

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, OCTOBER 26, 1882.

[No. 48.]

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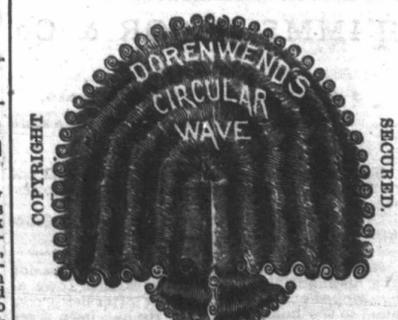
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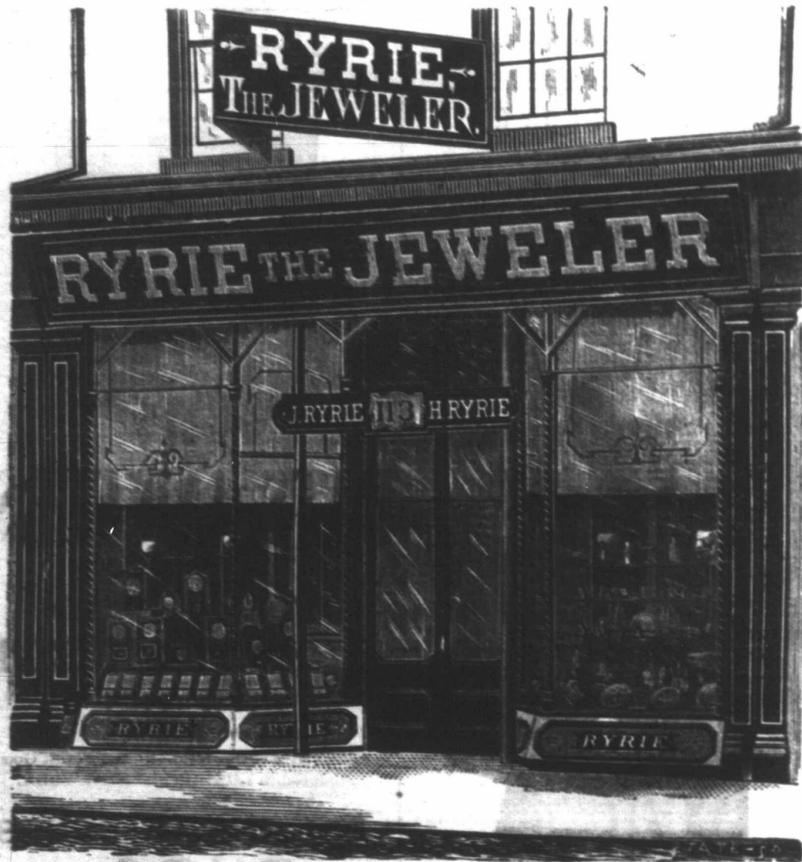
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## LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 29... TWENTY-FIRST SUNDAY AFTER TRINITY.—  
Morning... Daniel 3. 1 Timothy 6.  
Evening... Daniel 4; or 5. Luke 20 to 27.

THURSDAY, OCTOBER 26, 1882.

THE 21st ult. was set apart in the diocese of Salisbury for private meditation by the clergy and laity in the cathedral.

It is understood that Canon Liddon will take in hand the biography of Dr. Pusey.

The third annual conference of the Christian Women's Union has recently been held in Brighton. Much unity prevailed, and great success crowned the meetings.

The Bishop of Tuam has issued a circular to his clergy in view of the approaching synod, exhorting them to be present beforehand at the celebration of the Holy Communion in the cathedral, and by example and counsel encourage their lay brethren to this duty.

The Archbishop of Canterbury appears to have determined that the privilege of granting a "Lambeth degree," shall in no respect be a dead letter. He has recently conferred upon Mr. Edward J. Hopkins, the celebrated organist and choirmaster of the Temple Church, the degree of Doctor of Music.

Natives of the Emerald Isle are justly proud of their countryman, Sir Garnet Wolseley, whose splendid victory at Tel-el-Kebir put an end to the Egyptian war. Sir Garnet was born at Golden Bridge, county Dublin, and spent his early years in the neighbourhood of the city where he received his education.

The Rev. John William Reeve, Canon of Bristol, died in that city on the 26th ult. Born in 1807, he was for thirty years incumbent of Portman Chapel, London. He was appointed Honorary Chaplain to the Queen in 1872, a Chaplain in Ordinary the following year, and in 1875, Canon of Bristol Cathedral.

The adoption of the electric light in the place of gas has been tried in Berlin. In England there are already thirty companies, with a capital of over six million pounds. The number in France is less, but the capital represented is nearly as great. There are more than fifty companies in the United States, and the capital is considerably over fifty million dollars.

On the 21st ult., the foundation stone of the new Community House to be occupied by the Sisterhood of St. Lawrence, Belper, was laid by the Rev. E. A. Hillyard, Vicar of Christ Church, Belper, and chaplain to the sisterhood. Suitable services were performed with the full Catholic ritual of the Prayer Book. Father Congreve preached on the occasion.

The death of Dr. Pusey was generally noticed by the press in Ireland. In particular the *Freemans' Journal*, a Roman Catholic organ, devoted several columns to a review of his life. The *Irish Ecclesiastical Gazette* has also an article on the subject. It is re-

marked that nothing proves more strongly the moderation of theological opinion growing up there, than the reverent and sympathetic tone adopted towards one whose name was once a firebrand among them.

The Synod of Elphim met at Boyle, county Roscommon, on the 6th ult. The Bishop, Dr. Darley, presided. The commutation capital was declared to be £29,511 as against £30,935 in the previous year. On the other hand, the Stipend Fund had increased during the last few years by an average of about £700 a year. The commutation capital of the diocese of Ardagh, also showed a decrease, but there was here likewise an increase of the Stipend Fund.

A conflict is again breaking out between Rome and the Prussian State. Bismarck has conceded, he thinks, a great deal, and several long vacant sees are filled. The new Prince, Bishop of Breslau, has—like Cardinal Manning in England—prohibited the solemnization of mixed marriages, which are intended afterwards to be solemnized in a non-Roman place of worship; and he has given the example of suspending all parish priests who had obeyed the formalities prescribed by the State, but objected to by Rome.

The blasphemous rubbish circulated by the Salvation Army may be estimated by the following from their *War Cry*. Referring to the doings of the Army at the Middleborough Second Station, it says that "on Monday night, a brother while speaking, said that for forty years he had always been in hot water of some sort, sometimes working the treadmill, other times with two black eyes, but now, having spent £100 in fines for being drunk, he is saved, and on the hallelujah treadmill for glory."

The clergy of the deanery of Penwith, in the diocese of Truro, thirty-three in number, have just made a presentation, with a suitable inscription, to the Rev. Frederick Hocken, M.A. rector of Phillack, on his retiring from the office of their rural dean, in recognition of his long and valued services in that capacity. Mr. Hocken had been elected by the clergy to the office for twenty-one years in succession. If rural deans are of any use at all, or if it is desirable to govern the Church in any way through their instrumentality, there can be no doubt that their election by the clergy is the proper mode of choosing them.

It is believed that the Very Rev. the Dean of Christ Church, Dr. Henry Liddell, is to be the new Dean of Windsor, and that he will be succeeded by the Rev. Edward Stuart Talbot, M.A., Warden of Keble College. The Rev. John Wordsworth, M.A., Tutor and late Fellow of Brasenose College, late Bampton Lecturer in the University of Oxford, son of the Bishop of Lincoln, and the son of the late Rev. H. O. Cox, Bodleian Librarian, are also named as probable successors to the late Dr. Pusey, as Regius Professor of Hebrew and Canon of Christ Church. The Regius Professorship of Hebrew is one of the five professorships founded by King Henry the Eighth, to each of which is still assigned the yearly stipend of £140, but this amount has in every case been augmented.

At a meeting held at Canon Bright's rooms, after Dr. Pusey's funeral, it was unanimously decided that only one memorial of the late Regius Professor should be attempted, in order to avoid the failure which might follow upon divided efforts; and further, that considering the scene and character of Dr. Pusey's main work, Oxford would be the proper place for such a memorial. A resolution was accepted by the meeting to the effect that the memorial should be useful to residents in the University, by providing a centre of religious faith, of theological learning, and of personal sympathy. The details are to be settled by a committee.

The diocesan conference at St. Albans, on the 10th and 11th, had the following propositions brought before it:—"That, with a view to largely increasing the number of ordained workers in the Church, it is desirable that men be accepted for the order of deacons who neither desire nor are educationally qualified for the priesthood." "That deacons be allowed to follow secular callings, approved by the Bishop, as long as they are not candidates for the priesthood." "That it is the duty of the churchmen in the diocese to use their best endeavours to further the establishment of good middle-class schools;" and "that the attitude to be observed by the Church towards the Salvation Army, is a matter demanding grave and serious consideration."

On Sunday, the 24th ult., an interesting ceremony took place in the parish church of Staplehurst, Kent, in addition to the thanksgiving services for the victory in Egypt, and for the harvest. The east window, which has been recently filled with stained glass, was dedicated to the glory of God, and in filial memory of the late Mr. Henry Hoare, and Lady Mary, his wife, who are buried at the east end of the church. The window will have an historic interest, as the lower portion of the central light is occupied by the decision of St. James, as Bishop of Jerusalem, in the First General Council of the Church, it having been the principal work of Mr. Hoare's life to secure the revival of the convocations of the Provinces of Canterbury and York. The window also represents the return of our Lord in glory with His angels, to reward every man according to his work.

A few years ago the late Bishop Steere was curate of Skeyness. The place was then a scattered village on the eastern coast containing about 250 persons; the church a poor, crumbling, worn-out building of nave and chancel, with six or eight high pews on each side. During the last four or five years, a mile of esplanade has been made along the sea shore; streets and roads are laid out, and a handsome church to accommodate the increasing population has been begun. Lord Scarborough, the patron of the benefice, made an admirable choice in the present rector, about two years ago. St. Matthew's day was the second anniversary of the dedication of the part of the church yet finished. On the eve of the festival there was a goodly congregation; and an earnest, practical sermon on "Worship and the uses of the Parish Church," was delivered by the Rev. Dr. Wood, of Reston, who also addressed himself especially to the choir and church-workers. He was also celebrant at the eight o'clock service. At Matins, the Rev. R. Hearly, late secretary of the Central African Mission, preached, and showed how nineteenth century Christians may be followers of St. Matthew, and instanced the life of the former curate of the parish, the late Bishop Steere,

lately called to his rest, and the band of earnest men and women he had drawn around himself in the African Mission. The services were fully choral, and heartily rendered by a large choir. Hymns were sung in procession before and after service.

#### RELIGIOUS EDUCATION.

THAT unless the youth of our country are trained and educated in the principles of religion, those principles will become of more uncertain growth among us, will hardly be denied. The knowledge of religious duty and of religious truth is not born with us, it has to be acquired, and therefore it has to be taught. In this country as well as in England the efforts to secularize national education, have been persistent, and they have been almost as successful as they have been persistent. In Canada very little concern of a general character has been manifested about the matter; some trifling efforts only having been made to secure something like a recognition of religious truth and religious principle in our national schools. In England the lamentation of many excellent and thoughtful men over the secularization of the educational domain, have been deep and almost despairing, as though we were at the beginning of an era of unbelief, which will in no long time sweep over the whole nation. Others do not share in these pessimist alarms. No doubt, just as with the dissolution of the monasteries under HENRY VIII., the worst motives and most reckless misapplication of useful endowments have marked the revolution, but no competent historical scholar is unaware that the monasteries were not fulfilling an important public function to the extent they had done, and that the time for some change had really come. We have only to look to the countries where their fall was much longer delayed to see that nothing would have been gained by their continuance on their old footing; although an immense gain would have been achieved if they had been honestly and properly dealt with, as they certainly were not.

In the contest going on in the mother country, with regard to the religious education of the young, the object has generally appeared to be to get as much Government aid as possible for schools in connection with the Church, and when as much distinctive Church teaching can be given as possible. Some recommendations of a different character have however been recently made, and the recommendation now given is something similar to this:—Never mind the day-schools where sufficient religious instruction never has been, never will be, and never can be given. Pay your chief attention to the Sunday-schools and other missionary agencies in the parish. And then what is wanted is so to manage the Sunday-school as to make presence at it a treat which the average child shall be unwilling to miss, instead of a disagreeable time of task work from which any holiday is hailed with delight. And this means a complete revolution of method in the great majority of places; but nothing less will be effectual. And the Sunday-school ought to present a contrast to the dull and often miserable day school-room. It should be bright and comfortable; a home-like place, into which the children come as invited guests, to have "a good time," not a task-yard where they are to be put to hard labour under the eyes of turn-keys. The learning by heart should be reduced to the smallest possible dimensions, and be made entirely voluntary in view of prizes for proficiency, not in

competition of one child against another, which is a most injurious system, but rewarding all who can do the appointed portion. Pleasant, easy readings should be given, not long enough to fatigue; and the distinctively Church teaching should be administered in small portions at a time, and perhaps best in a little sermonette, never exceeding ten minutes, at the close of a short and bright children's service, with plenty of lively hymns. An occasional treat of fruit and cakes would do no harm, if offered exactly as lunch would be offered to elder guests of higher station; and the effect on the religious education of children would no doubt be marvellous. These suggestions are just as applicable to Canada as to England, and if carried out would be just as successful here as elsewhere.

#### EVENING COMMUNIONS.

BY THE BISHOP OF ALBANY.

EVENING Communion must involve two disastrous consequences. Of these, the first is a lowering of the conventional standard of sacramental preparation. Even in cases where the Holy Sacrament is received, say once a month, and then only after a late morning service, there is a species of consecration of the preceding hours in families, which gives weight to religious considerations. The family prayers contain, it may be, a sacramental allusion. The breakfast table, if attended, is, nevertheless, left earlier than usual. There is a restraint in conversation—an eagerness to put serious topics forward. But this tension would not be kept up in such a family if the Communion were deferred until the evening. Nothing would be left to represent the relaxation and cheerfulness of the Lord's day, if its most solemn act were postponed until sunset, and the previous hours devoted to incessant preparation. Of course exaggerated demands in religion, as in other matters, provoke exaggerated resistance. The consequence would be a large neglect of any sacramental preparation whatever. People would go to the Holy Sacrament, it may be, in great numbers, but just as they go to an evening service. They would carry with them minds which had been traversed by all the worldly associations which are inseparable from five or six o'clock of the evening of Sunday, do what you will. They would take faculties of which the first and freshest had been offered to others, or had evaporated through weariness, or had become impossible through repletion. Imagine a worthy squire rising from his wine after dinner to attend Holy Communion in his parish church. We forbear to dwell on the picture; but the case is not an impossibility; and it is certain to annihilate the lingering, indefinite, yet tenacious sense of what is due to their nearest act of approach to God, which still prevails so generally among our people.

And, secondly, evening Communion will tend to lower the popular standard of Eucharistic belief even more than that of Eucharistic preparation. They are intimately allied, we believe, with a Zwinglian propaganda. Even a Calvinist, if intelligent, ought to be afraid of them; for he imagines the faith of the receiver to consecrate as well as to claim the Presence received. He must be therefore anxious that that faith should be lively. A Churchman knows that the promise of Christ standeth sure, resting on a basis happily distinct from his own weakness and vacillation and numbness of spirit, and effecting its behest through the invariable power of an apostolic priesthood. However anxious he may be to make the best use of the gift of heaven, he is well assured that it is given independently of himself. Not so Calvin. With him faith makes what it touches, and it cannot create unless it be strong, and fresh, and unimpeded. Of course a mere external covenant-act—a symbolic commemoration, involving nothing supernatural, nothing beyond the natural action of the memory, and imagination, and affections—might be respectably gone through at any time of the day. The question becomes one of social con-

venience when we descend to this Zwinglian stratum of religious misbelief, and we forbear to follow it. But late Communion, which ought to present difficulties to religious Evangelicals, must seem fatally inconsistent with the belief in that Presence which serious Churchmen seek and find at the Altar. And we unhesitatingly predict that when Churchmen are so unhappy as to yield to the present current of popular pressure, their higher, better, fuller, truer belief in the blessed Sacrament will be subjected to a rude shock, and probably abandoned.

BOOK NOTICE.

FRAGMENTS FROM THE EARLY HISTORY OF THE CHRISTIAN CHURCH. Parts III., IV., V. London: Jas. Nesbitt & Co., 1882. Toronto: Rowell & Hutchinson. 8vo., price 80 cents each.

The favourable opinion we expressed of the earlier numbers is sustained by the recently published continuation of the Fragments of Early Church History, which are now before us.

These parts contain extracts from SS. Justin Martyr, Irenæus and Clement of Alexandria, with portions of the Gallican Liturgy, which will be found especially interesting.

In interesting the general reader, these translations must lead to a fuller study of the Fathers, and contribute towards the removal of the sarcastic reproach, that they are "much talked of but little read."

Diocesan Intelligence.

QUEBEC.

From our own Correspondent.

COOKSHIRE, EATON.—A very successful harvest festival was held in St. Peter's Church in this parish, on Thursday evening, Oct. 12th. The church was most tastefully decorated, the ladies of the congregation being most indefatigable in their efforts to make the pretty Gothic edifice as beautiful as possible. The decorations were fruits and flowers, while wreaths of evergreens, brightened by branches of white and red berries and rich coloured autumn leaves, added to the general effect. Especially tasteful were the decorations about the Altar. The service at seven o'clock was conducted by the incumbent, the Rev. Arthur H. Judge, assisted by the Rev. Frederick M. Webster, of the neighbouring parish of Bury. The sermon was preached by the incumbent to a large and attentive congregation, the heartiness and brightness of the whole service showing that there was real thanksgiving to God for His bounteous mercies.

ONTARIO.

From our own Correspondent.

STIRLING.—On Thursday, the 5th inst., a harvest festival was held here. The ladies and young men of St. John's Church assisting the incumbent made it a success in every respect. In the evening quite a large number of persons repaired to the village hall, to partake of a bounteous supper, which was followed by a concert prepared and led by Mrs. Jodden, assisted by local amateurs. The net proceeds of the festival, which was for rent of parsonage, amounted to little over \$60. But as a harvest festival would not be complete without a thanksgiving service in God's house, the following Sunday, as advertised, was chosen for that purpose, when the beautiful bell of St. John's poured forth its peal, "Come, for all things are now ready." Yet with all the labour of the week, the few, as is too often the case in all these instances everywhere, exerted themselves to the utmost to have God's house, by profuse decorations, bespeak the goodness of God. A full description of these, to do them justice, would be lengthy; but among the most noticeable was a plough, just in front of the lectern, decorated with the various kinds of grain twined round, and around the mould board lay a choice sample of the different vegetables. Suspended in front of the lectern, and touching the plough, was a scarlet banner, with a border of grain and evergreen intermixed, enclosing the sentence, "All to Thee, our God, we give." On either side of this, in front of the pulpit and reading desk, were the sentences respectively, the white plush bordered with grain, "The earth is the Lord's," "Then praise the Lord." The festooning of grain and evergreen intermixed, the vegetables and fruit laid on a bed of moss on the sills of the win-

dows, the pyramid of flowers on the font, and the chancel rail and altar by no means neglected—all made the interior of the handsome edifice to produce a desire in one to linger there, to admire and adore the goodness of God. Morning and evening the Rev. Mr. Hindes, of Campbellford, preached very appropriate sermons to large congregations, and the song of praise, though rendered by a small choir, led by the incumbent's wife, was all the occasion could hope for. In the absence of personal display, even inferior efforts lift the heart to render true honour, and make it feel an abiding sense of the worth of real praise.

"Childlike tho' the voice be,  
And untuneable the parts,  
God will own the melody,  
If it flow from childlike hearts."

Being the first thanksgiving decoration the mission ever had, we hope the effect is that it may become an annual thing.

TORONTO.

TRINITY COLLEGE SCHOLARSHIPS.—The Trinity College Scholarships at matriculation have been awarded as follows: The Bishop Strachan scholarship of \$200, C. B. Beck, Upper Canada College; the first Dickson scholarship of \$140, E. C. Cayley, Trinity College School; the second Dickson scholarship of \$100, W. J. Rogers, Trinity College School.

THE CHURCHWOMEN'S MISSION AID.—The ladies of this Society beg to remind their friends that all contributions for Xmas trees, to be really of use this year, must be sent in at once, as many of them must be sent away from Toronto before navigation closes. Books are particularly required, and toys for little children. All parcels may be sent to the Mechanics' Institute, addressed to C. W. M. A.; money donations to Mrs. O'Reilly, 31 Bleeker St., Toronto. They also wish it to be understood that the Society is not in connection with any church, but works for the Church of England in the backwoods of Canada, to assist their Sunday-schools and clergy in every way within their power. The Society meets for work every Friday, at 2 p. m., in the Mechanics' Institute, and any ladies having time to spare will be gladly welcomed.

ST. LUKE'S.—On St. Luke's day, the accustomed harvest festival was held in the church. There was an early Celebration at 7 o'clock, Matins at 11, and Evensong at 7.30, at which service the Rev. C. H. Mockridge, of Hamilton, preached. Evensong was fully choral, and on the whole very fairly rendered. It may here be mentioned that a steady and decided improvement in the musical quality of the choir is manifesting itself, under the competent management of Mr. David Kemp, the choir master, and Miss Callaghan, the organist, whose efforts seem determinedly combined to raise the choir to a plane of unimpeachable excellence. It must be very gratifying to the rector, the Rev. John Langtry, to witness the large increase in his congregation since entering his new church. This, however, is but the natural result of Mr. Langtry's self-devotion and self consecration as a parish priest.

ST. STEPHEN'S.—Wednesday, 18th inst., being the twenty-fifth anniversary of the ordination of the rector, Rev. A. J. Broughall, to the office of the ministry of the Church of England, special services were held in this church in commemoration of that event. The services in the forenoon consisted of morning prayer at nine o'clock, followed by the celebration of the Holy Communion, with a short address by the rector. The following facts in connection with the induction and pastorate of the rector will be appropriate under the present circumstances:—The Rev. A. J. Broughall graduated from Trinity College, Toronto, in 1855, taking the first scholarship ever granted by that institution, Dr. Davies, of the Normal School, taking the second. But Mr. Broughall's connection with his alma mater did not cease with the taking of his degree, as almost immediately after that event he was engaged as lecturer on Classics in the College. Since then, until the closing of the past academic year he has been lecturing during the sessions on Divinity and Classics; but now his professional connection with Trinity College has ceased, and although still engaged in lecturing on Divinity, it is merely as the *locum tenens*, until the arrival of Prof. Schneider, recently appointed. In 1857 Mr. Broughall was ordained by Bishop Strachan, and immediately after that event he offered his services to the Rev. T. S. Kennedy, Secretary of the Church Society, who had just formed the nucleus of a congregation, the services being held in an apartment over old St. Andrew's Market. At this time there was no Church of England west of Brock Street and Spadina Avenue, and the remarkable progress made in the work of church extension during the intervening twenty-five year may be realized when it is considered that there are now St. John's, St. Stephen's, St. Anne's, St. Thomas', St. Matthias', St. Philip's, and St. Mark's, Parkdale,

where there was then no Church of England. In the summer of 1858 St. John's Church was opened, and Mr. Broughall was appointed pastor, and remained in connection with that congregation until April, 1861, when Bishop Strachan appointed him to the charge of St. Stephen's. At that time the church was known as St. Stephen's-in-the-Field, and Mr. Broughall states that he pastured a cow in a field south of the church, in a locality now covered with buildings. In October, 1865, St. Stephen's Church was burned, but within five months it was rebuilt and occupied free of debt. Since Mr. Broughall's pastoral connection with his church, a parsonage and school-house have been erected, and the church, while acting as a source of supply and a training school for the many churches established in that section of the city since, has not only contributed to the progressive movement of church extension westward, but bears every evidence of progress within the limits of the congregation proper. That the unanimity and Christian fellowship that have distinguished Mr. Broughall's pastoral relations with his congregation may continue will be the heartfelt wish of all who take interest in the spiritual elevation and enlightenment of the people. The attendance at the evening service in the church was large, the discourse on the occasion being delivered by Rev. Canon Dumoulin, rector of St. James' Cathedral. The sermon proper was an eloquent defence and corroboration of the theory held by many of the joint authorship by St. Paul and St. Luke of the Gospel bearing the name of the latter. In the concluding portion of the address, the reverend gentleman referred to the special occasion of the services which were being held. The Canon stated that after a quarter of a century's employment in the civil service, in banks, and many other occupations, a person would be secure of a pension and comfort and ease during the remaining years of life, but for the minister of Christ there was no hope of rest but the final rest remaining for the people of God. In conclusion he invoked the congregation to make their pastor's declining years as pleasant as possible by their unanimity and cordial support.

MINDEN AND STANHOPE.—On Tuesday last a Confirmation service and a missionary meeting were held in St. Paul's Church. The service commenced at 10 a.m. There were present the Rural Dean and Rev. H. J. Avant, J. E. Cooper and the incumbent, who all took part in the service. Seventeen candidates were confirmed. Confirmation being over, the Rev. Dr. Smithett delivered a most excellent sermon on mission work, after which a collection was made for the Mission Fund, which amounted to \$7.34. Holy Communion was afterwards administered to thirty-three communicants, fifteen of whom being the newly confirmed. Dr. Curry kindly entertained the Bishop and Rural Dean.

NIAGARA.

From our own Correspondent.

GUELPH.—Sunday, the 18th after Trinity, being the seventh anniversary of Canon Dixon's ministry in this place, he dwelt, in the morning sermon, on thoughts suggested by so impressive an epoch. In God's Word seven is a mystical number, at the end of which, in days or years, His finger has marked a sacred pause. And now, having completed a year of Sundays in preaching the word of life, it seemed a meet season to take a retrospective view of what we have done, or left undone, or tried to do. Many who were present when he first addressed them seven years before, had fallen asleep, and many others had removed to distant lands. During these seven years he had been signally blessed with health, so that though alone until very lately with the responsibilities and duties of the largest and most scattered parish in the diocese resting on him, yet he had never failed once in keeping the Sunday appointments, or the numerous week-day services. With respect to the parish there had been a steady advance. Through the munificence of two members and the influence of their example the debt on the Church was extinguished, and the rectory, second to none in the Province, had also been erected. The average offertories were nearly double what they had been, while through the zeal and energy of the Sunday-school superintendent, and a few others of the laity, the school had more than quadrupled. Six Confirmations had been held, when large classes were presented, while the great majority of those confirmed continued regular communicants. There was much to be thankful for, always remembering it is solely upon the preventing and assisting grace of the Holy Spirit that the advance of Christ's kingdom depends. Paul may plant, and Apollos may water, but it is God only that giveth the increase. The Canon then said, that while many professing Christians have been tossed about with various winds of doctrine, "whatever may have been my shortcomings, I have never dragged my anchors. Time has only deepened and intensified my love for the Church, believing her to be

the truest exponent on earth of the Master's will—as holding in all their vital force and efficacy evangelic truth and apostolic order, as the divinely established witness and keeper of Holy Writ." Having dwelt on the threefold ministry and its perpetuity, and the two sacraments ordained by Christ, he said: "As a priest of this Church I am placed here to administer the doctrines, the discipline, and the sacraments as the Lord hath commanded, to the best of my ability. I am placed here to do the work of the Church, not in ways and modes of my own devising, or of any man's device, but according to the laws, the regulations, and the spirit of the reformed Church of England. I was not placed here to indulge in fanatical speculations, or to invent startling novelties in doctrine or practice, as a species of Sunday theatricals to catch itching ears." He then spoke of the great fundamental doctrines of the Church, the Atonement—man's interest in it—and participation by faith in its merits and the progressive sanctification of the sinner through the power of the Holy Spirit; pointing out the practical application of these first principles of Christianity. He concluded by stating that there was one thing for which as a congregation they should be very thankful, and that was the absence of the miserable controversies that had been forced upon the Church in other places, by those who were disloyal to her standards.

GEORGETOWN.—The Rev. G. B. Cooke having accepted the incumbency of Sault Ste. Marie, a large representation of his Georgetown congregation met him on the evening of the 18th inst., to say good bye, and to wish him God speed, when the following address and presentation occurred:

To The Rev. G. B. Cooke, Incumbent of Georgetown:  
Rev. and dear Sir,—The cause of our gathering here this evening is one which makes us somewhat sad, it being the eve of your departure from us—separating from this congregation. Although your stay among us has been but two years, it has been sufficient to demonstrate to us your worth and thorough adaptedness for the position in which the Providence of God has placed you. We recognize in you at once the spiritual guide and personal friend of each one of us, and it is a cause of gratitude to God, that you have been made the instrument of reviving the Church in this parish.

We desire, on the occasion of saying good bye to you, to express our fervent hope that the blessing of the Almighty will continue with you in your clerical capacity, to comfort and strengthen you for the arduous duties you are about to assume in the diocese of Algoma; and that you and yours may be abundantly blest in all your secular interests and connections; and that you may be encouraged in the great work of winning souls to God, not only by the approval of your own conscience, but also in the visible increase of spiritual life among those whom you may be called upon to minister to in holy things.

These are the sincere feelings of your congregation, and a very general desire to manifest them has found vent in the shape of the small testimonial of respect and affection we now present to you—for yourself a gold watch, and a trifle for Mrs. Cooke's household department—a butter cooler and knife, which we beg your acceptance of—that they may, in a humble manner, remind you of your sojourn in Georgetown.

Signed on behalf of the congregation, John Holgate, Samuel Phillips, Churchwardens.

Georgetown, Oct. 18th, 1882.

The Rev. Mr. Cooke made a very feeling and suitable reply.

### HURON.

From our own Correspondent.

DUART.—Members of the Canadian Church may remember an appeal in aid of the funds of the church in this place, by circular from Rev. R. F. Dixon, the then incumbent (now of Bothwell), asking for one dollar. The writer is thankful to say that this good work, commenced under very discouraging circumstances, is now about to be brought to a successful termination. After many vexatious delays, owing to the incompetence and unreliability of some of the contractors employed, a fair start has been made, and the building will be enclosed within three weeks from date of writing. The brick work will be finished within a week, and the roof will then be raised. Inside carpentering work will probably be proceeded with during the winter, and the church will be ready early in the spring for public worship. It will present a very neat appearance, being built exactly similar to the beautiful little church at Clearville. This will make, including the Indian Church, the fourth English Church erected in the township of Orford, within the last seven years.

NAPIER.—St. Mary's Church Sunday-school.—On Thursday, the 12th instant, being the 17th anniversary of her birthday, Miss Softley, the daughter

of the incumbent, had the company of her scholars in the Sunday-school to celebrate the occasion; and also to present prizes for attendance, and good recitations respectively.

She was agreeably surprised by being presented with the following address from her scholars, and also with a nice book. The address was read by Miss Millie Brock:—

NAPIER, Oct. 12th, 1882.

DEAR MISS SOFTLEY.—We, the pupils of your Sunday-school class, take this opportunity of showing our good-will to you, and expressing our appreciation of your services as a teacher, and your untiring interest in our welfare.

We hope you will accept this little present as a token of our gratitude and esteem, and trust that you will not think of its money value, but with regard to the motive which prompts us to give it.

May you be permitted to enjoy a long life of usefulness, prosperity and happiness; and may we all at last meet and forever be with Him who was once on earth as our teacher and Saviour, and who now continues to watch over us with tenderness and love.

Your affectionate pupils,

Millie Brock, Leila Brock, Minnie Cady, Lizzie Cady, Alice Mitchell, Maud Clark, Maria Softley.

It will be gratifying to old friends to learn the above; and also that the son of the incumbent, formerly a teacher in St. Mary's school from its commencement, and taking a deep interest in its welfare, is now pursuing a highly successful course as a student in Strathroy High School. He has stood first in two terminal examinations, and has been elected president of the literary society. He has, with a full knowledge of the trials and difficulties that beset the path of a man of God, dedicated his life to God's service in the holy ministry. To God be glory!

WATFORD.—The Rev. H. F. Campbell, Missionary Agent, has been holding missionary meetings in Watford, Warwick, and Fourth Line, East Warwick. The meetings were well attended and the collections liberal, and a lively interest was manifested. The addresses of the agent were admirable, both as to the manner of delivery and the information communicated. He is emphatically the right man in the right place. The standing committee of the diocese showed sound judgment in unanimously electing him to the office.

PETROLIA.—On Sunday, the 8th, a new church was opened in this place. It has cost about \$11,000, and in every respect a magnificent building for the locality. Morning prayer was said by the Rev. Mr. Hinde, and the Lord Bishop preached an instructive and interesting sermon on Exodus xxiv. 8. Holy Communion was administered to eighty persons. Evening prayer was said at 3 p.m., and the Rev. James Chance preached an excellent sermon on Ps. lxxxvii. 2. The choir sang an anthem with much effect at each service. The Very Rev. Dean Boomer preached an interesting sermon in the evening. The collection at the three services amounted to \$156.

INGERSOLL.—The day of intercession for Sunday-schools, as appointed by the Church Sunday-school Institute, was observed in this parish on Oct. 15th. The Sunday-school assembled as usual in the basement at 9.30 a.m., and instead of the usual choir exercises a procession was formed to the church, headed by the rector, vested in cassock and surplice; then the infant class bearing the banner, on which was inscribed in letters of blue on a white ground, the Saviour's injunction, "Feed my lambs." The hymn, "Brightly gleams our banner," was commenced as the children filed out of the school-room, the classes following in order from the junior to the senior, and upon entering the church its joyous strains were taken up by the organ, the choir now joining with the scholars, and continued until all the classes were marshalled into their seats, which was accomplished without any confusion, by two of the sidesmen, Messrs. Wright and Revell, who are also Sunday-school officers. When all were assembled, the rector, kneeling at the chancel steps, said the prayer to be used before divine service, all reverently kneeling and joining in the Amen. The usual order of morning prayer was then proceeded with, using for selected lessons, 1 Sam. i., and 1 John iii., but after the third collect special intercessory prayers for Sunday-schools were inserted, as contained on the Institute Association Card. The hymns were all such that the children could join in, Bickersteth's Hymnal being used in both church and Sunday-school. After the sermon, which was preached by the rector from Exodus ii. 9. the Holy Communion was administered. The offertory was on behalf of the parish Sunday-school work. It may be encouraging to others to state that as a result of Sunday-school work a mission chapel is shortly to be built in an out-lying portion of this parish—the fruits of years of faithful work amongst otherwise neglected children, by a band of sisters, who

devoted every Sunday afternoon to gathering, first in their own house and then in the section school, all the children of the neighbourhood. It had been hoped that the building would be ready by Christmas, but owing to unavoidable circumstances the erection has been postponed till spring. The land has been given by Mr. Alex. Choak, and a goodly portion of the funds is already in the bank, collected by a young lady worker, and we hope ere long to witness the development of our mission school into a Chapel-of-Ease.

WINDSOR.—The visit of the Lord Bishop to the most western town of the Diocese of Huron was one of more than usual interest. On his arrival at Windsor he was greeted with a hearty welcome by the members of the church in that frontier town. In the afternoon a largely attended reception was given by his Lordship, at the residence of Rev. Mr. Ramsay, Rector of All Saints. On Sunday, the 18th after Trinity, at matins, he confirmed a large class of candidates presented by the rector, who was legally inducted by his Lordship into the parish, of which he had for some time been *de facto* rector. In the afternoon a confirmation service was held at St. John's, Sandwich. At evensong the Bishop preached in Christ Church, Detroit. The Church is doing good work in Windsor. The sacred edifice, designed for 800 worshippers, is crowded at every service, and the Sunday-school is very large, and they are instructed on thorough Churchmanship. They are regularly examined, one afternoon in the month, in the Catechism. The Church of All Saints is a very handsome building in the ecclesiastical style of the old English churches. It has, however, one defect—the chancel is deficient in size. This defect, however, is about being remedied. The music was such as might be expected in the service of such a church as All Saints. On the whole we have every reason to congratulate the Rector and members of this Western Parish on the fruits already produced by their faithful labors in the good old Church.

LONDON.—St. Paul's.—On the nineteenth Sunday after Trinity, as the bells of St. Paul rang their cheerful chimes for matins, the Seventh Fusiliers with the Dufferin Cadets marched up the Church avenue, preceded by their excellent band, whose excellent strains mingled with the melody from the bell tower. The congregation was unusually large, it having been announced that the service would be a special one, that the offertory for the day was to be presented to the choir boys, and that the Bishop of Toronto was to be the preacher. The Rev. Canon Innes read the service. We had an excellent sermon from his Lordship on that solemn text of the Prophet Ezekiel: "Why will ye die?" At evensong the Bishop again preached, his subject being the beauties of sacred music. The music was even more than usually effective, demonstrating that Church music is truly devotional, exalting the soul to the praise of the most High.

OUR CHURCH SUNDAY SCHOOLS.—The statistics of the work done and the progress made by the Church in this diocese, as given by his Lordship the Bishop in his annual address to the synod, is very encouraging. The home missions of the Church have been blessed in their labours, and throughout this very large and populous diocese many churches have been built and Sunday-schools opened. The enquiry arises—Have our Sunday-schools accomplished all the good the system is capable of doing. The number of Church Sunday-schools, as reported, is 156, being an increase of 56 in a period of 11 years. This shows that there are 56 churches without Sunday-schools. Nor does this include many congregations that are without these nurseries of the Church. The number of mission stations in which there is no Church Sunday-school would increase the list considerably. We need but to direct the attention of Church members to the fact. In one western incumbency, having three churches, there is one Sunday-school; in one having also three places of worship there is no Sunday-school. There is, it is true, a difficulty in establishing Sunday-schools in some country places, but it is not impossible. A few families—a very few—might meet at the most convenient of their houses for an hour on Sunday afternoon, and one member conduct the class. The clergyman in his parochial visits would ascertain the orthodoxy of the instruction. The Bible, the Book of Common Prayer, and the Sunday-school Liturgy are the only books needed. Of the value of such classes we can speak from experience. In some places, such as we speak of, there are "Union" Sunday-schools, and Sunday-schools of dissenters; but if we really prize the blessing of connection with the old Church, we must see that our children are brought under her instruction. It is absolutely necessary that they be trained up in the way wherein they should go, under the supervision of those who have been commissioned to feed the lambs of the fold.

## ALGOMA.

From our own Correspondent.

Notes of the first visit of the Bishop to Lake Superior, 1882.—Continued.—After a hasty lunch, the Bishop, Mr. Wilson, and Mr. Kenison made a fresh start from the foot of Lake Jessie, taking only the supplies absolutely necessary; and after crossing the rapid, narrow current which divides it from Lake Maria, reached the river again, the scenery from this point onward assuming a wilder, grander aspect, the hills on either side towering up to the height of 800 or 1,000 feet, thickly wooded from base to summit, except where the over-hanging cliffs present a surface of naked, perpendicular, white rock; the deep, rushing torrent runs between, hurrying unconsciously to its final destination in the bosom of the distant sea. Our next portage was Split Rock. Here the effect was grand in the extreme, as we rested on our oars awhile, and watched the rush of the double rapid stream at this point, and formed by this gigantic mass of granite, which seemed as though some tremendous convulsion of nature had thrown it up from beneath, in the very centre of the current. Shortly afterwards, Island Portage was reached; then a few miles higher, Pine Portage, one of the longest and most fatiguing on the whole route, which we divided into two, camping for the night half way, in the depth of the forest, where water could be obtained only from a distance, and not without the precaution of one or two scouts, placed at intervals, for the purpose of an occasional "hullo," by which to prevent the messenger losing his way in the woods. After supper, the singing of two or three Indian hymns, and prayer, we crept into the little tent, all too contracted for three occupants, and passed what remained of the night as comfortably as could be expected, with a scarcity of blankets above us, and beneath, a couch in which, to one of us at least, it seemed as though flints had taken the place of feathers. Sleepless nights, however, will wear away somehow or another, and so by daybreak we rose unrefreshed, and shouldering our respective burdens, completed the portage; and after a hurried breakfast, to which the Bishop contributed a fine trout caught in a pool close by, embarked again on the last stage of our journey, hoping to accomplish the remaining twenty-five miles by night-fall, and so redeem the promise given by the missionary to the Indians, that the Bishop would certainly be with them on Sunday. Fortunately for our plans, the weather was all that could be desired, so our progress was rapid, enabling us, after one or two short portages and five or six miles of rowing, to reach Flat Rock by 2 p.m., and there obtain our first view of the long looked for Lake Nepigon, which stretched far away to the north, a magnificent expanse of water, ninety miles long by sixty broad, and dotted with innumerable islands, densely wooded to the water's edge. The wind, however, being too high to permit of our venturing out, a halt was called, during which bread and cheese were served out, the canoes gummed afresh, a few winks of sleep snatched, and one of the party enjoyed the most refreshing bath he had had, he said, since his last visit to the broad domain of the sea king. About 3.30 p.m., we started once more on the final pull of fifteen miles, and after a pleasant run, broken by only one short portage, reached McIntyre Bay, almost within sight of our destination. Knowing that the Indians would be anxiously looking out for the first token of our approach, Mr. Wilson fired his revolver several times. Scarcely had its echoes died out among the surrounding hills and islands, when from the mainland, first one little jet of flame flashed, then another and another, as the Indians, armed with all the available guns in the little village, sent back their quick response. Then the beacon fire was lighted, and as it blazed out, gave us its warm and ruddy welcome. By this time, the shore was reached, and travellers and baggage landed at the foot of a rising ground, on which we could dimly discern the figures of the inhabitants, men, women, and children, all running to and fro in great excitement. Just as we reached the highest point, another "feu de joie" was given, the men running back about a hundred yards to make yet another fusillade. The scene at this moment was striking in the extreme, and a study well worthy the skill of the painters. In the pathway leading up to the little log church, stood an arch of welcome, decorated with large bunches of Indian grass and everlasting, arranged at regular intervals, while at the top, stretched all across, ran a scroll, inscribed with the following sentence, in white letters on a dark background:—

"NE MINWANDAUMIN KECHÉ MAKUHDAWEKOONUHYA TAGWISSHING OMAH NEGWENENANG OWHOONJE JESUS." i.e., "We are joyful that the big black coat has arrived here in Negwenenang, for the sake of Jesus." On either side the arch the villagers had planted themselves in groups, the men with folded arms; leaning on their guns, and the squaws seated on the ground, with their little papooses clasped in their arms, or strapped within baskets, wrapped in warm Hudson Bay blankets. The older children peeping

out timidly from behind their seniors, as though doubtful of the intentions of the pale faced strangers, while a little in the background stood the brave wife of the missionary, waiting with her little group of five children, to receive the visitors and give them a hearty welcome; and all this, seen as we saw it in the fading light of that Saturday evening, with the alternating lights and shadows thrown on their swarthy faces, was a scene never to be forgotten. After the customary introduction and hand shaking, the Bishop thanked them for their very kind welcome, telling them how Christ had once said to the first apostles, "He that receiveth you, receiveth me," and that He therefore accepted this welcome, given to His servant and messenger, as if it had been given to Himself, because it was given for His sake. The Church had sent him to carry on the work which had been begun by good Bishop Faquier, whom God had taken home to Himself; and he also wished to be a friend to the Indians. He also thanked them for their beautiful decorations, and would ask Mr. Wilson to take a picture of them, that he might show his friends how kindly the Indians of Nepigon had received him. The resident missionary then made for himself and his little flock a very appropriate speech of welcome, after which we bid the red men "booz boo" for the night, and withdrew to the Mission House close by, where we were most hospitably entertained during our stay.

Sunday, September 10th, brought with it its own special welcome, for as if in token of the divine blessing which had rested on this Mission since its formation by the past Bishop of Algoma, in 1879, the sun shone bright and clear, while the lake lay slumbering below, its surface like one vast sheet of molten silver. For lack of the church-going bell, which we had hoped to bring with us, it was nearly midday before the Indians assembled in the church: but when they did come, they came "with one consent," and worshipped with a devotion of manner which would have furnished no mean example for some more cultured congregations that could be named. The service was, of course, in Ojibbewa, as was also the baptism of four children, two of them tiny papooses, laid in the Bishop's arms, snugly swathed in their curious wooden cradles. All four were named after members of the Bishop's family, who, it is to be hoped, will henceforth take a warm interest in their new found namesakes. The sermon was on the subject of the cross, and the sacrifice demanded by Christ's service, a theme naturally suggested by the sacrament just administered, and also a hint given to the Bishop that one of the Indians present was still a pagan, unwilling to become a Christian, because, if he did, one of his wives must be surrendered. May we not hope that ere long this poor pagan may become, in God's strength, brave enough to take up the cross demanded of him? At the evening service, the Bishop gave a simple exposition of the connection between baptism, confirmation, and the Lord's Supper, as three successive steps illustrating the continuity and gradual growth of the Christian life, sustained, as it is, by partaking of Christ Himself, "the true bread which came down from heaven." Eight persons were then presented for the reception of the apostolic rite of the laying on of hands, among them two squaws with their papooses in their arms, and a poor sick man, who lay on his bed propped up by pillows, close to the chancel rail, with just such a look of wistful longing on his wasted face, as must have been seen in that of the poor paralytic, who lay by the pool of Bethesda, vainly expecting a blessing, till Jesus came and made him whole. The other five were young persons who had given the missionary such unmistakable proofs of a desire to be Christians, indeed as abundantly warranted him in presenting them. The Holy Communion was then administered to the newly confirmed, and so the day of rest drew to a close, not, we trust, without having brought some little spiritual refreshment to "these few sheep in the wilderness."

Monday, the 11th, brought with it a very welcome and much needed rest from our fatigues, which was not any the less enjoyable, for the fact that the Indians had been quietly planning among themselves projects for our entertainment, chief among which was a series of dances, previously rehearsed, which occupied the whole afternoon, and in which men, women, and children, all took part, the male part of the community in costume which could scarcely be said to be after Oscar Wilde, at any rate. Picture to your mind's eye what humanity would be if made utterly hideous by the aid of every grotesque device which ingenuity could discover—head-dress of bark, striped with variegated paints, and crowned with bunches of eagle feathers,—faces either entirely blackened, from which the eyes gleamed out like little fire-balls, or smeared on either side with different colored clays—bodies divested of all superfluous clothing—legs, arm and feet, entirely bare, or decorated with narrow strips of cloth, which fluttered in the breeze; add now to all this, the monotonous drone of the Indian drum, the hollow din of an old tin boiler, extemporised as a musical instrument, and the jingle of the sledge bells used as a part of the harness worn by the dogs in the

winter, and you can form some conception of the scene conjured up on Lake Nepigon for the amusement of the second Bishop of Algoma. The dances were many and varied—Sioux war dance, Ojibbeway war dance, medicine dance, scalp dance, pipe dance, etc. The performance continued till the men were completely exhausted, after which the squaws took it up in milder form, adding a most peculiar but very sweet vocal accompaniment, which was repeated by special request, the whole ending with a grand feast of bread, fish, pork and tea, provided by the missionary, after which "booz boo" was said all round, and the Indians retired to their houses, having first expressed through their spokesman their gratification at the "big black coat's" presence. Some have questioned the wisdom of encouraging such exhibitions on the part of our Christianized Indians, alleging that they carry them back, for the time being, to their old pagan usages and associations, from which we ought rather to do all in our power to separate them; but query, whether when after such a performance, they return to this feast, as in this case they did, with all their barbarism laid aside, their dress and whole appearance conforming to the requirements of civilization. Query, I say, whether they do not realize all the more forcibly how much Christianity has done for them, and how high it has lifted them above their old and natural level; besides, as one of them whispered to the Bishop, anticipating forcibly some such objection in the Episcopal mind, "Nothing wicked in these dances; not like pagan dances;" the difference consisting, as was afterwards explained, in the fact that pagan dances are accompanied by indecencies and immoralities from which these are wholly free.

(To be continued.)

EXTENSIVE ENLARGEMENT OF W. & D. DINEEN'S STORE, TORONTO.—The corner of Yonge and King is occupied by Messrs. W. & D. Dineen as a hat and fur store. The stand ranks A. 1, the stock is A. 1 also in variety, newness and cheapness. The store on the street level is filled with every size, shape and quality of hats which are now worn—silk, beaver, felt, hard and soft, with brims to please every fancy, from the Quakery breadth to the dandy's curl. The upper rooms extend over Nos. 76, 78, 80, and 82 Yonge Street, Messrs. Dineen being strong on annexation. The first room is devoted to ladies. Here is a bewildering display of handsome fur and fur lined cloaks, shoulder capes, in all the new shapes and endless variety (a very sensible garment by the way), sealskin hats, named after reigning beauties, muffs, boas, dolmans, astrachan dogskin sacques, etc., etc. The next department is for gentleman, who will find in this room every garment made of fur which their comfort or fancy can desire, at reasonable prices. Another department is devoted to raw skins imported for sale to the trade, and another room is used for the manufacture of the goods on sale in the stores. In the basement of the building (entrance 2 King Street West), is the Jobbing department, which has grown out of the great demand for Dineen's goods by smaller dealers. This store is one of the largest hat and fur emporiums in Ontario, and the enterprise, taste, civility of Messrs. Dineen, and the reasonable prices they ask, are fast developing their trade into one of the first rank on the continent.

### S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

## THE CATECHISM.

Q. Did He cease His prophetic work when He left the earth?

A. No: He continued to speak through His Apostles, (St. Luke x. 16); and by His Spirit, (St. John xvi. 12, 13; and cp. 2 Cor. xiii. 3).

Q. What are the duties and functions of a priest?

A. To offer sacrifices and intercessions on behalf of the people of God, and to bless the people from God, that is in His name. Lev. i. ii. iii. iv. xvi; Num. xvi. 46, vi. 23.

Q. Who is the first priest mentioned in Scripture?

A. Melchizedec (Gen. xiv. 18-21): "And Melchizedec, king of Salem, brought forth bread and wine, and he was priest of the Most High God," &c.

Q. What has this to do with our Lord's priesthood?

A. Our Lord is "a Priest for ever, after the order of Melchizedec," rather than after the order or type of Aaron. Ps. cx. 4.

Q. When did our Lord exercise the office of a priest?

A. When He gave His Body to be broken, and His Blood to be shed for the remission of sins. St. Matt. xxvi. 26, 27.

When by His own Blood He entered in once into the Holy Place, having obtained eternal redemption for us. Heb. ix. 11, 12.

And He still exercises His office, as "a priest for ever," by His perpetual intercession in heaven, by offering up to God the prayers and Eucharists of the Church, and by blessing her with all spiritual blessings from God.

Q. Does He help us only by Himself, or by means of others?

A. Both ways: From God secretly as He sees fit; and through the ministers of His Church. [It is He who really baptizes, confirms, absolves, feeds us with His Body and Blood.]

Q. Where does He say that He does these things by means of others?

A. In Matt. x. 40; St. John xx. 21, 23; St. Matt. xviii. 18. See also 1 Cor. v. 4; 2 Cor. ii. 10. And compare St. John iv. 1, 2; St. Matt. xiv. 19; 1 Cor. x. 16.

Q. How must we honour Christ as our Priest?

A. By firmly believing that by "His one oblation of Himself one offered, He made a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;" by coming boldly to the throne of grace through Him, (Heb. iv. 14, 15, 16; and by expecting that as an ever present Priest He will bless us by His ministers in all the means of grace.

Q. What other office is He anointed to bear?

A. That of King. St. John xviii. 37; i. 49.

Q. Was this foretold by the prophets?

A. Yes: in Ps. ii. 6; Jer. xxiii. 5; St. Luke i. 32, 33.

Q. What is the extent of His kingdom?

A. It is unbounded. St. Matt. xxviii. 18.

Q. How do we honour Him as King?

A. 1. By obeying His word. 2. By submitting to all His dispensations—for as Mediator He orders all things. 3. By regarding Him as the fountain of all true power, and seeking honour from Him alone. 4. By making Him offerings of our substance, as the Magi, (St. Matt. ii. 11). As King, He will say in the last day, "Come, ye blessed, for I was an hungry, and ye gave Me meat." St. Matt. xxv. 34, 35.

## Correspondence.

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

### APPEAL.

DEAR SIR,—Having been recently appointed by the Bishop of Algoma, as lay missionary in charge of the mission at Tarentorus, I would crave the indulgence of a short space in your next issue, to bring forward some of the most urgent needs of this much neglected little village.

With a population of nearly, or quite, 200 souls, this little place has never enjoyed more than a fortnightly service at the most; and, for nearly a twelve-month, even these have been discontinued; but now, under the energetic regime of our beloved Bishop prospects are looking brighter, and these poor people are to have Sunday-school and service regularly (D. V.) every Sunday. But, and here is our difficulty, we have no proper sanctuary in which we can offer up our sacrifice of prayer and praise, and so these poor folk are compelled to appeal to the rich amongst their brethren to aid them in their earnest endeavour to erect a suitable building for the worship of Almighty God. To show that the people are themselves willing to do what they can, I may mention that one man has offered an acre of land to be deeded to the Bishop for the church and churchyard; and another member of the congregation 1,000 feet of lumber; others, so many weeks work; and others again, sums from one to ten dollars. Each child in the Sunday-school promised to collect at least one dollar before Christmas; but with all this, they still require something like \$300 more.

Will not the charitably disposed amongst the members of Christ's flock, who have experienced the blessed privilege of worshipping their Creator and Redeemer in a building meet to be called "the house of prayer," aid this poor but loyal flock, away in the backwoods of Algoma, to secure the same blessed privilege for themselves? Surely, yes! And, oh! with what pleasure will this little band of Churchmen welcome their Bishop on his return next spring, if they can say, "Our church is built, free from debt, and now awaits consecration at your Lordship's convenience."

I have the permission of Mrs. O'Reilly, Secretary-treasurer of the C. W. M. A., 31 Bleeker street, Toronto, to say that she will be most happy to receive contributions of money towards the church, or of articles for a Christmas tree, or of books for a Sunday-school library, all of which Mrs. O'Reilly has kindly promised to forward before the close of navigation.

With many apologies for trespassing so long upon your valuable space,

I am yours very obediently,

J. H. GLASS,

Shingwauk Home, Theological Student,  
Sault Ste. Marie, Oct. 7th, 1882.

P. S. I may add that our good Bishop has very kindly given \$25 towards our church. All contributions, however small, whether sent to Mrs. O'Reilly or to myself direct, will be gratefully acknowledged per return mail.

J. H. G.

### ANONYMOUS WRITING AND THE THIRD CLAUSE OF THE AMENDED CANON—RE THE DISCIPLINE OF THE CLERGY.

SIR,—The practice of anonymous writing is associated with grave evils, but also possesses many redeeming features. As a general rule, perhaps it is better to avoid the practice, especially in a religious newspaper, in which people are expected to write from a high sense of duty and in a Christian spirit. Viewing the matter in this aspect, I think you are wise in refusing all anonymous letters, and the result has been to make the correspondence department of the DOMINION CHURCHMAN so interesting and weighty an exponent of Church thought and Church work, that it has become a common saying that the correspondence alone is worth the annual subscription.

But it would be the greatest folly to say that all anonymous writing is reprehensible. There are innumerable cases when it may not only be justifiable, but absolutely necessary. Half a score of reasons may arise when the interests of truth and justice will be far better served by this means than by open writing. Of this, history furnishes us with many examples, notably in the case of the Letters of Junius, and of innumerable pamphlets and books of the present age.

And it is very easy to see how this can be. It is very often desirable in the interests of fair-play and calm, unbiassed judgment, to dissociate the writer and the production. We know that in the case of well-known men, whether eminent or otherwise, that it is very seldom their writings are judged upon their own merits. This is true more or less of every one who is known at all. But with anonymous writings this is different, they are judged upon their own intrinsic merits, and, if weighted with the authority of truth, are really more worthy of respect than if weighted with the name of the author however eminent. Under these circumstances, therefore, it may be often not only desirable or expedient, but essentially necessary in the interests of truth that the name of the writer be withheld, so that the matter be not prejudged.

Again, it may be, that from timidity, hatred of publicity, or lack of moral courage, a man may adopt a disguise. We know that some of the best and ablest men are constitutionally averse to publicity, and that were it not for this shield the world would have lost some of the best and ablest literary productions ever penned. Is it not, therefore, better in the interests of truth and justice that a man should in this way bring wrong, falsehood and oppression to light, even if he is not man enough to do it openly. This is a choice of evils. I do not mean to say that I would adopt such a plan myself, and I am not prepared to say that under all circumstances I would not; but be this as it may, *fiat justitia ruat cælum*.

Again, secrecy may be necessary in self-defence. There are many modes of oppression, even in this year of grace, and a man may for his own sake and those near and dear to him, be compelled to fire from behind a wall, if by this means he can effectually combat and destroy wrong. It would be absurd to say that under such circumstances a man had better let evil go unchallenged.

I might multiply instances, illustrating my point, but these are sufficient to prove that those who denounce all anonymous writings under all circumstances, are either deliberately blinding themselves to the truth, or are so contracted and narrow in their perceptions that their opinion is worth little, if anything. Of course, for those who, to gratify personal spite, slander anonymously, I have nothing but the supremest contempt. Anonymous writing is only justifiable under special circumstances, which are, however, continually arising; but whenever expedient open writing should be resorted to, just as a brave general would sooner fight in the open field, but when outnumbered and outmanœuvred will be glad to avail himself of fortifications.

It is not difficult therefore to see that any interference with the perfect freedom of the press must necessarily be a most dangerous thing. There are, no doubt—as in all human institutions—evils inseparable from the liberty of the press as understood in the British empire in the nineteenth century, but we know from experience that the present state of things is incomparably supine to a fettered press such as existed even one hundred years ago. And while we speak of the "liberty of the press," it is well to remember that by the law of libel a sharp and sure

restraint is put upon anything that may be called licence.

On the grounds, as set forth in the first part of this letter and specially indicated in these remarks immediately foregoing, I have opposed and always will oppose the third clause of this amended canon on Discipline, lately passed in Huron Synod, viz., that relating to the publication of anonymous pamphlets.

I may briefly summarize my objections to the clause as follows. 1. It is an assumption of infallibility on the part of the "duly constituted authorities of the Church," branding, as it does, all adverse criticism as "contumacious;" or if not of infallibility, at least of irresponsibility to public opinion. 2. It violates the first principles of justice, by making the plaintiff the judge of his own cause. This is easily seen. By the same canon the triers of a clergyman for any offence, are to be chosen from the clerical members of the Standing Committee. If a clergyman, therefore, slanders the Standing Committee he is tried by the Standing Committee. This is a terrible power to put into the hands of a body of men. If any criticism should happen to displease them they can brand it as libellous, and depose the writer from his sacred office. To them alone is left the definition of "contumacy," and their power is practically unlimited.

3. The clause is enacted not to meet a wide-spread evil, but strikes at a single individual. On Herod's principal therefore, when he slaughtered the innocents, i. e., the less being contained in the greater, the whole clergy of the diocese of Huron are subjected to an obnoxious and impertinent regulation. That is to say, the one hundred and twenty odd are insulted and oppressed for the sins of one. Reversing the old adage, they "venture a whale to catch a sprat."

4. It goes beyond the law of the land. Ample provision for redress in case of libel is made in this way, with the attendant advantages of publicity, authority, and fair play. Why then shun publicity and arouse the suspicion in the Church and world at large of injustice, by making a clergyman subject to such a tribunal for such an offence. If the clause had read "all persons duly convicted, by law, of publishing malicious libels on the duly constituted authorities, shall be liable to deposition," there could have been no reasonable ground for objection. What is the law on this subject? It is this—if you publish lies about a man you can be punished, if the truth, you can not. What more does the diocese want than this? Do the framers of this canon want to punish for speaking the truth?

5. It is opposed to the freedom which is the pride and glory of the English Church. 6. Last and best, it can never be any more than a dead letter, and is not worth the paper it is written on.

Such are the main reasons which have prompted me to oppose this amended canon. I offer no captious opposition because I am by nature a most peaceable man, ready to make a good many sacrifices to avoid trouble; but this is more than I can endure, and I feel it my bounden duty to enter my respectful but firm protest against this most un-English interference with the liberty of the press and the clergy.

In conclusion, I hope that our next Synod will repeal this obnoxious clause, and that the scores of clergy who are so bitterly opposed to the clause will be straightforward enough to vote it down, and not avoid the point at issue, as they did on this last occasion. Thanking you for your courtesy in publishing this lengthy letter,

Believe me to remain

Very truly yours,

R. F. DIXON.

The Parsonage,  
Bothwell, Ont.

HERE IN OUR OWN TERRITORY.—It can almost be asserted that St. Jacobs Oil works wonders. Shortly before the New Year, when I visited my family in Mitchell, I found my son Edward, a lad little more than ten years old, very sick. He suffered with rheumatism, and so terribly, that he was perfectly stiff in his limbs, could not possibly walk, and had to be carried from place to place. At once I sent for some St. Jacobs Oil, used it according to directions, and in a few days could see evidence of considerable improvement. On the tenth of this month I again visited my family, and was astonished to find him well and hearty. He once more has fresh colour in his face, and can go to school again. Whenever the old trouble threatens to return relief is immediately secured by the use of the celebrated St. Jacobs Oil. From sheer joy over this result I cannot withhold recommending St. Jacobs Oil to suffering humanity as a true benefactor. CHARLES METZDORF, office of the *Volksfreund*, German paper of Stratford, Ont.

FEAR NOT.—All kidney and urinary complaints especially Bright's Disease, Diabetes, and Liver troubles, Hop Bitters will surely and lastingly cure. Cases exactly like your own have been cured in your own neighbourhood, and you can find reliable proof at home of what Hop Bitters has and can do.

### Children's Department.

#### SUPPOSE.

Suppose, my little lady,  
Your doll should break her head,  
Could you make it whole by crying  
Till your eyes and nose were red?  
And wouldn't it be pleasanter  
To treat it as a joke;  
And say you're glad 'twas dolly's,  
And not your head that broke?

Suppose you're dressed for walking,  
And the rain comes pouring down,  
Will it clear off any sooner  
Because you scold and frown?  
And wouldn't it be nicer  
For you to smile than pout,  
And so make sunshine in the house  
When there is none without?

Suppose your task, my little man,  
Is very hard to get,  
Will it make it any easier  
For you to sit and fret?  
And wouldn't it be wiser,  
Than waiting like a dunce,  
To go to work in earnest  
And learn the thing at once?

Suppose that some boys have a horse,  
And some a coach and pair,  
Will it tire you less while walking  
To say "It isn't fair?"  
And wouldn't it be nobler  
To keep your temper sweet,  
And in your heart be thankful  
You can walk upon your feet?

Suppose the world doesn't please you,  
Nor the way some people do,  
Do you think the whole creation  
Will be altered just for you?  
And isn't it, my boy or girl,  
The wisest, bravest plan,  
Whatever comes, or doesn't come,  
To do the best you can?

#### THE ARMOUR OF RIGHTEOUSNESS.

FEW sights affect us more than a body of soldiers going out for actual service. When, a few years ago, several regiments passed through the south of England to embark at Plymouth for the Crimea, there to engage in that fearful war, people from all the towns and villages along their route flocked out to see them, and showed the liveliest interest in their welfare. And no wonder. What heart so cold but it glows at the self-devotion, the courage, the loyal obedience of the British soldier, as he offers life and limbs for his Queen and country? So be it; let him have our warmest sympathy; but let us remember too that there are other soldiers than those who wear the uniform of earthly monarchs, other weapons than those wrought by human skill; a battle-field wider than any scene of earthly strife. The Lord Jesus has His warriors too, pledged to fight against the evil one to the death, and clad in His heavenly armour. It is described in to-day's Epistle,—the shield of faith, the breast-plate of righteousness, the helmet of salvation. On these soldiers let us look till our hearts beat high to emulate their deeds. In every age the great Captain of our salvation numbers among His hosts heroes whose actions outshine those performed on any earthly field of fight, but we chiefly find them among those who served in the forefront of the battle, and who are spoken of as if they formed an army by themselves,—the noble army of martyrs. One of the most illustrious of these was Ignatius, Bishop of Antioch. See then how this good soldier of Christ girded on his armour and fought the good fight.

Of the youth of St. Ignatius we know but little; except that he was once believed to be the child whom our Saviour took in His arms and showed to his disciples as a pattern of humility; when He told them that unless they should be converted and become as little children they should in no wise enter into the kingdom of God. One would gladly think it were

so; but at any rate we may be sure that Ignatius was an early convert and disciple of St. John, and that the Apostles themselves made him Bishop of Antioch. For forty years the persecutor's hand spared him to rule and guide that important Church. At the end of that time the Roman Emperor Trajan, ruler of the world, passed through Antioch; and Ignatius, now eighty years old, was brought before him on the charge of being a Christian. What a contrast the two presented! The emperor was in the pride of youth and strength, clothed with a purple robe, and crowned with laurel, seated on an ivory throne, with guards and nobles all around;—the bishop was alone, bent with age, clad in poor garments, and bound with a chain. They seemed very unequal combatants, but let us see who won in the conflict.

The emperor spoke first, calling his prisoner a devil for disobeying his commands and persuading others to do the same. Ignatius answered, "No one ought to call Theophorus by such a name, because all wicked spirits are departed from the servants of God. But if, because I am an enemy to those evil spirits, you call me an adversary, I confess the charge: for having within me Christ the heavenly King, I break through the snares of the devils." Trajan replied, "And who is Theophorus?" Ignatius: "He who has Christ in his heart." Trajan: "And do not we, then, seem to thee to bear the Gods within us, who fight for us against our enemies?" Ignatius: "You mistake in calling the evil spirits of the heathens Gods, for there is but one God, who made heaven and earth, and the sea, and all that are in them; and one Lord Jesus Christ, His only-begotten Son, whose kingdom may I enjoy." Trajan: "His kingdom, do you mean, who was crucified under Pontius Pilate?" Ignatius: "The very same. And he crucified also my sin, with the devil, its inventor, and has put all the deceit and malice of the devil under the feet of those who bear Him in their heart." Trajan: "Dost thou then bear within thee Him who was crucified?" Ignatius: "I do; for it is written, 'I will dwell in them and walk in them.'" Here the Emperor broke off in great anger, and thus pronounced sentence: "Forasmuch as Ignatius has confessed that he bears within himself the Crucified One, we command that he be carried bound by soldiers to the great city of Rome, there to be thrown to the wild beasts for the entertainment of the people." The bishop heard his doom, but, far from quailing at it, he cried out with joy, "I thank Thee, O Lord, that thou hast vouchsafed to honour me with this token of Thy love, and hast put me into iron bonds, as was Thy Apostle Paul."

Saying these words, he joyfully put the chains around him, uttered a prayer for his Church at Antioch, and commended it with tears to God, and then was hurried away by the brutal soldiery for the long journey and voyage to Rome. They went first to Smyrna, where Ignatius was allowed to see Polycarp, the bishop of that place, and once his fellow-disciple at St. John's feet. The meeting was a very joyful one; they conversed and prayed together, and earnestly begged one another's prayers. But Ignatius was soon torn away, because the guards dreaded not getting to Rome in time for the public shows, in which, according to the inhuman custom of those days, living men were tormented and killed by wild beasts for the entertainment of the citizens.

A favourable voyage brought them to Puteoli, from which place Ignatius wished to walk to Rome, that he might tread the very road St. Paul had trodden; but a strong wind arose and carried the vessel onwards before he could alight. His friends lamented the speed with which they were carried on to Rome, but Ignatius rejoiced that he should be the sooner with his Lord. Indeed, when he heard that the Christians at Rome were taking steps to get his sentence reversed, he wrote to them, entreating them to forbear. "I would rather," said he, "die for Jesus Christ than rule

to the utmost ends of the earth. Now I begin to be a disciple, nor shall anything move me, whether visible or invisible, that I may attain to Jesus Christ. Let fire and the cross, let the rage of wild beasts, let breaking of bones and tearing of members, let the shattering in pieces of the whole body and all the wicked torments of the devil, come upon me, only let me enjoy Jesus Christ."

After a speedy voyage they landed at the port of Rome. The Christians of the city flocked out to see the aged bishop who had come from the far East to die for their Master within their walls. They rejoiced in seeing him, but mourned the dreadful death by which they so soon should lose him. The shows were nearly over, so there was no time for delay. They employed the few minutes that were granted them in united prayer, then Ignatius was hurried into the Amphitheatre, and in the sight of a large concourse of people was thrown among the lions, who instantly tore him in pieces and devoured him. Thus Christ's good soldier fought and won, on the 20th of December, A.D. 116.

Christ's hero confronted the enemy's rage,  
With God for his judge, and the world for his stage;  
The fiend and the foe man in vain would confound,  
The martyr expired, but the victor was crowned.

#### BAD HABITS.

We feel very sorry when we look at a number of little boys playing in the streets, smoking, chewing, and swearing, as we think some of them will have to spend a portion of their lives in the penitentiary. Look at the sunny-haired boy, with laughing eyes and rosy cheeks, as he sits on the goods box, squirting tobacco and rolling his eyes in a languid, unnatural manner, trying to imitate the chronic loafer: and notice that disgusting, impertinent smile as he relates some vulgar story, to which he has listened in some saloon, as it was related by some brute in the shape of a man. What will be the state of our coming generation? and who is to blame for this state of affairs, but the parents who allow their children to run the streets, and the idler who sets these brutish examples?

#### THE PRAYER BOOK.

The Prayer Book is worthy of more study, and the services of more care, thought and painstaking than they commonly receive. Most Churchmen go all their lives skimming along the mere surface of the Prayer Book, without a knowledge of the treasures that await their search beneath. Some one, outside the communion of the Church, who had just caught a glimpse of what was within, is reported to have said to one of our clergy:—"You Episcopalians don't know what a good thing you have got in that Prayer Book of yours. It is a wonderful power." The learned Dr. Adam Clarke of the Methodists, had some such conception of its value when he said:—"Next to the Bible it is the book of my understanding and my heart." How careful, studious, and painstaking should we be, lest by our neglect, these blessed treasures should be shut out and hidden away from those for whom we hold them in trust.—*Bishop Morris.*

MILLIONS IN IT.—J. D. Alexander, editor *News*, Barnesville, Ga., U. S. A., says:—"For the past twelve months I have been suffering with inflammatory rheumatism. I tried several physicians, but they failed to relieve me. A friend recommended St. Jacob's Oil. I at once procured a half dozen bottles, which I have used, and find that I am improving all the time. It relieves me at once when I am suffering terrible pain, and prevents me from spending many sleepless nights. Nothing has done me so much good."

#### ALL CAN DO SOMETHING.

Everybody has something that he can do or give to others. You may be poor so far as money is concerned; that is not the worst kind of poverty. Miserable indeed must you be if you have not a kind word of sympathy or affection for the suffering and sorrowing. More wretched than the poorest beggar if you live to heap pleasure upon yourself, and have not one generous thought for those whose lives are full of toil and privation. It is blessed to give.

I heard a clergyman ask some Sunday-school children to save their papers after they had read them, and to bring them to him for a poor Sunday-school that was five miles away. He asked them if they did not feel that it would be a pleasant thing to do, and nearly all hands were raised to show him that they quite agreed with him about it. They would have been glad long before to make the papers do double duty and give double delight, but no one had suggested it, and they were simply thoughtless.

That thoughtlessness is what we wish to get rid of—it is so in our way when we would be doing good. Cultivate a spirit of interest in all whom you meet, and help and bless them as far as possible. It will make life brighter for yourself, while it brightens the pathway for others.

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