more cling to their heritage in Himself.

Perhaps there is nothing amid the grandeur of mountain scenery that more forces itself upon the mind than the wonder of His tender love and individual care of such insignificant ones as we. "When I consider Thy heavens," David says, "the work of Thy fingers," &c.—"what is man that thou art mindful of him?" It is he that "setteth fast the mountains, being girded with power."

Look at their rugged sides, at their vast untrodden paths, at those craggy tops where no human foot has ever trod. Adventurous ones, often at peril of life or limb, can make many ascents; but God says to the most daring climber, "Hitherto shalt thou come, but no further." As we look at them, range after range, it is impossible not to feel and own that they are far above us, and that, in their unapproachable majesty as well as power, they speak of Him who made them. The joy of having Him as a Father and a Friend is enhanced as we remember that "as the mountains are round about Jerusalem, so is the Lord round about His people from henceforth, even for ever!"

God's minute and ever-present care is never more sweetly brought home than when, after a good climb, we find ourselves away from the haunts and homes of men, on spots where only the shepherd's track marks the course of the wandering flock, when he follows it to the green nooks of higher pastures. Such spots abound in all mountainous regions, and one lately visited in Switzerland is especially fresh in memory.

It was in the neighborhood of the famous Brunig Pass, on a rocky eminence that rose above the pine woods and grassy slopes, at the foot of which the diligence is day by day carrying the traveller on from Canton to Canton. The natives speak of this height as the scene of a famous conflict between the Protestants of Berne and the Catholics of Unterwalden in the days of yore; but the sounds of war have long since ceased to disturb its peace, and seldom visited by tourists, it retains the charm of one of Nature's own solitudes.

If you will open your Bibles at the 5th chapter of Job, and notice the marginal reading against verse 10, you will find a word that sends God's troubled children to His works in such solitary spots for comfort and teaching. "I would seek unto God," Eliphaz says, "and unto God would I commit my cause, who doeth great things and unsearchable, marvellous things without number, who giveth rain upon the earth, and sendeth waters upon the out-places."

Many there are who, either on account of actual surroundings or of desolating circumstances, are at times tempted to feel that their lot is cast in one of the "out-places," and almost to fancy that God's blessed work is not there. But, coupled with the assurance that this passage gives, let a few jottings of what is to be seen on the lonely hill encourage such to brighter musings.

Intensely beautiful flowers, to begin with, blooming everywhere, their petals so finely formed, their colors so vivid and gay, as if rejoicing in the exuberance of life, away from the dust of the hedges below; grand forest trees, that told of sun and shower for many a year; tender grass, on which the goats loved to feed, and rocks fringed with choicest ferns. One of these rocks I scarcely liked to leave, it was such a perfect specimen of loveliness. All around its base grew the delicate oak-leaf fern, and irrite fissures the mountain strawberry, and other Alpine plants, embedded in moss, were grouped as by an artist's hand. Instead of neglect, extra care seemed to have been lavished to make it all as charming as possible. And this was in one of the "outplaces."

Further up there were the most glorious views and the freshest air, all bespeaking the presence of Him who causeth it "to rain on the earth where no man is, to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth." I was greatly enjoying the whole scene, when a finishing touch was given to the picture. Turning into a little retreat underneath some pines, I came upon two conical heaps which lay side by side. Nothing was discernable at first view but tiny fibres of fir branches, and my unaccustomed eye was fairly puzzled to account for their being there. The largest of the heaps was quite two feet in diameter, and both were smoothly rounded and well shaped. I touched one with my umbrella, and then what a lively explanation was given, as innumerable little creatures issued from their hiding place to protest against the intrusion. I had come upon the first specimen I had ever seen of an anthill. Here, then, were busy workers with no guide, overseer or ruler, intent upon their calling, and making the most of their opportunities, protected by the solitude of one of the "outplaces."

Dear friends, who are called in God's providence to serve Him and work for Him in lonely spheres, or with lonely hearts, take comfort from the illustrations which Nature everywhere gives in her solitudes of your Father's certain care and bountiful supply.

"Look upon the flowers  
 That drink His dew and hear His wood-birds sing,  
 He keeps those helpless ones thro' wintry hours  
 Canst thou not wholly to His fulness cling?  
 God is I AM; His pity is divine;  
 Thou shalt not want—ner thine

Let us be *trustful* in any experience of loneliness, for our "God is able to make all grace abound toward us." He will never fail to send "fresh springs" to restore and comfort those who thirst for Him. The Good Shepherd loves to lead His own beside "the still waters," to bring them into closer fellowship with Himself. And let us be *busy*. Much work for Jesus can be done in a quiet way in the most secluded spots, and if only, like the persevering ants on the hill-side, gathering fibre by fibre, grain by grain, we are found "laying up in store" for ourselves in God's own way (1 Tim. vi. 18, 19), we shall have something by-and-by for our Master's approval and smile, that will compensate for any desolateness in the earthly lot.

Bishop Weeks, of Sierra Leone, used to tell a story of his own experience that encouraged him, and may encourage others who are called to labor for God in an apparent desert. His work as a Catechist and Missionary for eleven years had seemed to be fruitless, and his heart was heavy on account of it. One day, however, in a Missionary cruise on the river, the shades of evening began to fall, and he looked about for a place in which to ask a night's lodging. A large house was in sight, which he found to be a factory. He went up and asked permission to rest there. The master came out, and with a kind and glad welcome, looking him in the face, said, "Do you not know me, sir?" Recognition was soon established between teacher and scholar, for the owner of the house to which the Missionary had come proved to have been one of the earliest pupils in his first school. What was his joy to find him a truly God-fearing young man, calling together his household night and morning for instruction and worship, and to see in him the first-fruits of a sowing that he had thought to be in vain!

His own sphere in Sierra Leone had seemed as one of "the outplaces," and this little colony on the river bank was another of "the out-places," but God was showing him that waters from the sanctuary were gladdening both, and he went back, with rejoicing heart, to more hopeful and, as it afterwards proved, more resultful work among his African charge.

Happy for any lonely worker will it be if, looking beyond human calculations, the resolve is firmly made: "I will seek unto God, and unto God will I commit my cause, which doeth great things and unsearchable, marvellous things without number; who giveth rain upon the earth, and sendeth waters upon the out-places." No place, no circumstance is out of the reach of the "river of God which is full of water;" and our Heavenly Father will specially take the matter into His own hand, when the plants of His own planting are left in "the desolate and waste ground, where no man is!"

E. C.

ELIJAH ON HOREB.

Men of mark are liable to great changes of spirits, alternating between buoyant enthusiasm and something like despair. It seems as if what is expended in one quarter must be withdrawn from another. From this characteristic Elijah was not exempt. He was a man of like passions as others, had his share of impulse and weakness, but he did extraordinary things through prayer, all of which is an encouragement to us. On Carmel he was at the height of his supernatural force. There is no other scene in the Bible which displays so well man's moral ascendancy over his fellow man in the name and for the glory of a religious truth and

carried to its very highest point of effective power. But the scene is changed. He has fled from Carmel, and is now on Horeb and wandering into a cave he gives himself up to the thoughts, which crowded so darkly on his mind. Why had he succeeded so well, if there was to be this failure? Such were the questionings of his mind.

But God discovers Himself to the prophet there. "The word of the Lord came to him, to." That word was lodged in Elijah, that word of which he was the instrument, organ, which he had proclaimed so vividly, so terribly to others, now turned its voice—I had almost said its eye—upon him. That word was his master, and to it he must yield an obedience like others. To the question, "what dost thou here?" Elijah could not but reply. It seemed to the prophet that it was his zeal for the cause of God and his crushing sense of failure that had brought him to Horeb. His answer is neither accepted or rejected. But if he would know more of God he must come forth from his cave and stand face to face with the Infinite, and learn from nature a revelation of his mind and will. "The great wind" was a natural figure of the tempestuous impulse which had carried the prophet onward ever since he left in his early youth his native hills of Gilead. "The earthquake" was an image of the convulsions of which Elijah's own soul and many another soul had been the scene. "The lightning" playing around the prophet was but a reflection of the heaven-sent burning zeal which had been from the first the spirit of his word and life. These were but signs of states of mind which might not have God in them. Mountains of opposition may be rent, but without anything properly divine. Spasmodic terror may be only terror—religious power may be enthusiastic, but without tenderness or charity or without being in any sense divine. Now the "still small voice." When conscience speaks clearly we may be sure of God's presence. Conscience is His inward message. If we listen to it, it places us surely in the presence of God. Conscience then repeated the question, "What dost thou here, Elijah?" implying that Elijah had better been elsewhere, and that the state of mind which had brought him to Horeb was not altogether right or healthy.

The motive for Elijah's despondency was unselfish and noble. He was the representative of a great cause; he desired to live for the sake of truths he had at heart; but the forsaken covenants, ruined altars and slaughtered prophets—these discouraged him. Such a despondency is surely a much better thing than a jaunty light-heartedness which is at bottom based on a selfish indifference to all the greatest and most precious things in human life. Elijah's despondency, however, was wrong. He had set aside the claim of duty in favor of the indulgence of sentiment. The cause was God's, and it was still dear to him. The Lord therefore sent him back to duty and gave him directions. These directions involved two principles. He was not to dwell on the aspects of evil. He was to address himself to the practical duties that lay around his path. We can only guess at the reasons for the permission of all these evils, but we know what is duty.

He was to begin to work with individuals—to deal with men one by one. "Anoint Hazael, etc." One of the familiar fallacies of an age like this is that men can be really improved in the deepest sense of the word, if they are dealt with in masses. This mode of work partly arises from the inertness which shrinks from the hard and humble work of dealing with single characters. General measures have their value, but cannot be substitutes for that indispensable labor with single souls which alone secures real changes in hearts and characters.

"What dost thou here?" To every human being this question must be suggested. "Why am I doing what I do, thinking what I think, seeing what I see?" Work and recreation are equally legitimate, if each is treated as part of the will of God. There may be very good reasons for spending portions of our life on Horeb as well as upon Carmel, but the essential point is, that we should be where we are, that we should be doing what we do, because, so far as we know, He who has given us the gift of life wills this wills nothing else respecting us.

CANON LIDDON.

#### WOMAN'S POWER.

THE mother's solicitude, the wife's patience and anxiety, the sister's love, have proved in nine cases out of ten the strong cord that pulled at the heart, of the wanderer, till son, or husband, or brother could no longer bear the strain, and loosened it by coming nearer and nearer home. Some woman's hand holds the key, unconsciously and carelessly perhaps, but holds it to almost every man's heart, and the closed door will be unbarred to her, and yield to her touch, when no other power will stir them on their rusty hinges. Let any woman who finds herself

thus inside beware how she works! In clearing out the darkened chambers so that God's light can enter, let her work with such skilful touches of prayer and tenderness as shall do something better than stir, like an unskilful servant, all the dust, only to see it settle thicker in another place. It is no light work, this leading of human souls, and any woman who undertakes it needs to bring to it all there is of her. She will need her knowledge of God, and perhaps will never discover how little she possesses till she tries to open it for another soul to measure her treasure. She will need her knowledge of people, her discrimination of character, her intuitive discernment of mental conditions, and her sympathetic perception of feeling. All the brightest and best that she can command is not too good or too fair to be used in the saving of what is best and fairest in others.

#### WHY DO YOU WANT ME TO COME TO CHURCH?

The question has often been asked, "Why do you want me to come to church?" I should like to give my reasons, one by one, plainly, because I want my non-Church-going readers to accept my invitation, and no longer to lose such an opportunity of gaining great advantages.

1. I want you to come to church because God your Father has commanded your presence in His courts. He has repeatedly declared this in the Bible by the mouth of inspired prophet and Psalmist. The Canticles are full of passages showing that God's pleasure is to meet His people when they gather to worship.

2. I want you to come to church because Jesus, your Lord, has commanded us to unite together in worship as children of one family under God our Father, and has said "where two or three are gathered together in My Name, there am I in the midst of them."

3. I want you to come to church to worship. How often is this misunderstood. Now worship is not of necessity praying only; nor is it hearing sermons, as some seem to think. It is a freewill offering of the mind, heart and body to God—"O magnify the Lord our God, and worship Him upon His holy hill; for the Lord our God is holy." (Ps. xcix. 9.) Come to church then to worship God, for how may you be prepared to worship Him upon His holy hill of heaven if you have not joined in that service here below?

4. I want you to come to church to pray. This is one of the chief reasons for coming—to make known your petitions at God's footstool. Remember that private prayer will not do instead of public prayer. No! you must pray with united voice, as children of one common Father, gathered together in His house, as well as alone in your chamber.

The words of prayer in our Church's service have been used by the saints of God in all ages. How suited are these words to the wants of all. Learn to love the Litany for its Christ-like tone, its comprehensiveness—its bringing together all men under one common bond of charity.

Can you neglect to take your part in this high act of worship, when your Lord has said, "My house shall be called a house of prayer?" (Matt. xxi. 13.)

5. I want you to come to church to praise God; to join in the angel's worship, to lift the voice in hymn and psalm and holy anthem, to sing below in the courts of God's House that Alleluia strain which angels and the multitude of the redeemed shall hereafter sing before the throne of the Lamb. (Rev. xvi. 1-5.)

6. I want you to come to church to make a full confession of your sins to your Father, Who is as ready to pardon them as He was to forgive the penitent prodigal (St. Luke xv. 20). Have you no need of this? Are there no sins of your past life yet unrepented of?

7. I want you to come to church to hear God's Word read, to listen to God guiding you to heaven. When you hear the Bible read in church, it is as though God were speaking to you by the mouth of His minister. Do not dare so to disregard His words, as that you will not come and hear them.

8. I want you to come to church to give God thanks for mercies daily received; to show gratitude to your Father for the boundless showers of grace given to you continually—for life, health, food, knowledge, and every other spiritual and temporal blessing bestowed on your nation, your parish, your family, and yourself. Do you feel no thankfulness to your Creator for these things?

9. I want you to come to church "to break bread," that is, to partake of the Holy Communion of our Master's body and blood; not merely to pray, or to praise, or to hear sermons. The first object and desire of the early Christians was, on the first day of the week, to unite in the highest act of worship around the altar of their Lord.

Draw nigh and take the body of your Lord, And drink the holy blood for you outpoured; Saved by that body and that holy blood, With souls refreshed, oh, render thanks to God!

10. I want you to come to church because when you were made a member of Christ's Church, and a child of God, was it purposed that you should become a useless member, or a child of the world? The question is not whether you care or like to attend in God's courts to worship; it is, if you are a Christian, are you not bound to do so?

11. I want you to come to church to confess your faith in God as your Creator, Redeemer, and Sanctifier, the blessed Trinity in unity; the faith which saints of old contended for even unto death. Are you careless or faithless, that your voice is never heard reciting the words of the ancient creeds as a member of the Catholic Church of Christ? Are you ashamed to confess the faith of Jesus crucified, and of the resurrection of the body, and the life everlasting, before men? The Mahometan bares his sword as he declares his Prophet, to show that he is prepared to die in the defence of that doctrine which his fathers have believed. I would have you then boldly confess your faith in the congregation, and do your part in shielding the faith of your fathers from the attacks of the world and Satan.

12. I want you to come to church because the Church is the one ancient grand institution not founded by human will or caprice, but having for its foundation Jesus Christ, the Rock of Ages. It was built up by the doctrine of the Apostles, and the blood of martyrs, who rejoiced to follow their Lord, and to carry on His work.

For all these reasons, then, I want you to come to the place where God hath placed His name for men to draw near in worship and adoration. "It is none other but the house of God, it is the gate of heaven" (Gen. xxiii. 7). Learn to say with the Psalmist, "One day in Thy courts is better than a thousand" (Ps. lxxxiv. 10); and so shall you be called to worship hereafter in the heavenly Jerusalem, where the Lamb enthroned is exalted as Lord of All.

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**Children's Department.**

**"MIND WHAT FATHER SAYS TO YOU."**

Last spring, accompanied by a friend and his two sons, Willie and Frank, aged nine and eight respectively, I had a delightful ramble in the charming district around the source of the Ravensbourne. The most interesting time of the year to me is spring, when on all sides vegetation appears, bursting the bands of winter—life manifesting itself where death had apparently reigned. The wild hyacinths were in full bloom and great abundance; field after field of buttercups—in some cases, like an unbroken carpet—the hawthorn bushes as large bunches of bloom; the pretty wild pasny, and many more too numerous to name, each worthy of close attention. In the silence and dimness of the wood we listened to the nightingale's song at midday, the notes of the cuckoo on either side, while everywhere the songs of innumerable little songsters mingled with the bleating of sheep and lowing of cattle.

My young friends were in high spirits. Wet feet, in plucking the marsh buttercup, and torn hands in gathering the "May" were laughed at, and we all returned home to dinner tired and hungry, but happy.

The anticipated summer holiday by and by arrived, Willie and Frank went to stay at a friend's in a suburb of Preston, Lancashire. Before leaving, their father, with all that earnestness a father feels when, apprehending danger, he warns his sons to shun it, urged:

"My sons, whatever you do, be sure not to go near the mill-pond!"

I wonder how many of my young readers think father's caution and mother's anxiety very unnecessary—"Just as if I couldn't take care of myself?" I cannot say what these two lads thought, but when they were there they seemed to have entirely forgotten the warning. How sad that loving children, who feared to offend their parents and to sin against God, should at times be so wanting of carefulness to obey.

Near where they were staying was a mill. The water which worked it, after passing through, had thrown off a branch stream, small, but of great swiftness, which, falling into a kind of basin, had in the course of years scooped it out to a great depth, and rushed out into the main stream again. In one side of this basin there was a ledge, from which venturesome boys would fish for eels, plenty of which were to be found there. A short hill was on the opposite side, a steep descent running towards the pool, and its foot being several feet above the water. Thus any one down by the pool could not see the country beyond, and the pond was hidden from any one over the crown of the hill.

On the 8th of August last, these

two lads, with some companions, set out for an afternoon's pleasure, and, forgetful of their father's warning, wended their way to the mill-pond. Willie had his fishing tackle, and planted himself on the ledge referred to, intent on gaining some of the slippery inhabitants of the pool. Frank, however, preferred to join his friends in some boisterous game of "touch;" so, leaving his brother to fish, they passed out of sight, though not of hearing, for now and again their merry laughter and noisy talk could be heard. They soon engaged in a chase, and away sped Frank, his companions after him in full cry. He dodges and runs and doubles, until, "losing his bearings," as a sailor might say, he at full speed passed over the crown of the hill swiftly towards the pond. The distance is very short—far too short for him to stop himself in—and he knew that to fall would be to slide into the water. There was but one chance for him. This he boldly seized, and leaped for his life towards the ledge where his brother stood. He reached it, but the impetus of his leap struck him against the side, and he fell back senseless into the water. Willie, who had watched in amazement, without a moment's hesitation (though unable to swim) dashed into the water and grasped his brother, but received no answering clutch, and had now to struggle for his own life, not for a second, however, loosening his grip, and both lives must inevitably have been lost had not their friends obtained the assistance of a man from the mill, who jumped in and brought the boys out. Willie was happily restored, but poor little Frank's leap had landed him in an eternal world.

The miller received the Royal Humane Society's medal. Brave Willie has the life-long reward of knowing he did his utmost to save his brother, and little Frank's body rests in Shireley Churchyard until the morning of the Resurrection, when "them that sleep in Jesus will God bring with Him."

Dear young readers, do not forget the kind admonitions of your loving parents, nor the wholesome and profitable counsels of the Word of God. W.M.C.

Young and middle-aged men, suffering from nervous debility and kindred affections, as loss of memory and hypochondria, should inclose three stamps for Part VII of World's Dispensary Dime Series of pamphlets. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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JACK.

Jack is a boy who loves to please. It is hard for him to say "No," but he does say it when he cannot do right if he says "Yes." One day Ned Jones came to him and said, "Come, Jack, let's learn to smoke!" "No," said Jack, "not I! I hate to see a man smoke, and it's worse for a boy." "Why?" said Ned. "Cause a boy ought to have a clean mouth and a sweet breath," said Jack.

That's true, Jack, and so ought a man, but he will not if he learns to smoke while he is a boy. Yes, it is worse to see a boy smoke than a man, for it shows what the man will come to be!

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Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapids Canal, or middle division of the Williamsburg Canals.

Tenders will also be received until TUESDAY, the 27th day of November next, for the extension of the pier work and deepening, &c., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Cornwall Canal and the upper entrance of the Rapids Canal together with plans and specifications of the respective works, can be seen at this office, and at the Resident Engineer's office, Dickenson's Landing, on and after Tuesday, the 30th day of October next, where printed forms of tender can be obtained.

A map, plans and specification of the works to be done at the head of the Galops Canal can be seen at this office and at the lock keeper's house, near the place, on and after TUESDAY, the 13th day of November next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the firm; and further, an accepted Bank cheque for the sum of *Two Thousand Dollars* must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

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

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

By order,  
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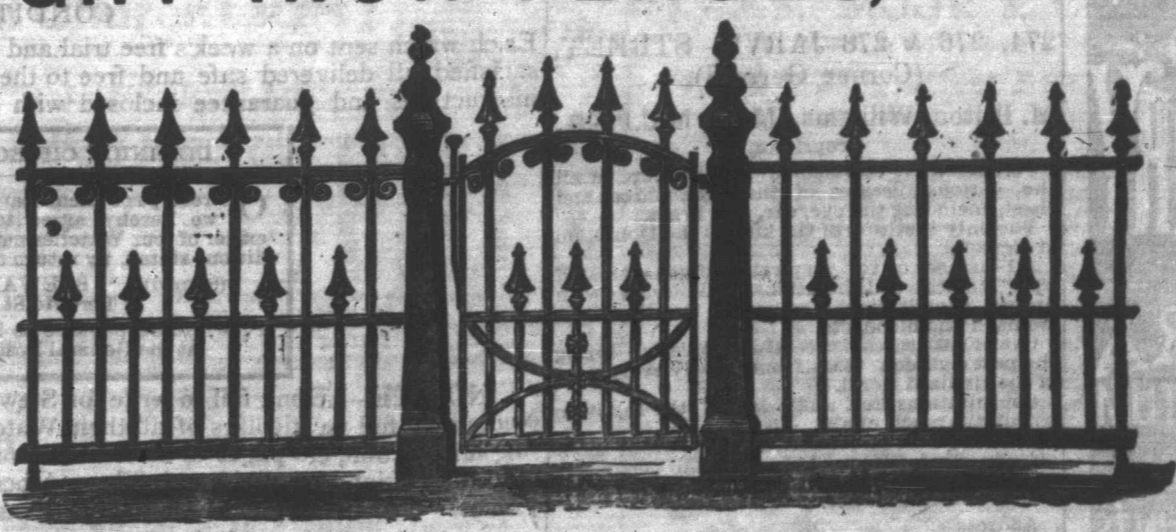
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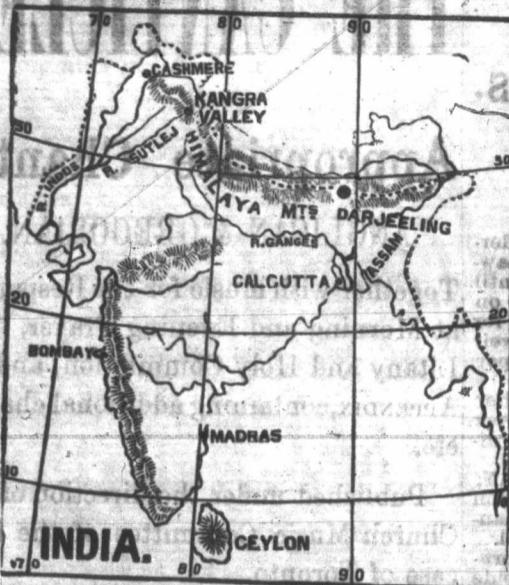
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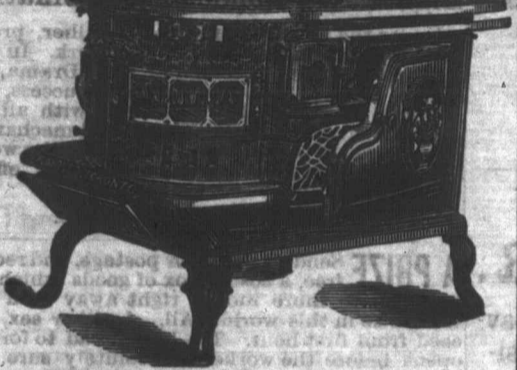
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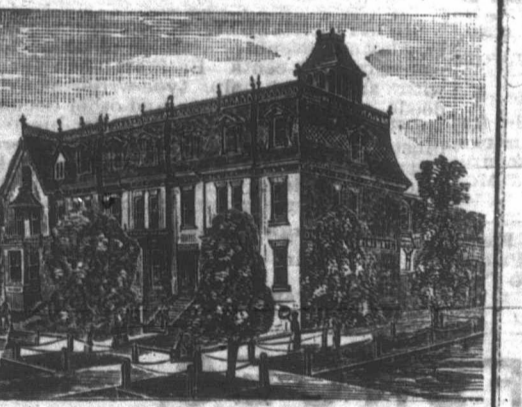
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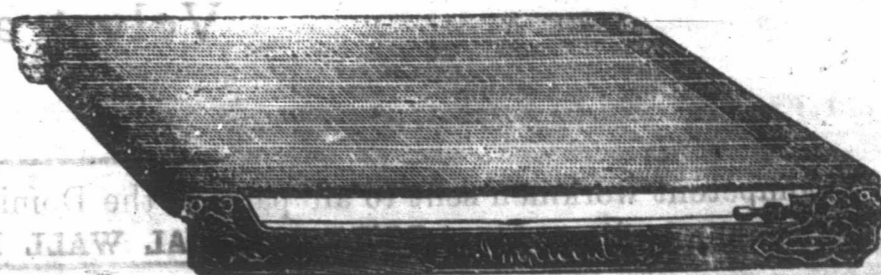
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