

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, SEPT. 3, 1885.

[No. 35 36

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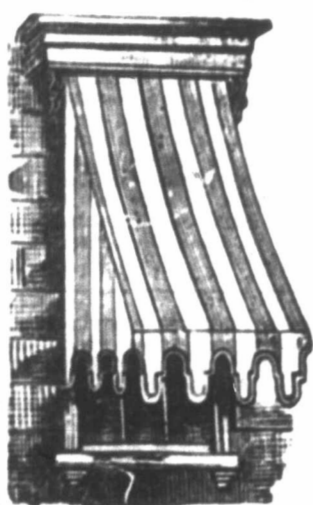
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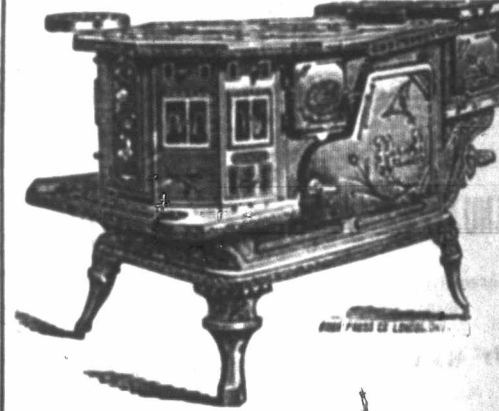
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Sept. 13th—15th SUNDAY AFTER TRINITY.
Morning—2 Kings xviii. 9 Cor. v.
Evening—2 Kings xix. or xxiii. to 31. Mark xi. 27 to xii. 13.

Sept. 20th—16th SUNDAY AFTER TRINITY.
Morning—2 Chron. xxxvi. 2 Cor. xi. 30 to xii. 14.
Evening—Nehemiah i. & ii. to 9, or viii. Mark xv. to 49.

THURSDAY, SEPT. 8, 1886.

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

PRECISELY SO.—One of the persons who have rushed into print to advise the Church of England what to do in the alleged matter of decadence in the Toronto diocese, is no other than the student, who after a short spell at Wycliffe College, left that place, naturally enough, to become a minister of the Reformed Episcopal Church. Mr. Treen has written several letters. In one, he says, that there is no standing room in the Church of England for Evangelicals, which means, so far as we can interpret this authority, that there was not room in the Catholic Church for Mr. J. W. Treen's sect. He has also assured us that the Catholic Apostolic Church of England has only to take up the fads of the Reformed Episcopal sect in order to become flourishing. Mr. T. forgets or ignores the notorious fact that this new sect of his is dying out as quickly as it sprung up. His advice reminds us of a medical anecdote. "The mother of five children lost four by fever, for whom she had no advice from a physician. A medical friend of ours was asked to visit the fifth child when it was taken sick of the same fever. He at once prescribed, but the mother refused to administer any medicine. "No," she said, "the others took none and I aint going to make a change for the youngest." "But," said the doctor, "what happened to those who had no medicine?" "O! they are all dead," said the mother. "Precisely so," replied the doctor. Mr. Treen's patent treatment has killed the new sect, and yet he wants us to adopt it for the whole Church! We shall decline the advice even though we are dubbed Sacerdotalists by the Reformed Episcopal remnant. We simply reply, "Precisely so."

TWO TENDENCIES OF MODERN THOUGHT.—In a recent address the Bishop of Gloster and Bristol spoke of the tendencies of modern thought being really infidel, but having two aspects, a drift towards Agnosticism and towards the practical infidelity of handing over the conscience to the keeping of a so-called infallible Church. The Bishop said: "And of these tendencies, the two of most dangerous energy are those on which we have been meditating this afternoon—the tendency to give up vital doctrines under the supposed pressure of modern thought or scientific discovery; and the opposite, but equally perilous, tendency to fly for protection to authority—not the blessed, sustaining, and consoling authority of God's Holy Word, but the cold, stern, and, as I sincerely believe, ultimately unsatisfying, authority of a self-styled infallible Church. Agnosticism or Rome are the two alternatives that at the last present themselves to the wearied spirit—a world without a Redeemer and a Gospel, or a Church in which human mediators stand between the soul and the only Mediator, and in which that one voice, that one utterance, that the soul craves for in its deep trouble is never directly heard—"Come unto Me all that labor and are heavy laden, and I will give you rest." To that rest God in His infinite mercy brings all weary spirits,—all that have lost, or are silently losing, that which was committed unto them,—all that feel that they are alone in a world of stern laws and pitiless conflicts, that see the light dying out around them,—behind them the lost path, before them the bleak waste,—that have given up all save one poor lingering hope, that there will, somewhere, be rest at last. To such may God give light. And to us all—to us who know in whom we have trusted, and are learning day by day more of the mystery of a Redeemer's love—to us may God give renewed strength and courage, to guard that which has been committed unto us, to help others by our steadfastness, and, at last, to find joy and peace for ever with a redeeming and restoring Lord."

DISSENTING BIGOTRY AND INTOLERANCE.—Numberless proofs are at hand, they crop up daily, to show that the same intolerance we complain of in the Church of Rome is manifested by dissent whenever it sees a chance to exert power to injure the Church of England. A very striking case has just occurred in London, England. It appears that the nursing at University College Hospital is done by a Church Sisterhood. Dr. Hare testifies from experience in the hospital as physician for 17 or 18 years that a more perfect system of nursing did not exist than that of the Sisters. At a meeting of the Council of the Hospital Fund, a determined stand was taken by Dr. Allon and other Congregationalists against giving the hospital a share of the collection of Hospital Sunday, solely on the ground that the nursing was done by members of the Church of England!! A greater outrage on religious freedom, on the rights of conscience is not conceivable, it is equal to any act of persecution committed by the Romish Church. See what it involves. The Sisters are servants in the hospital. If Dr. Allon and his friends are justified in their attack, then every person who subscribes to an hospital has a right to demand that every servant in the hospital shall be of his own religious belief. And every subscriber to an hospital on such a principle is justified in cancelling his subscription on the plea that the hospital engages the help of persons whose religious opinions are not those of the subscriber! If such a rule is a fair, Christian one, then we are justified in boycotting every tradesman whose clerks are not of our religious stripe. If Dr. Allon and his Congregationalist notions are sound, we may condemn to poverty and starvation any man or woman in want of work unless he or she holds the same religious opinions as we do. A viler form of tyranny exists not. Rome we know where it rules supreme, carries out Dr. Allon's Congregationalist tactics, but Rome

makes no pretence to champion civil and religious liberty like this arrogant sect which claims to have religious freedom under its special patronage. But we must remember that dissent in England is hardly any longer Christian. Mr. Spurgeon tells us it is "honeycombed with scepticism," and its life is far more that of a political than an evangelical organization.

THE LAW OF EXTREMES.—The following passage is taken from the last Edinburgh Review. We need hardly say that this Review is the chief organ of the Liberal or Whig party, hence its significance in condemning the policy of the Liberal Government under Mr. Gladstone. We quote it chiefly for the study of our friends who fondly imagine that an extreme course is wise in efforts to counteract certain evils. The Review says: "No government was ever more opposed to war, bloodshedding and territorial aggrandizement. They were ready to make any sacrifices to avert such calamities. Yet their administration has been one of almost incessant warfare, in South Africa, in Egypt, in the Soudan, accompanied by the loss of some of the noblest of England's soldiers and by a frightful waste of human life, and it has terminated by preparations for war upon a still larger scale. It is not the first time in our history that an extreme desire to maintain peace at almost any price has led to a precisely opposite result."

ANOTHER FORCIBLE ILLUSTRATION OF EXTREMES BREEDING EXTREMES.—The great Liberal Review shows how the extreme Radical section are introducing odious tyrannies in the name of liberty. "It seems not unnecessary to point out the fundamental propositions of the old Liberal creed, and in what they differ from the more violent and extreme outgrowth which the Radical leaders are eager to engraft upon it. And in the front rank we place the greatest amount of individual freedom and independence which can be secured by law to every man, restraining the action and interferences of the Government within the narrowest possible limits. Individual freedom, individual activity, individual competition, are the vital forces of society and life. They are reproduced in a thousand forms, freedom of conscience, of contract, and of trade, resistance to monopolies, exemption from the arbitrary control of associations exercising in the name of popular powers a tyranny more formidable than that of an absolute sovereign. The whole tendency of the extreme party, is socialistic. Their object is to subvert and subdue those independent powers which check and counterpoise each other, and to erect in the State a common master of the votes, the property, and the lives of the whole community. The real incentive to the species of agitation these extreme men carry on, is the passionate desire to win notoriety and power, even by the most unworthy means." The writer of the above might have been in a Western diocese of Canada!

A FLORAL ARGUMENT FROM DESIGN.—Bishop Temple writes: The beauty of flowers is far more than mere conspicuousness of colours, even though that be the main ingredient. Why should the wonderful grace and delicacy and harmony of tint be added? Is this all mere chance? Is all this superfluity pervading the whole world and perpetually supplying to the highest of living creatures, and that too in a real proportion to his superiority, the most refined and elevating of pleasures, an accident without any purpose at all? If evolution has produced the world such as we see and all its endless beauty, it has bestowed on our own dwelling place a lavish abundance and in marvellous perfection, that on which men spend their substance without stint, that which they value above all but downright necessities, that which they admire beyond all except the love of duty itself. We cannot think that this is not designed, nor that the Artist who produced it was blind to what was coming out of his work.

*A NEW FORM OF AURICULAR
CONFESSION.*

IT is needless for us to define the position of the DOMINION CHURCHMAN in regard to Confession. We stand within the bounds of the Church of England. We therefore condemn any practice which goes over these bounds by a hair's breadth, or which tends towards the creation of habits calculated to drive the person who acquires them across the lines of the Church's teaching and life. That the practice of auricular confession, as prescribed by the discipline of the Church of Rome, is distinctly contrary to the teaching of the Church of England, needs no argument here. We regard the habit, we say the habit, of Confession as mischievous, as well as a deadly and dangerous snare to the soul. Strange to say the extreme Low Church party have introduced a system which is practically Auricular Confession. The pill is pure popery, although coated with Puritan sugar.

The Puritan system, especially when practised in the Church of England, always has led to the enthralment of the mind, conscience and will of the laity by spiritual directors, as minute and absolute as that which the Romish priest exercises over the people in his charge. Without this enslavement, the bonds of party would be powerless. Those who desire to obtain and retain this control, invite the members of their flocks to hold private conferences with them on spiritual matters in the Vestry. Now there are circumstances in which such confidential meetings may be most useful. The Prayer Book tells us plainly what those circumstances are, and to what end counsel is sought, and the very terms used imply that they are rare and exceptional. But that is not the point, nor are such cases as the Prayer Book provides for, those which the new system alone seeks to meet. The invitation under the new system is general, the teaching from the pulpit is directed towards exciting a desire for these private and habitual conferences with a conscience keeper. Anxious, timid, sensitive souls are worked upon so that just as the Romanist is driven by fear to Confession, so the equally benighted member of our Church, by the pressure of spiritual forces he or she cannot resist, by the grinding oppression of party machinery, is driven to consult his or her spiritual Director, and to place his or her mind and conscience and will under his direct, personal control. The system is practically in result the Confessional of Rome. We cannot narrate the details of cases in these columns, but we know of many in which the most cruel wrong has been done to the reputation of young women, who are peculiarly exposed to this danger, by having been led into the habit of secret conferences with some pet denominational minister. Instances, in late years, are numerous, in England and the States, of grave scandals arising therefrom, which have utterly ruined the peace of families, and driven ministers who have adopted this Protestant form of Confessional into the deepest, most disgraceful ruin. The scandal connected with the

principal Nonconformist congregation in Toronto, which wrecked several families, and drove a minister of great gifts into exile and poverty, arose solely from the practice common to this religious body of practising private Confession in vestry rooms, as is being done by some of the younger clergy. The Romish Confessional is bad enough, but it has safeguards. The Protestant Confessional, introduced recently by the young clergy of the Wycliffe party, is an abomination, against which all sound Churchmen and Churchwomen should set their faces in uncompromising condemnation. That this thing of evil has been hatched under the wing of the extreme Puritan wing, is only another illustration of the law under which extremes breed extremes. The Girondist martyr exclaimed on her way to execution, "O! Liberty, what crimes are committed in thy name." So of the principles and practices of extreme Low Church partisans we may say that some of the worst evils of Popery, the subjugation of the individual mind, will and conscience to a director, the destruction of all spiritual personal freedom, arise naturally out of the very system which boasts of its extreme opposition to Romanism, to which it is practically so closely allied in results.

This law of extremes is worth the study of those who foolishly fancy that extreme Protestantism is the true safeguard against Romish error. Take a political illustration. The policy of Mr. Gladstone was 'peace at any price,' yet this policy has caused the most terrible loss of life and treasure and national prestige, while the policy he so vehemently condemned because of its warlike tendency, resulted in "peace with honour." But for the peace policy Gordon would have been rescued, Egypt pacified, and Russia kept at bay, and over one hundred million dollars saved, as well as the lives of our bravest soldiers. Take a social illustration. Prohibition wherever enforced has increased the evils it is intended to extinguish. Take an historic illustration. Puritanism sought to crush out all the gaiety of life, it resulted in an outburst of frivolity from which we are still suffering. Take a religious illustration. Mr. Moody's method is the extreme point of opposition to that of Rome, yet he receives private auricular Confessions, and gives absolution in his way, as though he were a priest of Rome. To affirm that extreme Protestantism is the safeguard against Romanism is false in fact and based upon a philosophical absurdity. We can judge what attention should be paid to those who have raised the cuckoo cry of "sacerdotalis-n" for the purposes of faction, when they who have screamed the loudest exercise their "sacerdotal" authority by inviting private auricular Confessions under circumstances almost indistinguishable from and for purposes absolutely identical with the Confessional of the Church of Rome. We trust Churchmen and Churchwomen will stand fast in the liberty of the Gospel, and resist all efforts to seduce them from their allegiance in this matter to the sound, wholesome, Scriptural and Catholic teaching of the Church of England, which, as Bishop Ken said, "stands

distinguished from all Papal and Puritan innovations."

ORGANIC CHRISTIAN UNITY.

WE desire in asking attention to the very interesting article below, especially to note the severe terms in which "undenominationalism," is condemned by a paper which is the leading organ of this modern craze.

"Have we even yet appreciated the words of prayer offered by our Lord: 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they may be one in Us: that the world may know that Thou hast sent Me? In presence of the ecclesiastical condition of our age and time, do not these words suggest an imperious need, and call us to a new form of duty—the duty of aiming at the realization of an organic unity of our free ecclesiastical life? As we rise to a more perfect appreciation of the spirit of Christianity, we naturally sigh for union with all Christians; not that sentimental union which is illustrated on the platform of the Evangelical Alliance, but a real organic union for the development of a richer and more varied fellowship. Ecclesiasticism in its present expression is very largely hindering the complete realization of New Testament Christianity. The Latin type of Christianity is not union, but submission. The ability of un murmuring obedience is the chief virtue in a Romanist. Everything is forgiven but one thing—disobedience to the powers that be. Protestantism, both in England and America, is broken and divided, so much so that it is continually apologising for its internal strife, trying to make the world think that it comes of conscientiousness. But as the same plea was urged for all the persecutions of the middle ages, conscientiousness has to be tested as to its quality by being brought into that light which streams from the central Sun of Righteousness. The question we are obliged to ask in these days, and which ought to have been asked in all days, is not whether a man is conscientious, but whether he is a Christian. Our ecclesiasticism must submit itself to this test. If it cannot justify itself at that bar, at which not only all men but all systems must stand, it has no right to demand our allegiance. In England and America the most Christianised spirits in all Churches are sighing for unity, for organic co-operation in the work of the Lord. Denominationalism must kneel before the Master, and receive anew the Baptism of the Holy Spirit, before it can see its errors and turn from them. The Free Churches of England and the Protestant Churches of America must draw closer together, come together in conference, and remain together till they can move as an army moves, with a co-operative submission to the great Leader's commands. We are not ignorant of the fact that there is abroad a spirit of undenominationalism, but it is a spirit of disaffection and of disintegration, the most bitterly denominational of all things. It has been born too much out of self-will, not by the action of the Divine will upon the human will. Denominationalism seems for the present in

evitable. Each denomination has grown up around some great dominating idea. What is needed is to bring the several Christian denominations into an organic co-operation. Now, we waste not only money, but specially we waste manhood, which is a much more serious thing. No intelligent Christian man can possibly bring himself to believe that it is the will of God that there should be half-a-dozen little bits of Churches in a population of a few hundreds of people, all told. The sooner we give over apologizing for this condition of things the better it will be for ourselves and for the great cause we have at heart. In our few very large cities the evil is not felt, but in our limited town and village populations Christianity has no fair chance, because the ecclesiastical conditions will not allow room for Christian ideas to grow. Ecclesiasticism strangles them in their infancy. That unity in variety, which does not demand true conformity nor slavish submissiveness, but leaves room for a healthy human freedom, has never yet been organically realised, because it has never yet been aimed at. The conditions for realising it has never been as favourable as now. If those principles for which Free Churchism exists in this country are to be respected and appreciated, the Churches must get back to Apostolic theology, the Apostolic spirit, and that perception of the value of unity which made St. Paul write such burning words to the Corinthians: "While one saith, I am of Paul, and another of Apollos, are ye not carnal?" The organic unity of the Churches is demanded for the sake of the laity, for the sake of the clergy, for the sake of the truth as it is in Jesus, and especially for the sake of a more wide-sweeping and efficient missionary work to home and foreign heathen; "that the world may know that Thou hast sent Me." Let every man and woman who feels the pain and shame of the present disunity pray God to give us a better mind; and, more, let every such man and woman resolve in action to be always and everywhere on the side of those who are trying to bring into practical expression the spirit of the Redeemer's prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they may be one in Us; that the world may know that Thou hast sent Me.—*The Christian World.*

CANDIDATES FOR THE MINISTRY.

WE are not likely to forget the address delivered by the Bishop of Niagara at the recent convocation, (July 3), of Trinity College, Toronto. The subject was Higher Education indeed, but especially the necessity of explicit teaching in positive theology. Without this, man, a complex being, must be left unfitted to pursue the right way that leadeth unto true life. Besides, the man who is without a Creed, is, in fact, a latent heretic; he is holding all heresies in solution. It needs then but the accidental drop of some *moral acid* to precipitate any given form of heresy.

In a *postscript* to a recent circular, since issued, the Bishop has intimated to the clergy

of Niagara Diocese, his earnest desire that they would seek out good and promising young men for the Ministry, and encourage them to avail themselves of the full and excellent course of Lectures for that purpose, in Trinity College, Toronto. At his request, his clergy have received copies of the College Calendar, 1885, which contains all the information required by intending students there.

We trust that there are other Bishops prepared to follow the wise and energetic course adopted by the Bishop of Niagara, so soon after his entrance upon his new sphere of duty. At all events, let them try if something cannot be done towards promoting the learning of the Clergy; even when the increasing demand for labourers renders them unwilling to do aught which may check the supply. *First*,—it is necessary that the Divinity Students' fund should be much increased. *Second*,—it appears to us that encouragement might be given to young persons to signify their thought of entering the Ministry at an earlier period than is now done. Say, at matriculation in the University. Of course, any one would be at liberty to change his mind; but, the earlier in life, when it appears to us that a youth entertains and avows this resolution, the more likely he is to grow up in such habits and principles as become the profession to which he is destined, and to follow a line of study that will help to fit him for it. A register of the intending candidates for the service of the Church would, we think, be many ways useful to the Bishop, and would lead (a thing much to be desired) to his providing suitable stations in which deacons should commence their ministry, instead of a man making that choice for himself, and being, perhaps, tempted to resort to some objectionable contrivance in order to secure a title necessary for Orders, or, of being appointed by the Bishop without having much knowledge of him.

It is probable that much good might be done by the examination for Orders being made more positive and doctrinal, even if it were not made wider and deeper. The candidate should be well acquainted with the history, constitution, tenets, and practice of the Church, whose minister he desires to be. So, there should be no open question; *i.e.* no question affecting foundations. If a man be not learned, at least let him be firm in the faith. We have no desire to set "cobwebs to catch flies;" but it is the Apostle's command that "the trumpet give no uncertain sound;" and how can this be prevented, if accurate instruction be not given in the notes and grammar of music to those who are to sound the trumpet?

BAD BARGAINS.

Once a Sabbath school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy, "Esau sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain when he sold his Lord for the thirty pieces of silver." A third boy observed, "Our Lord tells us that he makes a bad bargain who to gain the whole world loses his own soul."

Home & Foreign Church News

From our own Correspondents.

DOMINION.

ONTARIO.

BROCKVILLE.—*St. Peter's*.—The old reading desk of Georgian pattern has been removed and a handsome chair and desk of the primitive style and position, substituted for it. Since the advent of the new regime, the services of the church have been much improved. The responding is much fuller, and the music is both augmented and bettered. The latter is to be attributed in a large measure to the "Parish choir," published by Rev. C. L. Hutchins, Medford, Mass., which we have recently subscribed for. It gives a large amount of excellent Church music at an almost nominal cost. The sermons for some weeks past have been most instructive, and have been principally addressed to the candidates for confirmation. This apostolic rite was administered by the Lord Bishop of Ontario on the last Sunday of the month.

MABERLY MISSION.—The Rev. C. E. S. Radcliffe, acknowledges with many thanks the following subscriptions to the Maberly Church building fund: A friend, England, \$24.25; Miss O'Connor, Harlem \$2; Mrs. P. Pergan Lyn, \$2; Miss Cassie McDonald, Newboro, \$1; total cash in bank to date \$902. An altar cloth for St. Stephens's Church, Bathurst, has been very kindly presented to us by the Rev. R. L. Stephenson, M. A., rector of Perth.

ROSLIN.—The opening of Sunday services at three extra stations, Moneymore, Bull's Corners, and Holstead, or the Hamilton settlement, marks a new era of activity in this parish, the condition of which is most encouraging. Preparations are making for a mission to be held in October next, at Tweed and Roslin, which will be conducted the Rev. R. G. Sutherland, of St. Mark's Church, Hamilton. A harvest festival will be held in Christ Church, Thomasburg, in September. Much interest is displayed in church work by the parishioners, and willing workers at Roslin are making a purple altar frontal and dossal and hangings for prayer desk and pulpit. The sacred monograms on the hangings are worked in white, and the facings on the altar frontal are white edged with black. The workmanship reflects the highest credit upon those by whom it was done. A lectern and prayer desk are making and will be placed in the church at the Hamilton settlement. This church belongs to the Bible Christians, who not using it for service, have kindly permitted its use by the church families living in the neighborhood. With a few alterations it is admirably adapted for worship according to the use of the Church of England.

TORONTO.

TRINITY COLLEGE GRADUATES IN THE STATES.—The Revs. C. Scadding and Robert Harris, lately ordained by the Bishop of Toronto, have entered upon their work at St. John's Church, Buffalo. The free pew system, with an open church and daily services, has been commenced, and judging from present appearances will prove a success. A reporter of the Buffalo Times recently attended a noon-day service, and afterwards met the curates. He describes them thus:—"They are both young men, graduates of Trinity College, Toronto, and are evidently inspired with great interest in their work. Rev. C. Scadding is tall, dark and strongly built. He wears a full beard cut close, and the bearing of a college athlete and the bronzed colour of an oarsman or cricketer. Though a much younger man he somewhat resembles Charley Gould, the former collector of this port. His colleague, Rev. Robert Harris, is tall, rather thin, and wears a blonde moustache. He has rather a pronounced English accent."

We often wonder what accent a person ought to have who speaks English? Surely an English accent is the only correct one, yet both in Canada and U. S., people talk of "an English accent" as though it were quite an irregularity. The objection is absurd. We should like to hear English spoken here more universally with a pure, that is, a true English accent. It would be a decided improvement on the half yankee, half Irish, to any taught at the public schools, compared with which even English Provincial accents are pure and correct and musical.

THE CATHEDRAL OF ST. ALBAN.—There is no Episcopal Cathedral in Toronto, the parish Church of St. James', by courtesy being used as the Bishop's Church. It has been thought that this Church ultimately would be made the Cathedral, but owing to difficulties in the way, such as the proprietorship of many of the pews, the existence of the vestry, and others, it became very plain that the idea must be given up. Negotiations to utilize some of the other existing churches were carried on, but they were fruitless, and it became necessary for some immediate action to be taken, as all available sites for such a building were being taken up rapidly, or the prices going up so high as to be out of the reach of any ordinary corporation. In view of these facts the Chapter procured a site in order that the Cathedral might be properly organized and placed under the control of the Bishop and Chapter. The site is in the St. Alban's Park, immediately south of the See House in course of construction, north of Bloor st., east of Bathurst, and in a line with Lippincott street. On the 21st Aug., the first sod of the foundation of the choir and chancel was turned by the Bishop, who is also Dean of the Cathedral. There were present amongst others Mrs. Sweatman, Rev. A. J. Broughall, rector of St. Stephen's and Bishop's chaplain; Mr. John Carter and Mr. E. M. Chadwick, members of the Building Committee; Mr. and Mrs. Reford, R. C. Windeyer, architect, and Mr. John Matson, contractor. The ceremony consisted of the reading of the collect, "Prevent us, O Lord," and the Lord's Prayer. Over \$1,200 has been subscribed towards the building, and is to be spent in putting in the foundation. It is intended to make an immediate appeal for funds to complete the choir and chancel to obtain a gift of \$2,000 by the proprietors of the land, which is offered in the event of the completion of the walls by December, 1886. The dimensions of the proposed choir and chancel are 90 x 89 feet.—*The Globe*.

NIAGARA.

HAMILTON.—St. Mark's Mission.—It is intended so soon as a sufficient number of books can be procured to start a library for the Sunday School in connection with this mission, so that the scholars (now numbering sixty) may have an opportunity of obtaining some instructive reading, which they cannot otherwise get. A few friends of the mission have already donated some twenty books towards the object, but more are needed before a library can be successfully commenced. The Rev. R. G. Sutherland or superintendent of the St. Mark's Mission Sunday School will be glad to acknowledge receipt of donations.

BIRNBROOK.—The Rev. C. E. Whitcombe, on Wednesday evening, Aug. 26, gave a most graphic view of the great North-West in a lecture delivered in the town hall, Woodburne.

STONY CREEK.—On Thursday evening, Aug. 27, the Rev. C. E. Whitcombe again edified a large audience with a similar lecture to that of the preceding at Woodburne. The reverend lecturer admirably succeeded in presenting a most vivid view of the vast lone N. W. Territory, more particularly of the great Saskatchewan valley, a district of 2,000 miles in length and of about 500 miles breadth, most fertile as well as picturesque in the most charming degree. We hope soon to be able to furnish full notes of Mr. Whitcombe's lectures, which are already so highly spoken of.

PERSONAL.—The Very Reverend Dean Geddes, of this Diocese, has returned from England, after a prolonged absence of six years, and, with Mrs. Geddes, is at present staying at 82 St. George st., Toronto, the residence of C. Brough, Esq., of the Bank of Montreal. Your correspondent of this diocese was greatly delighted to meet the Dean and Mrs. Geddes very soon after their arrival on Sunday, Aug. 23, at St. Luke's Church, Toronto. Many old friends of Hamilton will rejoice to greet them at the earliest opportunity.

The Bishop of Niagara will return to Hamilton about the middle of September. His Lordship will immediately proceed to the Deanery of Wellington for the administration of the rite of confirmation. The list of confirmation classes in each of the other three deaneries is long and will hastily occupy his lordship's time and attention until perhaps the beginning or middle of December.

PRESENTATION TO THE BISHOP.—A Quebec despatch says: "The Lord Bishop of Niagara has been the recipient of a handsome travelling clock from the

clergy of the Diocese of Quebec. At the time of his consecration his lordship was presented with an episcopal ring, the gift of the clergy, and there being an unexpended balance of the sum then contributed, it has been expended in the purchase of a clock.

HURON.

SARNIA.—Indian Mission.—St. Peter's Church congregation and Sunday School held their annual picnic on Thursday, August 13th. About 300 adults and children attended. Two brass bands discoursed an abundance of lively music, and there was an abundance of good things. The Rev. J. Jacobs, incumbent, with a committee of leading members, acted as overseers, and everything passed off well. After an address by the pastor, Rev. W. Hinde, of Point Edward, addressed the parents and children, which he did humorously and appropriately. The Misses Chase and Miss Thomas sang three pieces, to the delight and pleasure of the people. St. Peter's choir also favored the assemblage with two excellent selections in their native tongue. At the close, the Rev. J. Jacobs distributed a number of gifts to the children.

DELHI.—St. Alban's.—A series of evangelistic services was held in the above church, commencing on Sunday, 26th ult. and ending on Thursday 6th instant. Although the season of the year was unfavourable for an agricultural community, the attendance was good throughout, and the interest well sustained. The Rev. P. B. DeLom, evangelist of the diocese was the mission preacher. Too much cannot be said of the zeal and energy which characterizes Mr. DeLom's labours, and his services have been acceptable to the young and to the old, within and without the church. The services, it is believed, will have the effect of removing prejudice and misconception as to the Church's character and teaching, and in answer to fervent and earnest prayer, we trust also, be productive of permanent spiritual blessing, and productive of vital godliness. The services were closed by the administration of the Lord's Supper. Although a wet night, there were about 100 people present, and thirty persons partook of the sacred elements. A respectable sum was presented to Mr. DeLom by the warblers, with the expression of appreciation of his services.

MEAFORD.—Sunday, August 2nd having been appointed a day of special thanksgiving throughout the diocese of Huron, in token of devout gratitude to Almighty God for the cessation of war and the return of our brave volunteers from the North-West in comparative safety. Special services were held in Christ Church, No. 2 company 31st Battalion, under the command of Captain McGee, attended morning service, and marched to the church in full force, headed by the fine silver cornet band. The service was opened by the singing of the beautiful hymn, "Onward Christian soldiers," after which the prayers were said by the rector, the Rev. C. H. Channer, M. A. An eloquent and very appropriate sermon was delivered by the Rev. Dr. McCarroll, rector of Grace Church, Detroit, from the words of the wise man, "He that ruleth his spirit is a better man than he that taketh a city, Prov. xvi. 32. At the conclusion of the service the national anthem was sung. In the evening Dr. McCarroll again preached to a large congregation, from Judges xvi. chapter and 6th verse.

STRAFORD.—On Sunday the ninth after Trinity, Rev. D. Deacon, incumbent of the Home Memorial Church, held a special thanksgiving service to commemorate the safe return of the volunteers from the North-West. He preached a sermon appropriate to the occasion, and it was highly appreciated by a large congregation.

PARIS.—The Sunday school of St. James' Church, held their picnic at Riverview park, on Thursday, July 30th, and enjoyed a very pleasant time. The athletic games usual on such occasions were enjoyed heartily. There was colation of picnics for pupils, teachers and friends, and the verdict was unanimous that the gipsy party was delightful.

SARNIA.—Rev. J. Holmes, late incumbent of Christ Church, Delaware, officiated in St. George's Church, Sarnia, on Sunday the tenth after Trinity, in the absence of Rev. T. R. Davis, rector of the parish.

WINDSOR.—Rev. W. H. Ramsay, rector of All Saints' having returned from his visit to Europe, has resigned his connection with the parish and returns to England, where he has had an appointment to a parish

in Devonshire. He has done excellent church work in Windsor. His departure leaves another Huron vacancy.

DELAWARE.—Rev. W. A. Young, of St. Jude's Church, Brantford, officiated in Christ's Church, Delaware, eleventh Sunday after Trinity. The new church is completed, but there has been no appointment yet to the rectory. There are at present fifteen vacancies in the diocese and little prospect of labourers to the fields that are white to the harvest.

ARVA.—Ven. Archdeacon Marsh, rector of the parish of St. John, for the benefit of his wife's health is rustivating with her at Port Burwell.

LONDON.—Memorial Church.—In the absence of the rector, J. B. Richardson, now enjoying the clerical vacation, Rev. H. D. Steele, incumbent of Goderich township officiated in the Memorial Church last Sunday, 16th inst. and preached to a large and appreciative congregation. At evensong in his sermon he referred to the sad events that had recently occurred from railway accidents, by which the congregation had sustained the loss of two of its faithful members, Messrs. George McFadden and Thomas Cox. Mr. Cox was in his usual place on the Sunday before he met his sad death. In both instances the deceased met their death in the faithful discharge of their duties. The lesson is emphasized on those who survive, "Be ye also ready for at such hour as ye think not the Son of man cometh."

The Lord Bishop is spending a few weeks on the St. Lawrence. He indeed needs a vacation. His position is no sinecure.

OWEN SOUND.—St. George's Church.—Sunday being the anniversary of the opening of the new church, as well as the day appointed for thanksgiving for the suppression of the rebellion, special services commemorating both events were held in St. George's Church. The ladies of the congregation had decorated the pulpit, reading desk, font, communion table and chancel with flowers, giving the church a gay appearance. The services were conducted by Rev. Canon Mulholland, while Rev. J. Gemley, of Simcoe, preached to large congregations both morning and evening. In the morning the reverend gentleman preached from the text, "Thanks be unto God for his unspeakable gift," speaking of the Giver, the gift, and the return which should be made for it, dwelling particularly on the failure of infidelity, where attempts had been made to found a community on that basis. In the evening he preached an interesting discourse from Matt. xvii. 2. Both sermons were eloquent and instructive, and were listened to with deep attention by the large congregations. Offertory between \$50 and \$60.

ALGOMA.

BURK'S FALLS.—The Rev. W. B. Magnan begs to acknowledge with gratitude and thanks the following valuable articles from the Rev. W. Crompton for St. Alban's Church:—St. Mark's, one surplice and stole; altar frontal and set of altar linen, set of communion vessels, almsbag and dish.

Rev. E. F. Wilson begs to acknowledge with very many thanks the sum of \$20, from Miss Wallis, Peterborough, being proceeds of the half year's collection of St. John's W. F., and D. M. S. He would inform all friends of the Homes, that things "inside," and "out," are prospering. He says he only wishes more visitors would come and see us.

The Rev. F. W. Greene, recently of Stonewall, Manitoba, has been appointed by the Bishop to the incumbency of the mission of Sault Ste. Marie, and will return on his duties in September. The reverend gentleman is a brother of one of the late assistants in St. James' Cathedral, Toronto.

The address appended below will explain itself. The gifts which accompanied it was a case containing a handsome gold chain, both taking the reverend recipient completely by surprise. Mr. Gillmor speaks in the highest terms of the kindness shown him both by the officers and men of the battalion, saying that they were more "like a number of affectionate brothers," to him than anything else. It will be remembered that only a short time before his appointment as a chaplain for the North-West, the engineers,

clerks, and navvies on the main line of the C. P. R., had shown their appreciation of Mr. Gillmor's constant and self-sacrificing labors on their behalf by presenting him with a valuable gold watch, and a well-filled purse besides.

Head-quarters, York and Simcoe Provincial Battalion. Port Arthur, July 17, 1885. To the Rev. Gowan Gillmor. Reverend and dear Sir.—The officers of the York and Simcoe Provisional Battalion, desire your acceptance of the gift which is herewith presented, in kindly remembrance of your services as chaplain, as well as of the interest which you have always shown in promoting the welfare of the officers and men in every particular. They hope and trust that your future career may be happy and prosperous, and that in the result of your missionary labors you may reap the reward which we are well assured will be to you of higher value than any earthly distinction. Signed,

WILLIAM E. O'BRIEN.

On behalf of the officers of the York and Simcoe Provincial Battalion.

QU'APPELLE.

Continued from our last issue.

A PASTORAL TO ALL PERSONS IN COMMUNION WITH THE CHURCH OF ENGLAND IN THE DIOCESE OF QU'APPELLE.—Brethren, beloved in the Lord:—The Mother Church has undoubtedly a responsibility towards those children of hers who go forth to seek their fortunes in countries where as yet there is no provision for the maintenance of the Ordinances of religion, but those children have as great a responsibility to do what they can to provide for themselves in spiritual things as in temporal, and it is very easy for them, especially when they have been trained in a home where all the means of Grace have been freely provided for them by the piety of former generations, to shift their share of that responsibility unduly upon that mother. And the longer people accustom themselves to a state of dependence, the more surely will the habit grow. Its evil effects have been seen in some of our older Colonies. While, therefore, I know that from the youth of the settlements in this district, and from the very wide area over which many of our people, who ought to be ministered to, are scattered, it is impossible that we should be anything like self-supporting at present, nor would the Church in England expect it for some time, we ought, I think, to begin at once, and adopt some method which will ensure as far as possible an increasing measure of self-support with the increase of population and prosperity in the country, and above all encourage the habit of giving as a necessary part of our religious duties.

Every member of our Church should give a definite part of his or her income. Even children should be taught this great principle of giving to God out of what is given to them for their amusement or their private use, as a privilege and a pleasure. And as we look to God's word for guidance we find that He required a tenth of their income from His people the children of Israel. Christians who are not under the Law but under Grace should have a higher standard for the measure of their gifts to God, rather than a lower. They should certainly not be content with less. If every member of our Church, then, made even this the standard of his dues to God's service, at once, the resources of the Church would grow, as they ought to grow, with the wealth of the country. Many have thus tithed their income, and they have found that they were able to give far more than they thought before they could afford, and moreover they have found also that God wonderfully blesses such systematic regular giving. I heard lately of a merchant who began this principle when he had only a few hundred dollars to tithe. His tithe is now many thousands, but he goes on paying it as regularly as when he had only the few dollars. He has seen no cause to regret the principle on which he began. When we accustom ourselves to reckon one tenth of our income as God's own, not ours, we do not feel the loss of it. It is as though we never possessed it. And yet it is voluntarily given to the Lord, and what we lend to Him is in the safest treasury.

Who will begin?

The Clergyman of each District will be ready and glad to receive the names of any persons who may desire to enrol their names as tithe-givers. A definite promise made to some one else sometimes helps to give permanence to good resolutions.

But whether you resolve, my Brethren, to give this proportion of your income or not—some definite proportion every one must devote, who would give "according as God has prospered him," realize, I earnestly ask you, the great need there is for your utmost liberality if the Church is to be what she ought to be in the future of this country, and resolve, that as far as you are each able, the Church of

this Diocese shall be known as one that is jealous for the honor of being as far as possible self-supporting.

Already we need two or three more Clergy, but it is impossible to obtain them until more is done in the districts at present served by Clergy for their maintenance.

The wide area over which people are scattered in this country makes organization somewhat difficult, but still some kind of organization is absolutely necessary if success especially in financial matters is to be obtained. I venture therefore to suggest the following scheme!

1. That in every place or district where Services are regularly held a Finance Committee should be elected. This committee might be the Churchwardens and Vestrymen, or it might be specially elected.

2. That it should be the duty of the members of such Committee to canvass all persons who avail themselves of the services of the Church and obtain from them promises of subscriptions, quarterly or monthly, which the members to whom they are promised should also collect. One of the members of the Committee should be elected Treasurer, and to him the collectors should regularly forward the list of subscribers and the amount collected.

This is already partially done in some places. It should be done everywhere.

N.B.—As it is well that all offerings to God should be visibly and solemnly presented to Him, it would be well if these subscriptions when received were presented by the Treasurer through the offertory at the time of Divine Service, but care should be taken that they be distinguished from the other offerings.

3. One half of the Funds thus collected should be paid quarterly to the Diocesan Fund, and the other half retained towards the expenses of the clergyman in the district in which it is collected. The ordinary offertory would be for the expenses of the Services, or any special purpose for which notice would be given.

N.B.—The Diocesan Fund will be managed by the Executive Committee of the Synod, which will also have the disposal of the sums granted by the English Societies. And a statement will be published after the annual meeting of the Synod of the amounts thus received made up to the previous Easter. It must be remembered that in all cases at present and probably for some time, the Diocesan Fund will have to pay back to the District much more than the half of the subscriptions it will thus receive, but this apportionment will help to keep alive a sense of the unity of the Diocese, of the importance of which I spoke at the beginning, and in course of time, the richer places would largely help the poorer.

The following facts may help to a more clear understanding of the amount needed in any district.

1. A clergyman in this country, who must keep a horse to get from one station to another and to visit people in the neighbourhood as he ought to do, can scarcely be expected to live on less than \$1,000 a year.

2. This, supposing he holds two services every Sunday, means a necessary expenditure of about \$10 for each such service, besides any incidental expenses that there may be in connection with the Service.

3. From the above, each place can easily calculate what its share in the general expenditure comes to, according to the number of Services given to it, and therefore how much out of that it will contribute, and for how much it will be indebted to others.

I am convinced that there are many who do not give as much as they otherwise would because they do not as yet realize the need. It is for this reason that I have tried to put the expenditure before you in as plain a manner as possible.

There is one other matter about which I desire to say a few words.

An Association for Union in Prayer and Work with the Church in this Diocese has been formed in England. The rules of the Association are—

1. To make intercession by using the Prayer of the Association at least once a week; and by commending the work to God, from time to time, in Holy Communion.

2. To give help by some gift or labor of love, and advance the Church's work in this district, as opportunity offers; and other just claims admit.

I am sure we ought to be deeply thankful to know that there are over 500 who have enrolled themselves in this Association, and whose prayers therefore are week by week ascending to the Throne on our behalf. A work thus upborne by the intercessions of faithful souls must be blessed of God. There can be no greater comfort and help than to know that we have such prayers.

Do you, however, yourselves, my brethren, intercede for the work that is being done amongst you, as earnestly and as definitely as you might do?

Some of you may remember that the first message I delivered to you was this: "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." My first request to you was that you

should make the welfare of your Church a special and definite subject in your prayers.

Perhaps it may help some of you in this if we had an Association for special Intercessory Prayer in this Diocese, and used the same prayer that is said in England. I have therefore had that prayer reprinted as adapted to our use, and any of the clergy will be glad to give a copy and to enrol as an Associate any one who will promise to use it. I think people here ought to promise to use it at least three times a week.

And now, brethren, beloved in the Lord, I commend you to God, and to the power of His grace. May He establish, strengthen, settle you, and make you to be given to every good word and work, so that when the Lord shall return He may find in you a people bringing forth much fruit to the honour and glory of His Holy Name. Your servant for Christ's sake,

REGINA, ADELBERT, Feast of St. James, Bishop of Qu'Appelle. Ap. & M., 1885.

Correspondence.

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

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

THE COMMUTATION FUND.

Letter No. 6.

SIR,—I now propose to consider the nature of the Trust committed to the Synod for the benefit of the clergy. The same power belongs to every Synod in the Province of Ontario, so that the matter at issue is not merely of a diocesan nature. It is essential to determine the purpose for which the Trust was created, and who are the beneficiaries under it. It has been erroneously stated that the benefit arising out of the Trust was for the support of increased missionary effort. This idea was presented to the Synod of Huron by Bishop Hellmuth, at the time the legislation enacted that the annuities of those clergy who had been made recipients, should cease. At page 44 of the Synod Journal for 1876 the following statement appears. "At the request of the Synod, his Lordship expressed his views on this question at length. He traced the history of the Commutation Fund, and the various by-laws relating to the surplus from the creation of the Fund to the present date, to show that its original destination was for the augmentation of the Mission Fund, and argued that after provision had been first made for the aged, infirm and sick clergy, the surplus should go to benefit the spiritually destitute in the unprovided localities of the Diocese." If such were the case, the only claim that could be presented in behalf of the Bishop himself and the Archdeacon to participate in the Fund, would be that they were properly classed amongst "the aged, infirm and sick clergy." No such claim was ever presented, either by themselves or by others, in their behalf. In fact, it would have been resented as groundless, and yet they did continue to be recipients. Proof, the most convincing and conclusive, from Bishop Hellmuth's own mouth, is afforded to establish beyond doubt his own conviction that Bishops and Archdeacons were not eligible to receive under the Trust. Yet he did receive, and I assume that as Bishop he signed the checks for his own and the Archdeacon's benefit. Bishop Hellmuth stands on his own petard, but I will come to his relief, by showing he could not have understood the nature of the Trust. This I assume, for had he known it, the influence he exerted over the Synod to deprive poor clergymen of a small annuity necessary to provide the requirements of the families, would be of an aggravated nature, and very unpleasant for Christian people to bring within the domain of conscience. The Trust deed sets forth most clearly the one sole object of the Trust, which is for the "support and maintenance of the clergy, within the diocese." The benefit is exclusively clerical, whilst the Mission Fund is appropriated to parishes or missions to help the laity to fulfil their obligations to the clergy, and also to aid in sustaining foreign mission work. If a mission pays its clergyman according to the scale laid down by the Mission Fund Canon, then no grant is given. This is conclusive, that the grant from the Mission Fund is given to the place, not to the incumbent. Bishop Hellmuth asserted that "the surplus should go to benefit the spiritually destitute in the unprovided localities of the Diocese." Could he mean that the clergy were the spiritually destitute? If not, the laity must be covered by the definition. The benefit of the Trust, however, was for "the support and maintenance of the clergy." Enough has been said to establish the fact, that the Mission Fund is not the proper recipient or dispenser of this Trust.

The manner in which the Synod was empowered to make an appropriation was by law or by laws, declared and set forth from time to time. It is not contended that the Synod may not change the application for the future of any accrued interest unappropriated, by enacting another by-law, but that what had been appropriated under any existing by-law could not be taken away so long as the conditions laid down were complied with.

If it could, then "the aged, sick and infirm clergy" could be deprived of their "maintenance and support" by the mere passing of a by-law, brought about by the pressure of undue influence, or by the mere whim and caprice of the majority. It is not enough to say that such power would not be exercised. I am of conviction that the ability to do it does not come within the power of the Trustees—the Synod, and I am confident that the morality of the Gospel does not sanction it. The clergy were grossly wronged.

J. T. WRIGHT.

The Parsonage,
St. Mary's, Aug. 18th, 1885.

(To be continued).

P. S.—I have received applications for the pamphlet referred to by one of your correspondents, and will gladly supply any who may desire it. It contains Vice Chancellor Proudfoot's judgment, which was fully affirmed by Justices Henry and Fournier of the Supreme Court.

J. T. W.

WRIGHT VS HURON.

SIR.—Not only the Clergy of Huron Diocese, but all churchmen have a special interest in the above suit. As the question of Trust and Constitutional law are also involved, it is of general interest to all. Important issues are involved in it, and on its ultimate results the welfare of the Church in some measure depends. The question of law embraces the morality of faith, for how can faith be exercised so as to govern the lives of men, unless the law inspires them with the assurance of just equitable dealing? I understand that law is a declaration of the divine purpose in the promulgation of righteous judgment so far as the decision in this case at present rests, I fail to see how it can possibly inspire confidence in the ethical department of life. Mr. Craig does not present the matter correctly with respect to the judgment of the Supreme Court. The appeal is not based upon the fact of one judge being doubtful, but upon the fact that the decision terminates upon that doubtful judgment. The other judges—four in number—of the same court were equally divided in their judgments, so that if they are left out of the question we are confronted by the anomaly, that after four years of contention, the most sacred of all the elements of moral law, viz., that of trust, is left on most perilous grounds, in fact, made to rest on no other foundation than doubt!

This is the quicksand of unbelief which has engulfed myriads in infidelity. The doubtful judge bases his decision upon these words, "if the law is as stated." I have heard of a man whose skepticism rested upon an *if*, with respect to a future state, and if it could be removed his mind would be at rest. Now it is by removing the "if" in this case, that an equally satisfactory result will be attained. Your correspondent from Clinton introduces himself to the public, and evidently anticipates a respectful hearing of his case, by the remarkable declaration that he does not enter into the 'merits,' or 'demerits' of the subject. Then what moral right has he to enter upon it at all? For a minister of the Lord Jesus Christ to enter upon the consideration of any matter, irrespective of its merits, is clearly to dishonor Him who commanded men to "judge righteous judgment." His position is reduced to the gross theory of physical power. It is the merit of this question which so engages thoughtful minds, because the moral law, which reflects the divine character is assailed.

One of the peculiarities that strikes me in Mr. Craig's letter is its demerit. He wishes to know whether people are justified in making an appeal for assistance in this case, for the purpose of obtaining a final decision?

They are, upon the ground of the many interests at stake.

Mr. Craig is at liberty not to assist, but is it not a "pitiable" spectacle for a teacher of morality to wish to deter others, when he ignores the "merits and demerits" of the case, and yet says he is prepared to do the very thing for which this suit is contending? It might be well for Mr. Craig to read, mark, learn and inwardly digest the 1st and 8th verses of the 2nd chapter of St. Paul's Epistle to the Romans, "Wherefore thou art inexcusable, etc." I regard the case as deserving of support, and have gladly forwarded a subscription. As the case was instituted after every effort had failed to undo what Mr. Craig is so willing to undo, for the interest of others as well as for

the plaintiff, I think it a cowardly thing to leave him to bear the burden alone, of that in which others are equally concerned. Mr. Justice Henry in his clear and decided judgment refers to this as a most worthy act, his Lordship states concerning the plaintiff, "he has brought this suit not for himself alone, but in order to get a fair construction of the Trust for himself and all the other clergy interested." Can anything, therefore, be more justifiable and proper, than the effort which has been put forth to perform a moral duty which rests upon honourable Christian men?

It is possible that there may be some who will say, "yes, but let the Synod re-enact the Canon and appropriate the income arising from it as formerly." But this is just the very thing the Synod would not do, and hence the application to the courts. As for going to the Privy Council it is the only court now open, and the last, and from which no doubtful judgment ever proceeds, it is final. If, however, the Synod will undo what has been done by re-enacting the Canon and redressing the wrong, by all means let it, without further delay, adopt such measures as will terminate the matter. I respectfully ask the Clergy to consider that if the Synod will not now undo the unjustifiable legislation of 1876, how can they expect it to be done at a future period? What hope have they of its being accomplished by any other means than by the Privy Council. It is the only way it can be done.

Should Mr. Wright lose, it has gone forever as a clerical endowment, the object for which it was given. The man who having an intelligent apprehension of the case, and with sincerity says that its present application the Mission Fund is right, may not aid, but he who thinks otherwise is bound by every sense of honour to assist according to his ability. Let it be borne in mind that the assistance is not personal to Mr. Wright, but to maintain the principle involved, and which can only now be maintained by arms on account of the representative position he fills as plaintiff, should he succeed, as I feel confident he ultimately will, the benefit, be it remembered, is not for himself alone, but equally for others, the only difference is, there are expenses which must fall upon him, unless Christian men will share the burden with him. At any rate, I for one, hold the sacrifice to be an honourable one, and I will share it with him according to the ability which God giveth, even though Mr. Craig and others, if there be any such, may decline to do so. I cannot but believe that when Bishop Baldwin is made cognizant that he is receiving from this fund a portion of his income by way of annuity, his Lordship will be ready, yes more, determined to put forth every effort to fulfil the royal mandate of Christian love, "to do unto others, as they are doing unto him," such is the confidence I have in his Lordship's integrity.

MARK TURNBULL.

Incumbent, Christ Church, Listowel.
August 25, 1885.

CHURCH SYNOD GREETINGS.

LETTER No. 2.

SIR.—Having answered "Inquirer's" question as well as I could, and shown that we may and should think and speak of all the baptized as our "brethren," and even "emphasize" that brotherhood, I am more in harmony with his doubts and fears as to the result of such platform oratory as we had for the last two years. On the ground of that brotherhood which we can never too much emphasize, we should be greatly glad to recognize every excellency which we discern in our separated brethren, and we are bound to do so to the honour of Christ's grace. We cannot do too much in the cultivation of kindly feelings, the feelings of kin, in the highest spirit of justice and charity, but we sin against both when we faithfully ignore or flatteringly conceal the evil of their condition. It is a wrong to Christ, whose honour and success is bound up with the unity of His Church; it is a wrong to Christians, who are encouraged to be content with their imperfect, even though it should not be sinful, schismatical state; and it is a wrong to the world, whose conversion it hinders and delays. Theologically, morally, and economically, this is indisputable; and in spite of much fine talk, the confession of the fact is constantly made, both as regards home and foreign fields. It is a Presbyterian Review which says, "Under the voluntary system of support (it should be sectarianism) religious bodies multiply and crowd each other until many a little township has from six to ten churches, with almost half its population living in utter neglect of all." At the last meeting of the General Assembly in Montreal, Principal MacVicar suggested in reference to their mission field, that "a better adjustment of the work might be arranged between the denominations, and so the common cause of the church be advanced." Principal Forrest "thought such unions difficult of accomplishment." Now for the Church to be silent as to the sin and mischief of schism, especially in a time and

country where schism is rampant, would be simply to renounce her function as a witness, to cease to be "the pillar and ground of the truth"; and if, in the kind desire to emphasize the brotherhood, we do aught to veil the guilt of schism in violating that brotherhood, we become sharers in the sin. We must consent, under no consideration, to have the Church regarded as a sect, or be thought to yield to the divine prerogatives of the Catholic church. Moreover, if it were true, as one gentleman said, that Methodists had invented no new theology, that "their theology was that of the Church of England"; it makes the schism all the more guilty, for thus it is schism pure and simple; and there was no Methodist privilege which they might not have continued to enjoy in the communion of the Church. But, however true at first that the theology of the Church and the Methodists was identical, it cannot, I fear, be truly said now, else why their late revision of the Prayer Book, and especially of the baptismal office? The very gentleman who affirmed this identity, has strongly denounced "Baptismal regeneration," while confessing it to be the doctrine of the baptismal office. Where, then, is the consistency or the profit of this talk? Truth really suffers on those high occasions of critical charity.

Another gentleman on the same platform avowed a great deal of faith in denominationalism, which certainly is not reconcilable with a great deal of faith in the Holy Catholic Church.

During the same week, another gentleman said in the Conference "He believed himself a direct descendant of St. Peter, as he graduated from a fishing boat on Lake Ontario, (applause), and, therefore, he believed himself right in the line of apostolic succession. (Laughter and applause.)" What English Churchmen have suffered for, what they have made and are making such sacrifices to maintain, what the Catholic Church venerates and has ever venerated, we see thus made the subject of a scoff and of undignified merriment. That is not the way to unity. Let that be perfectly understood.

In the same week, a Congregationalist minister said at the meeting of the union, "As to interpreting and expounding Holy Scripture, why hamper his tongue with this and that orthodoxy? Why should we not believe in each other, and so have the very life and power of our freedom?" On the same occasion another maintains the *Jus Divinum* of Congregationalism, and, with a very tender anachronism, says, "Such names as Hooker, Ridley, and Latimer, may suffice to preserve the establishment (observe, not a church) from the charge of utter corruption." The Church is declared to be "a system convicted of utter falseness." All this in one week and one city! I say then to my fellow churchmen, let us be nothing but kind, let us be generous and appreciative to the utmost. But let us be true! Yours,

Port Perry,
August 7, 1885.

JOHN CARRY.

SYNOD GREETINGS.

SIR.—The confounding two distinct questions: 1st. The Apostolic Ministry. 2nd. The qualification of membership of the Catholic Church, has produced a misunderstanding in some minds. The Church of Christ has always acknowledged the validity of lay baptism, which means that all baptized people are members of the Catholic Church, this is a conclusion which the most ardent defender of Episcopacy as necessary to the being of a Church must arrive. When this is acknowledged the "friendly greeting" sent by the Synod to a meeting of fellow Christians is in no way out of place. Contending against error does not necessitate enmity against mistaken people if they be such. St. Jude speaking against men that he tells us were "ungodly, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ," warns us to contend for the faith once etc., "although we may consider these fellow Christians, (like the men St. Jude speaks of), share in the 'gainsaying of Core' yet it were entire and cruel to compare them to these members of the early church, (for we are told they had 'crept in, viz., into the Church,) to these men guilty of unnatural wickedness and blaspheming presumption, denying the divinity of our Lord and rioting in Antinomian Gnosticism."

Our duty in our parish is to try and bring all Christians therein "into that agreement" "in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us either for error in religion or for viciousness in life," and although we promise to "banish and drive away all erroneous and strange doctrines contrary to God's word," yet we promise also to "maintain and set forward as much as in us lieth, quietness, peace and love among all Christian people." The strongest incentive to unity is the membership by baptism and faith of all Christians in the Catholic Church. After a Synod has, without a dissenting voice, sent such a greeting it ill-becomes a

single priest to set his private judgment against the voice of the Church. I would draw the attention of some of your readers to the 141st Canon headed, "Depravations of the Synod censured." The Provincial Synod is the only body which can, without immodesty, take a Diocesan Synod to task.

W. B.

INFORMATION.

SIR.—I think "a priest of the Church" will find a reply in the prayer, "O God, the creator and preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men."

I was much gratified in reading your article severely censuring the miserable wranglings about white and black gowns and such unedifying subjects, what we laymen want is the substance of honesty, a truth, integrity and spiritual zeal to maintain a lively interest in our Church not any squabbling effusions that bring forth either a smile or pity.

I will in enclosing my mite to assist the Rev. Mr. Wright, expressing the opinion that you are doing the Church a thousand times more good in giving us a full history of the question of Wright v. Huron, than in letters displaying "vehement party spite," it sickened me against taking another so called Church paper, and I am in hope that they will not appear in yours.

I would as I am writing briefly reply to "a letter," in your issue Aug. 20th. If the clergyman does not wish, he need not assist, but why try to discourage others who are fully able to judge whether the Rev. Mr. Wright has been fairly or unjustly and cruelly treated? I do it, not upon the doubtful judgment alone, but also upon the three very decided ones in his favour and upon the opinion of my own view of justice. I would ask the rector, if that he had carried a case through three courts at his own expense, on behalf of the poorer clergy equally with himself, if he would feel it "p. tiable" to read of generous assistance being given on his behalf by his Church brethren? I should imagine that his parishioners must pay him a stipend that places him above the necessity of receiving either from Mission or Commutation Fund, and I neither consider it becoming or generous, or displaying Christian charity, or Christian dignity, in his being "prepared to undo" what was done in 1875, and yet trying to bias others against assisting the Rev. Mr. Wright and the poorer clergy, against his own injustice in 1875.

I hope every churchman in the diocese will assist and prevent the separation of morality from the spiritual teaching of the Church.

Yours truly,

Westminster, Aug. 21st.

JUSTICE.

"THE LAW COURTS."

SIR.—The case "Wright vs. Huron," has occupied the attention of the Church, the law courts and community at large, quite long enough. It is full time that the Synod should annul a rash and ill considered measure which has been the cause of all this litigation, scandal, and, therefore, serious drawback to the prosperity of the Church.

The recent decision of the Supreme Court exemplifies the beautiful uncertainty of the law. Five of the most eminent lawyers could not come to an unanimous conclusion in the matter. Two were in favour of the plaintiff. Two in favour of the Synod and one dubitant, this last, like a wise man, (lawyer) gave the Synod, the strong party, the benefit of the doubt, which will result, I have heard, in the matter being referred by the plaintiff to the Privy Council. Many think Mr. Wright has a strong case and hope he may win at last, I trust there will be something more substantial than mere hopes coming forth, and that these people will not allow Mr. Wright to fight out a matter in which they are interested, at his own expense.

But even should the Privy Council finally decide in favour of the Synod, it will not set the matter at rest, for the principle of the matter through time in itself would rest upon a false basis. The principle contained in the matter is, the services of the Church must be sustained. The false foundation on which this principle rests is, "that a number of poorly paid ministers should be compelled to sustain these services at the cost of \$200 a year, to themselves and families, relieving a large number of the laity of their responsibilities; another feature of the case is, that the missionary clergy are practically paying much of the expense of this protracted litigation, as the expense will be taken out of the Mission Fund or General Purposes Fund, which must lessen the mission grants. The Synod may settle the matter after a legal fashion, from time to time, still from time to time it will present itself more formidable than ever. Like the fabled monster of old, from whose deserver neck the blood sprang forth and formed fresh heads multiplied and indestructible. Would it not be better to request the Bishop to call a special Synod to

consider the necessity or at least, advisability of settling the matter in some other way more becoming to Christian men and the Church, than a court of law?

Aug. 1885.

Yours etc.

Z.

THE CLERGY TRUST.

SIR.—I beg to acknowledge through the columns of the DOMINION CHURCHMAN, the following subscriptions for the "Clergy Trust Test Fund," in connection with the case of Wright vs. Huron: T. \$10; S. \$15; Draft \$2; do. \$2; do. \$25; K. \$2; D. \$20 25; T. \$5; J. \$1; J. H. \$10; B. H. \$10. Mr. W. Hatton, trustee, acknowledges the sum of ten dollars from a clergyman with the promise of an additional fifteen dollars when called upon.

I wish to state that the course we intend to pursue in this parish, is to open a subscription list for the whole town, many belonging to other denominations intending to contribute. If the confidence of the laity is considered of any value, it is certain that there must be a thorough and searching investigation of all the proceedings in connection with this matter.

Subscriptions acknowledged through the DOMINION CHURCHMAN when requested, or otherwise as desired.

T. D. STANLEY.

Secretary C. T. T. F.

St. Mary's, August 14, 1885.

MR. LANGTRY'S PERMUTATION.

SIR.—The following letter from the English Guardian, will be suggestive, and it cannot but be awakening to such as think Mr. Langtry's scheme mere moonshine.

Yours,

Port Perry.

JOHN CARRY.

SIR.—Amid the many subjects of Church reform which ought just now to occupy the attention of Churchmen, there is, second to none in importance, that of the lengthened incumbency of so many of the clergy of one living. In such localities as the Black Country, not only is a lengthened incumbency a real cruelty to the unfortunate man himself, but it is the cause of sad stagnation of Church work in very many parishes, whose population demand well sustained activity and zeal. I know of parishes, with populations of 6,000 and 7,000, where the Sunday morning congregation is often under fifty. In poor parishes, too, if a curate is by external help secured, the pay enables an aged vicar to obtain either a fossil like himself, or a young and inexperienced deacon; hence, in many districts the Church is nowhere, and Dissent or indifference thrive.

That I am not exaggerating the evil, I will prove from the following figures. Within a radius of four miles from this house, I find twelve incumbents who have held their present benefices respectively as follows:—1, 42 years; 2, 40; 3, 39; 4, 38; 5, 37; 6 and 7, 31; 8, 29; 9, 28; 10, 25; 11, 24; 12, 23.

A healthy neighbourhood some one will say. Yes, no doubt; but a neighbourhood that ever requires fresh energies, and a zeal not disheartened by painful surroundings and perpetual disappointments.

Do the Bishops know of this state of things? A hasty visit once a year for a hurried confirmation, is not the way to learn the wants of a vast neighbourhood. In the case of the oldest of these twelve incumbents, some time ago, the Bishop was asked if he could find a country living for a man deservedly popular, but tired out after forty years of one spot. The patron of the living offered to place the nomination in the hands of the Bishop if he would only provide for the incumbent. The answer was that the Bishop "did not see his way to do so."

I sometimes am tempted to ask *cui bono* a Bishop: Is there not room for reform in the matter I have named?

We Black Country clergy, are beginning to think that over our vicarage houses may well be written, "Farewell to hope all ye who enter here!"

Dudley Vicarage,

W. REYNER COSENS.

July 10, 1885.

Another proposes that appointments to a vicarage or rectory should be for ten years, with conditions which may be found in the *Guardian* of 5th August.

"A boy's temptations are no harder for a boy than a man's temptations are for a man. It is as much a boy's duty to be faithful, and just, and kind on the playground, or at school, or at home, as it is a man's duty to be just, and honest, and true in the counting-room or in the Senate hall. It is just as much a boy's duty to imitate the boy Jesus, as it is a man's duty to imitate the man Jesus."

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from W. S. Smith's work on Genesis and other writers.

SEPTEMBER 18th, 1885.

VOL. IV.

15th Sunday after Trinity.

No. 42

BIBLE LESSON.

"The Trustworthy Servant."—Genesis xxxix. 1-6, 19-23.

Our scene now changes from Canaan to Egypt, whither the Midianites who purchased Joseph carried him. Here he who had been the darling of his father was sold by them to be a bondservant. His life now was a very different one, but, as we shall see, Joseph performed his unaccustomed duties, honestly and well.

(1). *Joseph's Faithfulness to his Master.* He evidently determined to make the best of his altered circumstances. When purchased by Potiphar, a high officer in the court of the King of Egypt, although no doubt he felt very sad and lonely, he did not grumble or refuse to obey his master; no, he tried to do his duty, and gave no cause of complaint. Accordingly he soon attracted the notice of his master, who found that Joseph was thoroughly reliable, and that in everything he put his hand to he succeeded; and so he rose rapidly until Potiphar made him overseer of his household. This was a most responsible position for one so young, but he carried out his duties well, and why? because he did them as unto the Lord. Let us notice how true it was of Joseph, "He that is faithful in that which is least is faithful also in much," St. Luke xvi. 10.

(2). *Joseph's Faithfulness to his God.* Such a steady faithful life as Joseph's, could not go on long without Satan making a great effort to entrap him. He laid wait for Adam and Eve, because he envied their happiness in Paradise. He laid a snare for our blessed Lord Himself, when the voice from heaven declared Him to be the beloved Son of God. It was well for Joseph that he did not only think of pleasing men, (eyeservice, see Ephes. vi. 6), but he thought what would please God, what God liked, what God commanded, see Col. iii. 22, 24. So when Satan came with a great temptation, Joseph's answer showed how faithful he was both to his earthly and his Heavenly Master, verse 9. "How then can I do this great wickedness and sin against God." He gives in its right name "great wickedness," and exposes its real nature, "it is against God." *To sin against God* was what Joseph would not do for any worldly pleasure or allurements. Let us think of God when we are tempted to sin, and let us ask Him to give us strength to say no, Prov. i. 10. We all have great need to ask God earnestly day by day, to keep us pure. But though Joseph was so faithful, things did not go smoothly with him. Joseph was accused falsely of a dishonorable and disgraceful sin. His kind master was very angry, verse 19, and put him in prison, and at first he was very harshly treated, compare Psalm cv. 17, 20, but this was not as hard to bear as if he had been guilty. His conscience was clear, see 1 Pet. ii. 19, 20; 1 Pet. iv. 16; St. Matt. v. 11; Acts xxiv. 16.

(3). *Joseph's Source of Help and Gladness.* The Lord was with him, verse 21. This was the secret of Joseph's steadfastness, and peace of mind. He had early learned to pray to God, to trust Him, to serve Him, and so he had learned the true way of being happy in all circumstances, Prov. xvi. 20. God moved the chief jailor to pity and to show kindness to Joseph, and so Joseph became a trusted servant again, and had to do with all the business of the prison, verse 22, and was prospered by God in doing it. Let us learn from this part of Joseph's history, that for those who are faithful and pure of heart, no matter how much darkness there may be in our surroundings, "unto the upright there ariseth light in the darkness," Psalm cxii. 4. If we ever have to suffer for doing right, let us not be cast down. Remember how Daniel suffered for saying his prayers, Dan. vi. 10, 12. How Macciah was put in prison because he spoke the truth, 1 Kings xxii. 26, 27. But God was with them, and brought them out of their troubles; so He will with us. "So that we may boldly say, the Lord is my helper, I will not fear what flesh can do unto me," Heb. xiii. 6.

Put thou thy trust in God,
In duty's path go on;
Walk in his strength with faith and hope,
So shall thy work be done.



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Family Reading.

RIGHT NAMES.

It is time that some things were called by their right names, as downright laziness, or miserable sham and hypocrisy! There is not a day in the year when people cannot attend church if they will. They go on all days to business, and on all nights to parties and places of amusement. This miserable habit of neglecting church is a shame and a disgrace. To "profess to call themselves Christians," and then treat the worship of Almighty God as they would scorn to treat a secular appointment is not a hopeful piety. When one's religious duty is put on such a low basis, how can he expect to get any inspiration from it? Does he believe what he professes? Are Jesus Christ and the Gospel and the sacraments and salvation and eternal life, realities? Then why place them down below your worldly plans and pleasures? Why degrade them by making them subject to your whims and conveniences? Is there no such thing as duty? Can you neglect in this way and expect your religion to come to your aid in a time of trial and misfortune? Can you invoke it in your last sickness and die in its comforts? If people so degrade their religion, by putting it in an inferior place, do they consider that it, in that case, degrades them? In other words, it is to every one what he makes of it.—*Living Church.*

CONVERSION.

In an article under this head, suggested by a recent revival movement in Honolulu under sectarian auspices, the *Anglican Church Chronicle* says:

We use the occasion however as affording an opportunity to inquire for the benefit of our readers into the character of the spiritual fact which we call *Conversion*. It is charged against the revival system generally that it is responsible for a great crop of errors in the field of Christian tillage, and that among them error as to what *Conversion* really means is sadly prominent. It is undoubtedly true in many cases, especially when revivals have been carried on under the stimulus of powerful excitement by men of magnetic power and fervid heart-searching oratory. It has been forgotten that conversion to God is not with all men, nor with most men, a sudden act. The conversion of Saul of Tarsus by a vision from heaven was a sudden act, but we have no warrant in Holy Scripture for inferring that his conversion was typical, and that all men turn to God alike. The change in Saul was not from sin to holiness at once. It was from Saul the persecuting Jew to Paul the apostle of Jesus Christ to the Gentiles. Conversion means turning about, but it is nothing unless a man stays turned. To one the turning process may be quick and sharp, the change in his feelings may be very sudden. A present hope is blighted, an earthly idol is shattered, a wasting sickness arrests him in a career of exceeding sinfulness, an earthly life dearer than his own is taken from him—in some way the reality of things unseen breaks upon him—it may come in the still small voice of a word spoken in season by some friend, a sermon, a prayer, a glowing and emotional service. The sudden change is exceptional, the change is for most men gradual. The sinner comes to himself usually, after many warnings to which he has not been altogether indifferent, after many blows which have wounded him, and after having stifled many good impulses. Divine grace has gradually been bringing him to the conviction that he must change his life or lose heaven. By degrees he comes to the point of resolution and action, and then and there changes his mind. He turns around. The things which he hitherto loved to his spiritual hurt are behind him. The new life, the new light on the old duties, the new strength for the old conflicts, the heaven on earth, and the heaven in the world invisible, are before him. He has placed himself resolutely on the royal road but finds it hard to keep there. The habits of sin have a strong hold upon him and pull him back. He is weak and finds it difficult to rise. He sometimes strays from the safe road. But as

long as his will is to do the will of God concerning him, and as he perseveres and turns ever to the true sources of strength he is a converted man, a saved man. He will be constant in prayer, he will thankfully receive the grace of heaven in the ways and means of God's appointment. The baptism for the remission of sins, and "the bread which cometh down from heaven" will be spiritual facts of inestimable value to his soul. The converted man will become more and more permanently converted. He will be less and less entangled with the affairs of this life. He will breathe a purer, sweeter air, borne as it were on gales from heaven. He will anticipate the heavenly harmonies and the triumphs of a son of God, who goes through life repenting daily of each day's transgressions, repenting deeply after every occasional fall into the guilt of the old life, brought by repentance to true conversion and kept by repentance in that state which is made imperative by Divine command on every one who will enter into life. "Except ye be converted and become as little children ye shall in no case enter into the Kingdom of heaven."

FAITH—AN ANECDOTE.

A little boy once sailed down the waters of the St. Lawrence. He was about six years old, and images of beauty floated for him on every distant cloud.

The day wore on; the islands were passed, and now the boat began to descend the rapids. A head wind lifted the breakers; the sky darkened, but the child and mother felt the excitement of the scene. Like a living human creature the strong boat kept its way. It took a manly pride, it seemed, in mastering the obstacles to its course, and as it rose and fell with heavy swing, a sense of power filled the hearts and souls of the passengers.

The boy stood still. Tighter and tighter he grasped his mother's hand, and with blue eyes darkened with earnest thought, looked upon the face of the water. Soon the rain began to fall heavily, the water was still more agitated, and the mother felt that when the keel grated against the rocks visions of storm and wreck passed through the little one's mind.

She saw that he was frightened, and began to question whether it would not be best to carry him to the cabin, and by song and story beguile his excited mind. Just at this moment he gently pressed her hand, and looking down upon him, she saw the expression of serious thought give way; a sweet smile dawned on his lips as he said, softly to himself rather than to her, the following lines:

"Then the captain's little daughter
Took her father by the hand,
And said, Is not God upon the water
Just the same as on the land?"

The mother felt thankful for this pleasing proof of her little son's confidence in His heavenly care, and prayed that the same sweet, trusting spirit might cling to him through life.

KINDLY IMPULSES.

Has it ever occurred to you, when you have felt a sudden impulse to do a kindly deed, that perhaps God is using you as His instrument to answer some one's prayer?

He sends His angels on such missions, and to human hearts also. He permits this great honor of doing His will. Thus again and again, when an earnest prayer has gone up from one in trouble, sorrow, or need, He moves some gentle heart to go and carry help and comfort. We have often heard the glad words over some little gift or pleasure: "That's just what I have been wanting!" and possibly the same lips might add, "and just what I have been asking God for."

Therefore, unless those older and wiser than we assure us that we have mistaken an unwise thought of our own for one of these promptings of God, let us never check these impulses by the words, "Oh, I don't know that it is worth while. It might as well be left undone." You may be sure our Heavenly Father can find some one else to do His bidding, but you will have lost a golden opportunity of serving Him.—*Young Christian Soldier.*

WHAT IS BEING RELIGIOUS?

"It is very hard to be religious." So men say, and from their point of view, true. But we shall not get to the "true inwardness" of it until we find out what "religion" is. Religion with most persons is going to church, or sacrament, or reading the Bible, or saying prayers. Sometimes religion is enlarged a little, until it means teaching Sunday-school class, or visiting the sick and poor, or giving money to church purposes. And the "good" or "religious" life means to such some or all of these things; and the more of them the man does the more religious is he. Let us see.

St. Paul understood what the "good" or "religious" life is; and he writes to some slaves in Ephesus thus: "With good will doing service, as to the Lord and not to men; knowing whatsoever good thing any man doeth, the same (i.e., good thing) he shall receive of the Lord." The Apostle is not talking about what men call religion at all; talking of the work these slaves were doing and made to do. "Whatsoever good thing;" whatsoever good ploughing, or reaping, or waiting on table, or running on errand—no matter what the work these slaves were ordered to do, if they did it not merely because their masters commanded them, but because the Lord commanded them—this was a good work in the eyes of God; and for this good carpentry, or farming, or serving they would receive a reward. If true for slaves, true for free. If true for servants, true for masters. The carpenter who works good carpentry as to the Lord will get reward; the father who does work to please God; the mother who does nursing for the Lord and housekeeping; the child who learns his lessons as for the Lord; all these are doing "good works;" all these done for the Lord are religious works; he who does these is religious, if he does them for the Lord. For doing these things the Lord will reward him, even as he promised to reward the slaves at Ephesus for doing their work. In other words, whoever does the daily work given him to do, doing it for the Lord, that is religious work, that is a "good work" and to be rewarded. This is the religious life, doing whatever we do as to the Lord and not to men.

THE COMPASS TO STEER BY.

"Well, my boy, so you are going to try your fortune in the city? I tell you it is a dangerous ocean to launch your craft on," said a man to his neighbour's son.

"Yes, sir," answered the lad, taking his Bible from his pocket; "but, you see, I've got a safe compass to steer by."

"Stick to it, stick to it," cried the man; "and the enemy may blow hot or blow cold, and he can't hurt so much as a hair of your head."

ENGLISH CLERGY NOT STATE PAID.

Mr. Gladstone, Lord Salisbury and Earl Granville have replied as follows to the inquiry of an Accrington correspondent—Are the Bishops and Clergy of the Church of England, State paid? Mr. Gladstone's secretary writes:

"Sir; Mr. Gladstone, in reply to your letter, desires me to inform you that the clergy of the Church of England are not State paid." Lord Salisbury's secretary writes: "Sir: I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter. In reply, I am to say that the Bishops receive no grants from the State, but they receive a revenue from ancient endowments given to the Church." Lord Granville's secretary says: "Sir: In reply to your letter I am desired by Lord Granville to state that tithes existed in England before Acts of Parliament, though the present mode of assessment and payment was settled by the Tithes Commutation Act, 6 and 7 William IV, c. 79, and subsequent statutes. I am to add that you will find a short summary of the origin of tithes, which is very complicated, in 'Blackstone's Commentaries,' or other text-books of English law, or in most encyclopedias."

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FEMININE VOLUBILITY.

BY THOMAS FOSTER.

Among the minor miseries of life, which become by frequent repetition, and by steady continuance, very serious troubles, perhaps the querulous volubility of kindly women, is as apt as any to embitter life. The scolding vixen is endurable by comparison with the unselfish woman, whose anxiety for the welfare of those around her leads her to make them all exceedingly uncomfortable. I can imagine a man of sense exposed to the angry vituperations of a Xantippe, finding in them after awhile a fund of amusement. I cannot imagine such a man becoming very angry with a mere shrew, save perhaps for the effect of her vile temper on the comfort and happiness of others. But it is different with the complaints of those whom we know to be well-meaning. The querulousness is infinitely more trying, because we cannot separate from our sense of annoyance the sense of utter incongruity between the object they really have in view and the effect they as a matter of fact produce.

A vixen's anger may be compared to a storm which interests more than it annoys; the complaints of kindly but over-anxious women resemble the steady downpour of rain, the purpose of which is excellent, but the effect while it lasts most wearisome and annoying. One cannot get angry with rain or drizzle, but one can get no comfort out of it; whereas one can enjoy the sense of opposition roused by a fierce storm through which one may have to make a way.

I recall here, by the way, that George Eliot, who noted more closely than most persons the sources of domestic happiness and misery, has dwelt on this difference between the mere vixen whom every one contemns and the Mrs. Gummidge who troubles those around them by constant complaints which have their origin in over-anxious love. "Women who are never bitter and resentful," she says, "are often the most querulous; and if Solomon was as wise as he was reputed to be, I feel sure that when he compared a contentious woman to a continual dropping on a very rainy day, he had not a vixen in his eye—a fury with long nails, acrid and selfish. Depend upon it, he meant a good creature, who had no joy but in the happiness of the loved ones whom she contributed to make uncomfortable—putting by all the tit-bits for them, and spending nothing on herself—a woman at once patient and complaining, self-renouncing and exacting, brooding the livelong day over what happened yesterday, and what is likely to happen to-morrow, and crying very readily both at the good and the evil."

How many families know this kind of good woman, and the misery her voluble manifestations of anxiety occasion to every one within range of her voice. She is generally possessed with the notion that much more depends on her than is actually the case. But one feels that it would be unkind to tell her so. Her volubility about her multitudinous cares and anxieties produces a distressed silence among those around. The thought of all—that matters would go well enough if she could but leave them a little alone—is expressed by none. Wearily she laments what is just passed and cannot be altered, or proclaims anxieties about what may never happen. Over and over again, in ever-varying forms, the same imagined troubles or long-past misfortunes are lamented over with wearisome iteration,—and the patient hearers, among whom may be those who have the real work of keeping things straight, can never find courage to ask for some remission of their misery. She gets at last, the idea that the ceaseless worry which deprives all around of half the comfort of life, is all that preserves the family from rack and ruin. "Your father has all his worry abroad," one of these unhappy ones will say, "I have to bear all the worry at home," where—if she knew the real truth she would say, "My husband's work and worry abroad is made for him by others; I make all the worry at home, or most of it,—for him when he comes home tired with his day's work, and still more for the unfortunate folks who are at home through the day."

I sometimes wonder whether in home made miserable by constant worries of the kind I am dealing with, the kinder way would not be to speak

plainly, even at the risk of causing some little pain, or even at first somewhat sharp and bitter pain. At the outset, were not fathers and husbands too apt to be unduly indulgent, the querulous humour might, I believe be easily checked. I know that most men put up with it as a feminine weakness which should be indulged; they even deem it a part of manly duty to be patient under the infliction. If no one suffered but the husband or the father, there might be little harm in this mistaken view of duty. But the case is otherwise. Many suffer besides him. Amongst others none suffers in the long run more than the offender herself. She may not consciously recognise how wrong her conduct is, or how much misery it causes; but it does make her unhappy both directly and indirectly, directly as her growing querulousness shows, indirectly because she cannot but feel that those whom she wishes to see happy are uncomfortable if not miserable while she mourns and laments on their behalf. For want of a few words of good advice, or even, if necessary, of very definite warning and command, many a well-meaning woman has made her own life and the lives of those dear to her, a long spell of discomfort where they might have been most happy, and has ended by alienating the heart of the man who had not the heart to check at the right time, her querulous ways. There is more true love in kindly severity of rebuke before the mischief is done, than in mere patience to bear the misery—patience which after all may be at last overworn, or remaining, may become the patience of disgust instead of the patience of love.

HOW TO BE A PRACTICAL CHRISTIAN.

(Continued from last month.)

IV.—ON THE USE OF MONEY.

You must remember that the proper use of money is a Christian duty. With it much good or much evil may be done.

1st. Some part of whatever you have must always be given to God. The offertory affords you a means of doing this.

2nd. Some part of whatever you have must always be devoted to the relief of the wants of others.

3rd. Besides the question of almsgiving there remains the duty of using the remainder aright. When spending money upon yourself, you should remember that it is to be spent for what is useful and necessary. It is a sin to waste it in what is unnecessary or useless. Be very careful never to run into debt. If you should ever run into debt, you must remember that when you have money, your first duty is to pay what you owe.

V.—ON OUR DAILY WORK.

Every one has to work in some way or other. Work honestly done is sure to make you happy. The idle man is of all persons the most miserable. God is well pleased with all work that is really well done to the best of your power. It is not the work itself, but the spirit in which it is done that He looks at. So that it is quite possible to please Him by digging in a garden, plowing in a field, by making boots, working at a carpenter's bench as our blessed Lord did Himself, or by any other work. There are certain rules which you ought to bear in mind about your work. If you observe them you will gain the respect of those who employ you, and the blessing of God. 1st. Do everything just as well as you can. 2nd. Carry a cheerful spirit into your work. Never grumble. 3rd. In all right ways try to please those for whom you work.

VI.—ON RECREATIONS.

It is perfectly right that all people should have some recreations and amusements; good, healthy, amusing games, and the like. But do not let them interfere with your work or hinder your doing your appointed duties. Give up at once any amusement that leads you into temptation. Choose games that are innocent. Avoid any that lead you into bad company or low places of resort. Those are the best games which develop any of our powers, whether of body or mind. Besides games, all studies over and above our work which afford relaxation from our work are helpful.

(To be continued).

SYSTEMATIC GIVING.

Suppose that you really do give for religious and charitable purposes in proportion to your income; and further, suppose you give some little sacrifice, i. e., fewer cigars; fewer buttons on your kid gloves; lower heels on your boots; less crushed strawberry on your hats; fewer dainties on the table if needful—sacrifice somewhere, in order to give to God's work. Result, overflowing treasury; missions promoted, charities helped, and good work set forward.

Please take these matters into consideration, and suppose you try to be faithful, honest, and earnest, not only in your dealings with men but with God.—*Earnest Worker.*

A "THINKING" DOG.

A certain writer says:—"I was lost in the woods. Watch was with me. I asked, 'Watch, which way is home?' Promptly he trotted in what seemed to me directly opposite the right way. I followed, and came out exactly right. On the way, when he passed over large logs across streams of water, he would pay no attention to me. But if we came to a small log he would quickly pass over, stop and look back with evident anxiety for me; then as I safely arrived on his side of the water, by the brisk wagging of his tail and by happy eyes he would congratulate me.

"Did he not reason? Did he compare the size of the logs? Did he doubt my ability to walk on the small ones?"

ANCHOR WATCH.

"I often recall," says an old sailor, "my first night at sea. A storm had come up, and we had put back under a point of land which broke the wind a little, but still the sea had a rake on us, and we were in danger of drifting.

"I was on the anchor watch; it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. I was very anxious whether I should know if the ship really did drift. How should I tell? I found that going forward and placing my hand on the chain, I could tell by feeling of it whether the anchor was dragging or not, and how often that night I went forward and placed my hand on that chain! And very often since then I have wondered whether I am drifting away from God; and then I go away and pray.

"Sometime during that stormy night I would be startled by a rumbling sound, and I would put my hand on the chain, and find it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now, in temptation and trial I become afraid, and praying, I find that away down deep in my heart I do love God, and my hope is in his salvation. And I want just to say a word to you. Keep an anchor watch, lest, before you are aware, you may be upon the rocks."

A CHILD'S FAITH.

A mother, with her three children, was clinging to the wreck of the steamer *Bohemia*, when the mother said she must let go and be drowned. Her little girl replied, "Hold on a little longer, mother. Jesus walked upon the water and saved Peter, and perhaps He will save us." The little girl's words strengthened her mother that she held on a few minutes more, when a boat was sent to their rescue.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy. "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

QUEER LITTLE HOMES.

A wren is a pert looking little bird in a little brown coat—a kind of Quaker bird that does not believe in gay colors.

The baby wrens are never dressed up, either; you wouldn't get them to wear a string of blue or yellow beads around their necks such as you wear, my dears, you and your dollies, for anything.

They seem to be perfectly satisfied with plain feathers, but one good thing about them is, that the older they grow the better they look.

Wouldn't it be a comfort, little Sue, or Maud, or Bessie, if your pretty blue dress should grow prettier all the time, instead of wearing out every day as fast as it can?

If you didn't care about it, you jolly little things, your mammas would, that's certain.

But I must tell you about that little Quakerish bird. It generally makes a cosy little nest in a tree; but over a hundred years ago some little wrens made their nests in very queer places.

At that time there lived a very lovely lady, whom everybody delighted to know and love, and her house was in the country. There were so many trees on the place that the birds were singing there all day long, and this kind lady loved the little birds so much that she would not have any of them injured.

They seemed to know their good friend, for they went to work and made their nests inside of her porch which was covered with vines.

Oh, how they chirped when she and her friends were taking their tea there in the warm summer afternoons.

Sometimes, while the cosy tea drinking was going on, the little mother birds seemed to be

reminded that their children were hungry, so they would fly back and forth with nice little fat worms in their bills, to make a good hearty supper for the baby wrens.

Well, these nests around the porch and in the trees were not all they had by any means, for the mistress, as she was called, was so kind to the people around her, as well as to the birds, that it taught them to be kind too, and they fixed up some very queer things for the wrens to build their nests in.

Sometimes it was a horse's head, and sometimes the crown of an old hat.

The poor horse had no use for his head, of course, for it was after his death, when his head looked like nothing but a big white bone, and the birdies went in and out through the opening, perfectly at home there, and made their little nests inside, instead of on the boughs of the trees.

This house of theirs was fastened on the fence in some way.

They enjoyed the crowns of old hats equally well, the servants nailing every one they could find on the outside of the kitchen and then making a little round hole for a doorway, and in all these little houses the wrens felt so safe that they never bolted up at night.—Elmer Lynn, in the Daisy.

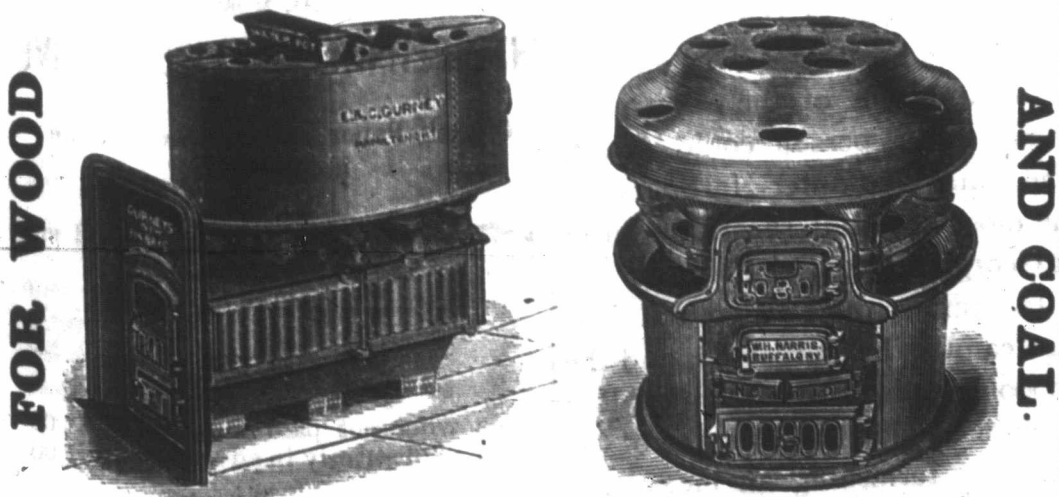
A NATIONAL EVIL.—There is no question but that Dyspepsia is the national disease of our country, and when complicated with diseases of the Liver and Kidneys is the cause of untold misery. Burdock Blood Bitters will almost invariably cure the worst case known.

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MESSRS PETLEY & PETLEY.—Our readers should not fail to visit this well known establishment; every department is replete with style, quality, and variety. Purchasers will also find that economy will result from the investments they make. Courtesy and attention are shown to all visitors. Specially low quotations will prevail during the Exhibition season.

A HEARTY ENDORSEMENT.—The people, the press and the profession all heartily endorse the merits of Burdock Blood Bitters as the best Blood and Liver regulator and purifying tonic now in use.

ON THE RISE.—"Leaves have their time to fall," says the poet, but Wild Strawberry leaves are on the rise just now, being utilized in such enormous quantities in making Dr. Fowler's Extract of Wild Strawberry—the infallible remedy for Cholera Morbus, Diarrhoea, and other Summer Complaints.

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HAY-FEVER—HOW IT MAY BE CON-TRACTED.

Some interesting experiments, etc., given by Dr. Walker of Cincinnati, Ohio.

Hay-Fever is a catarrhal affection of the mucous membrane or lining of the eyes, nose, mouth, pharynx, larynx and bronchi, attended with more or less dyspnoea, coughing, sneezing, etc. It is induced by the action of the pollen of various plants, chiefly of the gramineae, and its severity varies according to the amount of pollen in the air and certain atmospheric conditions. This pollen has been applied to the mucous membrane of the (1) nose, (2) larynx, trachea and bronchial tubes (by inhalation), (3) conjunctiva, (4) tongue, lips and faces, and in all of these cases symptoms of Hay-Fever were produced. Some persons are not susceptible to its effects, while others are very sensitive to the influence.

Mr. C. H. Blackley, one of the best European authorities, collected 880 pollen grains on a square centimeter (Thirty-nine Hundredths of an inch) of glass in one day. These grains are inhaled in breathing, thus reaching all the parts permeated by air in the act of inspiration. Their action seems to depend on the pollen-grain absorbing moisture from the contiguous mucous membrane and bursting; the minute granules it contains are thrust out and produce irritation.

The general plan of treatment is to give tone and allay irritability. It is reasonable, that if a remedy can be found which will destroy the vitality of the pollen grain without injury to the mucous membrane, and at the same time give tone to the weakened parts and relief to the irritation, speedy and permanent benefit would be secured. Fortunately such remedies exist, which will be readily recognized by every well read physician. The difficulty has been to reach all the parts involved. The spray and the inhaler have been used with good results as far as available, but the application can be only partial, as every anatomist knows.

The AIR Mediator and Injector a simple, inexpensive instrument, manufactured by the Medicated Air Remedy Co., 36 Arcade, Cincinnati, O., meets this great necessity, as by its use the air is medicated and pumped or forced into contact with every diseased point. Medicated Air only, is carried into the head.

By this method, not only are the distressing symptoms relieved, but the poison itself is neutralized and destroyed, thus restoring the diseased membrane to their normal healthy condition. This instrument, judiciously used with proper medicines, allows the business man to continue his business at home, with less expense, less discomfort and less anxiety than on long uncomfortable journeys to mountainous regions.

AN EARNEST LISTENER.

A careless and idle son left his home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice when they wrote to him. The ship which bore their boy reached a distant port, and was waiting to take in a fresh cargo, when the sailors went on shore, and brought back with them a little native boy, who could play some curious kind of music.

He amused them for a long time; but at last he said, "You must now take me ashore."

The sailors told him that he must not go yet.

"O, indeed I cannot stay any longer," replied the little brown boy; "and I will tell you why: A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were quite overcome by the boy's entreaties, and at once rowed him ashore.

The thoughtless son was struck with the words of the little heathen boy. He felt condemned by them.

"Here am I," he said to himself, "the son of a religious father, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it!"

He retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might serve Christ with true fidelity and with as deep an interest as that of the dark little pagan musician. This event, in the course of God's providence, was the beginning of his sincere endeavor to live a life worthy of his Christian calling.

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On Wednesday, Aug. 19th, the wife of Richard Flack, of a son, still-born.

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It is especially gratifying to me, that your Company (noted for its prompt payment of claims) has taken such a liberal view in my case, as under the most favourable circumstances the claim was only an equitable one, and there was ample ground for difference of opinion respecting it.

Please convey to your Board of Directors my sincere thanks for the very prompt manner in which my claim was paid on the day on which the proofs were completed.

I remain, yours sincerely,
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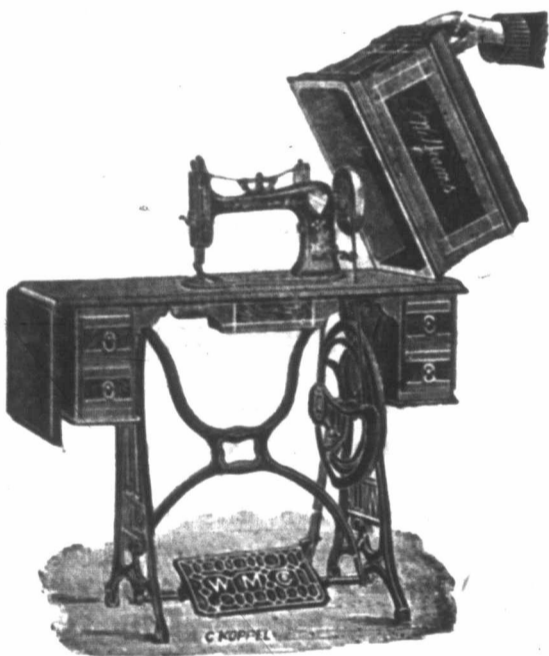
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