

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY OCT. 17, 1889.

[No. 42.]

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## LESSONS for SUNDAYS and HOLY DAYS.

Oct. 20th.—EIGHTEENTH SUNDAY AFTER TRINITY.  
Morning.—Jer. 36. 1 Thess. 5.  
Evening.—Ezek. 2; or 13 to v. 17 Luke 14, 25 to 15, 11.

THURSDAY OCT. 17, 1889.

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

## TO CORRESPONDENTS.

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

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

MR. GLADSTONE ON THE VALUE OF SUNDAY.—We are always delighted, says the Rock, when we can agree with those from whom we are in the habit of differing. Mr. Gladstone is one of these, and consequently we hail with unfeigned gratification his letter addressed to the Sunday Observance Congress, now sitting in Paris, under the presidency of M. Leon Say. He writes: "It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of my countrymen. It appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working-class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result. Personally, I have always endeavoured, as far as circumstances have allowed, to exercise this privilege, and now, nearly at the end of a laborious public career of nearly 57 years, I attribute in great part to that cause the prolongation of my life and the preservation of the faculties I may still possess.

As regards the masses the question is still more important; it is the popular question *par excellence*." We would append to this a story we have heard about the right hon. gentleman, purposely suppressing names. A friend sent him a book on a very deep theological question. It reached him in the midst of his Midlothian campaign. But in a few days Mr. Gladstone wrote a letter of four closely filled pages, examining and criticising the work. He had devoted his intervening Sunday to it, and so shut out the harass of electioneering strife, and refreshed his spirit.

MR. GLADSTONE'S USE OF SUNDAY.—We can speak from personal observation as to Mr. Gladstone's Sunday habits, as we at one time lived where he spent many of his rest days when Premier, at Hagley. His custom was to attend morning service, teach in the village Sunday School, and later in the day visit the poor and infirm cottagers in company with his niece, the Honble. Miss Lyttelton. One or other of them we have often seen going their round carrying a basket of comforts for the sick.

AN ERROR BUT NOT A MISTAKE.—The Rev. Dr. Langtry had a letter in the Mail of 8th October, protesting in earnest terms against Dr. McLaren's address against the Church Union movement. Dr. Langtry quoted St. Paul's word, "For whereas there are divisions among you are ye not carnal and walk as men?" The compositor set this "For whereas there are demons among you," &c. The error is a happy one, for doubtless wherever divisions leading to separations exist there are demons at work, as but for evil spirits there would be unity.

FORMS OF PRAYER.—The English Wesleyan Conference has just issued a new book of Family Prayers. The Methodists are therefore not justified in condemning the use of forms of Prayer. Indeed the shelves of the Methodist Book Room are loaded with copies of the Methodist Prayer Book, which is publicly used in some of their services in England, wherever a more than usually "respectable" congregation assembles, to whom the erratic utterances of extempore prayer are found to be objectionable. But as a matter of fact the cry against our liturgical forms which a few years ago was constantly raised with the intent to injure the Church, is now hushed, except amongst a very narrow set whose illiteracy renders them by no means as dangerous foes as they would like to be. It is rather hard lines for the Church of England to have her Prayer Book pirated by Wesleyans without any acknowledgment, and at the same time to be abused by them for using forms of prayer! Yet such is the case. More, the Presbyterian ministers are now issuing our Marriage Service form, and Burial of the dead office, directly taken from the Prayer Book—their preachers also quote our prayers wholesale in public worship—yet their people are bitterly opposed to forms of prayer! This is not only a wicked, but a very comical world.

A PRESBYTERIAN ON CHURCH UNION.—The Rev. Charles Augustus Briggs, D.D., Davenport, Professor of Hebrew in the Union Theological Seminary has issued a volume entitled "Whither? A Theological question for the Times." The work has much significance as indicative of the tone prevailing in the highest ranks of Presbyterianism, how this body has advanced ahead of such laggards behind as Dr. McLaren may be judged by the following:—

"The process of dissolution has gone on long enough. The time has come for a reconstruction of theology, of polity, of worship and of Christian life and work. The drift in the Church ought to stop, Christian divines should steer directly toward the divine truth (as the true and only orthodoxy), and strive for the whole truth and nothing but the

truth. The barriers between the Protestant denominations should be removed and an organic union formed. An alliance should be made between Protestantism and Romanism and all other branches of Christendom. The Lambeth Conference, in its proposals for Christian unity, points in the right direction. The Church of England is entitled to lead. Let all others follow her lead and advance steadily toward Christian orthodoxy."

OUR SKIRTS CLEAR.—A Baptist minister of Walsall, England, named Bonfield has caused a great sensation by causing it to be believed that he had been murdered in Ireland by the Parnell Invincibles. The rascal it seems eloped with a young woman and he sought to throw people off the scent. This person has been spoken of in Canadian papers as a clergyman of the Church of England. "Clergyman" implies the rest in England, here it does not, and newspapers should therefore be more careful in using this word, especially should they avoid scandalizing the Church, as they constantly do, by styling every delinquent minister of the sects "a clergyman," the presumption and almost inevitable inference being that he is one of our clergy.

GRACE NOT APPROPRIATE.—Peter Lombard in Church Times writes: "I give you another episcopal story which I have heard this week, the principal person in it being the Bishop of Barchester. I do not mean worthy Dr. Proudie—who has been gathered to his fathers for several years, and whose last official act was to make Mr. Crawley a Canon Residentary—but his successor. The latter, and his brother Bishop of Irontown, went out picnicking in an Alpine wood, accompanied by Colonel Fencer. They had a hamper which promised much enjoyment, but on arriving at their destination and proceeding to unpack it, a woeful state of things was revealed. The chicken and tongue had gone bad, and everything else was reduced to pulp by the contents of a broken bottle. "H'm," said my lord of Barchester, after silent reflection for a while, "instead of saying grace on this occasion, I think we might ask the layman to express our feelings."

AN OLD COUNTRY LESSON.—The Mail of the 8th October says:—  
"The Rev. Dyson Hague, Brockville, evangelical clergyman of the Church of England, a graduate of Wycliffe College, in writing of his tour in England, speaks of the free use of the cassock and of the general adoption of the surpliced choir and the eastward position, and considers that in themselves they no longer mark a division between the two great parties of the Church."

What a blessing it would be if all our young men who are being sought to be made narrow-minded partisans by the training in a one-sided school, if they were all shipped off to England for a year or so prior to ordination! What a revelation it would be, heartbreaking almost, as they came to realise how shamefully they had been misled, and mistaught, and prejudiced. Our young friend must feel that he has listened as a student and since as a graduate, to a vast mass of very foolish talk on the points he alludes to. Why should young men allow themselves to be duped and deceived on such matters when warnings of their danger have been given and a knowledge of the truth so easily acquired? It is a sort of intellectual suicide to plunge into the waters of party in early life, as especially is it disastrous to mental and spiritual growth to be subject to the blighting influence of partisan tutors.

It is only by humility, it is only when self is overcome and brought into subjection, that a man can patiently endure, and therefore I say it is only humility that can make a man really and in the highest sense brave.

## SIGNIFICANT!

MR. ERASTUS WIMAN'S object in life seems to be the bringing about of the extinction of this our Canada by its being degraded into annexation to the United States.

He has done one thing which will open the eyes of not a few in this Dominion as to his fitness to control the destinies of our people.

On Sunday last, the 13th October, he gave a semi-public dinner at the Clifton House, Niagara Falls, to some eighty political, commercial, and literary magnates, including Mr. Goldwin Smith. After dinner Mr. Wiman made a strong Annexation speech, and spoke of Canada as belonging to the States! His address was highly suitable to a political meeting, but our readers will judge how appropriate it was for a Sabbath evening!

Now what does the religious public of this Dominion think of Mr. Wiman *inaugurating on our soil a public breach of the Sabbath?*

He has by this audacious act foreshadowed the future he desires to see realised, that is, Canada without a Lord's Day, Canada Sabbath-less, Canada turned into a Chicago and Buffalo, cities without any respect to the Day of the Lord, and of His people!

Mr. Erastus Wiman we believe committed by this dinner another of his celebrated blunders in tactics. We Canadians neither want effacing, as Mr. Wiman proposes, nor do we favor one jot the other movement of Mr. Wiman to destroy our Sabbath.

## A GOOD SUGGESTION.

IT has been suggested that some portion of a students' time at certain colleges,—it is not needed, say at Trinity, or by the youths who have been through Trinity College School, should be given to the acquirement of a more refined intonation speech.

It is quite common in Canada to hear graduates who read in public, say the Lessons in Church, who, do not in one sense, mispronounce a single word, but whose *every* word is, in another sense, miscalled, by being voiced with a coarse twang.

There seems no remedy for this at present, as young men enter the colleges in question, with this serious defect in speech, and are not one whit improved by a prolonged college course. How the Tutors must suffer! Yet what are they to do?

Now a short period every day might be devoted to the correction of rusticity of speech with great advantage to students who are so unfortunate as to have acquired in early life this objectionable tone of voice. Young divinity students should especially be put under this discipline, as it is highly irritating to hear the words of the Scriptures and Prayer Book pronounced with a coarse, vulgar twang.

Not only this, but many words found in the Bible we have heard shockingly mispronounced, especially by the graduates of the new Divinity school. They are often heard to say, "Jerusallum," for Jerusalem, and so forth, this of course, arises from downright slovenliness

Then, too, we have heard "Darius," called "Dayreus," and other proper names sadly mutilated. We know, and we thoroughly understand the difficulty of curing these defects of enunciation and pronunciation, but the difficulty is not insurmountable, and it ought to be faced. It is a very, very hard trial of faith to believe that a young graduate who wears his B.A. hood has duly earned that distinction when he speaks English in a tone like the most illiterate classes.

There are certain specialities of utterance by which one can tell in England a Cambridge man from an Oxford, or Dublin.

If the Colleges we refer to do not make some reforms in this direction, the public will gradually learn to distinguish their graduates from those of Trinity and other colleges that are more careful in such matters, by their rudeness and vulgarity of tone in reading and speaking. This all the more needs attention now that a boy's school is about being governed by the graduates of a College in which no attention seems to be paid to culture of speech. We have known students who were vulgarised to a degree most painful to their friends by attending the Colleges in question. It will then be found a serious drawback to a school for boys, if any of the pupils who go from a refined family return home speaking in the tone of the lower, uneducated classes.

## HOW CHURCHES SO-CALLED ARE MADE.

INTO the interminable quarrels of dissenters with their pastors we have no desire to enter. But now and again this ever boiling cauldron of strife overflows and invades the public domain. Thus thrust upon our attention we may, without meddling, use the opportunity to draw a lesson from the system that breeds such chronic disorder.

What is called the Western Congregational Church Toronto, has a pastor, the Rev. A. F. McGregor, who seems to have realized early in his career that an Independent minister is a pastor who is dependant upon an independent congregation.

The charm of congregational life is baiting the parson. This noble Christian like sport is periodically indulged in, so that no member of any of those Churches can complain of lack of excitement. Five years is the average term of their pastors, the land of dissent has rest seldom over a few months. The poor minister is voted into his place by a majority, and the minority usually begin to "make it hot" for him and his supporters shortly after his induction. The shepherd of one of these flocks walks into his pulpit to face consciously an angry and humiliated lot of sheep on one hand, and on the other a larger body, who, proud of their victory, are not slack in such attentions to the minister they have appointed, as indicate to him that *the life they have given they can take away*. Should then he seek to win over his enemies as wisdom dictates by assiduous and loving care, his friends take offence. The demon of jealousy enters into

the sheep, and there is very soon, as the adage says, *some one to pay* whose name is forbidden in polite speech! The cauldron begins to bubble, and the "Independent" pastor, for months, possibly a year or two, leads the life of a dog.

If he pays a pastoral visit of only half an hour to Mrs. Jones, and then one of thirty-five minutes to Mrs. Smith, the Smith faction taunt the Jones party about this mark of favor, and the Jones party "go" for the pastor until a disruption occurs and one or other of these people start a new "Church." Mr. McGregor in a letter complains of being sat upon by "a mixed committee" in certain arrangements, and refers to members of his flock as "Mr. W. and his puppies, worshippers of his nasty money," he speaks again of this Mr. W. as "one who seeks to purchase place in the ranks with money." Evidently our old friend Mr. Diotrephes is again in the flesh!

The malcontents called a meeting with the intention to get the shepherd dismissed by the flock. Behold! the majority went the other way, so the rebels were turned out of the Western synagogue. Fifty three souls and bodies too were turned out neck and crop, excommunicated by a vote and handed over to Satan, *who runs these affairs*, and who, no doubt, will help them to make another "Church" of the same shameful pattern.

When this ecclesiastical farce of "The Parson triumphant, or the tables turned," was performed, the audience behaved like a riotous mob of gods in a penny gaff theatre, and at one time were close upon a free fight with nails and fists.

But we must remember and make allowances for a Church that boasts that it, as do each of the Churches of Congregationalism, and it alone is "faithful to New Testament principles." How delightful it will be when we poor, benighted, Bishop-ridden Churchmen can get up little affairs of this kind. How it will give strength and stimulus to all Church enterprises when, as a reward for their labours, laymen may look forward to baiting the parson, and getting their hands into each others hair, and clawing each other *of course metaphorically*, like those who are faithful to New Testament principles! What a sweet sensation it will be when *our* set is victorious, and we sheep shall triumphantly kick the shepherd out of the fold! And how delirious will be the joy of seeing the other side beaten! How, too, it will call forth the noblest graces of the Christian life, such as humility, and self abasement, and charity, when *we* are the victims of an adverse vote, and find ourselves turned out into the street? Ah! what fascinating, what exalting joys and help we are losing by denying ourselves Congregationalist privileges! We have had a foretaste of what is in store for us if ever the fad of a faction amongst us is gratified. Their hypocritical cry, "The Laity, the Laity, we alone are friends of the Laity," has rung through our parishes. Here and there a few simple minded ones have been fooled by this deception, for the cry is a mere cloak to cover the designs of a clique who are

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working on the lines and in the style of dissent.

Churchmen and Churchwomen, thank God! shrink with instinctive revulsion from such scenes as are being perpetually enacted in Congregational circles, and which a certain set of half-churchmen, half-dissenters, would introduce amongst us. There is in the very atmosphere of the Church of England so refining, so elevating an influence that the poorest, most illiterate of our members, catch something of the gentleness and self-restraint of the lady and the gentleman. To offer then to Churchmen and to Churchwomen the opportunity of engaging in such scandalous squabbles as dissenters indulge in—is to insult us. Those who are bidding for popularity by urging the laity to acquire opportunities for engaging in parochial rows after the Congregational model, prove by this agitation how very little they know of the temper and tone of the Church of England. Our reading of New Testament principles, under the guidance of the Church, does not incline our hearts to hanker after the sport of baiting the parson, but does inspire all who give those principles control over their spirits and minds a profound distaste for the life which manifests itself in party strife. It is the same feeling as that which all cultured persons have at the sight of rowdyism—the thing is an abomination, and there's an end of the matter.

If we desire to provide another Church where needed we do not wait until a fight in our Church splits off a section to start another "cause," and more, we deprecate and condemn any such mode of Church extension, we have no such custom, neither the Churches of God. We have a few agitators amongst us who see some personal advantages to be reaped by introducing the manners and customs of dissent, just as in society there are men who find their profit in stirring up a mob.

There is another lesson in this affair. There were twenty females mixed up in that disgraceful riot, who were expelled from their Church by a vote. Now we are constantly told that if only women could enter public life its waters would become calm and sweet! But there is a good deal of human nature even in women!

THE CHRISTIAN UNION MOVEMENT CONDEMNED.

WERE an announcement to appear that at a stated place and time, in a Canadian city, a sacrifice would be offered to Jupiter, it would be no more untimely than an address just delivered by Professor McLaren, of Knox College.

We do not propose to offer any reply this week, but hope to do so in a later number. Dr. McLaren took the high Calvinist ground against the Church unity movement, by arguing that there is already absolute, unbroken, perfect unity in the Church of God! He declared that the desire for a realisation of the Saviour's prayer for the visible unity of his people was a mere hankering after a Romish conception. Dr. McLaren, like the Principal of an adjacent College, labors under the superstitious delusion that if anything is in accordance with the

Church of Rome it is too abominable for further thought. Yet Dr. McLaren believes in by far the larger part of the Creed of Rome.

Note, too, that the very position Dr. McLaren took in his address on Church unity is identically the same position as that occupied by the Church of Rome. Rome declares that the Church is not divided, so, precisely so, does Dr. McLaren. What then is he thinking about when he attempts to scare us from being in accord with a Romish idea? He must be mentally constituted very differently indeed to the rest of his kind, if he imagines that in these days any man blessed with even a grain of common sense and of mental independence, cares one jot what Rome thinks or does not think, so far as his own personal judgment is concerned.

If Dr. McLaren shrinks from any position, as he declares he does, because it is Romish, he is as much the slave of superstition as the most benighted Papist. That kind of folly is exploded. The good man is a theological Rip Van Winkle, while he has slept, the world has gone forward into another era. The ideas of Dr. McLaren are as obsolete amongst men who have kept awake the last quarter of a century, as is witchcraft. That his audience did not laugh aloud and openly resent being treated to such a mouldy dish, speaks highly for their Christian forbearance.

Seriously, the address of Dr. McLaren is a most deplorable outburst of the bigotry of old and effete Calvinism.

When the meetings to consider church union were being held, we expressed our judgment to be that there were sterner obstacles in the way than the representatives of the Church seemed to realise. For this we were taken sharply to task and a lecture was read to us of rebuke for stating that we saw what others did not see. Our friends will now do us the justice of admitting that the obstacles we alluded to not only existed but were very serious. The address of Dr. McLaren is like a huge iceberg in the direct path of the church unity bark, and not the only one that will be met with.

SUNDAY SCHOOLS.

No. 2.

BY THE REV. JOHN CARRY D.D.

(Continued from last week).

We regret to have omitted an explanatory note sent by Dr. Carry with his article on Sunday Schools. Most of it, he says, had been written a year ago, and was only completed and forwarded when his position in the matter was mistaken at the Provincial Synod, and since made the ground of attack in some quarters. He was not in haste to obtrude his views, however well founded, upon the public; but he is not sorry now that the matter has come up for ventilation.

1. To begin at home. In entering on my present charge, I found scarcely any children attending public worship; and now after more than seven years of much earnest exhortation, this is the result. The school-roll numbers

three-tenths of the church population; the average attendance of the scholars is one-fifth of the church population; the proportion of scholars who regularly attend one at least of the two Sunday services, is one-half of the school; those who attend irregularly are one-third of the school; and those who never attend are one-fifth. The school has had for some time past an unusually good superintendent and teachers much beyond the run of village schools; and yet this is the result on worship and the religious duties of the Christian life!

2. At the S. S. convention held at Brampton, 1882, Dr. Vincent, a Methodist, I believe, of New York, said of the young people who were no longer children, that "they had dropped out of the Sunday School, feeling that they had outgrown it, and they had not been trained to attend the services of the church." The same gentleman well said:—"Children, I want you all to go at least once a Sunday to public worship. If you can't go to both morning Sunday school and preaching, by all means go to preaching. Go to church and sing and listen to the sermon; now and then you may hear a sermon that you'll understand. We must build up the public service and train the children to take an interest in it. Otherwise we cannot hope for a growth in the Church among coming generations."

3. In the discussion on Sunday Schools at the Methodist Conference in Toronto, 1884, the superintendent asked whether the children were members of the congregation. His experience was that the Sunday School had taken the place of the church, and they had lost the children. He asked whether his experience was that of others.

Several Members—Yes, that is the general experience.

Rev. Mr. Clements moved, That the parents be requested to bring their children to the public services of the church.

Mr. Warring Kennedy suggested the insertion of "at least one service on Sunday," which was adopted.

4. At a meeting of the Church of England Sunday School Teachers in Toronto, I remember that Mr. Biggar, an intelligent and earnest Sunday School worker, quite sustained the testimonies I have recited, although I have not his exact words before me.

5. At the aforesaid convention at Brampton, the Mail reported Dr. Parsons, of Toronto, as saying:—"It was a fact that the instruction given to children in connection with the church amounted to only thirty minutes per week. It could not be denied that as a general thing the Sabbath School had displaced home instruction. The Church Services on the Lord's Day did not admit of any time being set apart by parents for the instruction of their children.

6. Dr. Vincent said on the same occasion:—"He considered the educational influence of the pulpit worth more than that of the Sunday School. The living voice, the flashing eye, the gesture produced by a soul full of truth, had their effect upon the child, although he might not understand everything that was

said. The attendance of children at public service would tend to inculcate reverence. If there was anything which children needed in this century it was a reverential tone, and this could not be obtained in the Sunday School. The mere effort of the child in restraining himself during service had a powerful educative effect upon his will. The presence of children had an inspiring effect upon the minister, and it was a good thing to make him preach so that the children understand.

When Dr. Vincent, as before quoted, said of young people who were no longer children: "They dropped out of the Sunday School, feeling that they had outgrown it, and they had not been trained to attend the services of the Church," he touched the heart of the charge against the Sunday School system. Here is the explanation of that fearful difficulty for which so many nostrums are vainly furnished—"How to keep our young people after leaving the Sunday School." Keep them as worshippers, is meant; but we can't keep what we never had. To gain, and not to keep, is the proper form of the question. It is a faithless folly to think of nostrums, while we turn aside from the highway of the Bible and the Church—train the children to worship, and when they are youths they will be found worshippers still.

At the Manchester Church Congress of last year, in the discussion on Sunday Schools, the Rev. T. W. Gedge said: "Since he had been at Manchester he had been informed that as a rule the members of the adult classes did not go to church."

The Rev. G. E. O'Brien observed, "The late Bishop of Manchester had said that their Sunday Schools were a disgrace to the Church. They were often nothing more than an orderly *conversazione*, or a disorderly bear-garden. He felt sure that nineteen out of twenty of the Sunday scholars who joined in the Manchester processions could not recite the Apostles' Creed. The reason why the day scholars did not come to the Sunday School was that when they came they found that the teachers could not teach."

The Chairman, in closing the meeting, said that there had been clear evidence given on two points—first, that there should be more definite church teaching; and, next, that there was room for the Sunday School to be brought into closer connection with the church.

From these testimonies it is clear that to no small extent the modern Sunday School has, in a phrase quoted, "displaced the church," and has brought in a new sort of Christianity. At the Toronto Methodist Conference referred to, experienced men spoke warmly of the great value of teaching well their catechism, but the testimony was that the International Lessons had banished it. For my own part I cannot doubt that if this system goes on unmodified by some considerable return to the "old paths" of the Bible and the Church, the teaching of parents and clergy, there must be increasing disaster to religion. *Children must be trained to worship, or the whole Sunday School system must prove a failure.* Let me quote here what

the present Bishop of Exeter said when vicar of Hampstead, the well-known E. B. Bickersteth:—"Separate services for children on Sunday morning may be a necessity in some populous districts, but it is to my thinking a most mournful necessity. 'Sanctify the congregation, assemble the elders, gather the children' re-echoes through the ages from the days of Toel until now. It is true there will be many things which young children cannot understand in our services and sermons. But is it not thus in all their training for after life? Do you banish them from the society of their elders because they cannot enter into the general conversation of the drawing-room? No! They pick up crumbs of thought there; they glean ears among the sheaves, they ask their parents or teachers afterwards. Not otherwise is it in the house of prayer. The very fact that they cannot understand all things is a moral lesson for them, and if they cultivate holy reverence it will be to them the beginning of wisdom." This is what Keble says on the Catechism:—

"And if some tones be false or low,  
What are all prayers beneath  
But cries of babes, that cannot know  
Half the deep thought they breathe?"

And is it not beyond comprehension and beyond wonder that there are some churches which, while they discipline members who dance, leave unrebuked the members who never bring their children to public worship even once on the Lord's Day?

Sunday Schools now are a sad necessity, and so they may continue indefinitely. Our duty is, therefore, meantime to make them as efficient as possible, and when they have been thus made efficient a generation of scholars will arise who have been faithfully instructed that it is the sacred indefeasible obligation of Christians to teach their households the fear of the Lord; and so the church may hope gradually to get back to the Christian form of home instruction and discipline, and clerical teaching. The Church lived for nearly eighteen centuries in this way, and kept more hold of the people without Sunday Schools, than she does now with them: so while we must for the present use Sunday Schools, and possibly for all time to come, let us regard them in their true light, not as the ideal system of Church training, but as a make-shift, and never as being possibly more than at best a useful subsidiary instrument. I will conclude by saying that if they are to be this, they must be far other than they are now.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

*St. Matthew's.*—The Lord Bishop of the diocese held a special confirmation service in this Church on Friday morning, the 4th inst., when several candidates who were unable to be present at Whitsuntide, were confirmed.

His Lordship left the following day to hold confir-

mation services at Frampton and other places in the vicinity.

The Rev. J. Edgar Hatch, of Hertford College, Oxford, who has acted as junior curate of St. Matthew's, and has also been in charge of the mission of Lake Beauport and Montmorency Falls for the past eighteen months, preached his farewell sermon in St. Matthew's, on Sunday evening the 6th inst., prior to his departure for England by this week's steamer, where he intends to take the degree of M.A. at his college. It is probable that he will again return to the diocese.

The Rev. I. M. Thompson, formerly rector at Danville, and at one time diocesan missionary, who left about 12 months ago to work in Trinity parish, New York city, has resigned, and again returned to Quebec diocese, and taken charge of a mission in the Eastern Townships. His many friends in the diocese are glad to see him back among them.

GROSSE ISLE.—The Rev. Canon Thos. Richardson, rector of St. Paul's, and the Rev. H. J. Petry, M.A., of the Cathedral, took the duty of Chaplain at the Quarantine Station, between them, during September.

*Personal.*—The Rev. M. M. Fothergill, formerly rector of St. Peter's Church, Quebec, has been paying a short visit to his former parishioners and many friends in this city, all of whom were pleased to see him, and to hear that he is prospering in his new field.

DUDSWELL.—The Rev. Tegid A. Williams, late curate at Beaufort, diocese of Landaff, Wales, has been appointed to this mission by the Lord Bishop of the diocese.

### MONTREAL.

MONTREAL, Oct. 8rd.—The opening "Divine service" of the M. D. T. C. took place on Wednesday, 2nd inst., at 10 o'clock, a.m., when between thirty and forty of the clergy and students were present in the chapel. Principal Henderson chose his text from St. John xxi. 12, "Come and dine." He referred to the importance of believing in the supernatural. In caring for those, his professed friends, who had all forsaken him, by thus providing for their bodily wants when faint from fatigue, Christ taught a lesson of forgiveness, which it was specially fitting that the clergy and candidates for the sacred ministry should learn. Another point was that the counsel of outsiders should not be disregarded. The professional fisherman might object to the direction "Cast the net on the right side and ye shall find" "but now they were not able to draw it for the multitude of fishes." In the latter part of his discourse the Doctor pointed out how that in the history of Christendom there had been gracious seasons of refreshing vouchsafed: e.g., in the toleration of christianity in the Empire, by the Council of Milan, 312, in the liberation of Germany in the fifteenth century from Papal power which was followed by the Reformation of the Church in England in the sixteenth century. The preacher evidently gave utterance to that which filled his heart, and he faithfully emphasised the necessity of the abiding presence of the Saviour with the Church, "Without Me ye can do nothing."

The singing was primitive, being unaccompanied by other music than the melody of the heart.

All present remained to receive Holy Communion at the close of the service. The College dinner was provided by the hospitality of Mrs. Dr. Henderson. It is needless to say that the College dinner was a complete success. In the evening the chapel was well filled by members of the College and their friends, Dr. Johnson, of McGill University, and Principal Henderson supported the chair which was occupied by the Dean. After the annual report by Dr. Henderson in which the work and the needs of the College were set forth, showing that the advantages of the Institution are second to none in the Dominion, being in affiliation with the University of McGill, and further being now privileged by the passing of the recent canon on Degrees in Divinity to grant them to her Alumni. The Principal hoped that friends may be raised up for the College to endow the Institution with sums of such denominations as \$1,000 to \$5,000 so as to meet the increasing demands upon the College staff, and the needs of the candidates for the sacred ministry, possessing the necessary gifts and graces, but who, without the help of scholarships would not be able to take the College course.

Mr. Horsey was the first called up to receive his prizes—having been first in nine subjects; next was Mr. Percy Judge, who was also successful in several subjects, amongst which Extempore speaking may be mentioned. The Elocution prize was taken by Mr. Hunter.

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of Hertford College, rectorate of St. Margaret of the mission of Falls for the past well sermon in St. 6th inst., prior to this week's steamer, agree of M.A. at his will again return to

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ng unaccompanied the heart. Holy Communion College dinner was as. Dr. Henderson. lege dinner was a the chapel was well and their friends, and Principal Hen- was occupied by by Dr. Henderson of the College were ges of the Institu- tion, being in affi- l, and further being e recent canon on n to her Alumni. ay be raised up for ion with sums of 000 so as to meet College staff, and sacred ministry, graces, but who, ould not be able to up to receive his objects; next was successful in several speaking may be was taken by Mr.

The Rev. Messrs. Birman from the West, and Rexford from the East, then addressed convocation; the former described the rapid progress of the Church in the Diocese of Rupert's Land, and said that our loss in this respect was their gain; of St. John's College, Manitoba, he spoke of men who had come out first at the medical examinations of Edinburgh, and at the military examinations of Woolwich, the late Hon. Mr. Norquay was educated there, and their good record was still maintained; Mr. Birman spoke of the blessing he had received from the present Conference, and Mr. Rexford urged the demands of the College upon the liberality of Montreal. The Dean also made a feeling speech, in which he alluded in happy terms to the bright prospect before the Church of England in Canada since the Provincial Synod canon had blown away the clouds of three years past. Convocation was concluded with the benediction.

Oct. 4th.—The two days Conference of the M.D.T.C. Alumni Association concluded last evening with a missionary meeting in the chapel. After the hymn "From Greenland's Icy Mountain's" which was accompanied with the organ by Miss Henderson, special prayers were said by the Principal; he then announced the speakers, the first being Rev. Mr. Dart, of St. Lambert's, he introduced himself under the likeness of one of the humble couple whose office it was to instruct the eloquent Apollos of Alexandria, "fervent in spirit;"—he proposed to himself the part of Aquilli in his address to the Conference—in an interesting way Mr. Dart sketched his career as a Church worker since leaving business 25 years ago—as city missionary his first sphere of labour was in connection with the parish of St. George, subsequently for some years he was appointed to a humble part of the diocese, and lately he had received the honour of being made a rector. His address was of unusual interest, and it is much to be regretted that a larger number of the laity were not present. His three points were on missionary "principles." 1. Get near to your people if you would do them good—as a good woman said to a clergyman, what you say sounds very well, but are you willing to come and live all that out in our yard—Christ came near to us all by wearing our own nature by putting his hand on the leper whom no one else dare touch. 2. There must be self-denial in this way, much good had been done in the slums by consecrated persons living like the poor so as to do them good, and when missionaries were prohibited in the West Indies a christian sold himself to be a slave that he might preach the gospel amongst the natives there. 3. There must be love. This quality had been considered the great requisite for a missionary to Africa. Soundness in morality to the core and a large hearted sympathy for souls. Mr. Dart referred to the good custom of the Moravian Church of requiring their members after they had been one week admitted to begin searching for another to be brought into the fold, the same good custom obtains among the Japanese christians as reported at last year's missionary conference in London, some beautiful verses concluded the address, the moral of which was "Yourself forget!"

"O God! our help in ages past" having been sung, Rev. Mr. Yates based his address on his recent visit to the North West, which he said was much nearer to us now than formerly, two days and three nights bringing the traveller to Winnipeg by the C.P.R., leaving Montreal Monday evening, arriving Thursday at noon. Mr. Yates expressed surprise at the marked difference between Manitoba and the Western States as to law and order, which was answered in Mr. Birman's address, viz., through the missionary pioneer work done by the societies of the Mother Church in taking the gospel in her right hand and education in her left, and being followed by civilisation. Mr. Yates spoke of the difficulties arising from the distances between parishioners being greater than with us, the scarcity of men to minister to the people there, the differences of custom to which our people have been used in worship between plain and ornate services which takes tact and time to settle. He divided his remarks between work among the whites and among the Indians. Mr. Birman said that the Church up there hoped to have a second edition of Mr. Yates next summer. Large reinforcements of students arrive from the various Colleges, and liberal contributions are received from time to time, and the question is asked why does the Church of England in Canada let other religious bodies leave her behind in these particulars in doing pioneer work in the North West? Rev. Mr. Birman spoke of the shame he felt that the influence of the missionary is often neutralised by the inconsistent conduct of professing Christians, e.g., the cruel practices of the Sioux dance, forbidden by the missionary is encouraged by the presence of persons belonging to the same Church. Mr. Birman paid an eloquent tribute to the influence of the missionary's wife, of the curiosity of the Indian to even peep in to see how the christian life was illustrated in the home, the difficulties of language were referred to even of thinking backwards to meet the peculiar style of Indian thought, the Indian's idea of the great mysteri-

ous spirit who causes the sun to overcome the cold of winter, to make even the flowering plants to revolve during the day, who rives the rocks with his lightning, and roars in the voice of the thunder, surely thinks the Indian, there must be a hidden power to control all these forces, and, accordingly, the idea of propitiating the great spirit is shown by their practice of cutting their flesh, and by one relation enduring such an infliction for the peace of his departed kinsman, thus on a high pole is seen a small bundle tied, which contains such an offering of human flesh as a ransom for the departed soul!

The meeting was one of much interest, and the College was numerously represented. In closing the Principal expressed the delight he felt, and gratitude for the result of the Conference during which the amount of knowledge shown by the Alumni, and the power of utterance was far beyond what he had expected. The Conference was closed with the Scripture, Acts xx. 28-32, "Take heed therefore unto yourselves," &c. It was 10 o'clock when the benediction was given. T. E.

ONTARIO.

WELLINGTON.—The Rev. W. H. Smythe acknowledges the following contributions to the restoration fund of St. Andrew's church, with thanks:—Ven. Archdeacon Jones, Napanee, \$10.00; R. B. Crombie, \$10.00; Mrs. C. Bell, Belleville, \$20.00; Mr. Field, per Mr. King, \$0.50; Rev. Harding, Kingston, \$1.00; Harvest festival, by Gaild, \$50.00.

KINGSTON.—St. George's Hall.—There was a large gathering of church people to receive the Bishop and Mrs. Lewis in the hall, on Thursday evening, the 3rd inst., all the congregations being largely represented. Since it required no little spirit to venture out in a thunder storm his lordship and Mrs. Lewis must feel that their public welcome, the occasion of the reception, was as sincere as it was general. Besides the city clergy there were present Ven. Archdeacon Jones, Rev. Messrs. Christie, Farrar and Jones as visitors. Invitations were not issued, so the gathering was purely spontaneous and all the more appreciable.

The hall was neatly decorated with flags and bunting and made an excellent reception room. Upon the east platform Telgmann's orchestra was stationed, and at a dais on one side of the hall Mrs. Lewis and the bishop received the presentations. They were gracious to all, and it gave their people much pleasure to feel that the meeting was one of mutual gratification. Mrs. Lewis has already "won golden opinions from all sorts of people," and her graciousness and will, coupled with her philanthropic energies, assuredly make her a valued and influential leader in diocesan affairs. His lordship does not disguise the pleasure his return to Kingston, under such pleasant circumstances, gives him.

Mrs. Lewis was attended on the platform by Mrs. Buxton Smith, of St. George's, and Mrs. Rogers, of St. James'. Refreshments were served in the guild room downstairs. The two hours spent at the reception were pleasant and social. The union of all the congregations were happily effected.

The decorations were in charge of Mrs. Cotton, Mrs. Kent, Mrs. Rowan, Mrs. Neilson, Miss Hooper and Miss M. Saunders. The refreshment table was managed by Mrs. Mackenzie, Mrs. Chrysler, Mrs. Gaskin, Mrs. Ravenscroft; Misses Martha Smith, Wade, Dupuis, with a number of willing helpers in the evening. Miss Ferguson was secretary to the general committee.

AULTSVILLE.—A Harvest Festival was held on September 11th in connection with St. Paul's church on a beautiful little island near the village. The people were taken there on a horse ferry-boat in command of Nelson Empey. The clergyman of the parish had his little sail boat out, "The Irene," but as the wind was wild and the waves savage, he deemed it expedient not to raise the sail, especially as there were ladies with him. After the repast on the island was over and the young people were preparing for the sports; and all the clergy had been for a short voyage in the above mentioned little craft and had just disembarked: the cry of fire was raised, and looking over to the mainland volumes of smoke were seen ascending into the sky and presently burst forth terrible flames. At first it was thought to be the property of some of the leading church members, and most of the people hastened across in the ferry. The young men who had gone to the island and were in proper costume for "the games" which they expected to enjoy, hastened to the scene of destruction, and showed the material they were made of by doing their best to quench the violence of the fire; and the result seemed like a miracle—only one brick building and a small wooden edifice being destroyed, the former belonging to a man in Ogdensburg, the latter to a Mr. Merrill. The clergymen present at the festival and fire were the Rev. David Jenkins, the Rev. George Rollin, Rev.

Mr. Cox and Rev. M. G. Poole, rector. The parish we believe to be progressing steadily and quickly. In August the people made a presentation to their clergyman, consisting of a purse containing over forty-five dollars, in a graceful manner through Mr. Christopher McManus and Mr. Simzer, knowing that unforeseen circumstances had caused his expenses to be heavier than usual. In the early and latter part of the summer there have been many socials, Mr. Alex Summers showing his usual energy in regard to the same. The proceeds of all together with the harvest festival, which finished up with a social in the evening, amounting to several hundred dollars, will go toward liquidating debt upon church building.

TORONTO.

TOTTENHAM.—A very pleasant Harvest Festival and Sunday School picnic (in connection with Christ church, Tottenham, and St. Paul's, Beeton.) was held here on Wednesday, the 25th September. The church was tastefully decorated. Service and attendance good. Present, the Rev. Rural Dean Bull, Rev. J. K. Godden, Incumbent, Revs. Mr. Watt, of Mono, Mr. French, of Cookstown, and Mr. Carrol, of Alliston. Mr. Watt preached a very effective sermon, and the children added an additional charm to the service by singing processional hymns on entering and leaving the church. After the service the children and their parents and friends proceeded to the grove, where dinner was provided. The Rev. gentlemen above mentioned then delivered some very pleasant speeches. The very efficient band of the village gave some excellent music, and, I think, all enjoyed themselves immensely. In the evening all assembled for tea, after which the Beeton children retired. In the evening there was an entertainment in the Grange Hall consisting of an address by the Rev. Mr. Sibbald, of Lloydtown, (Subject, How to become Rich,) in his usual masterly style. The musical talent displayed was a credit to the two villages, the band kindly assisting here too. The proceedings closed with the National Anthem.

HURON.

MEAFORD.—The annual harvest home thanksgiving services were held in Christ's church, on Sunday, the 6th inst. As usual on these occasions the church was beautifully decorated with evergreens, flowers, fruit and grain in the ear and sheaf. The services were taken by the Rector and the Rev. John Langtry, of Toronto, the latter preaching two most excellent and appropriate sermons, holding the attention of large congregations morning and evening. The offertory amounted to about \$75 in the morning and to about \$20 in the evening.

HAMBURG.—St. George's Church.—The first anniversary of the opening of the new church was commemorated on September 22nd. Sermons were preached by the Rev. Alfred Brown, B.A., rector of Paris. A Sunday School Childrens' Service was also held at three o'clock. The day was fine, the services well attended and much interest was evoked. Offertories \$25. The visit of the Rev. Mr. Brown was much appreciated.

HAYSVILLE.—Christ Church.—The annual Harvest Festival was held at Haysville on Wednesday, September 25th. The weather was fortunately fine until evening, when rain fell. The rectory grounds were gaily decorated with a profusion of flags. Tables were laid in the orchard and presented a most inviting appearance. Thanksgiving service was held in the church at 2 o'clock, the preacher on the occasion being the Rev. W. J. Taylor, of Mitchell. Text Ruth ii. 2, "Let me now go to the field and glean." An admirable sermon and a delightful service altogether. After the harvest supper had been done ample justice to, a lecture followed at 7.30 on the subject of "Habit" by the Rev. W. J. Taylor. The lecture was replete with wise councils, striking anecdotes and inimitable passages of humor. It was much enjoyed by the large company present. Net proceeds of festival \$50.

RUPERT'S LAND.

DELOLAINE, SOUTHERN MANITOBA.—On the feast of St. Michael and All Angels (September 29th), the Right Rev., the Metropolitan visited this newly organized parish, of which the Rev. G. A. Harvey, of Guelph, Ont., has had charge since the time of its organization in May last. His Lordship preached at both services, and at the morning service added fourteen members to the congregation through the laying on of hands in the Holy rite of confirmation. The Rev. Mr. Harvey leaves here shortly, having accepted a call to the parish of Christ Church, Selkirk, Man.

## QU'APPELLE.

Rev. J. Walter Gregory, who some little time ago resigned his charge at Regina, and returned to England, has just accepted the position of curate at St. Peter's Church, Parkstone, Dorset, near Bournemouth, of which the Rev. E. E. Dugmore is rector. This is one of the most prosperous parishes in the South of England.

The Rev. H. S. Akenurst, who was ordained deacon by the Bishop of Qu'Appelle at his last ordination, has been appointed too.

## THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, Oct. 9th.—The only theme on which any Church correspondent can at all enlarge this week is that of the General Convention, which, though it met only one week ago has already given signs of a determination to go in for hard practical work, and not to fritter away its time on visionary schemes or sentimental grievances. To forecast the results would be somewhat premature. But a member of the House of Bishops has told me distinctly that there is every prospect of finality being arrived at in the matter of Prayer Book revision, and that the tinkering process would come to an end not in 1892 but in 1889. What will be received and what rejected in the way of emendation and revision is not yet clear. The bishops, however, have accepted the 18 clauses presented to them which not only assimilates Morning Prayer and Evensong in many features to that of the Anglican Church, and gives greater flexibility to the services in the way of more selections of psalms, shortening Morning Prayer, when it is succeeded by a celebration of the Holy Communion, but has also enforced the recitation of the Nicene Creed as it now stands at the celebrations on Christmas, Easter, and Ascension Days on Whitsunday, and Trinity Sundays, thereby removing from the American Church the accusation brought against her not least by Dr. Pusey of not accepting the Catholic Faith as declared by the Council of Nicea. The same bishop told me that

## PROPORTIONATE REPRESENTATION,

if not already regulated to the limbo of unfinished business, will be buried so deep as not to be disinterred this session, if, indeed, it is ever resurrected. The question that is likely to cause most trouble, as it has in the past been the source of the deepest anxiety, is the state of the colored people, how best to evangelize them, how to define their status, whether as a separate missionary jurisdiction, under a white suffragan or missionary bishop, or whether they shall be admitted into diocesan conventions, as they are into the General Convention, on an equal footing with the white clergy and laity, or whether in such dioceses as demand it, or in a quasi-province, they shall have separate conventions or one quasi-provincial convention, their standing as at present in the General Convention to be left untouched. All would willingly shirk the subject and, if possible, get rid of it, as some would fain get rid of the negroes altogether. But it will not do. In fact it has more than ever been forced upon the Convention by the bulldozing dictatorial manifesto issued by the colored clergy who met in New York the week before last, and insisted on what is nothing less than a total and absolute recognition of such a sort as must necessarily involve social equality. It was a most unreasonable document, most ill-timed and most ill-judged, proving that the negro is still and for generations must be looked upon as utterly unfit for self government. Its tone was at once

## UNREASONABLE AND QUERULOUS.

It insisted that, as members of the Church Catholic, they were entitled to equal privileges with white Churchmen, and, as they did not disclaim any desire to social recognition, it follows that they include that also, a something they will never receive either in the North or in the South. They complained in the most childish manner,—they are but children after all,—that the Church does not provide them teachers in whom they have any confidence, and, while grateful for the establishment of King Hall at Washington, and the Church annex at Fiske University, Nashville, they insist that the teaching staff in each institution is not of a sort to be in sympathy with their race. That is, they demand indirectly that the white priests who have been appointed to superintend and give instruction in these institutions shall be negroes. As if among the colored clergy of the Church one could be found competent either in learning or knowledge of men to fill such posts. The manifesto was evidently issued in order to overawe the Convention by its latent threat of secession on the part of the colored Churchmen from the Church, and the founding of an independent African Episcopal Church,—to die out in a

generation for want of bishops. They have rather hurt than profited their cause, and have put their friends in a big difficulty.

## THE OPENING FUNCTION

in St. George's church was one of the grandest ecclesiastical ceremonies ever seen on this continent, and, admittedly far surpassed in grandeur and impressiveness that of the first Pan-Anglican Conference. The procession into the church, with the exception of the Rev. W. S. Rainsford, rector of St. George's church, the Rev. Dr. Dix, rector of Trinity church and president of the House of Deputies, and the clerical secretaries of the two houses of Convention, was composed altogether of bishops, sixty-five in number. They met in St. George's parish house, and walked, two and two, down 16th Street into Stuyvesant Square. The sight was grand to a degree, and so impressed the assembled crowd, chiefly of men and most miscellaneous in its character, that one and all they uncovered, many bowing profoundly as the bishops passed by. At the great door of the church the procession was met by the choir of St. George's church, reinforced by some picked voices from Trinity church, consisting of 60 men and boys, all duly vested in cassock and cotta. As they proceeded up the nave the choristers, parting into two bodies, went up the aisles, leaving the centre free to the bishops. The great organ and that in the choir—connected by electric action—pealed forth the opening notes of "The Church's One Foundation," in which the vast assemblage of clerical and lay deputies, with the hundreds of clergy and laity who packed the large church galleries and all, to the doors, flowing out into the vestibules, joined heart and soul; the immense volume of sound reverberating over the building and ascending heavenward

## AS THE SOUND OF MANY WATERS,

an effect likewise produced by the singing of each familiar hymn, Heber's "Holy Holy, Holy" being sung with wondrously thrilling effect by all as they knelt with bowed head and bended knee after the solemn words of Consecration had been said. The presiding Bishop, the Right Rev. Dr. Williams, of Connecticut, was celebrant, the Bishop of Maine epistoller, the Bishop of Nova Scotia gospeller. The other bishops had places provided for them in the apse behind and on each side of the Altar, which in St. George's church stands, basilicawise, in the chord of the apse. Bishop Williams took the Eastward position throughout, as did his assistants, and refused to cut the Divine Liturgy up into minute fragments, in order to do honor to the older bishops, as has hitherto been the custom.

## THE BISHOP OF MINNESOTA,

the venerable and apostolic Dr. Whipple, preached the sermon, which was an able and eloquently worded resume of the history of the Church, since the days of its organization under Bishops Seabury, White, and Provoort. Towards the conclusion the bishop feelingly adverted to the fact that since his own consecration fifty-four bishops had entered into the rest of the people of God. To convey even the substance of the sermon, which is given verbatim in the current number of *The Churchman* would more than take up the space allotted me. Suffice it to say that, save for an uncalled for fling at the revision of the Prayer Book and the proposal to change the name of the Church, the sermon was a grand effort and working of the grand old man that preached it. Alluding to the assaults made in these days by unbelief and sin upon the Christian faith, he said:—"The lines between the Church and the world are dim. Never did greater problems confront a council of the Church. An Apostolic Church has graver work than discussion about its name, or the amending of its Canons and rubrics." But, with all due respect to the bishop, if its name is a hindrance to its work and progress, and if its canons and rubrics need amending so as to render lawlessness a virtual impossibility, should not the Convention devote at least a fair portion of its time towards removing stumbling blocks and reducing its laws to proper shape either by addition or taking away. Common sense would seem to dictate such a course. The celebrant was assisted by six of his fellow bishops in the administration of the Holy Communion to his episcopal brethren and to the many hundreds of clergy and laity who came forward to receive, and though the procession entered the church at 11 o'clock a.m., and the service consisted solely of the Holy Communion, it was nearly 2 o'clock p.m. before the last notes of the retrocessional—"Glorious things of thee are spoken," died away.

## THE MISE EN SCENE

during the function was indescribably grand. The sight of the bishops alone in their robes, whether in the old accustomed black chimere and lawn sleeves or in the newer styles adopted by the most recent additions to the hierarchy of violet cassock, sputteral cross, rocket, and small lawn sleeves, was very imposing, and conveyed a true idea of the learning and

heaven given wisdom abiding in such a body, to say nothing of the influence it is able to wield as one collective whole. The doctors' hoods, scarlet, pink, blue, the white stoles worn by some and the violet stoles that decked others, lent variety to the scene and lit up with their bright colouring what would have otherwise been a somewhat sombre picture. Of the four priests all wore cassocks and short or shortened surplices, with white stoles, except in the case of Mr. Rainsford, whose shoulders were graced by a very rich and handsome black silk stole, embroidered conspicuously with crosses, handsomely worked in gold.

## THE PRESIDENT OF THE HOUSE OF DEPUTIES

the Rev. Morgan Dix, D.D., was unanimously re-elected and returned thanks in an elegantly worded speech. And as one gazed on the bust of old Dr. Tyng, looking down on the president, as it had looked down on the magnificent pageant of two hours before, the choral celebration, the Eastward position of the celebrant, the surplised choir, and the whole reversal of the former order of the old order of things in the days of Bishop Smith, who tried, but in vain, at one Convention, to prevent a choir of unvested priests from singing the *Sanctus* at the Celebration, or even in the days of Bishop See, the thought involuntarily arose, how great has been the influence of the Catholic movement to bring about insensibly such a wondrous change for the better! And what further improvements will time bring about before many more triennial Conventions have assembled.

## THE NICENE CREED,

shall it be made of obligation? has been the point on which the attention of the Church and of the outside denominations has been fixed. The Presbyterians have been trying, amid great opposition, notably from Dr. McCosh of Princeton University, N.J., an old Calvinist of the Calvinists, either to remodel or to abolish the Westminster Confession. We of the American Church, on the contrary, wish to retain the ancient Creed of Nicea, if not in its original form, at least in that which all Catholic Christendom accepts with the exception, of course, of the *Filioque* clause. As it stands at present, the Nicene Creed need never be said at all in any of our churches. The 12th clause of the 18 set down for deliberation prescribed that its recital should be of obligation on the days I have already mentioned. The bishops at once agreed to this. In the House of Deputies, however, it was strongly opposed. The Rev. Dr. Huntington, rector of Grace church, this city, though he himself always says it and has it said at every celebration in his church, thought it would be unfair to make it of obligation, inasmuch as all the clergy did not approve its clauses;—an opposition emphasized by the Rev. Dr. Goodwin, one of the Professors in the (very Low Church) Protestant Episcopal Divinity School of Philadelphia, who openly declared that many of the priests of the Church did not believe in the Nicene Creed;—a statement received with mixed approbation and disapprobation, the latter far predominating. Dr. Huntington's objection, however, was chiefly founded on the idea that to render the Creed obligatory would be a breach of the agreement made on both sides that no doctrinal question should be touched in the revision of the Prayer Book. But surely restoring to its proper place in the Divine Liturgy a Creed which bears on it the sanction of all Christendom for nearly 1600 years, is not adding anything that touches on doctrine, and this all the more that the Church of America has always received that Creed and has it inserted in its Prayer Book. Mr. Corning Judd, a lay delegate from Chicago, and a very strong Churchman, while, of course, insisting on the obligatory nature of the Nicene Creed, nevertheless claimed that the Creed as recited by the Western Church was not that of Nicea. It omitted one note of the Church "holy." It was a Roman version of the Nicene Creed. If, therefore, the Creed was to be of obligation, its original form must be restored. That was couched in the plural, "We believe," not "I believe," and was free from the obnoxious Pope-added *Filioque* clause, which had divided Christendom. The two strongest speakers on this side were undoubtedly Mr. Judd and the Rev. J. J. Vault, of the diocese of Arkansas, who maintained that the creed as it stands, being of Roman Catholic origin, was obligatory upon us of the American Church just as much as that of Pius IV. is, or the dogma of the infallibility of the Pope and no further. He added that, when the Church of England placed it in her Liturgy she did not call it the Nicene Creed; it was so called nowhere by the Church, and in this he thought he could detect the guiding hand of the Holy Ghost. In these days of yearning after reunion he would ask why a creed non-ecumenical should be made of obligation in the American Church. As to the necessity for waiting till the Church of England moved in the matter, was that required? The American Church had led in missionary work. Must she still follow the lead of the State Church of England? He called on them to preserve their liberty as American Churchmen.

THE REV. DR. VEDNEY,

professor of theology in the Seabury Divinity School of Minnesota, in an able and sound speech marked by the greatest moderation, deprecated any arguing of theological points. He insisted that the doctrine of the double procession was that of Holy Scripture, and that by opposing the *Filioque* clause the Church might be accused of not favoring that double procession, which in some thoughtful minds might destroy the doctrine of the Holy Trinity. He feared that, if the creed were not made compulsory, it might go forth that the American Church did not believe it.

THE REV. DR. R. A. HOLLAND,

of the diocese of Missouri, insisted that the creed was that of the American Church, said before its altars, as it had been said by the Anglican Church from the beginning. As an inheritance from the Western Church, it could not be decatholicized by calling it Roman. And as the House of Bishops had approved it, it could not be unbecoming in the House of Deputies to approve what they had done and the Western Church had done before them.

THE REV. GEORGE M. CHRISTIAN,

of the diocese of Newark, made the speech of the debate. Both the opponents of the creed as it stood, and its upholders, he was thankful to think believed it implicitly and explicitly. The saying of the Nicene Creed by the whole Convention, word for word, except when two of the deputies refused to utter the clause "and from the Son," (which after all made no great diminution in the mighty sound) had greatly impressed him, and had begotten in his mind the thought that if the creed was Roman Catholic, then all the Convention was likewise Roman Catholic with two or three Protestants in it, who had put themselves on record as Protestant Episcopalians. But it was far from being a Roman Catholic body. If this so-called Roman Creed became so, as Mr. Judd had said, at the Council of Toledo, A. D. 589, that was an odd date for Roman Catholicism in Spain, and the Nicene Creed was never known in a Roman Liturgy till 1140. They had been told, all who said the Nicene Creed of the present day were under anathema of saying it, and that, by a decree of a general council of the Church. But the Nicene Creed proper ended with "We believe in the Holy Ghost," with no mention of the procession from the Father or the Son. The additions were made by the Council of Constantinople to meet the Macedonian heresy. Wherefore, also if they were anathematized for one clause added, they were also anathematized for every other addition—"One Baptism for the remission of sins" for instance. It was besides as much a heresy to sing "proceeding from the Father and the Son" in the Litany. Rather than change the name of the Church, (which must be done in time, though he was not particularly interested in it), he would rather be a P. E. to the end of his days, with that honored name on the title page of the Prayer Book, knowing that the Church was Catholic *in esse*, than be the known advocate of a change of name to Catholic and a believer that the Church itself had a Catholic creed.

MR. STEPHEN P. NASH,

a lay delegate from New York, vigorously favored the creed and making it of obligation. He said he thought it impossible that the clergymen taking part in the discussion could be conscious of the effect it was producing on the laity. Could it be, they asked, that there was a strong body there who did not believe in the Nicene Creed? If so, what right had they to expect fidelity on the part of the laity.

THE VOTE WHEN TAKEN,

after great anxiety, showed, Clerical delegates by dioceses, yeas, 38; nays, 9; divided, 2. Lay delegates by dioceses, yeas, 29; nays, 14; divided, 2, thus showing a handsome majority in favor of the original motion.

CONVENTION NOTES.

The Canadian delegation of fraternal sympathy, headed by the Bishops of Algoma and Nova Scotia, was cordially received by both houses. The usual utterances were exchanged.

Colorado and Oregon, missionary jurisdictions, will be converted into regular ecclesiastical dioceses.

The dioceses of Missouri and California will probably be divided.

Bishop Beddell, of Ohio, does not appear at all.

The octogenarian Bishop Kip, of California, though erect as ever, is nearly blind and is very infirm.

Bishop Neely, of Maine, was elected by the House of Bishops assistant chairman, as Bishop Williams is not very strong.

It was a matter of surprise and regret that the Presiding Bishop did not bring with him the pastoral staff presented to him by the Scottish Church at the Seabury Commemoration.

Bishop Thompson, the Rev. Dr. Swope, of Trinity Chapel, and the Rev. Professor Gold, of Trinity College, Hartford, Conn., presented a minority report on Prayer Book revision, recommending finality this year, with the ratification of such propositions of the Convention of 1886, as shall seem best.

The reports of the missionary bishops and priests and of the Domestic and Foreign Missionary Society, show progress and gain all down the line.

The Bishop of Northern Dakota's missionary railroad car for church purposes is being built.

The New York papers are devoting column upon column to reports of the proceedings of the Convention. In 1883, when it met at Philadelphia, and in 1886, when the meeting took place in Chicago, they devoted grudgingly a stick or two to its debates. The world is obliged to acknowledge the Church whether it will or not.

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.

MR. WILSON'S INDIAN HOMES.

SIR,—I have not written anything about our Indian Homes to the Church papers for some little time, and the impression consequently among our friends may be that we are in no great want of their help just at present. At any rate during the last few months very little money has been coming in, and I cannot help at times feeling somewhat anxious. I know that the claims for assistance in Indian work and especially towards Indian Schools—is on the increase, and that we are called on now to share with others what formerly came mainly to ourselves. In this I can only rejoice. I think I may fairly be allowed to look upon the many embryo Indian Institutions now springing up in the North-West and elsewhere as the result in some measure of my first efforts to establish "a big teaching wigwam at Garden River," eighteen years ago. I think I may claim also some little credit to myself for the increased liberality of our Dominion Government in making grants for the erection and maintenance of Indian Institutions. Certain it is that prior to the year of 1885 scarcely anything was being done by our Government in the way of providing Boarding-schools for Indian children and teaching them trades. I have reason to believe that the visit I paid to two great Indian boarding schools in the States and the report that I sent subsequently to Ottawa had something to do with the very manifest change which has recently come about in this matter. In all this I rejoice. I rejoice to see these Protestant Institutions for Indian children springing up on all sides. And I rejoice to feel that so much new interest has been stirred up in Indian work. I trust that every one of these new Institutions may be wisely carried on and receive all the support they deserve both from the Church in Canada and from the Government. I am willing and glad to share with others the contributions which formerly came mainly into our own coffers. The population of the country is increasing; the Church population is increasing; the number of Sunday Schools must be also increasing. What I desire to urge is that the support of the Indian children in these Indian Institutes should become more and more the recognized work of the Sunday Schools, that the clergy in their various parishes should take up the matter warmly, and wherever possible allow the Sunday School to adopt an Indian protegee; the plan has been tried and tried successfully as regards my own Homes for the past 17 or 18 years; and I think there is no better plan than for the children of Canada assembled in their Sunday Schools to put their little offerings together for the support of a "Child of the Forest." If I may be allowed to do so I would like to suggest that the support asked for an Indian child should be uniform—and I would put it at our old price which we have kept to ever since our Shingwauk Home was built—viz., \$75 per annum for board and clothing or \$50 per annum if clothing is supplied. Mr. Burman, I notice, is asking \$75 towards the support of children in his school north of Winnipeg. Mr. Tims and Mr. Trivett I think are asking the more modest sum of \$25 or \$50 for their schools among the Blackfeet and Bloods. The grants we get from Government are

only intended as *grants in aid*, and the more support we can get from outside for individual pupils, the more we are enabled to do with the Government grant in the way of repairs and improvements and keeping everything in nice order. I wish many of our friends could visit our Shingwauk Home and see all the improvements we have been making. Early this spring I had the entire front space of land between our Institute and the river, which was formerly a wilderness of rocks and hillocks and hollows nicely graded and sown with grass. The wet summer has made the grass grow, and now, this fine grassy slope has become quite a pleasure resort. A number of base-ball matches have been played on it by our "Buckskins" and other clubs that have come to play us. Then there is our Brass Band which plays in our ornamental and gaily painted band stand, and the visitors sit about on the rustic seats under the trees and listen to it. On one side of this extensive play ground is our hospital, built of stone, and on the other side is another stone building now in course of erection which, when completed, will be used for workshops such as tailoring, shoemaking, weaving, and perhaps harness making. A little to the east of this is a tramway, laid with iron rails, on which a truck runs down a distance of 400 yards to our steamboat dock, and on which are brought up our supply of water and all things coming by boat. Close to the dock is our new factory for the manufacture of furniture of all kinds, and especially we hope Church furniture if we can get orders. Engine, boiler, and machinery are already in place and in working order. Close to the factory is our carpenters' cottage, built also of stone. Then, in addition to all this, we have our home at Elkhorn in full working order. Now it must be obvious that to keep up all this extensive work considerable expense must be involved, and it is also but too obvious to ourselves that the Government grants fall very far short of covering our expenses, that our funds have shown a serious deficit at the end of each year for a long time past, and that our expenses come crowding in upon us generally faster than we are able to meet them. We trust, therefore, that none of our friends will desert us just at this critical time when we are making a great effort to extend and increase our work. If only the money is placed in our hands we hope ere long to build at least two new substantial buildings here at Sault St. Marie—build them not by employing outsiders—but *build them ourselves, and make the furniture ourselves* and so provide accommodation for about 150 Indian children. I want to say in conclusion that in no way can any one "make a beginning of helping us" better than by sending 50 cents for one year's subscription to "Our Forest Children," our sixteen page illustrated monthly magazine, which records not only what we are doing ourselves but what is being done at all other Protestant Institutions throughout the Dominion, and which tells also nearly everything that can be told about the Indians both past and present. We shall be glad also of support for more Indian children, both at the Sault and at Elkhorn, and also for boxes of clothing. Apologizing for the length of my letter.

Yours, &c., EDWARD F. WILSON,  
Shingwauk Home,  
Sault Ste. Marie, October 4th, 1889.

THE CANON ON DIVINITY DEGREES.

SIR,—I have reason to believe that some uncertainty with regard to the operation of the new canon on Divinity Degrees is prevalent among the clergy. There seems to be an impression that the Universities have consented to hold their Degree conferring powers in obedience and that all Degrees in Divinity are henceforth to be conferred by the Metropolitan. Nothing could be more contrary to fact. The representatives of the Universities would never for an instant consent to such an arrangement or to any other proposal which infringed upon the chartered rights which they have received from the crown in trust for the benefit of the Church for all time. The canon provides (cap. iv., sec. 7) as follows: "Every candidate for the Degree of D.D. passed by the Board of Examiners shall have the right of proceeding to his Degree either under the existing University powers at his University or under the powers conferred upon the Metropolitan at the University or College to which such candidate belongs." In the future, therefore, candidates for Divinity Degrees having passed their examinations, have the option of taking their Degrees in one or two different ways, either precisely as heretofore by receiving it from one of the Universities under the power of their several charters or by taking advantage of the new powers to be conferred upon the Metropolitan when the necessary legislation has been obtained. This last provision is of course merely intended to meet the case of candidates who from whatever cause do not desire to proceed to their Degree at one of the Universities. It would certainly be an ill return to the Universities who have exerted themselves so strenuously to get this thorny matter amicably settled in the general interest of the Church if the idea should

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become prevalent that they had effected this by the simple expedient known as "the happy dispatch." On the contrary we may surely hope with some degree of confidence that as through the operation of this canon a better feeling springs up, many clergy who might not now do so, will gradually recognize the fitness of applying for their Degrees to the Universities as the natural dispensers of such distinctions. In order to prevent any possible difficulty as to the relative value of the two classes of Degrees; viz., those granted by the Universities and those granted by the Metropolitan, provision is made that the "Testamur" of the Metropolitan shall be added to the ordinary diploma of the Universities, whilst on the other hand the State is asked to invest the Metropolitan with the necessary powers to enable him to confer Degrees in Divinity upon such persons as apply to him. I trust that this explanation will sufficiently make the whole matter clear.  
C. W. E. BODY.

Oct. 4th, 1889.

SKETCH OF LESSON.

18TH SUNDAY AFTER TRINITY. OCT 20TH, 1889.

The Garden of Gethsemane.

Passage to be read.—St. Matt. xxvi. 30-46

Midnight—the Passover Moon shining bright and clear over Jerusalem. A party of men coming out of eastern gate, descending steep path, over brook, up slope of Olivet. Who are they? (v. 30; S. John xviii. 1.) Into a garden; familiar spot;—why? (S. John xviii. 2.) Some secluded spot among its great olive trees, just the place for quiet talk and prayer.

All the eleven not to be with Jesus now, (vv. 39, 37.) Three chosen to go further aside. They had seen His glory in Transfiguration before,—what do they see now? not glory but gloom—terrible agony in His face, overwhelming sorrow in His voice—they have never seen Him so before. See two things (v. 38) (1) what He says of Himself—(2) what He asks of them.

1. Christ's hour of agony.—"Exceeding sorrowful"—"Very heavy," (i. e., crushed down as with a heavy burden)—"Even unto death," (i. e., enough to cause death if it went on)—"Sore amazed," (i. e., horrified)—"In an agony." No sorrow like His—He might in truth use Jeremiah's words (Lam. 1. 12.)

But why all this?—(a) Is it that He knows and fears what is coming? He knew all this before (S. Mark x. 32.) Is He less brave than S. Stephen (Acts vii. 54-60); and S. Paul (Acts xx. 24; xxi. 13)

(b) Satan was making a desperate effort to overcome Him (S. John xiv. 30; S. Luke xxii. 58) But Jesus resisted him before, in the wilderness: was He then in such agony?

(c) Is it that He feels the shame of being treated as a sinner? He is so holy and harmless (Heb. vii. 26), "numbered with transgressors" (Isa. liiii. 12), going to suffer as a guilty criminal? This is hard, yet even this not enough to account for such anguish.

(d) No, more than this. He is suffering as none other suffered before or since (Isai. liii. 4, 5. "Wounded for our transgressions," &c.—for ours? Whose? See next verse—"iniquity of us all" (Of Gal. iii. 13; 2 Cor. v. 21). Here the secret of such suffering—the Lamb of God about to take away the sin of the world—just beginning to feel the awful burden on Him. Can we understand this? No one can understand any pain never felt; that pain who then can imagine.

In His sufferings what does Jesus do?—He prays. What for? To have the cup taken away, "if possible"—would rather drink it than not do the Father's will. His prayer heard (Heb. v. 7.) but the cup not removed, another way of granting petition. (Of 2 Cor. xii. 7-10). See how Jesus was strengthened, (S. Luke xxii. 43. Comp. S. Matt. iv. 11.)

II. The Apostles' Hour of Trial.—What did He tell the Apostles to do? (v. 38, 41.) Why. Two reasons:

(a) That Jesus may have comfort and sympathy from those He loves. He wants their sympathy? Yes, Heb. ii. 17. When He comes back to them what does He find? (v. 40, 43.) How He must feel their ingratitude! In their sorrow He had comforted them, S. John xiv.

(b) That they may get strength for themselves. Why? Lest they enter into temptation. How had He warned them since he left the city? (vv. 30, 31.) What an opportunity for prayer in preparation for this temptation, but they were too self-confident. (vv. 33, 35.) If asleep at such a time, how can they trust themselves when the great trial comes by and bye? (See 1 Kings xx.; Prov. xxviii. 26; 1 Cor. x. 12.)

The result of Christ's prayer—strength, calmness; What was the result of their sleep a few minutes afterwards? (v. 56.) "All forsook him and fled."—See here:

1. A picture of what we are. Have you never sinned when you might have been safe if you had prayed in time? Have you never thought, "I would not do such a thing," and then done it.

2. A model of what we ought to be. See 1 Pet. ii. 21. Jesus an example (a) of earnestness in prayer. If He needed it, how much more we? (Ps. l. 15; cxvi. 3, 4; cxx. 1; S. James v. 13.) (b) Of submission to God's will. How like the portraits we are! How unlike the model! Yet let us bring our sins and short comings to Him. He bore all that agony for our sakes. Surely the willing Sufferer will be a willing Saviour! "By Thine agony and bloody sweat. Good Lord deliver us."

PUTTING HEART INTO IT.

The customer was a prudent matron from the country, careful in her shopping.

"It is a pretty piece of goods," she said "and just the colour I want; but I am afraid it will not wash."

One of the shop girls behind the counter bowed indifferently, and turned away. The other said eagerly, "Are you going to another part of the store, madame? For it is my lunch hour, and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop girl. A year afterwards she was again in the same store, and, on inquiry, learned that the girl was at the head of the department.

"She puts as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York said once, "I have always kept a close watch on my employees, and availed myself of any hint which would show me which possessed the qualities requisite for success for themselves, and usefulness to me."

"One day when I was passing the window of the counting-room, I observed that the moment the clock struck six, all of the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door."

"Pettit," said one, "has waited to finish his paper, as usual."

"Yes. I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work."

"The more fool he! I would not work for a company as for myself."

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit who worked after hours on my business, 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman in any work or profession depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their contract with their employers, remain salesmen or book-keepers until they are gray-headed while others pass over them and become heads of establishments of their own. To the first class their employment is only so much work for so much wages; they "have no heart in it;" to the second, according to the old significant phrase, it is only an outlet for all of their own energy and ambition.

An engine, perfectly finished and competent for its work, and no fire in it, is a fit type of the first-class; the same engine with its steam up, rushing along the track, of the second.

Be sure, boys, that you are able for your work, and on the right track. Then don't spare the steam.—Youth's Companion.

THE OLD LADY KNEW IT ALL.

A traveller once put up for the night with a simple-minded old couple in a lonely farm-house. As he rode up to the door, he heard the old woman say, in a tone of deep conviction:

"There! I knowed somebody'd come before night, for I dropped my fork on the floor, this mornin, and it stuck straight up. Then I dropped the dishcloth at noon—another sure sign of company."

In entering the house the visitor carelessly struck his foot against the step, and came near falling.

"Ah!" said the old lady, quickly, "which toe did you stub, the right or the left?"

"The right," was the reply.

"That's good; it's a sure sign you're going where you are wanted. Pa, shoo that rooster off the fence. If he crows there it will rain before morning."

A little boy ran into the room, crying out:

"Oh, grandma, look! Here's a copper I found in the road."

"I'm not a bit surprised. Don't you remember, Tommy, that you dreamed of finding a nest of hen's eggs last night? I told you then that you'd find some money before a week."

A young woman was washing on a porch back of the house, and the old lady cried out:

"There, there, Susan, if you haven't splashed soap-suds all over the front of your dress! And if you don't get a drunken husband for it I'm wonderfully mistaken. I've known that sign to come true often and often. But you can keep it from coming true by hanging all the clothes on the line wrong side out, and you'd better do it."

So Susan did, as the traveller noticed, to his great amusement.—Selected.

ADVICE TO YOUNG MOTHERS.

Mother's, tell Bible stories to your little ones as they gather around you in the early evening; nothing interests them more. In the dear, old homestead of my childhood, how well I remember our pleasure in listening to our mother when she told us of Moses and Joseph and Noah, and about the ark! Her vivid imagination furnished the many "perhaps" and "it may be," which added greatly to the interest. Bible stories, more than any other instruction, impress the young mind with the lessons of God's boundless love and his ever-ruling hand and wonder-working providence. Teach your children that simple and inimical "Now I lay me." I once heard a little girl of twenty months lisp this verse after her mother. She was robbed for the night; her little hands were clasped together. Even though she understood not the meaning, it was a beginning in the right direction. God listens and hears:

"Prayer is the simplest form of speech

That infants lips can try."

As your children grow older, teach them hymns suited to their ages. The Lord's Prayer should daily be repeated by them; the Ten Commandments should early be committed to memory, as well as the wonderful Sermon on the Mount and the twenty-third Psalm. But all this instruction, excellent as it is, will surely fail in producing the best results unless your children see in your daily lives a Christ like, patient, loving spirit.

WHAT IS FAITH?

So asked an unbelieving physician of his friend, a merchant, in whose room both were quietly sitting during an evening. "Yes, what is faith?" And the tone of his question involuntarily called to mind Pilate's question, "What is truth?" "My boy," said the merchant, smiling, to his son, a merry little lad of eight years, who had with much pains arranged a whole army of leaden soldiers, and now, as important as a general in his own estimation stood up to command them to engage in battle; "My boy, carry back your hussars to the barrack box and go to bed; and be quick and do it without objection; it is high time." The poor boy! It came so hard upon him to leave his favorite play! Who could blame him for it! He threw a beseeching glance towards his father, but at once he saw unbending sternness on his countenance. He swallowed down his tears, carried his soldiers back to their quarters, embraced his father and went. "See, doctor, this is faith," said the merchant. Then, calling back his child, he whispered in his ear: "Listen, my child, since assurance now is as good as a permission, when the time comes I will take you with me to the Autumn Fair at Hamburg." Exulting for joy, the lad left the room. It came to him by anticipation as

though he were already on the way to Hamburg. For a long time after they heard him singing in his sleeping chamber. And again the father said, addressing his friend, "That is called faith, doctor. In this boy is planted the germ of faith in man. May he yield himself to his heavenly Father with like humility and love, with like obedience and trust, and his faith will be as complete as the faith of Abraham, the father of the believing ones!" The doctor was clearly answered. After a moment of silence he said: "Now I know more of faith than I had learned from many preachers."

THE CHURCH OF ENGLAND AND HER JEWELS.

We have no desire, says Dr. Moorhouse, to purchase immunity from danger by unconditioned surrender to an infallible authority. We prefer the intellectual life and energy of our scriptural church, with all its drawbacks of wilfulness and contention, to the barren and stagnant peace of an unthinking acquiescence. We are not blind to the flaws and blemishes of our beloved church. She has no more escaped the anomalies of her inheritance and the limitations of her surroundings than any other great institution of our country. But with Hugh James Rose, we say:—

"Under this view you must let me, not endure, but love, and warmly and passionately love, my mother church. You must let me believe that, though there is not the glare and the glitter round my mother's sober brow which exists elsewhere, there is what will win all hearts and charm all eyes which will study her countenance, and are capable of improvement, of reverence, of affection; that she is a true daughter and co-heiress of that ancient house the Catholic Church of Christ, with all the family lineaments on her face, and no small portion of the family jewels in her keeping; that she will not only safely introduce me into the bosom of her family here below and above, but has green pastures and waters of comfort in abundance to cheer me on my journey.

"Such is our mother church; the home of reverent piety and rational liberty, the strong defence of scriptural truth against superstitious corruptions on the one hand, and thoughtless enthusiasm on the other; the one centre of Christian faith and charity upon which, if it so please God, the extreme wings of the Christian army may one day fall back and find again that unity of faith and thought of which we all constantly deplore the loss. My brethren, let us prize, and with all the energy of our intellect guard this inestimable treasure which God has committed to our keeping.

SHORT SAYINGS FROM "MATTHEW MELLOWDEW."

- A good conscience maketh an easy couch.
- Prayer makes a pleasant pillow.
- Love and friendship bring soothing dreams.
- God's hand is ever ready for a dead lift, and prayer wins the victory even when the battle is lost.
- "The fervent effectual prayer of the righteous man availeth much," says the peerless Book.
- Bottled troubles are hard to bear.
- Company in distress makes the trouble less.
- Trampled grass grows the greenest.
- Never a vine but bears more grapes for the cut of the pruning-knife.
- Honesty is bound to come to the top, though roguery may tie a mill-stone to its neck and fling it into the sea.
- Right doing has all the promises of God for private property.
- God's shoulder is always under a good man's burden.
- Nothing multiplies so much as kindness.
- They who scatter with one hand gather with two, not always in coin but in kind.
- A good conscience is a safe insurance.
- God never puts gold in the fire but he takes it out.
- A crust of God's carving is better than a banquet of our own providing.

A brave heart bears burdens, and courage conquers care.

A good conscience is capital that bears high interest.

Hold hard by honesty, that's a self-righting life-boat that can't be swamped.

Prayer is the key of the day and the lock of the night.

He is well guided whom God guides.

Going to law is like fighting a whin-bush, the harder the blows the sorer the scratches.

A false flag aloft means a rotten keel below.

A fruitful bough has the most weight on it.

After the harrow comes the harvest.

Fraud generally lights a candle for justice to get a look at it, and a rogue's pen indites the warrant for his own arrest.

OUR FATHER'S GOOD PLEASURE.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). In these words we read the future destinies of the world. When an Alexander arises and hurries through the world, snatching crowns on the right hand and on the left, and threatening to take unto himself all sublunary power, the people of God are told to fear not; the kingdom is for them, not him. So, too, when a Julius Cæsar grasps at the scepter of universal dominion. And when a Napoleon appears on the scene, they calmly wait to see him and his kingdom vanish. For they have looked with Daniel on the image that expressed beforehand the vicissitudes of the world from the Babylonian dominion down to the times when dominion is given unto the Son of Man, and by him given to the people of the saints of the Most High. "The meek shall inherit the earth." Not only is there for them an inheritance reserved in heaven, but thrones shall come down from heaven and set upon the earth; and they shall sit thereon. "For we shall reign on the earth."—Bowen

A FATAL LEAK.

A gentleman living in the country, whose supply of water for household purposes was scant, had a cistern dug near his house for collecting the rain which fell on the roofs of the buildings. For a time the expedient answered perfectly; the supply of water was abundant. Suddenly, however, the pump failed to give forth the contents of the reservoir. The rain would fall copiously, and for a time a few pailfuls would be drawn, but very soon the supply ceased. The pump was carefully examined and found to be in perfect working order, and no flaw could anywhere be discovered. At length it occurred to the perplexed householder to examine the cistern itself; then the mystery was solved. It was found that in one corner the cement had cracked, and there was a gaping leak which allowed the water to escape into a distant pit. It was now plain that however freely the rain might fall the cistern would soon be empty again, as there was this ever-widening leak through which the water disappeared. Such a leak in our church life is the Sunday profaned or neglected. The rains from above may fall abundantly, the church's machinery may be diligently plied, but the law of the Sunday largely forgotten will prove a leak serious enough to undo and render nugatory the happy influences both of the showers of heaven and the labours of man. It has been well said: "the streams of religion run deep or shallow, according as the banks of the Sunday are kept up or neglected."—Pearl of Days.

HINTS TO HOUSEKEEPERS.

Goose oil rubbed on the throat and chest is an old-time remedy for croup, but after its use the child must be kept well covered and away from draughts, as it is very opening to the pores, and the least cold often proves fatal.

Hive syrup is given as an excellent remedy, and one writer adds: "Hive syrup should always be in the house where there are children, being sure it is

kept with the rest of the medicines, out of reach of curious hands."

Have all medicines in one place—a box, drawer, or chest—and always keep all therein. Have each member of the family know where it is, and what it is for, and have your roll of linen, cotton, and flannel in a handy place easily got at when needed.

For burns, unless severe, like a scald, paint with mucilage. A thick paste of flour and water is also good, or white of egg spread over. The object is to exclude the air from the burnt flesh.

Hot lemonade is reckoned in the catalogue of home remedies. It is excellent in colds.

Another is onion syrup made in this way: A layer of sliced onions, a layer of white sugar followed by another of onions, then sugar, and so on, till the dish is full. Cover, and place under a heavy weight. Let it stand several hours, till the juice of the onions is well pressed out. Drain off the syrup, and give a teaspoonful at a time.

For sudden pain or cramp in the stomach, our hot water treatment comes again. If this is not effectual, pour a cup of boiling water upon a teaspoonful of ginger. Let it stand a few minutes, and drink it. An ordinary pain or cramp will yield to this. It is a good plan when there is a tendency to cramp, to lie in bed well covered, and if necessary, apply hot bricks and bottles to induce perspiration. Friction with the hand upon the surface of the skin where the pain is, is good to promote action.

Never go to bed at night without a box of reliable mustard at hand. There is, perhaps, in the whole realm of home remedies no one medicine so near a cure all as mustard. Who cannot testify to relief from pain by a mustard paste? When pneumonia threatened, indeed, when it had fastened upon the system, what a faithful friend it was. When neuralgia wrung tears and groans from its victims refuge was found in mustard. When sudden colic was induced by an overloaded stomach, how a cup of warm mustard water relieved by causing the stomach to throw off its burden. Mustard has been a friend in need many times. It is cheap and no one need live without it.

THE MAGICAL NUMBERS.

Request a person to find in what column his age is indicated. You can at once then tell him what age he is. You can tell any number under sixty by means of this arrangement of numbers:

1	2	4	8	16	32
3	3	5	9	17	33
5	6	6	10	18	34
7	7	7	11	19	35
9	10	12	12	20	36
11	11	13	13	21	37
13	14	14	14	22	38
15	15	15	15	23	39
17	18	20	24	24	40
19	19	21	25	24	41
21	22	22	26	26	42
23	23	23	27	27	43
25	26	28	28	28	44
27	27	29	29	29	45
29	30	30	30	30	46
31	31	31	31	31	47
33	34	36	40	48	48
35	35	37	41	49	50
37	38	38	42	50	51
39	39	39	43	51	51
41	42	44	44	52	55
43	43	45	45	53	43
45	46	46	46	54	54
47	47	47	47	55	55
49	50	52	56	56	56
51	51	53	57	57	57
53	54	54	58	58	58
55	55	55	59	59	59
57	58	60	60	60	60
59	59	61	61	61	61
61	62	62	62	62	62
63	63	63	63	63	63

Here is the secret. When you learn what columns the number is in, simply add the numbers at the top of each column and the trick is done.

called slow... saw hand... here to be given was well... the p... turne... mam... At... aigh... the c... Addic... how... gethe... one n... God's... was s... ful lit... pretty... the c... took... pitals... there... and s... An... were... let on... the c... And... they... gone... wishu... Reme... do ju... you t... which... Bac... ing or... the s... be def... are pe... are g... most... hardly... exerci... no ad... ailing... to tak... perhaj... many... the ca... No... wi... the tho... been m... lating... skin, see... CURIC... SOAP, at... it, exter... Blood P... every f... pimples... Bold e... 150; R... DRUGS... Send f... Ph... 1... 1...

GOOD-BYE!

"Good-bye!" "good-bye!" they called; and the old stage went slowly on up the hill, till the trees hid it from sight. Addie watched it, and saw the last wave of Dora's white handkerchief.

"They are going back to the city, and they will forget all about me, here in the quiet country!" she said to herself. She half longed to be with them. But then, had not God given her work to do, just there? and was He not waiting to see her do it well? She gave one little sigh for all the pleasant days gone by, and then turned from the big window to help mamma in her morning duties.

At that very moment Dora was sighing because she had to go back to the city. She wished she lived where Addie did! Then her mother told her how she and Addie might work together, though they lived apart: how one might help the other, and both be God's loving little children. So a letter was sent to Addie; and then a beautiful little work began. There were pretty flowers and mosses sent from the country girl; and the city girl took them to the children in the hospitals. And when cold weather came, there were evergreens and red berries and shining acorns.

And oh, how happy those two girls were! Don't you suppose that God let one live in the country, and one in the city, on purpose to do his work? And how sad it would have been, if they had not found this out, but had gone on feeling discontented, and wishing to live somewhere else! Remember this, children; and try to do just the very work that God wants you to do, in that state of life unto which it has pleased Him to call you.

THE SECRET OF LIFE.

Bacon says: "Discern of the coming on of years, and think not to do the same things still, for age will not be defied. Half the secret of life, we are persuaded, is to know when we are grown old; and it is the half most hardly learned. It is more hardly, moreover, in the matter of exercise than in the diet. There is no advice so commonly given to the ailing man of middle age as the advice to take more exercise, and there is perhaps none which leads him into so many pitfalls. This is particularly the case with the brain workers. The



MANLY PURITY AND BEAUTY CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCORFULA.

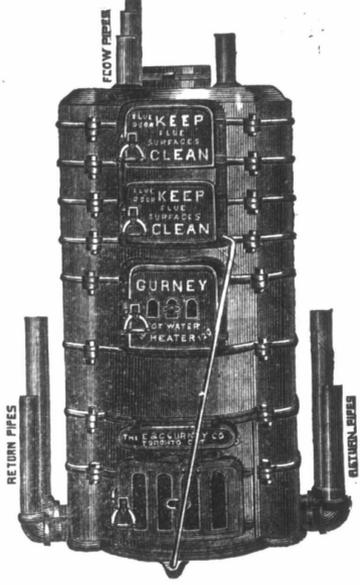
NO MAN CAN DO JUSTICE TO THE EXTENT IN WHICH THE CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humilating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair. CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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man who labors with his brain must spare his body. He cannot burn the candle at both ends, and the attempt to do so will almost inevitably result in his lighting it in the middle to boot; the waste of tissue will be so great that he will be tempted to repair it by the use of a too generous diet. Most men who use their brains much soon learn for themselves that the sense of physical exaltation, the glow of exuberant health which comes from a body strung to its full powers by continuous and severe exercise is not favorable to study. The exercise such men need is the exercise that rests, not that which tires. They need to wash their brains with the fresh air of heaven, to bring into gentle play the muscles that have been lying idle while the head worked. Nor is it only to this class of laboring humanity that the advice to take exercise needs reservation. The time of violent delights soon passes, and the effort to protract it beyond its natural span is as dangerous as it is ridiculous. Some men, through nature or the accident of fortune, will of course be able to keep touch of it longer than others; but when once the touch has

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ines, out of reach of

acc—a box, drawer, therein. Have each ere it is, and what f linen, cotton, and got at when needed.

a scald, paint with er and water is also er. The object is nt flesh.

in the catalogue of in colds.

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BERS.

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Table with two columns of numbers: 16, 17, 18, 19, 20, 21, 22, 23, 24, 24, 26, 27, 28, 29, 30, 31, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63.

u learn what dd the numbers rick is done.

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A. T. VOGT,

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been lost the struggle to regain it can add but sorrow to the labor. Of this our doctor makes a cardinal point; but pertinent as his warning may be to the old, for whom indeed he has primarily compounded his *elixir vite*, it is yet more pertinent to men of middle age, and probably it is more necessary. It is in the latter period that most of the mischief is done. The old are commonly resigned to their lot; but few men will consent without a struggle to own that they are no longer young.—*Macmillan's Magazine*.

FROM BAD TO WORSE.—Scrofula leads to consumption. From three to six bottles of Burdock Blood Bitters will cure scrofula, salt rheum, erysipelas, boils, pimples, blotches, tetter, shingles, scald head, sore eyes, and all skin affections by cleansing the system and removing all impure matter that causes bad blood.

### A LITTLE GIRL'S TALK.

A few Sundays ago I heard a little girl's talk over her pocket book before church time. Her brother said to her:

"Where's your money? There will be a contribution to day."

She went to get her pocket-book. "I have two silver ten-cents and a paper one."

Her brother said: "A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I could have had more here, only I spent some for myself last week; it would not be

fair to take a tenth of what is left after I have used all I wanted."

"Why don't you use the paper ten-cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No; I'll give good things."

So she had put one ten cent in her pocket, when some one said:

"I hope we can raise that \$100 for home missions to-day."

"O, this is home mission day! Then that other silver ten cents has to go, too." And she went to get it, with another doleful groan.

I said: "If you feel so distressed about it why do you give it?"

"O, because I have made up my mind to always give twice as much to home missions as anything else, and I shall just stick to what I made up my mind to!"

Now this little affair set me thinking:

1. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.

—It is said that a new organization, to be called the Saviour's Missionary Army, is about to be started in London, and that one of the essentials is that all its officials shall be members of the Church of England.

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Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank check, payable to the order of the Minister of Public Works, equal to "five per cent of amount of tender," must accompany each tender. This check will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order,  
A GOBELL,  
Secretary.

Department of Public Works,  
Ottawa, 27th Sept., 1889.

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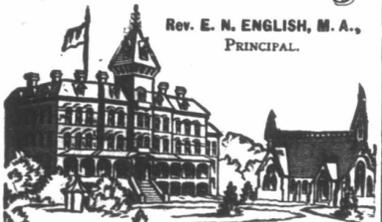
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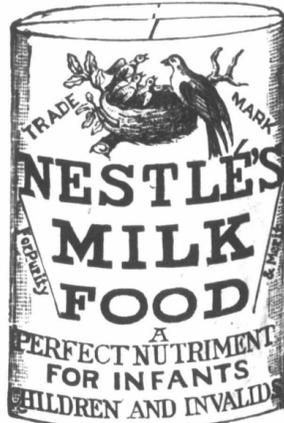
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