

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, AUGUST 10, 1882.

[No. 82.]

A SHARP

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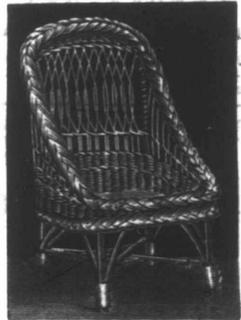
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 Plans, specifications, &c., will be ready for
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 tioned) on "THURSDAY, the tenth day of AU-
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 By Order,
A. P. BRADLEY,
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 Dept. of Railways and Canals,
 Ottawa, 15th July, 1882.

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 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 at-
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 ber of the same; and further, an accepted bank
 cheque for the sum of four thousand dollars must
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 The cheque or money thus sent in will be
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 tenders are not accepted.
 This Department does not, however, bind itself
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 By order,
A. P. BRADLEY,
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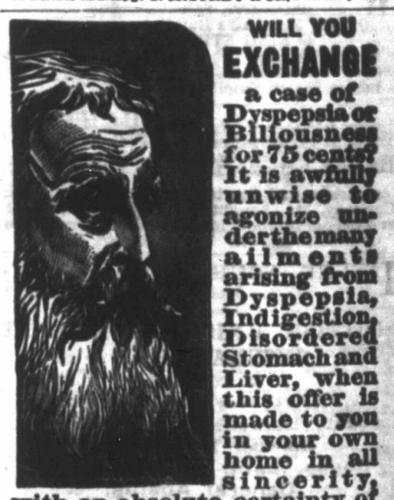
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LESSONS for SUNDAYS and HOLY-DAYS.

August 13...TENTH SUNDAY AFTER TRINITY.—
Morning...1 Kings 19. Romans 11. to 25.
Evening...1 Kings 13, or 17. St. Matt. 14, 13.

THURSDAY, AUGUST 10, 1882.

THE Convocation of the Northern Province assembles on the 8rd inst.

The Cathedral Establishment Commission held meetings on the 11th and 12th ult., for the further consideration of Chester, Ely and Norwich.

The Bishop of Worcester has become patron of the newly formed Diocesan Church Temperance Association, of which the dean of Worcester is president.

The Rural Deans of the Archdeaconry of Colchester, propose erecting a stall at St. Alban's Cathedral, to the memory of the late Archdeacon Ady.

Mr. Arthur W. Swiddell, late organist of South Heigham, Norwich, has been appointed organist of All Saints', Llanelly. He was a pupil of the late Dr. Buck, of Norwich Cathedral.

The Church of All Souls, Eastbourne, was consecrated on the 6th by the Bishop of Chichester. It is situated in a densely populated district, and has been erected by Lady Victoria Long Wesley to the memory of the Misses Tylny-Long, at a cost of £18,000.

Mr. Justice Chitty has delivered his long-delayed judgment in the Prestbury case. This decision was unfavorable to M. De La Bere, who appealed against the sentence of deprivation issued against him by Lord Penzance, for not having obeyed a former order of his Court.

The Dean and Chapter of Westminster intend to place in the Abbey a memorial to the late Colonel Chester, a native of the United States, in recognition of his valuable and disinterested services as editor and annotator of their registers. His reputation in England as an authority on all genealogical questions was unrivalled.

The Church in the United States has responded to the Archbishop of Canterbury's letter, respect-

ing the spiritual welfare of emigrants from England, by appointing a chaplain in New York, who will gladly meet any that arrive in that city, and help them in every possible way. The address is—The Rev. Cornelius L. Twing, 22 Bible House, New York.

The annual conference of the Archdeacons and Rural Deans of the Diocese of Lincoln was held on the 12th ult., under the presidency of the Bishop. Among the subjects discussed were, "The attitude of the Church towards the Salvation Army," and "The need of additional evangelistic agencies, by means of sub-deacons or readers following a secular calling."

The Rev. J. B. Davey Hopgood, pleads in the *London Church Review*, of July 14th, for aid to restore his church, which he says was founded prior to the martyrdom of Edmund, King of East Anglia, by the Danes in 870! Of the original building there remains the round embattled tower, with its quaint windows, and solid walls more than three feet thick.

The Bishop of Manchester, on the 15th ult., reopened the church of Ribchester, a village six miles north-west of Blackburn. Both the parish and church possess much antiquarian interest, and Bishop Fraser said he hoped an earnest effort would be made in order that the old church of Ribchester would become in the nineteenth century somewhat like what he imagined it was six hundred years ago.

The Secretary of State for War has addressed a letter to the Bishop of Bloemfontein, in which he says:—"Having received from Lord Chelmsford and others, strong testimony to the devoted services rendered by the Bloemfontein Sisters to the sick and wounded, during the recent wars in South Africa, I felt great pleasure in bringing them to Her Majesty's notice. I have now received from Her Majesty an expression of her warm appreciation of those services. May I ask you to be so good as to communicate this to those ladies."

Bishop Thorold on the 18th, opened the Rochester Institute, which has been established under the auspices of the Young Women's Christian Institute, as a home for persons engaged in business, where they can spend their evenings in reading and other recreations. Opportunities will be offered for special instruction, and for attending Bible classes. The place will be open every evening, and for the whole day on Sundays, meals being provided for those who desire it. The institute will be under the care of two deaconesses, who will live in the house.

Another illustration of the truth of our contention that the great majority of perverts to Romanism come from Methodism or extreme Low Church circles is furnished by this fact that the new Judge, the Hon. S. D. Thompson, N.S., was a member of the Methodist body at the time he became a Romanist. How very singular it is that not a single newspaper ever mentions these numerous perversions, while if one *Churchman* falls away, the

incident is not only chronicled in a sensational style by every journal, but is harped upon again and again, and commented upon to weariness!

The Ven. G. H. J. Anson has been appointed by the Bishop of Manchester to the stall vacated by the late Canon Gibson. He is uncle to Sir W. Anson, and a relative to the Earl of Lichfield. During the thirty-six years he has officiated in Manchester, he has won the highest esteem both of clergy and laity. In his own parish he has endeared himself to every class, not only as a kind and faithful pastor but as a Christian gentleman and warm-hearted friend. Ever since he went there the services in his church have been conducted on one uniform pattern, those representing moderate High Churchmanship, such as he had been educated in at the parish church of Leeds.

The consecration of the Venerable C. J. Branch, D.D., Archdeacon of Antigua and rector of St. John's in that island, took place on the 25th, St. James' day, in the Chapel in Lambeth Palace. The sermon on the occasion was preached by the Right Rev. Dr. Mitchinson, rector of Sibstone, and formerly Bishop of Barbadoes. The Bishop of Antigua having retired from the active duties of his see, after a ministry of nearly half a century in the Church in the West Indies, Dr. Branch has been approved by the Archbishops of Canterbury and York and the Bishop of London, as his coadjutor, in succession to Bishop Mitchinson, who has resigned that office since his visitation of the numerous islands forming the diocese at the beginning of the present year.

The death is announced of the Rev. James Cragie Robertson, one of the canons of Canterbury Cathedral. He was ordained by the Bishop of Gloucester and Bristol, in 1834. He was appointed to the vicarage of Bekebourne, and in 1859 was made Canon of Christ Church, Canterbury, on the recommendation of Lord Derby. In 1864 he was made Professor of Ecclesiastical History at King's College, London, but at the end of fifteen years was compelled from ill health to resign. He was in his seventieth year when he died. The principal of the literary works he published were: "The history of the Christian Church," and "Becket, a biography." He has for a long time been subject to neuralgic attacks, the last of which caused his death.

In "Layman's" paper on "Assistant Rectors," last week, the sentence near the close reads: "but whom he may compel to relinquish the dignity and emoluments of his high position." This ought to have been printed thus: "but by whom he may be compelled to relinquish the dignity and emoluments of his high position." The intention of Layman was to convey this idea, that the assistant rector's undue position of vantage, was such that he might conspire to get rid of the rector, in order to step into the position himself, under an arrangement which gave him the right of succession. Layman speaks in this from what he has seen in an English parish, where a rector was driven to resign by his colleague, who then stepped into the rectory which he won by treachery and manoeuvring.

The church of Chester-le-Street will attain its millenium next year. In a proposal to commemorate the event by a restoration of the present edifice, the rector, the Rev. W. O. Blunt, says: "It was in the year A. D. 883, that the monks of Lindisfarne brought the body of St. Cuthbert to the ruins of the Roman camp at Euneacestre, the modern Chester-le-Street, and built a cathedral of wood establishing here the see of Lindisfarne. For 112 years the cathedral remained, ruled by nine Bishops, until the see was removed to Durham. Chester-le-Street then became rectoral, until A. D. 1286, when Bishop Bek made the church collegiate, under a dean and seven prebendaries. In A. D. 1547 the college was dissolved. The present church was built in A. D. 1260, and is the third building that has been erected on the present site."

The work of restoring the Cathedral at St. Albans is making rapid progress. Owing to the munificence of Sir Edmund Becket, the west front of the Abbey, which was in a ruinous condition has been entirely rebuilt, and the fronts of the three porches of Abbot John de Cella are thoroughly restored. From the specimens of the carving shown it bids fair to be an exact copy of the examples found in the Abbey, belonging to the early part of the thirteenth century. Sir Gilbert Scott, the late eminent architect, expressed an opinion that nothing could equal these porches of John de Cella's if faithfully restored; and so much has been done towards that object of religiously copying every detail that it may be safely predicted that the earnest wish of the great architect will be realized. In the Lady Chapel the beautiful arcading is being built up from examples afforded by the old fragments found from time to time in the walls of that portion of the Abbey.

The anniversary service and annual meeting of the St. Andrew's Waterside Church Mission, took place on the 1st ult. The service was held at the Quebec Chapel, Portmansea, when the Rev. Canon Scarth preached. The annual meeting was held at the National Society's rooms, Earl Nelson in the chair. After prayers, a letter was read from the Archbishop of Canterbury, expressing pleasure at the progress of the mission; also letters from the Bishops of London, Lichfield, Liverpool and Bedford, the Deans of St. Paul and Westminster expressing regret that previous engagements prevented their being present. The report showed an increase of subscriptions and an extension of work. In the principal dock parishes in the port of London, the ships had been regularly visited by the mission clergy, and libraries and books in large numbers supplied to outgoing ships. At Gravesend three clergymen visit the ship, conduct services and supply Bibles, prayer and hymn books for service, and libraries and interesting reading for the crews. The noble chairman expressed his deep interest in the mission, and his special sympathy with the sound Church principles on which it was conducted. He referred also to the important work recently commenced by Canon Scarth at Port Said. The Bishop of Gibraltar heartily thanked the mission for the great help it had rendered him. Archdeacon Farr, from Adelaide, S. A., and others, took part in the proceedings. Thanks were given to the various railway and shipping companies, which had kindly conveyed packages free of charge.

On the 12th ult., the Lord Mayor entertained the Right Reverend Bench at the Mansion House. In

replying to the toast of the Archbishops, Bishop and Clergy of the Church, the Primate said it was refreshing in these days to hear that the Church of England was not so unpopular, or so certain to go to wreck and ruin as some of their friends—if friends he might call them—were disposed to think. He liked genuine Churchmanship—none of the milk and water kind, but thorough, old-fashioned regard for the old-fashioned Church. He remembered the days when dissenters accused us of being adverse to reform; but Churchmen wanted reform, and the critics would not allow them to have it. He did not know whether they were afraid that if the Church were reformed she would become so formidable that dissent would have no chance of resisting it. Resistance to legitimate and real reform of the Church, came not from within, but from without—from a certain number of persons, who were afraid that the Church might become so good and powerful that they would have no chance in the conflict. The Church was of a different character from those restricted sects which confined themselves to some small section of doctrine or some small portion of the human race. Thank God, we belong to the great and powerful Catholic Church, which could look truth in the face, and which was determined to Christianize everything that came within her reach, and not to shut herself up in a narrow corner, letting the world go its own way.

THE SALVATION ARMY.

THE EARL OF SHAFTESBURY AND THE "CHURCH REVIEW."

NOTWITHSTANDING a fair number of other exciting topics in connection with the Church in the mother country, the Salvation Army, its progress, and the possibility of utilizing its organization and its enthusiasm, continue to be subjects of warm discussion, in which precisely opposite opinions are entertained. At a recent meeting in Blackheath, presided over by the Earl of Shaftesbury, an account was given of the work of a committee for special services in theatres, halls and mission rooms. His lordship in the course of his address strongly advocated the extension of lay agency in evangelistic work among the lower classes, and cited instances where good had resulted from religious services held in theatres, of which he heartily approved. But the poor, he thought, should not be caught with gymnastics and music. He saw that the Archbishop of Canterbury had sent five pounds to "General" Booth of the Salvation Army, and many were prepared to back up the General and his myrmidons, and to sanction their services; but he could not endorse the name given to the "Army," and considered it downright blasphemy. They might call it General Booth's Army if they liked. He was not prepared to hear Mr. Cassin speak as he had done of the music at such services and say they were in earnest. Was not Bradlaugh in earnest? Was not the devil in earnest? If they upheld all that was in earnest they would not know what they might support. The excesses of the "Army" were producing great irreverence of thought, of expression, and of action, and were turning religion into a play; making it grotesque and familiar. We read in one paper—*The War Cry*—that a meeting was to finish with the "Hallelujah Galop," and if religion was made easy hundreds would join. But that was not the way to carry on the work of the Gospel. It must be preached with simplicity and fervor to reach the hearts of the people; if they departed from that,

they would see a decline of all religion in the country, and the excesses of one body would terminate in the destruction of another.

These sentiments, expressed by the Earl of Shaftesbury, who is generally willing to tread very near the verge of irreverence and wild enthusiasm, are remarkable in coming from a man who might have been expected from his antecedents rather to sympathize with such a movement as that of the Salvation Army than to oppose it. Singularly enough, on the other hand, the *Church Review*, seems to have been amongst the first, if not the very first, to advocate the adoption by the Church of a policy which would tend to turn the "Army" into a useful factor of Church life. It regards the work as only a temporary movement; but this does not appear to be "General" Booth's idea. The *Review* says: "The Archbishop, by subscribing to the work of the 'Army,' has virtually sanctioned its means. It now rests with him to see that General Booth is a communicant of the English Church, and that those who are active in labour for souls around him are also consistent and godly Churchmen. It behoves the Primate to exert his spiritual authority in advising and directing the mission, and also advising and directing the clergy how they may assist that mission. Above all it must be known and acknowledged by the Army itself, that the heads of the mission, are not General Booth and the *War Cry*, but the Archbishops and the Bishops, and it should rest with the Bishop of each diocese to control the branches, peripatetic or otherwise, which may operate therein. The scheme is not so impracticable as it may appear, and the result might be to raise a general interest in mission work throughout every parish in England. . . . The Primate has given many striking proofs of his 'liberality of sentiment,' but here it is not only personal sympathy which is necessary, but the active direction of his spiritual position. Should this be given, and a hearty response returned, some justification will have been shown for the episcopal patronage already offered to the Army; but until such is given the situation is most puzzling, and open to somewhat severe criticism."

The *Church Review* need not puzzle itself at all about the matter; the Archbishop of Canterbury will undertake no such "active direction," nor will any of his Suffragans. If they do, "General" Booth and his "myrmidons" will never submit to it. The Church must do her own work, and may take, and indeed ought to take, some most valuable and instructive lessons from movements like those of the Salvation Army, but to fraternize with them is altogether another matter. Some idea may be formed of the practicability of any proposed scheme of "direction" by the Church, from a speech delivered by "General" Booth at a conference held in York on the 11th ult., when he said that though he had a strong desire that there should be some definite and friendly relationship between the Salvation Army and the existing "Churches," unfortunately some clergymen had rather spoiled the matter, because when the Salvationists had gone to their church, the clergy had preached a "dividing" rather than a "uniting" doctrine. The Army had therefore been compelled to say that their people should not take the Sacrament at church again until they had come to a definite understanding, because it would be very awkward if they had discussions amongst them, and they knew very little about Sacraments! Such utterances as these show plainly that "General" Booth is a man of very different stamp from John Wesley.

THE MEASURE OF A PRIEST'S SUCCESS.

No. I.

HOW often do we hear the verdict passed upon a priest of God's Church, "A good, hardworking man, but not a success in his parish!" This may or may not be true according as we judge failure or success from a worldly or from a spiritual standpoint. That a really Christian and self-devoted priest can be a failure at all in God's sight, we deny. If only one soul is saved directly through his ministrations, his ministry has not failed. Much less has it failed if he has built up the weak in the faith; strengthened the wavering by breaking to them the bread of sound doctrine; soothed the dying bed, comforted the sin-sick soul in its last agony. Still less has his ministry been a failure if he has but kept together a flock that would otherwise have been scattered, or would have strayed into alien and noxious pastures, and gathered together the lambs and penned them safe in the Chief Shepherd's fold. He may not have been a great preacher, he may not have come prominently before the world; nevertheless what he was and the measure of his success shall be declared at the Great Day.

We will, however, grant that some priests are apparently not a success, and this with all their learning and all their piety to back them. Why is this? We shall best arrive at the answer by showing some of the qualifications that go to make a successful priest, and some of the fallacies entertained by those who imagine that they are judges of what a successful priest should be. First, then, let us enquire what should be the early surroundings of a priest. If he has come of a worldly, frivolous stock, of a family well understood of all as being everything that is of the earth earthy, that has no idea of what the Church should be, that cannot advise sound doctrine in any form, then (except by a special grace of Almighty God, the chances are that the priest descended from such a stock, however well intended,—we may say with all reverence—however holy in his own life, will not be a success, at least amongst those who know him and his antecedents. There will be a want of confidence as to his perseverance in the good work, a feeling of doubt as to the reality of his vocation, a sense of misgiving as to whether the defects in his *stirps* may not suddenly appear in himself. In any case, on the principle of reaction, he is not unlikely to run into extremes either of Puritanism on the one hand, or on the other, as too often is the case with those who spring from ultra-Evangelicalism or sectarianism, into Romanism itself. Perhaps he does neither. But he may show such vacillation and uncertainty in his method or rather want of method in his teaching and practice as to suggest an ill-balanced, untrustworthy mind—of itself enough to destroy the influence of the holiest and the best intentioned priest in Christendom.

Another element in the success of a priest's career is his early education. This is, of course, part of the first, yet a part so important as really to deserve a separate classification. "Just as the twig is bent the tree's inclined," and if at school or college the mind has got into a slovenly, lazy, or intermittent way of studying, the habit so framed is likely not only to be permanent but to intensify with years. Hence, not only will his sermons be crude, ill-digested productions, but his whole system, whether of reading or of parochial visitation and organization will likewise be of the same slovenly, desultory sort. He will begin one plan after another only to drop it, he will embark on this or

that project only to abandon it, and all because he has not properly arranged its details or thought out their results. Thus the confidence of his parishioners in his plans is destroyed, and every announcement that he makes of some new move for the benefit of his people is received with distrust, if not with ridicule.

Or, perhaps, his early education has been of such a kind as to warp and narrow his faculties; it has been according to some wooden model of a by-gone age; of such a description as to lead him into the idea that when he left college his education was at an end, and that he was fit to rub shoulders with the world, and to hold his own with any disputant. He finds out too soon that his ideal world is not that of every-day life, and that his real education has yet to begin. But with a formed habit of mind, and with stereotyped notions of how men believe, think, speak, and act, he is at a loss how to meet them; he cannot take in the difficulties of the new school of thought, nor see that what is clear enough to him cannot be dogmatically thrust down the throats of those whom the shallow sharpness of the modern newspaper and magazine article, or the flimsy, plausible assertions rather than arguments of the now-a-day agnostic—better call him infidel at once—have influenced by their persuasive subtleties and glittering fallacies. Perhaps he is a rigidist and purist himself. In such a case he cannot away with the foibles of modern times, and, therefore, sets himself up against the use of pleasures and amusements that are harmless in themselves, and condemns even an innocent dance or a game at cards from which gambling in any form whatever is completely absent. He is an impractical and impracticable idealist, unfit to deal with, or accommodate himself to the spirit of the age, and utterly unable to follow St. PAUL'S plan of making himself a servant to all that he might gain the more; of becoming all things to all men, that he might by all means save souls.

Again, he may lack higher education altogether; he may, perchance, have been ordained for some particular emergency to supply a given want in a given parish. That want may have been successfully supplied, or the condition of the parish may have altered. Possibly it was a back-woods mission, consisting of a simple rural population to whose spiritual wants he attended first as a lay-reader, then as a clergyman, ordained for want of any one else to take up an unremunerative and laborious work. But owing to circumstances it has rapidly developed into a town, or perhaps into a suburb of a great manufacturing city. Or, perhaps, when he undertook to work in the place to which he was afterwards ordained, it was the haunt only of the lowest and the vilest characters, mere animals, who felt not they were sinners, nor knew that they had souls to be lost or saved, who reeked not of a God or a hereafter, and had never heard of a Saviour's love. For them the "old, old story" sufficed, and the simpler the words, the more stirring the manner in which it was told, the more easily their hearts were won and the harvest gathered in. But with other times came other needs. The rural population was supplanted by the urban—the low, savage people of the district now sitting clothed and in their right minds, came in contact with or was superseded by the intelligent, half-educated working men from the factory or the forge, many full of the errors of the day, others anxious to refute these errors, which their neighbours never cease to din into their ears as a challenge or with the intention of proselytizing.

Our good, simple priest is unable to meet them for want of that competent knowledge which only a higher education can afford—and the effect is disastrous to a degree. Or it may be that he is ambitious and desirous of a higher sphere of labour, or that he feels worn out, and would fain be transferred to an easier post; or that his bishop, thinking that as he has been such a success or has toiled so hard in his first parish, he will do equally well in another, or that he deserves some further recognition than the answer of his own good conscience and the knowledge of his future crown, promotes him over a richer congregation. The poor man at once finds himself out of his element; he is in every respect, except in that of personal holiness, unfit for his position, and adds one more to the list of those who have failed as priests for want of the proper degree of education.

There is another kind of failure not chargeable to the priest, but to his surroundings: that of him who is appointed to a parish abounding in work, with a population to be numbered by the hundreds, but without means to support a resident minister or one of any sort. Perhaps, in addition, the Church is in debt, and everything is languishing for want of money and zeal on the part of those who might but will not help in any way. A volunteer steps forward to do his best in keeping the mission open. That he may live at all, as well as to support his family, he has to follow some avocation not incompatible with the priestly office—such as literary or educational work. To do this properly he has to reside near where his livelihood is made, probably at considerable distance from his parish. His secular work naturally engrosses much of his time, yet his Sunday work is never neglected. The newly born children are baptized, the Holy Communion is duly and frequently administered, the two or three Sunday services never fall through; the sick are visited, the dead are buried; the Sunday-school is maintained, though with difficulty. During the week a service or a cottage meeting is held, and the most pressing cases duly visited. The pastor is at all times ready to attend any summons, even risking his worldly prospects by so doing; but he cannot devote himself systematically to a work in which his whole soul is interested, for the one reason that as the mission cannot pay its way, much less pay its priest, the latter has to find his means of living elsewhere, and devote to that the time which should be given to his people. Naturally his bed-roll of communicants is small, his congregation are the same: and those outside the Church gobble up many of his children and flock. He is voted by his brethren and by outsiders a failure. A failure doubtless he is; but is he to blame for the failure? Must there not be something radically wrong in those who, calling themselves Churchmen, would let a large parish fail in this way, and suffer souls to be lost to the Church for want of assistance either in money or volunteer help in the Sunday-school or house to house visitation? Yet for such failure not they, but the priest is blamed, and sometimes in no measured terms. There are, alas! many such failures everywhere—to the shame of the richer parishes be it spoken!

IMPROVING OUR SERVICES.

A PRACTICAL DIFFICULTY.

USEFUL, and indeed necessary, as the work of pruning had become among the Rubrics, one practical difficulty become inseparable from it. The multitude of minute directions as to the *modus operandi* in the different parts of divine service was so great that every page of the old service books was so filled with these red-letter directions that little room was left for the black-letter text of the actual service. This was exceedingly awkward and undesirable; but when the greater part of these directions were carried out of the way, as unnecessary to be printed, their spirit was kept alive out-

side the book by tradition in the ministry. It is the nature of tradition to vary more than the written letter does; so that a new source of variety in the rendering of the services was introduced. Instead of five or ten diocesan uses, rigidly "cast-iron" in their minute prescriptions, there was now one grand use, with many more than five or ten—some hundreds at least—local variations. This difficulty is, however, in the nature of the case, and cannot be eliminated at all, only moderated.

THE ORIGINAL PRIMITIVE LITURGIES AND USES.

A very interesting chapter might be written on the liturgical history of the 1000 years before 1549, which would illustrate this point. Before that period a stream of liturgical use had passed through the south of France, from Ephesus (the diocese of St. John the Divine) into Britain leaving its impress everywhere. This the missionary Bishop, Augustine, came in contact with when he passed through Gaul into Britain in A.D. 596. His principal, the literal and Catholic-minded Gregory, Bishop of Rome, instructed him how to regard and to deal with this new Church in his work, in compiling a "use" for his Saxon converts. He was not to adhere rigidly to the use of the Church of Rome—the Church of his own youth; but to select from the local French and British uses materials for forming the Saxon use. So he did. Then came a long struggle for ascendancy between the new Saxon and the old British and Gallican use; in which about 1085, the latter in the Sarum use, reformed by Osmund, Bishop of Salisbury, began a triumph which grew more distinct during the next 400 years or more, when this as well as all the others, after many revisions, from 1414 upwards became merged in the London (Court) use of 1549.

RECURRENT NATURE OF REVISION.

The temptation always is—finding the existing rubrical directions insufficient for all purposes—gradually to interpolate locally such modes of filling the gaps as seem convenient, as so the sets of uses vary with the number of localities. Then this diversity becoming a perplexity, attempts are made to form a uniform mode or use by filling in written directions, until these in turn accumulate to a burdensome and vexatious degree, and the process of pruning becomes necessary again. Which is the less of the two evils—too many directions or too much latitude? The Church of England is at present in the latter state—excessive latitude from paucity of detailed directions: hence differences and diversities, variations and innovations. The TRADITION OF THE ORIGINAL USE is the one only anchorage to "steady" us.

(To be Continued.)

Diocesan Intelligence.

MONTREAL.

From our own Correspondent.

ST. ANDREW'S DEANERY.—The Bishop's visit through some of the missions on the Gatineau has, in a former issue, been reported; but one function performed under unusual circumstances demand a little more notice. In the township of Cawood, a section of the too extensive mission of Aylwin, services of the Church have been held now and again in the earlier years of its history, but of late at stated times. Much fatigue as well as some bitter personal attacks from some individuals ill-disposed to the Church were undergone by one of its earlier workers; but the seed that has been sown, the works of kindness and charity shown by some Churchmen in Alleyne to their fellow-Churchmen here, as well as the work now to be related, has borne, and is bearing its cheering fruit. "Cast thy bread upon the waters, for thou shalt find it after many days." So it has been found here. The children that were baptized in former years, that grew up somewhat familiar with the Church's services and ministers, have now grown up, and it was felt the "time had come when the Lord's house should be built," and the present incumbent feeling this went out one day on horse-back from house to house summoning the men from near and from far to the work, and in nearly the words of the prophet Haggai, "Go up to the mountain and bring wood, and

build the house," and the Lord will be glorified. And the people obeyed the word. The walls went up in a day, and further arrangements entered upon for making it fit for occupation. Days passed on until the Bishop's visit was announced, when its probable consecration on a set day was deemed possible. Yet as the time approached, the windows and doors ordered from Ottawa had not arrived, no roof was on, no furniture was in. Nothing daunted the young, and therefore energetic incumbent in all the enthusiasm of his nature and with his versatility, ranging as it does from handling the saw or the plane to hammering the rocks for geological purposes, and graduating the theodolite, left his parsonage at 4 a.m., rode twenty miles to where this unfinished building stood. There he, with men who had volunteered to the work, toiled at making furniture for the sanctuary. There with his own hands he wrought out a lectern, prayer-desk, and altar, while others put in seats and put on the roof. This latter was not quite finished when the Bishop arrived at 2 p.m. the same day. The house, to hide its bareness, was covered with the pine, the fir, and the balsam; and where the windows are to be, a tracery of these was adroitly planned and fixed, so that the light that poured in was as mellowed as if its rays had come through the tinted and rolled cathedral glass. In this church, so hastily finished, and with its altar covered with altar-cloth temporarily borrowed, the Bishop held service—first consecrating the house, after which he administered Confirmation to nine persons. Addresses were given of a practical and moving character, by the Bishop and Archdeacon Lonsdell. The building was filled with a congregation characterized by a solemnity and seriousness that was moving to behold. And from the services held that day, and the devotion stimulated in the people, we have no doubt many another such happy time will be witnessed there. "The Lord prosper His handy-work."

The Bishop's tour in the upper portion of St. Andrew's deanery is closed. The Church in Shannonville (Clarendon) has taken a strong hold among the people. It has always been counted a Churchy township, the original settlers being from Ireland in the time of the Protestant ascendancy and Church establishment, and therefore inclined to the Church, not because of any religious principle, but simply because of its established character in the "auld country." But this has been good ground to work on, and as the Church, notwithstanding its disestablishment, has followed them and cared for them, and what is more, shown her adaptability to meet all their spiritual wants, to give them earnest preachers, attractive services, sound instruction to them and their children, the result is that they are Churchmen now on more scriptural grounds and give their support to their priest in a way that is worthy of commendation. The Bishop had, among others present there, the former incumbent, Rural Dean Robinson, who was delighted to see 150 persons partake of the Holy Communion—quite a large number for a country parish.

ATLMEER.—The new church building is progressing here. The walls are up, and they are expected to be roofed in by the end of August. We expect to hear that it is ready for consecration before the autumn is ended.

The Rev. Canon Damoulin has decided to accept the rectory of St. James's, Toronto. His congregation would very much desire his remaining among them, but the opinion of various classes of Churchmen is that his going to Toronto will be providential for the Church generally.

Some of the students who are licensed to work in some vacant parishes during vacation, are doing a substantial work, in inducing parents to bring their children to Baptism. We are informed, for instance, of Mr. Robinson having twelve candidates for Baptism a Sunday or two ago, the candidates ranging in age from twelve years down to infancy. Something of the same kind of report comes from Mr. McFarlane, who is doing duty in St. Andrew's deanery.

The Theological College of Montreal is expected to reopen in September with, at least, twenty-two students. It is a great pity such students should have to purchase such a strained book as "Blakeney on the Prayer Book," a book hard to understand as leaving anything worthy the name of Church principles to be retained at all; and hard it is for such students to have to listen to the teaching of such theologians as Canon Baldwin, who, on one occasion, was heard to deliver himself thus to a class of students: "Gentlemen, when you leave the Scriptures and enter upon the reading of the 'Fathers' you are stepping into mud; yes, mud, gentlemen. My advice to you is, gentlemen, if you wish to study theology, study the theology of your own day and leave the 'Fathers' alone." How is that for Church teaching?

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 29th, 1882.

MISSION FUND.—July Collection:—St. Mark's, Carlton, \$4.42; Dysart, Guildford 45 cents, Moon's School House \$1.56; Cavan, St. Thomas's \$3.00, Christ Church \$2.50, St. John's \$1.44, Trinity 62 cents; Trinity College School chapel, Port Hope, \$13.52; Orillia \$16.45; St. Luke's, Ashburnham, \$6.33; North Orillia and Medonte, St. Luke's \$12.85, St. George's \$1.97; Etobicoke, St. George's \$2.11, Christ Church \$1.89; Brooklin \$1.90; Columbus 71 cents; Mulmur West, Whitfield \$1.00, Honeywood \$1.40, Elba 50 cents.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund: Whitfield \$6.03; Wyebridge and Waverley \$7.00; St. Mary's, Tullamore, \$1.05; Minden and Stanhope \$1.00; Cavan, St. Thomas' \$13.85; Church of the Ascension, Toronto, \$21.00, Albion and Caledon \$4.45; St. Mark's, Otenabee, \$3.90; Cobourg \$20.59. *Algoa Fund.*—Cobourg 85 cents.

ALGOA FUND.—From Miss Wilshere, editor of *Monthly Gleanings*, the Frythe, Welwyn, England, to aid in the erection of four new churches in Rev. W. Crompton's district, Muskoka, \$788.66 (£160 stg.).

WIDOWS' AND ORPHANS' FUND.—Annual Subscription.—Rev. Canon Ritchie \$5.00.

SUSSEX AVENUE.—St. Thomas' Church.—This church was reopened for public worship on Sunday, July 23rd. The services were as follows:—11 a.m. morning prayer, when the Rector preached in the place of the Rev. A. Williams, rector of St. John's, who was absent from illness; 3 p.m., choral Litany by the choir of St. Matthias—Mr. Plummer, organist—and sermon by the Rev. Dr. McCarroll, curate of Grace Church; 7 p.m. evening prayer with sermon by the Rector. Tuesday, St. James's day, evening service at 8, when the Rector preached. Sunday, July 30th: 11 a.m. morning prayer with Holy Communion, the preacher being the Rev. J. P. Lewis, rector of Grace Church; 3 p.m. choral Litany by the choir of St. Luke's—Mr. D. Kemp choirmaster, and Miss Callaghan, organist—and sermon by the Rector, who preached at this service in place of the Rev. A. J. Broughall, rector of St. Stephen's, who was not able to attend; 7 p.m. evening service, with a sermon by the Rector. The services were all well attended, and St. Thomas's church on its new site, corner of Howard street and Sussex avenue, renovated and refreshed inside and outside as it is, has with God's blessing, a bright future before it. There is the coloring of the chancel and nave yet to be done, but the churchwardens are at present unable through lack of means to have it done, and so must wait for this very necessary adjunct to the beautifying God's sanctuary Mr. Chadwick, barrister, St. George's street, has furnished very handsome and chaste designs. The Rector and churchwardens are thankful to God and the Christian public for the great success which has attended the opening of their church.

HARWOOD.—The consecration of the Church of St. John the Evangelist took place on Friday, the 21st ult., at three o'clock in the afternoon. Notwithstanding a very heavy shower of rain at the time, the little church was well filled with an attentive congregation. The customary petition having been read and granted the consecration was then proceeded with. The prayers of consecration were said by his lordship the Bishop, after which Hymn No. 366 (A. & M.) was sung. The Rev. the Rural Dean said evensong to the end of the third collect. After the ceremony of consecration the rite of Confirmation was administered to thirteen candidates, six male and seven female, his lordship having just before exhorted them in an address, especially dwelling on the coincidence of the two services. The hymn concluding the service was No. 166 (A. & M.)

DEATH OF MR. S. R. WARREN.—The death of this well-known citizen, and eminent organ-builder, occurred somewhat suddenly, of heart disease, in his 73rd year. Mr. Warren died at Silver Springs, whither he had gone to recruit his health. He was born in Providence, R.I. In the year 1836 he commenced the building of organs in Montreal, where he carried on the business until May, 1878, when the establishment was removed to Toronto, because the bulk of the business being done in Ontario made it more convenient to have the factory in this city. The business was commenced in a small way, but has grown extensively. A large proportion of the organs in use in the churches throughout the Province are from his establishment. A son of the deceased, Mr. Samuel Warren, is at present organist of Grace Church, in New York city, and a second son is engaged at the factory. Mr. Warren was a man who looked closely after the details of his business, to which may be attributed the success which has attended his efforts. While strict in his business habits he was always kind to

his employees, who came to Toronto with him, and received their well-merited respect. Mr. Warren had two sons and seven daughters, all of whom are married, and survive him. Last fall Mr. Warren celebrated his golden wedding. Mr. C. S. Warren went to Providence to make arrangements for the burial, which took place at Montreal. A number of floral offerings were sent by the workmen at the factory, in testimony of the respect in which the deceased was held by them.

NIAGARA.

From our own Correspondent.

PORT DALHOUSIE.—A brave old Churchman.—Lieut. Col. Gregory, a descendant of the gallant U. E. Loyalists, died lately near St. Catharines, and was buried on Wednesday at Port Dalhousie churchyard. During the services Canon Dixon addressed those present on the life of him whose remains they had assembled to inter, and its lessons of duty. Having dwelt on his intimacy with the family, he said: "Nearly my first funeral was a child of his, and I married the various members of his family, and baptized most of his children, and at times officiated in the most beautiful but most mournful of our services, that for the burial of the dead. And now I have come from my own distant parish, in deference to his wish, long since expressed, to assist in paying the last tribute of respect to him with whom I was so closely identified during the period of my ministry here. During that period I ever found him the same—always the sympathetic and trustworthy friend. His religious life was quiet and unobtrusive. It was not manifested in talk and high-sounding professions, but in the tranquil tenour of his everyday life it was acted out in the various duties pertaining to his position. He was a great enemy to the evil speaking and harsh judgments which form so large a part of conversation even among many who think they are true and faithful in their Christian profession. I never remember him speaking censoriously of any one, and even when he was forced to condemn, his words were replete with that charity which hopeth all things. It was said of a good man of old, that he was "faithful to Godward—loyal to his king." These words may be applied to him whose remains lie before us. He too was both; and I shall ever remember the patriotic enthusiasm he evinced when the piratical Fenian raid was made upon this country in '66. He need not have gone to the field—there were many reasons had he sought for excuses why he should remain at home, but in the spirit of Nehemiah, who, when his life was threatened, declared: "Should such a man as I flee, and who is there, being as I am, would go into the temple to save his life; I will not go in." And so our dear friend, in the gallant spirit of his ancestors, put on the cavalry uniform of his son, who was absent from home, and rode off to the scene of danger as a volunteer, and continued on active duty until all danger had passed away.

I had not the privilege of seeing him during his last illness, but I learn that his death was in harmony with his life. On Sunday week, surrounded by nearly all his loved ones, he and they received the Holy Communion of His body and blood at the hands of your earnest and devoted rector. The sacred memorials of his dying Saviour's love, and the bread broken and the wine poured forth were to him the last earthly symbols of the new wine—the great Master had summoned him to partake of, at the glorious marriage supper of the Lamb.

GUELPH.—The Rev. E. Irving, a gentleman of excellent attainments, is appointed Curate in St. George's Church.

On the 28th ult. the annual festival took place at the beautiful grounds of Rosehurst, and was a success in all respects. The children and other members of the congregation amounting to about 1,200 or 1,300 were dispersed among the shady groves or engaged in the various games that enlivened the scene. Lengthy tables were covered with cakes, pies and other luxuries, to which first the children, about 150 at a time, and then the grown folk were hospitably entertained. A band was present and the music sounded very sweetly, adding much to the pleasure of the scene. Nothing could surpass the indefatigable efforts of the superintendent and teachers of the Sunday school, assisted by several ladies and young gentlemen in making the festival a grand success.

Canon Dixon and family have gone to Muskoka, in the neighbourhood of Port Carling.

SMITHVILLE.—A very successful garden party took place on Friday evening, 28th July, on the premises of Mr. George Copeland. Seats were placed in the shrubbery and orchard surrounding the house. A slight repast was served about 8.30. Sweet music was discoursed at intervals, and the sound of it, gently wafted on the delightful summer evening

breeze, was very enchanting to the ear. The most exciting event of the evening was the arrival of Rev. Canon Read, D.D., rector of Grimsby who, at much inconvenience to himself, came to the rendezvous, and delivered a very interesting address, which was attentively listened to; after which, amid bursts of applause, he departed, with his venerable old war horse of Crimean fame, on the way homeward. The evening was delightfully cool, and the people seemed to enjoy themselves immensely.

HURON.

From Our Own Correspondent.

DRESDEN.—On Dominion Day a handsome pearl card case and purse of \$25.00 were presented to Miss Lucy Murray, organist of Christ Church. The ladies who presented the articles remarked that while they regretted the smallness of the amount, they could not but notice the cheerful willingness of all who were called on and the kindness expressed towards the young lady who has rendered them such valuable services, and also the kind esteem in which her father, the Rev. E. W. Murray, is held by the members of his parish, and the regret expressed that he is forced to retire from active duty. And we may add, says the Dresden Times, that the esteem for the gentleman is felt by all the churches of the town, among whom he has proved himself a true Christian by his large heartedness, and his kind and cheerful co-operation in every effort for the advancement of the cause of Christ amongst us, and it is with feelings of sincere regret that they see him laid aside from duty." We are requested by Miss Murray to return thanks to the congregation for their kind recognition and handsome present.

WATFORD.—The Ruridecanal Chapter was held here on the 10th and 11th ult., when there was a fair attendance of clergy, and the interest manifested was greater than usual. A committee was appointed to visit Marthaville, Oil City, and Oil Springs with a view to recommend to the Standing Committee that the said places be erected into a mission as soon as possible, provided the report of the committee proves satisfactory to the Rural Dean. A resolution was passed requesting the Rural Dean to urge upon the clergy of the deanery the importance as well as the necessity for increased efforts this year to increase the mission fund of the diocese, now requiring increased receipts to meet the necessary expenditure in consequence of the opening of many new missions of late. The Rev. S. L. Smith being about to remove from the deanery, a resolution was passed unanimously regretting his departure, but congratulating him upon his promotion, and wishing him success in his new field of labour. The service in the church was conducted by the Rev. Messrs. Smith, of Forest, and Hyland, of New York city. It was resolved to hold the next meeting in Sarnia.

LONDON EAST.—The Sunday-school of the church of St. Matthew have held their first picnic. The scholars, teachers, and friends of the school assembled at the parsonage, and were driven to a beautiful grove in the country a couple of miles, where they spent a very happy day. An excellent feast had been provided for all, and all enjoyed it heartily; and right heartily did all partake of the sports of the pleasantest day of the season—the day of the Sunday-school picnic. Only six months has this Sunday-school been in existence, and the number of scholars is now 112. Truly the home mission of the Church has always an important work to do. Even here in the suburb of our episcopal city a new church is built and a Sunday-school opened in a sparsely inhabited locality, and in a few weeks it has over one hundred scholars, though there are in its immediate vicinity several different denominational Sunday-schools. We must congratulate the incumbent, the Rev. Mr. Fletcher, on the blessing that is crowning his mission labours. The church is already found too small for the increasing congregation who appreciate the service of the good old Church.

CLERICAL HOLIDAYS.—No classes of men derive so great benefits from change of scenery and relaxation from incessant attention to business as those who are engaged in literary pursuits, and of the learned classes none need a periodical vacation, or profit by it so much as our parish clergymen. The varied climate and scenery, the change of society, the personal communing with brethren in some distant place, different it may be in many circumstances—but one the doctrine and fellowship of the Apostles—all serve to rejuvenate one whose labour though sweet, has been confining and incessant. Our clergymen are now many of them enjoying their holidays. The Rev. A. Brown, of St. Paul's, has gone to Halifax; the Rev. J. B. Richardson leaves for some weeks, his parish being ministered to, for the time being, by Rev.

Mr. Uniac, of the Chapter House; the Rev. G. C. Mackenzie, of Grace Church, Brantford, has gone for his holidays to Newport, R. I.; the Rev. A. C. Hill, of St. John's church, Strathroy, leaves on a fortnight's visit, his pulpit to be filled by the Rev. Messrs. Sage and Armstrong. Let it suffice to say that the desirability of at least a change of pulpits is felt by all, and acted on by many. Happy they who can spend a month by the sea, or at and on some of the great lakes.

MISSIONARY MEETINGS AND SERMONS.—Petrolea and Wyoming, (Sunday), Oct. 1st. Perche, 2nd. Cam-lachie, 3rd. Forest, 4th. Hillsboro', 5th. Thedford, 6th. Boston, (Saturday), 7th. Parkhill, 11 a.m.; St. Mary's, McGillivray, 3 p.m.; Ailsicraig, 7 p.m., (Sunday), 8th. Christ Church, McGillivray, 9th. Wis-beach, 2 p.m.; Adelaide, 7.30 p.m., 10th. Watford, 11th. Warwick, 12th. Town-Line, 13th. Brooke, Napier and Kerwood, (Sunday), 15th. Alvington, 16th. Aughtrim, 17th. Florence, 18th. Skelton's, 2 p.m.; Thamesville, 8 p.m., 19th. Moravian Indians, 2 p.m.; Bothwell, 7 p.m., 20th. Port Rowan, Rowan Mills and St. Williams, (Sunday), 22nd. Port Rowan, 23rd. Vittoria, 24th. Woodhouse, 25th. Port Dover, 26th. Grange Hall, 27th. Simcoe and Waterford, (Sunday), 29th. Lynedock, 2 p.m.; I elhi, 7.30 p.m., 30th. Tilsonburg, 31st. Durham, Nov. 1st. Aylmer, 2nd. Lucan, Granton, St. James', Biddulph, (Sunday), 5th. St. Patrick's, Biddulph, 6th. Kirkton, 7th. Prospect Hill, 8th. Exeter, 9th. Hensall, 10th. Bayfield, Goshen, Varna, (Sunday), 12th. Garfield, 13th. Clinton, 14th. Goderich, 15th. St. Stephens, Goderich Tp., 16th. Holmesville, 17th. Blythe, Belgrave, Manchester, Summerhill, (Sunday), 19th. Kinlough, 20th. Bervie and Kinloss, 21st. Kincardine, 22nd. Pine River and Amberley, 23rd. Ripley-24th. St. Helens, (Saturday), 25th. Dunganon, Port Albert and Lucknow, (Sunday), 26th. Wingham, 27th. Teeswater, 28th. Gorrie, 29th. Frederick,, 30th. Wroxeter, Dec. 1. Listowell and Shipley, (Sunday), 3rd. Brussels, 4th. Stratford, 5th and 6th. Zorra, Trinity, 7th. Zorra, Christ Church, 8th. Milbank, etc., (Sunday), 10th. Mitchell, 11th. Dublin, 12th. Haysville, 13th. Hamburg, 14th. Wil-mot, 15th. Berlin, 11 a.m.; Preston, 3 p.m.; Galt, 7 p.m., (Sunday), 17th. Galt, 18th. Woodstock, 19th. Eastwood, 20th. Oxford Centre, 21st. Inneskip, 22nd. Ingersoll, 11 a.m. and 7 p.m., (Sunday), Aug. 27th.

ALGOMA.

From our own Correspondent.

THE BISHOP FAUQUIER MEMORIAL CHAPEL.—The following description of the little chapel to be erected at the Shingwauk Home, Sault Ste. Marie, in memory of the late Bishop Fauquier, is furnished by Mr. Aylsworth, of Collingwood, architect:—"The chapel, including chancel, vestry, porch, &c., will be built of stone in the 'Early English' style, with walls two feet thick and buttresses four feet. A stone belfry rises over the chancel arch, surmounted by a heavy gable cross and coping; which, with all buttress caps, jambs, arches, angles, and other prominent parts of the building will be of free stone, imported, the rest of native limestone, all laid in what is known as 'Kentish ray work,' having level beds and close joints, but rock faced, all angles being finished with straight chisel draft. The porch will be entered through an open pointed arch having wicket gates instead of doors. The side walls are low, the roof steep and overhanging and relieved by dormers. In the front gable over the porch will be a handsome equilateral window, and the chancel will have a triple light window with a foliated head. All windows are to have leaded stained glass in appropriate designs. Inside the roof will be heavy open timbered, showing all framing and sheathing. The walls will be plastered in brown flooted stucco with hard white finish around all openings. The chancel arch is to have a heavy decorated plaster moulding, and the chancel window a moulded hord supported on angel corbels. Instead of transepts there will be an arched alcove on each side of the chapel, one for a stove and the other for the organ. The choir being raised, the rear of the chancel will have a handsome reeded of the native hard-woods, the panels being six white marble slabs bearing the Creed, the Lord's Prayer, and the Ten Commandments. A credence niche is to be formed in the side wall of the chancel. The chapel will seat only about one hundred persons, but will be one of the most chaste and complete examples of an English chapel to be found in this new country, and being substantially built on its prominent site overlooking the St. Marie River, will be a most appropriate and enduring memorial of the first missionary bishop of Algoma."

The Rev. E. F. Wilson desires to urge earnestly upon the members of the Church to give promptly and liberally to the above object. For the walls to be put up and the building roofed in before winter, at least \$2,000 out of the \$3,000 asked for must be

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ready on hand. About \$800 therefore is wanted immediately. Why should there be this apparent spirit of indifference? Is Bishop Fauquier and his work so soon to be forgotten? Since it was first proposed to make this chapel at the Shingwauk a memorial chapel, \$974 only, we are told, has been contributed. Of this amount \$549 came from England, \$44 was collected at the Shingwauk, and \$381 only has been given by the clergy and people of the eight Canadian dioceses. We hang down our heads at this in sorrow and shame. That poor diocese has been struggling on, struggling on, meeting many a rebuff, many an unkind word, many an unsympathizing glance, but this seems the worst of all—that their dear Bishop's memory should be thus slighted and his name so easily forgotten. Well may a thoughtful friend write: "I trust the new Bishop may induce people to see that there is some sin in all this, and then perhaps the Canadian Church will humble itself and wear sackcloth for the great (in God's sight) and good Bishop Fauquier."

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

Tenth Sunday after Trinity.—No. 89.

THE Gospel for this day contains the narrative of that most touching incident in our Lord's life—His weeping over Jerusalem. It occurred during the last week of His life, and took place at the descent of the Mount of Olives. The Holy City lay spread before Him brightened by the morning sun, in all earthly beauty; but He saw beyond earth's sunshine to the coming storm of war and woe. The peculiar wording of His lament brings to mind the fact that there are to God's works with us their several turning points. So in the case of a long career of forgetfulness of God, as was the case of Jerusalem, there comes a moment of time when the sentence of divine wrath at last goes forth: "Now the things that belong to thy peace are hid from thine eyes;" when even mercy says, "No more!" and long-suffering says, "Too late!" Another thought is this, the precise moment of this terrible turning of God from mercy is unknown to us. It was not till many years after the crucifixion that Christ's prediction of God's wrath on Jerusalem was fulfilled. A whole generation, on the average, had passed away before the dreadful hiding of peace bore its fruit in war's destruction. The lesson is, "use the means of grace while you have them; if not you are sure to lose them, and all hope with them." So aptly the epistle causes our minds to dwell on the use of spiritual gifts. First of all we are taught not to be ignorant of them. Secondly, that they are distributed to each of us, the self-same spirit dividing to every man severally as he will. We cannot choose our own gifts, and we must use those we get. At least, we must submit the moulding of our desires to God, as the Collect expresses the subject. We make our petition to God for things we desire, but such petitions should be preceded by a provisional prayer that God Himself would teach us to ask "such things as shall please Him."

It were well if the Church and all its individual members were to lay this lesson to heart more deeply. The Church—and we in her—has special wonderful gifts and graces; the pure Word of God, His own ordained ministry, His sacraments and other holy rites. Do we use them? It is to be feared that most of the stumbling and many of the practical failures in the history of the Church may be traced to periods of neglected use in regard to some of her holy gifts. So with individuals. How much would the total of defects and deficiencies in ourselves be diminished by a careful and loving and constant frequenting of the various means of grace which our Church affords!

THE CATECHISM.

- Q. WHO GAVE YOU THIS NAME?
A. MY GODFATHER . . . HEAVEN.
- Q. When you were baptized, or christened, what did the minister say to your God-parents?
A. "Name this child."
- Q. Why did your God-parents and not your parents present you to be baptized?
A. Because they represented the Church, in whose faith I was baptized; while I could be baptized, even if my parents were unbelievers, provided others undertook that I should be brought up in the faith.
- Q. In right of what were you baptized?
A. In right of my redemption by Christ, the second Adam?
- Q. What is the reason of this name, God-parents?
A. Because they present us to be made children of God, and so bring us into a heavenly family.
- Q. By what other names are they called?
A. Sponsors—who answer in behalf of another; sureties—who undertake that another shall do a thing.

Q. Can you give any reason for naming in baptism?
A. Yes; the Jews in circumcision, the seal of sacrament of the old covenant, received their name.

Q. What are the two principal examples of this?
A. Our Lord and John the Baptist.—(Luke i., 59-68; ii., 21.)

Q. Give another reason why we should have God-parents?
A. Because by this holy custom five persons, rather than two only (the parents), are pledged to pray for and instruct each child.

Q. Can you give another reason?
A. Yes; it is a custom which can be traced back almost to the Apostles. Tertullian, about A.D. 190, speaks of it as universally prevalent; and such ancient customs are likely to have apostolic authority.

Q. How many sponsors does the Church require for each child?
A. Two Godfathers and one Godmother for a male child; and two Godmothers and one Godfather for a female.

Q. What does the Church require them to be?
A. Communicants.

Q. What is the last duty prescribed to sponsors in the Prayer Book?
A. To witness their God-children's Confirmation.

(See the last rubric but one after the Catechism.)

Correspondence.

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

THE CHURCH AT EASTON'S CORNERS.

SIR,—In reading the communication of your correspondence about the consecration of the Easton's Corners Church, I was unpleasantly struck by the omission—no doubt inadvertent—of any mention of the Rev. J. W. Forsythe, the incumbent of the parish at the time of the church's erection.

From your correspondent's remarks one would naturally infer that the building of the church had been accomplished during the last three years. On the contrary, it was built and roofed in more than five years ago, and plastered and seated very soon afterwards. To Mr. Forsythe is due the praise of the inception and carrying out successfully of the work in what was at the time a weak out-post of his mission. The plans of the church were carefully prepared with his own hands, and he became personally responsible to the contractor in order that it might be put in a condition for service.

These, I am credibly informed, are the main facts of the case, and my excuse in submitting them to your notice must be that honour may be paid, as justly due, to one of the most active but retiring of our mission priests. I may add that, owing to a previous engagement in the rear of Lansdowne, I was prevented from attending the consecration, etc., or I should most certainly have reminded the congregation of the person to whom, under God, they are mainly indebted for their beautiful little church.

GEORGE W. G. GROUT.

The Rectory, Lyn,
July 31st, 1882.

THE MORAVIAN INDIANS.

SIR,—I expect that before this appears one of my Indians, John Baptiste Noah, will be in Toronto on a collecting tour in aid of the funds of my church on the Reserve. Mr. Noah is a prominent member of my congregation, which now numbers 105 souls, being Sunday school superintendent and choir leader. He has also done nearly all the work on the building, being a practical carpenter of no mean order.

The church has now been used for public worship for some weeks; it is as yet only lathed, and we commence plastering next week. We require funds for plastering, inside furnishing, painting, etc. I have previously spoken of the zeal and generosity of the Indians; how self-denying their conduct has been, and how ready and willing they have been to do anything and everything for the cause. I hope, therefore, that Toronto will give substantial help to this most deserving object, and that before long we may have a church dedicated forever to the service of God and to the use of the red man. The Bishop cordially sanctions this appeal.

Yours truly,

R. F. DIXON,

Incumbent of Bothwell and Missionary to Moravian Indians of the Thames.
The Parsonage, Bothwell, Ont.,
July 31st, 1882.

ALGOMA.

SIR,—Will you give me space gratefully to acknowledge God's gracious goodness in blessing the efforts of my pen with the following, viz.:

Cheque for £315 stg., collected by Rev. Canon Mather, England, for building purposes; cheque for £5 10s. stg., per Miss Reid, England, for the general business of my work; cheque for \$778.86 currency, per W. P. Atkinson, Esq., sec.-treas. Synod, Toronto, from Miss Willshire, England, sent specially for the building of four fresh places of worship in the backwoods, two of which are already on the way; 7s. 5d. stg. from West Retford; £28 17s. 11d. West Pennard, England, for my mission generally; and £5 stg. from All Saints' congregation, Manchester, England (my native city and scene of labour for years previous to coming to Canada), per S. P. G. cheque, London, England for the Church of All Saints, Burk's Falls; also cheque for \$248.83 currency, per A. H. Campbell, Esq., treas. Diocese of Algoma, from Miss Plowden, England, to be devoted to the erection of a church on Harborne Hill, Starratts, in the Township of Ryerson—a sum total of \$2,748.89. *Laus Deo.*

At the same time I would acknowledge receipt during last week of a beautiful set of embroidered altar linen, neat brass cross and vases for my own little church, and pocket font, from Mrs. Leefe, Kilburn, Eng.; and a bountiful supply of envelopes, pens, paper and stationery generally, from D. Brewster, Esq., London, England, brought in charge of Ambrose Leefe, Esq., who has come to take up his residence with me for some time, to see my work and report thereupon to my friends at home, who have indeed helped with liberal hands.

I am, etc., yours,

WILLIAM CROMPTON,

Travelling Clergyman, Diocese of Algoma.
Aspdin P. O., Aug. 2nd, 1882.

CONFESSION AND ABSOLUTION.

SIR,—This is the second time a gentleman signing himself "Wm. Monson" has written on "Auricular Confession and Priestly Absolution," and as he evidently wishes for a reply, with your permission, I will answer him.

Mr. Monson affirms that the special confession and absolution in the "Visitation of the Sick" is unscriptural. I deny it.

In the visitation office our loving Mother, the Church, in obedience to her Divine Master, orders her ministers (see rubric) to "examine whether he repent him truly of his sins, etc." And in case the minister finds the sick person so weighed down with sin as to think that there can be no repentance for him, (there are such) the Church orders her ministers (see rubric) tenderly to "move the sick person to make a special confession of his sins if he feel his conscience troubled with any weighty matter," or "open his grief" so that the minister may know how to counsel him (see Exhortation, Communion office.) Surely, sir, Holy Church should not be upbraided as unscriptural for doing her utmost to win back the vilest.

With regard to the words of absolution, "I absolve thee, etc.," just place in juxtaposition the words, "I baptize thee, etc.," one expression is as scriptural as the other. As Christ baptizes when the minister pronounces the words, so Christ absolves when the minister pronounces the words.

I hope Mr. Munson will pardon me for saying that his references are, to say the least, irrelevant, especially the one to Jude. Mr. M. calls the "special confession alluded to "auricular" and "private." Now it is not expressed or implied in the rubric that the confession be auricular and private; it may be in the hearing of more than the minister. Mr. M. should never forget that our confessions, etc., are not Roman. Whatever Mr. M. or any other person may think of the utility of special confession and absolution in extreme cases, I trust he will see that they are not "unscriptural," and that the supposed blot on our "excellent" Prayer Book has vanished.

A. SLEMMONT.

Armour, July 31, 1882.

THE BAPTISMAL QUESTION SOLVED.

SIR,—In Leslie's *Sunday Magazine* for August there is, under the head of "The Drift of Religious Comment," an article from the *Congregationalist*, very able, candid, concise, and most true. Permit me space to quote it and to add a few comments which, I trust, may be beneficial in the interests of truth.

"We cannot as Christians consistently or safely ignore, or treat lightly the Church's sacraments, or even the ecclesiastical rules, especially those handed down from primitive Christian times, and held sacredly and firmly by primitive Christians. For the

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practices of Apostles, even when forming no part of comment or exhortation in scripture, become a rule of divine inspiration to the Church."

To my mind it is one of the marks of Antichrist, now that even so called evangelical churches hold baptism so "loosely that it is in a transition state." This fact is candidly admitted by the organ of one of the principle schismatic denominations in the United States. After stating "the doctrine of infant baptism to be in a transition state so as to have loosened its hold on popular conviction," we are reminded by the article referred to "that the original Lutheran theory made baptism necessary to salvation—that the Church of England teaches baptismal regeneration indefinitely in its 27th Article, and decidedly in the answer to the second question of its catechism, while its liturgy pronounces every child after baptism to have become regenerate. Calvinism made baptism the outward seal of covenant with God, and, construing children as in the Abrahamic covenant, applied it to them as such. Naturally the present representations of the Lutheran and Anglican Churches still lay more stress upon the ordinance than those of the Calvinistic faith; and Congregationalists—under the attrition of Baptist friction on the one side, and the force of their own principles of individualism on the other—have become a good deal demoralized in this particular. They cannot hold, as their father's did, that baptism in a large sense placed an infant in the Church, while there is no such consent among them as to a real significance and force as puts effectual pressure upon their life.

Then this remedy is suggested, by this manly and outspoken writer, which is deserving of the greatest attention by Christendom at large:—"Were it (baptism) generally," says the writer, "regarded as a pleasant, profitable and Scriptural act (the original reads art) of the public consecration of children to God (why not add, and to His service), it might regain its ancient universality with possibly more than its recent value."—*The Congregationalist*.

Permit me to suggest the fact that the Church of England does hold infant baptism as a pleasant, profitable and Scriptural act of the public consecration of children to God, and thus it is very popular in the Anglican Church, I trust chiefly because it is Scriptural; and as we have no "individualism" on the one hand to assert, and are not troubled by "Baptist friction" (we hold both modes of baptism) on the other, we go on in the good old paths trodden of our martyred and glorified fathers, rejoicing and thankful that we can bring even infants and little children unto Him, who bade us do so, and to forbid them not, believing such to be in the mercy and grace-favour of God—"of the kingdom of Heaven."

As to the difficulty and dispute, so deplorable in our Church, upon baptismal regeneration or grace, I think we might "agree to differ." If, as the kindly writer asserts, the "Church of England teaches the matter in her 27th Article, indefinitely," and in her Catechism, "decidedly," and in her Liturgy leaves the term regeneration subject to the critical interpretation of her doctors, we at least, as the Catholic Church, have the satisfaction of the united excellency "so devoutly to be wished"—an exceedingly "pleasant act" to all concerned, a positively "Scriptural" precedent, and I trust a most "profitable" sacrament for both child and parents, and most certainly a gain to the Church's membership.

And from this view of the case, as a Church, we may truly and without egotism, or spiritual pride, or haughty supremacy, offer ourselves as a "living epistle to be known and read of all men" and all churches.

Yours truly,
E. J. ROBINSON,
Incumbent of Exeter.

July 24th, 1882.

"THE NEW SOCIETY."

Sir,—I had a dream the other day,—not all a dream; I must have been "napping, napping in my study chair," waiting for an inspiration which, alas! comes so slowly and so far between! But I did hear "a voice," and it said, "start a new religious society,"—not a "new departure" or a "stricter sect," God forbid! we have too many—but a very old society with a new face.

The "prospectus"—please hunt up a few shareholders, dear CHURCHMAN, will you?—runs as follows:—"Through Thy precepts I get understanding, therefore I hate every false way." "I esteem all Thy precepts concerning all things to be right, and I hate every false way."—Ps. cxix., 104, 128. The present age is noted for progress in arts and science, and in the "love of the beautiful." Some one has said, "the greatest pleasure is found in doing duty"—the most contentment in work—and the highest happiness in the love of the beautiful. If by "love of the beautiful" we include moral beauty, which is the highest form of the beautiful, it still is difficult to define beauty and moral excellence by earthly standards, be-

cause they change with the fashions—at one time loud and gaudy colors are considered vulgar, and at other times as indicating aesthetic taste, so the popular idea of moral excellency changes. "Muscular Christianity" was once the rage, now the mild and contemplative, bordering on the ascetic, is deemed the "correct thing." But the nearer we approach the divine model laid down by inspired precept the better and wiser the true Christian will be found. "Through Thy precepts I get understanding, therefore I hate every false way." There is then a false morality, and to comprehend it we need a sanctified judgment attained by divine precept. "With all thy wisdom," says Solomon, "get understanding." Thus a will or standard may be obtained by which "all things" may be correctly judged. What a marvellous book the Word of God is?—a divinely moral instrument for turning things upside-down; a moral regenerator and purifier. We are accustomed to look upon the Bible as a kind of religious mentor, which, somehow or other, does not meddle in earthly and strictly moral and intellectual matters. But the Psalmist throws new light upon the subject, "God's precepts concerning all things are right." Do we not find this true, and verified every day and in every age? Even science and philosophy, once considered out of the pale of the Bible, are now generally admitted to be intimately connected; and if these, why not morals, customs, business, politics, and "all things?" What a revolution it would make in the "affairs of mice and men" if we took down the Bible as a directory for moral and political institutions; as an authentic compendium of science and statistics; as the profoundest and most popular essay on the "sublime and beautiful," and not even deem it improper to consult as a fashion book for the æsthetical and ascetical. In fact, if we ponder the matter, is there any department of life or thought, moral or religious, in which the Word of God does not speak if it be permitted, or if men will but hear its wisdom crying at the gates of the city, in the halls of science, and in the schools of the prophets?

Might we not find, by an impartial, reverent and prayerful search, that this wonderful book, whose precepts "concern all things," is a true arbitrator for all the difficulties and strifes of life—national, political, civic and religious? Would it not be a good idea to start a society for the consultation of the Bible in "all things?" Say with the monarch or governor as president, the Bishop as vice-president, and the clergy and ministers as board of directors. It would be worth a trial, though each Christian should form the entire society. I fancy, with the Psalmist's conclusion for a "prospectus" the society would, like many others, far more absurd and ridiculous in their claims, be not altogether a failure, but a good "paying concern" to its faithful and pious shareholders.

If David could write so enthusiastically of that Word then how much more can we now, who have the fuller and completer "oracles of God," joy and rejoice, consult and meditate, and "become wise unto salvation." Our forefathers wisely termed the Scriptures as a whole canonical, as being "the rule by which we are to square all our actions; or the *stateram trutinam* by which we are to weigh as well as square, measure and examine our belief." Hence the text of David and the definitions of the fathers will agree:—"Through Thy precepts I get understanding and esteem them concerning all things to be right, therefore I hate every false way." Thank God for the infallible rule and standard of faith, and the standing creed of the Church. Thank God for the long line of apostles, martyrs, professors and saints who counted the excellency of truth before the value of life itself. Thank God! for the true and consistent Christians of all times and ages, of whom the world was and is not worthy, who esteem God's Word before the councils of men or the wisdom of the age. Thank God for a Church which can "hold the truth in love, and in the bond of peace, and in the fellowship and communion of the Saints," and sink all minor differences and views for the glory of God.

E. J. ROBINSON, Exeter.

THE CHURCH IN THE NORTH-WEST.

Sir,—In my last letter I spoke of the churches as High, Low and indifferent—in other words, Christ Church, Holy Trinity and St. John's. The order should rather have been Christ Church, St. John's and Holy Trinity, for St. John's is much more like an old Evangelical church than the other, and the service at Holy Trinity seems a liberal compromise—a fair endeavour to provide a sensible service, free from any preeminent feature, that a mixed congregation of various shades of churchmanship can join in. The service is reverent, the sermons short and often eloquent, and the music, of its kind, almost beyond praise, certainly better than in any Montreal or Ontario church that I wot of—I say of its kind, for it is not congregational. The only congregational singing was the the final hymn, which was very effective, and

made one wish for more of the same sort. Still the singing of a well trained choir, where all the parts are good, has merits not attainable in a congregation. The organist is Dr. MacLagan, and his voluntaries were certainly a great treat. Here I renewed my acquaintance with the Rev. A. Stunden, late of Kitley, in the Diocese of Ontario, who is curate, and deservedly popular. His lines seem to have fallen in pleasant places in this great western metropolis. But it was Sunday evening I went to Holy Trinity, and I must describe the early part of the day. There was an early celebration at eight o'clock at Christ Church, where there were a number of communicants and a reverent service, Rev. E. S. W. Pentreath, the rector, being celebrant. He was formerly of Moncton, in the Diocese of Fredericton, and has lately succeeded Dean Grisdale, the founder of the parish. After breakfast I started for the Cathedral, St. John's, on the bank of the Red River, in the northern part of the city. Walking along Main street, past newly constructed stores, canvas hotels and restaurants, across the Canada Pacific Railway track, I drew near to the parish of St. John, and heard the sweet chimes of the Cathedral, reminding me of old England. Other chimes could be heard too in the the far distance—at St. Boniface, across the the Red River, above the confluence of the Assinaboine. There were only three bells in each, but they sounded, in the clear atmosphere, with all the beauty and effect of the full octave, and recalled a Sunday evening, nine years ago, in Northamptonshire, when, somewhere in the neighbourhood of Higham Ferrers, I heard no less than five peals of bells at the same time from as many country parishes, within a radius of three or four miles.

The sky was bright and the air delightfully fresh and invigorating, with the breeze which seems to be always blowing on the prairies, stirring the leaves of the native maples, as I passed the Ladies' College, a fine square building with a mansard roof, and walked down the lane to the church. It is, as I said, just on the banks of the river, in a good sized enclosure, surrounded with native maples, which are not by any means equal to our own, but are the best shade trees in the North-west, and both in bark and leaf resemble our ash more than anything else. The Cathedral is a small stone church, built some years ago under the episcopate of Bishop Anderson, principally from funds collected in England, and is said to have cost \$80,000. The story current about it in Winnipeg is that the good Bishop, who was a most amiable and gentle man, although a zealous missionary, used to walk out after breakfast to see how his Cathedral was rising. Forthwith, the workmen, who were on the watch for him, would fly to their work, and trowel and stone would clatter briskly for a while, but as soon as the Bishop's back was turned they used to knock off work for a smoke or chat, so that the sacred edifice was a long time on its way to completion, cost a great deal, and is a very modest structure, about equal to some of our second-class country churches. This piece of gossip for what it is worth! Perhaps it has boomed two or three hundred per cent, like everything else in and about Winnipeg. The bells, swung under a sort of gate, had ceased chiming before I reached the church, and I was just in time for the service. In the stalls I found the Bishop, Dr. Macray, the Ven. Archdeacon Pinkham, and the Rev. Canon Matheson. The service was partly choral, but as it was vacation for St. John's School there was a thin choir, and the singing was consequently poor. When the boys are all there I dare say it is good and rich enough. It happened to be the Sunday appointed for the installation of Canon Matheson, who has lately been elevated to the stall vacated by the Bishop of Saskatchewan. Unlike Sidney Smith's honorary canonry, it is a stall with some provender in it, but the ceremony was awkward enough for the most empty honour. True enough it was rather a difficult place for ceremony in a small chancel, where there was hardly room to turn round without knocking your knees against the stalls, but I should think it might have been made more impressive.

If a ceremony is worth having at all it is worth doing well. Imagine two men standing face to face, not in the centre but to one side of the chancel, and so close to each other that their noses were almost touching, one reading to the other the Bishop's mandate ordering the induction and, that finished, making a little speech to him, telling him he was about to induct him, then taking him by the hand and leading him, squeezing through the crowded chancel furniture, to his stall. It was so impressive that the chief actors could hardly conceal a smile at the absurdity of the situation. The Bishop preached an earnest and admirable sermon. He is certainly an Apostolic Bishop with his whole heart in his work, and universally beloved by his clergy. Of his work and plans, as far as I was able to learn them, I will tell you something more again.

Yours, etc.,
K. L. JONES,
Winnipeg, June 19th.

Children's Department.

THE DAY OF GRACE.

EVERY morning when we go to church the word of warning sounds in our ears, "To-day, if ye will hear His voice, harden not your hearts;" but on this day it comes with especial force, illustrated by the example of Jerusalem. A day of grace was granted to that favoured city, during which call after call was made to her. God spoke to her by prophets and wise men, by the conqueror and the spoiler, by judgment alike and mercy, and at last by His Incarnate Son: but Jerusalem would not hear. Hour after hour of that precious day did she waste, and when it sank in night her doom was fixed. Our Lord wept over Jerusalem then, but He could not save her; it was too late.

To each of us a day of salvation is also given, and while it lasts God repeatedly calls us to turn to Him, to draw nearer and nearer to Him. If to every call we answer, "Speak, for Thy servant heareth," if we obey it willingly, it will be well with us at eventide; if not, good were it for us if we had not been born.

The life of every Christian, be he faithful or faithless, bears witness to this. We will take for an example that of Albert Jones, once a scholar in the national school at Wenley.

Albert Jones was the only child of the station-master of the small station at Wenley on the railway. Jones was an intelligent and respectable man, and having been himself a schoolmaster's son, he knew the value of education. So he sent his boy regularly to Wenley school, in the hopes of seeing him a pupil teacher there, and in-time a schoolmaster.

Albert was a clever lad, full of good feelings, and desirous to please, forward in school, and a favourite in the playground too. Why, then, did the master look grave when Mr. Jones spoke of Albert's future career, and took it for granted that he would be an honour and credit to the school? His experienced eye noted that, though agreeable and clever, the boy wanted sound principles and a sense of duty, and he dreaded lest the temptations of life should prove too strong for him.

These temptations soon came. At fourteen Albert had begun to grow weary of school. Most of his friends had left it for work, and he missed them, became unsettled, and neglected his duties. His father remonstrated with him, offering to put him into a trade if he preferred it to school work, but insisting on diligence and attention. It did not seem, however, that Albert had a particular wish for any other calling, and his father was glad to keep him under his own eye; so at school he continued, promising to do better in future, and preparing for his preliminary examination. And for a time he certainly did better. The vicar of Wenley received him into a Confirmation class, and this helped to steady him. Only a few weeks were wanting to the Confirmation, when unhappily a company of strolling players came into the place, and gave notice that they should perform every evening in the neighbourhood. The men were an ungodly set, and their plays coarse and low. There was a great deal in them to shock every pure mind,

but no doubt there was a good deal that was amusing too, and this attracted Albert. In spite of the warnings and commands of his schoolmaster and his father, he watched the men, made their acquaintance, spent all his pocket-money in frequenting their theatre, followed them into public-houses, and learned from them swearing, drinking and other vices. He neglected his duties at school, his attendance at the vicar's class, till, having publicly disgraced himself, he was both refused his Confirmation ticket and dismissed the school.

Albert Jones thus forfeited, for the present, one means of grace; the way of life for which he had been marked out was shut against him; but neither his earthly nor his heavenly Father gave him up. Mr. Jones judged it best to send him out of Wenley at once, so he placed him with his brother, a market gardener, who lived a few miles off. Poor Albert seemed heart-broken, and, with many expressions of penitence and fair promises for the future, he went to his new home. It was a quiet place, and free from temptation; Albert liked working in the garden, and he had plenty to do in it, so all went on well, till, after a few months, his uncle sent him to the neighbouring town to receive a sum of money. With this in his hands, the poor lad met one of his former bad companions, was enticed into a public-house, led to drink to intoxication and robbed of every penny. Late in the same day, while wandering miserably through the streets in despair at his loss, he fell in with a recruiting sergeant, enlisted, and left the neighbourhood.

This was one chance of amendment thrown away, but the case was not hopeless yet. Army discipline acted for good on the young man, some steady men in his regiment befriended him, and his good education told in his favour. He felt hopeful of regaining his character, and indulged in visions of distinguishing himself as a soldier, and when he was quite a hero making himself known to his family, who would then forgive all. Alas, he was too self-confident! On a festive occasion he was betrayed into excess in drinking, neglected his duty, was punished, then thought all was lost, gave up his reformation in despair and sank into an habitual habitual drunkard. Again, however, God put forth His gracious hand and checked his downward course by a severe fit of sickness. The chaplain came to his bedside and found him full of self-reproach and apparent penitence. He listened to the sad history of his past life, and by warning and encouragement assisted him in making a fresh beginning.

On his recovery Albert Jones found that his regiment was ordered abroad. His friend, the chaplain, thought that this might be a good thing for him, as removing him from the scenes of his past sin. "You will have temptations there," he said, "but they will not be quite the same, and it may be easier to you to withstand them. Another opportunity of amendment is granted you; the day of grace is not over. Only take heed, for you do not know when it will end."

So, after writing to his father a confession of the past, and receiving his pardon, and that of his uncle, Albert sailed for India, full of promises and good intentions, which were, however, ill fulfilled. For a short time the in-

fluence of the good chaplain remained, for a short time Albert lived a godly and sober life; then he grew careless, and even before the voyage was over showed again

"How nirth may into folly glide,
And folly into sin."

When he arrived in India he gave himself up to gambling, intemperance and other vices. More than once he was found guilty of neglect of duty, and punished. When his last and worst punishment was over he tried to drown his shame and remorse in liquor, but, failing to do so, in his mad recklessness he deserted. Taking nothing but his gun, he rushed straight into the deep jungle, only anxious to get away from the scene of his disgrace, and he was never seen again. His comrades searched for him, and after two or three days they found at the foot of a tree his gun bent and broken, some part of his regimentals, and such other sad remains as showed him to be no more. They conjectured that he had lost his way in the jungle, and then climbed a tree to escape from the wild beasts which abound in that district, but that from sleep or giddiness of head he had fallen and become their prey; we cannot tell: but we do know that at the age of twenty-one, he who had so lately been the darling of an English home, the pride of an English school, died in misery and disgrace in a foreign land.

His sun went down long ere noon, his day of grace was early quenched in night. We do not know how long ours may last, and should therefore take diligent heed to use it aright.

HAPPINESS IN THE ROYAL OPERA HOUSE.

In a recent conversation with Mr. Connor, Royal Opera House, (Toronto), he spoke as follows to a representative of a prominent journal in reply to a question concerning his health:—"During the early part of last October I had a severe attack in my right knee of what my physicians pronounced acute rheumatism. I used many so-called rheumatic remedies without receiving any apparent benefit. Observing that St. Jacob's Oil was being constantly recommended by many of the leading members of our profession, I decided to give it a trial. Accordingly I purchased a bottle of the article and applied it as directed. From the first application I commenced to improve, and before I used two-thirds of a bottle I was entirely cured, and experienced no return of my ailment."

TORONTO AGRICULTURAL AND INDUSTRIAL EXHIBITION.—We have great pleasure in directing the attention of our readers to the announcement in our advertising columns of the date of opening of this popular institution. It will be seen that the amount offered in prizes, \$26,000, is the largest amount yet given. We understand arrangements are in progress for making use of the electric light and opening the Exhibition during the evening; this and other special attractions should draw a largely increased patronage from the public. And we trust the energetic efforts of the directors and officials may be rewarded by a prosperous season.

NO GOOD PREACHING.—No man can do a good job of work, preach a good sermon, try a law suit well, doctor a patient, or write a good article when he feels miserable and dull with sluggish brain and unsteady nerves, and none should make the attempt in such a condition when it can be so easily and cheaply removed by a little Hop Bitters.—*Albany Times*.

As a remedy for Sea-Sickness, for any irritation of the stomach and bowels, for canker of the stomach and mouth, for piles and hemorrhage, and for all varieties of bowel complaints, Dr. Fowler's Wild Strawberry is nature's true specific.

A Scotch minister went to Edinburgh once to prepare a harmony of the Four Gospels. "Sandy," said some one to a parishioner of his, "where is your pastor?" "Ah," replied Sandy, "he's gone to Edinburgh to make four men agree who never fell out."

BE WISE AND HAPPY.—If you will stop all your extravagant and wrong notions in doctoring yourself and families with expensive doctors or humbug cure-alls, that do harm always, and use only nature's simple remedies for all your ailments—you will be wise, well, and happy, and save great expense. The greatest remedy for this, the great, wise and good will tell you, is Hop Bitters—rely on it.—*Press*.

A HOUSEHOLD NEED FREE.—Send address on postal for 100-page book, "The Liver, its Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspepsia, Malaria, etc. Address, Dr. Sanford, 24 Duane Street, New York.

The firm of J. & S. McEachen, Douglas, writes us June 1st, saying "There is not another preparation we can recommend with so much confidence as Burdock Blood Bitters, as it invariably gives the best of satisfaction." Burdock Blood Bitters cures all diseases of the Blood, Liver and Kidneys.

NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

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FOR RHEUMATISM,

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Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

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BIRTHS, MARRIAGES & DEATHS.

Married. FARNCOMB-PARKER.—On the 8th inst., at St. Stephen's Church, by the Rev. A. J. Broughall, M.A., assisted by the Rev. John Farncomb, M.A., brother of the bridegroom, the Rev. William Farncomb, B.A., of Holy Trinity Church, city, eldest son of Frederick Farncomb, Esq., of Newcastle, Ont., to Isabella Horgan, second daughter of C. H. Parker, Esq., and granddaughter of the late Provost Parker, Dundee, Scotland.

TEMPERANCE SUNDAY-SCHOOL SUPPLIES.

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