

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY DEC. 5, 1889.

[No. 49.]

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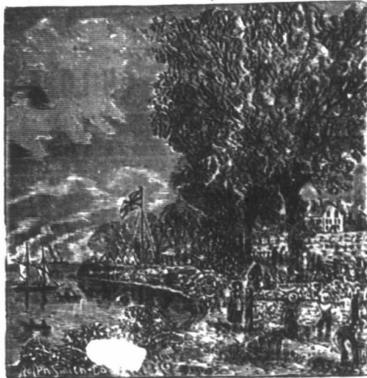


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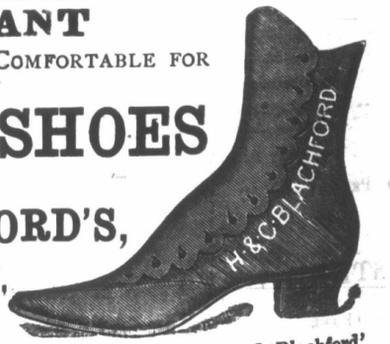
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LESSONS for SUNDAYS and HOLY DAYS.

Dec. 8th.—SECOND SUNDAY IN ADVENT.
Morning.—Isaiah 5. 1 John 2 to v. 15.
Evening.—Isaiah 11 to v. 11; or 24. John 16, 16.

THURSDAY DEC. 5, 1889.

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

TO CORRESPONDENTS.

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

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

THE JUBILEE.

IT was not to be expected that all Churchmen in the diocese of Toronto, much less in those new dioceses formed out of that which was the See of Bishop Strachan, would share in the festivities and solemnities of the Jubilee. But those who have stood aloof from any unkind or ungenerous feeling towards, or disloyalty to either the Bishop of Toronto or the Church, must, ere this, have keenly realised how thoroughly they were out of tune with public sentiment.

While human nature is what it is, we shall have some one sulking in his tent, some who refuse to dance when piped to, some who find their most congenial company in the Cave of Adullam.

The sky of the Jubilee has had a few flying

clouds, but they only served to bring out more brightly the general radiance that prevailed. In all respects the Jubilee has been a remarkable success,—a remarkable event indeed it will be considered in after years.

Many feared that such a long series of services would result in the failure of some to secure attention. But it is most remarkable that all the services, week day or evening, as well as those on Sunday, were crowded, indeed many hundreds failed to gain admission to certain churches. The preachers rose to the occasion, and made a profound impression. The public verdict is, that Canada has at least six Bishops who are the peers of any order of clergy in any community, not only in learning, but in eloquence and wisdom.

The happiest phase of the whole Jubilee was the complete effacement of party lines and party spirit. To all who are worthy to share in the greatness of the Church's heritage, the noblest feature in the Jubilee was, that Churchmen of all classes and all schools were so inextricably mingled in service and enjoyment as to forget their distinctions and divisions.

After such an event we may confidently look forward to permanent peace. The party zealot has been crushingly rebuked,—if he has any conscience or self-respect he will now turn from the error of his ways and do that which is lawful and right, by living at peace with his brethren.

The only living question now is which section of Churchmen will in the next Jubilee period show the noblest record of service and devotion? Into the arena of that contest may all enter with eyes intent only upon the crown that the Master will bestow on all who strive faithfully to win His reward!

For the next fifty years the inspiring motto of the Church should be, "Forgetting those things which are behind, I press toward the mark for the prize of my high calling of God in Christ Jesus."

JUBILEE REMINISCENCES.

THE following paper was prepared for the jubilee by the Ven. Archdeacon McMurray, and read by him at the Luncheon on the 21st November.

"In tracing the early history of the Church in Canada, the name of John Strachan presents itself to our notice, a name which cannot be mentioned without deep esteem and regard. Mr. Strachan left his native land at the close of the last century, and came to Cornwall as tutor for the families of the late Honourable Richard Cartwright and the Honourable James Hamilton. In May, 1803, he applied to Bishop Mountain, the elder, for holy orders, and was ordained by his Lordship in that year, and was placed over the parish of that town. As his parish work did not occupy the whole of his time, he opened a school, which soon obtained celebrity, and at which some of the first men of the country received their education, notably amongst these were Sir John Beverley Robin-

son, Sir James Macaulay, and Mr. Justice Jones, and subsequently all the judges of the Superior Court at one time were pupils of Dr. Strachan, for at this time he had received the degree of LL.D. from his college in Scotland. But his stay at Cornwall was not to be of long continuance. The inhabitants of York having heard of his celebrity, in conjunction with Chief Justice Scott, and Major-General Sir Isaac Brock, a name of imperishable memory, and a name that is still dear to every lover of Canada, made application to the Bishop of Quebec, Dr. Mountain, for the appointment of Dr. Strachan to the parish of York. This he accepted, and after a very stormy passage he reached his new parish in 1812.

The population of York at that time being about 1,000, his duties were consequently light, and he at once opened a school, as at Cornwall, in a small wooden building on King street, a little east of George, the property of one Joseph Dennis, in which were educated the Baldwins, the Boultons, the Cartwrights, the Gambles, the Hewards, the McDonalds, the MacNabs, the Macaulays, the Smalls, the Spragges, and others—names well known to some who are present, and who distinguished themselves in their various avocations in after life. I had, myself, the good fortune of being admitted to that celebrated school as a junior when eight years of age, and am now, I think, the only surviving pupil whilst the school was held on King street. The school was soon after removed to a large building, placed on a square of the town north of St. James' church. Dr. Strachan had as his assistant masters from time to time Rev. Messrs. Macaulay, Stoughton Rolph, and Mr. A. N. Bethune, then only nineteen years of age. But Dr. Strachan not only discharged the duties of his parish and school, but he also held divine service once a month to the

FIRST MISSIONARY STATION,

a few miles north of York, then called Ketchum's or Hogg's Hollow, now York Mills. Well do I remember as a youth his notices given every fourth Sunday in the parish church. "There will be no service this afternoon, as I am going to Mr. Ketchum's." For a short time these services were discontinued. A deputation waited upon Dr. Strachan to ascertain the cause. He was pretty severe upon them, and stated to them the reasons. He said when last there he had but one individual, who took care of the place, when the services were held, the weather being very stormy and wet, and not a chair to sit upon. He nevertheless discharged his duty, read divine service and preached a sermon to the persons who were present. He reminded the delinquents that he had gone several miles in the same storm, and that if they promised to attend in future and had the place fit for service he would again supply the services. The reproof had the desired effect, and the services were continued. This, I believe, was the first missionary service ever held outside of York. In after years efforts were made to supply the destitution in the surrounding country by services which were loudly called for, and six stations were selected by Bishop Stewart and Dr. Strachan, namely, Mimico, Weston, Charlton's settlement, Thornhill, in the morning at eleven o'clock, and Ketchum's on the afternoon of the same Sunday, Lamoreaux settlement in Scarborough, and Anderson's, on the Kingston road, near the Range. An arrangement was made with

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the three masters of Upper Canada College, the Rev. Messrs. Boulton, Dade, and Matthews, and with the three students in divinity under Dr. Strachan, Messrs. Elliott, Fadfield, and McMurray, to supply these places with divine service, which was regularly attended to each Sunday for a long time by the parties named. In addition to this an effort was made to establish a Missionary Society for the

CONVERSION AND CIVILIZING THE INDIANS

about the year 1838. A considerable sum for those days was subscribed by the members of the church, and in conjunction with assistance rendered by the Government, an Indian mission was determined upon. I was sent for by the Governor and informed that it was his intention to establish missions to the Indians on the north shores of Lakes Superior and Huron, that I had been selected for the work, and that my headquarters were to be Sault Ste. Marie. I remonstrated and told his Excellency that I was only 22 years of age, not old enough for orders, and further, that I had never heard of Sault Ste. Marie. He requested me to go to the surveyor-general with a request that he would point out to me Sault Ste. Marie. After a careful examination of the three surveys of all the region north of York, the place could not be found. I returned to his Excellency and stated the place could not be found. He informed me that I was to proceed to Buffalo, thence to Detroit, and I would be able to ascertain the locality of my future residence. Following these instructions, I left York as if going to the north pole, on the 20th of September, and reached Sault Ste. Marie on the 20th of October following, just one month on the passage, which can now be accomplished in 76 hours. This was the

FIRST EFFORT TO ESTABLISH MISSIONS IN THE GREAT NORTH-WEST.

The increasing duties of his parish occupying most of his time, and having been appointed a member of the Legislative Council and Archdeacon of York, Dr. Strachan retired from his scholastic duties, but not from the cause of education, which was at all times uppermost in his mind.

He urged the necessity of grammar schools, one of which was opened in York and eventually merged into Upper Canada College. But those did not satisfy his longings for superior education. In the absence of a Church university he established a theological school at Cobourg, at which many of the then clergy received their theological training under the Rev. Dr. Bethune. In the summer of 1839, Archdeacon Strachan went to England, and in August was consecrated Bishop of Toronto, with the consent of the then Bishop of Quebec, who had long been desirous of a division of his vast and unwieldy diocese. The newly-formed diocese comprehended the whole of Upper Canada. While in England he was mainly instrumental in securing a royal charter for King's College, which the good bishop hoped would meet the requirements of the Church. But in this his hopes were blasted, for so far from being a benefit to the Church, its whole original character was secularized, and its abolition followed.

In the month of January, 1850, the bishop addressed a stirring circular to the clergy and laity of the Church in the dioceses, calling upon them to assist by their contributions the establishment of a Church university, and heading the subscription with £1,000.

The appeal was generously responded to throughout the diocese, and a large sum for those days subscribed.

Early in April, 1850, the good and indefatigable Bishop left again for England to procure

if possible a royal charter for an exclusively Church University. Whilst there, pressing the matter on the attention of the Colonial Secretary, he received handsome contributions from the two great Church Societies from Oxford and Cambridge Universities, he preached and had collections taken up in several Churches, and also appointed a committee to aid him in his efforts, two of whom now only remain, namely, Lord Nelson and the Hon. Mr. Gladstone, both of whom vigorously aided the Bishop in his noble object, and whom I found of great value during my sojourn in England in behalf of Trinity College, especially the latter, who not only gave me the first contribution, but introduced me to persons of the highest distinction both in Church and State.

The good Bishop's efforts were successful, and resulted in procuring about \$15,000. He returned in November, and encouraged with his success and the prospect of soon procuring

A ROYAL CHARTER FOR TRINITY COLLEGE.

But did he wait for the charter? Not he. He at once secured a suitable site for a Church College, tenders were accepted for Trinity College, the first sod was turned on the 17th of March, 1851, and on the 30th of April the corner-stone was laid. In January, 1852, Trinity College was formally opened with a suitable and efficient body of professors, and its work vigorously proceeded with. On the 16th of July, 1851, the long looked for charter was granted, and the College firmly and securely established. So great has been the success of Trinity College that at the present time large additions are being made to meet its present requirements. An able staff of professors, second to none in the Dominion, and I may add on this side of the Atlantic, are busily engaged in training for pastoral usefulness a large number of students who will be an ornament to the profession they may choose and a blessing to the Church at large. Already the happy influence of their Church university, which the lamented Bishop called "the child of his old age," extends well-nigh from Vancouver to Labrador. As age pressed heavily upon the Bishop he asked to be relieved from a part of the anxiety and cares necessarily arising from the oversight of so large a sphere of duty. The appointment of Bishops for the colonies was no longer exercised by the Crown, but left to the election of the clerical and lay members of the Church. A meeting for the election of coadjutor Bishop to aid the Wellington of the Church, as he was well named by the late rector of St. Paul's Church, Bedford, the Rev. Dr. Stattan, a firm and life-long friend of the Bishop of Toronto, was assembled, and the result, after many ballots, was in favour of Rev. A. N. Bethune, rector of Cobourg, who from being a pupil of the aged Bishop was consecrated by him to the high and holy office of coadjutor, who for many years ably administered the affairs of the diocese. The time of his departure having arrived, his mantle fell upon one, who, we hope, may long be spared to tread in the steps of his illustrious predecessors. Nor must another most important addition to the Episcopate of the Church be overlooked. The Provincial Synod, deeming the work of the Bishop of Toronto far too onerous, appointed a few years ago the popular and talented Dr. Sullivan, as Bishop over the northern portion of the diocese of Toronto, as well as for the Indians, in fact of the south-west this side of Winnipeg, and most ably and energetically has he laboured under many disadvantages, at times well-nigh hopeless, until to-day he has, I believe, some twenty clergymen in his extensive diocese faithfully and prayerfully doing their blessed

Master's work. But Little York, with its one Church, no longer exists. Toronto, its new name, has now, I understand, some 76 Churches, with a prospect of speedy increase, and where the old wooden Church of St. James' stood, there is now a noble structure, vastly improved by the late judicious and called for alterations, second to none as a parish Church in our Dominion. Still, with this satisfactory state of the Church, there is nevertheless a blank, which the happy thought of your Lordship, and a few warm-hearted churchmen associated with you, is in a fair way to be filled up, for already

THE STATELY WALLS OF ST. ALBAN'S CATHEDRAL,

a well chosen name, are fairly under way, and a portion erected in which Divine service is performed every Sunday. I cannot, my Lord, bring myself to believe that the Christian zeal and liberality of the members of the Church in this rapidly increasing city in wealth and population, with others in the province, will cease their efforts or withhold their means and prayers until the top stone is placed upon the Cathedral of St. Alban's at no distant day.

It will not only be a great advantage to the Church at large, with the assistance of the corporate body now appointed, but it will be an ornament to your city, which can scarcely be entitled to that name without its cathedral, as in the cities in the fatherland.

I fear I have detained you too long, and therefore I will only add my earnest and heartfelt prayer that, with God's blessing upon your noble efforts, St. Alban's may speedily be brought to a successful and happy consummation.

MODERN HERESIES.

THE following is a report of the first part of the sermon on the above topic preached by the Bishop of Ontario at All Saints' church, Toronto, on the 24th November, from the text Gal. v. 19-20.

It has often occurred to me that our pulpit utterances are not didactic enough. We have sermons in abundance written for the purpose of warning, reproving, encouraging our hearers, but we lack sermons of instruction, sermons teaching principles based on facts. The cause of this is not obscure. Congregations do not care so much for being taught as for being touched. One touch of pathos tells on an audience, for the moment, more than any instruction drawn from the Christianity of the past. Besides, congregations resent the idea of their being taught, while they love to listen to the easy flow of ready words charming them by rhetoric or anecdote. But this is a mistake, and a fatal one too. It is principle and not emotion that tells in the long run. When we preach concerning Christ and the Church, we should not overlook the Christ of history or the historical Church. The pulpit could not be better employed than in teaching, occasionally, at least, that if we subtract the influence of Christ and the Church on all the progressive nations of the world for 18 centuries there is little or nothing left. The history of the Church of England, coincident as it is with the life of Christianity, is but feebly grasped by her members. The conditions of life forbid the masses of our laity from being theologians, and the queen of sciences does not come to us either by nature or by grace, but by reading. The consequence is that the standard theology of the Church differs dangerously from the popular theology of her members. Hence arise heresies, private and public, or parties as the revised version has it alternatively rendered. The meaning of the Greek word translated heresy or party is the selection and adoption by a Christian of some doctrine or practice on his own authority irrespective of the authority of the Church, which has not testified to its having been held always and everywhere and by all. This setting up of one's own private judgment against the evidence of the historical Church we should never have expected to find classed by St.

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Paul with "the works of the flesh," such as drunk- enness and idolatry. Yet so it is. History has justified him. Ignorance and self-conceit have been the fruitful mothers of heresies. Indeed St. Paul does not think it worth while to waste words in proving it, he merely says that heresies are works of the flesh, and that they are manifest—that is, are manifestly so. Now if Christian people could be brought to believe St. Paul and history, could they but realize the sinfulness of

THE SIN OF HERESY,

from which they so constantly pray to be delivered, and remember that St. Paul says that they who "do or practise such things shall not inherit the Kingdom of God," an end would be put to the making of new denominations and creeds. Men would understand that whatsoever is new in religion is not only ipso facto false, but dangerously false. Of course harmless, pious opinions which men entertain on subjects not defined by the Church are not heresies. They become heresies only when they are elevated into articles of faith, against the authority of the Church. In the reign of Queen Elizabeth an Act of Parliament was passed which provided that "nothing should be adjudged to be heresy but only such as have heretofore been deter- mined, ordered, or adjudged to be heresy by the authority of the Canonical Scriptures, or by the first four General Councils, or any of them." In all the legislation of Church and State at the time of the Reformation the standard of orthodoxy was the Primitive Church, and the Scriptures as evi- dencing that practice. Moreover, that there should be no mistake as to the meaning of the words, "the Primitive Church," an Act of Parliament was passed in the first year of Edward the Sixth, by which the word primitive is defined to mean "the space of 500 years and more after Christ's ascen- sion." Had these common sense Acts of Parlia- ment been obeyed we should have been saved from a whole

BROOD OF MODERN HERESIES.

But the right of private judgment soon became in the popular estimation the right to judge without competent knowledge or clear evidence. The right which every man has, or ought to have, to read the Scriptures came to mean the right to interpret them too. The Bible has been, consequently, treated as a contemptibly easy book, though it might have occurred to thoughtful men that a book concerning the meaning of which such a host of differences existed could not be so very easy to understand without learning and study. And here a curious phenomenon presents itself to our minds. It is the fact that the positive precepts of Scripture are disobeyed just in proportion to their unmistak- able plainness, while those precepts which can only be inferred by much reasoning are believed and practised. The plainest precepts are utterly neg- lected, while those which are scarcely alluded to, or concerning which the New Testament is wholly silent, are insisted on and obeyed. The most explicit commands in the New Testament are unani- mously ignored by Christians. The precept against eating blood, though enjoined by a council, is implicit and obsolete. The directions for the observance of love feasts, anointing the sick in order to their cure, and washing each other's feet, are treated as nullities. No one now gives the least heed to the command against suing brethren in civil courts. Now, by way of contrast, see how commands which are with great difficulty deduced from the New Testament are believed in and obeyed. The substitution of the Lord's day for the Sabbath, infant baptism, and the Divinity of Christ are doc- trines felt to be of universal obligation, and yet there does not exist a single independent text in their favor in the New Testament. The cause of this paradox is the fact that the observance of the Lord's day and infant baptism were universally practised before a line of the New Testament was written, and the Deity of Christ was not asserted or argued, simply because no Christian doubted it. It is therefore quite as necessary to learn how to read the Bible as how to read any other translated classic. Just remember some of the facts and the difficulties we meet with when we read the New Testament for controversial or doctrinal purposes. We have the authorized version, and the revised

version differing from it in 29,000 places—most of the differences however being unimportant, but some being very serious. Then there is the Douay version of the Romanists, and the Baptist version, peculiar to that sect. Even the best scholars with all their critical acumen are sometimes perplexed, first as to the true original text, and lastly as to the meaning of the words translated. Again, in the original language there was no punctuation, and we all know how much the sense of a passage is affected by a comma or a note of interrogation. Thus, when St. Paul asks: "Who is he that condemneth?" the authorized version answers: "It is Christ that died," making Christ to condemn us. But if we put the answer interrogatively—Is it Christ that died?—we make St. Paul to speak ironically, so that a note of interrogation makes all the difference between an assertion and a denial concerning our condemnation or acquittal by Jesus Christ. Even the use or omission of capital letters affect the sense of Scripture, and decide whether spirit means the spirit of man or the Holy Spirit of God, and whether Lord means Jehovah or earthly master. But as the most valuable because the oldest mss. are all written in uncial, that is, in capital letters, a great element of uncertainty exists in our printed Bibles. Hence it is that Unitarians place capitals for the pronouns referring to God the Father and omit them when they refer to the Son and to the Holy Ghost. Again, most of us have been struck with the fact that the Psalms of the Prayer-book differ greatly from the Psalms of the Bible, and that all other portions of Scripture, except the Epistles and Gospels, given in the Prayer-book, are taken from older and obsolete ver- sions. We are struck too by the fact that our blessed Lord and His apostles almost always quoted Scripture from the Greek and not from the original Hebrew, even when they differed greatly. Con- siderations like these, and they might be multi- plied, serve to show how much there is to be learned before we can safely enter on discussions or controversies to be decided by appeal to Scrip- ture. We have to learn also that it is often neces- sary to surrender our own cherished opinion, that is our own heresy, even though some texts of Scripture may seem to support it. If we be told on good authority that the earliest Christian authors, the Fathers, as we call them, who lived when Greek was a living and spoken language and when the apostles had but recently died, did not interpret St. Paul as we do, modestly at least should make us distrust our judgment. We have too many representatives to-day of those Corinthians of whom St. Paul said:—"How is it then, brethren? When ye come together each one hath a psalm," that is a psalm of his own, that he was eager to sing, each one hath a teaching, a revela- tion, and an interpretation of his own, that he was anxious to force on others. One crumb of comfort St. Paul found in the heresies of the Corinthians, namely, that orthodox Christians were brought into a greater prominence by the contrast. We, too, are sometimes cheered by the same contrast. But after all, how rare comparatively is the Church member who walks consistently and obediently in the ways of the Church because he has proved the Church's teaching to be true, and is so rooted and grounded in his position that no whirlwind of temptation would avail to tear him from it? Such a membership is, I fear, the exception and not the rule; and it is when we come to discuss the words Church, sect, and schism that we find the weakness that results from ignorance. For why have multi- tudes left the Church on little or no ground, or how do they attempt to justify their conduct? They say the Church of England began its existence 800 years ago, and if it was lawful to found a new Church then it was lawful to do so now. And yet we should smile at the politician who should gravely inform us that the British constitution began with and dated from the Reform bill. The Church must have existed before it could be reformed, as a house must have been built before it could be repaired. I know of a lawyer who could not be convinced that the Church of England did not take its rise at the Reformation, till he ascertained that a lot of land which had been leased for 999 years in the reign of Alfred the Great, had reverted to the dean and chapter of St. Paul's cathedral the other

day by the expiration of the lease. This continuity of the Church's life is to many a hard lesson. They dislike the phrase apostolical succession. They think that it unchurches the denominations. But let us substitute for it the phrase historical succe- sion. It will answer quite as well for the main purpose of setting them thinking, and we shall hear less and less of the Church of England being a Church of the sixteenth century. The Church three hundred years ago may be likened to one of her cathedrals to-day. Churchmen are now restor- ing, as it is termed, these wondrous fabrics. Accu- mulated rubbish is taken away, buttresses are strengthened, unsightly plaster is scraped off and the grand carvings of the past age revealed. Every effort is made to complete the building according to the original design of the architect; but, for all that, no sane man would call the cathedral so restored a cathedral of the nineteenth century. Similarly a knowledge of the historical succession of the Church will save us from the absurdity of supposing that the Church, because it was repaired three centuries ago, was constructed at the same time that it was repaired. It should ever be remembered by Churchmen that the Reformation was not the beginning of a movement, but the happy end of one that had been going on for cen- turies. In its secular aspect it was the consumma- tion of a long protracted struggle, the vindication of the supremacy of the King within his own realm over the pretensions of a foreign ecclesiastic. In its temporal as well as in its spiritual procedure the Reformation produced no breach in the con- tinuity of the Church of England, and every con- stitutional historian would ridicule the idea of celebrating a tricentenary of Anglicanism, in the same sense as it is proposed to celebrate the cen- tenary of Methodism. But it may be asked, what is the practical value of this continuity? Well, it does seem to me to be a practical, not a sentimental, feeling to be able to pray, "From heresy and schism good Lord deliver us," without feeling self- condemned, as all Englishmen must do who have left the National Church and yet pray against that deadly sin of schism. It is a satisfaction to know that as Churchmen we belong to the same house- hold of faith not only as Latimer and Ridley, but as Wycliffe and Bede and Augustine. To us the interval of 1,500 years between St. Paul and the Reformation has attractions, and for us the deepest interest. Whatever we may think of the glories and triumphs of the last 800 years they cannot compare with those of the first 800 years of the Church's life, when the primitive Christians con- quered the world by their lives and won heathendom to Christ, giving Him the heathen for His inheri- tance, and the utmost parts of the earth for his possession. To all thoughtful Christians the 1,500 years that formed the lifetime of Christianity before the Reformation are not a chasm and a blank not worth filling up. He who had promised to be with His Church always, even to the end of the ages, had not forgotten to be gracious for 1,500 years. He had not slept in the ship nor allowed her to drift at the mercy of the boisterous waves of this troublesome world. The conclusion to be drawn from these considerations is that the Church needs some machinery whereby her members shall be taught that Church doctrine is Bible truth, and the only available machinery that I know of is the pulpit. Ignorance of what the Church really teaches has occasioned the loss of multitudes of members. It cannot be too forcibly insisted on that popular theology is seldom or never identical with standard theology. It was the great object of our Blessed Lord to teach that the popular beliefs of His day were not in harmony with the law and the prophets. Even in the primitive Church we find the same phenomenon. Dean Stanley, speak- ing of the evidence furnished by the Catacombs, said they differed widely from the representations of contemporaneous authors, and gave a striking example of the divergence that existed between the actual, living, popular belief, and that which was to be found in books. It has ever been so. The popular belief of the ordinary uneducated Romanist is not consistent with the decrees of the Council of Trent. Multitudes of Presbyterians and Metho- dists neither know nor regard a great deal to be found in the Westminster Confession and Wesley's

sermons. It is no wonder, therefore, when we find a churchman's theology out of agreement with the Book of Common Prayer. The chances are that he has derived his system of belief not from the New Testament, but from the Pilgrim's Progress, Paradise Lost, and the newspapers. This fatal error is fostered too by the pulpit. To be a popular preacher you must preach popular theology and keep standard theology in the background. Closely reasoned sermons are not popular and the clergy know it. Congregations insist on making the Lord's day a day of rest for their minds as well as for their bodies; they listen to be excited or amused rather than to be instructed, for instruction requires a mental effort. Popular preachers are, however, not the only ones who foster this evil. Men of a loftier type forget that most of what they know themselves by reason of their special training is quite a novelty to their hearers. St. Paul told the Hebrews that they needed that some one would instruct them in the first principles of Christianity, and there are multitudes who resemble them in the Church to-day.

In conclusion, let me express my belief that the outlook is hopeful. There is immense activity on behalf of Christ and the Church, though there are mighty powers exerted against both. Philosophy, falsely so-called, is disposing many to unbelief, but from all appearances there will be no variance found in the end between religion and science. There is, too, everywhere a groping after unity. Men are feeling after unity, if hapily they may find it. What we have to contend with is pride, love of singularity, and self-seeking; these are the fleshly lusts that war against the soul, and tempt Christians to range themselves under Paul and Cephas, Luther and Calvin, Wesley and a multitude of minor leaders. Well did St. Paul class heresy among the works of the flesh. Let then our prayers arise to God that the fruit of the Spirit may be more and more manifest in the preservation of unity in the truth. The Great Head of the Church will hasten it in his own time; but let us have faith though unity be deferred—faith in the promise of Christ that He will be with his Church even to the end of the ages, faith in our branch of it, which, though harassed through her long career by fightings without and fears within, possesses a salient spring of life which will last till her Lord comes.

JUBILEE OF TORONTO DIOCESE.

SUNDAY SERVICES.—The whole of the services on Sunday last were devoted to the Jubilee. At St. James' Church the Bishop of Toronto preached in the morning a sermon which was a valuable contribution to the Church history of the last half century. After references to the Mother Church the Bishop said: "In the diocese of Toronto there was also great cause for thankfulness. It was quite true that the Church of England in Ontario had not kept pace with the other great bodies. It would be useless to deny that relatively to the other bodies the Church had numerically fallen back. He did not propose to inquire into the causes of this or to attempt to explain it. Nor could he forget that a history of this diocese would be a record of many unhappy differences and struggles which were more the result of human infirmities and misunderstandings than any other cause. But was there not, notwithstanding this cause for making this Jubilee a real occasion of joy? This diocese originally comprised the whole of Upper Canada. By various sub-divisions the diocese of Huron was created in 1857, Ontario in 1862, Algoma in 1873, and Niagara in 1875. The extension of the episcopacy bore favorable comparison with the other part of the Church. When the first Bishop of Toronto

TOOK CHARGE OF THE DIOCESE

there were seventy-five clergymen. There were now more than five hundred ministering in the five dioceses. The number in this diocese was now 160, the third largest in a colonial Church, Calcutta and Madras alone exceeding it. During his episcopacy no fewer than seventy-five new Churches had been built in this diocese. But figures were not the surest evidence of a Church's growth and prosperity. In the earnest work of the clergy he found

cause for rejoicing. In the increased loyalty of the laity and the greater interest manifested in the services were to be found reasons for joy. The growing proportion of the number of regular communicants and active workers as compared with the membership of the Church was another good sign. Looking at all these things he could not but exclaim:—"The Lord hath done great things for us, whereof we are glad." The Church of England was taking a noble and leading part in all charities and good work. In this city she was the only Protestant Church that had a chaplain in the General Hospital and Central Prison. The Church in Toronto had founded the hospital of St. John the Divine, and the Home for the Aged in connection with St. George's. The Church of England Temperance Society, the Girls' Friendly Society, the Ministering Children's League, also testified to the extensive character of her work. The Domestic and Foreign Missionary Society, which embraced in its membership everyone who was a baptised member of the Church in this diocese was doing a great work, and had sent its own missionaries into the field. Associated with this work was the Auxiliary Board of Missions which the women of the Church had nobly formed. Prominent among the great things the Lord had done for this diocese should be recorded the growth and success of the educational interests of the Church. These institutions furnished a record of great enterprise and self-denial and fruitful labour for God. The University of Trinity College was fully equipped for the training of sons of the Church in sound learning based upon the principles of true religion and for supplying godly and well-learned clergy. The junior portion of the university at Port Hope was doing a good work. The medical school in connection with Trinity University was the largest and stood the highest in repute in the Dominion. St. Hilda's College was a valuable adjunct to the Church. Huron Theological College for the training of clergy for the Western diocese was doing a good work. Wycliffe Theological College in this city was sending forth godly and devoted clergymen, and had recently established Ridley College at St. Catharines for the training of the young. All

THESE EXCELLENT INSTITUTIONS

belonged to the Church. He did not hesitate to name them in this sacred place because the hearts of the members of the Church must be filled with joy with the reflection that there was such ample provision for the education of the coming generation. Reviewing the past must call to mind the noble work of the first Bishop of Toronto. He laid the foundation of the educational institutions the Church now enjoyed. His services to his country were of the highest possible value. By his able administration of the affairs of the diocese he was largely instrumental in making it what it was at present. For such a life as this, for such a grand example the Church did well to thank God for the great things He had done. The memory of the Ven. Bishop Bethune still lived in the hearts of a grateful Church. His courage and untiring labour had produced results which would long be felt.

What was to be the outcome of this Jubilee celebration? Was it enough that the Church should simply rejoice? Did it not become them to look into the future, and to remember that the future was entrusted to their faithfulness, just as was the past to those holy men who fifty years ago built up the Church to her present stability and honour? They might look forward to the next fifty years with hope. The conditions were more favourable than were the conditions under which the pioneers laboured. The time of mutual mistrust and suspicion was happily past. The antagonism of the two schools of thought no longer divided the councils of the Church and paralysed its actions. A chronic condition of indebtedness no longer clouded the action of the Mission Board, but returned confidence had brought about a more liberal spirit on the part of the people. The Church in this diocese was beginning a fresh page in her history under new and happier auspices. With these advantages and prospects the Church should seek to catch some inspiration from the Jubilee celebration. The blessing of God was resting upon the Church. There was every prospect of a brighter future being in

store for the Church, and that they would see yet greater things whereof they would have cause to be glad.

LADIES DAY.—Perhaps one of the features in the Jubilee celebration, most significant of the change from the manners of 1839, is the day chiefly devoted to the work of ladies for the church. The meeting, held under auspices of the Woman's Auxiliary to Foreign Missions, was crowded to the doors. Forty-five branches were represented. The Bishop of Toronto presided, and made a cordial and graceful address in welcoming the delegates and friends. The Bishop of Nova Scotia warmly approved of the engagement in such work by women, he said "It was a wise and blessed circumstance, however, that the women of the Anglican church had so banded themselves together, each one trying in her own individual sphere to do her utmost, and it was not altogether from the amount of money collected the benefit accrued as from the bringing of the one into contact with the life, heart and brain of her fellow sisters from time to time in the meetings held, where there was an interchange of thought, a quickening of minds respecting the work to be done at home and abroad by those, rightly and properly called missionaries, who truly carried on the great mission which was given to the twelve to whom the Lord said, "My Father hath sent Me; even so send I you."

The next speaker excited great interest, being none other than Mrs. Lewis, wife of the Bishop of Ontario, whose zeal and talents in mission work are so honorably known. Mrs. Lewis made an impressive address on personal religion, and told an interesting anecdote of a young Roman Catholic girl who became a convert to a purer faith. This young girl asked Mrs. Lewis if she had seen Jesus, supposing her to have had a vision of the Lord because of her zeal for Him. The narrator used this phrase to expound the scriptural idea conveyed by the words told how her young convert was enlightened and comforted. The Bishop of Huron drew from the great increase in mission work the conclusion that it was a sign of the coming of Christ. He first dealt with the missionary diocese along the shore of the Hudson bay territory, of which Rt. Rev. Dr. Horne is bishop. He has been living in the locality 88 long weary years, and is one of the great missionaries of the world. When he went to the district it was neglected; he was surrounded by Indians who were heathens, and to-day the curious traveller in any corner along that lonely portion of territory could not find a wigwam where there is not a morning and evening prayer. Let them think of this great man's long life work devoted to bringing these lonely beings to acknowledge the eternal God and His Son Jesus Christ. Dr. Horne is now in a vigorous old age, and those who look back upon his work will show that it has been apostolic as to zeal and also as to success. Farther north is the missionary diocese of Athabasca, of which Right Rev. Dr. Yonge is bishop. This district is at the mouth of the Peace river, which falls into Athabasca lake. Dr. Yonge has done a great and noble work there. His sufferings and the sufferings of the poor human beings in his care have at times been most acute. In the last case the famine was so terrible that there are positive cases of Indians being driven out of the power of sustaining themselves. The missionaries were often compelled to live wholly upon fish. North of this diocese lies the most northern diocese in the world, that of Mackenzie river. The bishop there had been fourteen years in the district. There among the Esquimaux, who were eaters of flesh, he lived all those long winters, which lasted from November till the beginning of June. To keep themselves warm the Esquimaux excluded the air from their dwelling of ice and snow. Into these dwelling went the missionary bishop. He partook of their homes and identified himself with them, and all this he did for the love of the Lord. To be worthy of loving Jesus Christ he had shut himself out from the sunlight and the warmth of home, and the thousand and one comforts of life. Up there only two mails were delivered in the year. The power which actuated the missionaries to live there was surely the power of the living God. He next dwelt on the zenana missions, speaking of the importance of the field in India, and after paying a

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Canon Damoulin moved a vote of thanks to the speakers, and the benediction was pronounced by the Bishop.

SERMON BY THE DEAN OF HURON.—On the evening of 25th Nov., the Very Rev. the Dean of Huron, Canon Innes, preached before an immense congregation in St. James Church. He spoke from the parable of the leavened bread, with which he compared the growth of the Church of England, which in Ontario had in the course of 50 years increased five fold. Organization, he said, was making the church complete in all its parts, and would, he ventured to predict, place the diocese of Toronto not only in the fore front of every diocese in Canada, but in America. Its success would be due, he predicted, to the establishment of its clerical system upon the model that has made the church in the Mother Land to no small extent what it now was. The lessons were read by Rev. Mr. Roper, St. Thomas' Church, and Rev. H. G. Baldwin, Church of the Ascension. Five choirs of surprised men and boys from city churches led the musical service under the direction of Mr. Plummer. The Bishop of Ontario preached at All Saints' on modern heresies and their cause. We need hardly say that it was a highly interesting, learned, and valuable discourse which we hope to have the pleasure of publishing in a later issue. The Bishop of Huron preached at night in All Saint's on the Humanity of Christ. The Bishop of Nova Scotia preached at St. James', and his discourse has been pronounced the ablest of the series of Jubilee sermons. It dealt with the attitude and relation of the Church to all the phases of modern life and thought. The Dean of Huron preached at the Church of the Ascension. The children's services were largely attended and much enjoyed by them, as well as by many visitors who gave appropriate addresses.

CONVERSAZIONE.—The social event of the Anglican Jubilee took the shape of a conversazione, which was held in the Pavilion, Horticultural Gardens, on the 27th November. No efforts were spared by the committee to make it the most popular event of the celebrations of the Jubilee commemoration. Unfortunately, the weather kept away many, but to those who came the conversazione was none the less enjoyable. The Royal Grenadiers' band discoursed an excellent programme of music. Tables ranged along the south recess were covered with ices, sweetmeats and other delicacies, of which the guests partook from time to time. The duty of waiting was undertaken by a large committee of ladies.

At a suitable interval the bishops present ascended the platform, and Bishop Courtney, made a brief, witty speech, thoroughly apropos of the occasion. He spoke of the kindness he had met in the Queen City from its Bishop, cathedral staff, diocesan friends and others, and returned thanks for the same. The proceedings of the Jubilee had, he said, gone off without a hitch. Everyone had done their duty, bishops, clergymen, organists, and even the choir boys. The organists had done better, perhaps, than those out west in the United States, where in some country churches the notice was posted: "Please do not shoot the organist, he is doing his best." In the hope that they would not shoot him (Bishop Courtney) for not doing his best, he proceeded to speak of the general cheeriness of the people who had attended the services, for which, he remarked, there ought to exist a feeling of deep thankfulness, followed by a determination to go on and do the work before them with a determination to let bygones be bygones, and to avoid all differences. Referring to the weather, he said that Mark Twain claimed for New England a larger assortment of weather in 24 hours than any other part of the habitable globe, and as a proof thereof had stated at a banquet in New York that he had sent up 240 samples of it to the Centennial, at Philadelphia, in 1876. He did not think that Mark Twain would find such diversity in Toronto, but after all diversity could be found everywhere, and it generally brought self-content and the elements of good health. In that respect Nova Scotians could not boast of superiority. The

people of Toronto looked well and seemed to have a great deal of "go" in them, which was, perhaps, due to the weather. St. John and even Halifax might obtain from them a lesson in go-a-headedness—and Toronto would do well on next Jubilee celebration if, instead of inviting the Bishop, they invited the whole of the church people of Nova Scotia. His Lordship spoke of the diversity as making up the national life of a great nation, as each section or individual—although acrimony might prevail in politics—strove for the general good, and for this reason they should recognize other bodies kindly. At a later hour, Bishop Sullivan made a pungent speech. He described amusingly those points which distinguish the rural bishop from the city episcopal magnate. The latter, of course, required to be a man of culture and brains, of a most equable temperament, or temperature, as it was often called, and possessed of the faculty of never allowing his nerves to be ruffled. The only ruffles that should appear were on his coat sleeve—and he moved with a deep and measured tread. This was true of the Bishop of Toronto, who diffused a mild episcopal flavor over all the meetings he attended in this populous city. The rural bishop, continued his lordship, required a large amount of physique and a large amount of brass—and powers of digestion like those of the ostrich. In get up and general appearance he was not immaculate like the city magnate, being generally rough, slovenly and untidy. In fact, the remark was made that the Bishop of Algoma seemed to be wholly unfit for duty, as he was so clean shaven. The rural bishop had also to possess the faculty of travelling the largest possible distance on the smallest possible pretext, also of lubricating the parochial machinery and reducing friction to a minimum. He congratulated Bishop Sweatman most heartily on the success of the celebration. The services had realized all hopes and expectations. The strength of the church lay in her setting her face like flint against the silly and the superficial and the sensational—and the catering to the wants of what was known as the prevailing spirit of the age—namely, the advertising of striking titles for religious discussion. Her pulpit was a place of lofty supremacy, and the subjects preached therefrom should be treated with the deepest solemnity and reverence, not for the purpose of gathering the most worldly and the most frivolous. The spirit of the Church of England was sobriety and chastity and it took no part in such methods of "popularity hunt." Her mission was not to become the unmercifully strongest body, but to prove herself a pure and faultless branch of the church of the living God. In concluding, Bishop Sullivan paid a high compliment to the woman missionary workers of the Anglican church.

The bishop of Huron was unfortunately unable to be present.

The pleasant gathering broke up about eleven o'clock.

JUBILEE CONFERENCE.—At the closing day of the Jubilee Celebration a paper was read prepared by the Rev. Dr. Scadding and Mr. J. G. Hodgins, LL.D., on the history of Toronto Diocese 1838-1888, a portion of which is as follows, the remainder will appear next week. What is now, he said, the Anglican diocese of Toronto is but a fraction—a fifth part—of what it was when its first energetic and influential bishop was consecrated in 1839. It then included the present dioceses of Huron, Ontario, Algoma and Niagara, which were set apart respectively in the years 1857, 1861, 1873 and 1875. One hundred and two years ago—in 1787—the first colonial bishop consecrated in England was the Rev. Dr. Charles Inglis, as bishop of Nova Scotia. His episcopal jurisdiction then extended nominally over the whole of British North America, but practically it was limited to Nova Scotia, New Brunswick, Upper and Lower Canada. His first episcopal visitation was held in Quebec in 1789—one hundred years ago. Nova Scotia preceded Quebec as a Church of England diocese, probably for the reason that Nova Scotia, under the name of Acadia, had been a portion of the British empire from the date of the treaty of Utrecht (1713); but continued disputes with France about its boundaries rendered the English tenure uncertain for fifty years, and until after the treaty of Paris in 1763. As early as 1790, J. Graves Simcoe, who was afterwards the first Lieutenant-Governor of Upper Canada, wrote a letter to the Most Rev. Dr. Moore, archbishop of Canterbury, urging the establishment of a bishopric in Upper Canada. He said:

"I am decidedly of opinion that an episcopal establishment subordinate to the primacy of Great Britain is absolutely necessary in the extensive colony which the country means to preserve. * * * In regard to a colony in Upper Canada, which is blessed with the laws and upright administration of them, which distinguishes and ennobles the country, and which colony is peculiarly situated amongst a variety of republics, every establishment of church and state that upholds a distinction of rank and lessens the undue weight of the democratic influence must be indispensably introduced, and will, no doubt, in the hands of Great Britain, hold out a purer model of government in a practical form than has been expatiated upon in all the theoretic reveries of self-named philosophers."

In June, 1791, he wrote to Colonial Secretary Dundas as follows: "I hold it to be indispensably necessary that a bishop should be immediately established in Upper Canada." The reasons he gives for this urgency are: (1) The "propriety of some form of public worship, politically considered, being prescribed by the state"; (2) "the necessity of preventing enthusiastic and fanatic preachers from acquiring a superstitious hold of the minds of the multitudes," etc. In subsequent letters Governor Simcoe urged this matter upon the attention of the home Government. The question was not, however, settled as he desired. But in 1793, when the Province of Quebec was divided, Upper and Lower Canada were separated from the See of Nova Scotia, and the bishopric of Quebec was established, with Rev. Dr. Jacob Mountain as its first bishop. His jurisdiction extended over Upper and Lower Canada. Montreal became the see of the coadjutor bishop of Quebec in 1836, and an independent see in 1850 under Bishop Fulford. The bishop of Quebec and his coadjutor exercised episcopal jurisdiction over Upper Canada until 1839, when Toronto became a separate see, with the Rev. Dr. John Strachan as its first bishop. New Brunswick was separated from Quebec in 1845, and became the diocese of Fredericton, under Rev. Dr. John Medley, its first and present bishop. Dean Alford was nominated to the bishopric, but declined it.

THE FIRST ANGLICAN CLERGYMAN

who ministered in Upper Canada was the Rev. Dr. John Stuart, a United Empire Loyalist. He arrived here in 1786, and became chaplain to a provincial regiment. Although a native of Virginia, he was ordained in England. He had been a missionary to the Six Nation Indians, near Fort Hunter, in the Mohawk valley, N.Y. In 1786 he commenced his missionary labors among the Indians and refugee loyalists, scattered here and there between Niagara and Cataract (Kingston). He was also chaplain to the Legislative Council. One of his sons, George Okill Stuart, became the first rector of Toronto and afterwards archdeacon of Kingston. For some years prior to 1827 he acted as the bishop's official representative, or commissary, at York. With Joseph Brant, he translated the prayer book into the Mohawk language. He died in 1811, aged 71. In 1787, Rev. John Langhorne came to Upper Canada from England, as missionary at Ernestown and Bath. He returned to England in 1813. In 1791 the Rev. Robert Addison came from England, and was stationed at Niagara in 1792. Two other clergymen came from England in that year. Mr. Addison was also a missionary at the Grand River. At Niagara he opened a select school, which did good service. When the bishop of Quebec visited Niagara in 1816, Mr. Addison presented him with 50 candidates for confirmation. In 1818 his care of the Indians was shared by the Rev. Ralph Leeming, missionary at Barton, Ancaster, etc. In conducting the service among the Grand River Indians, Joseph Brant acted as his interpreter. He died in 1829, after a useful ministry of 40 years, and was succeeded by the Rev. Thomas Green. In 1774, 14 Geo. III., ch. 83, was passed. It contained the afterwards famous provision "for the support of a Protestant clergy." Under its authority one-seventh of the province was set apart as clergy reserve lands, and in 1836, 44 only of

FIFTY-SEVEN PROJECTED RECTORIES

were established by Sir John Colborne (Lord Seaton). The endowment of these rectories varied from 200 to 400 acres each. That of Toronto was 400 acres. The Rev. Dr. Jacob Mountain, who was consecrated as Bishop of Quebec in 1793, made his first visitation of the clergy in 1794. There were then but six clergymen in Lower Canada, and the three (already named above) in Upper Canada. On the ordination of Rev. George Okill Stuart in 1800 he was appointed by Lieut.-Governor Peter Hunter rector of York. His portrait as first rector still hangs in St. James' cathedral.

The year 1803 was in many respects a memorable one for the after diocese of Toronto. In that year Mr. John Strachan, who came out from Scotland in 1799, and who for so many years exercised a potent influence in Upper Canada, was ordained a deacon,

and commenced his ministerial career at Cornwall. He there opened a school, at which most of the noted men who were his trusted friends in after years were educated. In the same year the Rev. Richard Pollard was appointed missionary at Sandwich. Up to that time there was no Episcopal church edifice at York, and service was held in the Parliament buildings. Funds were, however, collected in that year, and a suitable wooden structure was erected on the site of the present St. James' cathedral. In 1818

REV. JOHN STRACHAN BECAME RECTOR OF YORK.

At that time the number of clergy in Upper Canada was only 5; in 1819 there were 10; in 1825, 22; in 1827, 30; in 1833, 46; in 1837, 70; and in 1839, when the Rev. Dr. Strachan became bishop, 71; in 1841, 90, and in 1844, 108.

In 1817, a Bible and prayer book society, in connection with the Church of England, was established at York. The directors of the society were: Chief Justice Powell, ex Chief Justice Scott, Mr. Justice (afterwards Chief Justice Sir William) Campbell, the attorney-general, and Dr. Macaulay. The Rev. Dr. Strachan was secretary, and Hon Wm. Allan treasurer. In the following year the society was divided into two—one a Bible society and the other a prayer book society. The former was the original and forerunner of the Upper Canada Bible Society, now in existence in Toronto; the latter remained a Church of England society. It afterwards became an auxiliary or local committee of the society in England for promoting Christian knowledge, and published interesting yearly reports of its operations. It finally became merged in the incorporated Church Society of the diocese of Toronto. In 1820 the bishop of Quebec held his first visitation at York. In that year he ordained two Lutheran ministers, and stationed one of them at Eaton, Lower Canada, and the other at Matilda. At the time of the bishop's death, in 1825, his five clergy had increased to 22. In the following year his successor, Bishop Stewart, convened his clergy at York, and afterwards held confirmations at Perth, Kingston, York, Niagara, etc. In 1855 the Rev. George Okill Stuart was appointed archdeacon of Kingston, and the Rev. John Strachan, archdeacon of York—a title still retained. The office was successively filled by the Rev. A. N. Bethune, rector of Cobourg; the Rev. Provost Whitaker, and the Rev. S. J. Boddy, rector of St. Peter's church, Toronto.

In 1830 another Church of England society was formed at York for "converting and civilizing the Indians and propagating the Gospel amongst destitute settlers in Upper Canada." Rev. Charles Mathews and Capt. Philpotts, A.D.C., were its first secretaries. Subsequently, on the removal of Mr. Mathews in 1835, the post was filled by Rev. H. J. Grasett. The seven annual reports issued by this society show that its operations were carried on with great vigor and success. One of the interesting fruits of this enterprise was the establishment, in 1830 at Sault Ste Marie, of

AN INDIAN MISSION

at first under the direction of Mr. J. D. Cameron, and afterwards, in 1832, and for some years under the able management of Rev. William McMurray, now the highly esteemed and venerable archdeacon of Niagara and rector of St. Mark's church at Niagara-on-the-lake, a gentleman whose ministerial labors have now extended to the almost unprecedented period of 57 years. Nor, in this connection, should reference be omitted to another of the early missionaries of this society to the Indians at the Bay of Quinte, Rev. Saltern Givens, who, in 1831, was stationed at Tyendinaga, and who subsequently labored in other parts of the province. He finally became rector of St. Paul's, Toronto, and was a canon of St. James' cathedral until his sudden and lamented death in 1880. No man was more highly "esteemed for his work's sake," or more greatly beloved for his personal qualities, of gentleness of demeanor, courtesy of manner, and purity of life, than was Rev. Canon Givens.

Another noted Indian missionary on Manitoulin island should be mentioned, Rev. F. A. O'Meara, whose labors, commencing in 1838, were only closed by his sudden and deeply-lamented death last year, in the 50th year of his successful ministry. He became rector of St. John's, Port Hope, and was also a canon of St. James' cathedral. His great activity and his bright, pleasant manners will long be remembered by those who knew him. The devoted labors of Rev. Adam Elliot, also a former missionary at Manitoulin island, of Rev. Richard Flood, Rev. Thomas Green, Rev. Thomas Greene, Rev. H. H. O'Neill, Rev. William Morse, Rev. Mark Burnham and Rev. Abraham Nelles, afterwards archdeacon of Brant, have long since closed on earth, but will not soon be forgotten by Anglican churchmen.

There are a few other names which deserve honorable mention in this connection, and first I would place that of the late Bishop of Niagara, the Rev. Dr. T. B. Fuller. He was one of the most useful and practical members of the Toronto synod while he remained

in it. The venerated Dean Grasett, too, was greatly beloved by his congregation during his long and devoted ministry as rector of St. James' cathedral. The names, too, of other prominent clergymen who have passed to their reward deserve special mention, such as Ven. Archdeacons Brongh, Palmer, Paton, Whitaker, Elwood, Canons Beaven, H. C. Cooper, Baldwin and Morgan, and Rev. Messrs. R. D. Cartwright, J. Padfield, F. Mack, G. Archbold, Job Deacon, James Magrath, E. J. Boswell, R. J. McGregor, W. H. Ripley, G. Bourne, E. Grasett, M. Harris, C. L. Ingles, J. G. R. Salter, S. Armour, R. J. C. Taylor, W. Herchmer, W. Macaulay, J. Pentland, P. Shirley, W. A. Johnson, Francis Evans, D. E. Blake, W. Bettridge, E. Denroche, S. B. Ardagh, A. F. Atkinson, Wm. Leeming, Ralph Leeming, John Grier, A. Mortimer, W. S. Darling, J. Hebden, Dr. J. Shortt, Dr. S. S. Strong, Adam Townley, Stephen Lett, E. H. Dewar, G. S. J. Hill, R. Shanklin, Johnstone Vicars, J. G. D. Mackenzie, W. R. Foster, Revs. Drs. Neville and St. George Caulfield, Dean Boomer, and Canon Stennett and Canon Falls.

In this connection may be mentioned a few highly esteemed names of clergymen who took a more or less active part in church gatherings in times past. First, the very Rev. J. Gamble Geddes, D.C.L., dean of Niagara, who came into the diocese of Toronto in 1834. His long and, for many years, active service—almost equal to that of Archdeacon McMurray, of Niagara—extends to now 55 years. Like his late brother-in-law, Dean Grasett, he is dignified in his manner. His venerable presence is still with us, though he has retired from active clerical duty. Then, there is my colleague as historiographer of the diocese, Rev. Dr. Scadding, the learned and accomplished historian of Toronto, and an interesting writer on other topics. He is one of the most highly esteemed of our older clergy. He has been 53 years in the ministry, and is canon of the Cathedral church of St. James. The other

OLDER CLERGYMEN OF NOTE,

so far as I can recall them, are:—Ven. Archdeacons Dilon, Boddy, Marsh, Sandys, Dixon and Mulholland; Canons F. L. and H. B. Osler, Read, Worrell; Revs. Dr. Macnab, Sanson, Stewart, Burke, Arnold, Allen, Dybbs, Fletcher and others. Most of them take an active part in church affairs, and to their opinions in such matters great deference is paid.

This reference would not be complete were I to omit the names of prominent laymen who have exercised great influence on matters affecting the interests of the Anglican church in this diocese. The most honored name amongst these laymen is that of the late Chief Justice Sir J. B. Robinson, a man of singular gentleness, and purity of life. Then there were the Hon. P. B. De Blaquières, Hon. Chief Justice Draper, Sir J. B. Macaulay, Hon. R. Baldwin, Hon. W. Allan, Hon. W. B. Robinson, Hon. Chancellor Blake, Hon. G. Crookshank, Drs. Macaulay, A. Burnside, Melville, Paget, Boys, and Low, Hon. H. J. Boulton, Hon. J. H. Dunn, J. S. Cartwright, Col. Wells, Hon. Justices Hagerman and Jones, Chief Justice Elmslie, E. Deedes, T. D. Harris, J. W. Birchall, L. Moffatt, Sheriff Rutten, W. Gamble, J. Sprague, John Kent, John Baldwin, S. Price, H. C. Baker, W. Y. Pettit, Sir Allan McNab, Hon. C. J. Goodhue, A. Shade, L. Law rason, George Crawford, Hon. G. S. Boulton, Hon. J. H. Cameron, Col. O'Brien, Judge Arnold, Col. Kingsmill, Thomas Benson, Hon. James Gordon, A. A. Burnham, J. W. Gamble, Clarke Gamble, Col. R. B. Denison, L. Burwell, Judge Boswell, Dr. J. Henderson, Dr. Bovell, Chief Justice Hagarty, Judge Duggan, S. B. Harman, Hon. James Patton, Dr. D. Wilson, Hon. A. and Hon. S. H. Blake, Sheriff Jarvis, C. J. Campbell, Cols. G. T. Denison, sr. and jr., F. W. Cumberland, Chief Justice Harrison, R. Baldwin, Judge Boyd, Adam Brown, Col. Boulton, A. H. Campbell, Judge Benson, Col. Grierson, Capt. Blain, Dr. O'Rielly, W. Ince, Dr. Snelling, Dr. Covernton, and many others who did good service—some are still active in promoting the church's work.

In 1833-34, Bishop Stewart took steps to establish another society for the purpose of raising the "Upper Canada Travelling Mission Fund." By the aid of subscriptions received from England and in this diocese the society was enabled to send into the field, as travelling missionaries, the Rev. Adam Elliott, Rev. W. F. S. Harper, Rev. Thomas Greene, Rev. Richard Hood and the Rev. J. C. Usher and others—all long since gone to that bourne from whence no traveller returns. In 1835

ANOTHER SOCIETY WAS PROJECTED

with a view to promote the mission cause, namely, the "Upper Canada Clergy Society." It did not go into active operation until 1837. Rev. Wm. Bettridge, of Woodstock, and Rev. Benjamin Cronyn, of London, (afterwards first Bishop of Huron), were deputed to go to England and advocate the claims of the society. They did so with considerable success. To aid in their efforts and to diffuse information on the subject a "Brief History of the Church in Upper Canada,"

extending to 143 pages, was drawn up by Mr. Bettridge and largely circulated in England. The Rev. Septimus Ramsay, then in England—afterwards of Newmarket—was secretary of the society, and Rev. H. J. Grasett its correspondent in Upper Canada. The reports of the society speak in strong terms of commendation of the labors of Rev. F. L. Osler, Rev. F. A. O'Meara, Rev. B. C. Hill, Rev. T. M. Bartlett and others. The society, with the approval of Bishop Strachan, afterwards became merged in that for the "Propagation of the Gospel in Foreign Parts"—the "S. P. G.," as it is familiarly designated. Thus we see that in these early times, and amid many discouragements and adverse influences, the Anglican Church made substantial progress in the wide field of its operations. The cause of the Master was steadily and effectively promoted, and many agencies were employed to infuse life and vitality in the various departments of the church's work. This progress and success was largely due to the activity and zeal of him who afterwards became the first Bishop of Toronto. In this great work he was ably assisted and encouraged by a noble band of men—clerical and lay—which, with a singular magnetic power, he had rallied around him. Many of them were men whose intellectual life had been awakened and stimulated by him in the earlier years of their career. In taking a retrospective glance at the history of the church during these years two things are especially noteworthy: First. That at a time when co-operative clerical and lay agencies for the promotion of church work were the exception rather than the rule, the far-seeing and sagacious leader of the church in this province introduced them, as we have seen, in a variety of forms—beginning as far back as 1817. Secondly. That the missionary spirit of the church in this diocese was developed as early as in 1816, while in 1830 a most important society was established for systematic

WORK AMONG THE INDIANS

and the destitute settlers; and for 20 years and more some of the most active and noted of our ministers labored either as settled or travelling missionaries throughout Upper Canada. I need only mention the names of the Revs. Ralph Leeming, Thomas Green, William McMurray, Richard Pollard, Saltern Givens, Frederick S. O'Meara, Adam Elliott, and others, as illustrative examples. In connection with the societies already named, there was still another in England—the "Colonial and Continental Church Society," which had given liberal aid to the missions in the various provinces. In addition to this, the "New England Society" (which it still does) the Indian mission on the Grand River, and the "Stewart Missions" were organized, by means of which three travelling missionaries were wholly supported by the generous aid of the Rev. W. J. D. Daddilove, of Yorkshire. In 1838 Bishop Stewart presented a report on the state of the church in Upper Canada to Lord Durham, then Governor-General and her Majesty's high commissioner to Canada. In that report the bishop estimated the church population in Upper Canada at 150,000 and the number of the clergy at 70. As the result of the appeal in that report, Upper Canada was set apart as a new see, and Archdeacon Strachan was appointed thereto by letters patent from her Majesty the Queen in July, 1839. When Bishop Strachan took possession of his see, the number of clergy was 71. In his primary charge, delivered in 1841, he discussed a great variety of topics. The two most important ones, however, were (1) "Permanent provision for a church establishment;" and (2) "Advantages of a Diocesan Synod, and a church press." This latter topic was discussed by the bishop with a view to aid in the maintenance of the *Church* newspaper, lately established (in 1837), and then ably edited by the Rev. A. N. Bethune, rector of Cobourg, and afterwards second Bishop of Toronto. This advocacy was the more necessary since two church papers—one published at Montreal and the other at Three Rivers, and both successively named the *Christian Sentinel*—had failed in success. In 1841

A THEOLOGICAL SCHOOL

was established at Cobourg, under the successful management of the Rev. Dr. Bethune. It was afterwards merged in Trinity College. In 1840 a Church of England Tract Society was established in Toronto, and in April, 1842, was incorporated the important and most valuable "Church Society of the diocese of Toronto," as had been strongly urged by Bishop Strachan in his primary charge of 1841. This society embraced in its objects all the church work in the diocese, and did most effective service in its day. It was finally merged in the synod of the diocese in 1870. In his triennial visitations of the clergy in 1844 and 1847 the bishop brought a great variety of topics before them, relating chiefly to the characteristics and constitution of the Church of England—its creeds and formularies, the proper mode of conducting divine service, etc. In his charge of July, 1847, the bishop referred in very pleased and gratified terms to the establishment and endowment of the Church of the

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Holy Trinity in Toronto by a munificent anonymous donor, through the Bishop of Ripon, in England. In 1851 Bishop Strachan made a

MEMORABLE NEW DEPARTURE

as events proved at his visitation. For, in addition to the clergy of his diocese, he, for the first time, formally invited lay delegates from the various parishes to meet with the clergy and discuss matters relating to the common welfare of the church. It was in prudential and practical matters of this kind that Bishop Strachan showed the statesmanlike qualities of his mind. He saw that in a society constituted as ours was, and among a people intelligent and progressive, it would be an immense advantage to bring into the counsels of the church the Christian zeal and business ability of Church of England laymen. Not only that, but he could not fail to be aware from various indications that such a change in the administration of the finances and temporalities of the church was inevitable, and that sooner or later the unrestricted admission of laymen to an equal share in this part of the Church's administrative work would be a practical necessity. In this memorable change in the constitution of the Church Bishop Strachan anticipated by many years the recent important changes in the constitution of the Methodist conferences in the United States, Canada, and England, and in the governing bodies of other Protestant denominations. The convocation of laymen as a supplement of and a complement to the ancient convocations of York and Canterbury, which has lately been instituted by the mother church in England, is but the application, in another form, of the principle which was practically adopted by Bishop Strachan in the government of the church in his diocese. Rev. Dr. Scadding, in his sketch of "The First Bishop of Toronto," thus refers to this ancient doctrine in the government of the church as revived and applied, as has been shown, by Bishop Strachan: "To the Bishop of Toronto the honor belongs of being the first practically to solve the difficulty which in theory besets the admission of

LAY MEMBERS INTO ANGLICAN SYNODS.

His example has been widely followed in different quarters of the Empire."

It is true that the incorporation of this new principle into the constitution of the church in this diocese was deferred for some years by its prudent and sagacious overseer until it had proved itself of permanent and practical value. Thus the gatherings of clergy and laity in 1853, 1854, and 1855, were purely tentative in their character as synods. The year 1857, however, marked an epoch in the history of the diocese. In that year a legally constituted Church of England synod assembled under the authority of an Act passed by the Legislature and formally assented to by the Governor-General-in-Council. One hundred and fifty-five laymen took their seats in this synod, and one hundred and nineteen of the clergy. In this year, too, the first breach in the old home-circle of the church took place, and the diocese of Huron was separated from the mother diocese of Toronto. The election of Bishop Cronyn followed—\$50,000 having been raised for the endowment of the new see. Of the clergy, 42 had cures within the bounds of this new diocese. About ninety remained in the diocese of Toronto—which was a larger number by nearly twenty than was in it when Bishop Strachan

WAS CONSECRATED IN 1839.

The meetings of the synod of Toronto which took place in 1858, 1859 and 1860 were devoted chiefly to matters of purely domestic concern, and determining the relations of this new governing body to the parishes and to the church at large in the diocese. The first election of delegates to the Provincial Synod (then first constituted) took place in 1858. A movement was also made to set apart another new diocese to the east, with Kingston as its centre. In his address in 1860 the bishop gave an interesting retrospective sketch of his own career, from the time he entered college in 1796—"through a vista," as he said "of more than sixty years." No one can read this personal narrative of the good old bishop's career without being impressed with a feeling of profound respect for one who had met with so many untoward vicissitudes in his early life, and yet who in the face of them all had displayed a courage indomitable in its heroism and in its determination to overcome all obstacles rather than to submit to the mortification of being beaten. Not that he faltered in the race, or felt discouraged in maintaining the unequal contest. On the contrary, he was so discouraged at one time that had he the necessary means at his command he would have returned to Scotland, and would have thus failed to fulfil the high destiny, which in the good providence of God, was reserved for him.

In 1861 the diocese of Ontario was set apart, and the Rev. J. Travers Lewis, L.L. D., elected as its bishop. Fifty-three of the clergy were in the new diocese, leaving upwards of 70 still in the old mother diocese of Toronto.

In 1865, as Bishop Strachan felt himself unequal to the discharge of his arduous duties, he made a special request to the Synod of that year, that

A COADJUTOR BE SELECTED

to assist him. The election took place in September, 1866, when the Rev. A. N. Bethune, rector of Coburg, and archdeacon of York, was chosen, with the title of Bishop of Niagara. He was consecrated in January, 1867, and on the lamented death of the venerated diocesan, in November of that year, succeeded to the see, as second Bishop of Toronto.

This brief record of the incidents in the history of the diocese and its first bishop would not be complete without reference to two important matters—the discussion of which absorbed so large a share of the time and energy of that remarkable man. I refer to the clergy reserve and university questions.

To understand the cause of the zeal and determination of the bishop in the discussion of the first of these questions, it is interesting to note what was the primary motive which influenced him in that prolonged controversy of thirty years. He ever held to the idea of the union of church and state as sacred, and as ordained of God for the maintenance of His cause and church upon earth, and also that it was the duty of the state to support the church in her ministrations. In a remarkable speech—memorable as it was in many respects—which Dr. Strachan delivered in the Legislative Council on the 6th March, 1828, he said: "If they tell me the ecclesiastical establishments are great evils, I bid them look to England and Scotland, each of which has

A RELIGIOUS ESTABLISHMENT,

and to these establishments they are mainly indebted for their vast superiority to other nations." (Page 28.)

Again, in his letter to Rev. Dr. Chalmers (in 1832) on the "Life and Labors of Bishop Hobart," of New York, he thus relates a conversation with that prelate on this subject. He said to the bishop:

"You extol your church above that of England, and exclaim against establishments! Add to this, the dependence of your clergy upon the people for support—a state of things which is attended with most pernicious consequences. * * * It is the duty of a Christian nation to constitute, within its boundaries, ecclesiastical establishments. * * * For it is incumbent upon nations, as upon individuals, to honor the Lord with their substance." (Pages 41 & 47.)

And yet, after the bishop had so far triumphed in this controversy, through the efforts of Lord Seaton (Sir John Colborne) and the bench of bishops, as to secure the passage of the Imperial Clergy Reserve Act of 1840, which was so favorable to the Church of England, he found that it entirely failed to provide for the stipends of his clergy. This he pathetically sets forth in his pastoral letter of the 10th December, 1844, in which he deprecates the financial straits to which his diocese was reduced. He says:

"I applied to the venerable Propagation Society in England to advance the salaries (of £100 each) to my five suffering clergy. They have been left without their stipends from June, 1843, to December, 1844, and this large and increasing diocese, already so destitute of the means of public worship, will, in a spiritual sense, become through half its extent a wilderness. Not only are five

CLERGYMEN IN A STATE OF WANT,

but two parishes are left vacant, and the process is unhappily going on. I have brought this deplorable and disheartening state of things under the notice of the Provincial Government. I have pressed it upon his Excellency. But all that was in my power to do has been done without avail." (Page 6.)

(To be Continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

HOCHELAGA.—St. Marys.—There is a prospect that the church site in this parish may be expropriated for the extension of St. Catherine street east.

St. Luke's Church has recently held the annual meeting, for the election of officers of the Church Association.

"Mistakes in Teaching," was the subject of the last Diocesan S. S. Institute Discussion. The Bishop presided and Rev. Mr. Troop opened with an address:—He remarked that it was the greatest mistake with some to teach at all—with others to attempt to teach

without knowing the love of Christ and the way to the cross. Preparation without prayer is hypocrisy, and prayer without preparation is presumption." The bishop told us he had seen a teacher with every member of her class receiving the Holy Communion together, and the secret was personal dealing with each one. Among mistakes of teachers touched on were: punctual attendance, conspicuous dress, deficient training, and the absence of united prayer among the teachers. Among those who took part in the discussion were the Dean, [Rev. Messrs. Dixon, Newnham, Everett, and Berry. At the next meeting the bishop invited all interested in the Association to come prepared with suggestions for the further development of the work of the Institute.

St. George's Y. M. C. A.—"The Silver Wedding" Anniversary was held at the School House and Club Rooms of the Society on the 26th instant. The Bishop presided, the Dean and Rev. Mr. Tucker supported the Chairman. Canon Mulock offered prayer after the opening hymn "Onward Christian Soldiers." Their was a large attendance. Satisfactory reports were made by the Secretary and Treasurer, of the work done, and by the Dean and the President (Rev. Mr. Tucker), of the character and the aims of the society. The Dean laid stress on the fact that the christian character of the society had ever been insisted on and maintained. He invited the young men of St. George's to attend his meetings, and we were confidently told that when the Bishop was Rector and the Assistant Minister he could recall one of their meetings when the subject was of such humour as to convince the Reverend president even to tears. Being a christian, observed the Dean, neither made a man dull or stupid.

During the intervals of an attractive musical social programme rendered by ladies and gentlemen, the choir master and choristers, eloquence flowed from the lips of the various speakers. Rev. Mr. Kerr, after earnestly warning the young men against the dangerous infidelity called by the euphonious name of Agnosticism, encouraged the young men to improve their opportunities of learning to speak in public by joining the St. George's Y. M. C. A. To illustrate his point, he narrated the case of a man who was to take part in a debate. His side was against "Woman's Rights," he had his strong point but he wanted help for his preface and conclusion. On being asked by the adviser to give him his argument he said, well it is just a bit of poetry:—

"Baby in the cradle, crying like fury,
Father's frying pan—cakes mother's on
the jury."

It is needless to say this side won.

The Bishop said a few words of counsel as the hour was late—he warned the young men against their foes. Wellington, he said, never underrated an enemy—and he well knew the power he had under command—he knew who were the useless ones, and those who were worse than useless, and those whom he could send anywhere. His Lordship uttered a faithful warning against indecision and against the polished infidelity that had been decried so well. He counselled the faithful use of "the Sword of the Spirit," and directed all to the feet of Jesus as the right place to learn the lesson.

ONTARIO.

LANSDOWNE, KEAR, AND ATHENS.—The members of the Church in this parish presented to the Rev. R. N. Jones some sixty dollars as a slight token of their good wishes for him and family on the occasion of his departure from them to his new sphere of labors in the parish of Pakenham. The following address was also duly presented:

To the Rev. R. N. Jones, B.A., late pastor of Christ Church, Athens.

DEAR SIR,—It is with heartfelt regret that we contemplate your removal from the pastorate of Christ Church in this village. We congratulate ourselves, however, and you, that not the slightest breath in any way adverse to yourself as a true and faithful missionary and exemplary man, who only knows his duties as a Christian minister, but to be their servant. To visit the sick, to administer consolation to the afflicted, to attend to the personal wants of the needy, to teach the pure doctrines of Christianity. What a mission? And how self-sacrificingly, and without pretence during all the years you have been amongst us, we know and feel. Sir, you leave behind a testimony of your faithfulness and zeal in the cause of the master, that spire which points to a brighter and better world, removed from the vicissitudes of mortal life, and the foundation stone of which was planted under your hopeful care, and not in vain. And how

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that Church has grown and flourished under it we well know. And now, sir, our tender prayer is that your health and strength may long be spared to do your master's work. Still laboring, still witnessing the fruits of your labor in the cause of divine truth as you have witnessed here. Signed on behalf of the congregation of Christ Church, Athens. William Karley, Anthony Preston, Churchwardens; F. F. Briston, Thomas Berney, Fred. Piersl, Dr. Addison, Lay Delegates. The rev. gentleman expressed himself as unable, without due consideration, to reply in a suitable manner to their most flattering address, but could only thank them sincerely not only for the purse of money but also for that which is after all of a more durable nature, their kind wishes, good words, and love unfeigned.

TORONTO.

Church of the Ascension O.E.T.S.—The Temperance Society of this church, which has retained more vitality than any other in the city, held a large meeting on the 26th November to hear an address from the Bishop of Huron. Dr. Baldwin's eloquence on this topic needs no "brush." He pressed home with intense force the duty of setting a high example of Christian abstinence for the sake of the weak and tempted, and deprecated legislation unless in full harmony with public sentiment. The habit of condemning those engaged in making and selling liquor was censured, as the trade was only created and sustained by the public.

Church of the Redeemer.—A meeting was held in the school house of this church on the 26th of November to bid farewell to the Rev. A. K. Griffen, who has accepted the rectory of Burford. The Rector, the Rev. S. Jones, spoke in flattering terms of Mr. Griffen's work. Addresses were also made by Messrs. Birch, Clougher, Monkhouse, Stewart, and Willison, who, on behalf of parochial institutions, paid the highest eulogies on Mr. Griffen's devotion to them. Presentations were made of a library chair, lamp, an illuminated address, with a purse of \$226, also a work table to Mrs. Griffen. Mr. Griffen, in response, expressed his gratitude to so much kindness and regrets at parting with so many friends.

The Jubilee at St. Luke's.—Besides the official programme a number of parochial celebrations of the Jubilee have been held, and special sermons preached. On the 24th of November the Rev. Dr. Langtry preached a masterly discourse on the history of the Church since the Commonwealth, tracing up to that period the troubles and disasters of more recent years. This sermon ought to be printed in the Jubilee volume, as it deals with an historic aspect of church life hardly alluded to by other speakers, and one absolutely needful to be considered by those wishful to understand the more modern phases of the Church.

St. Philip's Church, Advent, 1889.—Holy Communion Dec. 1, 15, and 25, (9 and 11 a.m.) Week day services: Tuesdays, Evening Prayer and Address, 4.30 p.m.; Wednesdays, Evening Prayer and Address, 8 p.m.; Fridays, Litany and Address, 4.30 p.m. On Sunday evenings the Rector will (D.V.) preach special sermons as follows:—Dec. 1, "The absent Lord," Acts. iii. 21; Dec. 8, "The waiting Church," Isa. xxv. 9; Dec. 15, "Right views concerning the Second Advent," St. Matt. xxiv. 14; Dec. 22, "Some results of the two Advents," St. Luke ii. 84. J. Fielding Sweeny, Rector.

Toronto Boys' School.—The visiting Bishops paid a visit to the Church School for Boys, on the 29th November, and gave addresses to the pupils and their friends. They seemed much delighted with the School, and warmly approved of this promising enterprise.

Lecture by the Rev. Dr. Olark.—A brilliant lecture on Savonarolo was delivered on the 29th November, in Association Hall, Toronto, by the Rev. Professor Clark, under the auspices of the Teachers' Association. The Hall was filled and the audience highly appreciated the great treat given them by a masterly review of the life of the brave Italian.

St. Thomas' Church.—The ladies of this church held a small bazaar in the parish room last week, which was fairly profitable.

HURON.

BRANTFORD.—In connection with the jubilee services of the Toronto diocese, Principal Dymond, a lay member of the church, and at the Rector's request delivered an address in Grace church, last week, on the "Pro-

mise of the Kingdom." He took his text from Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." After a brief analysis of the text the speaker referred to the present diocesan jubilee as a period at which the Anglican Church, as a portion of Christ's flock, should consider what it was doing to carry out the "good purpose" of the Heavenly Father. And here he took occasion to recognize as "brethren in Christ" all those who were laboring, although under other names, in the same cause. He then rapidly reviewed the progress of the Anglican Church in England, the legislation affecting her relations with the people, the reforms in the church itself, her increased aggressiveness and usefulness, and the place she now held in the affections of the masses as contrasted with the antagonism and distrust of former times. The growth of the church in Canada, the United States and British colonies was then described. Attention was next directed to the several great movements in the Anglican church itself as shown in the rise of the Evangelical, High church and Broad church parties respectively, during the present century. The effects of these were explained as having led, each in turn, to a greater spirituality, a more active zeal for the extension of Christ's kingdom through the instrumentality of the church, and a protest against a dogmatic liberalism, combined with an effort to raise humanity to the moral standard of Christ's manhood. These movements were shown to be developments only of old and well recognized truths or principles, and reference was made to Scripture in support of this contention. The serious drawbacks to the extension of Christ's Kingdom, owing to the human infirmity of many Evangelicals, High churchmen and Broad churchmen, was freely admitted, but it was urged that in the adoption of the true and underlying idea of each, the foundation of good churchmanship and true Christianity was to be found. Here in fact was a basis of union, in spirit if not in name, for all who desire to carry out the "good purpose" of God. An appeal for united action on this common ground; and an unresting activity in the Master's service, brought the address to a close. The service was of a special character, and Mr. Chas. Mason, formerly lay-reader here, and now at Hamilton, assisted. The congregation was very large.

ALGOMA.

HUNTSVILLE.—All Saints.—Contributors to Church Building Fund to 27th November, 1889. Miss Dorien, £15; Miss Tucker, £14 6s.; Miss Kinder, £5; Mrs. Thompson, £11 1s.; Friends per Mrs. Eccleston, \$7.00; G. Wilgress, \$20.00; E. F. Watson per R. Charsley, \$5.00; A. Trevor, \$5.00; Mrs. Marsh, \$1.00; G. White, \$1.00.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, Nov. 26th.—The impatience of creeds manifested by those outside the Church seems to wax stronger daily. The Presbyterians are by no means in love with the Westminster Confession of Faith, even the bluest of them, and would fain see it modified. But they fear to touch it, lest the very large body within their communion should insist on its utter abolition. And after it—what? It is feared by many that a colorless form of belief, virtually an acknowledgment of non-belief, may take its place, and thus bring Presbyterianism down to the low level it had reached in England some thirty or forty years ago, when to be a Presbyterian was virtually to be a Unitarian. Or should a real creed be accepted, it can only be that of the Church, which to the true blue full blooded Presbyterian smacks too strongly of the Scarlet Lady to be perfectly agreeable.

THE CONGREGATIONALISTS

likewise are in a quandary as to the acceptance or the non-acceptance of a Creed. Those of Boston, the seat of Unitarianism and culture, are dead against it. The Congregational Club had quite a spirited discussion on the subject last night. They brought up the "Creeds of the Congregational churches; shall they be used as tests in the admission of members?" The debate was led by the Rev. Welcott Calkins, D.D., of Newton, and a majority of the speakers, nearly all of whom were leading orthodox clergymen, openly advocated a discontinuance of the creed as a test. It was argued that creeds are not required by the Scriptures; that they are a modern invention of Congregationalism; that the system has been a hindrance to preserving the purity and orthodoxy of the churches, and that the system does not and never did work, and cannot be made to work. These arguments were subscribed to by most of the speakers.

LOOKING CHURCHWARD

is the necessary outcome of all this unrest. From the Congregationalists we are constantly receiving acces-

sions to our ranks, and the nonconformists, in general are all more or less favorably disposed towards accepting the platform offered by the Bishops in 1886, when the General Convention met in Chicago and the acceptance of the Holy Scriptures, the Creeds, and the historic Episcopate were among the planks proposed for the building up of a united Church platform. It must come to that, sooner or later, if, at least, the sectarians are not all to become infidels, or, at all events, to break away altogether from their moorings and to float about helplessly on the boundless, tempest-tossed ocean of doubt and disquietude.

"THE INTERIOR"

is a Presbyterian newspaper whose editor attended the recent conference on Church Unity held in New York under the presidency of the Bishop of Pittsburgh, Pa. Dr. Gray stated in his paper how profoundly impressed he was by the sincerity and zeal displayed by the bishops and other clergy on that occasion, and their evident desire to establish closer relations with the outside bodies. Another Presbyterian minister, Professor John DeWitt, approves Dr. Gray's remarks and considers it no "unworthy ambition" for the Church to hope to "capture American Christianity." Dr. DeWitt points out that the Church, having increased so rapidly during the last twenty years, and being no longer a "small denomination," is no longer "more easily separated from the general life of Protestantism," but now realizes the importance of "other modes of Christianity." He remarks also that

A PROFOUND CHANGE

has of late "taken place in the inner life" of the American Church since the Oxford "Old Catholic" movement was first felt here. That movement has effected two changes in which every Presbyterian can rejoice. It has brought the Church "nearer to the people, and in this way has not only broadened and deepened its own religious life, but has also, and for this reason, made it more sympathetic with the religious life of 'other churches.'" The second advantage is that this has deepened the faith of a large number of Churchmen—"tempted by brilliant Churchmen to doubt—in the Bible as a supernatural revelation and in the Church as a divine institution." The natural desire on the part of the Church to "lengthen the cords and strengthen the stakes" of its

OWN PECULIAR TABERNACLE

Professor DeWitt thinks is not sufficient to account for the proposals for Church unity. If that had been the chief motive, then the proposal is inexplicable. Something deeper underlies it, namely, the "profound religious life—the revival in short—of which the Oxford movement was the instrumental agent." If this is so, then Dr. DeWitt holds that the bishops proposals should be "treated with profound respect," as, indeed, they have generally been, by the Presbyterians. They should be "received with a determination not to abandon the friendly discussion, until either they are withdrawn, or it is absolutely clear that no good can result from longer conference." Dr. DeWitt, however, is

OUT OF ALL PATIENCE

with the canon of the Church that forbids the interchange of pulpits—the goal of every Presbyterian's and nonconformist's ambition. He holds it would not compromise or violate one principle of the Church, while, he adds, it is clear that its repeal would put the Episcopal Church in a relation to other churches that would inevitably excite new, profound and most friendly interest in the terms of Church unity proposed by the bishops." Till this is done, the Church cannot be said—so opines Dr. DeWitt—to show any true aspirations after closer ecclesiastical relations. Well, Dr. DeWitt may be sure the Church will not repeal, will not even "amend" that Canon, as he proposes. It would at once alienate all the true Churchmen within its fold, whether Low Churchmen or High Churchmen, and would conciliate only the Broad Churchmen, for whom, in reality, the Church has no use. But taken for all in all Dr. DeWitt's letter to *The Interior* and the comments of the Editor are thoroughly noteworthy.

THE BALTIMORE CONGRESS

is still the theme of discourse and criticism. Strangely enough, while the papers read by the laymen were all more or less Ultramontane, or, at all events, of the claim-everything-for-the-Pope school of oratory, the utterances from the pulpit were very much the other way. These preachers seemed to reach forward to those outside the Roman communion, as if they felt the need of allies against the flood of anarchy and unbelief that the Church of Rome had brought upon the land, through its inability to restrain its children in obedience to its dictates. Anyway, the tendency of the sermons was by no means Ultramontane; it was very much the other way: The Congress represented two different schools, the Ultramontanes, such as Archbishop Corrigan, of New York, the Mexican

and English Bishops, Cardinal Taschereau, and Archbishop Cleary, of Kingston, Ont., and the Progressives such as Cardinal Gibbons, of Baltimore, and Archbishops Ryan, Philadelphia, and Ireland, St. Paul's, Minn. The former had literally no say in the proceedings. They were ornamental prelates and no more. The latter did all the talking, preaching, and work. Archbishop Ireland declared loudly and emphatically for an American Church, uncolored by any foreign tinge, for a national Church in which no foreigner should interfere. And as the papal representative made no sign to the contrary, we may take it for granted that the preacher knew whereof he spoke.

THE AMERICAN PRESS,

which is nearly all in the hands of Roman Catholics, certainly is manipulated by them, adopted that as the line to notice most of all, and the following extract from the *Baltimore Herald* is typical of the utterances of its fellows:

A very wide impression prevails that the most notable religious meeting of the century has just closed in Baltimore. This is so from the fact that it seems to mark a new era in the history of one of the greatest religious bodies in Christendom. The Papal Church, with all its traditions, began in weakness in the New World. Under the benign influence of the principle of religious toleration the church has enjoyed a growth unparalleled in the United States. Within the century it has been learned that meddling with the civil power is in no wise essential to the well-being of Catholicity, and the Baltimore centenary marks the cheerful recognition of that fact in the most outspoken and official way. From this time on Catholicism becomes one of many strictly religious denominations. The specious claim of a divine right to rule the state has been formally abandoned, and the Catholic hierarchy enters upon its second century in this country divested of its power to repeat the historical blunders of the Old World. It is in this essential and fundamental particular that America has changed Catholicism. That further change is possible, practicable, and inevitable the late meeting fully shows. And indications are not wanting that many years will not elapse before it will be discovered that Protestantism and Catholicism are not so very far apart. Reforms in religion are slow and cumulative in their effects, but it requires no prophetic insight to see the certain drift of theological thinking away from the superstitious authority of mediæval traditions. And we believe that movement is in active operation in the great Church of Rome.

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.

ANAMNESIS.

SIR,—With reference to a paragraph in your last issue on the proper meaning of this word.

All scholars know, what is there very properly pointed out, that the word, by its formation, implies 'the process of calling to mind,' 'a recalling,' and not remembrance as a passive process. Thus, *poiesis* means 'I make'; *poiesma*, 'the thing made'; *poiesis*, 'the process of making.' But should we not rather read, in the following sentence, 'the recalling of a sacrifice' rather than 'a sacrificial recalling'? These two expressions certainly do not bear the same meaning, and not the second, but the first, I take to be the right one. We are taught by the Church that the 'full, perfect, and sufficient sacrifice was once offered,' nor can this sacrifice be repeated, as the expression 'sacrificial recalling' in the extract quoted would imply. 'Sacrificial recalling' seems to me to mean 'a recalling consisting in a sacrifice'; and is there not here an instance of what is ably censured in the next page of the same issue of your paper,—obscurity, (to use no harsher term) of expression in declaring the truth?

Yours obediently, B. C. L.

NEPIGON MISSION.

SIR,—Kindly allow me space to acknowledge with heartfelt thanks the following contributions towards repairing the losses sustained by fire one month ago, when our new Mission House at Negwinnang with all the property we possessed there (the stoves only excepted) was burnt to ashes:—"The Onward and Upward Club," Shingwank Home, \$67; Mrs. Wilson, \$10; Miss Pigot, \$6; Mrs. Richardson, Winnipeg \$18; Schreiber Church, per Rev. W. Evans, \$25. St. George's Young Ladies Miss. Soc., Montreal, per Mrs.

Carmichael, \$25. Rev. Edwin Daniel, Port Hope, \$5; Mrs. Boomer, London, Ont., \$10; F. J. Joseph, Esq., Toronto, with sympathy of "A. E. H.," \$50; Mrs. Shore, Ailsa Craig, \$5; Mr. Marsh, London, Ont., \$5; Rev. Mr. Dobbs, St. John, N.B., \$5; Sault Ste. Marie W. A., \$75; St. Luke's Sunday School, \$10; Garden River Missions, \$9; Mr. Plummer, \$5; Mrs. Simpson, \$5; Mrs. Marshal, \$2; Mrs. Crawford, \$5; Mr. Gaviller and wife, Beeton, \$10. Also from our good friends in Aylmer W.A. per Miss Yowell, two boxes of very valuable clothing; Mrs. Mackie, "International Hotel," Sault Ste Marie, one large box of very valuable clothing; "Forest" Branch W.A. per Miss McColl, one box of useful articles of clothing for Indians and Missionary.

I remain, dear Sir,

ROBT. RENISON.

Address, Nepigon P. O.

SKETCH OF LESSON.

2ND SUNDAY IN ADVENT. DECEMBER 8TH, 1889.

Noah.

Passage to be read.—Gen. vii. 6-24.

We read in chap. vi. 5 of the state of wickedness of mankind which the All-seeing Eye of God beheld. "The earth was filled with violence," v. 11. "There was no fear of God before their eyes." God was deeply grieved, and determined to destroy the corrupt race of mankind from off the face of the earth.

I. *Noah's Character*.—One man alone was different. Noah, his name meaning "rest," or "comfort." See chap. vi. 9 for description of him. Not that he was sinless (for see Prov. xx. 9), but he tried to do what was right in God's sight, and right towards his fellow-men. An example of godliness for all around. He loved, trusted and served God; the term "walked with" implying companionship, confidence, and constancy. The secret of Noah's holy life was faith in God (Heb. xi. 7). While the rest of mankind lived only for this world, thought but of the "present," and the "seen," he remembered that "here we have no continuing city" (Heb. xiii. 14); and so he lived a faithful, patient life, looking for "the things that are not seen" (2 Cor. iv. 18). How difficult for Noah to be faithful in such circumstances. [See what our Lord says in S. Matt. xxiv. 37, 38]. Remember God will give us strength, if we ask Him, to be brave, holy, patient as Noah was (1 S. Peter iii. 13, 14).

II. *The Deluge*.—God did not send the Flood upon the earth without warning. He revealed his intention to Noah (Chap. vi. 17). This is the first intimation of the manner in which the earth was to be destroyed, and that it was to be a judgment, not a mere natural occurrence. [See God's command (v. 14)] It was in the power of God to save Noah and his family in other ways, but the Ark was the means chosen for their deliverance. He gave the wicked a period of probation of 120 years (v. 3. Compare 1 S. Peter iii. 20). During all this time Noah kept on preaching and building, giving a sermon in his deeds as well as his words. So Noah is called in 2 S. Peter ii. 5, "a preacher of righteousness." What do you think Noah preached? The necessity of repentance, and yet we do not read of any being led to repentance. At last the day of opportunity passed away. But before the flood came, when the Ark was finished, we read in chap. vii. 4 that God gave a last opportunity to repent. Perhaps some may have had misgivings. What must they have thought as they saw the various kinds of animals being gathered into the Ark in pairs? Many probably mocked; perhaps some secretly thought there was something in it after all, yet would not have the jeers of their friends, and so let the opportunity slip. We should not put off the submission of our will and heart to God, saying there will be plenty of time in future. Remember the case of Felix (Acts xxiv. 25). Jesus stands at the door of our hearts and knocks (Rev. iii. 20). Shall we not open at once?

When all were safe in the Ark, and Noah and his family had entered (v. 13), "the Lord shut him in" (v. 16). In the six hundredth year of Noah's life, on the same day that they entered the Ark, a storm commenced such as the world has never seen since (v. 11). For forty days the rain poured down, the fountains of the great deep burst forth also, probably by some great convulsion of nature. Gradually the land was submerged. Perhaps the people not very much frightened at first, thinking the rain would surely cease before long; but for forty days the waters rose: one hill after another covered, till at last the whole of the inhabited world was over-flowed and none left alive but Noah and his family, safe inside the Ark. V. 24 tells us that "the waters prevailed upon the earth an hundred and fifty days." Constant rain for forty days, and apparently rain less violent for one hundred and ten days, when it ceased and the flood began to subside.

A solemn warning to all not to put off the work of repentance. "Now is the accepted time, now is the

day of salvation." If we are not watching and waiting it will be too late to seek salvation when the door is shut.

God teaches us in this story the way in which He deals with those that trust in Him. Noah's family are, as it were, a type of "God's people" in every age. The Ark may be taken as a type of Christ's Church, in which God preserves those whom he has redeemed from sin, and prepared for "the new heavens and new earth wherein dwelleth righteousness." (See first prayer in *Baptismal Service*.)

The Ark may also be viewed as a type of Christ Himself. For to be "in Him" is our safety, peace and hope. Let us take care that we do not stay outside.

A GOOD ARGUMENT.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle which lifts its old grey towers above the ancient forest, where dwelt a nobleman who had a good and devoted son, his comfort and his pride.

Once, when the son was away from home, a Frenchman called, and, in course of conversation, spoke in such unbecoming terms of the great Father in heaven as to chill the old man's blood.

"Are you not afraid of offending God," said the Baron, "by speaking in this way?"

The foreigner answered, with cool indifference, that he knew nothing about God, for he had never seen Him.

No notice was taken of this observation at the time; but the next morning the baron pointed out to the visitor a beautiful picture which hung on the wall, and said "My son drew that!"

"He must be a clever youth," replied the Frenchman blandly.

Later in the day, as the two gentlemen were walking in the garden, the baron showed his guest many rare plants and flowers, and, on being asked who had the management of the garden, the father said with proud satisfaction: "My son; and he knows every plant, almost, from the cedar of Lebanon to the hyssop on the wall."

"Indeed!" observed the other. "I shall soon have a very exalted opinion of him."

The baron then took the visitor to the village, and showed him a neat building which his son had fitted up for a school, where the children of the poor were daily instructed free of expense.

"What a happy man you must be," said the Frenchman, "to have such a son!"

"How do you know I have a son?" asked the baron, with a grave face.

"Why, because I have seen his works, and I am sure he must be both clever and good, or he never could have done all you have shown me."

"But you have never seen him," returned the baron.

"No; but I already know him very well, because I can form a just estimate of him from his works."

"I am surprised," said the baron in a quiet tone; "and now oblige me by coming to this window and tell me what you see from thence."

"Why, I see the sun travelling through the sky, and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods and pastures and orchards and vineyards and cattle and sheep feeding in rich fields."

"Do you see anything to be admired in all this?" asked the baron.

"Can you fancy I am blind?" retorted the Frenchman.

"Well, then, if you are able to judge of my son's good character by seeing his various works, how does it happen that you can form no estimate of God's goodness by witnessing such proofs of his handiwork?"

—Said Canon Clarke, in a sermon in Westminster Abbey: "Only God and the poor know how much the poor give to the poor." And that is a truth that should bring home its lessons to some who might more properly be called poor givers than givers to the poor.

THE FOUR QUARRELSOME ONES.

Dal Duram had four fine daughters, and people thought him a lucky man. But though his daughters had pretty faces, they had ugly tempers, and these were the bane of his life.

"Cease your endless twanging on that discordant banjo!" cried Numa to her sister, as she lounged on her Persian mat and down cushion of daintiest pattern. "Do stop that noise!"

But Zeria had no mind to stop. "Certainly not!" she replied, "while Pula makes that horrid whirring sound with her grindstone." "Oh!" retorted Pula, glancing up from the heap of flour she had nearly finished grinding; "I shan't grind more than just enough for myself—and then you need not grind unless you like."

"Lazy thing! when you know my wrists are weak," pouted Zeria, who had no wish to grind her own corn, and was beginning to feel hungry.

"Your fingers are strong enough, whatever your wrist may be," cried Pula, and a hot altercation would have followed, had not their youngest sister, Sumari, entered the apartment, carrying a tray full of cups of fragrant coffee and delicious rice cake which she had just been brewing for the refreshment of herself and some friends she had invited to spend the afternoon with her.

"Give me some of your coffee!" exclaimed Pula, who was hot with grinding.

"Certainly not!" replied Sumari. "If you want some you can make it for yourself."

But her selfishness was soon punished. For, as she turned hastily to leave the room, she caught her foot in the cushion against which Numa was reclining, and, falling over, sent all the cups, coffee, and cakes into Pula's newly-ground corn. Of course everything was ruined; for the cups were smashed to atoms, and the coffee poured all over the flour, making it good for nothing; while Zeria's music was brought to a sudden stop, for her sister's hand caught in the strings of the banjo as she fell, and every one was broken.

Such was the result of one afternoon's quarrelling.

Children, instead of spending your time in such an unsatisfactory way (and I am afraid many of you do so), why not spend it in doing some good work which will keep you busy, and



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Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.

leave you no time—not even a spare minute—to quarrel in.

A NIGHT ALARM.—I awoke last night to find my little boy so bad with croup that he could hardly breathe, but on giving him some Hagyard's Yellow Oil on sugar, and rubbing his chest, throat and back with it also, he soon was sleeping quietly and awoke next morning completely cured. John Elliot, Eglington, Ont.

THAT ONE KIND DEED.

Ida ran in to Tom, with tears on her cheek.

"Oh, Tom! you know I put my dollar in the letter for the girls' box, and was going to mail it after I did mamma's errand; and when I felt in my pocket it was gone!" Her brother was sorry for her. He knew how she had saved up, to help the girls' missionary box.

"Mamma will say I was careless; and I suppose I was!" Tom helped her look everywhere; but no letter was found. "I'll have to write and tell the girls!" she said sorrowfully. But Tom said—

"Don't write too soon. Maybe you may find it." She did not find it. Two days later she sat down to write, just as the postman brought some letters. One was for Ida from her friends. They wrote:

"Your dollar came to us safely. Thank you very much." And then

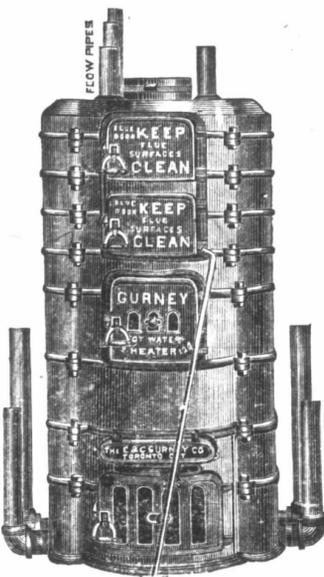
LITTLE'S LIVING AGE FOR 1890

In 1890 Little's Living Age enters upon its forty seventh year of continuous and successful publication. A weekly magazine, it gives over three and a quarter thousand large and closely printed pages of reading matter—forming four large volumes—every year. Its frequent issue and ample space enable it to present with freshness and satisfactory completeness the ablest essays and reviews, the choicest tales, the most interesting sketches of travel and discovery, the best poetry and the most valuable biographical, historical, scientific, and political information from the entire body of foreign periodical literature, and from the pens of the most eminent writers of the time.

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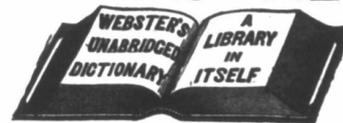
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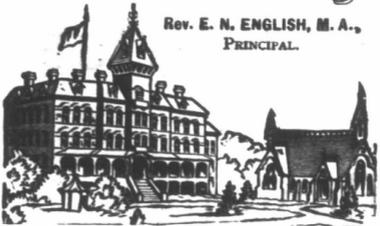
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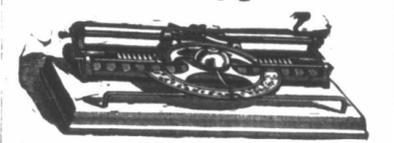
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