

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO CANADA, THURSDAY, AUGUST 26, 1886.

[No. 84.]

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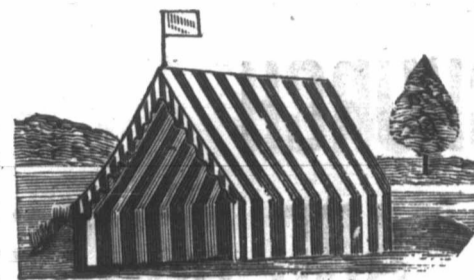
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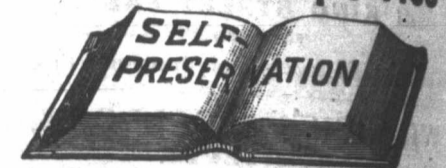
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LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 29th—9th SUNDAY AFTER TRINITY.
Morning—1 Kings xii. 1 Corinthians ix.
Evening—1 Kings xiii; or 1 Kings xvii. Mark iii. 13.

THURSDAY, AUGUST 26, 1886.

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

THE TESTIMONY OF MR. BRIGHT.—At the opening of a bazaar held for the benefit of a Congregational place of worship in London, Mr. Bright pronounced the Church of England to be, to a wonderful extent, a voluntary Church. "It is one of the things we have most to rejoice in," he said, "that outside and around the borders of the establishment proper, there is an amount of voluntary work carried on by it all over the country, which rivals—I do not say exceeds—the voluntary work of churches not established. Everywhere throughout the United Kingdom this voluntary effort is going on, and everywhere it is producing, I doubt not, valuable and great results, notwithstanding that there remains amongst us yet much that is disappointing, much that we hope future effort will to a great extent remove." Reform, not destruction, is now his watchword.

WHEN CARDINALS DIFFER—WHO MUST DECIDE.—Cardinal Gibbons, of Baltimore, speaking the other day of the Knights of Labor, said:

"From reading the newspapers I infer that the objects of the Knights are praise-worthy and in no way opposed to the views of the Church. Organization is the basis of all progress, political, social and religious. Only when it is abused does the Church raise her voice and call out her children. We hold that if a man joins a society swearing never to reveal any of its workings, no matter how criminal, and to obey the dictates of its officers blindly, he surrenders his personal liberty, becomes a slave to his fellow man, and cannot partake of the Sacraments of the Church. On the other hand if a man joins an organization, swears to keep secret its workings, with the proviso that nothing therein shall be contrary to the laws of the land, his conscience and religious tenets, we hold that his action is perfectly justifiable."

Notwithstanding the views of the Cardinal of

Baltimore, we are told that Cardinal Taschereau, of Quebec, has condemned the Knights of Labor. While the Canadian Cardinal is condemning the Society, the American Cardinal is saying "God speed you."

THE RE-UNION OF CHRISTENDOM.—None can be more anxious, says the *Churchman*, none can pray more earnestly for the re-union of Christendom than churchmen. But we do not desire that these our longings should find their consummation in any so-called union based upon a false foundation. If the end is to be achieved at all it must, it can only be so achieved by rejoining the severed members of the Church, the unity of the one faith, that which was once and for all professed by the Holy Catholic Church throughout all the world. The creed of modern Rome is not that of the Catholic Church, and for any churchman to look to her as to the Rock whence the Church was hewn is at once to look to a city that cannot be at unity with itself. Denounced by the great majority of Christendom as being in deadly error, and showing by her strange doctrines and their fruits that she has gone far away from the Shepherds and Bishop of souls, and so out of the straight path of truth, she must cleanse her skirts from the guilt of heresy, schism, and absolutely destructive false doctrine, before she can ever be looked upon as a pure branch of the Church Catholic. But she has declared herself never to have stood in need of reform, and to be irreformable. Therefore, till she returns to her right mind union with her is impossible. And, as her chief bishop has endorsed not only her past, but her latest errors, and declared himself as infallible as Christ Himself, it is clear that, whatever his former pretension to pre-eminence, the Pope of Rome of the present day cannot be looked to as the Patriarch claiming the allegiance of those other branches of Christ's Church which have neither lapsed into such grave error, nor arrogated to themselves such pretensions.

THE CHURCH AND THE LABOR CRISIS.—The Rev. Dr. McKim, a prominent clergyman of the American Church, in the course of a sermon upon this subject a few Sundays since said: "Christianity maketh men to be of one heart and of one soul. She proclaims 'liberty, equality, fraternity.' The function of the Church lies deepening the influence of the great underlying principle of the true brotherhood of men in Christ. She has no commission to meddle with the administration of the law, or to preach political economy, or to be arbiter between opposing social theories. But she is commissioned to rebuke the greed and selfishness of the rich, as well as the discontent and the lawlessness of the poor, and to assert with all the emphasis in his power, the responsibility which attaches to wealth and the sacredness of the claims of humanity and brotherhood upon all classes and conditions of men."

As modern thought and life have drifted away from Christ's ideal, the whole tendency has been to organize society and business upon the principle of selfish greed. "Every man for himself" is the cry on all sides. The severed bonds between the different classes amongst us will never be reknit until we return to the Apostles' maxim, "Look not every man on his own things, but also on the things of others." Practically we are living upon the principle of Cain. We take no interest in, we feel no responsibility for the condition of the laboring classes. We look around on our well-fed, well-clad household, and perhaps thank God for our happy home; but it does not occur to us to look into the homes of the working classes to ask how they fare, or what means and instruments they possess of material or moral advancement. Feudalism, with all its faults, had this virtue, that under its shadow there grew a sense of responsibility upon the part of the rich and the great for their dependents, and the aristocratic organization of English society to-day brings forth even better

fruit in a feeling of mutual dependence and interest between the nobility and peasantry. But we, boasting of our liberty and equality, have drifted into a selfish isolation, till we behold a wide gulf yawning between the rich and the poor. * * * The duty of the Church is clear. She must stand as the angel of reconciliation between labor and capital, between the poor and the rich, with the word of kindly rebuke for both, 'sirs, ye are brethren.' She must preach moderation, self-control and contentment to the wage-earner, saying with the Baptist, 'Do violence to no man, be content with thy wages.' She must also preach justice and unselfishness to the wage-giver, reminding him that he must 'give account' of his stewardship of wealth; nor must she fail to be a 'swift witness against those that oppress the hireling in his wages.' * * * 'Brotherly kindness, charity and self-sacrifice—these are leaves from the Tree of Life which shall heal this deadly wound in the body politic.'"

The Rev. Mr. Rainsford, speaking on the same subject, said: "Capital and labor are respectively senior and junior partner in the same firm, and till this is recognized no firm can possibly prosper. As long as senior conducts business in one way and the junior in another and between both distrust exists, failure is almost certain. Jealousy and distrust must give place to confidence and mutual forbearance. Let capital treat labor as though it was more than a 'hand' in producing the wealth of the country."

CORDIAL FOR DROOPING SPIRITS.—To those timid, fearful souls, who, being worried over some local trouble in their parish, fancy there is decadence in the Church, we commend the following passage from a sermon by Dr. Church:

"What must have been the feelings of Christians in the fourth and fifth centuries, when, just as Christianity seemed to have won its way into the Roman Empire, they saw the fierce northern barbarians break into it, and the heathen triumph over religion and civil order? Which would then have seemed the judgment of sober good sense—the despondency which only saw the frightful mischief or the bold hope which saw in the barbarians the seed of a great Christendom? Yet, who would have been right and who wrong? Or again, in the tenth century, when open wickedness and ignorance filled the high places of the Church, when all seemed so bad and so hopeless that men disposed of their goods as if the end of the world must come with the end of the century, if any one had looked forward, in spite of all, to Christians again recognizing their high calling, again preaching peace and charity, and leaving all to follow Christ—to the return of a great intellectual tide of art and of thought, where now all was brutality and darkness—would he not have seemed a dreamer? Yet who would have been wrong and who right—the dreamer or the despairing? And so of other times of confusion and corruption in the Church, when the powers of evil seemed impregnable, and the attempts of those who dared to cope with them seemed only to issue in disappointment, or new forms of mischief; amid the polished or superstitious godlessness of the fifteenth century, in the angry and heady disputations of the sixteenth; in the tumults and revolutions, the atrocious wars of religion in France and Germany, in the fierce cruelty, the depravity, the plundering greed of the upper classes, the depression and helplessness of the poor, left without guide or friend, the insolent claims, the savage intolerance of rival systems and rival teachers, were there not ample argument for despair? And would he not have been a bold man, who could put his trust in the powers of self-correction and recovery, in the living gifts of the Holy Ghost, and hope that things would not always be as bad as this, that the days of peace and mercy would yet come? And who would, after all abatement, have been right?"

OUR NEXT ISSUE, SEPTEMBER 9th.

In consequence of taking our annual Holiday, there will be no issue of the Dominion Churchman on the 2nd of September. Our next will be the 9th of September.

CHURCH THOUGHTS BY A LAYMAN.

MISSION FACTS AND FIGURES.

"EXACTLY one hundred years ago," says the *Quarterly Review*, "a little parlor in Northampton was the scene of an incident worth recording as a landmark in the evolution of modern missionary enterprise." At a meeting of Baptist ministers a young shoemaker asked, "Whether the command given to the Apostles to teach all nations was obligatory on all succeeding ministers to the end of the world?" The president answered, "You are a miserable enthusiast for asking such a question; certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." The enthusiast was William Carey, whose labors in India extending over forty years, established his undying reputation as a pioneer in the foreign mission field. It seems as though the glory of awakening the Church to her duty was given to a dissenter to shame and rebuke her unfaithfulness.

The mission field was not, however, without laborers. The Lutherans of Denmark many years before had sent out agents under government protection, not only to minister among their brethren in the south-east of India, but to evangelize the natives. This enterprise elicited the sympathy of the Propagation of the Gospel Society; but it was not regarded as a duty by that—the oldest Association of the Church of England of a missionary character—to take up the work of converting the heathen, save only those with whom the Colonists in North America came into contact. It would be indeed ungenerous to forget the noble efforts made by the Moravians, who in 1732 began to send out evangelists to the Negro slaves, the Hottentots, and the Esquimos. The fame of the United Brethren is enshrined in the sacred song of their poet—Montgomery. No place is more familiar by name than "Ceylon's Isle." Here the spicy breezes wafted over missions established by the Dutch, but when this land of natural beauty and human vileness was conquered by England in 1795, the government no longer patronized the missions, and the Christians lapsed rapidly into heathenism. The story of Roman Catholic missions to the East is one of splendor and shame. Zeal unto death was mingled with folly out of which came no life. The name of Xavier is immortal; but his work is not. The fire of Jesuit passion for converts seemed as though it would set heathendom ablaze with Christian devotion. But the fire was not wholly taken from God's Altar—the Cross. The heroic agents of Rome mingled therewith fuel from heathen temples, thinking in their blind fanaticism so to win over native sympathy by lessening the reproach of the Cross to idolators. The result

was a temporary blaze of triumph ending in the ashes of abiding failure. The Abbe Dubois, after a life of labor in India, wrote that those baptized relapsed into heathenism in belief or morality, which led him to say that true conversions of the natives of India was impossible.

It was at this dark hour when Satan saw the Cross hid in deepest shadow, that the second Pentecost came to "give effect to the commission of Christ as at first." In the closing year of last century the Church Missionary Society was founded. This wonderfully successful organization at once went to the head of all mission enterprises, a position of renown it has maintained. The London Missionary Society, intended to embrace the nonconformist bodies, has had a noble history. We remember well, the impulse to mission zeal given to all England by the romantic story of one of its agents—the martyr of Eromanga. No more vivid memory of our childhood remains than the intense excitement created by the announcement to us that if our conduct justified such a reward, we should be taken to hear as we did, an address from Robert Moffatt, whose encounters with lions in South Africa had fired our young imagination with hero worship towards this illustrious missionary. We remember, too, a visit paid by a native convert from India brought out by the C. M. S. some time early in the forties.

To such incidents, combined with the thrilling narratives of mission experiences in distant lands given by mission literature, this generation owes its zeal on behalf of foreign missions. The reality of the work was thus vividly impressed upon the Christian world, while many brave hearts, such as Selwyn, Patteson and Hannington, were moved to leave home delights and lead laborious days as bearers of "the lamp of life" to the dark places of the earth.

The Review gives a series of statements showing the income of various missionary societies. We shall give a few of the leading figures which those who talk of "decadence of the Church," should study. Our Church provides not merely a larger sum for foreign missions than any non-Romanist body, but more than all the sects aggregate. The Church of England gives yearly to its own missions \$2,650,000. Churchmen also give about \$500,000 yearly to mixed missions, that is, the Churchmen of England contribute over \$3,000,000 to the mission cause. The sects in England aggregate about \$2,000,000. The Scotch, Irish, Colonial and European (continental) societies combined, give about \$2,150,000. The religious bodies in the U. S. contribute \$3,000,000. The grand totals are as follows: the British Empire gives \$6,500,000; Europe, \$900,000; U. S. \$3,000,000; sundries, \$100,000, making a total gift of \$10,500,000 to foreign missions from non-Romanist Christendom. There are about 29,000 native agents in the field, 2,430 Christian women workers, 776,000 communicants, and 2,650,000 native Christians. The Bible is circulated in 267 languages, mostly heathen. In Africa, there are a Bishop and two Arch-

deacons of full African blood. The tremendous figures of heathen populations are apt to create a sense of despair. This cloud has not only a silver lining but is dispersing. In the third century there were 450 heathens to every 3 Christians; in 1786, there were only 12 heathens for every 3 Christians, to-day the proportion is 7 heathens to 3 Christians. We cannot, to-day, extend the record, but shall return to the subject next issue.

The only deep shadow on the mission field is caused by sectarian divisions. This dreadful feature is an appalling drawback to aggressive mission work. It produces scandal, it is wasteful, it is disheartening, it presents Christianity to the heathen in a false aspect, it gives prominence to sectarian interests rather than to the cause of Christ. Still, in spite of all this folly, there is a great, an ever increasingly influential work being done to leaven the kingdom of Satan with the yeast of the Gospel of the kingdom of God.

Let us be patient. *Decadence cannot go on in the Church of Christ*, it is blasphemy to speak of the Body of Christ falling into decay. Be it ours to do our duty by helping to maintain the glory of the Church of England in the field of foreign missions.

HOME REUNION—THE PRESENT POSITION OF THE QUESTION.

I AM sometimes inclined to think that the great indifference about Reunion—the insincerity about it—the excuses made for our present divisions—the persistent clinging to our peculiar Shibboleths—all arise from a want of faith.

For S. John, writing to the newly-formed Church after the destruction of Jerusalem, clearly shows that all true love springs, and springs alone, from a common belief in the eternal verities contained in the confession that "Jesus is the Son of God." And this faith when deep and true begets a love in all believers, which must bring men together, taking no denial; a love before which all the petty hindrances of earthly pride or earthly wealth or grandeur, must give way, if only the faith held in common, however small the basis, is real and true.

Let us call to mind some of the evils arising from our divided state, which woefully damage the great cause always going on—of "Christ against the world." *Christus contra mundum*.

The inherent weakness of division as set forth in the old fable of "the bundle of sticks" is acknowledged in all worldly matters; in all schemes for the accumulation of worldly wealth, or for the building up of nations, unity of action is allowed to be essential. In all the operations of earthly warfare, however great the preponderance of power of one side over the other, the want of united action is the certain prelude to defeat; it is not to numbers or to superiority of weapons, but to unity of combination that the victory belongs.

How true, too, our Blessed Lord's Words: "A house divided against itself cannot stand." And yet we, in all matters so essentially affecting the "Kingdom of God" in its warfare

against the world, rest contented with, nay rather glory in, our divided state.

Have the attacks against Christian truth become feebler in our day? Or can we pretend that the full planting of the Kingdom of God has been successfully accomplished?

Then why these feeble apologies for our miserable failures, or those idle boastings in partial successes, while the preaching of the Gospel is hindered by our party squabbles in the very presence of the heathen? Or why lament at home with folded arms the increasing onslaughts of infidelity and sin?

But there is another great evil arising from division which affects us Christians in a very peculiar way. The very fact of our being divided hinders and makes imperfect the full and perfect witness which we are bound to set forth before the world.

Our religion is essentially a religion of love. We have to teach the world that "God is Love." That of His great love He gave Himself for us, taking man's nature upon Him, thus making us sons of God, and raising man's nature as it cannot otherwise be raised. This common belief must make us love one another; without that love being exhibited among professing Christians we cannot give a true witness to the world of our belief in what God has done for us, neither can we witness to the fact that God is love.

So long as we give this message in a divided form under special Shibboleths, which we value more highly than these great and eternal truths, it is impossible to give a true and certain witness to the world, because our faith in what we preach is not strong enough and firm enough to carry with it that brotherly love towards each other which can alone win the world to the Gospel of Christ.

When the leaven of a true Christianity began to work, the frightened world, beginning to feel its influence, tried to put it down by bitter persecutions and the power of the sword. Then it was not by a zeal shown in divisions, but the silent universal proof of love among the brethren who held the common faith,—“See how these Christians love one another,”—which converted the world.

But there is a third evil not so commonly thought of as a certain outcome of a divided Christendom.

The loss of that full outpouring of God the Holy Ghost so truly promised but so painfully hindered by our divisions.

Many of the chief workers for Christ, even in our own country, are cut off from loving sympathy and intercourse from the fact of their labouring in different, so-called, churches.

And thus is hindered that blessed interchange of thought promised us in the Prophet Malachi to cheer us in the latter times of rebuke and blasphemy: “Then they that feared the Lord spake one with another; and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord and thought upon His Name.”

From the united testimony of all the faithful came those inspired hymns and prayers, and all

such treasures of devotion in the old Service Books. From the want of it we are cut off from the full communion of the faithful on earth and the blessed communion of the Church triumphant in heaven.

Compare this with the isolations we have to witness.

The Duke of Argyll, in the midst of his noble Christian argument against the Deceased Wife's Sister Bill, apologising lest his testimony should not be accepted by the bishops as belonging to a different Church.

Or look at the great Dr. Moffatt and his noble work, losing that full sympathy with and from Churchmen because he received his call to it among a separated body of Nonconformists.

So even among ourselves we turn from many a work enobled and blessed, which should encourage and lead us on to further exertion, because forsooth it is carried out and blessed by God through the self-denying labours of a Ritualist or a strong Evangelical as the case may be.

Then from this same cause we find some with extempore prayer, some with fixed liturgy, our old Shibboleth preventing us from uniting the two; and a desire for additional services enriched from the old Service-books, asked for by the Church and by Nonconformists alike, but refused to the one for fear of innovation, to the other lest the new forms should lack the State sanction which stereotypes the Prayer-Book.

Having lost the unity we have lost much of the freedom of the Universal Church. And the work of the Spirit, in the so-called different churches and in the individual members of them, is cabined and confined by our party bands.

Why cannot we have services to every taste—ornate for those who admire them, plainer for those who prefer them, the very services of dissenting chapels for those among the poor who prefer them, freed only from political allusions and ranting excess.

Think of the hindrance to the outpouring of the Spirit of love when these things of comparative indifference cause bitter enmities between those who should be brothers indeed, holding the eternal verities of the Christian faith.

If this true unity and brotherly love could be fostered and enlarged, instead of being thus strangled and confined, how great a blessing would be gained; those who holding the same essential truths represent different phases of Christian thought, instead of being stereotyped in their crude beliefs as they now are by party watchwords, would be blended together in one harmonious whole, with fuller powers, giving forth a more perfect witness and using all the energies with which God has blessed them, now squandered over party squabbles, towards the extension of the kingdom of our common Lord. We shall continue this subject in our next issue.—*Earl Nelson.*

—The late Archbishop Trench has bequeathed to the Church of Ireland the sum of £3,000 for some specific church purposes. His Grace also bequeathed £1,000 to be dispensed in charity by the Hon. Mrs. Trench.

THE DEVELOPMENT OF ROME'S CREED.

OF all the dogmas imposed by the Church of Rome upon her adherents, none are more repugnant to man's natural desire for consistency, more derogatory to the power of judgment bestowed upon him by his Maker, than that which requires the acceptance, as forming a rule of faith and practice, of what she is pleased to call Apostolic Traditions. The simple rule laid down by the Church of England is expressed in the sixth Article as follows: “Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation;” and the same rule in substance is adopted by all other reformed Churches. This, however, is not sufficient for the Romish Church, at any rate at the present day—it was not always so—and she calls upon her members to accept as authoritative, not only what is taught or sanctioned by the written word of God, but also what is based on these alleged Traditions, which are described as constituting the “unwritten Word of God,” and which—significant fact!—must be accepted according to the interpretation put upon them by that Church.

In 1564 Pope Pius IV. issued a Bull formulating a new creed, “out of which,” it was declared, “no one could be saved.” The first article of the new creed was the Nicene Creed, which, as we have stated, had until then been held as a complete *credenda*, and which was now supplemented by fourteen other articles, setting forth, *inter alia*, a belief in the Apostolic and Ecclesiastical Traditions, in seven sacraments, in the efficacy of the Mass as a propitiatory sacrifice for the dead as well as for the living, in the doctrine of Real Presence, in Purgatory, in the intercessory functions of the Virgin and the Saints, and in the power of granting Indulgences. The new creed, too, contained a declaration that the “Holy Catholic and Apostolical and Roman Church” was “the Mother and Mistress of all Churches,” a claim which in the light of history will hardly bear investigation. Let the inconsistency involved in this innovation be fully noted. The Council of Trent in 1546 explicitly declared the ancient Nicene Creed to contain “the first principles” of the faith, and to be its “firm and only foundation;” yet ere a quarter of a century had elapsed another creed was formulated, comprising all the doctrines enumerated above, and acceptance of this new creed in its turn was declared to be the sole means of salvation. The inconsistency of the proceeding is seen to be all the more glaring when it is borne in mind that the Traditions which formed the basis of the creed of Pius IV. were alleged to have been “preserved in the Catholic Church by continual succession.” It may well be asked, Why then were they suffered to remain so long neglected?—especially as the Church that puts them forward is the same whose Head has since been declared to be possessed of infallibility, that declaration having, moreover, a retrospective application.

The Romish Creed, thus extended, remained without alteration for nigh two hundred years, until, in 1854, by another Papal Bull, the theory long debated within the Romish Church, of the Immaculate Conception of the Virgin Mary, was proclaimed an article of faith. The latest addition—and the most astounding of them all—made by a decree of Pius IX. in 1870, set out that “the Roman Pontiff, when he speaks *ex cathedra* . . . is

possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed." In issuing this decree the Pope claims to be "faithfully adhering to the Traditions received from the beginning of the Christian faith." Herein lies the same palpable inconsistency that we have previously pointed out. How comes it, if the Roman Pontiffs are possessed of infallibility, that they have not centuries ago perceived and enforced the doctrines that are now imposed upon members of the Roman Church on the alleged authority of Traditions said to have been entrusted to that Church "from the beginning of the Christian faith?" One or other of these contradictory dogmas is of necessity untenable. Upon the face of them it is evident either that the Popes of Rome are not infallible, or else that the new articles of faith promulgated from time to time are not based upon principles held by the Roman Church "from the beginning," but are devised in a purely arbitrary fashion. Of course this is merely a discrepancy that is apparent on the surface. It would be easy, did space permit, to show that either or both of these assumptions are utterly devoid of any Scriptural basis. According to the writings of the ancient Fathers, now claimed by the Church of Rome as her Saints, such a basis was absolutely indispensable to render any doctrine acceptable. The words of Cyprian, Bishop of Carthage, may be cited as an example: "Whence is that pretended Tradition? Does it descend from the authority of the Lord and the Gospels, or does it come down from the mandates and letters of the Apostles? God testifies that those things are to be done which are written."

Looking at the manner in which the Romish Creed has been extended by the arbitrary decrees of the Vatican, we may well say, where this developing process will end it is difficult to predict. The principle enunciated, as set forth in one of the leading Roman Catholic organs, is this: "That the Church possesses the power, and has from time to time exercised it, of raising into the rank of doctrines of faith propositions which previous to her definition were not such." This brings us back to the remark we made at the outset, that the demand of the Romish Church for the acceptance of her so-called Apostolic Traditions, of which she has provided no code, for which she has produced, and can produce, no proof, and to which she may therefore add new developments from time to time at the dictation of the Pope under the cloak of infallibility, are derogatory to the power of judgment bestowed upon man by his Maker.—*The Rock.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

The Provincial Synod.—The Provincial Synod will meet in Montreal, on Wednesday, the 8th of September next. It shall consist of the bishops of the united Church of England and Ireland, having sees within the older provinces of our Dominion, or executing by due authority the Episcopate as assistant, or missionary bishops therein, and of delegates chosen from the clergy and from the laity. The bishops shall deliberate in one house, and the delegates from the clergy and the laity in another, and each house shall hold its sittings either in public or private at its own discretion. The clerical and lay delegates shall consist of twelve of each order from each of the following dioceses, viz., Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, and Niagara. The Metropolitan, or some bishop appointed by him, shall

be the President of the Upper House. The Lower House shall be presided over by their prolocutor, to be chosen *viva voce* on motion of any member of the Synod.

Each House shall appoint a secretary or secretaries, who shall keep regular accounts of all proceedings in their own House, &c. Each House shall establish its own order of proceedings and rules of order. The Upper House shall propose to the Lower House any business they may desire to have treated of or decided. It may also direct to the Lower House to appoint a committee to report to the Upper House on any subject on which they may desire the judgment of the Lower, or to appoint their portion of a joint committee, or may summon the Lower to a conference. No proposition shall be considered as sanctioned by the Provincial Synod, until it has received the separate sanction of both Houses, which shall be declared by the President in writing. The election of the clerical and lay delegates shall be certified under the hand and seal of the Bishop of the diocese which they represent.

The following are the names of the clerical delegates of our next Synod:

HURON.—Revs. Canon Innes, M.A., Canon Hincks, Canon Richardson, M.A., G. G. Ballard, A.B., F. Harding, R.D., G. C. MacKenzie, R.D., E. Davis, M.A., Principal Fowell, M.A., Canon Smith, R.D., W. A. Young, B.D., Canon Hill, M.A., Canon Mulholland.

NIAGARA.—Revs. W. Belt, M. A., R. D., G. A. Bull, M. A., R. D., H. Carmichael, M. A., W. R. Clark, M.A., clerical secretary; Ven. Archdeacon Dixon, B.A., Revs. Canon Houston, M.A., C. A. Mockridge, D.D., Ven. Archdeacon McMurray, D.C.L., Revs. Canon Read, D.D., A. Spencer, R.D., R. G. Sutherland, M.A., Canon Worrell, M.A.

TORONTO.—Venerable Archdeacon Boddy, M.A., Revs. T. W. Allan, M.A., R.D., Rural Dean Beck, C. J. S. Bethune, D.C.L., A. S. Broughall, M.A., John Carry, D.D., J. D. Cayley, M.A., Canon Dumoulin, M.A., O. P. Ford, B.A., John Langtry, M.A., John Pearson, clerical secretary.

ONTARIO.—Ven. Archdeacon Lauder, D.C.L., Revs. J. J. Bogert, M.A. R.D., Canon White, B.A., Ven. Archdeacon Jones, LL.D., Revs. Canon Pettit, M.A., R.D., J. W. Burke, B.A., A. Spencer, clerical secretary, E. H. M. Baker, E. P. Crawford, M.A., W. Lewin, B.A., A. C. Nesbitt, and W. R. Carey, M.A., R.D.

MONTREAL.—Rev. J. S. Stone, D.D., Very Rev. the Dean, D.C.L., Ven. Archdeacon Evans, M.A., Vens. Archdeacon Lindsay, Canon Ellegood, M.A., Canon Mills, B.D., Canon Henderson, D.D., J. F. Renaud, R.D., J. G. Baylis, B.D., J. H. Dixon, Canon Belcher, Canon Empson, M.A.

QUEBEC.—Revs. Dr. Allnatt, Dr. Roe, A. A. Von Iffland, M.A., Dr. Adams, G. Thorndoe, M.A., J. Foster, M.A., M. M. Fothergill, Dr. Reid, A. C. Scarth, M.A., H. G. Petry, B.A., G. V. Housman, M.A., G. H. Parker.

FREDERICTON.—Revs. Canon Medley, B.A., Canon DeVeber, M.A., G. G. Roberts, M.A., Canon Neales, M.A., Canon Brigstock, M.A., G. M. Armstrong, M.A., J. Roy Cambell, J. H. Talbot, J. M. Davenport, M.A., D. Forsyth, B.A., G. O. Troop, M.A., Canon Ketchum, D.D.

NOVA SCOTIA.—Revs. Canon Brock, M.A., E. E. B. Nichols, D.D., F. Partridge, D.D., F. R. Murray, Dr. Hole, Charles Bowman, D. C. Moore, R.D., R. D. Smith, B.D., R. C. Caswall, M.A., V. E. Harris, M.A., J. A. Kaulback, M.A., R. D. Bambrick, M.A.

ONTARIO.

KINGSTON.—Subscriptions to the Porter fund:—Rev. F. Codd, \$3; A Friend, per Rev. F. Codd, \$2; Rev. R. S. Forneri, \$1; Rev. J. D. Thompson, \$2; Rev. A. T. Fidler, \$1; Mrs. Muckleston, \$1.

Further contributions are most earnestly solicited. J. Ker McMorine, Treasurer.

OTTAWA.—The Bishop takes this means of thanking all those kind friends who expressed their sympathy with him, by letter, in his recent affliction, and hopes they will accept this acknowledgment, as it would be impossible to reply to them all.

Ottawa, August 16, 1886.

To the clergy of the diocese of Ontario.
MY DEAR BRETHREN.—I am obliged on account of my health to take a sea voyage to England, and intend (D.V.) to sail on the 26th of August. I have appointed the Venerable Archdeacon Lauder as my commissary in my absence, to whom all letters on business should be addressed. I am in hopes that the Bishop of Niagara to whom I have written will be able to fill some of my engagements this fall. Those clergy, therefore, whose parishes I intended to visit, will receive from my commissary due notice if the Bishop can comply. Praying that the blessing of God may rest upon you all and the people committed to your charge.
I am yours, faithfully,
J. I. ONTARIO.

MORRISBURG.—From a Travelling Correspondent.—This parish is about being divided by the erection of Williamsburg, an old rectory, but of late years an outstation of Morrisburg, into a separate parish with the addition of Aultsville and Gollingertown, the two latter being at present attached to Osnabruck. The latter parish will have its name changed to Wales and in lieu of Aultsville and Gollingertown will have as outstations Moulinette, Woodlands, and Osnabruck Centre, the parsonage being removed from Woodlands to Wales where a church is about to be built. The town of Morrisburg will thus be an independent parish. It is well thus to concentrate on the one hand and expand on the other. All this indicates rapid growth and the extension of the church. Mr. Worrell, rector of Morrisburg, has greatly improved and beautified the parish church during his short incumbency, and has a large and apparently wealthy congregation.

NEWINGTON.—This is a new mission, formerly an outstation of Moulinette. The Rev. Mr. Hood, from the Montreal diocese, has been appointed resident missionary, and will open up new stations from Newington as a centre. This again is church extension. There is a pretty little church here, built by Rev. Mr. Prime during his incumbency of Moulinette. We hope soon to learn of the new missionary building churches at the outstations he will open up.

MABERLY.—Rev. Mr. Radcliffe has resigned this mission and is about removing to the Niagara diocese.

NORTH GOWER.—This is perhaps the largest and most thickly populated church parish in the diocese. It has four fairly large villages and a fine track of agricultural country. It is here that one can observe the remarkable vitality of the church when the human machinery by which that vitality is brought into effectual operation is kept in motion. But comparatively few years ago this parish was remarkable for its weakness, to-day it is noted for strength and steadfastness to the church. Here for a number years labored that faithful priest—now at rest in the paradise of God—Anthony James O'Loughlin. Two churches stand in the parish to-day as monuments to his faithful and tireless labors. From weakness he raised the church he loved so well to strength, and then God called him to rest from his labors. His mantle has fallen on other shoulders, and to-day the Rev. Samuel Daw, with all the ardor of youth and its accompaniments of health, strength and vigor, not only physical but mental, has taken up where his faithful predecessor left off, and in addition has begun in new fields where from age his predecessor was precluded from working. There is fitness in all this. There was a time when no one could take the place of A. J. O'Loughlin. No one has, no one could, for in his day and generation he did a work for which he was peculiarly fitted, and when that was done another raised up to continue, consolidate and to lengthen the cords. This Mr. Daw is doing faithfully and effectually. In two points only does he resemble his predecessor—as a faithful worker and eloquent preacher. Evidence of this is to be seen in the several congregations varying from one hundred to three hundred which Sunday after Sunday assemble at the different churches. For practical evidence we turn to the records and we find the offerings doubled. The priests stipend has been increased, and a curate in deacons orders engaged at the stipend attached to that office. Two churches are being built, one of stone at \$2,000, and another of wood at a little less than \$1,000. Thus do we find this place has in a score of years risen from poor mediocrity to be one of the most flourishing parishes in this diocese. A casual visitor to different parts of this and other dioceses cannot fail to observe it, and is led to think of Ontario as—for its missionary zeal and abundance of practical parochial labor and church extension—the premier diocese of this ecclesiastical province.

TORONTO.

THE RETORT COURTEOUS.—Editors see very odd things in the way of literary contributions. Many years ago we received a long letter on the habits and customs of the French from personal observation. The remarks were so amusingly crude and erroneous, that we took the trouble to ascertain this fact—that the writer had spent only three days in France, the whole time being occupied in travelling to and from Paris, and sight seeing in that city! A clever Wesleyan preacher at Toronto, has equalled that writer by giving a decided judgment as to the work of the Church of England in England, based upon a few weeks sojourn in the Old Land! The Rev. T. W. Paterson, thus takes him to task, in the *Mail*:
"As Mr. Stafford in his sermon at the Metropolitan on Sunday, a brief summary of which is published in your issue of this morning, admits the right of others to criticize, will you kindly allow me a few words on

his criticism of the worship of various denominations, as he saw it in England? Of the English Church he says: "In the Established Church of England, he found the service rendered in very high class music. The singing was worthy of a very first class concert. It was simply an appeal to the hearing and feeling." There are, doubtless, some churches—chiefly of the "Evangelical" school—where the music is very florid, and is rendered, perhaps, by a quartette choir. But in the cathedrals, college chapels, and most parish churches in England, where the service is led solemnly and reverently by a choir of men and boys, the congregation heartily joining in, the music is indeed of a "very high class," but at the same time of a most sacred character, and utterly unlike anything that is ever heard at a concert. To hear high class concert music on Sundays, one need not go to England or to Anglican churches, but merely step into one or two places that Mr. Stafford knows of much nearer home, where "special soloists" are advertised. On the other hand, we are told that "Presbyterians, Baptists and Wesleyans appeal to the judgment and thought by simple services and preaching the Gospel. It was better to appeal to the judgment and intellect than to the sensibilities and feelings." This is certainly news so far as it respects the Wesleyans. For is it not notorious that that great body has been built up almost entirely by passionate appeals at excited revival meetings, by sensuous and fiery sermons, and in utter disregard of the judgment and intellect? Was it not on this account that it attracted to itself, as the Salvation Army does more powerfully now, the uneducated classes, while the more highly cultured held aloof from it? It is indeed reversing the order of things as we have understood them for a hundred years, to say that the Church of England appeals to the sensibilities and feelings, while the Wesleyans appeal to the judgment and intellect. For a hundred years it has been the unvarying charge of the Wesleyans against the Church of England that she did not appeal to the sensibilities and feelings. But now when she does appeal more than formerly to men's feelings, this is brought as a charge against her. In one moment she is condemned for doing what in the preceding moment she was condemned for not doing. I would recommend to Mr. Stafford's notice, an article by a leading Methodist layman, Mr. John Macdonald, in the November (1885) number of the *Methodist Review*. Mr. Macdonald was more fortunate in his observations, and happier in his criticism than Mr. Stafford, and, unlike the latter, who has only words of condemnation for the Church of England, he sees something to commend, not only in the conduct of her services, but also in the character and tone of her "preaching."

WISE IN THEIR GENERATION.—We should be sorry to insinuate that the Wesleyans are "children of this world," but that they are wiser in their generation than other "children of light," that is to say we Churchmen, is often manifest. Take a local instance. A few days ago, two missionaries came into Toronto from the North-West. One of these was Bishop Machray, the other, Mr. McDougall, a Methodist missionary. The Bishop's presence is hardly known, he moves about the city quietly, and not a single word as to his work has appeared in any newspaper. Yet Bishop Machray has been pre-eminently the missionary of the North-West. The Wesleyan missionary was heralded by the press, his arrival was announced as though it were a great civic event, every day his movements, his sayings, his plans, his whole work has been made the subject of lengthy statements in the daily papers. Mr. McDougall brought with him three Christian Indians, these interesting people have paraded the streets, have been taken to all public places, have been interviewed, have been "boomed" to create public sympathy with Wesleyan missions. A public reception has been given the Wesleyan missionary, at which the Lieutenant Governor of Ontario was present, and the Mayor of Toronto gave the Wesleyan agent and his converts a welcome on behalf of the city! Compare all this advertising and excitement with the reception accorded to a far higher, far abler, far more successful, and more heroic missionary, Bishop Machray, his presence was absolutely ignored, not only by the press and the citizens, but by even the clergy and prominent laymen of his own Church. We do not at all blame the Wesleyans for making so much ado over their agent and his converts, they are truly wise in their generation, and their rejoicing does them honour. But it is lamentable that we are so unwise as to suffer a Bishop like Dr. Machray to visit our city without paying him some mark of public honour. We trust this will be looked to on his return after a visit to England.

NIAGARA.

HAMILTON.—The Rev. Geo. Forneret leaves this week on his vacation and was not away previous, as stated. Mr. Forneret has kindly undertaken the pas-

total work to a considerable extent during the absence of the rectors of their parishes of the Church of the Ascension and St. Thomas.

HURON.

MITCHELL.—*Perth Deanery.*—The meetings of the Church of England Temperance Society, in the northern deaneries of the diocese, report very successful work, and being consonant to the "law and the testimony" they promise to be permanent. The regular meeting lately held in the Temperance Hall, was very interesting and was well attended. Rev. John Ridley presided, and the meeting having been opened with the singing of a hymn, he invoked a blessing on the meeting by prayer. A good programme was well rendered. During the evening Mr. Ridley read the report of the organizing secretary, Rev. B. Pierre De Lom, of the progress of the society in the diocese. He also read a report of Rev. Mr. De Lom's work in the diocesan Huron missionary, giving the number of religious meetings held, the number of communicants, and other very interesting details of his labors. The congregation of Trinity and the associated churches will greatly regret the departure of Mr. Ridley to another field of labour.

LYNDOCH.—*Norfolk Deanery.*—Rev. E. Softly, incumbent of Christ Church, met with a sad accident on Sunday night, the sixth after Trinity. The night was very dark, with a heavy rain storm, and frequent flashes of lightning. As he was returning from Lyndoch, his horse ran on to a stump fence and overturned the buggy, throwing him out and breaking part of the buggy, then it ran home, leaving Mr. Softly and part of the vehicle behind.

MILTON.—A correspondent from Mitchell says, "The Milton churches have now a uniform hour for service, and the town bell is used on Sundays as a church bell. This is what is wanted in Mitchell, and then we could get along without the array on the street to drum the church goes up."

MOORETOWN.—Not only has there been an increase in the number of our churches, but also our older houses of worship have been improved in every respect. Instead of being plain barnlike structures as many of them had been, efforts have been made in country parishes to make the sacred edifices more churchlike. Trinity Church, Mooretown, has had several coloured windows put in lately. They were given by members of the congregation. The progress in the good work though not rapid, is continuous, and in our many changes we may, *nulla vestigia retrosum*. The annual harvest home of Trinity was announced last Sunday to take place the first or second of September, and extensive preparations are being made for it.

POINT EDWARD.—A union Sunday school excursion and picnic in connection with the Anglican, Presbyterian, and Methodist Churches, is announced for August 25th, at Shady Side. A steamboat has been chartered for the occasion.

LONDON.—The Band of Hops of Christ Church, had their picnic in Mr. Thompson's grove, Westminster, on Friday last. The Band, numbering about 250, turned out in good force, and marched in procession to the grounds, where they spent a very pleasant day in races, games, base ball, and other amusements.

CLINTON.—*St. Paul's Church.*—On Sunday, the fifth anniversary of Rev. W. Craig's ministry, the usual sermon was omitted at morning prayer, and an address was given, reviewing the work and result of the past five years. Debts had been paid, improvements had been made to the church and rectory property, a new schoolhouse had been built and nearly paid for. The communicants had increased nearly one-half, and the contribution to church work had on the whole been larger than during the previous history of the parish. The rector, in making these statements, did not wish to appear to claim credit for himself, he mentioned them as reasons for thanks and praise to be given to God, and for encouragement in the future. After speaking of (1) some advance in the matter of conducting the services, (2) of sermons, (3) of church going, the rector thanked the congregation for all the consideration shown him. While they had never heard him complain of hard work—a clergyman's work was much harder than some people imagined—there was a nervous exhaustion in carrying on services, in preaching, in thinking and studying, in dealing with men, mentally, and in bearing, as any faithful, sympathetic clergyman must bear in his heart, the trials, troubles, and difficulties of his congregation—that few realized, yet he thanked God for the past

and took courage for the future. The rector stated that he had baptised 119 children and adults. There were 140 communicants, 140 heads of families. There had been 78 deaths, 38 marriages, and 2 confirmation services, at which there was a total of 54 persons confirmed.

LONDON.—Rev. Canon Innes, rector of St. Pauls, is enjoying the benefits of a brief vacation now that the assistant minister, Rev. R. Hicks, has returned, and has taken all the duty. Many of the members of the churches are returning from places of summer resort, and the family pews are being again occupied. Rev. Canon Smith, of Christ Church, is now spending a short vacation with his family at Port Stanley. Meantime Mr. W. Freeman occupies Mr. Smith's pulpit during the rector's absence.

Chapter House.—The Chapter House Guild are very energetic in their labors for the church that they have resolved to build in the northern part of the city. The congregation cannot be said to be very large or wealthy, but they are thoroughly in earnest in church matters. A few lady members of the guild have undertaken to pay, in equal shares, for the building site. On Friday last a garden party was given by Mrs. E. W. Hyman, under the auspices of the Chapter House Guild. The very handsome grounds were brilliantly illuminated, and the Italians rendered excellent music. The following ladies assisted at the floral, fancy and refreshment tables: Mesdames Taylor and Perry, and Misses Taylor, Imlack, Muir, Cousins, Maingant, Danks and Puddicombe.

London West.—Rev. Canon Newman and family have returned from their summer vacation. Meantime the congregation of St. George's had the ministrations of Rev. Principal Lowell, of Huron College. We are delighted that the Rev. Canon felt himself so much better in vigor and health that he would not remain longer away from his people.

MITCHELL.—No appointment has as yet been definitely made to the parish of Trinity Church, Mitchell, which was made vacant by the appointment of the late rector to the parish of Galt. The name of Rev. P. E. Hyland, incumbent of Trinity Church, Watford, is mentioned as being appointed, and many members of the congregation are desirous that the Rev. Mr. Kerr shall be the rector, as mentioned in last issue of the *DOMINION CHURCHMAN*.

Church Sunday Schools.—"The Decadence of the Anglican Church," is a very interesting subject for the opponents of our Spiritual Zion. One evidence of the mythical character of the report is the growth and strength of our Sunday schools. Our Huron synod has not supplied us with the statistics, but we know that the increasing number of Sunday schools and of scholars and teachers has been very large. The Sunday school report from our sister church is very encouraging. We quote the following from authority: The total number of Sunday schools in New York, of all Evangelical denominations, is 379; of this number, Protestant Episcopal Churches support 83; Presbyterian Churches 66, Methodists 59, and Baptists 41. Chinese missions number 26. The remaining 95 schools are scattered among churches of various denominations. The scholars in all the schools number 103,823, over whom there are 10,152 teachers. So that city having 379 Sunday schools and having, it is said, over 100 denominations, there are of Protestant Episcopal Sunday schools nearly 22 per cent.

HURON COLLEGE.—The many friends of the Rev. Canon Brock, sometime provost of Huron, rejoice to hear from him whose name is indelibly connected with the college and the college chapel. Since his resignation of the rectory of St. Peter's Church, Lennoxville, he has been engaged in his favorite sphere of duty as Professor of King's College, Nova Scotia.

FOREIGN.

There are 500 children of Mormon parentage in the Church Sunday school of Utah.

Since May, the Bishop of Rochester (Dr. Thorold) has confirmed, at fifty-two centres, no less than 8,630 candidates, and there are fourteen more due before the vacation.

The ladies of Yorkshire have raised £8,000 of the £10,000, which they promised through Mrs. Fawkes of Farnley Hall, to obtain for the Wakefield Bishopric Fund.

The Hospital Sunday Fund has this year reached a total of £31,300, and there is more yet to be gathered in. A check for £111 1s. 9d., was received from Mr. Henry Irving, being the amount collected from the boxes at the London Theatres during the week before Hospital Sunday.

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A new effort is being made for a judicial separation of the Sees of Gloucester and Bristol, unhappily united fifty years ago. Bishop Ellicott is beginning to feel the weight of years, and is anxious that the proposal should be carried out within the next two years, ere he reaches the patriarchal age of three-score and ten.

The Bishop of Clogher has conferred the Archdeaconry of Clogher upon the Rev. Canon George Finlay, D.D., rector of Clones. The new Archdeacon is a first class Divinity Testimonialist of T. C. D. He obtained the B.A. degree in 1852; M.A., 1856; B.D. and D.D., 1875. He has been successively Rural Dean of Aghabog, and Canon of Clogher.

The Bishop of Nebraska recently observed that, "Every vestry should regard the matter of insurance as a duty which cannot be neglected without serious responsibility." The vestry of the Church of the Holy Communion, Central City (the Rev. A. E. Wells, rector), heeded the injunction and insured the church property. The edifice was damaged by lightning soon after, but the parish was protected from loss.

In order that some idea might be obtained of the influence and popularity of the Church through her Sunday-schools, the council of the Leeds Church Institute has caused inquiries to be made, which shows that in 51 schools there were 2,183 teachers and 29,932 scholars in actual attendance. St. Edmund's, Beeston Church, St. Luke's (Beeston-hill), Burley, Moor-Allerton, and St. Mary's (New Wortley), did not furnish returns.

The Journal of the One Hundred and Second Annual Convention of the Diocese of Pennsylvania, and also of the Special Convention, has been received. It is a well-printed volume of nearly three hundred pages. The statistics on page 215 are important and invite attention. Present number of communicants is reported at 31,580, a marked increase upon the number reported a year ago. And the aggregate of Church property in the diocese is valued at nearly ten millions of dollars; two millions of dollars more than the highest figures heretofore reached. This is the year of the Triennial Convention, and these figures will be found to compare not unfavorably with some of the dioceses of whose prosperity and growth we are often told.

The Bishop of Manchester seems more disposed than his predecessor, as an irreverent observer once remarked, "to push the interests of his own concern," and has, much to the disgust of the non-conformists who repent their hearty welcome to him, asked his clergy to "try to smooth the way of return to every man who wished to return to the Church. Let them make that return easy." The bishop is full of vigor, and labors with energy and industry for the promotion of the Church in his diocese. He has discovered that it would probably be impossible to secure the requisite legislation for the appointment of a suffragan bishop for the Blackburn portion of his diocese, and in order to meet the difficulty, proposes to appoint to the vacant Blackburn vicarage a bishop already consecrated.

The Bishop of Bedford writes to the *Times*:—"The East London Church Fund was started six years ago to provide living workers for East London. It does nothing else. It supports 158 such workers, wholly or in part—namely, 77 clerical and 81 lay. I have no hesitation in saying that the work of the Church of England, which has been so greatly strengthened by this fund, is the most humanizing, civilizing, and christianizing power in the dense mass of East London labor and poverty. The work steadily advances all along the line. Only the doctors know the poor as the clergy and their workers know them. In twenty-five of our chief East-end parishes the increase in the communicants is 18 per cent. upon last year. The people are wonderfully friendly to the Church, where honest work is done."

A new departure in lay work in the London diocese took place on Saturday 17th ult., when, for the first time, a service of admission of volunteer lay readers took place in the grand old church of St. Martin-in-the-Fields, at Charing Cross. Heretofore the services have been conducted in the Bishop's private chapel at Fulham Palace, or at London House. 29 laymen were commissioned as lay readers by the Bishop of London, assisted by the Bishop of Bedford, who read the lesson (12th of Romans) and presented those readers whose incumbents were absent. There was a shortened Evensong before the admission service, when each vicar presented his nominee at the Communion rails, and the Bishop delivered a copy of the New Testament into the hands of each candidate

humbly kneeling before him saying: "Take thou authority to read the Word of God, and to minister in thy office as shall be appointed by the Bishop, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The words of admission in use in the primitive Church, as recorded at the Council of Carthage, A. D. 252, were: "Take this book, and be thou a reader of the Word of God, which office if thou shalt faithfully and profitably perform, thou shalt have part with those that minister in the Word of God." The commission authorizes the readers to read prayers, and to read and explain the Holy Scriptures, but not in church, and generally to aid the incumbent in all ministrations which do not strictly require the services of a minister in holy orders. There are now 187 parochial lay readers unpaid in the London diocese.

Correspondence.

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

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

ALGOMA.

SIR,—I have received a very large bundle of papers entitled "An office for use in Pastoral visiting during prolonged sickness."

I am perfectly willing to give my reasons to any one entitled to them for so doing or rather not doing, but whilst acknowledging to the fullest extent the kindness meant by the sender, would beg to inform him that I will not use the "office" sent, nor so much as fold them, or any other sort of mutilated arrangement so long as we have the Prayer Book. Any man who can be in a mission six months and require such a thing is not worth his salt. The papers can be sent to any address on receipt of freightage.

I am, etc.,
WILLIAM CROMPTON.
Muskoka, Canada.
August 5th, 1886.

SPECIAL PRAYER BEFORE THE SERMON.

SIR,—The other Sunday I heard a truly Evangelical minister repeat before his sermon the well known collect for the 2nd Sunday in Advent. As I listened I wondered whether he considered his sermon in the light of "Holy Scriptures written for our learning." It struck me very forcibly that such a prayer would have been much more suitable before the lessons. By the way, why do the Evangelical clergy repeat a special collect before their sermon for the devout hearing of and blessing on their word, *man's word*, and not rather say one before each of the lessons—*God's words*? If the one may be done without rubrical direction the other might. I commend this idea to the Evangelicals. Let there be a special collect before each of the lessons as well as before the sermon, so that they may not seem to make more of the latter than of the former.

Yours truly,
I. WORDEN.
Aug. 10th, 1886.

A REMARKABLE LETTER.

SIR,—The April number of the *Church Quarterly Review*, in teaching on "the manner and the degree in which the pulpit is to be made the vehicle of instruction in what are known as church principles—i. e., the constitution and privileges of the Church itself," presents its readers with a very remarkable letter which shows the extent to which this instruction had been neglected, and the difficulty attending its revival. It was written by a clergyman of influence, the Rev. Thomas Sykes, vicar of Guilsborough, and brother-in-law of Joshua Watson, when it is borne in mind that the latter was written in 1833, before the first of the *Tracts for the Times* had been issued, your readers will be able to appreciate the reviewer's just observation, that "its pre-science invests it with an almost prophetic character," that at any rate "the wisdom and foresight of the writer will be admitted to be very remarkable." Not only because it is interesting, but because its monitions are still needed, I copy it for your columns.

Yours,
JOHN CARRY.
Port Perry, 11 Aug., 1886.

"I seem to think that I can tell you something which you who are young may probably live to see, but which I who shall soon be called off the stage shall not.* Wherever I go, all about the country, I

* He died the next year.

see amongst the clergy a number of very amiable and estimable men, many of them much in earnest, and wishing to do good; but I have observed one universal want in their teaching, the uniform suppression of one great truth. There is no account given anywhere, so far as I can see, of the one Holy Catholic Church. I think that the causes of this suppression have been mainly two. The Church has been kept out of sight, in consequence of the civil establishment of the branch of it which is in this country, and partly out of false charity to Dissent. Now this great truth is an article of the Creed, and if so, to teach the rest of the Creed to its exclusion, must be to destroy 'the analogy or proportion of faith.' This cannot be done without the most serious consequences. The doctrine is of the last importance, and the principles it involves of immense power; and some day not far distant, it will judicially have its reprisals—and whereas the other articles of the Creed seem now to have thrown it into the shade, it will seem, when it is brought forward to swallow up the rest. We now hear not a breath about the Church; by-and-by those who live to see it, will hear of nothing else, and just in proportion perhaps to its present suppression, will be its future development. Our confusion now-days is chiefly owing to the want of it, and there will be yet more confusion attending its revival. The effects of it I even dread to contemplate, especially if it comes suddenly; and woe betide those, whoever they are, who shall in the course of Providence have to bring it forward! It ought especially of all others to be matter of catechetical teaching and training. The doctrine of the Church Catholic, and the privileges of Church membership, cannot be explained from pulpits, and those who will have to explain it will hardly know where they are to turn themselves. They will be endlessly misunderstood and misrepresented. There will be one great cry of Popery, from one end of the country to the other. It will be thrust upon the minds unprepared, and upon an uncatechized church. Some will take it up, and admire it as a beautiful picture; others will be frightened and run away and reject it, and all will want guidance which one hardly knows where they will find. How the doctrine may first be brought forward we know not, but the powers of the world may any day turn their backs upon us, and this will probably lead to the effects which I have described."

Nothing was ever more completely fulfilled, especially the concluding words.

THE NAME OF OUR CHURCH.

SIR,—I have received not a few communications concerning the letter I ventured to address to the other bishops of the Church in Canada, and through them to the members of the Church in general, with reference to a change of name of our church. I am glad to find that there is a fairly wide spread desire for some change. I was not surprised that there should be many objectors. Will you allow me to say a few words through your widely circulating paper, on some of the objections that I find most prevalent?

1. There are those who urge the *non possumus* plea. However advisable some change may be, and the difficulties in the way are too great, I would answer, if the thing is in itself to be desired, let us try. Far greater difficulties than any I have yet heard of, have yielded to earnest, persistent efforts. It will be time enough to say "it is impossible," when some real effort has been made.

2. There is next the religious objection. It is urged that the assumption of the title "Church of Canada," or "Catholic Church of Canada," would be presumptuous and also unfair to those other Christian bodies that now divide the land with us, some of whom are even more numerous than we are. I can only say that while fully and gladly admitting the good done by those who have separated themselves from the unity of the church, and acknowledging the evident signs that they exhibit that God blesses their work in spite of their schism, I have always believed that there can only be one true branch of the Holy Catholic and Apostolic Church in any country, and that branch is known by its maintenance of the Apostolic doctrine, and its threefold ministry, which "it is evident unto all men diligently reading the Holy Scripture, and ancient authors," as our Prayer Book says, "there has ever been in Christ's church from the apostles' time." And the claim of such church to be the Catholic church of the country in which it exists is altogether independent of such mere accidental circumstances as its numerical superiority, or its recognition by the State. However, it has been suggested that the name, "Anglican Catholic Church of Canada" would do away with this objection. It seems to me that even this is introducing an un-Catholic division like the "Roman" church, but still as it speaks of race rather than a country, it is far less objectionable and unmeaning than "Church of England." It can, moreover, claim a kind of precedent in the "Pan-Anglican Synod." If, therefore, a

change is made, this might be accepted as a solution of the difficulty. It certainly could not offend any other body of Christians. All that I counted for is that somehow it should be expressed in our title that we are the legitimate representative of the Catholic Church of Canada, and not the church of another country merely in Canada. The exact form in which this is to be done may well be left for the church itself to decide.

3. The third and last objection is the legal one. The church in Canada, we are told, was intended to be, and still is, "an integral part of the Church of England," and, therefore, has no right to any other name, and if it does assume another name it severs its connection with that church. There can be no doubt that in the early days of the colonial church, it was thought by statesmen and lawyers that the church, as established by law, could be transplanted into the colonies, with all its privileges and restrictions. Most unfortunately, Erastianism then reigned supreme, and those in authority had little knowledge of the rights and powers of the church as apart from its civil connections. And till very lately this phantom was clung to as though it was a great reality. Letters Patent were issued by the Crown, conferring rights on bishops with the most solemn formality, till those documents were found by astute lawyers to be nothing but waste paper. I do not pretend to unravel the intricacies of ecclesiastical law which in the case of the "establishment," has, I fear, been allowed to get into a very chaotic state in England. But I appeal from the subtleties of legal fictions, to what facts have accomplished, it may be in spite of the intentions of lawyers and law, and I fearlessly ask can our church in this country be said to be any longer as a matter of fact, "an integral part of the Church of England?" The church in Canada is no part of the spiritual estate of the realm of England, like the Church of Canterbury. It is no part of the Constitution of England. It is not subject to *Jus Regium Ecclesiasticum*, whereby temporal punishments can be annexed to spiritual censures. It has no voice whatever in Convocation which is "the Church of England by representation." Its clergy cannot hold cures in England unless under special licenses from the Archbishop of Canterbury. Dioceses are created by its own Provincial Synods, and not by the Crown. Its bishops are elected by the free voice of the presbyters and laity of each diocese. No *Congre d'Élites* issued by the Crown, restricts the choices. We are bound by the ancient and common law of the Church Catholic. I know not by what else. When it is said that we are bound by the canons of the Church of England, "so far as they are applicable to our circumstances," it must be seen that the whole case is virtually conceded. Who is to decide the important point how far they are applicable? Will the Imperial Parliament? Will Convocation? If we ourselves are to be the judges, and to take what we like, and to leave what we do not like, it is evident that we are not bound by them till we bind ourselves.

That we in our synods, voluntarily accept the formularies of the Church of England, cannot make us an integral part of that church. It, on the contrary, conclusively proves that we are not. Fancy a province formally accepting the Acts of the whole Dominion, or a municipality the Acts of a Province, of which it forms an integral part! If there was any law but our own voluntary compact binding us as an "integral part of the Church of England," such a formal acceptance of those standards as the basis of our Constitutions would be absurd.

The Judicial Committees, in "Long versus the Bishop of Capetown," said that the result of its verdict was to place the Church of England, "in places where there is no church established by law in the same situations with any other religious body, is in no better, but in no worse position."

Let us boldly accept the position to which we have been brought by stern facts without encumbering ourselves with the frail threads of legal fictions.

The Pan-Anglican Synod of 1867 in its 8th Resolution, very wisely laid down, "That in order to the binding of the church of our colonial empire, and missionary churches beyond them, in the closest union with the Mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine now in use in the church. That, nevertheless, each province should have the right to make such adaptations and additions to the services of the church as its peculiar circumstances may require, provided that no change or addition may be made inconsistent with the principles and spirit of the Book of Common Prayer."

We could desire nothing more. This resolution gives a guarantee for the closest union in doctrines and liturgical practices, while it allows reasonable diversity. Would that the church in this country would be bold enough to exercise a little of that "right to make such adaptations and additions to the services of the church" that she has, and the want of which so cripples the energies of the Mother Church. The day on which I date this letter, is the 99th

anniversary of the consecration of the first colonial Bishop of our church. Would it not be a most fit method of commemorating the centenary of this great event for the church of this country, which was the first to receive this blessing, to gather together representatives of our scattered portions who might consider, under the guidance of the Holy Spirit, if some means cannot be adopted whereby greater consolidation, and thereby power, might not be obtained for our church in this Dominion, and a name assumed more truly indicative of our position in this country, and in the confederation of dioceses of the one Church Catholic, so that when the centenary anniversary arrives, a great assembly of the whole church, may be held at which the decisions formulated by the representatives and ratified by the Provincial Synods and the independent dioceses of British Columbia, should be promulgated, and an era of increased power and vitality, may we not trust, under the blessing of God, inaugurated for our beloved church.

I am, yours faithfully,
St. John's College, A DELBERT,
Qu'Appelle, N. W. T., Bishop of Qu'Appelle.
August 12th, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

SEPTEMBER 5th, 1886.

VOL. V. 11th Sunday after Trinity. No. 41

BIBLE LESSON.

"The Two Debtors."—St. Luke vii. 36, 50.

The occasion on which this parable was uttered, is given earlier in this chapter. We then see that John the Baptist had sent his disciples to Christ with the question, "art thou He that should come," and we are told that while some accepted Jesus as the Messiah many rejected Him. The Pharisees had not yet become His open enemies, and we find that, when one of them, named Simon, invited Him to dine with him, Jesus accepts the invitation.

1. When the Parable was spoken, In the East, owing to the great heat, the customs of society were quite different from ours; people wore sandals, and on entering a house left them at the door; being supplied with water to wash their feet, which were then rubbed with oil to keep them soft. The host always embraced his guests on their arrival, when the meal was served they reclined on couches round the table, leaning on their left arms, with their feet turned outwards.

It appears that the Pharisee had not offered to our Lord the customary tokens of hospitality, perhaps thought he was honoring Him sufficiently by inviting Him. But who is this who stands behind Jesus, bending over His feet, in floods of tears? see her wiping them with her long hair, embracing them and anointing them with ointment, verses 37, 38. Ah, this was an uninvited guest, a poor, sinful woman, feeling the shame and burden of her sins, perhaps had heard the gracious invitation "Come unto Me," see St. Matt. xi. 28, 29. She will sin no more, He will help her if she can but get near Him. Does He scorn her? No. But what does Simon think? verse 39. His exclusive pride rises up, (Isaiah lxv. 5), he almost regrets having invited Jesus. Surely He can not be the Prophet he took him for. Jesus sees into both their hearts. He knew the past history of the woman, and her deep sense of her sinfulness, and her longing to be forgiven. He knows, too, what Simon is thinking of, and He sees that there is no sense of sin there, or love either. He, therefore, speaks this parable, verses 40, 41. We may notice here, that commentators are generally agreed that this is a record of a different act from that recorded of Mary of Bethany by St. Matthew, St. Mark, and St. John, and that the idea that the woman was Mary Magdalene is also purely traditional.

2. Why was the Parable spoken. It is very short and simple. There are two debtors, one owes ten times as much as the other; neither can pay, they are bankrupt. But to their great joy, their creditor kindly forgives both of them their debt. We are not told anything about their gratitude, but our Lord takes it for granted, and asks Simon which of their hearts would be fullest of love. Simon at once answers, verse 43, "I suppose he to whom he forgave most." Let us see what this parable taught Simon. That he would learn a lesson from the poor woman he so despised, verse 47. He had no faith in Jesus,

no feeling of sin, therefore, had received little forgiveness, his religion was merely formal, yet Jesus speaks gently to him, warning him that it was not yet too late.

And how must the broken and contrite heart of the woman have thrilled as she hears Jesus recount, one by one, and with approval, her ways of treating Him. She could not have explained it, but the kind and gentle Jesus understood all about it, and pointed out that the greatness of her love, attesting as it did, the genuineness of her faith and repentance, was a proof that she had found pardon and acceptance with God, and see the sweet message Jesus has for her, verse 50, "Thy faith has saved thee, go in peace." What does this parable teach us? God is the Creditor. We are his debtors, all owing him something, and unable to pay our debt. Do we realize this? feel how poor our goodness is, "nothing to pay," then there is hope for us, for then, like the woman, we shall come to Christ—confess our sins, and there is forgiveness for us, 1 John i. 7, 9, the debt is paid to the uttermost farthing, "the blood of Jesus cleanseth from all sin." He waits to see us thankfully accept it, Micah vii. 18, 19, the words are already on His lips, "Thy sins be forgiven thee, go in peace." May we be ready to give up every bad thing for His sake, all good things to His service.

Love so amazing, so divine,
Demands my soul, my life, my all.

Family Reading.

CONTENT.

"Success is in God's hands; whatever happens will be His ordering, and therefore by His Grace I shall be content."—*Fenelon*.

"Success is in His hands alone."
Peace rebel heart, thy tumult still;
Canst thou not trust Him with His own
Who rulest all things by His Will?

Stern was the voice, I trembling heard,
And all my spirit failed within,
For doubt and fear within me stirred,
Yet fear was faithless, doubt was sin.

"It must be best, it must be well,"
Rest aching heart, I strove to say;
But though my fears I would not tell,
The blinding tears I could not stay.

Resigned, submissive, murmuring not,
To this I thought I might attain,
But ah! "content" with such a lot,
"Content" with such a life of pain.

Then rose a whisper, silver clear,
Within this trembling heart of mine,
And through the darkness of my fear
There dawned the light of love divine.

"Trust Me, My child," he softly said,
"Though as a king I rule above;
The thorny path thy feet must tread,
I trod before thee in My love.

"I bore the Cross for love of thee,
For thee crown of thorns I wore;
And now I ask for love of Me,
Wilt thou not try to trust Me more?"

"I see the end, I know the way,
I love thee with a perfect love,
Thou too shalt see it all one day,
Made clear at last in Heaven above."

So in His presence kneeling low,
My storm-tossed spirit sank to rest;
For more I do not need to know,
This knowing, that He knoweth best.

His life of love for me was spent,
His love alone my soul can fill,
And therefore by His grace, "content,"
My all I offer to His will.

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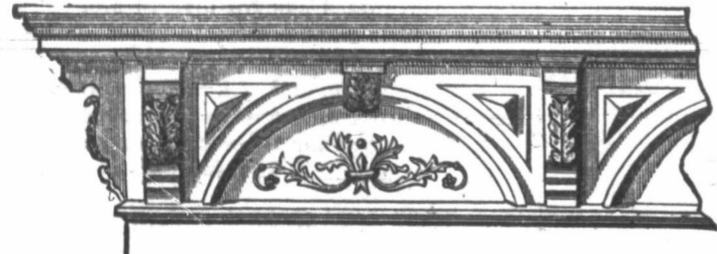
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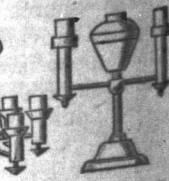
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81. When they say, as they do in the service of
 holy communion, "And here we offer and present
 unto Thee, O Lord, ourselves, our souls, and our
 bodies, to be a reasonable, holy and living sacrifice
 unto Thee," etc., and then go off into the pleasures
 of the world with great enthusiasm, as if of the
 world, instead of being *not* of the world, as Christ
 said His true disciples are, and never put forth a
 hand in real earnest service in the Sunday school
 or in any other department of the church's work.

O that these inconsistencies might come to an
 end, and that the church would arise and shake
 herself from the dust, and put on beautiful gar-
 ments of salvation, and act as did the disciples,
 after the day of Pentecost, both in the consecra-
 tion of wealth and of personal labor; then would
 she go forth against the various forms of sin in
 the world "terrible as an army with banners," and
 again win great victories for Christ.—*Beta.*

OUR PRAYER BOOK.

One other excellency of our Prayer Book is the
 care manifested in all its rubrical directions to pro-
 vide for the utmost simplicity and sobriety in all
 matters of outward ritual studiously manifested;
 for when we find special rubrics introduced to keep
 us from putting any superstitious or mystical con-
 struction on the most ordinary outward obser-
 vances, such as the use of the sign of the cross in
 baptism, and the reverent kneeling in the act of
 receiving holy communion, lest any should regard
 such an act as one of adoration to the material
 elements, we cannot for a moment doubt that our
 liturgy is framed designedly on principles of the
 severest simplicity. Very grievous it is to every
 loyal son of the Church of England to find that
 notwithstanding these plain directions and these
 plain indications of what the mind of the church
 is, some few should be found who are desirous to
 innovate upon our time honored forms, and to
 engraft a gorgeous ceremonial on the simple ritual
 of our Reformed Church. We are a practical
 people, and like prettinesses very well in their
 proper places—not when they are made part of the
 national worship of grown up men and women.
 Our reformed liturgy has come down to us as a
 precious heirloom from our forefathers, and we are
 traitors to a trust if we do not hold it fast. They
 may be crafty and strong who are trying to wrest
 it from us, but it must be our own fault if we let
 it go.—*Rev. Daniel Mone, M. A., England.*

DON'T STEP THERE.

A man started out for Church one icy Sunday
 morning, and presently came to a place where a
 little boy was standing, who, with choking voice,
 said:

"Please don't step there."

"Why not?"

"Because I stepped there and fell down," sobbed
 the little fellow, who had thus taken it upon him-
 self to warn the unwary passer-by of the danger
 into which he had fallen.

There are many men in the world who have
 good reasons for giving such warnings as this.
 The man who has trod the dark and slippery paths
 of intemperance, as he sees the young, learning to
 take the first glass of spirits, or wine, or beer, has
 good reason to say to them, "Don't step there,
 for I stepped there and fell down." The man who
 has indulged in gambling till he is despised by
 others and abhorred by himself, has good reason
 to say to the young, when they are entering on
 the same course, "Don't step there, for I stepped
 there and fell down."

How many there are to-day in prisons and con-
 vict settlements, with reputations ruined and lives
 blasted, who could say to the young man tempted
 to enter the paths of dishonesty and wrong-doing,
 "Don't step there, for I stepped there and fell
 down."

It is well for us to be warned by the sad experi-
 ence of others, as it is sometimes a duty for those
 who have fallen by these temptations to lift a
 warning voice. There are slippery places all

around us, and thousands are passing heedlessly
 along. Let us entreat them to beware, and, as we
 remember the bitter experiences of our own sinful
 lives, let us say to those who are just yielding to
 such temptations, "Don't step there, for I stepped
 there and fell down."

A TRUE STORY.

"COME, tell me a story. Now, mamma dear,
 The story, you know, that I love to hear,
 About little Samuel, and Eli, and all,
 And how he waked at night by a call.
 Now be sure, mamma dear, and don't get it wrong,
 And don't be afraid you'll make it too long."

He climbed in my lap, all ready for listening,
 The bright eyes were beaming, the soft curls were
 glistening.

"Now, mamma, begin." So I told of the boy
 Who was brought by his mother in calm holy joy,
 To live in the Temple, to work for the LORD—
 How he loved Eli, and watched for his word—
 Then how "one night when he lay down to sleep,
 "Now, mamma, that's wrong, I wish you would keep
 The story all straight, begin at the top
 All over again, and then please don't stop."

"But, darling, I really don't know what you mean."
 "Oh, mamma! The 'little coat' comes in between!"
 So "all over again" I tried "straight" to tell,
 The story my bird loved always so well.
 The blue eyes grew brighter, he list to the LORD,
 And with little Samuel answered this word.
 Then!—such are the changes in all earthly things,
 The peace and the joy both fluttered their wings,
 Tears came running down, they poured down like
 rain,
 "Oh, mamma! oh, mamma! you've spoiled it
 again."

I really was quite in despair by that time,
 For I'd just reached the end, the very last line.
 He hardly could speak but 'mid sobs I heard,
 "You said—yes you did—you said the wrong word.
 You said that he shut the doors the next day,
 And, mamma, he opened them, that was the way.
 Please, mamma dear, try to tell it now better."
 I did, I assure you, each word and each letter.
 Well repaid, was I then, by sweet kisses and praise,
 And advised, "tell it so, darling mamma, always."
 E. BEDELL BENJAMIN.

"No man has any right to live on the toil of
 his neighbors; no man has any right to be a use-
 less burden on others; no man, unless he be
 utterly base, will sit down at the feast of life and
 meanly rise up and go away without paying the
 reckoning. I need hardly pause to correct this
 abuse. I trust that all of us, of every rank, of
 every age, have learned the dignity of work, the
 innocence of work, the holiness of work. I trust
 that the very poorest person here present has a
 healthy scorn for the unworthy indolence of the
 drunkard, the idler, and tramp."—*Archdeacon*
Farrar.

HINTS TO HOUSEKEEPERS.

To brighten carpets, sprinkle with salt before
 sweeping.

When putting away the silver tea or coffee pot
 which is not in use every day, lay a stick across
 the top under cover. This will allow fresh air to
 get in and prevent the mustiness of the contents,
 familiar to boarding-house sufferers.

MACREME LACE can be washed so as to look as
 well as when new. Roll it up loosely and tie a
 string around the fringe so it won't get tangled,
 and wash like white muslin. Take off the string
 from the fringe when rinsing and hang it to dry
 without wringing it. When dry, pull into shape
 and comb the fringe with a coarse comb.

CORN FRITTERS.—One coffee cup of canned corn,
 one of sweet milk, two eggs—whites and yolks
 beaten separately, two tablespoons or more of flour
 and a little salt. Drop with a spoon into boiling
 lard. The flour to be added is a variable quantity
 and can be determined only by experiment. These
 fritters taste like fried oysters. Serve with or
 without sauce.

FUR cloaks and fur-lined garments may be suc-
 cessfully preserved from moths by the following
 method: Lay the garment on a table and comb it
 carefully all over with a fine-toothed comb. If
 there be any moth eggs in it this will certainly
 discover them. Then brush it thoroughly, fold
 and tie up tightly in a bag of firm unbleached
 muslin and lay it away in a chest with insect
 powder scattered through it. Muffs, etc., may be
 combed in like manner, and put in a muff-box with
 paper pasted around the lap of the cover over the
 box.

CREAMED CHICKEN.—One cup and a-half of un-
 skimmed milk, one tablespoon of cornstarch, one
 tablespoonful of butter rubbed into cornstarch, half
 teaspoonful of minced onion, half teaspoonful of
 minced parsley, a pinch of soda stirred into the
 milk, salt and pepper to taste, remnants of cold
 roast, boiled, or broiled, chicken, jointed, or cut
 into neat pieces. Heat the milk to scalding in a
 double boiler, and pour a little on the cornstarch
 and butter. Return to the fire, stir until it thickens,
 and add the seasoning. Drop the pieces of chicken
 into the sauce and let simmer five or ten minutes.
 Pour over rounds of fried bread, garnish with sprays
 of parsley, and serve very hot.

The following methods of putting up preserves
 have always been successfully used in the New
 York School of Cookery, the second being the least
 troublesome. Choose firm, ripe, sound fruit; do
 not wash berries unless they are very sandy; remove
 the stones from peaches or plums, if desirable, and
 peel them at will; pare and core quinces and pears.
 Weigh the fruit after it is prepared, and allow an
 equal quantity of sugar; put the fruit and sugar
 in layers in a porcelain-lined kettle, with sugar at
 the bottom and top, and let them stand overnight.
 The next morning set the kettle over the fire and
 gently boil its contents until the fruit is soft but
 not broken, removing all scum; transfer the fruit to
 heated glass jars without breaking it, boil the syrup
 until it begins to thicken, then pour it over the
 preserves, and close the jars; when they are cold,
 make sure they are air-tight, and keep them in a
 cool, dry place. The other way of preserving is to
 weigh the fruit, and allow a scant equal quantity
 of sugar to balance the waste of paring, etc.; put
 the sugar over the fire in the preserving kettle,
 with half a cupful of cold water to each pound, and
 boil it, removing all scum. Meantime prepare the
 fruit; when both are ready, boil the fruit in the
 syrup until it begins to look clear, but do not let it
 break; transfer the fruit to glass jars heated in
 water, and then boil the syrup until thick, and put
 up the preserves as usual.

A NEW-FANGLED RELIGION.

BY THE REV. F. PARTRIDGE.

We hear a great deal of talk now-a-days about
 what is called unsectarian religion. Instead of
 squabbling about Church Doctrines and Methodist
 Doctrines and Baptist Doctrines and all the rest of
 them, they tell us we need only have the plain
 broad things that all Christians agree about. We
 all want to get to the same place, so if we have
 these preached in our churches and taught our
 children in their schools, it does not matter much
 about the rest.

Well, it is easy enough to talk in this way. It
 sounds so grand and liberal, that surely anybody
 who does not like it must be bigoted and unchari-
 table. But, as the Yankee said to the stump
 orator who had made an election speech stuffed
 full of fine words and promises that meant just
 nothing at all, "That's all very well, mister, but
 what does it all come to when it's peeled and
 biled?" What is this new religion—"our Com-
 mon Christianity" as they call it—this that every-
 body is to be satisfied with, what is it when it is
 peeled and boiled? What will be left when we
 have taken out everything that people disagree
 about? Let us see.

To begin with, we must not teach that our
 Saviour Jesus Christ is God and man, to be
 worshipped and prayed to, and trusted in, for the
 Unitarians do not believe it. Nor must we say

that His Death upon the Cross has made atonement for our sins, because they do not believe that either. These things must be left as open questions that don't matter much to anybody, whether true or not. Then we must leave out Baptism and the Holy Communion, because all Sacraments are rejected by the Quakers; and for the same reason we must have no ministry of any kind. We cannot believe in a visible Church as the Kingdom of God on earth, because while one party says it consists of all the baptized, another says it means only those true Christians whom God knows will be saved at the last. Even if we leave out the Quakers as too few to count for much, we still must give up Infant Baptism to please the Baptists—and Bishops, Priests, and Deacons to please Dissenters generally. We must not tell our children that they belong to the family of God, because many think that this cannot be true till they have been converted. We must not call our Lord the Saviour of the world, because the Calvinists say He only died for a chosen few. Nor must we insist upon the necessity of repentance and amendment of life, because some tell us that all the sinner has to do is to believe that he is already saved. It will hardly do to speak much about duty and good works, because some think that faith does not need these things, and faith itself must not be spoken of, because there are three or four different opinions as to what faith really is. We must not say that the souls of the faithful rest in Paradise between the hour of their death and the Day of Judgment, because Romanists say they go to Purgatory and Dissenters that they go to heaven. Indeed, we dare not even say that we must all appear before the Judgment-Seat of Christ, because there are many now-a-days who tell us that true believers will never be judged at all.

We might make this list a great deal longer, for there is not one single truth of the Christian religion which is not denied by some one or other of the 200 sects which call themselves Christians. But without going any further, what is this new-fangled religion to be made up of when we have taken away all these things? When there is neither a Christ to worship nor a Holy Ghost to make us good; nor a Cross to trust in, nor Sacraments to help us with power from on high; nor a Divinely-founded Church to dwell in, nor Christ-sent ministers to guide and teach, nor a Creed to set our faith by, as we set our watches by railway time. I don't think there will be much religion left worth disputing about or caring to stand up for either. If once we begin to throw away principles—not because we think them untrue, but because all are not agreed about them—we cannot stop at any line of our own choosing. In common fairness we are bound to go on till we have done away with everything that distinguishes the Church from the Nonconformists and each sect from every other. Nothing disbelieved in by anybody must be admitted. Then we shall have this newly-patented religion. There will not be much of it; what there is of it will be very foggy and have no backbone in it; it will be a poor sort of help to live by and a poor thing to trust to when we come to die. It will be very like a map with no towns marked, no rivers, no roads, and no mountains, and only the very faintest outlines to tell us it is a map at all. It may be very well to look at, but it is of no use to travel by. No, unity is a thing most earnestly to be sought after, but we had better disagree and be in earnest, than unite by throwing away all our principles to invent a religion that nobody can love, or trust to, or use in time of need. Our "Common Christianity" may be a fine thing to talk about, but it is a flabby, shapeless thing after all, and it is not the "Faith once delivered to the Saints."

USE OF WEALTH.

Wealth is a blessing if used aright. It is a trust God has committed unto some, to be used not for selfish gratifications, but for the good of the holder and as well for the good of his fellowmen. Nothing will prevent wealth from being a curse to the wealthy save constant giving in proportion to his wealth. His giving yesterday is the reason why

he must give to-day, and his giving to-day another reason why he must give to-morrow, and keep on giving as the only plan in his power to prevent wealth from being a curse which will drown men in destruction and perdition.

"We brought nothing into this world and it is certain we can carry nothing out." We must leave all, oftenest to prove a curse to the children who come after us. Had we not better reflect about this stewardship of wealth? Had we not better be generous and charitable now, lest that comes upon us of which Job makes mention, "They spend their days in wealth, and in a moment go down to the grave?"

NOBLE GIFTS.

There are many instances of liberal giving to missions on the part of wealthy men and women in England. Mr. Arthington, of Leeds, has again and again given \$25,000 at a time. Mr. C. W. Jones, of Brighton, has been equally liberal. Miss Baxter, of Dundee, has given a missionary steamer and large sums of money. Lady Burdett Coutts, now Mrs. Bartlett, has endowed three foreign missionary bishoprics, besides giving largely to various home missions and charities.

Not long since a gentleman, who does not allow his name to be known, contributed \$24,000 in one sum for the evangelization of China. A few years ago another gentleman gave to missions one guinea a day throughout the year. The year following he advanced his contribution to seven guineas a day. He found himself so blessed in his resources, and so happy in the "luxury of doing good," that the next year he made his subscription a daily one of fifty guineas; more than \$90,000 in one year. These are but a few of the many similar cases which might be given.

FAMILY PRAYER.

The old-fashioned family prayer is an exercise that it is a pity to neglect. It is true that the head of the family, who conducts them, may often say the same words, and that the whole thing may become a little monotonous. The children are apt to desire more haste in regard to it, for in the morning they are anxious to get away to play or work, and in the evening they are tired and sleepy, but they are on the whole better, and not worse, for the prayers. It brings a little acceptable variety into the service to vary them by occasionally using some one else's words—those of the Prayer-book, or any other collection suitable for family worship should not be omitted for the children's sake, where it can be carried on. They sometimes appear to pay very little attention; but a deeper impression is made than the parents think. Many years after, the words they have heard repeated will come back to them with new meaning, and will have greater weight than those who uttered them ever expected. Life reveals the answer to many prayers that are heard in our childhood. There was once a little girl who had neither face nor manners likely to prove attractive, but who had good health and was likely to grow up to womanhood, whose father always asked for this child that God would specially give her the favor of the people among whom her life should be passed. The prayer was unheeded and not understood at the time; but its abundant answer in after years has recalled the old home prayers again and again. There was once a family of children who joined, because they were compelled, in the externals of family worship, but never prayed themselves, but who, when attending the funeral of their father, were moved to love and grief as they remembered the days of childhood. "Now that there is no one to pray for us, had we not better pray for ourselves?" asked one; and the others responded with a longing that they had never felt before, Home prayers are not in vain; the great Father listens if no one else does, and his blessing is sure to follow. "I do not pray with my family," said one, "because my children and servants would see the discrepancy between my devotions and life." But that was surely the greatest possible reason that could be found.—*Marianne Farningham.*

"WHAT WILT THOU HAVE ME TO DO?"

Hast Thou, my Master, aught for me to do
To honor Thee to-day?
Hast Thou a word of love to some poor soul
That mine may say?
For, see this world that Thou hast made so fair,
Within its heart is sad;
Thousands are lonely, thousands sigh and weep,
But few are glad.

But which among them all is mine to-day?
Oh! guide my willing feet
To some poor soul that, fainting on the way,
Needs counsel sweet;
Or into some sick room, where I may speak
(With tenderness of Thee;
And, showing who and what Thou art, O Christ!
Bid sorrow flee!

Or, unto one whose straits call not for words—
To one in want—in need;
Who will not counsel, but would take from me
A loving deed.
Surely, Thou hast some work for me to do;
Oh! open Thou mine eyes,
To see how Thou wouldst have it done,
And where it lies.

A MODEL PARISH.

The Bishop of Liverpool, in his recent speech before the English Church Congress, said:

"I know at this moment a parish of 4,500 people in Liverpool with not a rich man in it, but only small shop-keepers, artisans, and poor. There are only thirty families in it who keep a servant, and not one family who keeps two. There are 195 houses with more than one family each. There are 193 families living in cellars. Many of these cellars are within a few yards of the church, and under its shadow. In short, this is a thoroughly poor, working-class parish, which I think no one can deny. Now, what does the Church of England do in this parish? Listen, and I will tell you.

"In a plain brick church, holding 1,000, built thirteen years ago, there is a simple hearty service, and an average attendance of 700 on Sunday morning, 900 in the afternoon, and 950 in the evening. About half the sittings are rented and half free. In three mission rooms there is an average attendance of about 350 in the morning and 450 in the evening.

"The total number of communicants is over 800, almost all of the working classes, and nearly half men. I myself helped once to administer the consecrated elements to 395, and I saw the hands that received them, and I know by those hands that many of them were dock laborers and foundrymen.

"The worthy minister of this parish began his work alone about fourteen years ago with four people in a cellar. He has seen a church built, and has now with him one paid curate, one paid Scripture reader, one paid Bible woman, and one paid organist. But he has 82 voluntary Sunday school teachers, 120 Church workers, 17 Bible classes, with 600 adults on the register, and 1,700 Sunday scholars.

"The practical and moral results of the Church's work in this parish are patent and unmistakable. Of course some of the people remain to this day unaffected and careless. But the congregation raises £800 a year for the cause of God. There are 1,100 pledged abstainers in the district. There is not a single house of ill-fame or a single known infidel in the parish.

"These are facts, simple facts, which any one who visits Liverpool may, if he likes, verify for himself. The incumbent of this parish is a quiet, unpretending man, who perhaps would not gather a congregation in the Temple, Westminster Abbey, or St. Paul's, or fascinate an Oxford or Cambridge University audience. But of one thing I am certain, he is a man who tries to preach Christ in the pulpit, and to visit his people in a Christ-like, sympathizing way, and to these two things I attribute his success."

—Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—*F. W. Robertson.*

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DEATH.

At 234 Sackville street, on Sunday the 22nd inst., after many years of suffering, Amy, the beloved wife of Frank Smith (late Bursar of the Toronto General Hospital), in her 74th year. Her end was peace.

THE WILLOW-TWIG AND THE STRAW.

A poor widow and her two boys were returning to the village one evening from a neighboring willow-bed, where they had gathered some twigs; the mother carried a large bundle of willow twigs on her head, and each of the boys a small one, bound together with a band of straw.

On the way a rich merchant from the town met them, and of him they begged for charity. But the rich man said to the widow, "You need not beg; intrust your two children to me, and I will soon have them taught to make gold out of twigs and straw."

The mother considered this as a banter, but the merchant assured her that he was truly in earnest: so at last she consented, and the merchant had one of the children taught basket-making, and the other straw-plaiting.

After three years they came back to their mother's little cottage, indefatigably manufactured the best baskets and the finest straw hats, and disposed of their produce to the merchant. After a little while the merchant came one day into their room, paid them for the work which he had received in bright ducats, and, laughing, said to the mother, "Do you not see, now, that I was right, and have kept my word?"

"By honest industry, behold, The wood and straw are turned to gold!"

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BETTER WHISTLE THAN WHINE.

As I was taking a walk I noticed two little boys on their way to school. The small one stumbled and fell, and though he was not much hurt, he began to whine in a babyish way, not a regular roaring-boy cry, as though he were half killed, but a little cross whine.

The older boy took his hand in a kind fatherly way, and said: "O, never mind, Jimmy, don't whine; it's a great deal better to whistle."

And he began in the merriest way a cheerful boy-whistle.

Jimmy tried to join in the whistle. "I can't whistle as nice as you, Charlie," said he "my lips won't pucker up good."

"O, that is because you have not got all the whine out yet," said Charlie; "but you try a minute and the whistle will drive the whine away."

So he did; and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.

A SUCCESSFUL RESULT.—Mr. Frank Hendry, writing from Seaforth, says: "I purchased one bottle of Burdock Blood Bitters to purify my blood. It did purify it, and now I have excellent health." As a blood purifying tonic and system regulator the result of taking B. B. is always successful.

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—The boy who sees his father adulterate his goods, and arrange his best fruit upon the top of the box, is taught object lessons he doesn't forget. The following incidents were recently told:—

"Come," said a certain mother to her little boy, "take this; take this; it is something good." The child was evidently suspicious, but after many earnest assurances on the part of his mother, he took the medicine, but it was intensely bitter, and rejecting it at once, his young voice was raised in angry reproaches against his mother for telling him such a lie. "No, my dear," said she, "I have told you no lie. The medicine is good; it is good to cure you. That is what I meant."

"Good to cure me!" cried he, with a look of perfect contempt. "You cheated me. You know you did."

Yes, he was right! and by that act she lost the confidence of her boy.

A little girl, hearing her mother say to the clerk; after she had taken samples from several pieces of goods, that she would call in the afternoon and make some purchases, said:—

"Mamma, you said that at all the other stores."

Actual lessons like these do far more to fix moral character than all the perfunctory preaching and advising possible from September until July. A child cannot be more certainly corrupted than by hearing good advice and seeing a bad exemplification of it. Preaching is easy; it's the practising that tells.—School Journal.

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In a little village a poor little woman lived with a pretty granddaughter. One day the good old woman went out without her crutch but her pretty granddaughter was near her to serve as a support. It continued thus for a long time. To the promenade, to prayers, or to market, the good old grand-dame no longer used her crutch, but trotted about leaning on her granddaughter. There was much prattling about this in the village, and various were the conjectures. At last they found out the cause, which is yet told to their children during their nightly gossipings. The granddaughter, in a fit of passion, threw her grandmother's crutch in the fire, and the old woman was so poor that she had not the means of buying another.—The hasty girl cried and repented, and the frail old woman pardoned her; but, to make reparation, her grandchild never quitted her for an instant, till she had saved up sufficient to purchase a substantial crutch on which were these words:—*Repentance and Pardon.*

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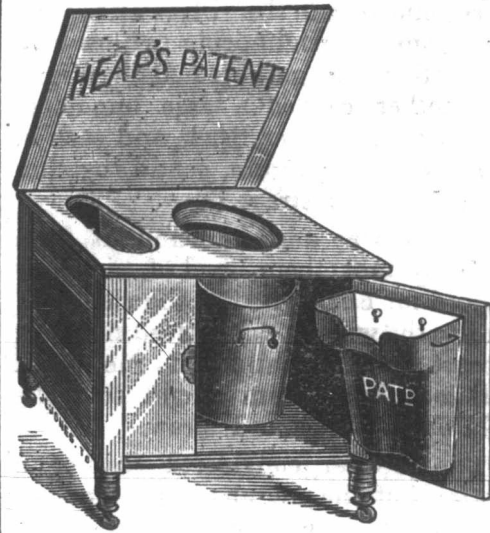
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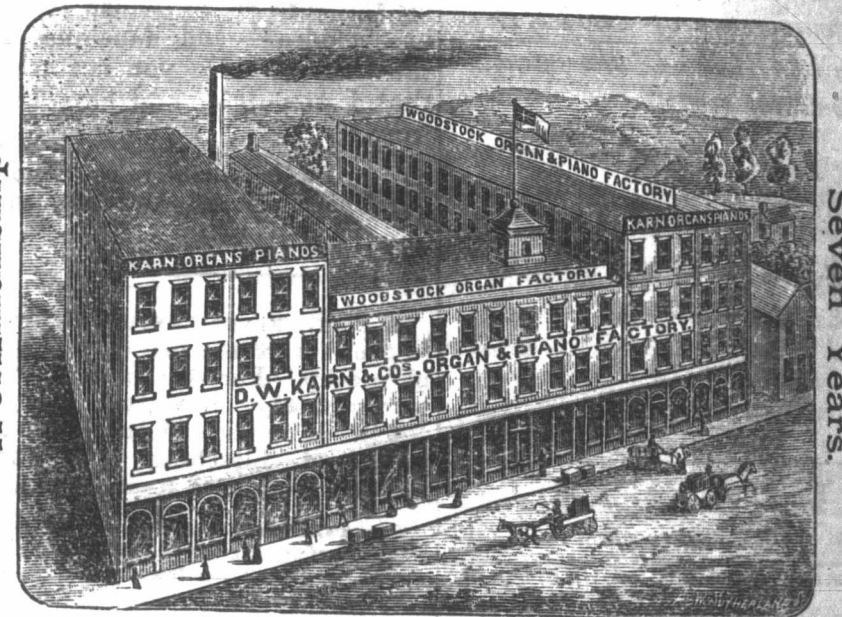
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