

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, NOVEMBER 2, 1882.

[No. 44.]

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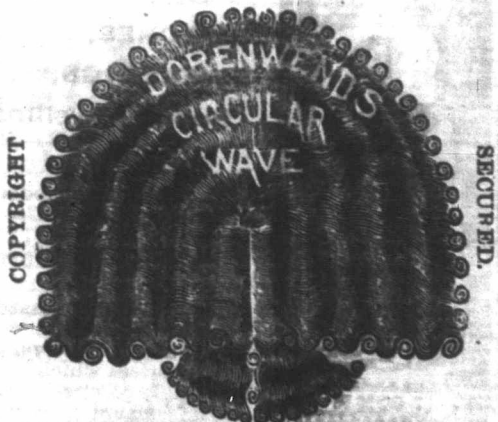
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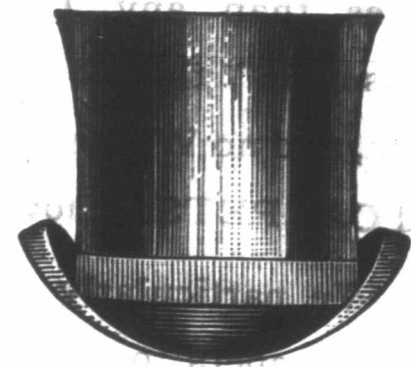
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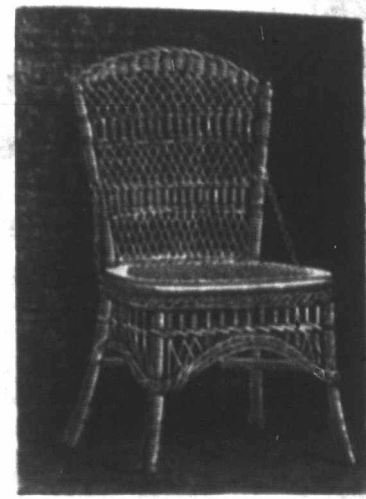
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## LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 5...TWENTY-SECOND SUNDAY AFTER TRINITY:—  
Morning...Daniel 6. Titus 2.  
Evening...Daniel 7, 9; or 12. Luke 23 to 26.

THURSDAY, NOVEMBER 2, 1882.

WE purpose devoting this page to editorial jottings and gleanings, bearing upon topics of living interest. All items of mere news will be found classed under the headings Diocesan, British, or Foreign intelligence.

The Bishop of Western New York has our personal reverent and affectionate condolence on the death of his son Dr. Coxe, recently called to rest; and we know that all Canadian Churchmen join us in this sympathy with the bereaved.

Two Unitarian preachers, Dr. Clarke and Dr. Peabody, just returned from Europe, have given their impressions of the religious situation in Europe. They both report unfavourably for the condition of Christianity on the Continent. The Roman Church, in their opinion, has ceased to control the religious life in Italy. Church and State are so allied in Germany that the State secularizes the Church. In France, the Roman Church is opposed to the Republic on the points where religion and society have interests in common, and the open infidelity of the cultivated classes rises up in defiant antagonism. In Scotland, Dr. Peabody found the Free Church enslaved to the rule of Calvinistic ideas, while the Scotch Kirk was so free that he reported the hearing of discourses which would hardly be tolerated for their freedom of utterance, even in the liberal pulpits of America. What was most noticeable in their impressions, however, was the way in which they handled the Church of England. Both bore the highest testimony to its practical service and large range in the ministrations of religion. "The next step," said Dr. Clarke, "will be in the direction toward a higher form of religion—a religion which, giving due place to form and ritual, to science and art, will be a religion of spirit and truth." And in close connection with this he said: The Church of England combined an imposing ritual with the opportunity of free thought." Dr. Peabody was not less emphatic in any single sentence. He witnessed that the Unitarians had worked their way to the

front in the religious activities of the social world, but also candidly acknowledged that the Church of England alone combined the elements which must mark the dominant Church of the future. The English Church alone comes up, in the estimate of these clerical gentlemen, to the conditions of an historical Church that is fully alive to its duties in the present day.

The Archbishop of Armagh has addressed a letter to his clergy urging them to bring the subject of religious education before their people. He says: "The future usefulness of our Church, nay, its very existence, must in a great measure depend upon the exertions we make now and in future to inculcate the truths of religion, and impress the principles of the Church of God upon the youthful members of the community. As this knowledge and their principles extend among us, attachment to our Church will grow up and increase. Her ministerial orders, her doctrines, and her formularies have their foundation in the Scripture of truth, in the practice of Apostolic times, and in the testimony of the present ages of Christianity. Let these be duly impressed upon the mind of youth, and a sure foundation will be laid for the maintenance of true religion and a holy life. Thus only can they be protected from being carried away by every wind of doctrine, and preserved safe within the fold of the Shepherd and Bishop of our souls."

This question is certain ere long to be a "burning" one in Canada, as every day brings evidence of the utter failure of our school system to elevate the morals of the people.

The Bishop of Rochester, at a luncheon given him in New York by the Church Temperance Society, expressed his great happiness in having met with a cordial welcome in the far West, as also the delightful welcome extended on this occasion. He had sometimes questioned whether a bishop was the proper person to set forward the work of temperance. He called to mind a bishop who asked a company of school-children what was his besetting sin—always a dangerous question. He expected the answer would be, "Examining us," but to his dismay, one of the girls replied, "Drunkenness, my lord." She was familiar with the saying, "As drunk as a lord," and she supposed drunkenness the natural infirmity of lord-bishops. He thought that to deprive a virtuous citizen of a gift of God, which he could use with discretion, was unreasonable. He saw no justice in extreme prohibitive legislation. The working together of those who abstain, and those who do not, constitutes the only true basis of Scripture or the Church, or that of upright and virtuous men. Only let the temperance work be prosecuted with wisdom, zeal and prudence, and the nation will bless God for it.

A warning was recently given by the Bishop of Rochester to American Churchmen, of which we in Canada will do well if we take heed. The Bishop said: "The Church could only hold her own by adding to the work of education that of evangelization. This work of education and evangelization should go hand in hand. Such had been the case in the Church of England, and all her mistakes had been condoned, and more than condoned, in trying to lift up all classes and helping to elevate and improve the nation. Against the mistakes of the Church of England was to be placed this generous enthusiasm."

The following wise and noble words bearing upon this national work of the Church, are taken from one of the sermons just published by the Rev. H. S. Holland, M.A., Oxford, in a volume entitled "Logic and Life." It may not surely be that this National Church of ours will be content to ignore or falsify her claims to run level with the national life, her responsibilities compel her to make sure that her labours be no narrower in scope than the entire nation." As of England, so of Canada; the Church here has also responsibilities to the nation

we are forming, and a lesser field of labour is unworthy of her.

As an offset to the Bishop of Rochester, we note that at the Church Congress, Bishop Ryle asserted that the workingman was "conspicuously absent" from our churches. Upon which an English paper remarks: "We presume the Bishop speaks from his own experience, thereby stamping his right foot upon the gigantic corn on his left. The workingman is not conspicuously absent from churches where bright, hearty services are the rule. In such churches the seats being free and unappropriated, the working men are present in large numbers, accompanied by their families; and a dozen metropolitan churches of this class might be enumerated at which ninety-five per cent of the crowded congregations are of the working classes. The Bishop of Bedford's rejoinder to his lordship of Liverpool totally scouted the idea that 'agreeable' preaching was the one thing necessary. Pulpit oratory has its place, but it is by no means omnipotent. Working men of sturdy, independent minds are not to be lectured over, nor even orally tempted to renounce the evil one and all his works, by insidious 'agreeable' preaching."

When Bishops differ, we modestly suspend our judgment; but our experience is that all three Bishops are right. The problem, "How to draw the working man to Church," is by no means solved by either eloquent preaching or hearty services.

One of the main obstacles in the way is the social class feeling which prevails just as strongly amongst artisans, as in the highest rank. However much the more refined and the wealthier classes may be ready to welcome the working man and his family as fellow-worshippers, there is a certain degree of pride which keeps those who are not well dressed from social contact with those whose costly garments bring out in humiliating relief the comparative poverty of others who cannot afford "fine linen" and fashionable dresses. Hence arises the "conspicuous absence" of the working man from our Churches, except where they are almost the sole attendants. This problem is not solved by either eloquence or ritual, more's the pity.

Fraser's Magazine which for more than a generation has held so distinguished a position in serial literature, is now amongst the things that were. This is not the place for its obituary, but we cannot but regard the death of this periodical with something more than literary regret, as in its pages is enshrined our first Magazine article, published more than a quarter of a century ago. The story was based upon an incident in church life, so incredible that our MS. would have been rejected, had not the narrative been founded on fact.

In a paragraph describing the recent services in connection with the Rev. Edwin Paxton Hood, as pastor of the Falconsquare Congregational "Church," London, Eng., a contemporary says: "Recognition services are frequently far from calculated to impress either pastor or people with the solemnity and far-reaching issues of the relations entered into. A steamy 'tea fight' and a public meeting afterwards, in which frothy speeches are delivered full of small jokes, and too often insincere laudation of the new minister and the church over which he has been called to preside as a rule, constitutes the programme. A wise, if not absolutely new departure, was, however, made by the Falconsquare Church, the pastorate of which has been accepted by the Rev. Paxton Hood. An impressive but tender and affecting communion service was held at an hour which enabled business men to attend. Some new members were affectionately received into the Church, and then all was over. Surely this remembrance of the Lord's death was far more likely to bind the under-shepherd and the flock together in loving and holy union than the consecrating influence which bubbles out of a tea urn. But is not this Sacramentalism?"



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

#### GREETING.

IT SEEMS fitting that a few words should be said as to the policy which we propose to adopt in discharging the very onerous and responsible, as they also are, the very honourable duties of the position we occupy, by virtue of which we respectfully greet the supporters of this journal. The duties are not self-sought or self-imposed, we take the burthen of them by the invitation of a number of our fellow-Churchmen, clergy and laity, whose goodwill is, we believe, an assurance of the generous sympathy with which our efforts will be regarded, to do our duty in this state of life into which it has pleased God in His Providence to call us. If our friends will turn to the Preface of their Prayer Books they will find a more clear and vigorous statement of our aims than we could indite, which reads thus: "Our general aim in this undertaking is not to gratify this or that party in any their unreasonable demands, but to do that, which to our best understandings we conceive may most tend to the preservation of peace and unity of the Church." We quote also, with a slight paraphrase, later words from the same authority: "We shall endeavour so to discharge our duties in this weighty affair as in the sight of God, although we know it impossible to please all, nor can expect that men of factious, peevish, and perverse spirits should be satisfied with anything that can be done in this kind by any other than themselves. Yet we have good hope that what we do will be accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England."

We surely need not say that to edit a journal like this, is a labour of love and duty, rather than an occupation to provide an income. This must be fully recognized by all who know ought of literary life, and we believe too that all Churchmen who have the talent will be glad to evidence their sympathy with our aims as above stated, by giving some little of their time to sustaining our efforts by freely casting their gifts on the same altar as that on which we sacrifice. We earnestly and cordially invite our brethren of all orders and ranks in the Church, to help us in presenting the claims, defending the cause, manifesting the activities of the Church in Canada, in such a way as to bring to it increased honour, enlarged zeal, more abundant strength, so that it may be enriched with higher powers for fulfilling its Divine mission.

We make no sectional appeal, nor use any party watchwords, our motto is placed above this greeting as a flag which claims the honorable salutation of every loyal Churchman. We do not purpose to use, or to permit, as far as we can control it, the use of language likely to inflict a personal wound. Against false principles, mischievous teaching, useless and strife-breeding institutions we shall war, especially such as are "of dangerous consequence as secretly striking at some established doctrine or laudable practice of the Church of England, or of the whole Catholic Church of Christ." Against persons we shall not lift any weapon, we prefer to teach their heads the right way, rather than break

them for taking the wrong one. Our correspondents will kindly try to catch our tone, we shall gratefully use their communications when the matter is profitable for any good service, either editorially, if so permitted, or in letter form as sent. But we cannot provide a pit for theological game birds to show off their fighting spurs in clawing each others feathers.

We trust to be enabled to give more reading matter, more news, especially of Home and Foreign Missions; to do this, however, we must condense many items interesting chiefly to the localities they are sent from. Will our friends help us in this, by a less profuse use of adulatory language in praising speakers, singers and others whose services they wish to reward, and by leaving out trifling details in notices of concerts, meetings, and so forth.

We have now only to ask that a fair and charitable construction may prevail over any prejudice born of the past, or existing, because of these diverse views of Divine truth, which, so far as our Church is concerned, more often are supplementary of each other than antagonistic, and more frequently still arise from the imperfect understanding of convictions which, if fully revealed, would be found to be mutually held and cherished.

#### THE VICAR OF MORWENSTOW.

THE system of endowments which obtains in England, allows free play to any native eccentricities of character in the beneficed clergy. Being free from any fear of popular opinion, and often indeed rejoicing at opportunities of displaying their contempt for conventionality, the English clergy have in their ranks an unusual proportion of eccentrics, whose odd ways and strange speeches are by no means a source of strength to the Church. One of the most singular of this class was the Vicar of Morwenstow, a parish in Cornwall. This hamlet is perched on the summit of cliffs which rise in terrible grandeur, ever threatening wreck to any vessel daring to approach this pitiless shore. The position of the church may be judged by the following lines, written by the Rev. Robt. S. Hawker, who for over forty years was vicar of this romantically situated parish:

"The storm, the blast, the tempest shock,  
Have beat upon those walls in vain:  
She stands a daughter of the rock,  
The changeless God's eternal fane."

The spot was occupied by Christian missionaries many long years before St. AUGUSTINE landed in Kent. This fact being so constantly impressed upon his mind by the local associations was, we believe, one great cause of the vicar holding so firmly to the truth in regard to the catholicity of the English Church as an integral portion of the undivided body before the Roman usurpation of supremacy, and the continuity of that connection after that supremacy was overthrown. Mr. HAWKER was never associated with any party, he equally disliked both extremes; and although he himself wore an alb and cope he bitterly denounced the Ritualists and discontinued wearing these vestments in disgust at being classed with those who made them a party badge. His passionate love of personal independence was seen in the strange ritual he introduced into various offices of the Church. When he baptized a child he raised it in his arms, carried it up the church in his waving purple cope, thundering forth with his rich voice, "We receive this child into the congregation of

Christ's flock," &c., a ceremony which was exceedingly popular as most dramatic actions are likely to be. His love of animals was extreme, he had a favorite pig which followed him in his visits even into drawing-rooms, his nine cats went with him to daily service, his pet dog sat in the chancel, and he often patted it during service. On being urged to put the dog out of church, he exclaimed, "Turn the dog out of the ark? No, all animals, clean and unclean, should there find refuge." This loving gentleness of heart towards the lower creation literally blazed into a passion towards the weaker ones of humanity. The hurricane wintry winds which blow so fiercely over this region often disturbed the good vicar in his bed, and when the cold was very severe he would rise, call his man servant, and in the dead of night they would face the bitter blast, carrying blankets, food, wine and loving words to the sick and poor, the thought of whom came to him in the night season as tenderly as a mother's heart yearning for her young. With all this sweetness of sympathy there was yet a stern will, and a courage of heroic strength, which found oftentimes heartrending exercise in helping to rescue sailors from wrecking vessels, ministering to the drowning, and conveying up precipitous crags mutilated corpses for Christian burial.

When speaking of the wrongs of the poor his words were full of eloquence and philanthropic fire. To this zeal he owed the hostility of the Cornish farmers, most of whom were Wesleyans, who soon found that they had in their midst a voice able not merely to make their consciences uneasy, but to thrill England with its fervid appeals for justice to the laborers. His denunciations of the truck system, paying wages in kind, shook that vile wrong to its centre and led to its being made illegal. The vicar instituted a weekly offertory to aid the poor and was attacked for this in *The Times* as being an interference with Poor Laws. His reply is a noble exposition of the nature and intent of the offertory in Church. He declares in it that "the religious life has three-fold divisions—devotion, self-denial, alms giving." He ridicules with keen severity the doctrine of the editor of *The Times* that the Poor Law rendered almsgiving needless, and exclaims, "God forgive you your miserable supposition." He shows that "the offertory is not only for the poor, but to enable the rich to enjoy the blessedness of almsgiving," and asks if the twenty-fifth of St. Matthew was repealed by the Poor Law! He winds up his letter to *The Times* by these solemn words: "I counsel you to beware lest these attempts to diminish the pence of the poor should lessen your happiness in that abode where strifes are unknown." This noble specimen of godly indignation concludes with a warning which might be addressed to some peace disturbers here, "I advise you not again to assail our rural parishes with publications to harass and unsettle our faithful people." Besides the offertory revival the Church owes our hero much for having instituted harvest festival services. He also commenced ruri-decanal synods in 1844. These meetings are now very generally held, in some dioceses the laity even being represented as in our annual Synod. The vicar held, as all sensible Churchmen now do, that "Catholicism and Popery have nothing necessarily in common. Popery is a centralization in Church government, so that an Ultramontane need not even be a Christian, while a Catholic need have not the smallest sympathy with Popery. Romanism is an impure flood from a corrupt fountain, it has been a blight on Christianity. Holding Catholic doctrines an



English Churchman may be removed in soul as far from Rome as any Irish Orangeman." We quote the following passage from one of his sermons preached on the text, "Lo, I am with you always, even unto the end of the world," as striking evidence of the strength of his conviction as to the Catholic and Apostolic position of the English Church: "Under Papal encroachments a long period of lowering superstition was permitted to threaten the primitive doctrine and distort the liturgical simplicity of the Church of CHRIST, yet even then the fire of the Apostolic lips was not quenched. The sudden impulse given to the human mind by the appeal of LUTHER proved that the elements of early faith endured, waiting only a summons. The fortunes of the Church of England since that reformation have been somewhat given to change, her sanctuaries have been usurped, her wall assailed. But the voice of history affords us full assurance for the continuance of our beloved Church. Vicissitudes may approach, but not destruction, attack but no intrinsic change. The temporal fortunes of the Church of England are not essential to her spiritual existence. She may be despoiled of her revenues, but apostolic and sacramental gifts men must seek at her hands." One of the wise sentences of this highly gifted, although eccentric divine is worth inscribing in gold on the lintel of every Churchman's house: "BETTER IT WERE THAT THOSE ENERGIES WHICH ARE DISSIPATED ON THE SHIBBOLETHS OF PARTY, WERE APPLIED IN UNISON TO THE VINDICATION AND HONOR OF THE GENERAL CHURCH!"

The last scene in this good man's life is a very sad one. When away from home he was taken sick and stricken with paralysis. Just before the stroke he was photographed, vested as a clergyman of our Church. He became worse, his brain was paralyzed and he fell into a state of torpor. While in this condition, unable to speak, unable to make any sign, his wife, who had gone over to Rome after being an Unitarian, introduced to the poor dying, unconscious man a Roman Catholic priest, who at once baptized the living corpse and gave it extreme unction. In a few hours this noble spirit, so full of love that it resembled a sweet fountain ever flowing in deeds of tenderness, mercy, self-denial, charity and Christ-like offices of beneficence, went to Him Who had endowed it so richly with His own Spirit. But what shall we say of that shameful outrage perpetrated on him by the Roman Church? The recital of such an abomination must fill every honest heart with disgust and indignation. Rome! thou art indeed an apostate to be so unlike CHRIST, thou art indeed a spiritual vulture thus to seize upon and victimize thus the unconscious, helpless sick.

We cordially commend the story of the life of the Vicar of Morwenstow to all our readers. The narrative of the vicar's practical jokes, and of the stories he loved to tell, is most amusing. The whole biography is a fascinating panorama of a strange world, a world made up of rough seafarers and cruel wreckers, of peasants and farmers as ignorant as Hindoos, of English life in its wildest and noblest aspects, of the English Church in its largeness of sympathy, its capacity for great deeds, its attraction and noble sphere for great hearts. Beyond all this mere literary pleasure this charming book reads out with a ringing voice the teaching we need here, that our Church is no offspring from Rome, nor in any sense nor in any degree the outcome of any human movement, but is indeed all that is im-

plied in the title Catholic and Apostolic, divine in origin, divine in mission, divine in the beneficence of its work, and divine in the power it wields by virtue of the Spirit of God, by whom its life lives.

**THE JUBILEE SINGERS.**—The large audiences which continue to greet with such a hearty welcome the Jubilee Singers, even after only a few months absence, is another striking illustration of the fascination of all true dramatic representations of nature, in however simple an artistic form. No mere art, not even the highest musical art, in the ordinary meaning of the phrase, would be so attractive; but these singers are above all things natural, or they have reached the highest reach of art—that of its own concealment. Their songs convey more than the mere words express; the mind is carried away to the sad slave scenes, happily gone by, when the whole rushing torrent of emotion was confined in a narrow channel,—the passion for freedom; and as this was hopeless on earth, it was drawn out into vivid longings for the liberty of Heaven. Through all their music there runs this heart beat, this wail, this vivid picturing of joys beyond the grave. The flash of hope at times rises in their music like the aurora lighting up a dark wintry sky, and "all heaven opens" more readily before the eye of the slave singer, than ever it does amid the scenes which are depicted by Milton of storied window and pealing organ in a Cathedral.

In that very quaint refrain, "Mary and Martha," the singers tell us "Baptist and Methodist have just gone along singing Free Grace! Free Grace!" Our friends will excuse us suggesting that they ought to introduce some such words as "The Bishop and the Curates have just gone along singing Free Grace!" for that glorious refrain is and ever has been since the day of Pentecost, the song of our Church and their Church also; and from the Church, Baptist and Methodist learnt the tune, after it had been chorused down the centuries, until their very recent arrival, who now seem to claim "Free Grace" as a monopoly. The calm, modest demeanour of the singers is most pleasant to see; they set an example which all who appear in public would do well to copy. The confidence they repose in pure harmony, freed from noise and personal display, evidences not only exquisite taste, but it should teach all vocalists how thrilling are the effects of the softest harmonic cadences sung in tune. We commend the Jubilee Singers to the sympathy of our friends, and we trust their appearance and work will stir up the Church to greater zeal in its missions among those for whose education the singers are earning money.

Herbert Spencer, the eminent American sociologist, who is in the States making observations of American institutions, says that the people are losing their freedom owing to the despotism of party leaders. He remarks, "the sovereign people is fast becoming a puppet which moves and speaks as the wire pullers determine." If Mr. Spencer comes to Canada, we can show him that an attempt was made here to destroy the freedom of Churchmen by party leaders, but without much success.

The Rev. Henry Ward Beecher has made a statement of his belief, and withdrawn from membership of the New York and Brooklyn Association of Congregational Churches. He rejects the doctrine of the Atonement, of original sin through Adam, and of man's inability to obey the laws of God. He believes in future punishment, and the divinity of Christ. The comments which followed Mr. Beecher's declaration were most favourable to him. It was stated that there was no reason why he should resign.

## PREACHING.

COMMUNICATED.

THERE are in Toronto ninety places in which religious services are held every Sunday—two sermons for each Sunday, giving as a result, one hundred and eighty sermons every Sunday; fifty sermons on week days, added, makes two hundred and thirty sermons weekly, nine hundred and twenty monthly, and eleven thousand and forty yearly. Besides the regular clergy there are at work a militia of missionaries, male and female, a large volunteer force of street preachers and exhorters, with Sunday-schools, Young Mens' Associations, etc. An average of two hundred listeners to each of the ninety places in which services are held on Sundays, gives a result of eighteen thousand hearers every Sunday. Does this deluge of oratory tend wholly to edification? How much the city is made wiser or better by this large expenditure of speaking and hearing, cannot be ascertained. Notwithstanding this quantity of preaching which has been going on for years, to say nothing of what is called "the social evil," there is growing up around us an appalling amount of ignorance, vice, brutality, and misery. Read the newspaper accounts of crime, and then think whether these two hundred and thirty sermons have been doing their work effectually. The clergy themselves tell us that unbelief, scepticism, infidelity, and heresy, are fearfully increasing. Is the amount of pulpit instruction pressed upon this generation absolutely called for?

The service of God's house consists in praise, prayer, the reading and preaching of the Word of God, and in the administration of the Sacrament. But, strange to say, the sermon has well nigh swallowed up all the other parts of the service. By many it has come to be regarded as the only thing worth attending the House of God for. Prayers and praises are considered mere accessories or accompaniments to preaching, instead of preaching being regarded as an accessory to those acts which are strictly worship. People speak of "the sermon," and of "hearing the sermon," instead of attending public worship. Preaching is an ordinance of great value and utility in the Church of God, one, too, which has been signally blessed in bringing souls to the knowledge of Christ; but it was never meant to supersede the other parts of divine service. The House of God is called the House of Prayer, though the appellation would certainly be a misnomer applied to many so called Christian Churches, where the sermon puts in the shade everything else, and whither people go "to hear the sermon, to hear the minister preach." Never perhaps was there a more flagrant abuse of a holy institution or place than people regarding and using the House of God as a theatre for man's declamation, where men go "to hear the sermon," in expectation of "hearing something new," or, at best, of enjoying an intellectual entertainment. The Church is the House of Prayer, the place not alone of preaching, but of worship; and the worshipper is performing a far higher spiritual act than the mere hearer of the sermon.

P. T.

## Diocesan Intelligence.

From our own Correspondents.

## QUEBEC.

**BURY.**—The annual harvest thanksgiving service was held in St. Paul's Church, Robinson, Bury, Que., on Wednesday, the 18th October (St. Luke's Day). The service consisted of matins, and celebration of Holy Communion; the incumbent, Rev. F. W. Webster, acted as celebrant, the Rev. A. H. Judge, epistler and preacher. An average congregation was present, and one third of the number communicated. A decided improvement is noticed in the manner in which the congregation is beginning to take up the chanting of canticles and hymns. During the offertory, a solo from Agulter's Communion Service was sung by Miss W. Hawley. The decorations, undertaken by the ladies of the congregation, were very beautiful, reflecting great credit upon those members of the congregation who so kindly provided the necessary fruits and flowers in order to make the service what it was—a success.



## MONTREAL.

The Rev. Mr. Carmichael has started a bible-class in connection with St. George's Church. On the first day the number of young men and ladies present was over a hundred. After fifty minutes for the lecture, five minutes are allowed for questions. The book of Genesis is being studied.

The Rev. Arthur French returned from England on the 10th ult., whither he had gone as a deacon but has returned a priest. A social reception was given him on the Tuesday following by the wardens and congregation of St. John the Evangelist. Bishop Bond was present, who with the rector, Rev. E. Wood, and the wardens, addressed the meeting. Excellent musical selections were given by Mrs. Thrower, Mrs. Shadbolt and Mr. Geddes, Mr. Wm. Spence, the organist of the church, presiding at the piano. The re-union was a specially pleasant one.

The Montreal District Theological College graduates are allowed to wear a hood of black stuff with pink rep lining.

Lennoxville has prescribed new hoods for her graduates, much more brilliant than the old ones. We are not aware that the distinctive colors for the various degrees have ever been made public. Certainly there are graduates up west who have never heard what they are.

The Rev. J. McLeod, M.A., a graduate of Lennoxville, and formerly incumbent of St. Thomas, in this city, has departed this life. A man of deep religious fervor, and, when able, of earnest parochial work. For many years he had been unfit, from great bodily weakness, to lead the worship of God's people, but has now entered where he can join in the praises of the redeemed in full power with unlogged faculties.

The church at Huntingdon is about being roofed in. The Rev. Mr. Haslam is to be congratulated that he has so far roused the Church people there, as to do something to make their church look as if alive.

IRON HILL.—Though this parish is vacant, services are kept up by a lay reader, one of the students from the Theological College coming out to take Sunday duty.

An entertainment was given in this parish whereby over \$100 was raised for the Ladies' Aid Association. The ladies intend this to be given towards permanent seats, in preference to the wooden chairs that are now in the church.

Ladies' College, Dunham, is progressing favourably. An effort has been begun to raise an endowment, so as to place the institution in a more influential and independent position.

## TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending Oct. 21st, 1882.

WIDOWS AND ORPHANS' FUND.—October Collection—Grace Church, Markham, \$3.65; Port Perry, \$8.65; Alliston, \$6.87; West Essa, \$2.09; Cobourg, \$200.17; St. John's, Toronto, \$12.00; Christ Church, Etobicoke, \$21.53; St. George's, \$9.50; St. Peter's Toronto, \$111.00; Whitby, \$16.25; Gore's Landing, \$4.81; Harewood, \$1.28; West Mono, Herald Angel, \$2.63; St. George's, \$2.63.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—St. Philip's, Unionville, \$4.65; Port Perry, \$2.00; St. John's, Peterboro', \$36.20; St. Mark's, Otonabee, \$3.66; St. John's, York Mills, \$7.20; St. Mary's, Tularmore, \$1.25; Cavan, \$9.00; Wyebridge and Waverley, \$3.56; Brooklin and Columbus, \$3.00; St. Thomas, Shanty Bay, \$4.95; St. Peter's, Toronto, \$82.60. Domestic—St. Thomas, Shanty Bay, \$1.05; St. Peter's, Toronto, \$24.10. Foreign Missions—St. Peter's, Toronto, \$11.60. For Rev. Mr. Lloyd—St. Peter's, Toronto, \$11.60. Wawanosh Home—Brooklin and Columbus, 10c.

MISSION FUND.—July Collections—West Mono, Herald Angel, 55c.; St. George's, 62c. Missionary Meeting—Minden, \$7.34.

DIVINITY STUDENTS' FUND.—April Collection.—West Mono, St. George's, \$1.15.

SUPERANNUATION FUND.—Subscription for 1882-83—Rev. S. Weston Jones, \$10.00; John Jones, \$5.00.

Holy Trinity.—On the evening of 27th ult. a service was held at this church in commemoration of the thirty-fifth year of its consecration. The offertory was devoted towards erecting a tablet to the memory of the unknown lady who built this edifice. The choir was made up of those connected with St. Matthias, St. Luke's and other city churches, supplemented by a string orchestra. The appearance of so

imposing a body of choristers was very impressing, and the rich, full volume of harmony in the simple but sublime music selected, revealed to many how magnificent, yet how devotional is the choral evensong of the Church, when rendered by a large choir well trained and sustained by instruments. We trust this happy re-union will stir up again the movement for a Choir Union embracing all those who those who lead the service of song in the city. The service was read by the Rev. J. D. Cayley, assisted by the Revs. T. Patterson and J. Farncomb. The prayers after the unthem were said by the venerable Dr. Scadding, who in 1847 became the first incumbent of this church. The Rev. E. A. Beaubien preached the sermon, which showed deep thought and his possessing a subtle, poetical, highly cultured mind. His rich voice rang through the vast building clear as a bell, and his eloquence made a profound impression upon the enormous crowd who filled every corner of Holy Trinity on this interesting occasion. The Lord Bishop of Toronto pronounced the benediction.

## NIAGARA.

St. CATHARINES.—St. Thomas' Church.—The announcement of the opening of the new organ, built by the Messrs. Warren & Son of Toronto, for St. Thomas' Church, caused the greatest enthusiasm among the music-loving portion of the city, who crowded the spacious church to overflowing last evening. A merely technical description of the instrument would scarcely be interesting to most readers. It contains two manuals of fifty-eight notes each and twenty-three stops, namely—eleven in the great organ, eight in the swell and one in the pedal, with four mechanical registers; also two combination pedals to the great organ and tremolo to the swell. Its handsome front adds much to the appearance of the church. Though not a large organ it is sufficient for all purposes in strength and variety, while its sweet, rich tone must add great effect to the musical portion of the Anglican service. Mr. Clarke, of Jarvis Street Church, Toronto, was selected to display the instrument and its adaptability to the expression of all shades and variety of human feeling in the language of the acknowledged masters. In selections from Handel, Mendelssohn, Meyerbeer, and Suppe, he showed himself thoroughly conversant with the styles of widely diverse schools. Few, indeed, of the vast audience will soon forget the emotion produced by his masterly efforts, and none will miss an opportunity of again listening to his performance. Miss May's solos were given with the purity and expression so well known to our citizens. Millard's *Te Deum* was splendidly rendered by Misses May and Morton, and Messrs. Hunt and Sutherland, the solos by soprano, alto and tenor being especially well sung. Two excellent quartettes, "Come, Holy Spirit," and "Rock of Ages," received full justice from Miss Benson, Mrs. Towers and Mittleberger and Towers, and afforded great pleasure to the audience—the shading and expression being worthy of high praise. The placing of this organ is one of the many material proofs of the energy of this congregation, which within the last two years has raised nearly \$18,000—a larger sum than any other church in the diocese for the same time. This is a substantial mark of interest in the church, and is the fruit of God's blessing upon the love and earnestness of Christian hearts.

ARTHUR.—On Sunday, 22nd ult., the Bishop of Niagara administered the rite of confirmation in Grace Church, to thirty-four candidates, and preached at both services. The church was very crowded. The Bishop expressed himself well pleased with the manner in which Mr. Piper, who is in temporary charge, has been working in the parish. On the 26th September the harvest thanksgiving services were held. The church was tastefully and elaborately decorated. The morning service was taken by the Rev. Mr. Howitt, of St. Luke's Church, Hamilton, and in the evening by the Rev. C. Mockridge, B.A., of Christ Church Cathedral, who preached an able sermon. The offertory amounted to over \$120. The congregation have petitioned the Bishop to make Mr. Piper's appointment permanent.

LUTHER.—On Sunday, the 22nd inst., the Bishop of Niagara administered the rite of confirmation to a large number of candidates prepared by the Rev. Reginald Radcliffe. The Bishop also consecrated one church and a cemetery in Luther. We hope to receive further intelligence of Church work and progress from this large and interesting mission in time for our next issue.

BURLINGTON.—Mr. Edwin Belt, fourth son of the Rev. Canon Belt, of Burlington, has entered upon the divinity course at Trinity College, Toronto, and has been presented with a scholarship by the Divinity Students Committee of the Diocese of Niagara, upon which we heartily congratulate Mr. Belt.

HAMILTON—Church of the Ascension.—The Rev. A. E. Millar, who is in charge of the parish until the arrival of the rector elect, Rev. Hartley Carmichael, preached at both morning and evening services on the 22nd, the lessons and prayers being read by Mr. Webber. In the morning Mr. Millar, as announced, preached a sermon suggested by the death of Mr. J. D. Pringle. He took for his text, John xi. 11: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."

The rector elect of the Church of the Ascension, the Rev. Hartley Carmichael, has taken passage for himself and family on board the *Arizona*, of the Guion line, to sail from Liverpool on the 18th of November. From the Clergy Directory of last year, we find that the Rev. H. Carmichael, B.A., Dublin, was priested in 1878, and became curate in 1880, of St. Stephen, Old Ford, London, E., England.

St. LUKE'S Mission Chapel attached to the parish of Christ's Church, Hamilton, is undergoing extensive alterations, principally in the addition of chancel and vestry room. The Sunday-school attendance is large and increasing. The curate in charge, the Rev. F. E. Howitt, has great reason to be encouraged in this new field of church work.

WELLAND.—The Rev. R. C. Caswell is so far recovered from a severe illness that he has partially resumed work in his parish.

## HURON.

BROOKE AND METCALFE.—The annual missionary sermons in this Mission were preached on Sunday, 15th October, at St. James' Church, Brooke, St. Mary's Church, Metcalfe, and St. Paul's Church, Kenwood, by the Rev. W. F. Campbell, Diocesan Missionary Agent. Especial prominence was given to Algoma and the North-West. The claims of mission work in general, and especially in the latter field, were well and forcibly put. The incumbent here received an interesting letter from a parishioner now in Manitoba. Before Mr. Campbell's sermon he referred to it. The writer stated the great need of missionaries in the Diocese of Rupert's Land, the large number of church people, and no services or clergy within many miles, and expressed very feelingly his regard for his pastor, and his sense of the value of his old Parish Church and Sunday-school (St. James' Church, Brooke). The tie that is binding us to the North-West is continually strengthening, as it is becoming more and more a question of home and kindred. The several congregations were interested, and it is hoped quickened in missionary zeal by the services. The attendance was good, and the collections fair. That at St. Paul's was especially creditable, as the congregation is not a year old.

BRANTFORD.—A very novel and attractive entertainment took place at this town on the 11th, and again on the 12th ult., for the benefit of St. Jude's Church. A number of young ladies appeared at the *Bank*, where a bazaar was being held, in costume a la militaire. They were styled the "Lady Dufferin Guards," their arms being domestic utensils. A local paper states that they presented a very brilliant and splendid appearance in their neat and tasteful uniforms. We must, however, protest against this new departure. Young ladies at bazaars are usually only too dangerous already, and their brilliance and splendour are to all sensible young men irresistible. The Rev. Mr. Young, incumbent of St. Jude's Church, is to be congratulated on having elicited so enthusiastic a demonstration on behalf of the Church, and we believe that special thanks are due to Mrs. A. Fair and Mrs. Dr. Harris, and other ladies, for their exertions in making the bazaar and its military display so successful.

MORAVIANTOWN.—A very interesting missionary meeting was held in the new church, last Thursday afternoon, October 19th. Besides the incumbent and the missionary agent, Rev. G. W. Racey, of Florence, was present. All these gentlemen gave addresses which were listened to with that attention and decorum characteristic of the Red Man. The attendance, considering the inconvenience of the hour, was good, and the collection satisfactory. These Indians gave \$17 last year to the Mission Fund of the Diocese, besides contributing liberally to their new church, also guaranteeing \$50 per annum towards their clergyman's salary. At the request of the incumbent, the missionary agent named the church St. Peter's.

SIMCOE.—On Sunday, the 22nd ult., the new Trinity Church in this town was dedicated by the Lord Bishop of Huron. The following clergy were present, each of whom took some part in the services:—The Lord Bishop of the Diocese; Archdeacon Nelles, of Brantford; Dr. Boomer, Dean of Huron; the Rev. Canon Innes, M.A., Rector of St. Paul's, London; the



Rev. W. B. Evans, M.A. Rector of Woodhouse, and Rural Dean of Norfolk; the Rev. M. M. Dillon, Rector of Port Dover; the Rev. J. A. Ball, Incumbent of Waterford; the Rev. Dr. Tibbets, of Simcoe; and the Rector of the Church, the Rev. John Gemley. After the hymn "The Church's one foundation," the Rev. Canon Innes commenced the service. During the service, and immediately after the 3rd collect, the solemn rite of confirmation by the bishop took place. The candidates of both sexes, twenty-two in number, and including several heads of families, took their places in the chancel. The address by the bishop dwelt upon the responsibilities of taking upon themselves their baptismal vows; and by their act of public consecration to God and to his Church, placing themselves in a position for the receiving of greater blessings from on high, and for devoting their energies more fully and effectively to the service of our Lord and Saviour Jesus Christ. The sermon was preached by the Bishop from the text, Exodus xxv. 8:—"And let them make me a sanctuary that I may dwell among them." It was a masterly elucidation of the theme chosen. In the afternoon, the litany service was said, and the Very Rev. the Dean was the preacher. He selected as his subject the words, "In all places where I record my name, I will come unto thee, and I will bless thee."—Exodus xx. 24. These words and the sermon were singularly and beautifully appropriate as a sequel to the discourse of the morning. At the evening service the Rev. Canon Innes preached. His text was from 2nd Corinthians, v. 14. 15: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." Had the distinguished preachers held consultation, not only as to texts, but even to their elucidation, they could not have been more happy as to their choice, or judicious in their treatment of their respective themes. Canon Innes was very direct and satisfactory in his declaration that his text meant a universal and unlimited atonement by the Lord Jesus Christ, who "died for all." The organist and the choir of the church, in their necessary part of the services, were very successful indeed. The church is in the early English style, of red brick, and faced throughout with dressed Ohio free stone. It is cruciform in shape, and consists of nave, transepts and chancel. The vestibule in front is five by seventeen feet, through which is the main entrance to the church. The nave is eighty-four feet in length by thirty-four feet six inches in width. The pews are of chestnut with oak ends. The roof within of the whole church is of open timber work sheathed with oiled chestnut, the beams being of a slightly darker hue. The font is placed on the left hand side of the entrance. The transepts are eleven by twenty-four feet; and when completely finished will contain two beautiful specimens of stained glass windows to be placed there as memorials of loved ones departed. The chancel, containing the choir and sanctuary, is perhaps too small, being only nineteen by twenty-two feet. A very handsome brass lectern has been ordered, and is expected to be in its place by Christmas. The choir stalls, two on either side of the choir, are built of carved oak and chestnut. The organ occupies the west side, and has been entirely rebuilt. It is intended to finish the southern wall of the chancel by a carved wooden panelling extending its full width. Under the main part of the nave, a very commodious basement has been built, to be used as a Sunday-school room. The windows on the sides and north ends of the nave are of antique stained glass, and when the memorial windows are placed in the transepts, all the windows in the church will be of stained glass. The building reflects great credit upon the architects, Messrs. Darling and Curry, and upon the contractor, J. B. Crane, Esq. Several members of the congregation have made valuable presents, viz.: two memorial windows, the font, special \$100 towards the gas fixtures, book-rests for communion table, church linen for communion table, books for use in the services of the choir. There are also the pulpit, alms dish, etc., which are likely to be presented. The Bishop on Sunday also held confirmation in St. John's Church, and in the evening in Port Dover. Number confirmed by the bishop at the three services, forty-five. On Monday morning the bishop consecrated a few burial lots in the cemetery at the request of some members of Trinity Church. Several members of the church called upon the Bishop to pay their respects, at the residence of Duncan Campbell, Esq.

STRATHROY.—The superintendent of the Sunday-school of St. John's Church, Mr. Francis, spent his last afternoon with the school on Oct. 22nd, leaving Strathroy for the N. W. The present condition of the Sunday-school speaks well for the efficiency of superintendent and teachers. The average attendance for the year was, boys 84, girls 187, teachers 20, other officers 7, being a total average attendance of 248. The financial report shows a balance in hand

\$111.66. Mr. Francis was presented, by the rector, the Rev. A. C. Hill, on behalf of the school, with a handsome gold chain and seal, and a very kind address, in which his labour of some years in the Sunday-school, and his services as churchwarden and delegate to the Provincial Synod were referred to.

LONDON.—Presentation to the choir boys of St. Paul's. The offertory of the congregation of St. Paul's was presented recently to the choir boys, and amounted to over \$102, as a token of approval of the musical service.

City Preachers.—On Sunday, the 22nd Oct., the Right Rev. the Bishop of Saskatchewan preached at matins in St. Paul's, London, taking as his text the unfruitful figtree. He graphically described the great work the Church is doing among the aborigines and white settlers in the North-west. In his diocese the number of labourers has increased from two to twenty since he was consecrated bishop. On the same day, at evensong, he preached in the Cronyn Memorial Church. The Women's Missionary Association in connection with that church, placed on the offertory plate at that service the sum of \$100, for the missionary work of the diocese of Saskatchewan. On Monday evening the Bishop of Saskatchewan delivered a lecture in the Victoria Hall, on the Great North-west, particularly that part with which he is most familiar.

The Rev. Alfred Brown, who has been confined to his house since the Synod, was able to conduct service at matins in St. Paul's, on Sunday, the 22nd Oct.

St. THOMAS.—The Rev. Mr. Roy, of Montreal, of the Saubrevois Mission, preached in Trinity Church on Sunday, the 22nd ult. On Monday a lecture was delivered by the Rev. James Bell, of the diocese of Meath, Ireland, on "The Bible in Irish for the Irish people."

ALGOMA.

Notes of the first visit of the Bishop to Lake Superior, 1882—Continued.

Tuesday, the 12th, was devoted largely to the inevitable "pow-wow," at which church affairs received a free and full discussion. Every man, woman and child in the community, was present in the little church, to hear anything the Bishop might have to say as to their prospects. The meeting opened with Bishop Heber's well known missionary hymn, and some collects in Indian, after which at the Bishop's request, and for his special information, Mr. Wilson gave a succinct and interesting narrative of the remarkable circumstances which led to the foundation of the Mission, originating as it did in the strange news of the old chief, who had waited thirty years for a missionary of the Church of England, and who, when dying, left his people this solemn charge, "Wait; he will surely come." Then the providential meeting of Bishop Faquier with Oshkokekida, one of this very tribe, just when he was about to set out on a long, laborious journey to look for them. Then the removal of O's son, Frederick, called so after the Bishop, to the Shingwauk Home, and his death there; a death, however, which brought new life to the whole Indian cause, (just as the blood of the martyrs proved the seed of the Church) by the new interest it awakened among the Christian public in England, and the increased contributions given there. The Rev. W. Renison then took up the narrative at the point to which Mr. Wilson's address had brought it, and showed what progress had been made since his own appointment, August 18, 1881, adducing the fact that many, alike of the adults and children, had learned to read and write; and also that they had built substantial log houses, each with its little garden attached, well fenced in, well supplied with potatoes, corn, and other vegetables; all this was abundantly confirmed by a visit paid afterwards by the Bishop to the homes of all the resident Indians, in most of which were to be seen every sign and token of an advancing civilization. Mr. R. also bore very strong testimony to the good conduct of the Indians, and their kindness to himself personally in bringing him fish, cariboo, etc., out of their own scanty store. The Bishop then followed, expressing the pleasure he had received from all he had already seen and heard, and the hope that great as was the progress already made, it would be much greater by the time he expected, if God should spare him, to pay them another visit. He then went on to speak of some practical improvements that were needed, such as greater clean linen and neatness in their homes and person, for God was the author and lover of order; more care and faithfulness in bringing up their children; more of dependance on their own labour in tilling the ground, and better habits of industry, telling them that he saw no signs of bead or bark work among them, and creating great interest by promising that

he would soon send them some material. Then, passing to higher duties, the Bishop spoke of their religious life, and the necessity of growth in it, and that the secret of all growth there was being fed all the time with Christ "the bread of life," of which the sacrament they had seen administered the day before was a representation. This sacrament, however, Mr. Renison could not administer just yet, as he had not yet advanced high enough in the ministry, and therefore he had decided to take him away for a short while, that he might find time to read the necessary books, and then, after he had become a presbyter, return to them again. Meantime, for the winter, a catechist would be sent to them who would comfort them and their children. Short addresses were also given by Oshkokekeda, Abesuken, Michael, and other Indians, expressive of their gratitude for the Bishop's visit, and of their attachment to Mr. and Mrs. Renison, who had always been very good and kind to them since they came among them. By this time the evening was far advanced, and the meeting was brought to a close with some collects and the benediction.

Wednesday, the 13th, opened with an event of great interest to the little community. This was the marriage of Joseph Esquimaux (who had given up his work as a catechist for a time) to Annie Oskepekeda, which was celebrated by the Bishop in the little church. Immediately afterwards several of the adults and young people came forward and read in the New Testament, shewing varying degrees of progress, also repeating verses previously committed to memory, and it was peculiarly touching to hear "the words of eternal life" recited in Indian and broken English by these poor ignorant souls, and to be assured by the missionary that what they said with their lips he believed they felt in their hearts and tried to practice in their daily life. By this time, however, the hour for our departure had come, and so we wended our way to the little dock, accompanied by all the members of the little settlement and set out on our return journey to Red Rock, after hearty hand-shakings, and amid a general chorus of "Megwach, megwach," i. e. "Thank you, thank you."

We cannot, however, turn our backs on the Nepigon Mission without a few words as to the general character of the work carried on there. Much that is true of it is doubtless applicable to similar efforts elsewhere to Christianise the native tribes of the Dominion, such as the difficulties arising from their migratory habits, their inborn suspiciousness and their extreme sensitiveness to rebuke, leading them sometimes as it does, to abandon the mission for weeks together till the keenness of the alleged affront has worn off a little. In the case of the Nepigon Mission, however, there are special obstacles which can be properly estimated only by those who have actually visited Chief's Bay and had the advantage of personal observation and experience. First, its remoteness from the ordinary haunts of men—Red Rock, the nearest point of approach and the *ultima Thule* of civilisation in that direction, is 60 miles away, accessible in summer only at the cost of all the portaging already described, and in winter by snowshoes and dog-sledges. In all this the devoted missionary takes his share with the Indians, exposing himself without stint to the severest inclemency of the weather, and carrying loads of pork, flour, etc., as the writer can testify, under which most other men would soon succumb. But his whole heart is in his work, and the love of souls makes his labour light. And in this respect he is nobly seconded by his wife, when isolation from the outer world may be estimated from the fact that she had not seen a white face for 18 months previous to our visit. Think of this, ye professing Christian women of Toronto and Montreal, who sit in your cushioned and carpeted drawing-rooms, and count it a great hardship to spend one hour a week making garments for the poor or teaching a class in Sunday-school! All honour to the spirit of self-sacrifice which can confront such a life, and that without one word of murmur or complaint, for the sake of Christ, counting itself only too well recompensed if it can be instrumental in reclaiming a few pagans from their ignorance and superstition, and bringing them in faith and obedience to the feet of the Master.

Over and above this isolation, the Nepigon Indians are very poor. They and their dogs, of which they keep a good many, subsist entirely on fish, each day bringing its own supply, be it much or little, from nets set in the bay. Bread is a luxury entirely unknown, except when the missionary furnishes it from his own scanty store. Their drink consists of the water in which the fish is boiled. "The cup that cheers but not inebriates" is quaffed only on special festivals. In winter they fish through holes cut in the ice, with both line and net—they also hunt the bear, beaver, lynx, porcupine and rabbit, and dispose of their skins for what they will bring, realising only enough to buy their nets, powder and shot, etc. During the summer they earn somewhat more, as the Nepigon River is a favorite resort for tourists, especially from the States in search of health or trout fishing, both which can be found here in abundance, and the Indians are needed, and hired, for portaging, etc.

Yet another formidable obstacle to the rapid growth

Rev. A. Michael, announced, of Mr. J. 1: "Our ay awake ascension, message for the Guion November. find that priested in phen, Old the parish extensive and ce is large Rev. F. E. n this new so far rationally re- missionary n Sunday, brooke, St. a Church, Diocesan us given to of mission tter field, t he sion know on he re- st need of Land, the services or ry feeling- the value chool (St. binding us ing, as it home and interested, cal by the he collect- ily credit- entertain- and again 's Church, the tink, tume a la Dufferin is. A local illiant and steful uni- ; this new ally only and splen- de. The Church, is thusiastic and we be- . Fair and exertions display so missionary Thursday mbent and Florence, addresses and decor- tendance, was good, tians gave iocese, be- urch, also air clergy- nent, the ar's. w Trinity Lord Bis- were pre- services:— on Nelles, the Rev. ndon; the



of the Mission is the extent of territory it covers. Mr. Renison is missionary, not merely to Chief's Bay, but to all the Indians scattered round the lake, and said to number 400, including a Roman Catholic settlement at Nepigon Post. As one example, among many of the difficulties attending a charge such as this, lying in the midst of the interminable forests that encircle the "Endless Sea," as the word "Nepigon" means, it may be stated that Mr. Renison tramped 40 miles last winter, on snowshoes, into the interior, in search of a single family of which he had heard, only to find, after all his fatigue, that they had "folded their tent like the Arab and silently stolen away," the only token of their presence being the bare poles of the deserted wigwam and the charred and still smouldering embers of their camp fire. Now with features such as these inevitably incident to every attempt to Christianise the pagan Indians of Lake Superior, it will be self-evident that the work is one of peculiar difficulty, in which the sowing and reaping time must necessarily be separated by a long interval, and the "husbandman" who "waiteth for the precious fruit of the earth," must have "long patience for it."

Why not then abandon it, some one will say, if results are so scanty among the aboriginal tribes? Why not take this vast outlay of money and energy, and divert it into other and more promising channels, where the effects produced would be more commensurate with the agencies employed? Such is the question frequently asked by the soft, self-indulgent, faithless Christianity of the day. We can only answer it with another question. Why not fling to the winds the duty of obedience to the Master's parting injunction "Go ye into all the world, and preach the Gospel to every creature?" Why apply to the missionary work of the Church a standard which, if applied to the Saviour's own personal ministry, would stamp even on it the sentence of failure? Why advocate in the 19th century a principle, which had the first preachers of the Gospel acted on it, would have left these very objectors themselves wrapped in heathen darkness? Away with these unworthy and unchristian cavils. They are from beneath, not from above. The Indian's soul is just as precious in God's sight as that of the white man, for the price of its redemption was the same, even that precious blood that was shed to take away the sins of the world, without regard to diversities of age or sex, of clime or caste or colour.

(To be continued.)

**EMSDALE.**—There was a very successful harvest festival held here on Friday, September the 26th. The weather was all that could be desired; the church was beautifully decorated for the occasion with grain, flowers, fruit and evergreen. Service was held at 11 a.m., when a large congregation assembled, and would have been much larger, only from the fact that the harvest was very late this year, owing to so much wet weather, and many were unable to attend. The service was very impressive, and a most eloquent, instructive and well-considered sermon was preached by the Rev. W. Crompton, suitable for the occasion, taken from the Duet VIII. The Holy Communion was celebrated to a large number of communicants. The offertory amounted to nearly forty dollars, which may be considered good, as the church has not been opened a year, and it is the first that was ever held in the township. After the service, all adjourned to one of the church member's house to partake of the good things which had been provided, and was served out of doors. A very enjoyable afternoon was spent. Before dispersing, each of the children attending the Sunday-school received a present from the hands of Miss Crompton. The church was built chiefly through the exertions of Mr. Crompton. Long may he live to see it prosper!

**ROSSEAU.**—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the following donations already made towards the Parsonage Fund, which is a great blessing, as the payments are now urgent:—J. J. Mason, Esq., \$1; Walter Townsend, Esq., \$1; W. Copeland, Esq., \$1; Rev. C. Mockridge, B.D., \$1; Mrs. Judge O'Reilly, \$1; Mrs. Major O'Reilly, \$1; Mr. Wilks, Esq., \$2; E. B. Reed, Esq., \$1; H. J. Dwight, Esq., \$2; P. Keefer, Esq. (Galt), \$1; Miss Dickson (Galt), \$5; J. Dykes, Esq. (Galt) \$5; also \$2 from Guelph, names unknown; and \$2 from Toronto, names unknown. Further aid will be received with gratitude.

## A. S. Church Intelligence.

From our own Correspondents.

**PITTSBURG.**—On Sunday, Oct. 22nd, the Ven. Archdeacon Kirby delivered two addresses on missionary subjects in this city. The fame of the Canadian priest as a missionary and as a lecturer attracted large crowds. In the afternoon he spoke to the children of the various Sunday-schools, who filled the vast area

of Trinity Church. The Bishop of the diocese, the Right Rev. Cortlandt Whitehead, who presided, introduced the lecturer to the audience. Archdeacon Kirby said he had been laboring as a missionary for twenty-eight years among the tribes of America and Canada. He graphically described how the Indian mothers would trade off their children for any sort of trinkets, while the children in turn would abandon their parents when they became too old to trade. He told many affecting stories of the cruelties practiced among the Northwestern tribes, and of the Indian's proverbial gratitude for kindness of any kind. One little boy had given him a pair of goggles, which he in turn presented to princess Louise on her visit to this country. They are worn to prevent snow-blindness. The Princess was very much pleased with the gift. Letters written by Esquimaux converts were also read. In the territory in which the Archdeacon has been labouring there are now thirty missionaries, 150 stations, 465 native teachers, 145 churches, 306 schools, and 10,000 children. "All this," said the speaker, in conclusion, "comes from the efforts of one person who resolved when a boy to be a missionary. I have two sons who are now being educated to teach where they were born. They have snow eight months per year there, ice six feet thick, and daylight twenty-four hours long. I carried a gallon of milk 300 miles to my children once, wrapped up in brown paper. It was frozen solid." The lecture was highly appreciated by both young and old. In the evening the Archdeacon delivered an address to adults in St. Andrew's Church, the Bishop again presiding. In the course of his lecture the speaker confined his narrative to his experiences in Manitoba, the Mackenzie River region, and the comparatively unknown territory of Alaska. He stated that he was the first to take the Gospel in to the Arctic regions. Converts by the thousand have blessed his efforts. The hardest objects to overcome in Christianizing the Indians and Esquimaux is their belief in medicine men, and their practice of polygamy. Mr. Kirby's mode of solving the polygamous questions for those who become Christians, was to have the man discard all his so-called wives except the one he had been living with the longest, and having him united to her by Christian marriage rites. He said the trouble was not in convincing the native that one wife was enough, but that the missionary's choice of the oldest one did not suit him, he preferring the youngest one or the one last taken into his household. The speaker told how the missionaries taught the natives English, and were taught in turn their own language. When he first reached the station he collected half a dozen boys, orphans if possible, and took them into his own house. He would arrange them along the wall and take his position in the middle of the floor. He would then point to his head, eye, nose, mouth or ear, and utter the English name for it. The boys would follow him. He then stood by the wall and they in the middle of the door naming the different organs, while he repeated after them. The lecturer explained how simple the dialect of the Indians was, and how few characters were necessary to picture the language. He said that any Indian would learn to read and write his own language in a month. Their great anxiety to learn to read and write was shown by the fact that twice a day every week day and all day on Sunday the whole colony would attend school and worship, with never an empty seat, such as is often seen in civilized countries. On Monday morning the Archdeacon addressed the members of the Women's Missionary Aid Association of Pittsburg and Allegheny cities, in Trinity Church. His lectures were highly commended, and here and elsewhere have done much to raise the Canadian Church in the eyes of the sister Church of the United States.

## British Intelligence.

EDWARD BOUVERIE PUSEY, D.D.

Fell asleep, Sept. 16th, 1882.

O! for the lyre of Israel's Singer-sweet!  
The Harp and Hand of Jesse's Royal Son!  
To wake a dirge in mournful measures meet  
For him the mighty dead, whose toil of life is done!  
Bid England, Europe, Christendom, to weep,—  
Yet, bidding, surely here there needeth none;  
"Without a prompter," bursts the anguish deep,  
Which bows ten thousand hearts as if but one.  
O Noble Prince! O Chief of mighty men!  
How wise! how true! How gentle, yet how brave!  
"We ne'er shall look upon his like again!"  
We needs must weep:—as Christ at Laz'rus' grave.  
In all thy greatness; yet, perchance, in meekness—  
Greatest of all:—Next Moses' self in this.  
Forgive, O Lord, forgive our human weakness,  
That would have chained below Thy Saint in bliss.  
Sole Gainer he, true servant of the Cross!  
To all the world beside—irreparable Loss!  
Devizes, October 2nd, 1882. M. W. MAYOW.

We regret to hear that the Dean of Winchester is seriously ill. He is in his eighty-first year, and intended shortly to resign his deanery.

Dr. Carpenter reports the Archbishop of Canterbury as still very sick, but showing signs of rallying.

The effort which was made the other day by a clergyman to raise funds for his church bells by playing chess in the open air with living persons, appropriately costumed as king, queen, etc., did not prove very successful. The clergyman in question, the Rev. C. Clinton Chevallier, writing upon the experiment, is of opinion that "the game with living personages, will never become a popular outdoor amusement in England," for reasons implied.

[It is high time those theatrical devices were done away with, and people taught to give to God for love, and not in exchange for amusement.—Ed. D. C.]

The Bishop of St. Albans set apart the week commencing Oct. 22, for temperance mission work in the larger towns of his diocese.

At the meeting of the Old Testament Revision Company, yesterday week, the second revision of the prophetic books was completed, and that of Job was carried a stage further.

The Lord Mayor has laid the foundation stone of the new schools and mission premises in connection with Holy Trinity Church, Dalston, on the 14th Oct.

The Bishop of Newcastle's friends at Winchester have presented him with a service of communion plate for use in his private chapel, with a picture of Winchester Cathedral, and an illuminated address, signed by nearly one hundred and fifty subscribers towards the gifts.

A harvest thanksgiving was held in St. Paul's Cathedral on Monday night. The vast congregation was mainly composed of the working classes.

Selwyn College, Cambridge, founded as a memorial of the late Bishop of Lichfield, was formally opened on Tuesday. The buildings will accommodate sixty-four students, and they have been erected at a cost of £33,000.

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

### THE CATECHISM.

- Q. What next do we believe concerning Jesus Christ?
- A. That He is the only Son of God, or, as in the Nicene Creed, and the Baptismal office, "the only begotten Son of God."
- Q. Was there ever a time when God had no Son?
- A. No; God is in His very nature "Father," and so must have a true Son from all eternity.
- Q. How is this Article of the Apostle's Creed expressed in the Nicene Creed?
- A. "I believe . . . in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds."
- Q. What direct Scripture proof is there of this?
- A. "In the beginning was the Word, and the Word was with God; . . . all things were made by Him." (John i. 1-3.) "He is before all things." (Col. i. 17.) "By Him God made the worlds." (Heb. i. 2; see John, xvii. 5.)
- Q. Must not then the Only Begotten be God?
- A. Yes; as a man's son partakes of his father's nature, and is truly man, so the Only Begotten Son of God must partake of the Father's nature, and be truly God.
- Q. Does our Lord ever assert this?
- A. Yes; when He calls God His own proper (*idios*) Father, making Himself equal with God. (John v. 18.)
- S. Is this faith necessary?
- A. Yes. (John iii. 18.)
- Q. Why also should we confess this truth?
- A. Because thereby we know the love of the Father. (John iii. 16; 1 John iv. 10.)
- Q. For what other reason?
- A. Because unless we believe that, being the only begotten, He is truly God, we cannot believe in His redemption, for "Salvation belongeth unto God."
- Q. How are we to know the Son?
- A. All men must honour the Son as they honour the Father. (John v. 23.)
- Q. In what way?
- A. By believing in Him. (John xiv. 1.) By worshipping Him as the Son of God, equal in nature and glory with God, as we do in the services of the Church.

ANSWER THIS.—Can you find a case of Bright's Disease of the Kidneys, Diabetes, Urinary or Liver Complaints that is curable, that Hop Bitters has not or cannot cure? Ask your neighbours if they can.



### Children's Department.

#### AT EVENING.

WEARY and worn at the evening,  
With bearing the cross of the day;  
Still bending beneath its burden,  
Dear Father, we kneel to pray.

Lifting the hands that are failing,  
We seek the clasp of Thine own;  
The cross is so very heavy,  
We cannot bear it alone.

Dim are our eyes from our weeping,  
And bleeding our feet from the way,  
For thorny and rough was the journey  
We've wearily trodden to-day.

Darker and darker the shadows  
Are folding us closely around;  
Thy love is our only refuge—  
No other shelter is found.

Turn not away from our crying—  
Refuse not the strength of Thine arm—  
O wipe all the tears from our faces,  
And shield us from night and alarm.

Lowly and lowlier always  
In grief and confusing of face;  
Ashamed for our manifold sinning,  
We bow at the throne of Thy grace.

Forgive us, O Father, forgive  
For the evil this day we have done;  
The sins that are scarlet and shameful,  
Remove by the blood of Thy Son.

Darker the shadows are falling—  
More lowly we bend to Thy feet;  
Thy love is a refuge unfailing,  
And rest in that refuge is sweet.

#### FORGIVENESS OF INJURIES.

THE Christian duty of forgiveness of injuries is again brought before us to-day. A Christian duty it may well be called, since it was not enforced even by the Jewish religion. An eye for an eye and a tooth for a tooth, strict retribution and retaliation are according to the law of nature, and by the God of nature were they sanctioned, till through Christ's death a new and better nature were implanted into us, and we were put under a new law. That Christians are called on to forgive their enemies we cannot doubt. Their Master's example and his precepts are alike plain: and from the day when St. Stephen, like his Lord, in the midst of mortal pain prayed for them that did the wrong, there have not been wanting examples how Christians can forgive. A very touching one is to be found in the history of a child whose wrongs were greater than we can well imagine, far greater than we are likely to endure.

You have all heard of the French Revolution, that terrible outbreak of the common people of France against the king, the nobles, and the clergy. The people had been neglected and oppressed: they felt their wrongs and rose to redress them, but they did not know where to stop. Rebels never do. They went on till they had swept away God's public worship from the land, put to death their king and queen, deluged the country with blood, and committed more cruelty and wickedness than history relates anywhere else. The King of France at this time was Louis XVI., a good man any full of kindness, but not clever or strong-minded enough to be a good king, especially in such difficult times. He felt this himself and when the crowd of courtiers came rushing through the long passages of the palace, each trying to get to him first with the news that his grandfather was dead and he was king, he fell on his knees by the side of his young wife, and they burst into tears, and said, "Guide us, O God, and protect us, for we are too young to reign."

Difficulties beset him from the first: his tenderness of heart only increased them, and at last the rebellion broke out. The king and queen with their children,

a girl of six and a boy of four years old, were torn from their home at Versailles, and on their attempting the next day to escape, were retaken and shut up in a gloomy tower called the Temple. A few bad men got the government into their own hands, and their reign was called the Reign of Terror. Most truly was it so called. Every friend to the king or to good order was killed or imprisoned; blood flowed like water through the streets, and cruelty beyond belief was perpetrated. The king and queen suffered much. They were insulted, scantily fed and clothed, and deprived of every comfort; but they bore all patiently, and spent their time in prayer and in taking care of their children. After a year and a half's imprisonment the king was brought to a mock trial and condemned to death. His patience and Christian courage did not fail, and he had learnt from his Saviour how to forgive his enemies. In his will, written about a month before his death, he expresses his forgiveness both of those who were compassing it and of his guards, whose ill-treatment had caused him so much suffering; and on the night before his execution, during his last interview with his family, he took his little son on his knee and bade him swear that should he ever have the power of avenging his father's death he would not use it. With a flood of tears the child obeyed: nor was the lesson thrown away. You will see its results in the rest of his history.

The wretches who had slain the father were puzzled what to do with the son, who was now in fact his successor to the throne, Louis XVII. They were afraid of awakening pity by bringing him to the scaffold, yet they did not feel safe while he lived. He was now more than seven years old, a fair slight boy with large blue eyes, auburn hair and all the ready grace of a French child. He was naturally sweet tempered and affectionate, and his parents had carefully trained him to God's service. The horrible scheme fixed on by those who then ruled France was this—to destroy his health of mind and body by fright, ill-usage and neglect, and to teach him all the evil they could. He might pine away and die under this treatment, or in any case should the nation ever demand him for a king, they would only find a hopeless idiot. So they tore the poor child from his mother's arms, and placed him under a ruffian named Simon, a shoemaker by trade, whose wife was as coarse and cruel as himself. The parting between parent and child had been heart-rending. At first they clung to each other and would not be separated; but when the queen perceived there was no help for it, she herself dressed her little boy (for it was late and he had been put to bed), and then, laying her hands on his shoulders, said to him, "My child, we are about to part. Remember your duty when I am no longer present to remind you of it. Never forget the good God who tries your faith, nor your mother who loves you. Be good, patient and truthful and your Father in heaven will bless you." And so with one last kiss she gave him up to the public officers. They took him to Simon, who lost no time in beginning his cruelties. At daybreak the child was crouching in a corner, weeping bitterly and crying, "Mother, mother."

It would seem that at first he was stupefied with grief and fear, for he would neither eat nor speak, but after two days when the government officers came to visit him, he roused himself and inquired by what law he was separated from his mother and shut up in prison. The officers stood confused before him, but Simon answered him with curses and blows. Shoe-cleaning and other menial work was given him, and he did it patiently; but he would not sing republican songs, nor wear the red cap he had seen on his father's murderers; and for this he was cruelly beaten, but to no purpose. At last they forced wine and brandy down his throat, and brought him to such a state of stupefaction, that he not only submitted to wear the red cap, but

unconsciously signed a paper of false accusations against his mother, who was shortly after condemned and executed. The poor boy fell into a fever from the wine and spirits he had been compelled to swallow, but he recovered to be beat and ill-used a little longer. One cold January night, while kneeling in his bed and praying, Simon awoke and heard him. The wretch got up in a rage, seized a pitcher of cold water, and poured it over him. The terrified boy said nothing, but crept to his pillow, the only part of the bed which was not soaked through. Simon seized and shook him, but he uttered no complaint. He knew it was useless. From this night, it is said, his spirit was quite broken: he never held up his head again. But he still remembered his father's lesson, and when Simon asked what he would do to him if he ever recovered his liberty, only answered, "I would forgive you."

The rest of the sad story must be told very briefly. After six months Simon gave up the charge of his young prisoner, who was then shut up in solitary confinement, his chamber door not being opened from January to July. He was unvisited, uncared for, and scantily supplied with coarse food and water, till he fell into a state of mind too piteous to be described. A change of rulers then brought a little relief: he was moved to another room and better cared for; but he only lingered another year, and died on the 8th of June, 1795. To the last he showed the same gentle, affectionate nature which had been the delight of his poor mother: to the last, too, he carried out his father's dying lesson. The day before his death, being told that one of the officers who had tormented him most was arrested and imprisoned, he answered meekly, "I am sorry for it, I am very sorry for it."

#### SAY "GOOD-MORNING."

Don't forget to say "Good morning." Say it to you parents, your brothers and sisters, your school-mates, your teachers—and say it cheerfully and with a smile; it will do you good, and will do your friends good.

There's a kind of inspiration in every "Good morning" heartily spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is so also of all kind, heartsome greetings; they cheer the discouraged, rest the tired one, and somehow make the the wheels of life run more smoothly.

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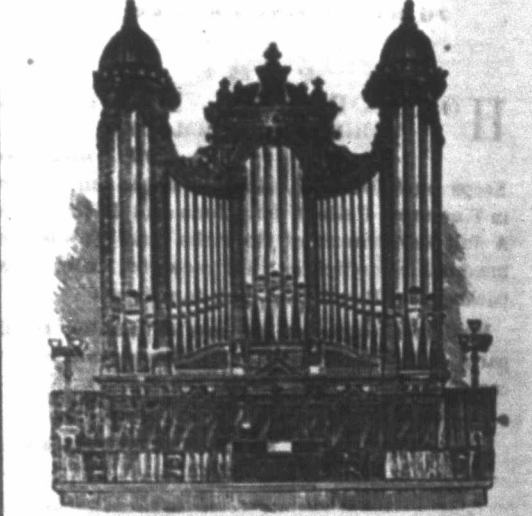
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