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Usual Canadian Prices.	FOR THEIR WORLD-FAMED WATCHES.	S. D. & Co.'s Prices
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35 00	Gents' English Full-capped Silver Levers, very best, open-face .....	16 80
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The cash profits for the five years are \$4283, equal to 41 per cent. of the premiums paid during that period.

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Being purely vegetable no harm can arise from their use, and being sugar-coated, they are pleasant to take. In intrinsic value and curative powers no other Pills can be compared with them; and every person, knowing their virtues, will employ them, when needed.

They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are especially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitutions, where a mild but effectual cathartic is required.

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# Dominion Churchman.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

July 29. TENTH SUNDAY AFTER TRINITY.

Morning—1 Kings xii. Acts xviii. to 17.

Evening—1 Kings xii.; or 1 Kings xvii. Matt. xv. to 21.

THURSDAY, JULY 26, 1888.

### CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

THE LONDON TIMES ON THE CHURCH.—The following is the extract from the London Times, to which we called attention in our issue of 28th ult and which was accidentally passed over. It is a most overwhelming reply to croakers and propheciers of evil, and all who for one reason or other speak disparagingly of the Church. "The Church has of late years, we repeat, immensely gained in public estimation and respect. Its militant ranks are now filled from the highest to the lowest grades with men mainly formed in a new and better mould than those of bygone times, though it will be wise more earnestly to maintain the standard of learning. The Church clergyman of the Victorian era is almost universally a gentleman, a scholar, and a most faithful servant, according to his lights of his Divine Master and of the people with whom his lot is cast. In hundreds of country parishes and city districts he is the friend the adviser and unwearied guide of people who but for him would hardly ever catch a faint gleam of the light which shines on cultured minds. The work that is done among us by clergymen over and beyond their strict professional duties is, we believe, at the present date prodigious and invaluable. It is wrought for the most part unnoticed and unrewarded, and is, no doubt, rather of the character of moral than ecclesiastical teaching. But its influence for good is reflected upon the Church itself, and it might astonish many to know how vast a body of voluntary helpers among the poor follow the lead of this gentle and devoted propagandism. Hundreds of high-born ladies and well-to-do young men render a constant self-devotion among the most lowly and ignorant of the land, enrolling themselves agents of this great modern philanthropic movement, in which the Church is no doubt, imitated and assisted by other religious bodies. The fruit of such a co-operation may some day be the reconciliation of sects; but, if that be a hope too rational to seem reasonable, at least we discern no cause why the Church—established or disestablished—should lose her lead in this most noble crusade. Those, truly, who know so little of humanity as to think that man can ever live without religion, and those who have so imperfectly followed science as to believe that her utmost discoveries may some day take the place of the Bible, are equally at liberty to dream of a

time when no creed will exist and no moral teacher will be needed in society. Better instructed minds, however, are well aware that mankind must always have a faith higher than the vastest conception of science, and a hope diviner than her brightest dream. Of such a faith and such a hope the English Church remains a chief depository, and in her growing capacity to interpret them with an ever-widening love and wisdom lies, we believe, the secret of the destinies which await her in the future."

THE IRISH TROUBLE.—At a recent meeting in New York, a number of Irish rebels met to organize further outrages and to give vent to their horrid sentiments of hatred against England, the character of which may be judged by the following resolution which was passed with applause: "Resolved, That any person entering Ireland officially commissioned by England to any administrative office enters at his peril, and that any Irishman accepting an administrative office from England in Ireland is a traitor to his country and race, and should be dealt with accordingly, and that they were here first to pay a tribute of respect to those who had laid down their lives for the cause of Ireland and to sympathize with their families, and next to renew their vows of allegiance to their native land, and to assert that in her defence they had a right to use all means which education and the sciences placed at their disposal."

Upon which we have to remark that the patriots thus sympathized with, were the murderers of Lord Frederick Cavendish and Mr. Burke. We also ask attention to the above words "education and science" and to their direct association with one of the most brutal murders in the annals of crime. The mover of the resolution is a Physician, presumably an educated man; the chief of the dynamite gang was also a professional man. So moral is the influence of secular education, so elevating, so refining! Science, Education, Murder, what a conjunction.

SERMONS IN STONES.—We have been favoured with a photograph and description of the pulpit in Yarmouth Church, to which we made an allusion some time ago. This pulpit like many in Continental Churches is really a large platform, railed in 4 feet wide by a 11 long, large enough for the preacher to walk about and address the audiences to the extreme left and right. The Yarmouth pulpit has this advantage over them, while many are grotesque and not suggestive of preaching, this one sets forth the great object of all Church teaching, "Preaching peace by Jesus Christ." The figures and groups are all taken from the Bible, including the principal Prophets, the four Evangelists and S. Peter and S. Paul. The pulpit thus literally preaches as well as in the conventional sense.

THE LECTERN'S LESSON.—In this same Church is one of the handsomest Eagle Lecterns ever made, it cost \$460. The good folk who got so excited about a Lectern will be relieved by knowing that as the pulpit may be made to preach, so a lectern may be used to read out the Gospel. The cause of its adoption in England for the reading of the Lessons is probably from the following facts:—1. The Apocalypse describes an angel flying and carrying the everlasting Gospel for all nations and peoples. 2. Of the four living creatures (Ezekiel i. 10, and x. 14; and Rev. iv. 7) the Eagle has always been assigned to S. John, as symbolical of him and of the character of his teaching. These things put together, and added to one or two other facts, give a clue to the explanation of the Eagle lectern. The globe is encircled by a fierce serpent whose tail is known by all the children of Adam in the curse which he brought on us by sin. The flying eagle, carrying the Word of God, proclaims the remedy. The Gospel, contained throughout the Bible, is the Power of God to salvation to every one that believeth. Amen, so be it.

A PERVERT'S LESSON.—Canon Case, whose death will be much regretted, both by members of the Ro-

man Catholic Church, to which he of late years belonged, and of the Anglican Church, of which he was a distinguished cleric in early life. Possessed of considerable private means, Canon Case enriched and adorned the Catholic church at Gloucester, of which he was rector for years.

Canon Case, like some others we know, was an artist by nature; his refined sensibilities were outraged by the vulgarity and coldness of English church services in years gone by. The rudeness and crudeness of church interiors were an offence to his eye. It seems thought by some that men's eyes are not capable of being affected to any extent by what is seen in a church. Else why build churches with bricked wall interiors like stables and drains? For any person with an artist's eye such a sight in a church renders devotion almost impossible, it is so destructive of mental rest. So, also in music, persons of musical culture are driven into extreme irritation by the annoyance of bad music. Others whose eyes and ears are dull and heavy, experience no such sensations of pain at ugly sights and discordant sounds. Unhappily these persons are without sufficient sensibility to feel any sympathy for others upon whom God has bestowed artistic refinement of taste. The Roman Catholic Church has found all this out, and gives free play to Art in her services and churches. The day will come when our churches will be made so beautiful as to conduce to a restful and thankful spirit. But we shall first have to get rid of the present craze for ugliness which afflicts most architects, as is manifested in their lining church walls as they also line our sewers, vaults and cellars for which they have apparently an equal respect to that they entertain towards the temple of God.

AN EXCUSABLE BLUNDER.—Some Sheffield admirers of the Archbishop of York have made and presented to his Grace a set of dinner cutlery. One novelty is a carving knife warranted to "get at every part of a bird." At the meeting one speaker (Mr. Benjamin Fletcher) significantly remarked that "the working men of Sheffield are deeply attached to the Church of their fathers, and they revered the Church as it was founded at the Reformation" (the italics are his own). In the above the natural anxiety of Low Churchmen to show that they repudiate connection with the Apostolic Church is finely illustrated.

AN INEXCUSABLE BLUNDER.—We call the above blunder "excusable" because the speaker has been taught that the Church "was founded at the Reformation"—the Sheffield clergy are to blame for his ignorance. What are we to say, however, to so eminent an organ as THE CHURCHMAN, the magazine of the Low Church party, inserting the following passage in a notice of a church near Huddersfield. "A remarkable inscription runs round the nave dated 1522. It contains these words (the Saviour is supposed to be addressing the sinner) 'Thou, sinner, hard turn hitherward, behold thy Saviour free. For thy trespass, my passion was to rid thee from the fiend.' Using the author's words The date is remarkable, as being just previous to the Reformation, indicative of sound doctrine even at that time in this Church." It is difficult to reflect patiently on so absurd a remark! Surely, surely, the Editor of THE CHURCHMAN must know that the doctrine of the Saviour's Cross and Passion was held in all its Evangelical fulness before the Reformation of our Church as it has been since? If not he would do well to turn his attention to pre-Reformation literature, both ecclesiastical and secular wherein he will find the Atonement set forth just as it is to-day in any Evangelical Church. It is this total ignorance of pre-Reformation literature which leads men to speak of the Reformation as though it had been the time when the Gospel was first proclaimed and Christ first founded His Church, and as many think when the Bible was written!

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

#### A CONDITION PRECEDENT TO PEACE.

THAT Christian men are getting to be weary of the strife of Churches is one of the "signs of the times." There is, however, one peculiar feature very marked in all the newspapers, magazines and platform utterances of the different religious associations. This is that while the various sects are at peace with each other, they are confederated together, as the Psalmist says, against the Catholic Church of England. An exceedingly clever device has been hit upon to give the batteries of dissent free play against the Church without exposing them to reprisal or assault. This device is what is called "the platform of Catholicity," on which stand several organizations which include Churchmen, Wesleyans, Non-conformists. When these bodies meet there is such an effusive outpour of fraternal sentiments all round, that a stranger would suppose the lines of sectarianism were being obliterated, and unity, peace, and concord reigned. So far as the bodies apart from the Church are concerned, this happy condition exists, the Methodist Ephraim no longer vexes the Baptist Judah, and Congregationalists and Presbyterians, who at one time pursued each other to death, are now so near that their respective ministers pass from one body to the other without, so they say, changing any of their principles. This is all very delightful to those within the sphere of the calm. But we Churchmen are not in that charmed circle, and Churchmen who go into it, as some do, then come back among their brethren and proclaim the advent of peace, are living in a fool's paradise, or they are so far detached in sympathy from the Church that their hearts are with her confederated foes, who, at peace with each other, are just as active as ever in warfare against the Catholic Church.

These good people are grieved because we and other Church organs and defenders do not recognize the millenium which they fancy has set in. When we refute some current calumny, expose some malicious false statement, refute some damaging speech circulated by the dissenting bodies with intent to injure the Church, these persons who go upon "the Catholicity platform" are hurt, are offended at our combativeness, and complain that the sects are not left alone.

Take a few recent instances. It is only a few months ago since an official deputation passed through Canada from the Wesleyans of Ireland begging money for Wesleyan chapels in Ireland. This deputation represented the Church of Ireland as paralyzed: "the grass," they said, "is growing on the walks to her churches," and the people are abandoned, left as sheep without shepherds. On these statements they raised funds in Canada for Wesleyan churches, and some Churchmen gave money to this object. We denied the truth of these statements as soon as they were reported; we know personally Ireland and the Irish clergy too well to believe such tales, and these reports were officially contradicted in the most emphatic language by the *Irish Church Gazette* and

by bishop after bishop. Yet the Wesleyans in Canada have made no sign, there has been no explanation, no apology in their press, nor any Christian-like expression of regret at so foul an aspersion of our injured sister, the Church of Ireland. Yet, forsooth, we Churchmen must not withdraw from intimacy with such breeders of strife, and such disorderly brethren, because that would disturb "the catholicity platform." Had we said aught of a like character against the Wesleyans, there would have fallen on us a storm of indignation and wrath, we should have been accused of bigotry, of bitterness, and been cut off from the congregation of the confederates.

Within the last four weeks the dissenters in the old land have been highly jubilant over a return of the number of places of worship respectively existing in England of the sects and the Church. We were stated to have only about eleven thousand, they over twenty-three thousand. Of course our good brethren who go upon "the catholicity platform," were perfectly prepared to accept this report. There have been statements industriously circulated based upon this report, showing how terribly depleted the Church has been by a certain movement which has offended them, and the facts as they are said to be in this report are being used freely in controversy, and will become the stock in trade of Church maligners and agitators.

Now this report has been examined and it turns out to be one of the most fraudulent documents ever issued. It takes into account every house, every room even, where dissenting meetings are held, even in taverns and sheds and barns, and counts each place a dissenting church. But only such buildings of the Church of England are counted as parish churches, not even district churches! The falsity of the report is so glaring that the chief paper of the Congregationalists at last repudiates it. But this report, as we have said, will be for years a weapon of offence to us, and will be believed not by dissenters only, but by those whose mistaken liberality of sentiment leads them to sympathize with all attacks by the sects upon the Catholic Church of England. Here then are two typical cases of official acts by the Wesleyan and Nonconformist bodies, acts by which false statements, statements without any other foundation than ill-will towards and a desire to injure the Church are set forth on their mission. Yet, although these acts are done so maliciously we are not to resent them, we are not to oppose the falsity of the statements made, because the spirit of the age is against Churches keeping up old-time antagonisms!

Two other instances of official attacks upon the Church of England we must notice, are those made by "Bishop" USHER of the Reformed Episcopal body, and by the Principal of a Canadian Presbyterian college. Both these persons are representative men, holding the highest offices in their respective Churches, yet they have publicly set forth recently the most injurious and utterly groundless statements in regard to the Church. They may say that they have not assaulted the Church, but only a portion of her members—just with as much reason might it be pleaded by one caught throwing stones at our dwelling, that it was not the house he was seeking to damage, but only certain ornaments he disliked! Then, too, consider the position of the Liberation Society. That is supported by all the dissenting bodies, its object is to take by force the property of the Church, property given the Church by her sons,

and to confiscate it to secular uses, or to their joint use. Its policy is spoliation and sacrilege. Yet those who are plotting in this manner are not to be opposed, nor shunned, but treated as though they were on loving terms with the Church! We desire, all Churchmen desire, to live peaceably with all men, to cultivate christian relationships with all Christians, but as a condition precedent to any closer communion with dissenters we must insist upon their abandoning the systematic circulation of false statements as to the Church of a calumnious nature. Churches, like individuals, must have a regard to the interests of truth, of their self-respect, and the plain injunctions of the sacred Word. This regard compels all high and true-minded individuals to shun the untruthful and the mischief-maker and the calumniator.

#### DISSENT ESTABLISHED.

THE Rev. C. H. SPURGEON and Mr. BRIGHT, M. P. have been making a furious attack upon the Church as a State established body. If the Church deserves one thousandth part of their abuse it is a device of Satan, but we must remember that one is a Baptist, and therefore cannot name the Church without foaming with anger, and the other is Quaker, a man of peace, therefore cannot name the Church without shooting the fiery darts of his wicked tongue at her.

We ask our readers to show the following to any whose minds are disturbed by the anti-State Church people. The following are twelve proofs that the dissenting bodies are established under State patronage and control like the Church.

1. The 1. and 2. of WILLIAM and MARY legally recognized dissent and arranged for its existence. This Act is called the Dissenters' Magna Charta.
  2. By 6 and 7 WILLIAM IV. and 3 and 4 VICTORIA dissenters are provided by the State with a registry office in a State building.
  3. By 18 and 19 VICTORIA dissenting chapels and schools can be certified for worship, &c., and so are made free of the Charitable Trusts Act.
  4. By 6 and 9 WILLIAM IV. and 1 VIC., and 19 and 20 VIC. dissenting ministers are authorized to marry in their chapels in conjunction with a State official—the Registrar.
  5. By 52 GEO. III. dissenting services are placed under the protection of the State.
  6. By 3 and 4 WILLIAM IV. dissenting chapels are made free of taxation!
  7. By 45 and 46 VIC. special powers are given to acquire property by dissenting bodies.
  8. By 18 and 14 VIC. special privileges are given to dissenting bodies in transferring property.
  9. By 52 GEO. III. dissenting ministers are relieved of certain civil duties which only they and the clergy are exempt from.
  10. By 52 GEO. III., a provision is made for dissenting services being always public and open to State observation.
  11. "The Dissenters Chapel Act" sets forth the doctrinal sense in which dissenters' trust deeds are to bear! The Bible is here set aside utterly by the State law, and this Act was wholly of dissenting origin and is one of their legal bulwarks!
  12. The Burials Act of 1882 gave dissenting ministers new civil and religious privileges, even authorizing them to invade our burial grounds and officiate in ground we Churchmen consecrated and gave to the Church!
- This Act is an outrage on the civil rights of Churchmen—for the State to give a dissenting

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minister the right to officiate in a consecrated burial ground is a most emphatic establishing of dissent under State patronage, as all the other Acts were distinct Acts of State control over dissenting bodies, even to a definition of their doctrines.

Besides all this the question comes up, wherein consists the enormous sin of a Christian nation identifying its official life with the cause of CHRIST? Whether the relations of the Church to the State are expedient and serviceable or not is a question for debate—that such relations are necessarily unlawful is a morbid fancy. God's Church to-day is the same Church as that over which He set kings as rulers in olden time. History is a most awkward element to her enemies in all Church discussions.

AGNOSTIC MORALITY.

I AM anxious to draw attention to the fact that modern Agnosticism, as distinguished from earlier forms of disbelief, has renounced appeal to the inner witness to the character of God, by adopting the Darwinian theory of the nature of conscience, and thereby discrediting for ever its testimony, as regards either morals or religion. This theory, as all the world now knows, is that of Hereditary Conscience; the theory that our sense of right and wrong is nothing more than the inherited set of our brains in favor of the class of actions which have been found by our ancestors conducive to the welfare of the tribe, and against those of an opposite tendency. According to this doctrine there is no such thing as an "eternal and immutable morality," but all orders of intelligent beings must by degrees make for themselves what Vernon Lee aptly calls a "Rule of the Road," applicable to their particular convenience. Mr. Darwin himself, in his "Descent of Man," expressly instances the worker-bees as a case wherein "conscience" might approve of the massacre of our brother drones. It may not be inopportune to remind readers who have not made a study of the philosophy or history of ethics that the older schools of "independent" morality taught that actions were "right" or "wrong," as lines are "right" (i. e., straight) or "wrong from" straightness, and that (according to Clark's definition of the doctrine) "these eternal differences make it fit for the creatures so to act, they lay on them an obligation so to do, separate from the will of God and antecedently to any prospect of advantage or reward. Mr. Herbert Spencer abjures both the doctrine and the metaphor. He says: "Acts are called good or bad according as they are well or ill adjusted to ends." Now this is exactly what the grand old terms Right and Wrong do not imply. A line is not "right" because it runs in a certain direction, but because of its character of straightness. Thus at one and the same blow the moral distinctions of good and evil are exploded and reduced to the contingently expedient, or inexpedient, and the rank of the faculty whereby we recognize them is degraded from that of the loftiest in human nature to that of a mere inherited prejudice. How this theory overturns the foundations of morals, and by so doing deprives religion of its firmest basis, and so clears the way for Agnosticism, will become more evident the more we reflect on the matter. A better example of the working of the doctrine could not be desired than that afforded in a passage which bears the stamp of a fragment of autobiography. "Baldwin," the character in the dialogue, who obviously represents the writer's own views, after expressing the intense desire he has felt to believe in "the beautiful dreams which console other men," goes on to say:—

"Instead of letting myself believe, I forced myself to doubt and examine all the more; I forced myself to study all the subjects which seemed as if they must make my certainty of evil only stronger and stronger. I instinctively hated science, because science had destroyed my belief in justice and mercy; I forced myself, for a while, to read only scientific books. Well, I was rewarded. Little by little it dawned upon me that all misery had originated in a total misconception of the relative positions of Nature and of man; I began to perceive that the distinction between right and

wrong conduct had arisen in the course of the evolution of mankind, that right and wrong meant only that which was conducive or detrimental to the increasing happiness of humanity, that they were referable only to human beings in their various relations with one another; that it was impossible to explain them, except with reference to human society, and that to ask for moral aims and moral methods of mere physical forces, which had no moral qualities, and which were not subject to social relations, or to ask for them of any Will hidden behind those forces, and who was equally independent of those human and social necessities which alone accounted for a distinction between right and wrong was simply to expect one set of phenomena from objects which could only present a wholly different set of phenomena, to expect sound to be recognised by the eye, and light and color to be perceived by the ear. . . . Why go into details? You know that the school of philosophy to which I adhere has traced all distinctions of right and wrong to the perceptions, enforced upon man by mankind, and upon mankind by man, of the differences between such courses as are conducive to the higher development and greater happiness of men, and such other courses as are conducive only to their degradation and extinction" (p. 708).

Here is the doctrine of Inherited Conscience clearly posed as lying at the very foot of Vernon Lee's Agnosticism, and closing the door against the longed-for belief that his intuitions of justice and mercy had their origin in the Maker of all. The importance of this matter is so great, and yet has been so little noticed from the theological side, that I trust I shall be pardoned for devoting to it the greater part of the space at my disposal in this article. When Mr. Darwin did me the honour to send me the advanced sheets of the "Descent of Man," wherein he first clearly broached this theory, I wrote to him that, in my humble judgment, the doctrine, if ever generally accepted, would sound the knell of the virtue of mankind. Mr. Darwin smiled in his usual kind way at my fanaticism, as he doubtless deemed it; but so far am I from retracting that judgment, that I am more than ever convinced, after ten years' observation, that this doctrine is a deadly one, paralyzing moral activity, and in the long run, bringing on the spiritual death of Atheism.

Hitherto religion has either been avowedly founded (as by the second method of inquiry above described, on the moral nature of man, or has appealed to it, as the ratification of the argument drawn from external Nature. The highest faculty in us—as we deemed it to be—was on all hands admitted to be the nearest to God, and the one fittest to bear witness regarding Him. "God is with mortals by conscience" has been generally assumed as an axiom in theological argument, and Christianity itself, by its dogma of the Third Person in the Trinity, only consecrated the conviction of the wisest Pagans that there is "a Holy Spirit throned within us, of our good and evil deeds the Guardian and Observer, who draws toward us as we draw toward Him." On the side of philosophy, this same moral faculty was by the long line of noblest teachers, beginning in Plato and culminating in Kant, allotted a place of exceptional honour and security. Moral truths they held to be "necessary" truths, and our knowledge of them intuitive and transcendental; and even the lower schools, while making a different test of the morality of actions, uniformly allotted to the sense of moral obligation a supreme place in human nature.

How changed is the view we are permitted by Darwinism to take of this crowned and sceptered imposter in our breasts, who claimed so high an origin, and has so base an one! That "still small voice" to which we were wont to hearken reverently, what is it then, but the echo of the rude cheers and hisses wherewith our fathers greeted the acts which they thought useful or the reverse—those barbarous forefathers who howled for joy around the wicker images wherein the Druids burned their captives, and yelled under every scaffold of the martyrs of truth and liberty? That solid ground of transcendental knowledge, which we imagined the deepest thinker of the world had sounded for us and proved firm as a rock, what is it but the shifting sand-heaps of our ancestral impressions,—nay, rather let us say, the mental kitchen middens of generations of savages?

Is this revolution in our estimate of conscience of so little consequence, I ask, that our clergy take

so little notice of it? To me it seems that it bears ruinously, and cannot fail so to bear, first on morals, then on religion. With the detection of conscience as a mere prejudice must end the solemn farce of moral struggle, of penitence and of remorse. As well might we be expected to continue so to struggle and to repent, holding this view of conscience, as the company at a seance might be expected to continue to gape awestruck at an apparition which has been pounced upon and exposed as a vulgar and ignorant medium! And with the discrediting of conscience as a divinely constituted guide and monitor must end the possibility of approaching God through it, and of arguing from its lessons of righteousness that He who made it must be righteous likewise.

The thinker who will sift this doctrine of Hereditary Conscience, and divide the grains of truth which it doubtless contains from the large heap of errors and assumptions, will do the world a noble service, and effect more to dispel Agnosticism than by any other piece of philosophical work. That there is something in our consciousness (sometimes confounded with conscience) which may be duly traced to inheritance, is probable—perhaps certain. That there is much else which cannot be traced is much more certain. To prove that such is the case it would be enough to analyze two well-defined almost universal sentiments. One is the anticipation common to mankind in all ages, and the motif of half the literature of the world, that *Justice will be done*—done somehow, somewhere, by some Power personal as God, or impersonal as the Buddhist Karma. Considering that no experience of any, even of the very happiest generation of mankind, can have justified, much less originated, this expectation, it is clear that it must have had some source altogether different from that of an hereditary "set of brains," arising out of accumulated and persistent experience. Another sentiment common to all civilized nations in our day is the duty of preserving human life, even in the case of deformed and diseased infants. This sentiment is not only like the anticipation of Justice unauthorized by experience, and inexplicable by the theory that moral judgments arise out of such experience, but is in diametrical opposition to anything which experience can have taught concerning the welfare of the race, being in precise contradiction of and rebellion against the great Darwinian law of "the survival of the fittest." Were our moral impressions merely the result of ancestral experience, the nations of Europe at this hour must have come to regard the Spartan practice of infanticide as one of the most sacred and imperative of moral obligations. I have never heard, however, that even the Chinese, who have been killing their superfluous babies by thousands for ages, have professed to consider it a duty, or anything better than a convenient practice to do so. Their governors, indeed, have again and again issued edicts against infanticide as a crime.

Thus the doctrine of Hereditary Conscience fails to explain some of the most salient phenomena for which it proposes to account; nay, even in one of the instances chosen by Mr. Darwin himself, egregiously misses the mark. In the "Descent of Man," the author describes repentance as the natural return of kindly feelings, when anger has subsided. But even his favourite observation of animals might have shown him that animosity, once excited between dogs or horses, has no tendency to subside and give place to friendship, but rather to become more intense; and in the case of men, the old Roman knew better when he remarked *proprium humani ingenii est odisse quem laeseris*. Every bitter word and unkind action (as those who have ever said or done them know only too well) renders the return to kindly feelings more and more difficult, till nothing short of a mental revolution (rarely effected, I imagine, without the aid of religion) enables us to forgive those whom we have injured. The really childish caricature of the awful phenomena of repentance and remorse which the amiable philosopher, who, it would seem, never needed repentance, devised out of the depth of the scientific imagination is, I venture to think, a fair specimen of the shallowness of this new theory of ethics.

It is deeply to be deplored that this doctrine

should have found acceptance on the authority of one, who, however great as a naturalist, was neither a moralist nor a metaphysician, at a juncture when the tendencies of the age all drive us only too much in the direction of physical inquiry as the road to truth. The passionate love for Nature's beauty, the ardent curiosity concerning her secrets which belong in these days not only to artists and men of science, but more or less to us all, have turned the whole current of thought toward natural external phenomena. And simultaneously with this set of the tide, the increasing keenness and subtlety of our feelings and width of our sympathies cause us to notice the evil latent among those natural phenomena, as was never done by any previous generation of men. We bring things to the bar of moral judgment which our fathers never dreamt of questioning. We write as the long panorama of suffering and destruction is unrolled before our eyes from the earliest geologic time to the present; nor can we sit down contented as they were with such explanations of it as a reference to "Adam's transgression," or pages of the easy optimism of Archbishop King. Our minds are distracted, our very hearts are wrung by such thoughts as those exposed in Mill's "Essay on Religion," even while we justly charge him with exaggeration of the evil, and understatement of the happiness of the world. We cannot blink these questions in our generation, and it is a cruel enhancement of our difficulties that at such a time this hateful doctrine of Hereditary Conscience should have been broached to drive us out of the best shelter of faith—the witness of a reliable moral consciousness to the righteousness and mercy of our Maker.

Nor does the evil stop even here, for the action and reaction of morals and religion on one another is interminable. Evolutionism as originated the theory of Hereditary Conscience, and that theory has had a large share in undermining practical ethics in all directions. Vernon Lee feels deeply the "Responsibilities of Unbelief." But are not such sentiments the last failing wail of melody from a chord already snapped? Let me explain why I think that almost every virtue is destined to perish one after another, or at least to shrink and fade, if Agnosticism prevail among mankind.

Mortality, on the Agnostic projection, of course limits its scope to the field of human relations. It is supposed to have risen out of them, and to have no meaning beyond them. Man has brothers, and to them he owes duty. He knows nothing of a Father and can owe him no duty. Altruism remains the sole virtue, Piety being exploded. In the language of divines, the Second great Commandment of the Law is still in force, but we have dispensed with the First.

Here at the starting-point arises a doubt whether Agnosticism does not fling away, with the obligation to love God, the best practical help towards fulfilling its own law and loving our neighbor. The sentiments which religion teaches would appear to be the very best qualified to produce Altruism. For one so amiably constituted as Mr. Darwin, ready to love all his neighbors by nature, and where he quarrels with them to return equally naturally to friendly sentiments, there are at least ninety-nine persons who "love their friends and hate their enemies," and feel at the best only indifference to those very large classes of their fellow-creatures included in the stupid, the vulgar, and the disagreeable. Probably every Christian and Theist who has tried conscientiously to "love his neighbor as himself" has experienced an imperative necessity to call up ideas and feelings derived from his love of God to help him in the often difficult achievement. It has been the idea of a perfect and all-adorable Being, on which his heart has reposed when sickened with human falsehood and folly. It has been in the remembrance of God's patience and forgiveness to himself that he has learned pity and pardon for his offending brothers. One of the greatest philanthropists of the past generations, Joseph Tuckerman, told Mary Carpenter that when he saw a filthy degraded creature in the streets, his feelings of repulsion were almost unconquerable, till he forcibly recalled to mind that God made that miserable man, and that he should meet him hereafter in Heaven. Then came always, he said, a revulsion of feeling, and he was enabled to go with a chastened spirit about his world of mercy. The notion (which I have heard a noted atheist expound in a lecture) that we cannot love our brothers thoroughly till we have renounced our Father and our eternal home seems to me simply absurd. If universal benevolence be the one supreme virtue, then again we may say, "si Dieu n'existait pas il faudrait l'inventer," if it were merely that belief in Him should help us to that virtue.

But it is not only on the side of God that the morality of Agnosticism stops short. All the personal

duties which, on the Kantian system, a man "owes to himself," and which were inculcated foremost of all by the older religious ethics, because they tended directly to the supreme end of creation and the approach of finite souls to Divine holiness, these lofty personal duties are retained in the new ethics only on the secondary and practically wholly insufficient grounds of their subservience to the general welfare of the community; *Frances Power Cobb.*

#### THE RELATION OF THE CHURCH OF ENGLAND IN CANADA TO THE CHURCH OF THE MOTHER COUNTRY.

BY JOHN A. WORRELL, ESQ., [M.A.]

WHEN England first became the mistress of the vast sisterhood of nations, now covered by her flags, the statesmen of the day had very different notions from those which now prevail as to the mode in which they should manage the great trust, which had been committed to their care. Having in view chiefly the enlargement of the national resources, and the extension of their commerce, they generally treated the colonies as subject and inferior states, which should be ruled absolutely from the centre of St. Stephen's. It was, as we know, only after the most pertinacious efforts, sometimes culminating in rebellion, that the colonists were vouchsafed those measures of self-government which, had they remained at home, would have been enjoyed as their natural birthright. Nowhere was this spirit more manifest than in matters ecclesiastical. Even in these colonies, which had been planted by companies acting under charters, conferring upon the people some measure of popular government, the efforts of Churchmen to obtain the establishment of a local episcopate proved unavailing. No entreaty, no expostulation, no consideration could wring from the Home Government this concession, involving, as it did, large powers of self-government in matters affecting the Church. Although, at the end of the revolutionary war, there were in the new republic some three million of colonists, including large numbers of Churchmen, no Bishop had ever been consecrated to preside over the Church in any state. When, at length, the concession was made and bishops actually appointed, the idea seems to have been to construct a great Imperial Church, bound to the English establishment not merely by spiritual, religious or sentimental ties, but by a common relation to the supreme civil power. To understand this aright, we must remember that the "established Church" was not founded or set up by the law, just as it created the Post Office or the education department, but it was as much a part of the original constitution of the country as was the monarchy or trial by jury. And it was thought, that Englishmen migrating to the new settlements took with them the "established Church" as a part of that constitution, and as one of the rights of British citizenship. When, therefore, the members of the Imperial Church residing in the colonies were to be organized under a local hierarchy, that organization was to be a part of the plan, which had obtained in the Church in England. The dioceses were set apart by the Crown, the bishops were invested with all the powers within their sees possessed by English Prelates, and were suffragans of the Archbishop of Canterbury of which province the new dioceses formed part. It was even contemplated to call the Bishops, by virtue of their office, to seats in the upper chambers of the colonial legislatures and, although that step was not deemed constitutional, the first Bishops were, no doubt from the influence of the English precedent, for a long time summoned as members of those bodies. But it would seem that no centre, local or personal, is provided on earth for the Church. "The divine idea," it has been said, "seems to be a confederation under a monarch, whose throne is in Heaven," and the plan of forming an earthly centre at Canterbury has failed no less signally than did the endeavours of those, who would in former days have created such centres at Jerusalem or Rome. The prevalence and power of dissent in the colonies, and the constitutional interpretations of Whig and Liberal jurists have swept away the imperial establishment, which the statesmen of a preceding age had thought to found, wherever the supremacy of the British Crown should be acknowledged, nor is it likely or even possible that any new legislation can ever be resorted to, in order to rehabilitate the old order of things, of which people had, as it were, dreamed the existence.

I propose, in this paper, to examine the effect of these successive policies, on the Church in the Cana-

dian colonies and the relationship to the Mother Church, in which those policies in conjunction with her own legislation and that of the civil power have placed her. These colonies in the first chapter of their history all belonged to that class known as "Crown Colonies," their government being entirely in the hands of the sovereign. Constitutions with representative institutions were granted by acts of the Imperial Parliament to Nova Scotia in 1768. The effect of these Acts, calling into being, as they did, representative assemblies clothed with the power of legislating for the colonies, was to vest in the assemblies, the powers and rights before exercised by the Crown, according to the constitutions granted and subject to the paramount rights of the Imperial Parliament.

It was not until after these concession of political self-government had been made, that the first step was taken to compose the chaotic state of ecclesiastical affairs, and the Diocese of Nova Scotia enjoys the distinction of having been the first colonial bishopric erected within the British dominions. The loyalty or earnestness of the refugees, who had flocked into that province, towards the close of the war of independence, obtained for their petition for the local episcopate a more favourable answer, than had ever before been accorded to any similar memorial, but it was only after two years of consideration that the patent enacting the bishopric was actually issued. By this instrument the first Bishop and his successors were given the full power and authority, to perform all the functions peculiar to the office of a Bishop, with ecclesiastical and spiritual jurisdiction in respect to the institution to benefices, and the licensing of curates, and full visitatorial powers over the clergy, including the right to examine witnesses under oath and to punish delinquents by deprivation, suspension, or otherwise according to the laws and canons of the Church—in the words of the letters patent "to visit the clergy with all and all manner of jurisdiction, power and coercion ecclesiastical."

By separate patents the Bishop was authorised to exercise the same powers within the territories, comprised in Newfoundland and Quebec (including Ontario) and New Brunswick. In 1793 the Diocese of Quebec was detached from the original Diocese of Nova Scotia, and by subsequent subdivisions, the Dioceses of Toronto, Fredericton, Montreal, Huron and Ontario were created. In all these cases letters patent were issued, but in those instruments after 1842, the powers of punishment and correction conferred on the Bishop, were reduced to the right of visiting his clergy and enquiring into their morals and behaviour. This was in consequence of a protest from a colony, in which a Bishop had threatened to exercise the full powers of his patent, on which the law officers of the Crown had reported that Her Majesty had no authority by letters patent to create the ecclesiastical jurisdiction complained of. The Diocese of Ontario was the last one in Canada created by the Crown.

The letters patent which, as we have seen, were issued only after mature consideration, had the sanction of many eminent lawyers, including some well known men, as Lords Eldon, Stowell and Reddale, and we might reasonably have expected that, acting with the deliberate counsel of such advisors, the Crown would not have exceeded its constitutional powers. Happily for the Church in Canada she was not called upon to be the scene of the determination of the constitutionality of these instruments, but the decisions which have been given as to their validity and meaning in the case of the Church of South Africa apply with equal force to the Canadian dioceses. We have seen that representative institutions had been established in each province, prior to the issue of the patent enacting bishoprics therein, and therefore in accordance with the decision of the Judicial Committee of the Privy Council in "Lony v. the Bishop of Capetown," they were ineffectual to create any jurisdiction ecclesiastical or civil within the colony even if it were the intention to create such a jurisdiction which (their Lordships) thought doubtful.

To this doctrine full weight was given by the same court, in the case of the "Bishop of Natal v. the Bishop of Capetown," in which it was held, that the letters patent to the Metropolitan of South Africa were futile to give him the power of deposing the Bishop of Natal, one of his suffragans. "There was no power in the Crown, the court declared, "by virtue of its prerogatives to establish a Metropolitan See or province, or to create an ecclesiastical corporation, whose status, rights and authority the colony could be required to recognize. After a colony has received legislative institutions, the Crown (subject to any special Act of Parliament) stands in the same relation to that colony as it does to the United Kingdom." The effect of these judgments was thus concisely stated in the House of Commons by the Attorney General of the day. "In the first place," he said, "I understand it to be determined that no legal dioceses are created by these letters patent in the colonies in question; secondly, that these letters patent create

no legal identity between the Episcopal Church presided over by these Bishops, and the United Church of England and Ireland; thirdly, that the letters patent do not introduce into these colonies any part of the English ecclesiastical law; fourthly, that they confer on the Bishops no legal jurisdiction or power whatever, and add nothing to any authority which the Bishops may have acquired by law or by the voluntary principle without any letters patent or royal sanction at all." In the words of the court itself the result was to place the Church of England "in places where there is no Church established by law in the same situation with any other religious body, in no better but in no worse position."

It having been thus decided that after the institution of local legislatures the Crown could do nothing within the domains of North America, in regard to the Church or any other organization without the sanction of those legislatures, it becomes necessary to enquire what the Crown, acting with that sanction, had done. The Constitutional Act of 1791, in furtherance of the idea of its framers to build up an establishment similar to the English Church, had reserved one-seventh of the Crown lands for the support and maintenance of a "Protestant clergy." After a long and acrimonious contest, the clauses of this Act making this reservation were in 1841 repealed. In 1850 it was declared to be unnecessary for any person to be a communicant in the Church of England in order to qualify him to obtain any position relating to temporal matters only, and in 1857 a statute was passed declaring the principle of legal equality among all religious denominations and forbidding the Crown to issue any more patents for the creation of rectories or parsonages or for the presentation of incumbents thereto. In 1858 the Government of Lord Aberdeen passed a bill, handing over the clergy reserves, and all questions connected with them to the colonial legislature, which in the following year passed an act secularizing the reserves, and declaring that "all semblance of connection between Church and State should be forever blotted out." These enactments render impossible, any such relation between civil and Church government as exists in England, and restrict all interference by the law, either with individual faith or with Church organizations and discipline, to cases in which the enjoyment of property or civil rights is called in question. Similar enactments accomplished the separation between Church and State in the other provinces.

The severance of this connection, may, no doubt, be regretted by many, but probably in this case "whatever is right" and we cannot but recognize that while it gave the Church neither emolument nor power nor organization it aroused a vast amount of jealousy and odium among the numerous sects, which surrounded her, and dulled the energy of her members by creating a reliance on supports which did not exist.

Some links, however, of this outward bond of union with the Mother Church still remain. Like the ties which bind the Dominion to the Mother land politically (and which have been said to be reduced to the Governor Generalship and the appeal to the Privy Council), these links are but few, but in neither case is their number or measure of the closeness of the connection or of the force which the union exerts upon us. I propose to examine these links under the two heads of

- (1). The Queen's Supremacy.
- (2). The moral obligation of members of the Church to the English Ecclesiastical Law.

(To be continued.)

SERMON.

PREACHED BY PROF. CLARK M.A., AT THE CHAPEL, TRINITY COLLEGE SCHOOL, PORT HOPE, SPEECH DAY, 1888.

"And he said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand and the other on the left in thy kingdom."—St. Matt. xx. 21.

WE learn from S. Mark that this request proceeded from S. John and S. James themselves, and it would appear that they presented it to their Master through the medium of their mother, Salome. However strange it may appear to us, the request did not probably seem to them an unreasonable one.

They, in common with the other Apostles, believed that Jesus had come to set up a temporal kingdom. Various signs seemed to show that the time was drawing near when He would declare Himself to be the Messiah, the King promised to Israel, who should sit on the throne of David. They had a little while before been witnesses of the Transfiguration; still later they had been told that in the Regeneration, when the Son of Man should sit in the throne of His glory, they also should sit upon twelve thrones, judging the twelve tribes of Israel. And who so likely to be the nearest to the throne as those who had been His dearest friends and companions during His earthly life? It was

not a mere worldly ambition by which these two men were moved. Doubtless they shared in the earthly views of their fellow-apostles, and had probably joined in the contention about precedence and superiority which their Master had so sternly rebuked. But in the present request they were probably animated as much by the deep affection which they cherished for their Master as by a desire to occupy a place of honour in His kingdom. And his answer showed that He discerned this spirit in their desire.

He did not rebuke them as He had done the disciples who had a strife as to which of them should be the greatest. Yet He tenderly admonished them of the ignorance—perhaps also of the arrogance—which their request evinced.

First of all He showed them that in asking for such a place they were asking for the discipline, severe and bitter, by which alone they could be qualified for that which they were seeking: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "Can you fight the fight out of which I must come victorious before I can sit upon My throne? Only those who can fight and conquer can wear the victor's crown. Only those who can fight such a fight and triumph in such a conflict as I must pass through can have a throne near to mine. He only who is made perfect through suffering can sit on the right hand and on the left of Him whose hands are to be nailed to the Cross of pain and shame."

And, He goes on, even those who are willing to submit to the most bitter sufferings must obtain that place—not by the favour of the Judge, but in accordance with the inexorable law of truth and righteousness. "It is not mine to give" as an act of favour to My own personal friends—I must assign it to those for whom it is prepared by My Father, to those who by the grace of God, by the discipline of life, by the sanctification of their whole nature are fitted and prepared for it.

The lessons contained in these words are of deepest importance for us all, and not least for those who are, in this school, receiving the education which is to prepare them for the duties of their future life.

In your minds, my younger brethren, there doubtless often arise thoughts not unlike those which were expressed in the position of these disciples dreams of future greatness, visions of place and of power, desires, it may be, for a petition of pre-eminence among your fellow-men. I would not altogether condemn such thoughts. Doubtless they are often mean, selfish and earthly. The desire to be greater than others, to sit in a loftier seat, to be recognised as exercising a more extended power—this can hardly obtain the approval of those who see most as Christ sees, nor can it often bring real dignity or happiness to those in whose heart it arises.

Yet it need not be altogether evil; it may be generated from purer and nobler impulses; it may arise from a consciousness of power to work for God and for man; it may spring from a sincere desire to excel, to do one's work as well as it may be done, from an innate shrinking from careless, slothful work and effort. And so far it is good, needing rather to be directed than to be repressed. If any of you, my brethren, have in your secret hearts put up such a prayer, if you have formed such a desire, without perhaps daring to express it, I will ask you to consider the answer which our Lord gives to your wishes as He gave it to the request of James and John.

First of all He tells you that the place of true honour is given only to him for whom it is prepared, only to him to whom it rightly belongs. If you could sit upon the highest throne in earth or in heaven and had not a mind in harmony with your position, it would not be a place either of happiness or of honour. Be assured that God finds work for all willing hands, and such work as they are best able to accomplish. It is, indeed, the spirit which ennobles the work, and not the work, which gives dignity to the worker. To the vulgar eye that is great and noble which is full of outward show; to the spiritual eye that alone is truly great which calls forth the energies of a righteous will, which provokes work which shall be for the glory of God and the good of man.

What was the vision which was rising before the eyes of the disciples of Christ? They were thinking that the kingdom of God was to come with observation; they were hoping that their Master was about to put forth an irresistible power, before which the enemies of Israel would quail, and be dismayed, and fall.

They were eager for the hour when Israel should be acknowledged as the mightiest power on earth, and all nations should do homage to its king. A time, doubtless, would come when these hopes would be more than realized, and in a manner more glorious than they had conceived. The kingdoms of this world shall yet be our Lord's and His Christ's. But the immediate future was widely different from that which they were desiring and expecting. The crown which Jesus was soon to wear was to be a crown of thorns, the robe in which He was to be clothed was a robe of

shame, His throne was to be the Cross. All this which was hidden from them was present to the mind of their Master; "Are ye able," He asked, "to drink of the cup that I shall drink of?" It is always the same; there is no other way to true honour and glory but by the path of suffering and self-denial.

And, therefore, I say to you, my younger brethren, who are being educated and trained in this school; Aim at the highest ends, set before your eyes the loftiest ideals, be not contented to think of missing the highest excellence of which you are capable, be fired by a noble ambition, resolve that you will excel.

But learn to know what is true excellence and how it may be attained. You cannot attain it in the way by which these disciples hoped to reach it—the favour of man. That which is given to you in this manner, for this reason and for no other, will be of no real value to you. The world will try to make you believe that it is supremely worth having. You will see thousands of your fellow-men eager for it, imagining that they will be contented with it, fancying that if, by any means, they can overtop their fellows they must be the happiest of mortals. They are mistaken, and they learn their mistake too soon and too late—too soon, for the conviction of failure is forced upon them before they have well tasted the sweetness of success; too late, for they have thrown away their chance of truly succeeding.

There is no royal road to true greatness or true goodness. He who would attain to such heights must tread the hard and thorny way, must climb the steep and arduous hill, must drink the bitter cup of pain, must be baptized with the baptism of suffering.

You will say that this is harsh language to hold to those who are young and weak and needing encouragement, needing to be cheered on their way, rather than to be depressed by being told how arduous it is. I am sure that this is not the case. What boy is there of any nobleness of soul who will be stimulated to effort by being told that a work is easy, that it can be done without toil? What are the very games and pastimes which you most delight in? Are they those in which you excel at once? Are they those in which you can succeed without labour, toil, self-denial? Of these you would weary in a day. They would not be worth thinking of. No, you like to feel that there is something to learn and difficulty to overcome. You like to see that day by day you are increasing in strength, in agility in skill, and you prize those achievements most which have cost you the greatest labour and self-denial.

I ask you, then, only to carry the lessons of the playground into the school-room and into life. You are here to learn, to be educated and disciplined in heart and mind. You are here to store up knowledge, to cultivate memory, reason, will. The very youngest among you are not wholly ignorant of the manner in which this can be done. The memory is strengthened by attention, by repetition, by keeping carefully and even painfully before it the object which you wish it to grasp and to hold. The reason is made clear and strong by thoughtfulness, meditation, truthfulness, earnestness. The will grows powerful by self-denial, obedience, perseverance. The boy who obeys every impulse of passion or of sloth, the boy who cares only for his own inclinations instead of listening to the higher law of duty, the boy who relaxes his efforts the moment he feels he has a difficult task in hand, is bringing on utter weakness and paralysis of his whole mental and moral nature. Such an one will never be strong, will never be capable of anything truly great or good.

And now I will ask you, if what I said was harsh and discouraging. Do you really think an idle careless, slothful boy is the happiest? If you were allowed to choose your hours of rising in the morning, the amount of work you should do—if it were left to you to do it as you pleased without fear of punishment, and one half were to choose the way of sloth and idleness and ignorance, and another the way of self-denial, activity, perseverance and knowledge, which would be the happier division? Which would grow most in the respect of their fellows? Which would grow in self-respect? I know well how you would answer that question.

I am speaking of your lessons, of your work in school. But everything which I have said has its full application to the whole conduct of your life. You are preparing to live and work among your fellow-men. Some of you will soon go forth to your appointed avocation; some of you, before finally choosing the part you will play in life, will pass through the discipline of one of our great Universities. You must go forth from school and from college fit or unfit for the work which you have to do; on the one hand pure, true, strong, wise, earnest, good; on the other hand impure, weak, foolish, indifferent, bad. And the one result or the other will depend upon the choice which you make, and the course which you pursue while you are still young and training for manhood.

When the Lord Jesus was only a boy of twelve years of age He declared that He must be about His Father's business. He knew that He had a work

appointed for Him to perform. He heard a voice within Him telling Him unceasingly what it was that He had to do; and He never shrank from doing it. He took up his burden, He drank His cup, He submitted to His baptism, and so at the end of life He was able to say, "I have finished the work which Thou gavest Me to do."

In so doing He left us an example that we should follow in His footsteps. You also have a voice within you telling you what you ought to do. Listen to it, and you will hear it telling you to be true and pure and brave and noble and laborious and persevering. If at any time it falters, if it seems to speak less clearly than you need that it should speak for your guidance, you have God's Holy Word to strengthen and confirm it, you have wise and kind teachers and guides to interpret for you the voice of conscience and the voice of God. Seek for and give heed to that guidance, listen to those voices, give no heed to the voice of sloth or ease, or selfish pride or vain glory. Endure hardness as good soldiers of Jesus Christ. You have your reward at once, the joy of the faithful servant who is doing his work, of the brave soldier who is fighting his battle. Pray for grace and strength, that God may enable you to do what you cannot do of yourselves. Such a course of life you will never regret. You have your own reward before you. Be not deceived, whatsoever a man soweth that shall he also reap; not an hour of toil but you will bless God for it when you come to reap the harvest. And at last you will have your reward in the approval of that gracious Master who has sent you into His vineyard to labour for Him, and who never asks you to do anything which He has not first done Himself, in the approval which He shall pronounce when He shall say to each true follower, "Well done good and faithful servant."

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

**BISHOP'S COLLEGE, LENNOXVILLE.**—Class Lists, June, 1888.—Third year—B.A., with classical honors, 1st Class, Petry. B.A. (ordinary), Mathematics, 1st Class, Worthington; 3rd Class, Bowen. Classics, 2nd Class, Stevenson, Meredith, Hall, Eames; Divinity, 1st Class, Worthington; 2nd Class, Stevenson, Eames. Law and History, 1st Class, Meredith, Bowen, Hall. French, 1st Class, Meredith. Second year—Mathematics, 1st Class, Smith; 3rd Class, Mesmy. Classics, 1st Class, Smith; 2nd Class, Shaw; 3rd Class, Nightingale. Divinity, 2nd Class, Smith, Shaw, Nightingale, Mesmy. Logic and History, 1st Class, Smith; 3rd Class, Nightingale, Shaw, Mesmy. Hebrew, 1st Class, Smith, Shaw; 2nd Class, Mesmy. French, 2nd Class, Smith, Mesmy, Shaw; 3rd Class, Nightingale. First year—Mathematics, 1st Class, Fooks. Classics, 2nd Class, Pyke; 3rd Class, Fooks. Divinity, 2nd Class, Pyke; 3rd Class, Fooks. Philosophy and English, 2nd Class, Pyke. French, 2nd Class, Pyke, Fooks. Matriculants—Mathematics, 1st Class, Chanonhouse; 2nd Class, Macdonald; 3rd Class, Clayton. Classics, 2nd Class, Chanonhouse, Clayton, Macdonald. English, 2nd Class, Macdonald, Chanonhouse, Clayton. **Prize List.**—The Eastern Township Scholarship, M. O. Smith; The Gov.-General's Medal, M. O. Smith; Mr. Onimet's Prize, M. O. Smith; Mr. Heneker's Prize, M. O. Smith; Old Boys' Prize, O. Ritchie; Old Boys in College Prize, G. C. Smith; Good Boy Prize, H. D. Hamilton; Third Form Prize, H. G. Joly; Lower School Prize, C. A. Champion. Mathematical Prizes, Fourth Form, 1st, M. O. Smith, 2nd, J. W. Welch; Third Form, H. G. Joly; Lower School, C. T. Emmet. Classical Prizes, Fourth Form, M. O. Smith; Third Form, W. H. Petry; Lower School, G. F. Hibbard. Divinity Prizes, Fourth Form, M. O. Smith; Third Form, H. G. Joly; Lower School, C. T. Emmet. French Prizes, Third Form, H. G. Joly; Lower School, 1st, P. Smith, 2nd, G. C. Smith. Drawing Prize, H. D. Hamilton; The Prince of Wales' Medal, Mr. H. J. A. Petry; The General Nicolls Scholarship, Mr. G. A. Smith; S. P. G. Jubilee Prize, Mr. A. T. Brown, B.A.; The Mackie Prize (English), 1st, Mr. F. E. Meredith, 2nd, Mr. W. Worthington; Mr. Onimet's Prize, Mr. Meredith; The Chancellor's Prize, Mr. Petry; The Principal's Prize, Mr. G. A. Smith; The Professor of Divinity's Prize, Mr. Worthington; Divinity Class, 1st prize, R. Hewton; 2nd prize, W. C. Bernard. Third Year Prize for Classics, H. J. Petry; Mathematics, W. Worthington; Divinity, W. Worthington; Law and History, F. E. Meredith. Second Year Prize for Classics, G. A. Smith; Mathematics, G. A. Smith. First Year Prize, J. B. Pyke. Preparatory Year Prize, R. C. Chanonhouse.

### ONTARIO.

**MABERLY MISSION.**—The Church congregation at Maberly village, Ontario, is a struggling one. Feeling the need of a church to worship in, they have with prayer to God and earnestness resolved upon erecting one if possible, estimated cost \$1,500. They ask the aid of those who have the same glorious cause at heart. Any offering addressed to the Rev. C. E. S. Radcliffe, Maberly P.O., County Lanark, Ont., will be most gratefully received. "I hereby commend this appeal to all Churchmen in and out of this diocese, of the Rev. C. E. S. Radcliffe, deacon in charge of the Mission of Maberly, for assistance in the proposed erection of a church in Maberly village. Maberly is a very poor part of the country in consequence of the large swamps in the Township, and as the land is very high, hilly and rocky, being the source of several streams, it is very subject to summer frosts. The people there are very poor and need all the assistance they can obtain from their brethren in more favoured parts. J. T. Ontario. Ottawa, June 29th 1888."

The Rev. Elwin Radcliffe acknowledges with thanks the sum of \$23.25 from A. S. Bray, Esq. O. & Q. R. who is deserving of the highest praise for his unselfishness and zeal in furthering the building of the much needed church and parsonage at Maberly village. Also \$50 from Mrs. Peter McLaren, Perth, in answer to the above appeal, \$20 from Mr. Robert Hughes, churchwarden of Rokeby Church; \$20 from Mr. Acheson, churchwarden of the proposed St. Alban's Church, Maberly; \$15 from Mr. Thomas Robinson; \$10 from Mr. John Hughes; \$5 from J. McVeigh.

The Rev. R. Harding on resigning his charge will take up his residence in Napanee. The Rev. R. S. Forneri, M.A. will succeed him as rector of Adolphustown.

**DESERONTO.**—St. Mark's Church.—A very successful garden party was held on the spacious grounds of John McCullough, Esq., on the evening of Tuesday, July 10th. Quite a nice sum was realized, which will be devoted to the building fund. The committee deserve great credit for the able manner in which they carried out the entertainment, and are to be congratulated on the success which attended their efforts. On Monday evening, the 16th inst., the ladies of the congregation met and re-organized the Ladies' Aid Society. The services at St. Mark's are being conducted by Mr. J. G. Hooper, a divinity student of Trinity College, Toronto. We had the pleasure of a visit, on the 17th inst., from the Rev. T. Bousfield, incumbent of All Saints' Church, Kingston, and are glad to see the rev. gentleman looking so well.

**GANANOQUE.**—The Rev. J. H. Nimmo, of the mission of Birmingham and Storrington, officiated in Christ Church on Sunday the 24th June. On Monday he canvassed the town, with the Rector's permission, and succeeded in getting the sum of \$128.50 to help him build a church in the South Lake settlement, at which place for many years services were supplied by the late Rector of Christ Church.

### TORONTO.

**TRINITY COLLEGE EXAMINATIONS.**—The following students of the University of Trinity College have passed the final examination for B.A.:—Candidate for honours on condition of passing the honour examination.—Hague. Class I—Miles (Hon. IV. in mathematics), Bronghall (Hon. IV. in mathematics). Class II—Oliver, Moore, and Farncomb. Class III—None. Van Carson, conditioned in classics; Fidler, conditioned in classics and divinity. The following passed the previous examination:—Candidates for honours—Brent, Davidson, and Dumble. Class I—Hanning. Class II—None. Class III—Jones, Ritchie, conditioned in classics. The following passed the primary examination:—Class I—Symonds, Beck, Rodgers, and Cayley. Class II—None. Class III—McInness, McDonald. Roche is allowed the examination in mathematics. Snowdon and Belt conditioned in classics; Harris, conditioned in mathematics; C. Scadding, conditioned in classics and science. The examiners were Rev. C. H. Mockridge, D.D., W. Dale, M.A., Cortez Fessenden, B.A., W. H. Ellis, M.B., and W. H. Fraser, B.A. **Scholarships and Prizes, June, 1888.** **Third Year.**—The jubilee scholarship and the Prince of Wales' prizes for classics and mathematics will be awarded after the honour examination in October. Prizes for Divinity, Science, and French not awarded. **Second Year.**—Wellington scholarship for classics, Dumble; Wellington scholarship for mathematics, Davidson; scholarship in Divinity, Brent; scholarship in science, Dumble; scholarship in French, Davidson; Governor-General's Medal, Davidson. **First Year.**—Burnside Scholarship for Classics, Cayley; Burnside

Scholarship for Mathematics, not awarded; scholarship for Divinity, Symonds; scholarship for Science, not awarded; scholarship for French, McInnes. **Matriculation Examination, 1888.** Examined and approved—1. T. G. A. Wright, Bishop Strachan scholarship, Collingwood Collegiate Institute; G. N. Beaumont, high school, Gananoque, and W. H. Lewin, Trinity College School, Port Hope, (equal), each a moiety of the first and second Dickson scholarships; 4. H. K. Merritt, Trinity College School; 5. J. H. Cooper, Trinity College School; 6. H. O. Tremayne, Trinity College School; 7. W. E. Ellis, Collegiate Institute, St. Catharines; 8. C. P. Anderson; Trinity College School; 9. A. C. Allon; Trinity College School; 10. C. H. Shutt, Upper Canada College, Toronto; 11. F. G. Lewis, private tuition. **Conditioned in classics.**—J. W. S. Corley, W. H. Merritt; conditioned in mathematics—G. B. Carbert, R. B. Holland. **Honours.** Classics.—First Class—Lewin. Second Class—Tremayne, Wright, Ellis, Beaumont, H. K. Merritt. Mathematics.—First Class—Wright, Beaumont, Second Class—Cooper, Lewin, Anderson. **Distinctions.** Divinity—Lewin, Tremayne, Wright, H. K. Merritt, Cooper, Allan, French—Lewin, Wright, Beaumont, H. K. Merritt. English—Beaumont, Wright.

**TORONTO.**—St. Thomas' Church.—Since this church has been moved to a more suitable site the congregations have increased, and a step forward was taken last Sunday by the choir being vested in surplices under Mr. G. Y. Timms, choir-master, and Mr. Geo. Furnival, organist, to whose energy and skill is owing the marked improvement in the services and the numbers also of the choir. The church is supported by the offertory.

**ASHBURNHAM.**—St. Luke's Church.—The 9th of July being the seventeenth anniversary of the opening of the church in Ashburnham, a number of members of St. Luke's congregation met in the school room, which was well filled, and presented their pastor, the Rev. W. C. Bradshaw, with an address and a beautiful set of "The Speakers' Commentary," in ten volumes. Mrs. Bradshaw was not forgotten, the ladies of the congregation taking advantage of the occasion to present her with a handsome piece of plate, which was artistically filled with the choicest flowers of the season. After evening service Dr. Burritt was requested to take the chair, and read the address to Mr. Bradshaw. After the presentation Mr. and Mrs. Bradshaw invited those present to adjourn to the parsonage, where refreshments were served and a pleasant evening spent. The address which is unusually lengthy and is signed by W. H. Burritt, John Burnham, H. F. Strickland, sets forth a history of the parish since 1876, and of the works carried out since Mr. Bradshaw settled there. These include church accommodation, a new parsonage, enlarged stipend paid and handsome donation in the past year, the establishment of nine mission stations, with four Sunday-schools, and a large number of confirmations. Mr. Bradshaw in reply made an affecting allusion to the death of Mr. G. C. Rodgers, and after grateful acknowledgments of the kindness shown to him and his family, he announced that a deacon was about entering the district to assist in reviving lapsed services and in the general parish work.

**WESTON.**—The strawberry festival arranged by the ladies of St. Philip's Church was held in River-view Grove, Weston, on the 10th inst. Every praise is due to those ladies who, at great personal inconvenience, carried out the entertainment, also to the neighbours who so liberally contributed to the festival by presents of cream, ice cream, milk, lemonade, cakes, &c., &c. The strawberries were from the garden of Mr. Barton, of Weston. The festival was a complete success. The Weston woollen mills band greatly contributed to the general pleasure. The proceedings were closed by the band playing the National Anthem.

**PENETANGUISHENE.**—The Winnipeg Free Press says: The late incumbent, the Rev. S. Mills, seems not only to be doing well, at High Bluff, Manitoba, but his ministrations are really appreciated. Mr. Peter Mignot, one of the teachers of All Saints' Church, collected enough money in the town to buy some \$45 worth of books for the Sunday-school library. W. P. Band, Esq., Bursar of the Reformatory, Penetanguishene, has presented a pair of handsome altar flower vases to the Mother Church of St. James', Penetanguishene. The mission Church of St. Alban's, Lafontaine, is to be improved by the addition of a vestry and belfry, and painting.

**WEST MONO.**—On the 8th inst the beautiful Church of St. Alban's was opened for public worship. Morning Prayer was said by the incumbent Rev. Geo. B. Morley; the ante-Communion service by Rev. A. C. Watt, of Mono Mills, who preached an excellent sermon from the words "Thou shalt worship the Lord

thy God." The afternoon service was made hearty and interesting by the visit of the newly organized surpliced choir of St. Mark's, Orangeville, who rendered the musical portion of the service alike creditably to themselves and their leader, W. L. Walsh, Esq. The Rev. Alex. Henderson, B.A., preached with his usual eloquence from 2 Peter i. part of 10th verse. At evening service, 6.30, the Rev. R. A. Rooney read prayers, and the sermon was again preached by Rev. Mr. Watt from St. Matthew xi. 28 and 29 verses. The church, the subject of this article, was erected under the Episcopal sanction on Lot 20, Prince of Wales Road. It is of brick, with belfry surmounted by a handsome iron cross. The nave is 32x20, the chancel 10x12. The vestry is sufficiently large. The woodwork is finished in oil and varnish, which gives a cheerful appearance. This is greatly augmented by the beautiful stained glass windows from the factory of N. T. Lyon & Co., Toronto. The altar cloth, carpet and matting were a munificent gift from the C. W. M. A. Society, Toronto. The church sheds cost over \$1,500. This is the second building of the kind that has been erected in this mission during the last four years. The Rev. Mr. Morley is to be congratulated on the progress the Church is making under his pastoral care. The Rev. Geo. B. Morley desires to thank the C. W. M. A. Society, Toronto, for their munificent gifts of chancel carpet, matting and altar linen for his new church. (St. Alban's). On the 28th ult the Bishop visited this mission on his Confirmation tour. The candidates came to the central church in the mission, the Herald Angel, where the ceremony was performed. The clergy who took part in the service were the Rev. Alex. Henderson, Rev. W. F. Swallow, Rev. A. C. Watt, and the Incumbent. The number confirmed were 28. This is the second Confirmation the Bishop has held in this mission within three years, having confirmed during his previous visit 46.

#### NIAGARA.

HAMILTON.—Receipts at Synod office during the month of June 1888.

MISSION FUND.—On Guarantee Account.—Palermo, \$12; Rothsay, \$28. Parochial Collections.—Caledonia, \$17.80; York, \$12.82.

ALGOMA AND N. W. MISSION FUND.—Offering Collection.—Stamford, \$1.80; Drummondville, \$3.65.

DIVINITY STUDENTS' FUND.—Offering Collection.—Stamford, \$5.38; Drummondville, \$3.81.

SYNOD ASSESSMENT.—Hamilton and St. Thomas \$18; Rockwood, \$2.

SPECIAL COLLECTION FOR GARAFRAXA CHURCH.—Norval, \$2; Caledonia, \$4.50; York, \$2.

HAMILTON.—The Lord Bishop of Niagara has appointed the Rev. W. B. Curran, M.A., rector of St. Thomas' Church, Hamilton, a canon of the Diocese of Niagara, in the place of Rev. Canon Dixon, who has been created Archdeacon of Guelph.

All Saints' Church.—The Rev. L. DesBrisay is deservedly enjoying a month's rest from parochial labour, and with his wife visits New Brunswick before returning.

Christ Church Cathedral.—During the severe storm Sunday evening, 30th ult., surrounding trees and upper windows were damaged.

The death of Miss Annabella Rayner, Monday afternoon July 2nd, is announced with regret. The lady had for a long time acted as matron of the Girls' Home with great ability. The funeral took place on the 6th inst from All Saints' Church, the Rev. R. G. Sutherland, M.A., officiating in the Rector's absence.

STONY CREEK AND BARTONVILLE.—The Bishop of Niagara has nominated the Rev. F. E. Howitt to this interesting mission vacant by the removal of the Rev. C. E. Whitcombe to Toronto.

GARAFRAXA.—Help!—The Bishop of Niagara, at his recent Synod in Hamilton, spoke of a church building in the Township of Garafraza, and said that two zealous laymen, had, perhaps injudiciously, become liable for about \$700, which amount was beyond their ability to meet. The Bishop spoke wisely upon this point to the Synod, but recommended the case to the sympathy of congregations of the diocese. Your correspondent hopes the Church people of the Diocese of Niagara will practise the Golden Rule in this urgent call for donations to relieve two most worthy men from financial embarrassment. The Bishop of Niagara solicited help to be sent per J. J. Mason, Esq., Sec. Treas. of Synod, Hamilton. We trust the appeal will not be in vain.

AMARANTH AND EAST LUTHER.—This mission is situated in a part of Ontario where there is a great deal of swamp. There are six stations, but only two churches in the mission, the services at the other stations being held in halls and school-houses. The congregation at St. Clement's, Colbeck, have resolved,

with prayer to Almighty God, to erect a house to the glory of His name, and fit for the proper performance of His worship. But although earnest the people are very poor, and we shall be obliged to depend upon some assistance from our brethren in more favoured parts of the world if we are to succeed in our object. Will not some of our brethren whom God has blessed, aid us in the same measure that others have meted them in times past, and help us to build a house where the King of kings may be worshipped in the beauty of holiness, and where we may conduct the public services of our Church "decently and in order." Any donation, however small towards this object, will be thankfully received and acknowledged in the DOMINION CHURCHMAN. Subscriptions should be addressed to the care of Rev. R. T. W. Webb, St. Alban's Mission House, Luther Village, Ont.

Penetanguishene, June 21st, 1888. Having lived four years and a half in the Luther mission, in which Colbeck is one of the out stations, and therefore knowing the state of the country, and the condition of the people as to things temporal, I can most readily endorse all that the good deacon in charge has said, and trust he will meet with a response worthy of the cause. (Signed) Reginald S. Radcliffe, Incumbent in charge of Penetanguishene, Diocese of Toronto.

Hamilton July 5th 1888. I commend the above earnest appeal to the favourable consideration of those able and willing to assist a struggling congregation to erect a humble but suitable church, in a settlement where I know one is greatly needed. (Signed) T. B. Niagara, D.D., D.C.L., Bishop of Niagara, Bishophurst, Hamilton, Ont.

#### HURON.

LION'S HEAD.—So far from having completed her missionary work in the diocese, she may be said to be in the midst of her mission warfare. She is aroused to a sense of her great responsibility. Hers is essentially a missionary organization. From Lake Erie to Lake Huron the fields are white unto the harvest. In the DOMINION CHURCHMAN the need of strenuous efforts by the Church in the deanery of Bruce, especially along the shores of the Georgian Bay, was pointed out. The call met with an immediate response, Rev. E. Softly has been appointed to the mission of Wiarton, Savannah, and Sydney Bay. A meeting in behalf of a new church being built at Lion's Head was held there on Wednesday, the anniversary of the ascension of our gracious Queen. Under the management of the ladies the meeting assumed the features of a tea party, and a large number were present. There was great enthusiasm in favour of the project. The meeting was addressed by Mr. A. W. Neil, M.P., Mr. Hutchison, lay reader, and others. Lion's Head promises to be a stronghold of the Church in that hitherto little known section of the country. It is twenty miles from the nearest church, and Mr. Hutchison, lay reader, has officiated there for some time.

MITCHELL.—Rev. P. B. DeLom delivered a lecture here last week entitled "A trip to Paris." The proceeds, \$50, will be used towards a fund for the building of a new church in that place. Mr. DeLom is, we are glad to learn, doing a good work in Mitchell and also in Dublin a village five miles distant. His church, St. Marys, is the only ecclesiastical building in Dublin. In both places he has good Sunday-schools. In Mitchell there is a large congregation, and there are in the Sunday-school 273 scholars.

KIRKTON.—Rev. M. Turnbull has been appointed to this mission, the late incumbent, Rev. C. N. English, having assumed the charge of the Hellmuth Ladies' College for a year.

WOODSTOCK.—The Right Rev. the Bishop of Toronto preached a very impressive sermon at evening-song on Sunday last to a very large congregation in "Old St. Paul's," Woodstock. It was very gratifying to His Lordship, as well as the rector of the church, to see the old church having so many worshippers. St. Paul's has a very good choir. This essential feature of divine worship is now commanding that attention that might reasonably be expected in this church.

LONDON.—Christ Church.—About two hundred members of the Orangemen of the district assembled at their hall on Sunday p.m. on the 8th inst for the purpose of attending divine service at Christ Church. The service was conducted by the rector, Rev. J. W. P. Smith, and Rev. J. M. Gunne. The sermon was preached by the rector from the text "Earnestly contend for the faith once delivered to the Saints," Jude 3rd verse. The discourse was very appropriate, and was attentively listened to by the large congregation that crowded the church. The collection, a

very liberal one, was in aid of the Protestant Orphan's Home.

The Chapter House.—A large meeting of the members of the congregation was held on the evening of the 9th inst., in the committee room, for the purpose of forming a Church Guild. Rev. T. O'Connell, assistant minister, explained the working of such organizations, and the great benefits to be obtained by a co-operation of the lay members of the Church. He pointed out the important objects that the Guild could take up. A unanimous vote was then given in favour of the Guild, and it was at once organized in two departments, the senior one to consist of the officers and members of the present Ladies' Aid Society, which has done such invaluable work in attending to the wants of the poor and the sick of the parish in the past. The officers appointed for the junior branch are:—Miss Eliza Manigault, President; Misses Imlach and Cousins, Vice-Presidents; Misses Landor and Collet, Secretaries; Miss H. Burnwell, Treasurer; Committees were appointed on finance, strangers &c. The result of the meeting was highly satisfactory. We congratulate Mr. O'Connell and the members of the Chapter House on the bright prospect.

DEPARTURE OF BISHOP HELLMUTH.—The Bishop of Huron and Mrs. Hellmuth attended a special service held in St. Paul's on the — inst., by the clergy and many friends, for the purpose of commending them to a gracious Providence. There was a large congregation, many of whom had come from a distance. A hymn was sung, followed by the reading of two Psalms by Rev. Canon Innes. The Very Rev. Dean Boomer then read appropriate collects, and the service was concluded by an appropriate hymn. The Dean then addressed the Bishop, whom, he said, he had known many years, and nothing during that long period had occurred to interrupt the harmony between them. Providence now called upon them to separate, but they would be ever united in spirit though in body separated. His heart was too full to give utterance to his feelings, and he would invoke the blessing of God upon the Bishop and Mrs. Hellmuth in their new home. Rev. Canon Innes said it was most fitting that they took leave of the Bishop and Mrs. Hellmuth by committing them to the care of Divine Providence and in this church especially, where the Bishop was for some years pastor, and during whose ministry many souls had been born again of the Holy Ghost, it was fitting that they should unite in prayer to God for the safe keeping of the Bishop and Mrs. Hellmuth in their journeyings. He prayed that God's blessing might rest upon them both. The Bishop in replying was much affected. He appreciated more than words could tell this service, in which they had invoked the Divine blessing; they must not expect him to say much as his heart was too full for utterance. He has always had a single aim to make himself useful to the clergy, and to work in furtherance of the spread of the Gospel. He prayed that God would own and bless what he had done, and that the Church here would continue to prosper. He thanked them heartily for the kind interest manifested in Mrs. Hellmuth and himself, and asked their prayers in his behalf. The Bishop then shook hands with the members of the congregation as they left the church. His Lordship took lunch at the rectory with a number of the clergy, before going to the railroad station.

WOODSTOCK.—A baptismal font, of very beautiful design, the gift of Mrs. Alexander McCormick, was last week set up in the church. The bowl is of pure white marble, supported by four polished pillars of Peter Head stone, resting on a basis of white marble. The workmanship and materials are of the best kind. An inscription in old English letters around the upper edge of the bowl shows that the font is "Presented by Mrs. Alex. McCormick to new St. Paul's." On Sunday afternoon the Rector used the font for the first time, at the service held for the children of the Sunday-school, when he baptized several candidates, the first being the infant daughter of Mr. F. C. Martin, and grandchild of Mrs. McCormick. After the baptism the Rector preached a short sermon to the children of the Sunday-school, from Prov. xiv. 27. The collection was for the funds of the "Children's Missionary Work," to which the children contribute on the first Sunday in each month.

MARKDALE.—Rev. J. Ward, incumbent of the Markdale mission, having arranged to be absent from the mission for three months on a visit to England, the members of Christ Church, in taking formal leave, presented him with a purse of money and an address expressive of their gratitude and esteem, and "praying for his safety and welfare and speedy return." Mr. Ward briefly replied. He trusts it may be God's good pleasure that he may return with renewed energy of body and mind to continue the building up of the Church in this place.

WARDSVILLE.—There was a very pleasant garden party at St. James' parsonage previous to the departure of Rev. W. J. Taylor for England. The grounds were lighted up with church lamps adding to their natural beauty, while Mr. Taylor and his amiable wife were untiring in their efforts to add to the pleasure of his friends and guests from Newbury, Glencoe, Bothwell and St. Thomas. All united in wishing Mr. Taylor God speed in his intended visit to the fatherland, and a safe and speedy return.

WATFORD.—Not the least of the pleasures of the country parson's life is the meeting of his parishioners in Sunday-school picnics and other annual festivals. Brother clergymen and friends with their families from neighbouring missions greatly enhance the pleasures felt by all. The annual strawberry festival of the Church at Trinity Church, Watford, was held early in the month. The attendance was large, and were delighted with the pleasures of the evening.

VIENNA.—The Rev. E. Softly, B.D., having removed to Vienna, requests that communications be addressed to him accordingly.

#### ALGOMA.

HILTON.—The Rev. H. Beer desires gratefully to acknowledge receipt of a large Bible from Mr. Cherkley and a prayer book and hymn book from Miss White, all for the use of the new church at Mud Lake.

The Treasurer begs to acknowledge the following contribution:—General Diocesan Fund, Prince Arthur's Landing, per Rev. J. K. McMorine, \$13.71.

#### BRITISH.

ANNAN, S. JOHN'S, SCOTLAND.—The Bishop administered Confirmation in this church on 25th June.

KIRKCUDBRIGHT, S. CUTHBERT'S.—This congregation, which began in August, 1878, is now to be placed on an independent footing in charge of Rev. W. R. Jones.

KEITH, TRINITY CHURCH.—This church, commenced early last year, was consecrated on the 27th ult. by the Bishop of Brechin.

BIENAM.—St. Mary's Church, to which a new aisle and baptistry have been added, was reopened on 29th ult., and the addition consecrated. A full choral celebration was held, and the services were very bright and edifying.

### Correspondence.

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

#### TO CORRESPONDENTS.

A CHATHAM SUBSCRIBER asks whether the people should sit or stand during the singing of the anthem? Stand, certainly; the anthem is just as much a part of divine worship, of public praise, as any other part, and the people should manifest their interest by the customary posture adopted when singing.

A HAMILTON SUBSCRIBER asks what authority there is for using the Litany at evensong? and what is meant by the Ordinary? The Litany was first used as a separate service. In 1549 it was ordered to be read on Wednesdays and Fridays before the Communion service, being of a penitential character. In 1552 it was ordered to be sung also on Sundays. In 1662 it was ordered to be sung after morning prayer. The new Act of Uniformity licenses its use at morning and evening prayer, or as a separate service. The Ordinary, as a rule, is the Bishop. There are exceptions, as in Westminster Abbey, where the Dean is Ordinary, but in parish churches the Bishop is invariably the Ordinary.

#### AN APPEAL.

SIR,—Will you allow me, though the medium of your excellent paper, to thank many kind friends, in Toronto and elsewhere, for the Church papers they send for distribution in the mission.

Some little time ago we started a "Church Union" at one of the out stations, and it has been such a suc-

cess that I am anxious to organize another in this village. But we need to amuse as well as instruct at our meetings. Some of your readers doubtless possess magic lanterns, which at this time of the year are not being used. I earnestly appeal for the loan of one—the larger the better—with slides and other necessaries. We will gladly pay the carriage, and I will myself see that it is properly cared for. Who will help a young and struggling but progressive mission? Who? Yours, etc.,

HERBERT W. ROBINSON.

Atherley, July 10th, 1888.

#### THE PROPOSED MISSION BOARD AGENT.

SIR,—It is to be presumed that a certain portion of the Mission Board are resolved upon using the authority which was asked from the Synod to appoint a Missionary Agent or Secretary, though, as Mr. A. H. Campbell reminded us, the Board had power to do this without any such special permission. As this has not been yet done, I make this appeal to such members of the Mission Board as are not too deeply committed to draw back, to look well before they leap into this scheme. Against it there are considerations of importance, amongst which I venture to indicate the following. We were informed that the Bishop's scheme, though only in very partial operation, had produced an increase in our Mission Fund of not far from \$3,000. I think that this is a pretty certain index of a good mind on the part of our people, and gives promise of the successful expansion of the scheme by a natural growth wherever the circumstances of a parish admit of its introduction. Why then, not let it grow? Why make what is nothing short of a violent effort to force it? The advance thus gained must be unhealthy, and will be likely, by sudden collapse, to endanger its permanent success. It may also be very well doubted whether it is wise to push on any department of our work to the detriment of the rest; whether it is wise to push on our mission posts year by year beyond reasonable hope of their fixity—in a word, too far from the base of operations. No small trouble is sure to arise from the insecure state of the W. and O. Fund, illegal as it now is to assess for it under the penalty of disfranchisement; and if, while absolutely no system provides for this serious fund, the parishes are almost forced into an exclusive regard for the Mission Fund, the mischief will be sure to be aggravated. I know perfectly well the pious common places with which such representations are met, but the difficulty remains all the same. In one word, *nothing will do so disastrously on the Mission Fund as neglect of the W. and O. Fund.* Again on another ground, we can't help asking, *Will it pay?* Suppose we got by the new agency another clear \$3,000 additional, how much of that sum will be clear gain? The gentleman who is to do all this good work is of course to have a good and even liberal salary, including expenses, at least \$2,000; so that we pay \$2,000 for getting \$1,000. I am certainly talking in the dark, but then the future is just as little known to others as to me. But should it be anything like what I conjecture, the result might be a most unfavourable reaction, the creation of a dangerous prejudice, undoing our safe, if not swift, rate of progress. Besides, to incur such an additional expense in the present year seems too much like the dicer's desperate throw, which it is hoped will retrieve his fortunes. We have the misfortune of losing from one of our principal funds nearly \$17,000, and our expenses, if the Mission Secretary is appointed, will sum up to about \$8,000; so that they must indeed be sanguine who venture with a light heart on this experiment. And lastly, it must be borne in mind that the Mission Agent is not let loose on the diocese. He can go with authority only into missions proper, but into other charges only as he is invited by the clergy to co-operate with them; nor can this, at the best, be expected universally, unless with the general object of awakening missionary interest, and not definitely for the working of a particular scheme.

There is yet time to consider this whole subject before action is taken, and I would very respectfully beg all who are more immediately responsible to give it serious thought. Yours,

JOHN CARRY, D.D.

Port Perry, July 13th, 1888.

#### UNFERMENTED WINE IN THE LORD'S SUPPER.

SIR,—My experience in some of the city churches, as well as in some of the country parishes, is that a vile compound denominated wine,—not the juice of the grape, but of the elder, gooseberry, or currant, not infrequently mixed with logwood and alcohol—is substituted for wine in the Sacrament of the Lord's Supper. On more than one occasion the drinking of it has made me quite sick. Something therefore should be done to obtain a pure wine to be used in the administration of this holy ordinance.

Scholarly writers, as well as ordinary readers of the Bible, differ on the "wine question." To help in the solution of this still unsettled question as to Communion wine, I send you this communication. We agree with those scholars who teach that there are two kinds of wine recognised in the Bible; the one the natural product of the vine, unfermented and unfermenting, the other intoxicating. With this clear distinction before us we can understand the Bible, but otherwise we are involved in confusion. There are passages which speak of wine as a blessing; there are other passages which represent it as the direct curse. At the close of one of Mr. Gough's lectures, a gentleman said to him, "I like your lecture, but I cannot fully agree with you. The Bible, I think, approves of wine." "Are there not two kinds of wine referred to in the Bible?" was the reply. "I do not know," said the gentleman, "do you think there are?" "Oh yes," answered the lecturer. "I think the 'wine of the wrath of God' is a very different kind of wine from that which we shall drink in our Father's kingdom." This kind of distinction runs all through the Scriptures; the one kind of wine is a symbol of divine love, the other is an emblem of the wrath of God and of the Lamb. The wine of the Cana wedding is supposed by many to have been of the fermented kind. But some of the most eminent scholars who have made diligent investigation of the evidences, assert that the first was not fermented, and as to the other, though absolute proof is wanting, the presumption is very strong that it was not. The use of all ferment in food or drink during the Passover season was prohibited by the Mosaic law. The Supper was instituted during the Passover, and had fermented wine been desired for the occasion it could have been provided only by special request or by miracle. The Gospels do not once call it "wine," but the "fruit of the vine." Fermented wine is the product only of a chemical change wrought upon the sugar of the rotting, putrid fruit of the vine after its food and nourishing properties have been destroyed. We read in Corinthians, "One is hungry and another is drunken;" but we are told that the word which is translated "drunken," means satisfied, plentifully fed, merely the contrary of hungry. Were it intoxication, for which St. Paul reproved the Corinthians (ix. 38) "Therefore, my brethren, when ye come together to eat, tarry one for another, and if any man hunger let him eat at home." No allusion is made to intoxication, nor suspicion of it conveyed. The Jews strictly avoid to this day the use of fermented wine during Passover week, and use grape or raisin juice. Some of the Eastern churches have preserved from primitive times the custom of using the natural unfermented grape juice or fruit of the vine in the communion service. There is, then, neither authority nor probability in favour of the idea that the "fruit of the vine" was fermented. It seems, therefore, reasonable to suppose that the natural fruit of the vine, wholesome, pure and harmless, should have been selected as a most appropriate emblem to commemorate the precious ransom paid for man's redemption.

PHILIP TOCQUE.

#### AT NIGHT.

Ye have let down your wings, ye great Archangels,  
And stand in peace;  
Then fold your own around me, guardian Angels,  
Responding cease.

I want the stillness of your contemplation  
To soothe my breast;  
Let this be all your tender ministrations—  
To make me rest.

And suffer not your brilliancy excelling  
To float on high;  
Give tranquil light of inner quiet telling,  
Which is more fair.

I cannot bear awhile the grand revealing  
Of joys Above;  
I want to feel soft thoughts around me stealing,  
Angelic love.

Hush just these hours, ye saintly Ones, your singing  
In silence deep;  
Ah! now your calm a holy dream is bringing,  
And I can sleep.

S. NEALE.

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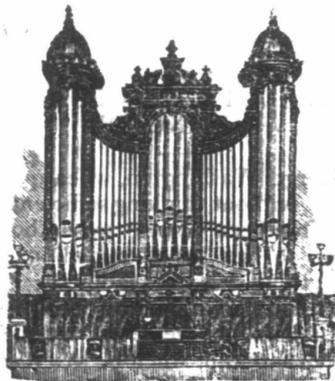
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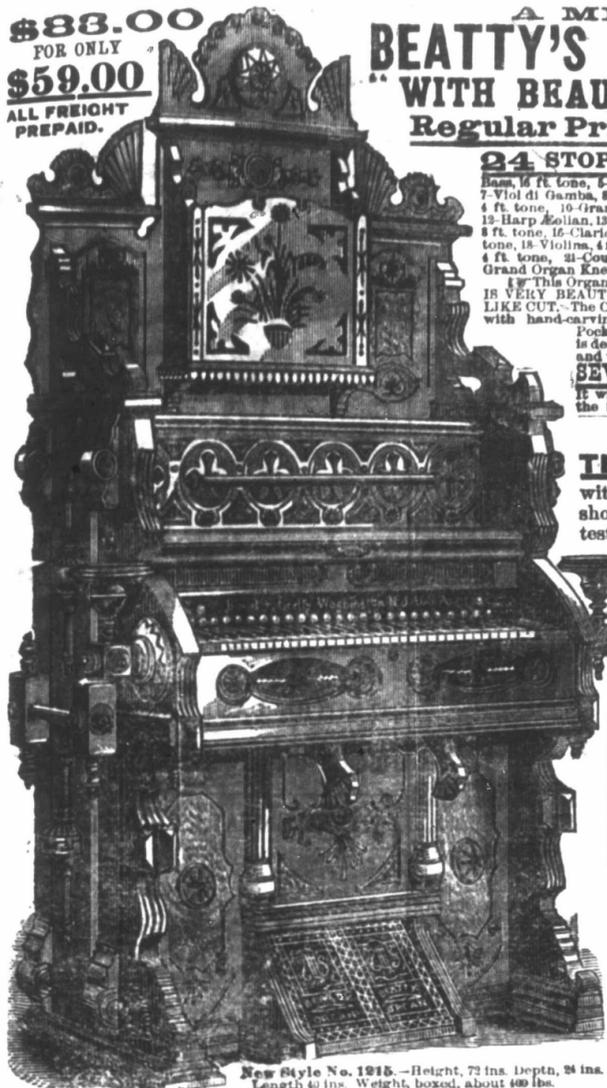
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A CHILD'S SAD STORY.

Little children born in a country like Canada can hardly realize what the sufferings are of the children in heathen lands. They know nothing of the sweet home joys and sports and comforts we think so little of. The following little story is from a book called "Our life at Sarawak" which if you look in the map, you will find to be a place in the Island of Borneo. Read this, children, and be thankful you are Christian by birth and Baptism, and it will lead you to feel a desire to help in the work of missions.

I must not forget to tell the story of my dear child Nietong, although it is a very sad one. She was the daughter of a Chinese baker who lived in the lane which led from our garden to the town. I used to befriend her mother, a delicate little woman, very roughly treated by her husband. She twice ran to me for shelter when her husband beat her, and though of course I always had to give her up to him when he came begging for her the next day, he knew what I thought of him, and had a sort of respect for me in consequence. This poor woman died young and left one little girl about four years old. Nietong used to come up to day-school when she was old enough, and in 1858, when I was so happy as to have an English governess for my Mab, I took the little Chinese girl to live with us and join Mab in her lessons. She

was quite a little lady, so gentle, teachable, and well mannered. In 1860 we took our children to England: Mab was six years old, and could not with any safety remain longer in a hot climate. Little Nietong went home, for her father would not allow her to go to the school in my absence. We returned in 1861, leaving three children in England, and brought a baby girl out with us. As I walked up the lane to the mission-house, Nietong stood watching for me at the gate. "Take me home with you; oh, I am so glad you are come back." So I took her home, and Nietong told me that her father had married again, and that her step-mother was unkind to her, and beat her when she said the prayers I had taught her night and morning; "but," said the child, "I always prayed nevertheless." She lived with us till she was about thirteen, perhaps not so much; then her father came to the Bishop and said he had sold Nietong for a good sum of money to a man in China, and must send her there to stay with her grandmother.

In vain I entreated Acheck not to be so wicked. "Tell me how much you would get for your daughter," I said, "and we will give you the money." He laughed, and said I could not afford it, mentioning a large sum, but I do not remember what it was; so I had to break the sad news to Nietong. We wept and prayed together that she might remain steadfast in her

Christian faith. As she then knew English very well, I gave her an English Prayerbook, which she promised to use. Soon after, Acheck himself took her to China; and when he came back, he would only say, "Oh yes, of course she is happy—she is married and well off." I have always felt sure that this dear girl was kept by God's grace from sin and evil, for I believe she truly loved and desired to serve God. There was something especially pure about her. Nietong was never wilfully naughty; she was one of those blameless ones who seem untouched by the evil around them. We shall not know the sequel of her history until by God's mercy we meet her in the heavenly home.

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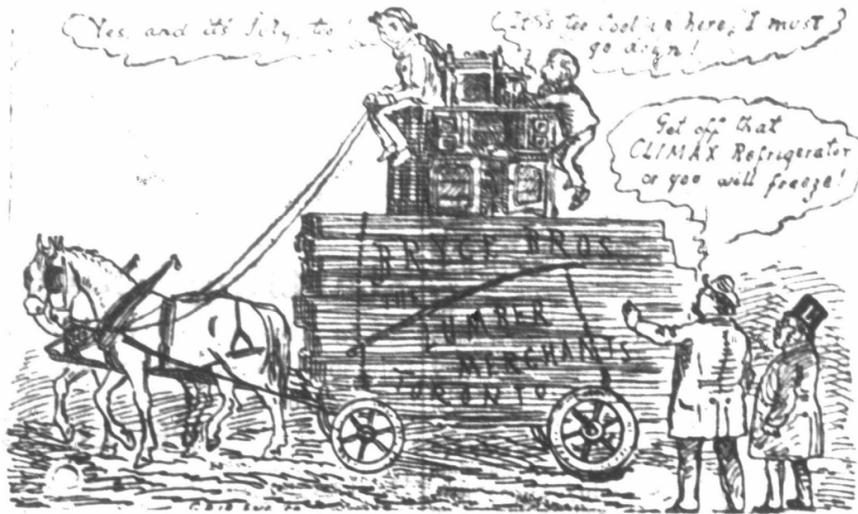
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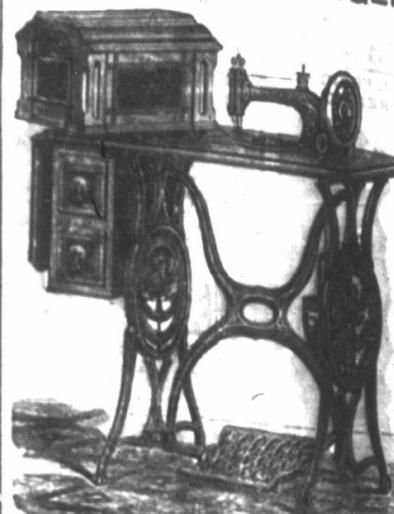
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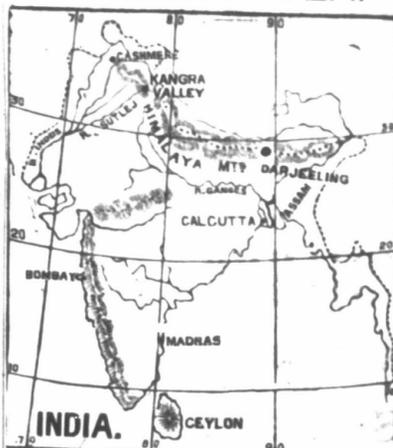
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