

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY JUNE 14, 1888.

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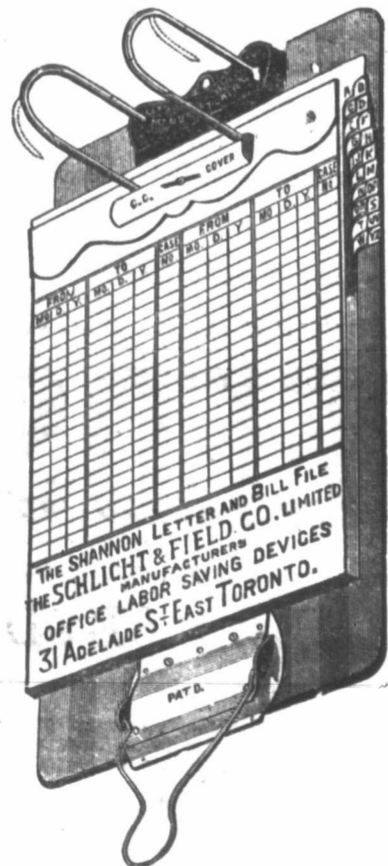
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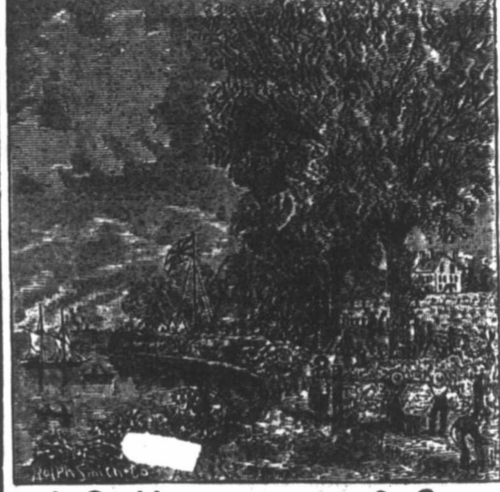
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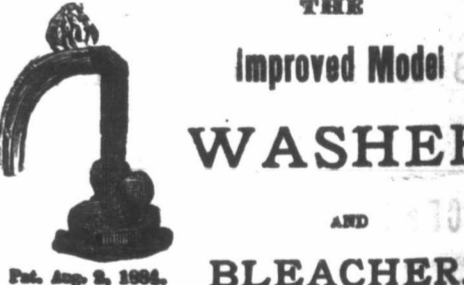
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The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

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.

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.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

DISSENTERS IN CHURCH THEMSELVES.—The Church Times remarks: "that the New Testament knows nothing about Christians unattached, but every believer was necessarily added to the Church; that the only way of being added to the Church, or continuing membership therein, that Scripture recognizes is the devout use of the sacraments; that the New Testament knows nothing about the administration of Holy Communion except by a regular ministry; that there is no trace of a ministry that did not derive its authority to minister from ordination received at the hands of the Apostles or of others empowered by them for that purpose; and that for fifteen hundred years nobody even heard of any other arrangement. Thus it is a complete mistake to suppose that Churchmen "unchurch" religious bodies which do not possess an Apostolic ministry. Such bodies have never yet churched themselves. The worthy preacher in this case suffers no hardship. If he has been lawfully baptized, he has only to present himself to his Bishop for Confirmation, and devoutly to receive the Blessed Sacrament. If after that he likes to lecture on sacred subjects, or indulge in any

other spiritual recreation, no one will interfere with him."

THE SACRAMENT NO TEMPTATION TO SIN.—The Bishop of Peterborough in his Charge at Loughborough pointed out the absurdity of which clergymen were guilty who speak of wine as a creature of God on Sunday, and the next day denounce it as "the devil in solution"—which is one of the pleasing phrases invented by teetotal rhetoricians. With respect to the danger of relapse, to which reformed drunkards are said to be exposed in partaking of the Blessed Sacrament, the right rev. prelate suggests that where such danger is real the case might be dealt with under the rubric for the Communion of the Sick. For our part, we do not believe that there is any risk at all. Few people in this country get drunk on wine; and with the mixed chalice barely tasted, and partaken of with devout prayer and kneeling, it is impossible to admit so shocking an idea as that the Cup of Salvation can lead to sin. The cases which we have seen quoted were all from America or from Dissenting congregations; and it is obvious that a man sitting in a pew, offered a full flagon, and encouraged to take a draught from it, is altogether differently circumstanced. The Church Times might in the above be quoting from our article on this topic in which we protested against an act of duty being allowed to become a temptation to sin, and spoke of the "full flagon" going the round of pews in a congregation without any check. Some were angry at our plainness of speech, but they now will see that our position is the same as that taken by the Bishop of Peterborough and the O. T.

DISOBEDIENCE OF CHILDREN.—One of the serious evils arising out of the state of society such as we have in Canada, is the lack of discipline among the young. We are not in so vile a condition as prevails in the States where parental control of children is all but abandoned, but we are fast drifting that way. A case of great interest illustrates the natural result of such negligence. A boy negro living at Savannah, was on a street car in that city. He looks to be about 12 or 14 years old, we saw him to-day in custody at Toronto with his father, a big athletic colored man. This child refused to obey the street car conductor who in discharging his duty ordered him to sit down. Evidently he was unused to obedience. An altercation ensued which led to a further one at the house of the father of the boy, who now stands charged with an attempt to commit murder, he having assaulted the car conductor. As to the merits of this case we say nothing, but here is the gist of the trouble, a mere child in a public conveyance defies the officer in charge! He was showing what is called "spirit," but bringing by this display his father under the shadow of the gallows. Parents should weigh over the lesson of this tragedy, as it is likely to be. The "spirit" they foster in children, the spirit they do not curb, is the spirit of hell, the spirit that is the tap root of all crime and the most potent disturber of social peace.

GOVERNMENT AND PRIVATE OPINIONS.—Professor Goldwin Smith condemns the interference of Government with private opinions, as in enforcing ultra temperance laws. This question again, is part of a larger one as to the duties of Government and its limits. Prohibitionists seem to hold that Government may be properly used as an engine for the inculcation of private opinions, and they put into the hands of the Ontario Government, for use in the Public schools, a treatise on the subject of alcohol which I am assured would not be generally endorsed by the scientific world. I would not confine the action of Government by any hard and fast line. If a plague of drunkenness were raging in Canada, if the amount of mortality from that cause were really represented by ten thousand deaths every year, as a Prohibitionist lecturer once asserted, instead of being, as the official statistics show,

almost nominal, recourse to strong measures would be legitimate, as in the case of any other plague or emergency of an overwhelming kind. But as a rule it seems to me that Government can hardly undertake with more advantage to regulate our diet, or any of our personal tastes and habits, than to regulate our religion. It is no more a physician than it is a theologian. The Government of which Bismarck is the head would prescribe beer; that of which President Carnot is the head would prescribe wine; that of which Mr. Mowat is head, if the Prohibitionist vote was strong in the Province, would prescribe water. All would fail, because though each of them would command the police none of them could enforce conviction. When the Canadian children who have read in school the Minister of Education's book, go into the world they will find literature pervaded by the opposite sentiment; indeed, they cannot read their Bible without finding what the Minister treats as poison described by the Psalmist as having been given to make glad the heart of man, and seeing it was used by Christ and the Apostles. Nor would it be possible in these days of universal communication to isolate the conscience and morality of one nation from those of the rest of the world. The Minister of Education cannot prevent his pupils from visiting countries in which what he preaches as sanitary truth would be scouted as error, or from bringing back the heresy with them when they return.

THE ROCK ON SISTERHOODS.—The Rev. H. P. Hughes, Methodist, recently stated that the formation of a sisterhood among them had greatly shocked some of the methodists. Now while we have ever strongly opposed the formation of Ritualistic sisterhoods, in which the members take the vow of celibacy, and bind themselves to submit to other foolish and useless regulations in imitation of the apostate Church of Rome, we fail to see why a sensible body of unmarried Protestant women, who make no vows or rash promises, should not band themselves together to work for Christ, in the same way that men do.

PROTESTANT CLERGYMEN were the first to introduce lady district visitors, and a Protestant sisterhood is, after all, only a development of that system. A very large number of the lady visitors in England are unmarried. Whether they live in their own homes or live in a kind of club-house appointed for that purpose does not appear to us to affect the question.

HAD HIS EYES OPENED.—The *New York Herald* gives a long and interesting account of the conversion of Monsignor Bouland, an eminent Roman Catholic priest in America, who has repudiated the Church of Rome, and joined the American Episcopal Church. He seems to be a man of great ability, and one holding an eminent position, being the Director-General of the organization in North America of the Society of St. Peter's Pence. Mgr. Bouland is about forty years of age, is a gifted preacher and a literary man. He went to America in 1875, but it is supposed that now he will probably return to Europe. His abilities are said to be quite equal to those of Pere Hyacinthe, and possibly he may become quite as prominent a character. He believes strongly in Episcopacy.

DEATH OF AN EARLY PERVERT.—The late Rev. H. N. Oxenham lately deceased was a man of distinguished learning and ability, one of the early perverts to Rome, when that fad was in fashion. He worried his Roman friends by attending service in English Churches, and ever stoutly defended the validity of English orders, being too well read a theologian and too honest to do otherwise! The Church of Rome is essentially one adopted to Italians, the British race is too fond of truth speaking ever to be drawn into Communion with a Church that consecrates lying when falsehood is thought to be useful. The Roman Canon Law declares that even an oath taken against ecclesiastical interests does not bind.

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THE SUNDAY SCHOOL LEAFLETS.

THERE was but one regrettable incident at the recent diocesan Synod; we refer, of course, to the debate on the Sunday School report. To those who remember some earlier scenes in that august assembly this must be pleasing intelligence. In commenting briefly upon the incident of Thursday afternoon, we shall mention no names, we shall impart no personalities into the discussion, but will simply point the moral of the occurrence. A member of the Synod raised a discussion, which became distinctly volcanic, on the subject of the leaflets. Now, in the first place, such a discussion was totally unnecessary, and even irregular. The report did not in any way touch upon the leaflets, but only upon the lessons; and, although the leaflets are drawn up by a committee of the Synod, that body is not responsible for them and is not asked to approve of them. The discussion, therefore, was raised in ignorance, or else with a desire to throw a bone of contention into the meeting.

Evidently both of these elements were present in the minds of the objector. The ignorance was conspicuous in the case of one who protested that the leaflets issued by the committee were of a party colour—the party implied being “High Church.” Nothing could be more ridiculous. In the first place, these leaflets are based upon the publications of the English Sunday School Institute, a society established by Evangelicals, and mainly worked by representatives of that school. The local editor is a respected Evangelical clergyman, the rector of St. Philip’s Church, and these and other gentlemen of the same school (we do not say party) are the committee. All this was presently explained to the gentlemen who entered their protest against the leaflets, and it might have been expected that they would instantly express their regret for having disturbed the meeting, and let the subject drop. Unfortunately, they did not see their way to take any such course; and, but for the firmness of the Bishop, a more serious disturbance might have taken place. We hold that his Lordship was abundantly justified in the course which he took, whether as Bishop or as Chairman of the meeting. It is absurd to speak of autochacy or of the suppression of the freedom of debate. There is a great deal too much of this kind of freedom in the Synod. Members speak repeatedly on the same resolution, although they are told that the rule is, that no one is entitled to speak more than twice, and, generally speaking, there is an amount of tolerance given to the vagaries of individual members of the Synod which might, with great advantage, be abridged.

The principal lesson, and the most gratifying one, taught by the incident upon which we have commented, is the moribund condition of party spirit in our communion. It may be dying hard, and in some members it is not willing to die, but it is dying. Its worst representatives have disappeared from the Synod. More moderate men are becoming alive to its folly, its mischief, and its wickedness. Thanks be to God, loyal Anglicans can now look forward to a time, in the near future, when it shall have entirely passed away.

One very curious point should be noted. It was objected by the disturbers of the meeting that teaching which would satisfy all parties in the Church must be colourless. And yet these very people ostentatiously declare their desire to work with other “Protestant” bodies. This must mean that you may join in teaching with people holding

different confessions without merging vital truth, but you cannot do so with those who have signed the same confession with yourselves!

THE CHRISTIAN MINISTRY.

THE valuable article of Professor Dr. Salmon in the *Expositor* continues as below:

The necessary limitations of space forbid me to go into much detail as to the second century evidence. We can go back immediately to the episcopate of Soter, whose name I have just quoted from Irenaeus. A letter from Dionysius of Corinth to the Church of Rome acknowledges a gift of money sent to the Church of Corinth by the Church of Rome through “their blessed bishop Soter.” The chronology of Lipsius assigns to the episcopate of Soter eight or nine years, ending A.D. 174 or 175. The correspondence of this Dionysius makes incidental mention of other contemporary bishops: Palmas in Pontus, Philip and Pinytus in Crete, and of a previous bishop, Publius, at Athens, who had suffered martyrdom, and had succeeded by one Quadratus. Dionysius states that Dionysius the Areopagite had been appointed first of Athens by St. Paul. Of course, I make no other use of this statement than as showing that in the year 170 no doubt was entertained that the institution of episcopacy had come down from apostolic times.

Without dwelling on other second century evidence, I go back at once to the Epistles of Ignatius, the genuineness of which may, since the publication of Bishop Lightfoot’s book, be regarded as fully established. Harnack takes only ground on which there is now any room for contest, in suggesting that the letters may not be quite so early as has been generally thought; for that the universal Church tradition that the martyrdom had taken place in the reign of Trajan may possibly be erroneous, and the actual date had been some ten or even twenty years later. The matter is one which I am not concerned to contend very strenuously. Trajan died A.D. 117. If the date of the Ignatian letters could be pushed down to as late as 130, they would still be of an antiquity to which, in the remains of the early Church, we have little comparable. If I saw evidence to justify it, I should not be sorry to diminish the interval between the martyrdoms of Ignatius and Polycarp. Placing the latter at A.D. 155, if we put the former at 155 we get a duration of forty years, and possibly more, for Polycarp’s episcopate. This is an unusual length, but by no means unprecedented, and we must remember that Polycarp’s life was unusually long. Of the two prelates who were at the head of the Church of Ireland when I was ordained, the one, Primate Beresford, had an episcopate of fifty-seven years; the other, Archbishop Whately, only of thirty-two years, indeed, but if he had lived to be as old as Polycarp was at the time of his death, it would have been one of forty-two. It is certain that Polycarp’s episcopate was a very long one; for, as we know from Irenaeus, the general belief in his

later life was that it had gone back to the times of the Apostles. Eusebius certainly had no doubt that Ignatius suffered in the reign of Trajan, and in the absence of any evidence the other way, the mere possibility that Eusebius may have been mistaken is no sufficient ground for rejecting his authority. And certainly no small proof of the antiquity of the Ignatian letters is afforded by their silence on the question raised by the great Gnostic teachers, whose theories made such a noise in the Church in the first half of the second century.

When the Ignatian letters came into prominence in the modern controversy between episcopacy and presbyterianism, the idea of those who rejected the letters was that they were documents forged in the interests of episcopacy, then a new institution struggling for life. I do not think that any intelligent critic will now maintain that opinion as to the object of the letters; on this point Lightfoot (*Ignatius*, 1377), Hatch (*Bampton Lectures* p. 30), Harnack (*Expositor* iii. 16), are in full agreement. The object of Ignatius is not to exalt the episcopate at the expense of the presbyterate, or any other form of government, but rather to forbid the making of schisms or the holding of private conventicles. It is taken for granted that episcopacy is the settled form of Church government; and the bishop is mentioned because he is the recognized head of the Church, on the duty of union with which the writer is anxious to insist. If the exaltation of the episcopate had been the writer’s primary object, we should not meet the strange phenomenon that the letter to the Church of Rome makes no mention of its bishop.

I think it is not a just inference from this last fact that the episcopate was less developed at Rome than in these Asiatic Churches, with whose bishops Ignatius had come into personal contact. He himself gives us no reason to imagine that he supposed episcopacy to be a provincial peculiarity of his own part of the world. On the contrary, he assumes it to be the constitution of the Church everywhere, and speaks of “the bishops settled in the furthest parts of the world over.” The explanation which I am disposed to offer of the silence of Ignatius concerning the bishop of Rome is, that in the second century the bishop was not all so prominent a figure, when the Church was looked at from without, as when looked at from within. To illustrate what I mean, any one conversant with the House of Commons, or as it used to be, knows what an important personage the Speaker is in the House, what respect it has been customary to pay him, and with what deference his rulings have been regarded. But outside the House the Speaker possesses no authority, and you might read long accounts of things done by the House of Commons without ever discovering from them that there was such a person. In like manner it appears to me that, however great the influence exercised during the second century by each bishop in his own Church, he was no autocrat, and his action had importance for the outside world only so far as it was adopted by his Church. Lightfoot shows satisfactorily

from the Ignatian reception and was of his pr not be s rich, and much in of the C Peter c other C Rome w would speakin not in Church mentio in the proble that Cl is to be Corintl address bishop in com Church would mentio in ad shall later, we ha grown comm that \ Church for t (Phili “milk bisho sions to m cilia cites Vict relev of Vi Poly is de and is re men not Eus it v but our, ous The was to orig bee tha Vic mi for tio tin m:

from the Ignatian letters themselves (see Ignatius i., p. 282) that, according to the conception of Ignatius the bishop was no autocrat, and was not thought of acting independently of his presbyters or of his Church. So we need not be surprised to find that though the great, rich, and powerful Church of Rome exercised much influence, yet until, through the success of the Clementine fictions, the succession from Peter came to be believed in, the question for other Churches was, not what the bishop of Rome would do, but what the Church of Rome would do. The letter of Clement, though speaking in a high tone of authority, is written, not in the name of Clement, but in that of the Church of Rome. Clement's name is not mentioned, either in the opening salutation or in the body of the letter; and it remains a problem how it came to be so generally known that Clement was the writer. The same thing is to be said about the letter of Dionysius of Corinth already mentioned. This letter is addressed to the Church of Rome, not to its bishop, though Soter is mentioned as the agent in communicating the liberality of the Roman Church. If it had not been for this, there would apparently have been no occasion for mentioning his name. To the bishop's share in administering the funds of the Church I shall return presently. Coming down still later, to a period when, it has been thought, we have the power of the bishop of Rome full grown, I mean the attempt of Victor to excommunicate the Asiatic Churches, we find that Victor acted but as the mouthpiece of his Church; nor do I think that there is ground for the violent contrast which Lightfoot (Philippians, page 222) draws between the "mild and peaceful counsels of the presbyter bishop Clement" and the "autocratic pretensions of the haughty pope Victor." It seems to me to admit of no doubt that the De Pudicitia of Tertullian, from which Lightfoot here cites a passage, is later than the episcopate of Victor, and therefore that the passage has no relevance when the question of the pretensions of Victor is under consideration. The letter of Polycrates concerning the paschal controversy is described by Eusebius as addressed to Victor and to the Church of Rome; and therefore it is reasonable to believe that Victor's name was mentioned in the opening salutation, which has not been preserved. But the extracts which Eusebius gives from the letter itself shows that it was addressed, not to Victor individually, but to his Church. We have in one place, *ego own, adelphoi*, in another place, *ton episkopon ous umeis exiosate metakle phenai up emou*. The plural *exiosate* shows further that not only was the letter of Polycrates addressed to the Church of Rome, but that the original letter, to which this was a reply, had been written, not in Victor's own name, but in that of his Church. We shall be unjust to Victor and his Church if we do not bear in mind what provocation they had received before resorting to such a step as excommunication. The Church of Rome had for a long time tolerated diversity as to the time and manner of paschal celebration. Diversities in

the usages of Churches at a distance from one another would cause little or no practical inconvenience. But in the time of Victor, a presbyter, Blastus (see Euseb., H. E. v 15, 20; Pseudo-Tert. 22), raised a schism in Rome itself on the paschal question, asserting that it was unlawful to hold the celebration on any day than on the day of the Jewish passover. Naturally it was felt to be intolerably inconvenient that a schismatical party at Rome should pronounce it unlawful to join in the common celebrations of the Church, and should declare themselves bound by God's law to keep their paschal feast, not on the Church's day, but on the same day as the Jews. Accordingly Irenaeus addressed to Blastus a letter "Concerning Schism"; but the conduct of this presbyter was suspected of being heretical as well as schismatical, and it was imagined that he aimed at imposing on the Christian Church the yoke of subjection to the Mosaic law. It was not unnatural that the Roman Church should feel that this judaizing practice ought now to be put down. Yet they took no hasty step, but proceeded to collect testimonies as to the practice, with respect to paschal celebrations of the whole Christian world. The assembling of a general council was in heathen times a thing impossible; but each bishop was requested to collect the evidence of the neighboring bishops, and send a report of their views to Rome. And it was only when the evidence thus collected established the fact that Quartodecimanism was but the local peculiarity of a small minority that steps were taken at Rome to put it down altogether by the excommunication of that minority if they refused to conform to the elsewhere prevalent usage.

(To be continued).

A DANGEROUS TEACHER.

DR. HATCH, who is so great and so favorite an authority in a certain school, is Hibbert Lecturer this year and in his first discourse.

"Began by pointing attention to the striking contrast between the Sermon on the Mount and the Nicene Creed. The former was the utterance of a Syrian peasant, the reputed son of a carpenter, before a crowd of poor Jewish peasants, whereas the latter was the result of the learned debates of some of the finished Greek scholars and theologians convened by Constantine the Great, the first imperial proselyte to the religion of the Cross. The Nicene Bishops spoke in the learned language, and expressed their thoughts in logical and metaphysical terms."

Without stopping to notice the offensiveness of this language in the ears of anyone that professes and calls himself a Christian, we may observe that, as is usual in such cases, both sides of the comparisons are exaggerated for the sake of improving the contrast. For is it true that the language of the Creed is so learned, logical, and metaphysical? One would rather say that it was little more than an enumeration of the matters of fact. No doubt there is one really metaphysical term in it—

homoousion—but that was apparently adopted, not so much because it was a learned and scientific phrase as because in dealing with the subtleties of heresy it was found to be the only word that both meant what the Nicene Fathers wished to place on record as the immemorial belief of the Church, and was not capable of being explained away. So as to the other side of the picture—Dr. Hatch forgets, as so many other people do, that an intelligent man who has devoted his life to the study of a particular book, whatever his general information may be, is not to be considered as unlearned as regards that one subject. Take the case of John Bunyan. Nothing is more common than to hear the *Pilgrim's Progress* spoken of as the work of a "poor tinker." It is nothing of the sort. When Bunyan wrote it he had been reading, and studying, and talking Scripture for twenty years or more, and so far as the English version went, he was really a fine Biblical scholar. To suggest that *Pilgrim's Progress* is the work of a tinker is like saying that Newton's *Principia* was the work of a child in petticoats.

Now to go back to Dr. Hatch. With earnest apologies for touching so painfully irreverent a matter, we have to observe that at the age of twelve our Lord presented Himself to the assembled Doctors in the Temple for catechizing, as it were, and that "all that heard Him were astonished at His understanding and answers." After this He spent at least eighteen years in reading and meditating day and night upon the Law of the Lord. If, therefore, He had been no more than an ordinary Prophet it would have been ridiculous to speak of Him as a "Syrian peasant, the reputed Son of a Carpenter." As a matter of fact, no trace of rusticity is discernible in anything He is recorded to have said or done. On the contrary, He was styled "Rabbi" alike by friends and by foes; and as in similar cases while he never sought for human honours, He did not reject them.

Thus Dr. Hatch's contrast falls entirely. No doubt, there is a great difference between the Sermon on the Mount and the Nicene Creed, but it is because the subject-matter in the two documents is wholly unlike. The point to which we wish to call attention, however, is the common fallacy into which Dr. Hatch seems to fall, that the Sermon on the Mount, and various smaller texts, such as "God is a Spirit, and they that worship Him in Spirit and truth;" or again, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"—that such passages are themselves the Gospel, and that whatever is added to them is a mere human addition which it is not necessary to accept, but which it is even virtuous to reject.

It should hardly be necessary to expose the erroneous fallacy which underlies this assumption. It is simply begging the question to say that the crowd consisted of no one but poor Jewish peasants. On the contrary, it seems probable enough that the multitude in-

cluded not only men from every district, but persons of every class and condition; and so far from Christ's words striking people as simple and plain, they excited astonishment by the tone of authority which characterized them. But what we want to point out is that passages in the New Testament which seem to favour simplicity of teaching or ritual, have as their backbone the whole teaching of the Law and the Prophets, and the solemn and elaborate ceremonial of the Temple. That there was really anything Puritanical in the worship of the Upper Room we do not for one moment believe. At all events, those who offered it were in the habit of assisting every day at the morning and evening Sacrifice. It is also to be remembered that the Apostles, and St. Paul himself, were Pharisees, and one of them a Zealot. It is not in the least likely, therefore, that the Church of the first days ever dreamt of a jejune creed, or a worship without form and order; or one that was without a grave and stately ritual.—*Church Times.*

ABROAD OR AT HOME?

IT seems from the following article in *Church Bells*, that the same question is there being put as here, whether those "engaged in a continual struggle to keep their own Church out of debt," which exactly describes our condition in Canada, can justly be expected to give to maintain Churches abroad?

"The Committee appointed at the London Diocesan Conference in 1887 to make inquiries as to the support given by the parishes of the Diocese to Foreign Missions have issued their Report, and it has been sent to the Clergy for their information and consideration. The information may be summed up as follows;—(a) Out of 638 churches, 140 appear to render no support whatever to Foreign Missionary work. (b) The total amount contributed, 33,146*l.* per annum, makes an average of about 2½*d.* per head of the population. Without commenting on this we pass on to the suggestions submitted by the Committee for the consideration of the clergy. They are well arranged, grouped under five heads, and stated with clearness and simplicity. But are they not rather overwhelming? The Church generally receives four suggestions, the Rural Deaneries are favoured with five, special Centres have three, while Parishes have to attend to no fewer than fifteen! The Diocese escapes with one suggestion.

It is scarcely to be expected that London Vicars can seriously consider all that is here submitted to them. Their lot is no enviable one, and it is to be hoped that other Committees may be a little less lavish with suggestions as to future organization. Let us see for a moment what is now urged on the parochial clergy. (1). More acquaintance with missionary work. (2). More frequent allusion to missions. (3). Personal attendance when missionary sermons are preached by deputations and at missionary meetings. And then, they are expected to organize Guilds and Unions, Collectors and Boxes, Meetings and Services,

and special Associations for both ladies and juveniles. Missionary literature is to be distributed, missionary letters are to appear in Magazines, and missionary books to be placed in parish libraries. Their object indeed is to be the 'inweaving of the Missionary cause into the whole parochial life.'

This is doubtless very desirable, but the work of other Societies is pressed upon the clergy in much the same way. There are those whose chief aim seems to be to 'inweave the Temperance cause,' there are others who press the claims of the Bishop of London's Fund or the Church House. Scarcely a day passes without appeals for help or for offertories coming to the poorest of poor London parsons, and that from all parts of the country. The clergy are, for the most part, deeply interested in these good schemes, but to give help in the ways demanded is, for many of them, an absolute impossibility.

We notice that the Committee already referred to includes in its hints for Rural Deaneries a 'Ruridecanal Missionary Sunday.' In some localities this might work well, but it is worth while observing that Committees seem to forget that congregations have a will of their own. As a matter of fact congregations are beginning to show decided signs of impatience at the increasing attempts to appropriate offertories on certain Sundays of the year for extra-parochial objects. Of all extra-parochial objects we freely admit that Foreign Missions have the first claim.

The thought of Ruridecanal Associations of Missionary Societies fills us with alarm. At this rate the parson's attendance will be requested every day of the week at either meeting, conference, or conversazione. There will be no escape without giving offence, and the life of any London Vicar who wants to do his duty will be quite unbearable. Eventually he will be bored to death by good Societies; or, if he is to escape softening of the brain, he must certainly harden his heart against all the touching appeals of Church Dignitaries and Church Committees. His own Church expenses must be his first care, and the society of his own people of more importance and much to be preferred to public platforms, be they ever so narrow or ever so broad.

While, then, we welcome the suggestions of the Committee as very sensible and admirable, it is not to be expected that they will be followed by any great action on the part of the Vicars of our poorer parishes in London. They are engaged in a continual struggle to keep their own church and parochial institutions out of debt.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

The twenty-ninth annual session of the Synod of the diocese of Montreal opens in the Synod hall on the 19th inst. The following notices of motion have been received:

By the Chancellor.—That the resolution passed by the Synod at its last regular meeting—"That the words 'the United Church of England and Ireland,' whenever they occur in the constitution and canons of Synod be struck out, and the words, 'the Church of England in Canada' be substituted therefor, in accordance with the action of the Provincial Synod"—be confirmed.

By Dr. Butler, Q.C.—That this Synod, desiring to preserve its autonomy and all its rights and privileges, declares that no legislation, matter or thing laid down or passed by the Provincial Synod of Canada, shall have any force or effect within this diocese, or upon any member of the church therein, until and unless the same shall have first been expressly and specifically passed and determined by the Synod of this diocese.

By the Rev. Dr. Henderson.—That the following alteration be made in section No. 10 of the constitution: "The Synod shall meet on the third Tuesday of June in every second year," and that a committee be appointed to make any necessary changes in the rules and regulations, with a view to effecting this result.

St. John the Evangelist.—The first Sunday after Trinity is always observed by this church as its Dedication Festival, special music being sung and the pulpit occupied by clergy from other churches. At this year's festival, the Rev. J. G. Norton, D.D., rector of the cathedral, preached at the 11.15 a.m. service, and Rev. A. C. A. Hall, Society of St. John the Evangelist, Boston, in the evening.

ONTARIO.

The "Bay of Quinte Clerical Union" are to meet at Wellington County, Prince Edward, on Tuesday and Wednesday, 12th and 13th June.

The Rev. Mr. Partridge, of the parish of Roslin and Tweed, has been appointed incumbent of Pakenham, and is to be succeeded by the Rev. J. W. Foster, of Selby.

BROCKVILLE.—Rev. F. L. Stephenson is arranging a mammoth excursion to Kingston on July 12th, under the auspices of St. Peter's Church.

KINGSTON.—St. Paul's school-house was crowded when a reception was tendered to the Rev. Mr. Rayson last week, who will officiate in this church during the absence of Rev. Mr. Carey in England. The programme was begun with a well executed piano duet by the Misses McMahon, after which songs were rendered by Misses Strathy and Meek, and Messrs. Wilson and N. Greenwood. Mr. Raymond gave a very humorous reading, and little Miss Edna Wilson's recitation was a feature of the programme. Miss Pipe gave a good piano solo, and then refreshments were served, after which came some brief speeches, the first being by Rev. Mr. Rayson, who returned thanks for the very kind attention given him, and then asked for the co-operation and prayers of those present. The rector was then requested to come forward, and a purse containing twenty sovereigns was placed in his hands. Mr. Greaves stating that the purse was a gift from the congregation, who hoped that he would have a safe journey across the herring pond and return to them renewed in health and vigor. The rector, who had no idea that he was to receive a gift, found it difficult to make a reply. He referred to the repeated kindnesses shown to him by his congregation, and said that when he came back he hoped to become even more worthy of their confidence than ever. Rev. Mr. McMorine, Capt. Gaskin, and Messrs. T. C. Wilson and M. Sutherland and the Mayor made brief remarks. The affair was a great success, and during the evening Rev. Mr. Rayson was introduced to nearly all present.

NAPANEE.—*St. Mary Magdalene's Church.*—The Archdeacon gave notice to his congregations on Sunday last, that encouraged by the increasing number of communicants there would henceforth be a weekly celebration of Holy Communion. This will be administered every alternate Sunday at 8 a.m. and 11 o'clock, during the summer months. Considering the distance of the rectory from the church, and the other duties of the day, this will entail serious additional labors on the clergyman, and it is to be hoped that the congregation will appreciate the efforts in their behalf made by the Archdeacon. The celebration next Sunday will take place at 8 a.m.

TORONTO.

TORONTO.—We regret to announce the recent death of Mrs. Stannage, widow of late Rev. John Stannage, and mother of Mrs. Patton of Winnipeg. The deceased lady had reached her 88th year.

TORONTO.—The Bishop has set apart Dovercourt as a new parish, and appointed the Rev. Anthony Hart, of Markham, Rector, who will commence his duties there next Sunday the 17th inst.

Sisterhood Hospital.—June 1st will be a red letter day in the Callendar of the Sisterhood. On that date the foundation stone of their new hospital for women was laid at Toronto, with impressive ceremonies, by the Bishop of Toronto, assisted by the Bishop of Niagara, in the presence of nearly all the local clergy, many from distant parts of the diocese and from other dioceses. The choir was made up from about twelve surpliced choirs of the district. In the cavity of the stone a sermon by the Bishop on Sisterhoods was inserted, also a copy of the DOMINION CHURCHMAN and coins. The Bishop of Niagara delivered an excellent address on Sisterhood life and work, the Bishop of the diocese also spoke in warm terms of commendation, and Dr. Temple, a city physician, said that in his twenty-four years experience he had never seen more careful, loving or efficient nursing than that of the Sisters. Dr. Mockridge also spoke. The offertory amounted to \$146.

TORONTO.—Meeting of Synod.—The Synod of Toronto met on the 5th June in the school-house of Holy Trinity Church. The address of the Bishop covered the following points. An eloquent tribute to memory of late Dr. Smithett, notices of clerical staff changes, statement of episcopal acts, as confirming 1462 candidates, consecrating 3 churches, opening 4 new ones, travelling 4846 miles, &c., &c. Sixty-eight new churches have been erected in the last nine years. The total church accommodation is now 49,908, of which 36,486 seats are free. The lack of parsonages is deplored. There are 14,820 communicants in the diocese. The baptisms in 1887 were 3,098. Our Sunday Schools number 172, with 2,035 teachers and 18,285 scholars. For clergy stipends in 1887 there was raised \$35,323, parochial objects \$65,558, outside objects \$16,068, a total \$116,951, increase over 1886, \$18,957. There has been raised \$15,055 for mission fund, the largest figure yet reached. The Church Women's Mission Aid and Auxiliary have contributed \$3,000. The C. E. T. S. was urged to greater zeal, and a native wine, "St. Augustine," recommended for the Sacrament. The progress of the new cathedral was dwelt upon, and interest in its success appealed for. The Bishop deplored and condemned the practice of the people being made in Church to omit "Our Father," in commencing the Lord's prayer. The address concluded with an allusion to the Pan-Anglican Synod.

The two Secretaries were re-elected. Communications were read from certain religious bodies re School instruction and Sabbath observance. The Synod took our view and raised the Secretary's salary to \$1,800. A Committee was appointed to deal with the lands of the Church.

The Clergy Commutation Trust Fund report provoked at once a lively discussion. Mr. A. H. Campbell, with singular bad judgment and taste, having in moving its adoption made offensive personal allusions. The Rev. Rural Dean Langtry explained that the munificent sum of \$39 per annum was all the good he received out of the St. James' Rectory Fund! The discussion was adjourned.

On the second day His Lordship announced that he had appointed the following gentlemen to constitute half of the executive committee:—Archdeacon Boddy, Rev. Canon O'Meara, Rev. Provost Body, Rev. T. W. Allen, Rev. C. C. Johnson, Hon. G. W. Allan, Mr. A. H. Campbell, Hon. James Benson and Dr. Snelling. The only change in the appointments from last year was the removal of the name of Mr. Henry O'Brien and the substitution therefor of that of Hon. Judge Benson.

Dr. Snelling stated that there were 26 parishes without delegates. This moved Col. Denison on to ask, why are the people so indifferent? The official prayers were talked over, and not very reverently by some speakers.

Canon O'Meara said:—I find a conscientious difficulty in using the short form. I cannot pray that anything the Governor-General does shall be to the advancement of his own salvation.

The Rev. Septimus Jones spoke of their vain repetitions such as beathens use. The matter dropped.

Commutation Trust Fund.—The consideration of the report of the committee of the Clergy Commutation Trust Fund was resumed, the report being adopted.

Mr. A. H. Campbell moved the adoption of the amendments to the canon suggested by the report.

Mr. Clarkson Jones objected to the placing of the minimum sum at that specified in the report. Country clergymen would find that \$1,200 is little enough when it is considered that the expenses of living are so much higher in the city than in the country. He would give expression to his views by moving at a future stage a resolution changing that part of the canon complained of.

Rev. Prof. Clarke, of Trinity College, advised the town clergy to fall in with the amended canon. Country clergymen were insufficiently paid, and the Synod should not overlook their interests. He would have no hesitation in holding up both hands for the amendments to the canon.

His Lordship, at this stage, asked for certain definite information which would guide the Synod in coming to an intelligent decision on the matter.

Rev. Rural Dean Kirkby said that it might not be known to his Lordship that in many parishes wealthy parishioners do very little towards the support of their clergy. In the Presbyterian Church, without any outside fund, the clergy are paid sometimes \$1,000 out of the pockets of the parishioners. With regard to the city of Toronto, the clergy should not look upon it as a personal matter. He would be cut off by the proposed amendment, but he received the change as one necessary in the interests of the Church. It was a disgraceful state of affairs that wealthy parishes went on building handsome churches, and at the same time contributing a small pittance towards the support of the clergy.

His Lordship agreed with Mr. Kirkby as to the niggardliness of the rich farmers, but the statements made applied all round. It seemed to him an utter contradiction that there was such a distinction made between the clergy in applying the funds.

Rev. Rural Dean Allen, Millbrook, protested against Mr. Kirkby's statements as to wealthy parishes, declaring that endowed parishes were most generous contributors to the schemes of the Church. He would like to have no distinction between the clergy in the matter of receiving from the special fund. If a man received what would keep him fairly comfortable he ought not to get any support from the funds until others not so favourably situated were brought up to the same standard.

The discussion here became general, some of the speakers going over grounds not specified in the motion or amendment.

Mr. J. Conron, Weston, began to ventilate the grievances in that parish, when he was called to order by the Bishop. Mr. Conron proceeded to speak of what was done in Weston for keeping alive the principles of the Reformation, when Rev. Provost Body raised a point of order.

His Lordship finally asked Mr. Conron to sit down, which was complied with.

Rev. Provost Body thought that the proposed arrangement was an attack upon the prerogative of the Bishop in appointing incumbents to parishes endowed with rectory lands. He concluded by proposing that the word \$500 be substituted for \$400.

The amendment was seconded by Mr. C. H. Marsh, who stated that the proposition of Provost Body was an excellent one, and ought to be favourably received by all parties interested. The true method of dealing with the question was to place all the clergy on the same footing.

Mr. Ince suggested to Mr. Campbell to adopt the amendment proposed by Rev. Provost Body. He thought that it would meet with the approval of the majority of the members of the Synod. There was no reason why city rectors should receive anything from the fund, because their parishioners as a rule were wealthy and quite prepared to support fully those ministering to their spiritual needs. The effect of putting city ministers on the fund would in many cases result in reducing salaries.

Judge Scott thought the rectors should be all dealt with as a whole. If the fund were administered to all it would redound to the credit of the Church both spiritually and temporarily.

Mr. Worrell said the amendments moved would eventually dovetail into Judge Scott's proposal, and aid its usefulness when it was eventually adopted.

Mr. C. J. Blomfield moved in amendment that the sum of \$400 be changed to \$800.

Rev. John Langtry said the whole secret was that this was a piece of special legislation. It was aimed to deprive the Toronto rectors of the commutation trust fund. There was another principle underlying the discussion, and that was to put all the clergymen on a dead level. He was opposed to the change.

Col. Boulton said there was a lack of discipline or something wrong in the Church. The hearts of the people were right, but it seemed impossible to squeeze the money out of them.

Provost Body proposed to restrict his amendment so that it would not injure existing beneficiaries. The amendment thus changed would read that this clause shall not apply to any rector appointed prior to the passing of this amended clause, or any rector who shall be in receipt of not more than \$500.

Mr. Blomfield's amendment was put and lost by a large majority.

Provost Body's amendment was put and lost.

Dr. Carry moved in amendment, seconded by Rev. J. P. Lewis, that further consideration be deferred until after the proposed canons on superannuation and sustentation be disposed of.

The motion was lost.

The resolution changing the canon as proposed by the report was put and carried by a vote of 100 yeas and 47 nays.

His Lordship called the Synod to order at 8 p.m., when the clause in the report of the committee on the Commutation Trust Fund relating to parsonages came up for discussion. It provides that \$100 in the country and \$200 in towns shall be specially paid by the vestry each year in parishes where there is no parsonage.

Strong exceptions were taken to this part of the report by several of the older elements in the Synod.

Rev. Rural Dean Allen declared that the effect of classifying the combined incomes of the rectors and curates would be to discourage the appointment of assistants, and thereby retard the work of the Church.

Rev. Mr. Langtry thought that the committee could lay little claim to wisdom by this part of the report. The whole policy was to grind down the incomes of the clergy, the result of which would soon be felt on the character of the ministry.

Mr. A. H. Campbell defended the action of the committee, and claimed that it was not the intention to discriminate against the clergy.

Rev. Mr. Bradshaw condemned the report, and hoped that Mr. Campbell would withdraw it.

Rev. J. P. Lewis thought that the committee unintentionally were doing the clergy a great wrong. When the clergy had served the Church for many years they ought to have an income commensurate with their service and education. The salaries were altogether inadequate for their service. There appeared to be a tendency to take away every allowance which the clergy could possibly get along without. The whole system was a grinding down system unworthy of the Church. He never expected to get a cent of any of the funds because he was one of the fat rectors of Toronto, but he was opposed on principle to the reduction of the allowances of the clergy.

Col. Denison hoped the day was not far off when all the various funds could be consolidated into one fund, and the Synod would not be required to waste all its time talking about money matters.

At a quarter to four his Lordship announced that cars would be in waiting at the corner of Yonge and King to convey the members of the Synod to visit the diocesan cathedral of St. Alban, now in course of erection.

The Synod adjourned until 10 o'clock this morning.

Reception at the See House.—At four o'clock the delegates proceeded to the new See House near St. Alban's Cathedral in compliance with an invitation from the Bishop. They were cordially received by his Lordship and Mrs. Sweatman. After partaking of refreshments the Synod were given an opportunity of examining the See House and the work on the new cathedral, which is making steady progress. A pleasant time was spent for a couple of hours.

Diocesan Missionary Meeting.—The annual diocesan missionary meeting last evening was one of the most successful that has been held for years. The school-house of St. James' Cathedral was crowded, and the meeting throughout was an enthusiastic one. Bishop Sweatman occupied the chair. Rev. Canon Dumoulin, Rev. Septimus Jones, Rev. Canon O'Meara, Mr. N. W. Hoyles and Rev. Prof. Clark were on the platform. Rev. H. P. Hobson opened the meeting with prayer.

His Lordship said he was glad to inform the meeting that the report this year was of a very encouraging nature. There was an increase of about \$1,500 in the contributions, and the debt had been reduced from \$5,000 to \$1,400. The total amount disbursed had exceeded the sum of \$15,000. He was glad that there was an awakened interest in mission work. Hitherto there had been an absolute ignorance as to the existence and needs of the missions in the diocese. The spirit of enquiry was one of the most hopeful features. There was less difficulty in obtaining answers to appeals. He regretted that Mr. Vankoughnet, who had given a generous donation of \$500 to the missions, was in a very low state of health. He had an announcement to make which afforded him much pleasure. A retired farmer of Cartwright, a single man, had recently bequeathed the whole of his property to the Church. He had given some \$4,000 to Trinity College and the rest for the missions. He was a man without education, but had taught himself to read, and had been a close student of Church literature. About \$12,000 was the amount which would accrue to the mission fund. The reason this had not been mentioned before was because there had been legal difficulties. Two parties had contested the will, but he understood the opposition had been withdrawn. There remained now only some technical difficulties as to the power of the Synod to take the bequest. He trusted that this example would be an incentive to farmers to do likewise. The increase in the contributions to the diocesan missions had been marked by a corresponding advance in the contributions to the Domestic and Foreign Mission Fund. There was a feeling rising in Canada that the time

had come when we should make it our ambition to send out our own missionaries to foreign lands. One clergyman, a former student of Wycliffe College, had offered himself to the Bishop of Japan and had been accepted. There were difficulties in the way of sending out foreign missionaries, but the bishops of this Province who would attend the Lambeth Synod had charged themselves with the duty of ascertaining the best way of carrying out this good intention of Canada.

Rev. G. B. Morley, of Tullamore, was then called upon, and spoke of the deep interest felt in Canadian missions by the Churchmen of England. He denied that the missionary work of the Canadian Church had been in any sense a failure. In every direction there were indications of the great work done. He held that missionary work was a duty, and that Christians should undertake it for the glory of God.

Mr. N. W. Hoyles spoke of the need of missions.

Rev. Prof. Clark, Trinity College, said that the marching orders of the Christian was to go into all the world and preach the Gospel to every creature. Every man needed the Gospel for his strengthening and renewal, and when they thought of those who had never heard the Gospel, Christians must recognize their duty. It had been said that Mahomedanism was more fitted for some of the heathen races than Christianity. He did not want to deny that there might be some imperfect form of religion which might have a particular power over a certain class for a limited time, because he was quite aware that the Church of Rome exercised a great power among certain classes. But Rome also added doctrines which neutralized the truth of the Gospel; and when he compared a Roman country with a non-Roman country, he was not satisfied with the effects of Romanism. He admitted that Mahomedanism met the wants of the Arabs of the seventh century. He would admit that Mahomed was a true prophet, in a certain sense, in his earlier days, although at the last he became a degraded character. It was true that Mahomed had uprooted Christian Churches, but they were Churches whose doom had been pronounced by God. Once Mahomedanism was a motive power, but what was it now? As Carlyle said of the Turks, Mahomedanism was becoming "less and less of a danger and more and more of a nuisance." In its very essence it was unprogressive. It was positive and not moral; legal and not spiritual. Christianity was ever unfolding and developing new strength. Both the Hungarians and the Turks were Tartars; but whilst the former had adopted Christianity and were taking their place among the nations, the latter retained their dried-up religion, which had lost all its assimilating power and were cut off from all the Western nations. Christianity had emancipated the slave, elevated women and dignified labour. Who could point to such evidences of Divine presence in Mahomedanism? To those who believed in universalism he had only to say that there was no warrant for it in Scripture. Man lived a nobler, more humane, more blessed life here as a Christian even if there were no hereafter. If it were possible to believe that men went down into the grave to sleep and sleep forever, it was a freer life and a nobler life to live as a follower of Jesus Christ than to be as one who has no hope and is without God in the world. Christians should not forget that the mission of everyone was to strengthen the walls of Zion, and that they were labouring under the eye of the Great Taskmaker.

A liberal collection was taken up for the mission fund, after which the Bishop closed the meeting with the benediction.

As Outsiders see us.—The following forms portion of an article in the Toronto Mail on the Synod. The writer winds up by hoping that Toronto will be made an archiepiscopal see.

"But the Diocese of Toronto has a dark as well as a fair page to its history, and, truth to tell, the former with its record of a great ecclesiastical campaign, will be far more readable than the latter when it comes to be written. It is a question whether the struggle between the high and the low church parties ever raged so fiercely anywhere as it did in this diocese a decade ago. The battle was fought under talented leaders who conducted it with the skill and tact of generals in the field. In the press and on the platform war was unceasingly waged; but it was on the floor of the Synod where the annual conflict took place that the warriors were at their best. It is safe to say that few if any legislatures can boast of keener debates than those for which the Synod was famous during the progress of that memorable struggle. To say that the internecine strife paralyzed church effort is to assert what everybody familiar with the case knows to be the fact. The Church languished while the fight continued. Its mission fund, the source of its enterprises in new fields, ran low, and progress was impossible. When, on the settlement of the question as to the selection of graduates from the Low Church College for missionary work, the open quarrel came to an end, and a brighter era dawned upon the Church."

If the writer had said that that great struggle was a faction fight on one hand for mastery and a defence fight on the other for the independence of the Church from clique rule he would have been correct.

NIAGARA.

COLBECK AND BOWLING GREEN.—The Bishop of the diocese visited this mission on May 23rd for the purpose of administering the Holy Catholic and Apostolic rite of "Laying on of hands." At Colbeck fifteen candidates were presented by the missionary, the Rev. P. T. Mignot, for the holy rite. After the confirmation service there was a celebration of the Holy Eucharist, the Bishop being the celebrant assisted by the missionary, who wore the prescribed vestments, albe and dalmatic. Forty-seven came forward to receive the body and blood of Christ. At Bowling Green a still larger class of twenty-one candidates were presented to the Bishop, who delivered two eloquent addresses on the duties and responsibilities of Christians. The following clergy assisted at the services: Revs. H. G. Moore, A. Bonny, R. S. Radcliffe, R. T. W. Webb, C. E. S. Radcliffe and Mr. H. B. Moore, L. R.

HAMILTON Synod Report continued.—At the third session a discussion arose touching the scant attendance of laity, and it was suggested to try Guelph as a place of meeting. Address was presented to the Bishop expressing in grateful affectionate terms the Synod's fervent appreciation of his labors and praying that his journey to England may be happy. The address was accompanied by a purse of \$500. The Bishop made an affecting reply. Mr. Elliott moved, seconded by Dr. Mockridge, that this Synod do now appoint a committee of twelve to fully consider the relations now existing between the various dioceses and the Provincial Synod, and also the possibility of uniting the whole Church of British North America under one ecclesiastical jurisdiction, and further consider how far the interests of the Church in this diocese may be affected by the objects embraced in the resolution of the Provincial Synod. That the committee to be appointed under authority of this resolution shall be authorized to confer with any similar committee that may be appointed by other dioceses. The committee to report at next meeting of Synod. The motion was carried.

Episcopal Endowment.—Mr. George Elliott then presented his schemes for the increasing of the Episcopal Endowment Fund in a long resolution, making the amount to be raised payable by stated sums yearly or by collection from members and adherents of the Church. Much discussion was devoted to the scheme and three amendments moved, one of which was merged in the original motion and another withdrawn. The third amendment, moved by Canon Sutherland and seconded by Rev. H. Carmichael, to the effect that the whole matter be referred to the Special Trust Committee, was finally carried by a vote of 29 to 26 and the original motion declared lost.

A great deal of time has been wasted upon an attempt to solve the problem, how to increase the bishop's salary, and Bishop Hamilton apparently felt this, for he remarked at this stage that the Synod was showing its capability "how not to do it."

At the Evening Session.—Rural Dean Forneret introduced the following motion, which was adopted:—Whereas clergymen in removing from one diocese to another of this ecclesiastical province forfeit part or whole of their claims on the widows' and orphans' fund and the disabled clergymen's fund of the diocese which they leave, and further, are often obliged to accept the position of juniors on such funds of the diocese which they enter: Whereas, this state of things entails unnecessary and unjust loss on many faithful servants of the Church by grading them not according to their services to the Church at large, but only with regard to their work in a particular diocese. Resolved, That the bishop of this diocese be requested to name a small committee (1) to obtain from each diocese in the Province the necessary information; (2) to suggest, if possible, some plan whereby the Provincial Synod could centralise and distribute such fund for the benefit of the whole Province, or to suggest some scheme of reciprocity between the dioceses whereby at least a clergyman removing from one diocese to another would be given credit for length of service to the whole Church and not merely to any one diocese; (3) said committee to report at the next meeting of the Synod of Niagara. Committee—Rural Dean Forneret, W. R. Clark, Mr. Geo. Elliott.

Rev. E. J. Fessenden moved the following, which was adopted:—That the Lord Bishop be requested to appoint a committee to co operate with committees of other Christian bodies in urging the Dominion Parliament and the several local Legislatures to secure a better observance of the Lord's Day by a stricter enforcement of the present laws, and if necessary by new enactments. Committee—Dean Geddes, Canon Houston (convenor), Messrs Adam Brown and Josiah

Holmes. The following motions, given notice of at the present Synod, were carried: to pay the travelling expenses of rural deans when sent on special duties by the bishop, moved by Rural Dean Belt; to provide for representatives to the diocese of West New York, moved by Canon Worrell; to introduce a branch of the Society of the Treasury of God, moved by Canon Worrell; to introduce a branch of the Church Emigration Society, moved by Rev. E. J. Fessenden; to establish a diocesan branch of the C. E. T. S., moved by Rev. E. A. Irving, on which was placed the following committee:—Rev. W. Massey, E. A. Irvin, G. T. Geoghegan, F. E. Howitt, G. A. Harvey, E. M. Bland, Messrs. H. McLaren, J. G. Y. Burkholder, W. F. Burton, J. R. Mead, Wm. Worrell. This closed the business of the Synod and it was adjourned.

GUELPH.—On Trinity Sunday the Bishop of Niagara held an ordination and confirmation in St. George's Church. Morning Prayer was said at 8.30. At 11 a.m. a procession was formed and advanced from the Rectory Library, headed by Mr. H. A. Bowden, of Trinity College, and Mr. M. C. Britton, candidates for the Diaconate, and Revd. E. C. Belt, candidate for Priests orders. Then came the Revd. Canon Belt and Rural Dean Belt, father and brother of the candidate. The Revd. G. A. Harvey bore the pastoral staff and the Bishop was accompanied by Venerable Archdeacon Dixon. The grand old Trinity hymn was sung as a processional and many of the congregation united in it. The Revd. Canon Belt then said the bidding prayer, after which he preached an excellent sermon on the duties of clergy and laity. The candidates were presented by the Archdeacon, and the solemn service for ordination was proceeded with. The choral portion of the impressive service was beautifully rendered by the very efficient choir. Mr. Bowden read the Gospel. The Holy Communion was then administered, a large proportion of the congregation remaining to partake of it with the clergy. In the afternoon the Bishop addressed and catechised the children of the Sunday School. In the evening the spacious church was crowded, and chairs were placed in the aisles, for the accommodation of those who could not get seats in the pews. The candidates for confirmation occupied the pews in front of the chancel, the young females on one side and the males and adults on the other. After evening prayers the Confirmation service commenced, and the Bishop gave an admirable address on the responsibilities they were about to assume. The female candidates dressed in white and wearing small lace caps then advanced in two rows beside the choir seats. The Bishop standing in the sanctuary, the candidates two at a time knelt on the steps and were confirmed, the Bishop "laying his hands on the head of each one severally," and they then quietly returned to the seats reserved for them, then followed the boys and adults in the same order. Fifty-two were confirmed altogether, of whom about 20 were males. The Bishop then closed with a touching appeal in respect to their obligations to follow Christ. On the 1st after Trinity a large portion of those confirmed received their first Communion at the early celebration.

The Rev. E. C. Belt returns to the curacy of Ascension Church, Hamilton, while Mr. Bowden goes as missionary to Norval and Stewart town. Mr. Britton to Caledonia.

The Bishop of Niagara sails on the 14th by "Vancouver." He will be accompanied by Archdeacon Dixon.

ELORA.—The Bishop of Niagara has appointed the Rev. Thomas Smith as incumbent of this parish. Mr. Smith has been acting as missionary in the townships of Saltfleet, Binbrook and Barton. He was formerly connected with the Presbyterian body, but some years ago united himself with the English Church, and is brother to Rev. J. Smith, Presbyterian minister, who died recently in Toronto. Mr. Smith is an energetic worker, and will undoubtedly do much to build up a congregation befitting such a neat and commodious edifice as that in which he will soon be called upon to exercise his ministerial functions.

HURON.

LONDON. St. George's Church.—On Trinity Sunday His Lordship held an ordination in this Church, when Messrs. J. E. Higgins, of Huron College, and F. H. Fatt of Wycliffe, were ordained to the Diaconate. The sermon was preached by the Rev. Dean Innis from Eph iv; 11 & 12.

St. Paul's.—A special service was held here on the afternoon of Trinity Sunday, when the Rev. G. M. Innis, M.A. Canon of St. Pauls and Rector of London, was installed as Dean of the cathedral of St. Pauls, and of the chapter of Holy Trinity, and at same time Revd. A. H. R. Mulholland, Owen Sound, as Archdeacon of Grey, and Revds. E. Patterson, M.A., Stratford, A. S. Falls, A. B., Amherstburgh, and Evan Davies M.A. London South as Canons of St. Pauls. The service

was very impressive, and was attended by a large congregation. The sermon was preached by the Rev. Arthur Baldwin, M.A., Toronto

A meeting of the Rural Deanery Chapter of Middlesex was held at Delaware on the 31st of May, when an interesting paper was read by Rev. S. R. Asbury Rector of Delaware. The service was conducted by Rev. Wm. Low, the sermon on this occasion was preached by the Rev. Les Brisay B. A., of Strathroy. The next meeting will be held in Christ Church London.

LONDON, St. Pauls.—A very interesting event took place Thursday evening at the meeting of St. Paul's Y.P.S.C.E. The Revd. R. D. Freeman, who has for the past year been performing the duties of assistant minister in the Cathedral, being about to remove to Glasgow, the members of the Society, in which he has taken great interest, presented him with a handsome Communion Service and neatly-worded address. Though the society is of recent formation and the gentleman's connection with it brief, yet he has won the love and respect of all by his earnest working and genial manners. Each feels Mr. Freeman's departure as a loss. The presentation was made by the President, Mr. E. Lee, assisted by Miss F. Laing. The Bible Class also presented him with a nice Bible on Sunday last.

Among the graduates of Wycliffe College, Toronto, is noticed the name of Mr. F. H. Fatt, formerly Y.M.C.A. Secretary of this city, and a gentleman favourably known to a large number of citizens. He will work in the Diocese of Huron. At college he won the first prize of the Willard Tract Society for proficiency in English Bible, a gift of books to the value of \$30.

Rev. W. Low, of London West, has been appointed by the bishop to the Wardsville parish.

LONDON NORTH, Church of St. John the Evangelist.—The work on this church is being rapidly pushed forward, and is expected to be ready for opening some time in September.

Rural Deanery of Norfolk.—The Rural Deanery Chapter of Norfolk met at Port Dover, May 29th. Morning service was held in St. Paul's Church at 10.30. The Rev. E. Softley, B. D., began the service, the lessons being read by the R. D. The Holy Communion was administered; the Rev. John Gemley, R. D., was the celebrant. The sermon which was preached from Acts II. 42 by the Rev. W. Stout, was very able and instructive. At 2.30 P.M. the Chapter met for business in the S.S. room. The Rev. J. R. Newell was re-elected Secretary. The principal matter considered was that of re-arranging the parish of Delhi, of which the Rev. E. Softley is incumbent. This parish at present is composed of seven stations; and it was recommended that two parishes be constructed and a deacon be given charge of one. There was also some discussion as to the unsatisfactory manner in which the annual missionary meetings are conducted. It was proposed that the Bishop be requested to appoint annually a delegation to visit every parish, as was the custom some years ago. At 7.30. service was again held in the Church, when the R. D. preached an impressive sermon from Gen. I. 26. The Chapter will hold its next meeting at Courtland.

ALGOMA.

A meeting of ladies was lately held in Toronto to consider the best mode of adding to the regular collections now made for payment of the stipends of the missionaries in the diocese of Algoma, when it was decided to hold a sale of ladies' work in November next, in the hope that each church will contribute its quota of useful and ornamental articles, and generously help to make the effort a decided success

FOREIGN.

The Victoria Institute.—A paper by that distinguished French Egyptologist, M. Maspero, was read before a crowded meeting of this Institute last Monday. It recounted the results of his investigations in Judea with regard to the extent of the Egyptian conquests there, as recorded upon the Egyptian monuments. M. Maspero's paper was accompanied by a map, which he had prepared, showing each place conquered, and the route of Thothmes III. The Rev. H. G. Tomkins, who had translated the paper, pointed out its great value, bristling, as it did, with evidence of the exactness of the Bible typography. Mr. Tomkins added some remarks in regard to his own researches in the same direction; and Captain C. R. Conder also contributed a full and clear analysis of the results of his investigations during the many years he had been exploring in the East. Sir Charles

Wilson, K.C.B., gave a short address, as also did Dr. Edersheim, and M. Le Page Renouf followed with some important comments, in which he drew attention to the lists of Thothmes III. at Karnac having established the ancient character of the Hebrew language as a fact, for it was evident that it must have been the language of Palestine for centuries before the Israelites took possession of that country. He also referred to the statement of Dr. Sayce, in his Hibbert lectures, that Joseph was not only the father of the tribes of Ephraim and Manasseh, but was also a deity worshipped by the older inhabitants of Canaan, a statement which he, as a Semitic scholar, held to be wholly incorrect. Dr. Walker, describing his Egyptian explorations, pointed out that the Karnac records had been preserved to the present time through a most fortunate change in the course of the Nile, but for which they must have been lost forever. It was announced that Sir Monier Williams would read the next paper.

AGE AND OCCUPATION.—Of the professions, the Church takes the lead in healthiness and longevity. The death rate of the clergy is only about one-half of that of the medical profession, and is only closely approached by that of gardeners and farmers. This applies to the higher as well as to the lower ranks of the clergy. I have taken the trouble to ascertain from the obituaries in the "Annual Register," and from other sources, the ages at the death of all the Bishops and Deans of the Church of England that have died during the past twenty years. I find that of forty-two bishops and deans who died during this period the average lifetime was seventy-two years and eight months. The bishops had rather the advantage of the deans in one respect, for the nineteen bishops who died during this period lived on an average of seventy-six years six months and fifteen days, whereas twenty-three deans only lived an average of sixty-nine years eight months and twenty-six days. But the deans had the advantage of the bishops in another respect, for the oldest dean—Dean Garnier, of Winchester, who died at ninety-eight years of age—beat the oldest bishop—Bishop Phillpotts, of Exeter, who died at ninety-one years of age—by seven years, and ran Canon Berdon very close, who lived to be 100! Seven of the bishops lived to be over eighty—viz., Llandaff eighty-four, Winchester eighty-four, Salisbury eighty-three, St. Asaph eighty-two, Salisbury eighty one and Chester eighty-one, together with Bishop Phillpotts ninety-one, already mentioned; and seven deans lived to over eighty—viz., Exeter eighty-eight, Salisbury (Hamilton) eighty-seven, Gloucester eighty-six, Dean Close eighty-five, Ripon (McNeill) eighty-four, and St. David's eighty, besides Dean Garnier at ninety-eight, mentioned above. The youngest bishop at death was Dr. Woodford, of Ely, who died at sixty-five years of age, and the youngest dean was the Dean of Bangor, who died at the early age of forty-seven. I have also ascertained, for purposes of comparison, the ages at death of the judges of the superior courts who died during the same period. Forty-nine judges, whose ages I have been able to ascertain, died at the average age of seventy-two years one month and fourteen days—an average somewhat less than that of the bishops and deans together, considerably less than the bishops taken separately, and somewhat higher than the deans taken alone. The two oldest judges were Lord St. Leonards, aged ninety-three, and Dr. Lushington aged ninety. No judge rivals Dean Garnier's ninety-eight years. The two youngest were Thesiger at forty-two and Jackson at forty-nine. Twelve of the judges were over eighty—viz., Bringham forty nine, Erle, Kindersley, and Pollock, eighty-seven, Coleridge and Wensleydale eighty-six, Chelmsford eighty-four, Fitzroy, Kelly, Stuart and Byles eighty-three, Martin and Ryan eighty-two.

Correspondence.

All Letters containing personal allusions will appear only the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

MISPRINTS.

SIR,—Three misprints in my letter of to-day, and for which, I hope, I was not responsible, make such nonsense that I must ask you kindly to insert the corrections as follow:

- 1. For "year after year our friends have gone on increasing," read "our funds."
2. For "making our total contributions last year about \$1,800," read "\$18,000."
3. For "Love not every man on his own things," read "Look not," &c.

Yours, &c., T. BEDEORD-JONES. May 31st, 1888.

C. E. T. S. AND TOTAL PROHIBITION.

SIR,—It is often argued that since the basis of the C.E.T.S. is that intoxicating drinks may lawfully be drunk in moderation, and, as a matter of fact, persons are admitted in great numbers to full membership upon merely signing a non abstaining declaration of moderation, therefore it is not consistent for members (even though taking the total abstinence pledge themselves) to exert themselves or to cast a vote to forward Total Prohibitory Legislation. (By this latter is intended such legislation as would still allow the making and sale of alcoholic liquor for arts, manufactures, medicines and sacramental purposes. Now, of course, at the first glance it does look inconsistent: but appearances are often deceitful. What, then, does the member of the C. E. T. S. mean when he claims the right to drink in moderation? He means that Scripture sanctions it, especially by the example of our Saviour Himself, who used and even made it, for they are not to be attended to who affirm that this was not intoxicating wine. But John the Baptist was, by God's own appointment, not to 'drink wine nor strong drink.' Why in his case that 'Total Prohibition' by the Almighty Himself? Again, St. Paul says, that under certain circumstances 'it is good neither to eat flesh nor to drink wine.' Surely the very intimation from an inspired Apostle is as great as a Total Prohibition to any loyal Christian. No one is at liberty to claim for himself the right to drink under similar circumstances to those under which St. Paul said it was good not to drink. But can we for a moment argue that John the Baptist and St. Paul were more strict in their lives than He was whose shoe latchet they were not worthy to stoop down and unloose? Surely not, a thousand times! But what is the consequence? That our Saviour under similar circumstances would propound the same Law as He gave His servant St. Paul through His Holy Spirit: that under certain circumstances all Christians should abstain from drinking wine (and a fortiori distilled and drugged liquors). It is to be observed that what St. Paul said he said by the Holy Ghost; who, moreover, spake not of Himself, for the Saviour said 'He shall take of mine and shall show it unto you.' In St. Paul's example and teaching of Total Prohibition under certain circumstances we see, therefore, really the teaching of Jesus Christ, who had previously said, "I have many things to say unto you, but ye cannot bear them now: how be it when He the Spirit of truth is come, He will guide you into all truth." We fail to gather all our Saviour's teaching on this subject if we omit all the truth He uttered by His Spirit through St. Paul.

The Scriptural right to use drinks that can intoxicate is, therefore, greatly circumscribed. In the upholding of our rights our Saviour made and drank wine: the adverse circumstances not existing at the time in the locality where He was. However, we know what it was that He drank: the mild fermented wine of the country. And how He drank it we know: largely diluted with water; for among the Jews who so drank otherwise was esteemed a drunkard. Now, with these considerations before him, may not a member of the C. E. T. S. argue thus: 'I have a right to drink but only under certain favourable circumstances. These favourable circumstances are not to be found here in Canada, and in this 19th century. Hence my right is for the time, and in this country, in abeyance. I may not exercise it now. And what I may not do my Christian neighbour is equally debarred from doing by St. Paul's (that is by our Saviour's) Prohibition; we are all Christians here in Canada, by birth and baptism; the Prohibition of Scripture, therefore, already rests upon us all; I will, therefore, strive to the utmost to have it carried out into practice; and in taking my share in framing the laws of my country I will see that this Scriptural Prohibition has a place in them.' But, sir, I do not wish it to be inferred that I am hereby advocating Prohibition. That is a distinct matter altogether. A variety of other matters have to be considered in discussing that question; as, e.g., its practicability, also whether the circumstances do exist which demand Prohibition on Scriptural grounds. I only argue that it is perfectly allowable for a member of the C. E. T. S. to advocate Total Prohibition, on the ground that the circumstances are here and now in existence which require every Christian to abstain. For if God's law says, 'Thou shalt now abstain,' it cannot be wrong to make man's law conform to it, even while we claim that under other circumstances we have a right (a natural right if any like the adjective) to drink. Yours truly, ROBERT C. CASWALL.

WHOLESONE DOCTRINE ON HYMNODY.

SIR,—In these days when such hymns as Moody and Sankey's, and even worse still, find favour in so many quarters, it may be of use if you can find space for the following observations of the Lutheran Bishop Martensen on the subject of hymnody. Yours, J. CARRY.

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June 14, 1888. The es in its bei spiritual faith in with the word, by cation. chief reg poetical, entirely should c it should conceits, secular tunes. liant at hymns to turns, to this dep forfeit is to be comes o It bel by all, s orthodo than th the gen poetic n peculiar From th said, th rather t and glo more a motley been sa we may but tha two. 3RD In la Eli's so (Comp convey right p fulfill man of presen Disa again f fought victory with g over t the be See w v. 6.) now (v gold, s that. encou of the then I ter an Dis had s in tho same had s that r not s the ce (v. 17) has b two s God i bodin bear, brake But r Offer His p Let t Let t est p "DE sang disco differ from tula, Don' open

The essential characteristic of preaching is found in its being a testimony, and this applies also to that spiritual song in which the congregation testifies to its faith in thanksgiving, praise and prayer. Together with the faithful proclamation and reception of the word, hymns and songs form a main element of edification. Silent congregations are not a good sign. The chief requirement of a good hymn is not only to be poetical, but that the poetic element should be entirely subordinate to the purpose of edification, should contribute to and be lost sight of therein, that it should be unpretending, free from all self-chosen conceits, from that independence which belongs to secular poetry. All this applies equally to hymn tunes. If it is objectionable for a sermon to be brilliant at the expense of edification, it is equally so for hymns to sparkle with ingenious trickery or fantastic turns, to the injury of that poetic purity which is in this department an indispensable qualification, and to forfeit the characteristic of lowliness and piety. This is to betray a self-consciousness, a self-pleasing which comes of evil.

It belongs also to a good hymn that it can be sung by all, and it must, therefore, be congregational and orthodox. Nothing is less compatible with a hymn than the merely individual, or more out of place than the general Christian element to acquire, through the poetic mannerism of the style, a flavour of the poet's peculiarity, which is thus forced upon a congregation. From this point of view it may—*cum grano salis*—be said, that a good hymn should be so colorless as rather to resemble the lilies of the field than the pomp and glory of Solomon, though the latter may be far more attractive in the eyes of the multitude. The motley is in this case the objectionable; and if it has been said that "the motley is better than the pale," we may answer that neither is to be recommended, but that in certain cases the pale is the better of the two.

SKETCH OF LESSON.

3RD SUNDAY AFTER TRINITY. JUNE 17TH, 1888.

"Death of Eli."

Passage to be read.—1 Samuel iv. 1-18.

In last lesson we saw how the inconsistent life of Eli's sons led to a terrible sentence upon them. (Compare Prov. xxix.1.) We saw, too, the warning conveyed,—to beware of the first deviations from the right path. To-day we pass on to notice the partial fulfilment of that terrible message, delivered by the man of God. It is one of the saddest of lessons. God's presence and protection withdrawn from Israel.

Disastrous Defeat.—The old enemies of Israel were again at war with them. A pitched battle is to be fought (v. 1.) No commander now to lead Israel to victory, so "Israel was smitten before the Philistines," with great slaughter (v. 2.) Their chief men met to talk over their defeat; they know how they had lost the battle, but why they did not care to discover. See what Joshua had done in a similar case. (Joshua v. 6.) But how differently the elders of Israel acted now (v. 3.) Could the Ark, a box made of wood and gold, save them? No, only God's presence could do that. They sent to Shiloh for the Ark. The people, encouraged, shout for joy, (v. 5.) Philistines afraid of the news (v. 7.) The battle rages for a short time, then Israel wavers, breaks, and flies. A great slaughter among the people, (v. 10); the day lost (v. 11.)

Dismal Tidings.—Where was Eli all this day? He had sad forebodings (v. 13) No telegraph or telephone in those days, but the bad news reached Shiloh the same evening. It was known before the messenger had spoken a word (v. 12.) Eli heard the bitter wail that rose when the defeat was announced. He could not see the messenger, but he hardly needed to ask the cause of the cry. The dismal tidings are told him (v. 17.) "Israel is fled"—that is bad enough. "There has been a great slaughter"—this is not all. "Thy two sons are dead,"—worse and worse. "The Ark of God is taken," captured by the Philistines—his forebodings verified. This last blow more than he could bear, Eli falls back from his high seat, "his neck brake and he died," (v. 18.) Is not that a sad history? But notice,—Eli's sons did not become all bad at once. Often warned; but refused to listen, so God withdrew His presence. We should fear to lose God's presence. Let us see that our worship is real, true spiritual. Let us value our Church privileges; and let our earnest prayer be, "Lord abide with me."

"DEATH HAS SO MANY DOORS TO LET OUT LIFE,"

sang an old time poet. In those days they had not discovered remedies that shut these doors. How different is Dr. Pierce's Golden Medical Discovery, from the old time doses. Consumption or lung-sorefuls, is one wide door that it shuts, if taken in time. Don't waste a moment then, lest life slip through that open door.

DESERVED OFFICIAL RECOGNITION.

THE GOVERNMENT EXAMINATION OF BAKING POWDERS
—ROYAL OFFICIALLY REPORTED PURE.

The reports of the Government analysts, as made public from time to time in the official reports of the Commissioner of Inland Revenue, form useful subjects for study. A great deal of attention is devoted to the examination of baking powders, and very properly so, for they are articles of general use, and many of them being so grossly adulterated all possible information should be given to enable consumers to distinguish between the good and the bad.

A large number of these articles have been analyzed, the samples being collected from dealers in all sections of the Dominion. The impurities found were principally alum and lime, both unwholesome. The alum is used in place of cream of tartar because of its low cost. The lime, both tartrate and sulphate being found, was present from the use of improperly refined cream of tartar.

The analysts found and reported the Royal Baking powder to be pure, free from lime, alum and phosphatic acid, and of high leavening strength. A complete analysis would undoubtedly have shown no baking powder except the Royal entirely free from some one of these objectionable ingredients. This, we presume, accounts for the lack of leavening power in the other powders, as sometimes complained of by the cook, and for the bitter taste found in the biscuits so frequently complained of by our selves.

But aside from the inferiority of the work done by these powders, the physicians assure us that lime and alum taken into the system are injurious. Their physiological effects are indigestion, dyspepsia or worse evils.

The question naturally arises, why do these cheap baking powder makers use these things? Alum is three cents a pound, lime still cheaper, while cream of tartar costs thirty-five or forty. The reasons for the chemical purity of the Royal Baking Powder were recently given in the *New York Times*, in an interesting description of a new method for refining argols, or crude cream of tartar. It seems that it is only under this process that cream of tartar can be freed from the lime natural to it and rendered chemically pure; that the patents and plant for this cost the Royal Baking Powder Company about half a million dollars, and that they maintain exclusive control of the rights.

This official recognition of the purity and value of the Royal Baking Powder by the Government will add to the already wide popularity of that article, and deservedly so. This baking powder is now used, to the exclusion of all others, by the United States Government, its advertisements for supplies calling for it by name, as the continued tests of the official chemists show it to be much higher in strength and purer in quality than any other brand.

THE GREAT DISMAL SWAMP,

of Virginia, is one enormous quagmire of decayed vegetation, a region of gloom and desolation; but not more so than the human system when blocked up by decayed animal matter, which poisons the blood and brings gloom to an otherwise happy household. Dr. Pierce's Pleasant Purgative Pellets remove all waste matter, and give Nature a chance to build up.

"WHAT SHE COULD."

A poor crippled woman, living in a tiny room on the ground floor of a dingy house, could only move on her hands and knees, and had not stood upright for fifteen years. A lady, visiting the sufferer, was pitying her for her utter inability to do anything in the world. While she spoke two merry little children clattered into the room and seated themselves by the scrap of fire. "Do these little children belong to you?" asked the lady.

"No ma'am," was the reply, "they are my neighbor's children; she's just a poor washer-woman, and I look after her little ones to set her free to get a job of work. I can just do that you see; thank the Lord!"

"I ONLY WANT YOU."

NEARLY FOUR YEARS AGO I was going to spend the day in a large city. Before starting I said to my dear invalid sister, who is now in glory, satisfied with the fulness of her Father's house: "Can I buy anything for you, dear? I do want so much to bring you something from town." She interrupted my question, saying with such a sweet yearning look: "Nothing dear. Don't bring anything, I only want you. Come home as soon as you can." Her tender words rang in my ears all day—"I only want you;" and O, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory!

Well, dear friend, is not this, too, what a dear Saviour says to you? Do you not want sometimes to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service and patient endeavor? But He, too, turns from all, and says, "I only want you." "My son, My daughter, give me thine heart."

No amount of service can satisfy the love which claims only the heart; "Lovest thou Me? was his thrice repeated question to His erring disciple. Devotion of life, earnestness of service, fervent prayers, are only acceptable to Him as fruits of love. They are valueless without the heart. He says to each of us as my sainted sister said to me, "I only want you."

SINCERE BUT WRONG.

"If he is sincere in his belief, he has as good a chance of going to heaven as you have," said a church member to us the other day, who held and taught all kinds of strange doctrines contrary to God's Word.

This idea, that provided a man is sincere in his belief, no matter what it may be, God will safely admit him to the eternal city, is one of Satan's delusions eminently prevalent at the present day. Men seem to forget that Saul was sincere in his belief when he shut up the saints in prison; yea not only sincere, but "exceeding zealous" also. So were those who killed the Prince of Life, and although through ignorance they did it, God holds them responsible for their lack of knowledge, and that notwithstanding they were perfectly sincere in their convictions.

Had a bitten Israelite sincerely believed that he knew a better way than a simple glance at the brazen serpent, he would have died where he lay, and in like manner will the sinner go down to endless death if trusting in a self-appointed way, rather than in the one so plainly revealed in God's written Word.

Man says: Though I believe not, I shall be saved, provided I am sincere in my belief. God says: "He that believeth not the Son shall not see life but the wrath of God abideth on him." From all this we learn that it is of the utmost importance what we believe, or rather in Whom we believe. And as the One who offers us eternal life is no other than God's dear Son, how can we escape if we neglect His great salvation?—*Exc.*

EXCUSE ME.

"Excuse me," said Mr. Smith, pushing back his plate at the table of Mrs. Jones; "I can not eat with you any more." "Pray what is the trouble" said Mrs. Jones; "is there nothing on my table that you can eat?" "O yes," said Mr. Smith, "but there is a dish I see over there that I never could relish." "Why not let that alone and take what you like, Mr. Smith, as that dish is just suited to some of my boarders." "It is against my principles," said Smith, "to eat at any table on which there is anything I dislike." "And it is against my principles," said Mrs. Jones, testily, "to run my boarding-house to suit the tastes of any one man, regardless of the tastes of others." This parable is commended to the subscriber who stops his paper, because he disagrees with one article he has found in it.

A PETITION.

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

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

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

There's a blessing in the bottle on whose label we can read
Dr. Pierce's Favorite Prescription, for the woman who has need
Of a remedy for troubles none but women ever know.
'Tis her best and truest friend, and happy thousands call it so
As they think of years of suffering that were theirs before it came,
Bringing them the balm of healing, and they bless the very name
of this wonderfully, and deservedly, popular remedy for the various ills woman is heir to. "Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

A REMARKABLE INDIAN WOMAN.

Inshta Theambra, or Bright Eyes, is a remarkable woman. She is the daughter of Inshta Muzze—Iron Eye—the head chief of the Omahas, who was the first man of his tribe to become a Christian. From the time of his conversion this chief used all his energies to secure an education for his children. He sent Bright Eyes to the mission school, where she only acquired the merest rudiments of an education, for after a while the school was closed by the government agent of these Indians.

Miss Read, of Elizabeth, New Jersey, the principal of a ladies' boarding school, on learning of the ardent desire of Bright Eyes for an education, wrote to her father, offering to take her and educate her. The generous offer was gladly accepted. In two years this Indian girl took first prize in English composition, in a competition where the daughters of wealthy and well-educated Americans were her competitors. She also became a Christian, and desired above all things to labor for the education and Christianization of her people.

She applied to the authorities of Washington for an appointment as teacher in one of the two government day-schools for the Omahas, and after long delay and several rebuffs she succeeded in being appointed, but was given only twenty-five dollars a month. Besides her duties as teacher of the day school, she organized a Sunday-school, and out of her meagre salary saved enough money to buy a few singing books and a small cabinet organ. The children of the tribe flocked to the Sunday-school, many more than could crowd into the room. Bright Eyes was superintendent, teacher, chorister, janitor and all other things combined.

While thus engaged, a great wrong was perpetrated by the government upon the Indians, and suit was brought in the High Court of Omaha for a redress of the wrong. Bright Eyes was sent for to act as interpreter. She acquitted herself so well, and made such a favorable impression, that Mr. Joseph Cook, of Boston, and other prominent men urgently requested her to go to the eastern

cities and make known the wrongs and the needs of her people. Being naturally timid and retiring, she shrank from this, and it took weeks of constant pressure, in which many Christian ministers joined, to induce her to do this.

Upon going to Boston, Bright Eyes attracted the attention and won the praise of the leading writers and thinkers of that city. When her addresses were printed in the public journals, many said that it was impossible that an Indian girl could write such things. A committee of the leading citizens of Boston, of which the governor of the state and Mr. Joseph Cook were members, were appointed to request Bright Eyes to write a new lecture in their presence. This she did, Mr. Cook taking up the sheets one by one as she wrote them, and he made a public statement of this fact.

This remarkable woman maintains that civil rights and civil laws, while absolutely necessary, will only end in the extermination of the Indians unless there is along with them the preaching and teaching of the Gospel of Christ. Her present desire is to build a church and a larger mission school for the Omahas, and she is now lecturing in England with this object in view.

While Bright Eyes was teaching in the government schools she instructed her younger brothers and sisters. Her youngest sister has very recently taken the highest honors at an eastern college, and was presented with a fifty dollar gold medal by one of the leading members of Congress, as a token of his appreciation of her proficiency.

In these two Indian girls we have fresh demonstrations of the truth that God has made of one blood all nations, and that individuals of so-called "inferior races" may, when placed under Christian influences and given a Christian education, become the equals of those who have an inheritance of a thousand years of culture behind them.—*Spirit of Missions.*

HOW TO GAIN FLESH AND STRENGTH.—Use after each meal Scott's Emulsion: it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month." Put up in 50c. and \$1 sizes.

PULPIT EXCHANGE.

Audi alteram partem. May there be room in your columns for an "Old Fogey," one who instead of making haste, wants to "stand in the way and ask for the old paths?"

"Break down the barriers," is the popular cry. If the barriers be merely human, yes! But if some of them be from God's hand perhaps His voice may ask, "Why have ye broken down her hedges, so that all they who go by spoil her strongholds?" It is time for some one to speak in defence of the reality of Holy Orders, and of the need for a divine authority in the work of the ministry.

The stronghold of Apostolic order which the Church has so faithfully defended for 1,800 years is in danger, and in danger from the hands of her own sons. The popular assertion lately was that there is no need of ordination before one may baptize; that a layman's baptism is as good as any one else's. And the next assertion is that there is no need of ordination before preaching; that any one may preach; that our pulpits should be thrown open to all Christian bodies, to all Christian teachers, to laymen.

What becomes, then, of all the safeguards which the Church under divine guidance has maintained for protecting her people from the preachers of error? Why has she so guarded the approach to the work of the ministry? What use of such long study, of such careful training, of such strict examinations? What need of ordaining deacons? If a layman can baptize and preach, in what respect does a deacon differ from him?

I remember reading some years ago, in the *Independent*, a strong article, I think from the pen of the Congregational divine, the Rev. Dr. Bacon, upon this very subject of "An Open Pulpit." He defended the Protestant Episcopal Church, and

approved what some call its exclusiveness, while he thought it holy carefulness. And he expressed his thankfulness that in these days when exactness of doctrine is so little valued, and loose and careless teachers so abundant, there was one Church, which "while it had an altar practically open to every penitent sinner on earth, guarded its pulpit with a sacred jealousy for Christ's truth," and after most careful security for the soundness of its own ministers, did not nullify that carefulness by counting a white neckcloth, or a "reverend" before the name, a sufficient passport to its place of official teaching. He honored the Church for putting fidelity to the truth of the Gospel above the popular cry of liberality.

The word "preaching" is used in two senses. The loose or unofficial sense in which any earnest man or woman may be sent to preach, whenever they speak earnestly by word or life in defence or explanation of the Gospel. And upon such preaching the Church lays no restrictions. And there is a more careful and official sense, in which preaching is the proclamation of the Gospel—or its authorized teaching, in the place of holy worship, or at time of holy worship, or as part of it—with the solemnities of place and time of solemn service. And about this the Church taught of God, throws her careful defences.

Holy Scriptures and the Church have spoken plainly in this matter. The words are familiar, but in times of excitement or haste, even thoughtful persons sometimes need to be reminded of very familiar things. Consider then:

1. "How shall they preach except they be sent?"—Rom. x. 15.

2. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public Prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination.—*Prayer Book.*

(And then we may have it clearly stated just what are meant by "the said functions.")

3. ¶ Then shall the Bishop deliver to every one of them the New Testament, saying,

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.—*Ordination of Deacons.*

4. ¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying, Take thou authority to preach the Word of God, and to Minister the Holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto.—*Ordination of Priests.*

And from the XXXIX articles:

5. ART. XXIII.—OF MINISTERING IN THE CONGREGATION.

It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

It will be seen that here is something more than a "canon," that stands in the way.

Has the Church been so fearfully mistaken these 1,800 years?—*Bishop Paret, in the Churchman.*

At Biapur, in the diocese of Bombay, according to the *Bombay Diocesan Record*, a Mohammedan mosque has been converted into a Christian church with good architectural effect.

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Children's Department.

THE MISSIONARY POTATO.

It wasn't a very large church, and it wasn't nicely furnished. No carpet on the floor, no frescoing on the walls; just a plain, square, bare, frame building away out in Illinois. To this came James and Stephen Holt every Sunday of their lives.

On this particular Sunday they stood together over by the square box-stove waiting for Sunday school to commence, and talking about the missionary collection that was to be taken up. It was something new for the poor church; they were used to having collections taken up for them. However they were coming up in the world, and wanted to begin to give. Not a cent had the Holt boys to give that day.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a row of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grimly around the old church. What should he spy in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said, nodding his head toward it. "Somebody must have dropped it that day we brought the things here for the poor folks. I say, Stennie, we might give that potato. I suppose it belongs to us as much as to anybody."

Stephen turned and gave a long, thoughtful look at the potato.

"That's an idea!" he said eagerly. "Let's do it!"

James expected to see a roguish look on his face, but his eyes and mouth said, "I'm in earnest!"

"Honor bright?" asked James.

"Yes, honor bright."

"How? Split it in two and each put a half on the plate?"

"No," said Stephen, laughing, "we can't get it ready to give to-day, I guess; but suppose we carry it home and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There'll be another chance; this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this new plan they went into

the class looking less sober than before; and though their faces were rather red when the box was passed to them and they had to shake their heads, they thought of the potato, and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything like it! "Beats all," said Farmer Holt, who was let into the secret. "If I had a twenty acre lot that would grow potatoes in that fashion, I should make my fortune."

When harvesting came, would you believe that there were forty-one good, sound potatoes in that hill? Another thing: While the boys were picking them up, they talked over the grand mass meeting for missions that was to be held in the Church next Thursday—an all day meeting. The little church had had a taste of the joy of giving, and was prospering as she had not before. Now for a big meeting, to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty-one potatoes carefully, and wrote out in their best hand this sentence forty-one times.

"This is a missionary potato; its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions. Signed by James and Stephen Holt."

Each shining potato had one of these slips smoothly pasted to its plump side.

Didn't those potatoes go off, though! By 8 o'clock on Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Just imagine, if you can, the pleasure with which James and Stephen Holt put each two dollars and five cents into the collection that afternoon. I'm sure I can't describe it to you. But I can assure you of one thing. They each have a missionary garden, and it thrives.

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SHE HATH DONE WHAT SHE
COULD.

A poor crippled woman, living in a tiny room on the ground floor of a dingy house, could only move on her hands and knees, and had not stood upright for fifteen years. A lady, visiting the sufferer, was pitying her for her utter inability to do anything in the world. While she spoke two merry little children clattered into the room and seated themselves by the scrap of fire.

"Do these little children belong to you?" asked the lady.

"No, ma'am" was the reply, "they are my neighbour's children; she's just a poor washer woman, and I look after her little ones to set her free to get a job of work. I can do just that, you see; thank the Lord!"

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HOW TO BE HAPPY.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great. But for all this, the young prince was not happy. He wore a frown wherever he went and was all ways wishing for something he did not have. At length, one day a magician came to court. He saw the boy, and said to the king: "I can make your boy happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give." So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it, and hold it under the paper and then see what he could read. Then he went away and asked no price at all.

The boy did as he was told, and the white letters on the paper turned into a beautiful blue. They formed these words: "Do a kindness to some one every day."

The prince made use of the secret and became the happiest boy in the kingdom.

THE CUCKOO.

On a lovely May morning, George and Michael went into a wood, where they heard for the first time the call of the cuckoo.

"That is a lucky bird," said George, who was superstitious; "his call promises me luck—at the least a pocketful of money."

"Why particularly to you?" said Michael, who was just as superstitious as the other. "I do not see why you should stand higher in the cuckoo's favor than I. I am still better than you; and I maintain, it promises luck to me."

Instead of enjoying the beautiful morning, they now began to quarrel;

from quarrelling they came to blows; and at last they separated, sadly handled, in great anger with one another.

When the wounded boys met again, it was at the surgeon's; and while he was dressing their wounds they told him how the quarrel commenced, and asked him to which of them the cuckoo would really prove the lucky bird.

The surgeon laughed and said, "Oh, you simpletons! to neither of you two, but to me. For the cuckoo has sent you both home with bloody noses; but it has put some money into my pocket. 'E'en though no third should profit, yet the two."

Who quarrel with their strife severely rue."

BIRDS THAT SEW.

Birds that sew—how funny! But it is true. I know of three little birds that can sew, and sew nicely, too.

For thread, two of the birds use along tough grass that will bend without breaking. The other—the tailor bird—makes its own thread. In place of a needle they all use feet and bill.

One of the sewing birds is found in our own country, and is called the orchard starling. It hangs its nest from the twigs of an apple tree, and this is the way the bird makes the nest: the outside wall of the nest is built of long tough grass which they sew through and through, with threads of grass, in and out, in all directions, just as if done with a needle. This the bird does by means of its bill and feet. A lady once carefully drew out one of these long grass threads from a nest, and then measured it. She found it to be fourteen inches long; and the bird had sewed it in and out of its nest thirty-five times.

In the West Indies lives another kind of starling. This bird cuts leaves into a shape like a quarter of an orange rind, and then sews them neatly to the underside of a banana leaf—the leaf forming one side of the nest. It waves with the wind and no one dreams that a nest is there.

But the smartest little bird is the one that makes its own thread. It is called the tailor-bird because it sews so nicely. It builds its nest in a plant with large leaves. Then it gathers cotton, and by means of its long, fine bill and little slender feet, spins its cotton into a thread; it uses its bill as a needle to carry the thread, and sews the larger leaves together so as to completely hide its nest from sight. The spot looks to be all green leaves. There is no nest in sight anywhere. But the mother bird sits safely inside on her eggs.

KIND WORDS ALWAYS BEST.

Fannie lived in a large city, and while she had been taught to be kind to poor, unfortunate people, she was unlike some little girls, for she remembered what she had been taught. One day she saw on the street a poorly dressed Irish girl, with a homely face, looking anxiously at the houses. Every person to whom she spoke either shook their heads, or did not trouble themselves to do that. When she reached Fannie, she asked politely, "Can you tell me where number 874 is, miss?"

"Let me see," said Fannie brightly. "This is number ten. It is a long way to 874, and you have to turn twice; but I am going nearly there, and will show you."

Fannie thinks she never will forget the happy look which made the face of her companion almost pretty, when she said, "Indeed, I do thank ye, miss, an' I wish that every folks carried as pleasant a tongue in their heads."

OPPORTUNITY.

There is an old story of a beggar to whom one day there appeared by the wayside a beautiful being, with her hands outstretched, laden with treasures. As he gazed at her in stupid surprise, she glided passed him; but she returned with her treasures still held out to him; and once more, with beseeching eyes, as if she would compel him to take what she offered, she passed slowly by and disappeared. The had no sooner gone than, as if waking from a dream, he hurried eagerly in the direction she had taken. He met a traveller, and said, "Have you seen a beautiful stranger, with her hands full of the things I want, going along this road?" "Yes," replied the traveller; "her name is Opportunity. But once offered, and once refused, she never returns."

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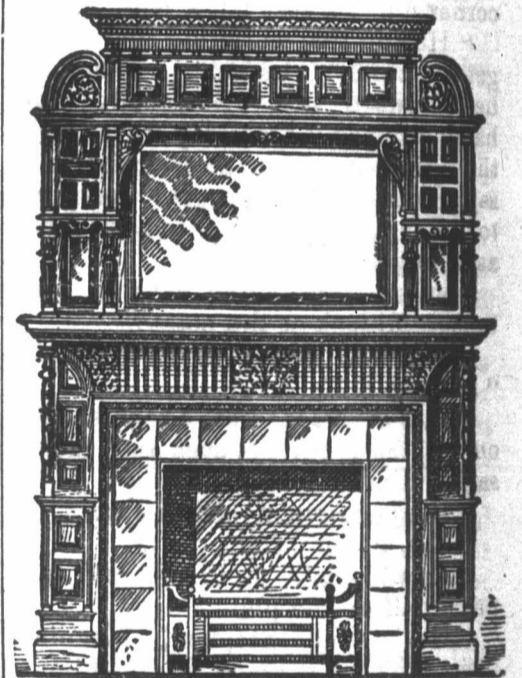
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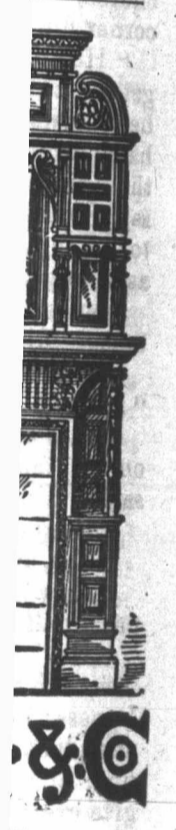
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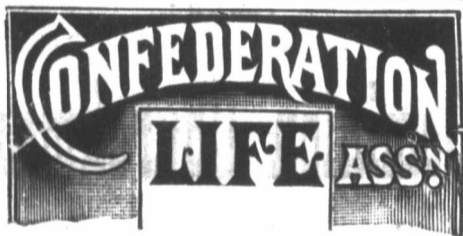
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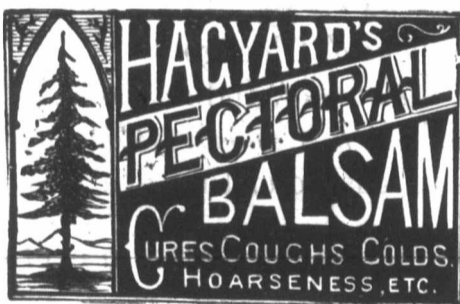
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