

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.] TORONTO, CANADA, THURSDAY OCT. 8, 1889. [No. 40.

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Oct. 3, 1889.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

Oct. 8th.—SIXTEENTH SUNDAY AFTER TRINITY.
Morning.—Amos 2, 4 to 3, 9. Ephesians 2.
Evening.—Amos 4, 4. Luke 5 to v. 17.

THURSDAY OCT. 3, 1889.

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.

"EPISCOPALIANS."—A contemporary vouches for the truth of the following story which is related of the Bishop of Fredericton, Metropolitan of Canada: A few years ago his Lordship was travelling in one of the thinly settled districts of the Province, making a tour of inspection with a view to the establishment of future missions in those parts of the country where there was a sufficient number of Church people to make it advisable. Hotels were unknown in this primitive and remote spot—so the Bishop put up at a farm-house. In the course of conversation he asked the goodwife if there were many Episcopalians in the neighbourhood? She gazed at the Metropolitan in puzzled silence for a moment, and then said: "Well, sir, I don't know, sir, I'm sure; the men killed something under the barn yesterday, and it might have been one for all I know, but I did not see it."

We doubt the above because it is hard to believe that any Bishop would speak of Churchmen as "Episcopalians," the name is somewhat absurd and is certainly a very unworthy one to use of those who are entitled to a higher and truer name.

RESERVE NO SIGN OF WISDOM.—A country rector in the *Rock* in a paper on "Reserve" says: "Many gain credit for wisdom simply by knowing when to be silent. It is their reserve which keeps them from laying open their folly, and it, at any rate, befits them without hurting others. Of course, if reserve is carried too far, it approximates to the case of the boy who went to a party with strict injunctions to 'say nothing,' and who accordingly kept silence when he was asked of what he would partake? His host lost patience at last, and told him what a fool he was; and he, when he came

home, could only tell that 'they had found him out!'"

There are not a few who do well to be reserved or silent, which they are from pride, as by this policy their mental vacuity is concealed.

THE PEW RENTS QUESTION.—An English secular party remarks as follows on Mr. Dallow's paper which we recently published.

"Very successful is the writer in showing how opposed to the teaching of Scripture the pew-system is; but he is even more invincible in his contention that above and beyond the explicit sentiments of Scripture, the pew-system is contrary to the genius and spirit of the Gospel. The writer urges upon Nonconformists to make a trial of the principle of free and unallotted seats, and promises the best results. We anticipate very much from the attention which this subject must now receive. We are of those who believe that the plan of appropriating pews in places of worship untold mischief. But few of the sanctuaries of our land are satisfactorily attended. The agencies of the churches are impotent to touch those who are in greatest need of the influences and ministrations of religion. Christianity has largely ceased to be a propaganda, its message is but seldom a Gospel, its ministers but rarely 'seekers of them that are lost.' Locked gates, closed doors, reserved seats, side entrances, guarded aisles, have all acted as deterrents with too much success. Churches are dying of inanition, of prolonged coma, because upon them has fallen the curse of caste, and over them has floated the flag of respectability. Every church and chapel should be a source of living and healing streams, floating through the moral desert of our large towns in all directions. Too often they are monuments merely, cold and dead, whatever may be the traditions they preserve, or the principles or spirit they symbolise. When pew-rents are abolished, then may pastors and people fully understand the Divine significance of the words, 'They who are whole need not a physician, but they who are sick.' How moral agencies may be best made effective is a problem that does not receive adequate consideration. Methods which have been discredited by demonstrated inefficiency and chronic failure are neither superceded nor abandoned, because, better means have not been devised. The result is that there is a waste of effort, of machinery, and much exhausting activity which is as fruitless as a vain beating of the air. It is possible, however, that earnest men will rise superior to their prejudices, will escape from the slavery of habit, and that they will sanction and enter upon new departures, so that the truth may come into closer contact with error, and good seed be sown in hearts that are now deemed 'waste places.'"

SUFFERING BRINGS KNOWLEDGE AND SYMPATHY.—It is in the humility of suffering we gain the closest fellowship with human hearts, and is not that God's way of comfort? "As one whom his mother comforteth so will I comfort you." Yes, if we will let Him be will. If we will but give up our own way, and, with true self-effacement, accept His way as He would have us to do.

Not until then shall we enter into that higher fellowship with the sacred heart of Jesus for which St. Paul was willing to suffer the loss of all things if only he might attain unto it. (Phil. iii. 8, &c.) "As many as I love I rebuke and chasten." And although "no chastening for the present seemeth to be joyous; but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Yes. Afterward.—After night cometh the morning; after the Cross the Crown. And shall we fear or shrink from the darkness and silence when we know they are leading us to the glorious light or our Father's face? Shall we not walk meekly in the way of the Cross, knowing how that way has been sanctified and made easy for us by

the blessed footsteps which toiled to the height of Calvary beneath its load? Afterwards.—Yes.—"Thou shalt know hereafter."

THE PRESS AGREES WITH US.—We recently threw richly deserved ridicule upon certain papers read in Toronto before the American Association for promotion of Science. The *B. C. Colonist* for instance says under the head line, "Yankee Bounce," "A Mr. Hill, who is one of the American 'scientists' who held their meeting in Toronto, read a paper before the Economic Section of the American Association which has given great offence to many patriotic Canadians. Mr. Hill's essay, was a great deal more like a stump speech or a Fourth of July oration than a scientific paper read before an association of savants." The *Scientific American* speaks of the paper on "Music," which we condemned as utterly unworthy of a scientific society, in the same terms as we did. The plain truth is that a certain small clique in Toronto has given American scientific men a miserable opinion of the state of science in Canada—and we believe these foolish papers were written down to the supposed Canadian level. We appreciate the kindness!

THE ANGLO-ISRAEL THEORY.—The notion favored by some that Englishmen are Jews, sprung from the lost tribes, is severely criticised in *Church Times*. One passage is especially worth quoting as it settles the question. The writer says, "The proofs of identity which are actually tendered are, to scholars, exactly on a par with the famous one in 'Box and Cox'; 'Have you a strawberry mark on your left arm?' 'No'—'Then you are my long lost brother!'"

Now let us look at the secular side of the matter, from the scientific and historical standpoint. The resemblances on which the Anglo-Israelites rely for the identification of Israelites and Englishmen are superficial, and, so to speak, casual. Qualities such as wealth, power, commerce, colonisation, and navigation may easily be found united in races which have little or no connexion with each other. Thus Venice, Holland, and Portugal were all distinguished in these fashions, and once far surpassed England therein. But there are tests of identity and affinity which are unerring and trustworthy, as being incapable of accidental occurrence or coincidence. These are history, physical conformation, language, and traditional usages. But when these four tests are applied to Anglo-Israelism it breaks down under every one of them, not satisfying the conditions in a single instance. First: no hint of suggestion is to be found anywhere of a great Hebrew migration westwards in early times, such as must have happened on the Anglo-Israel theory. We know nothing about the inhabitants of Britain in B.C. 580, the approximate date of the Captivity. But we do know that when Julius Caesar came hither the Britons he found were of the same stock as the Welsh and Bretons of to-day, that is, a Celtic stock, belonging to the great Indo-European race, and having no relationship whatever to the Semitic stock of Israel. Since that time there have been many immigrations into England, blending readily with the older stock, and consisting of various Germanic tribes, Angles, Jutes, Saxons, Frisians, Danes, and so forth. To these have been added later, French, Flemings, Dutch, and a sprinkling of Italians, Greeks, and other nationalities, making the English race one of the most mixed and heterogeneous in the world, and thus specially unlike the peculiarly tribal, separatist, and isolated Hebrew in a most crucial matter. Every step in the historical pedigree of England is perfectly well known, and no trace is to be found of the Israelite save as a foreign sojourner in the land, never mixing with its people, but dwelling apart,

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THE CHAIR OF PHILOSOPHY AT
T. U. C.

THERE is quite a stir amongst the graduates of Toronto University over the appointment of a successor to Dr. Young. One candidate for the vacant Chair is Mr. Hume, a distinguished graduate of the University, a pupil of the deceased Professor, whose vacant seat he is anxious to fill. Mr. Hume is unknown to us, but his testimonials predict a brilliant career, and his modest appeal for sympathy in this effort, and manly confession that he has yet much to learn, all point hopefully to a life honorable to his native land.

It is, however, affirmed that Dr. Caven and Dr. Sheraton of Wycliffe College object to Mr. Hume, as they, most naturally, in both cases, strongly desire to see a thorough-bred Presbyterian in the position. The *Toronto World* rebukes these Principals in sharp terms as being *neither of them scholars of any note.*

We have no wish, neither have we any reason to speak disparagingly of the attainments, or in any way disrespectfully of, so amiable a divine as Dr. Caven. Of his companion in this indictment we must however say, that, if he ever has studied philosophy he has also studied the art of concealing his acquaintance with this branch of learning, as anything more utterly contrary to philosophical principles, or devoid of philosophical culture, or lacking in philosophical spirit than are his peculiar religious opinions and methods of advocacy could not well be conceived. It is not possible to believe that any man has had even an elementary training in philosophy who is so manifestly and even avowedly, incapable of grasping the teaching of every day life as to the relation of the imagination to the religious faculty, who indeed makes it an article of his narrow creed, that symbolism is an extraneous mental growth which the knife of his party agitation will be able to cut off from all Churchmen, like a wart!

As a negative definition it would be accurate to say that an *ecclesiastical partisan*, such as is the lesser of the Principals named, is one who never had any training in philosophy. Therefore, such an one, whatever his official position, is woefully out of place as a judge of candidates for the Professorship of Philosophy, as, almost to a certainty, whoever is approved by him will be a reproach and a scandal to the Chair.

The importance of this appointment to the educational life of the Province cannot be overrated. A man may be stuffed as full as a Strasbourggoose with classics and mathematics and yet be an intellectual nonentity. His mental horizon, if his accomplishments go no further, is as limited as a rustic's, and his brain sterile and its life and motions uninteresting and powerless, save in the realm of pedagogy.

The study of philosophy produces the truest culture, it is at once plough and harrow and seed drill and seed to the mental soil. To select then a teacher of so important a branch of learning chiefly because he belongs to a

certain sect, or holds certain theological "views" favored by a certain school, would be treason to the intellectual interests of Canada. We trust the best man will win this prize, if prize it be, that is, one thoroughly fitted by special culture, and tastes, and teaching skill, and persistently studious habits, to teach all that is implied in the words, "mental and moral philosophy." If a Canadian is at all worthy we shall hail his appointment with great satisfaction.

A QUESTION IN ETHICS.

THE extravagant eulogies passed upon a person who recently died, because he left a large amount to various benevolent and religious institutions, suggests the question as to what particular virtue was exercised in making such a posthumous disposition of property? The public have been informed that this deed, the giving of a large sum of money by a Will to good objects, raised the Will maker to the highest pinnacle of religious "nobility." Indeed language seems to have failed these eulogists in depicting the moral grandeur and the spiritual elevation of the act of so disposing of money after the death of the owner. Terms of praise that would be alone justified by such a life as John Howard's, or Father Damien's, or many now being lived by our own clergy were poured out like a flood in the presence of the lifeless remains of the man who left money by his Will to certain charities and religious "causes." It seems ungracious to question the wisdom and truth of such eulogies, but they were so utterly contrary to Christian teaching, so highly calculated to work untold mischief, especially amongst young men, that we must expose the folly and untruthfulness of praises so inspired. What then are the facts? Here was a person who inherited a large fortune, to that he added by thrift almost an equal sum, such a sum as to the majority of even business men would be a very handsome result of a life of work and saving. He had no domestic ties, no relatives who were not rich, even more so than himself, no social tastes, inherited or acquired, that are so expensive to gratify, he was only a mortal, his money must be left behind at death, and to leave it to wealthy connections could afford no satisfaction. Seeing then, that it must be parted with, what is there so colossal in virtue, in leaving this wealth to public institutions of a benevolent, or religious character?

The Testator, in the very nature of things, never could know the difference between the sense of owning this money and of missing it, he died with his hand, as it were, grasping his gold, and of its passing away from his grasp he was never conscious. Yet, because he willed that after this money had so passed away by his disease, it should go to benevolent and religious objects, he was eulogised as though he had risen to a sublime height of self-sacrifice! The world was told in plain terms that no one need imagine he could ever hope to reach that eminence unless he died worth a large fortune and left it by Will to

similar purposes! Heaven's highest seat was said to be reserved for such as left wealth to good institutions, and the Christian who did not die rich must, it was inferred, be content to act as a mere scavenger of the streets of the golden city, while Dives, who endowed a College, &c., looked on from his splendid exaltation!

Such teaching seems to us, judging from a Biblical standpoint, to be downright heathenism. The natural conclusion a young man will come to from it will be that he must give up his whole soul and mind and strength to the making of money. He must shun all the ways of social life wherein temptations abound to spend money in hospitality, in works of art, in the encouragement of the higher life of the nation. He must lead the life of a narrow minded, coarse grained, sordid, grovelling miser until in or near old age he has acquired large means, and cut off from himself all domestic ties that demand testamentary remembrance. Then he must make a Will leaving large gifts to charitable institutions, and after death he will be pronounced one of the most exalted beings that ever adorned humanity or religion!

Compare all this horrible pandering to Mammon with the Master's teaching as to the relation of the Widow's Mite to the great gifts placed alongside hers in the Treasury,—they are mutually destructive. Either Christ's teaching in that incident is mere nonsense, the drivel of an enthusiastic sentimentalist, or the eulogies on posthumous generosity, to which we allude, were directly antagonistic to the wisdom of the Great Teacher.

One who heard those eulogies, in early manhood, at the threshold of a most promising career, for he had large gifts, cast all his worldly hopes aside to devote his life to personal visitations of the most wretched social outcasts. He had no fortune, his poverty was keenly felt, but he made the sacrifice of a life for his fellow men. While through long, long, years, he who was so eulogised for a Will, was sacrificing everything, himself as a human being included, to the mere task of adding dollar to dollar, up to the time of grey hairs, the other led a humble life of devotion to the ministering of help and consolation. The one will die, and not a whisper be heard, yet in the Eternal world, there will be for this obscure, this poor worker, this Lazarus of love, a crown of glory that will infinitely surpass that of the wealthy Dives, who gave—what death had already snatched from his power!

There are thousands and tens of thousands of our clergy incomparably higher in Heaven's valuation roll than wealthy testators. Look too at our Sisters of Mercy and of Service, who minister to the sick in stricken homes and at Hospital bedsides. Their eulogy is not rung out before crowded and excited audiences in sensational scenes, but there is a silent eloquence that speaks beyond the power of words.

We deny also that the spirit manifested by two gifts to Colleges, especially the very large one to a sectarian institution, can in any sense

be regions in the accent in the our eye means largely Christ In t him su pone t onenes sing t self-wi the si learn t pardon No! heathe benefa nobilit; from d to the those e The and se some a denial. money death each li to His absolut only a in deal not at money

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M A necessit Church, do otl "But s the 4th it nat suprem: The the "P less te liberty complet and the cil of 'Christia by the 1 "The C Spain," national macy" Reform that the

be regarded as commendable. Those benefactions will, in one case tend to perpetuate strife in the Church of England, and in the other accentuate and widen a mere sectarian division in the christian world. Indeed we cannot shut our eyes to the fact that the energies and means of the deceased in this case were very largely devoted to setting Church order and Christian unity at naught.

In the great day of account we can imagine him suing for mercy for having helped to postpone the time when His Judge's prayer for the oneness of his people was fulfilled and confessing that this was done through vanity and self-will. In the light of judgment he will see the sinfulness of encouraging division—and learn that the grave does not close the gate of pardon.

No! it is false, it is anti-christian, it is heathenish to teach [men that testamentary benefactions are an exalted manifestation of nobility of character, or that large gifts coming from dead hands have any virtue so honorable to the donor as to justify eulogiums beyond those ever passed upon loving service.

The glorification of a money gift is wicked and senseless unless that gift has involved some act of conscious sacrifice, and of self-denial. God does not ask men to pile up money all their lives, and then to leave it at death to charity. He demands the *life* of each living mortal to be devoted to Him and to His Church. God does not recognise man's absolute ownership in any possession. Man is only a Trustee for his Maker, and a life spent in denial of the duties of such trusteeship is not atoned for by making a Will giving God's money as the testator pleases.

UTILITY OF EPISCOPACY.

NO 2.

EPISCOPACY AND THE MIDDLE AGES.

BY WILLIAM BEVAN.

MANY people may be disposed to grant the Utility,—nay, even the absolute necessity of Episcopacy in the Primitive Church, how an ordinarily well read man can do otherwise passes our comprehension. "But see, they may say, its consequences from the 4th century to the Reformation—see how it naturally culminated in the absolute supremacy of the Pope!"

The "supremacy" as distinguished from the "Primacy" of the See of Rome, did doubtless tend to destroy every vestige of the liberty of national churches, but this was not completely done until after the Reformation and the council of "Trent." Before the council of "Trent" and the Reformation, the Christian Church in Europe had been called by the name of the country in which it existed. "The Church of France," "The Church of Spain," or "The Church of England," and all national Churches acknowledged the "Primacy" of the Bishop of Rome. After the Reformation the council of "Trent" decreed that the Church composed of those acknowledg-

ing the Bishop of Rome—not merely as the "Primate" of Western Christendom; but as absolute and supreme Master of the Church on earth, should be called "The Holy Roman Catholic Church"—and this is to-day the official title of the Church of the Roman obedience. During our own day this has received its final seal, by the decree of Infallibility. Is Episcopacy to be blamed for all this? The history of the Eastern Church has not followed these lines, so that they cannot be the necessary developments of Episcopacy. We presume few Episcopalians would object to a universal "Primacy" if the Church all over the world were at peace within herself. For very many purposes which we have no place to mention, there must be "a first among equals," and a universal "Primacy" no Episcopalian would dream of denying to a See long possessed of it, had nothing else been claimed by the Bishop of Rome.

But after all, were the Bishop's, Archbishop's, and Popes, always wrong in their opinions, and all below in the ecclesiastical system always right? Is it not a notorious fact that many of what are considered as the great errors introduced during the middle ages, were forced upward from below, and not downward from above?

Certainly at the Reformation the hierarchy of the Church was conservative—such a body of men is always liable to be conservative during any violent change. Those who are always arguing for the divine right of the people to rule themselves, and the duty of obedience to the voice of the people on the part of nominal rulers, should place the blame where it belongs according to their theory, when the people's mandate "Make us Gods which shall go before us" is obeyed by their rulers, why blame the servants "for obeying the voice of their Masters." It must also be remembered that at the Reformation no "new" truths were proclaimed, a reformation of the countless numbers of Unitarian congregations—once Trinitarian—would now have to begin by the proclamation of the "supernatural nature" of our very faith.

III.

EPISCOPACY AND SOCIAL SYSTEMS.

But is not Episcopacy a hinderance to the progress of the communion which retains it in this democratic age? Episcopacy is Episcopacy—that is it is the same to some extent—in all ages it means the government of the Church by Bishops, with advice of their presbyters. But it is the same with a difference. After the overthrow of the Roman Empire by the Northern Barbarians, the Bishops of the Church were very naturally forced to take a position in the new order of things—the Feudal System. So the Bishops of the Church became great Barons spiritual.

So long were these two things united (being so still in a modernized form in England) that men have confounded them. By many English speaking people it has been supposed impossible to have a christian Bishop, without a modernized Feudal Baron. It therefore fol-

lows that many so thinking and looking upon Episcopacy as a remnant of Feudalism, imagine it out of place in the modern order of things either in Britain or in America. Again looking back upon the history of popular rights in England, and the position of Bishops for the last thousand years in Europe. Episcopacy represents to many minds, a social system which they dislike, and which they fondly hope, they are rid of forever in America, and coming to an end in Europe. Without examining their opinions on the matter of social systems, we may at once observe, Apostolic Episcopacy has been allied to many differing social systems, democratic no less than aristocratic, and in all probability will be again in the future. Episcopacy has no necessary connection with a particular social system. But yet there can be no doubt that during the great social upheaval we are now in the midst of, the cause of Episcopacy has suffered, simply because the Church cannot make herself other than she is, viz., the society which has ministered the faith to men of ages and social systems other than our own. She has very naturally been influenced by her surroundings, and she will be influenced again—the Church with Episcopacy as far as the Paulene maxim may be legitimately acted upon, stands prepared to be "all things to all ages" with their social changes, but in matters spiritual and Apostolic, she will stand like a pillar of steel.

THE SCOTTISH LITURGY.

BY A CONTRIBUTOR. NO. 2.

THE Scottish Liturgy, or, as it is more commonly called, the Scottish Communion Office, has a history of no little interest, and has passed through a good many vicissitudes. It is based primarily upon the Caroline Book of 1637, but follows an Eastern rather than a Western type. Up to this time although it has on several occasions been accepted and legislated upon in the Canons, yet it has never had its form agreed upon by any ecclesiastical authority. There has been no "Sealed Book" or other authoritative Text of the Office. When the Canons of 1811, 1828, and 1863 laid down the rules with regard to its use and authority, they accepted the traditional versions and left them there. When the great Eucharistic controversies were carried on about 1857-60 and appeals were freely made to the Scottish Communion Office, it was still to some unauthorised version which was generally accepted without minute definition. It was, perhaps, a perfectly safe procedure, but it was not at all business-like. The Bishops now propose to have an authorised copy of the Office, and for this purpose are to have it carefully revised and fixed. Preparatory to this they issue a Harmony of Offices, and give in parallel columns the editions of 1764, of 1792 and the Draft of 1889; they also attach to it a draft of the Canons as they propose to have amended. After the collapse of King Charles' Book in 1637, and the casting out of the Episcopal Church from its established position in 1689, the Episcopal clergy appear to have

stood for the most part by the Book of Common Prayer, and yet a portion of them used the Caroline book with private interpolations. There was at the same time a strong movement in favour of the Eastern Church and her Liturgies, and hence we infer the causes that account for the peculiar form of the Scotch Office. This first took definite shape and was printed in 1743, but the Bishops have taken Bishop Falconar's Office of 1764, as the purest paradigm. They have paralleled with this the version of the Office that was sanctioned by Primus John Skinner in 1792, and on these two have based the text of the Office that they would now to be authorised by the General Synod, and accepted by the whole Church. To us in Canada this Office is of the more interest as it has given its character to the Office that was adopted in the American Church and which is now so highly prized within the States. Bishop Seabury was consecrated in Aberdeen in 1784, and carried with him this Office, which by his influence was taken to mould and fashion one of the most characteristic features in the new organization. Its mark is left upon the service book of the Church in the States, and now, with some alterations, its text is to be revised by General Synod, and its use fixed by Canons enacted by the same body. It is possible that the changes proposed to be made are so fundamental that it may require more than one General Synod to carry it to completion.—*J. G.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—The sad catastrophe of the 19th inst. has cast a gloom over this city, and everyone is deeply affected by the loss of life and suffering caused thereby. Among the victims were 11 members of the Anglican Church, 6 belonging to the Cathedral, 3 to St. Paul's and 2 to St. Matthew's. Four belonged to the Presbyterians and the remainder to St. Patrick's Roman Catholic church. One of the saddest spectacles ever witnessed in Quebec was the funeral on Sunday morning, when twenty-one victims in one solemn procession were carried to their resting place. Thousands of people lined the route of the sad procession, which was most pitiable, while that at the cemetery beggars description. The lamentations of the friends of the dead was most awful. The services at St. Patrick's and St. Matthew's, on Sunday, were sad and most affecting, and hundreds of people were unable to gain admission to the sacred edifices.

The sad death of Major Short and his gallant comrade at the St. Sauveur fire in May last, caused young and old to shed tears, but this catastrophe is much worse, and whole families have been swept out of existence without the slightest warning. No better proof of the sorrow and mourning in the city can be given than the scene of thought and silence among the different religious congregations on Sunday. It seemed as if the awful catastrophe was their only thought. In all the Anglican churches the clergy alluded to it with heartfelt and feeling terms.

At St. Matthew's, on Sunday evening, a very affecting scene was witnessed. The rector, Rev. Lennox Williams, M.A., preached a most impressive sermon, alluding to the sad disaster. The congregation was greatly moved and many shed tears. Prayers for the dying, and suffering, as well as for the friends and relatives of the dead were offered up, and, in fact, the whole service was of a most solemn character. During the day it is estimated that 25,000 people visited the scene of the disaster, and it is thought that more than 50 persons have lost their lives. It is to be hoped that Quebec will never again witness such a sad scene.

St. Matthew's.—The interior of this sacred edifice has been renovated and painted and now looks very cosy and beautiful, and it can safely lay claim to be the most beautiful church in the city.

Trinity.—The following appeal published in the *English Churchman and St. James's Chronicle* of Aug. 29:2n, is of such a nature that it deserves to be reproduced for the benefit of Canadian and especially Quebec Churchmen:

"SIR,—Would you kindly allow me to make known through your columns the cause of Trinity Church, in the city of Quebec, Canada.

Your readers may not all be aware of the extent of the power and prestige of the Church of Rome in that city. The population of the Province of Quebec is overwhelmingly Roman Catholic, and in the city not one-tenth of the people are Protestant. The Provincial Parliament at Quebec is ruled by the Cardinal there, and seems only nominally subject to the Queen. The Church of Rome is the State Church of the Province. Her priests levy taxes at will, and can enforce their claims by the law of the land. Consequently, that Church is enormously wealthy and the people proportionately impoverished. As proof of the control exercised over the law-makers of Canada by Rome, the passage of the iniquitous Jesuits' Estates Act may be mentioned. By this measure £80,000 has been placed at the disposal of the Pope as so-called compensation for the possession by the Government of lands formerly belonging to the Jesuits. This sum is to be paid "out of any public money" in the hands of the Government.

In the city of Quebec the handful of true Protestants are struggling hard against terrible odds. There are six congregations in connection with the Church of England, but all, with the exception of one, are more or less Ritualistic.

Trinity Church is pledged to the Reformation Settlement, and sturdily maintains that position. Isolated from sympathizing friends, opposed by both Romanism and Ritualism, our position is most difficult. We are fighting single-handed the battle of Protestantism in the chief stronghold of the enemy.

But our main difficulty is a debt resting on the church building, and which is pressing us for payment. The congregation has raised more than half of the purchase price of the building, and now looks to Evangelical friends in England for assistance. We need £1,000 to clear us.

As Rector of Trinity Church, I have come to England for the purpose of making known our cause and enlisting sympathy for the little band of Evangelical workers in that important centre of population in Canada.

The conversion of the French-Canadians is an object near to our heart; but crippled as we are, our efforts in this direction are necessarily limited, yet Trinity Church is the only Church of England congregation engaging in this work in the midst of a city containing more than 60,000 French-Canadian Romanists. Help is urgently needed.

ALFRED BAREHAM.

Eleanor Cottage, Birbeck-road, Tottenham.

Aug. 26, 1889.

What makes it more interesting is the fact that two years ago the Incumbent denied in a Montreal contemporary, that a mortgage existed, and he also made the bold assertion that his congregation was the second in numbers in the city. The fact is that St. Matthew's has 850 communicants, the Cathedral nearly 300, while Trinity, at its most prosperous time had less than 100. The fact is also to be taken into consideration that while all the Anglican churches respond nobly to appeals for Missionary and other purposes, Trinity last year contributed according to the Diocesan Reports only \$85, and that was the largest amount in any year, and was given to the Church Missionary Society, while Domestic Missions did not get a single cent. Of course, the Rev. Mr. Bareham said that these reports could not be relied on, but figures cannot be denied. The teaching at Trinity is honey-combed with sectarianism, and the Incumbent openly teaches sudden conversion and the like, and holds prayer meetings after the Methodist style, and follows the mode of the Church Association in publicly and privately attacking other Anglican churches in the city who teach a sound doctrine and do not pander to the sects. His evangelization consists of trying to take members away from other Anglican churches and connect themselves with his narrow views and teachings, but, we are glad to say, without success. It is really a cause of wonder among true Churchmen in the Diocese whether his extraordinary appeal for aid has the sanction and approval of the Lord Bishop of the Diocese, but all who know his Lordship are pretty well convinced that it has not. During Mr. Bareham's absence in England, his congregation has been left in charge of a lay reader, who, had been at one time, a Congregational preacher in the Eastern Townships; and, during the past three months, there has been only one celebration of the Holy Communion in the church. This is really a sad state of affairs in a city church.

MONTREAL.

THE PROVINCIAL SYNOD.—Continued.

Sixth Day.—The question of Divinity Degrees which occupied nearly all day, is the most important matter dealt with by this Synod. There is a movement afoot fully organized, and in possession of, or strongly in force in more than one College, which is meant to degrade not only Divinity Degrees, but the whole educational status of our clergy. The hope of a certain party rests wholly upon their gaining control of clergy who are too illiterate to form or exercise independent judgment. This class of men, raw, undisciplined, only half trained in theology, and only outwardly Churchmen, it was intended should be made B.D.'s and D.D.'s, in order to deceive our people as to their real status as scholars. The question of degrees had been before the synod for some years. Great dissatisfaction existed with the existing arrangements, and a committee was appointed to draw up a canon on the subject. On this committee were representatives from the six colleges interested. Great divergence of view was at first encountered, but ultimately after many and protracted sittings perfect unanimity was reached, and the canon submitted to the house to-day was the result.

The canon provides:—A board of examiners for divinity degrees within this ecclesiastical province shall be appointed as follows, viz.:—One representative from each of the Universities of King's College, Windsor; Bishop's College, Lennoxville; and Trinity College, Toronto; and one each from Huron College, London (representing for this purpose the Western University), the Montreal Diocesan Theological College, now affiliated to McGill University, and Wycliffe College, Toronto, now affiliated to the University at Toronto. It also sets forth the curriculum, the duties of examiners, the qualifications of candidates, the terms of preliminary examination, etc., and in order to give effect to the whole it suggests that legislation be obtained from the Federal Parliament to give to the Metropolitan the power to confer degrees in divinity upon students of the institutions mentioned, equal in value to those at present conferred by universities, in the following manner:—

Whereas the bishops, clergy, and laity, members of the Church of England assembled in Provincial Synod of the ecclesiastical province of Canada, have by their petition represented that the various universities and theological colleges in connection with the said Church of England in the different provinces of Canada, comprised within the limits of the said ecclesiastical provinces, viz., the University of King's College in the Province of Nova Scotia; the University of Bishop's College, Lennoxville, in the Province of Quebec; the University of Trinity College, Toronto, in the Province of Ontario; Huron College, London, and Wycliffe College, Toronto, in the Province of Ontario, and the Montreal Diocesan Theological College, in the Province of Quebec, have agreed to the establishment of a common Board of Examiners for divinity degrees, composed of representatives from each of the said universities and colleges, and have undertaken each and severally to recognise and formally to appoint in the manner required by their regulations and by-law, the said examining board thus constituted to act for them in all matters appertaining to the degree of the Faculty of Divinity within the said ecclesiastical province; and that the said Provincial Synod have by canon established such common Board of Examiners; so agreed upon by the said universities and colleges; and, whereas, the said Provincial Synod have prayed for the passing of an Act to confer upon the Metropolitan bishop of said ecclesiastical province power to confer degrees in divinity—in addition to the powers already existing under their several charters for conferring such degrees in the said university—upon candidates who have passed the said Board of Examiners; and whereas, it is expedient to grant the prayer of the said petition. Therefore her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:—

The Bishop of the Church of England, in the ecclesiastical province of Canada, who shall hold for the time being the office of Metropolitan of the said ecclesiastical province, is hereby created a corporation sole with the power to confer the degrees of bachelor and doctor of divinity upon such candidates only as have received the certificates of the Board of Examiners, established as aforesaid (by canon of the said Provincial Synod) for the purpose of holding examinations for such degrees, that the said candidates have successfully passed the examinations and performed all the other exercises required for such degrees. Nothing herein contained shall be held to confer upon the Metropolitan the power of conferring degrees *Jure dignitatis* or *Pro honoris causa*.

Protest Body, Toronto, moved the adoption of the report in a forcible speech. He expressed the hope that after all the labours of the committee, after the harmonizing of the serious difficulties, above all after the approval by the house of bishops, the canon would

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pass in its integrity. The intention of the canon was not that university degrees should in any way suffer impairment in the estimation of the Synod, but that by the new power conferred upon the Metropolitan the Synod should thus stamp with its imprimatur the training which their students had received. The effect of this would be to enhance the value of the degree. As to the intervention of Parliament, which it was proposed to ask, it was doubted in some quarters if the Parliament had such power, it being held it was the prerogative of the Queen, but it might be remembered that in the case of the Kingston College Parliament had exercised the right to amend the charter of that institution. It would be seen that in 1889 it would be required of all candidates for the degree of B.D. that they be graduates in arts of at least three years' standing. Under present conditions that rule could not be enforced, but surely the time must come when such a requirement should be insisted upon. The committee had ventured to say ten years hence, when he thought it might be applied. As to the preliminary examinations dealt with in section 6, to which the Montreal Diocesan College objected, preferring to remain free with respect to it, he hoped this would pass. He had read recently in the essays of Dr. Arnold where the famous master of Rugby had written that it was a reproach to the Church of England that she had no special training provided for her clergy. Thank God that complaint could not be made to-day, as he believed the Mother Church had the best system of training for the clergy now existing. In this branch of the Church it often happened that through pressure, through the need of the Church, the bishops appoint men who did not at all conform to the standards which the bishops themselves thought necessary. Now this clause was inserted in order to get rid of this difficulty and embarrassment, and to bring about a uniformity of standard. He trusted it would pass.

Dean Carmichael in seconding the resolution, said when the committee first met he doubted if there was one man sanguine enough to believe they would come to a unanimous conclusion. He trusted the canon would pass, and so end one of the saddest causes of dispute in that province, and that never again would a murmur be heard as to the proper qualification of education for the clergy. He called on them to carry what he believed was a God-sent canon.

Dr. Davidson strongly urged that the Montreal College be struck out of the canon, but he was voted down by a very large majority.

At the suggestion of Provost Body a committee consisting of himself, Hon. Mr. Allan, Toronto, Chancellor, Messrs. Heneker, Lennoxville, and R. White, Montreal, was appointed to secure the necessary legislation on the subject.

A somewhat excited debate then took place on the Jesuit aggression memorial from the diocese of Ontario, which brought out a wide division of opinion as to the wisdom of the Synod dealing with a question which is mixed up with politics. The memorial was referred to the following committee:—Canons Du-Moulin, Smith, Ellegoode, Thornico, Ven. Archdeacon Bedford-Jones, Ven. Archdeacon Lindsay, Rev. John Ambrose, Hon. E. Baker, Mr. James Dunbar, Hon. Judge McDonald, Mr. R. Bayley, Hon. B. K. Stevenson, and Mr. J. Mason.

A rather interesting subject was raised by the Hon. G. W. Allan, Toronto, moving the following resolution which was carried unanimously:

That this Synod do petition the Parliament of the Dominion at its next session to enact such laws as will secure the better observance of the Lord's day in the Dominion in all matters pertaining to general railway traffic, the management of the postal service, and in the management of the railways and canals belonging to the Dominion, as well as in all other matters over which Parliament has control, and that such petition be signed on behalf of this Synod by the presiding officers of each House.

Hon. Mr. Allan described the formation of the "Sabbath Observance Association" and the efforts which it had made to influence legislation. The association was anxious that this Synod should co-operate with it and pronounce in no uncertain way upon the desirableness of maintaining intact the day of rest. The railways have been written to, and courteous responses have been received promising compliance as far as compliance would be in accord with the necessities of service. The association was very much in earnest, and it desired especially to guarantee the day of rest to the workmen, who in railways and other employments were deprived of the solace and rest of the Lord's day. He asked the Synod to pass the resolution unanimously.

Dean Carmichael seconded the resolution. The Committee on Marriage and Divorce was appointed as follows:—The Rev. Dr. Partridge, Rev. Dr. Body, Rev. Dr. Carey, Rev. Dr. Roe, Mr. V. C. Harris, Hon. G. W. Allan, Hon. Mr. Hannington, Mr. J. A. Worrell, Mr. C. Jenkins, Mr. Walkem, Q.C.

CHURCH CONSOLIDATION.

The Conference Committee to discuss the question of the consolidation of the various branches of the Church was appointed as follows:—Rev. Dr. Partridge, Rev. Dean Norman, Rev. Provost Body, Rev. Canon Brigstock, Rev. Dean Carmichael, (chairman), Rev. W. A. Young, Rev. Canon White, Rev. G. W. Bland, Lay—Hon. C. S. Hannington, R. M. Heneker, Judge Benson, Hon. D. L. Harrington, Dr. Johnston, C. Jenkins, R. Walkem, and Geo. Elliott.

The Jesuit question, which will not "down," came again before Synod, and an exciting debate took place, during which Dr. Davidson made the most effective speech. The whole matter was handed over to the committee already appointed to deal with the question. The feeling was unanimous against any form of encouragement being given to Roman Catholic claims, and from all sides politicians were censured for trucking to the Roman Catholic vote and its manipulators. Synod was then prorogued, and the members of all orders thankfully retired to their individual spheres of work, wherein they can and will do far more valuable service to the Church than seems now to be in the power of any Synod either to accomplish or aim at. We can only be satisfied and grateful, because nothing was done harmful, or discreditable, but we ought surely to expect higher results than merely negative ones from so import an assembly as a Triennial Provincial Synod.

ONTARIO.

AMHERST ISLAND.—On Saturday, 7th inst., a Harvest Thanksgiving Festival took place at Stella Point, in this parish, and was an unequalled success. Proceedings commenced with evensong in the beautiful Grove at 8 p.m., the old and worn out church being inconveniently situated to be used on the occasion. A platform with temporary chancel arrangements had been previously prepared, and so everything was done "decently and in order." The service was said by the Incumbent, Rev. Wm. Roberts, Mus. Bac., and Rural Dean Baker preached an appropriate sermon. The choir sang the hymns and canticles and in a way to do great credit to the training of their respected clergyman, their devoutness (a feature not characteristic of the average choir now-a-days) being as observable as were the correctness and sweetness of their singing. At the close of the service came the dinner—a substantial and handsomely prepared repast of which the large number of 200 partook. Then followed the sports and games incident to Harvest outdoor Festivals, and old and young went in for enjoying themselves according to their individual tastes and choice. The financial returns (gross) were \$71.

FREDERICKSBURG.—On Tuesday evening, 3rd Sept., was held a most successful Harvest Festival at the "Nelson Mansion," Conway. It attracted a great crowd of people, all of whom enjoyed themselves heartily and many of whom, judging from the financial result, were, according to the Apostolic injunction "ready to distribute." Something over \$100 was realized.

EAST CORNWALL.—Rev. Joseph Elliott, late curate of Trinity (memorial) church, has accepted an appointment to North Augusta. The Rev. S. G. Poole succeeds him.

KINGSTON.—Mrs. R. V. Rogers presented the report of the Women's Auxiliary missionary society for the diocese of Ontario at the general meeting held in Montreal. During Friday's session standing orders were suspended, and Mrs. Lewis, wife of the Bishop of Ontario, addressed some stirring words to the meeting from the text, "Bearing in our body the works of Christ crucified."

A meeting of clergymen and members of the city Anglican churches was held in St. George's hall, Chancellor Henderson presiding. Mr. Pense, who has taken an active interest, with the support of the laymen generally, in inviting the Bishop of Ontario's removal to Kingston and in providing a residence temporarily, reported the success of the movement. The meeting was then asked to consider the question of a permanent See house. A general feeling of concurrence was expressed, the mode of procedure being alone under discussion. This was left to a permanent committee to be composed of:

- St. George's cathedral—Rev. E. B. Smith, R. T. Walkem, E. H. Smythe.
- St. Paul's church—Rev. W. B. Carey, J. Gaskin, Malcolm Sutherland.
- St. James' church—Rev. J. K. McMorine, Hon. G. A. Kirkpatrick, E. J. B. Pense.
- All Saints' church—Rev. F. Prime, W. Waterbury, George Creegan.

St. John's church—Rev. F. W. Dobbs, Allan MoLean, J. B. Walkem.

St. Mark's church—Rev. K. L. Jones, James Shannon, Arthur Hora.

Mr. Walkem is to be convener and Mr. Pense secretary. The committee are also to provide for the rental of the temporary residence.

Members of St. George's vestry being favorable to a double building being erected on the cathedral property on the corner of Johnson and Wellington Sts. for the bishop and rector the meeting requested the calling of a cathedral vestry meeting at an early date to further the generous proposal, equal to a gift of a \$3,000 lot to the diocese. A plan presented showed that two well-lighted houses of fine proportions could be readily located. The project will be undertaken with earnestness and success seems assured from the feeling existing.

AVONMORE.—The 5th inst. was rendered memorable in the history of Avonmore by the grand opening services held in St. Mark's newly built Church of England. The hours of service were 11 a.m. and 7.30 p.m., and by the appointed time of morning service no less than seven clergymen had mustered from distant neighbouring parishes, also from Cornwall and Ottawa. As they entered in processional order the organ and choir struck the first note of the beautiful hymn, "Onward Christian Soldiers." At this signal the whole congregation rose to their feet; the procession advanced up the aisle, and after the hymn being sung, Dr. Lauder, taking his position in front of the altar, said several special prayers, asking God's blessing upon those who had undertaken and accomplished such noble and glorious work, and dedicating the beautiful edifice henceforth to bear the name of St. Mark to the honour and glory of the eternal Trinity. Then the usual morning service was proceeded with, each of the following clergy taking a part:—The Venerable Archdeacon Lauder, Canon Pettit, M.A., Rev. S. G. Poole, Rev. G. A. Rollin, Rev. S. Tighe, and Rev. Dr. Jenkins, the Incumbent. Dr. Lauder preached the sermon, which, as he said, was more of the character of an address than a sermon, because he wished to explain so many things in connexion with the Church. It was an admirable discourse, however, and most appropriate for the occasion. The Archdeacon explained at some length the meaning of various customs and usages in the Church, showing very explicitly their propriety and vast importance; demonstrating his arguments by pointing out, for instance, that though the various non-conformist bodies had for years taken much pains and given much time to condemn and abuse these customs and usages, they are of late adopting them more and more as time is advancing. By these illustrations the Doctor showed how Christian bodies outside the Church effectively prove that the Church of England is essentially still the guide of Protestant denominations not in communion with her. He also spoke briefly of the religion of the feeling, reminding his hearers that the Christian religion is a religion of faith and that this faith is to be acquired by teaching the sinner certain truths and convincing him of them, and of the necessity of his believing them, and conforming to certain commands expressed and implied. Therefore when dealing with the stray and lost with the view of bringing them into the path of life, appeal should be made to the intellect, the senses of observation and reflection, and not merely to the feeling or emotion. To effect this miraculous change, or impart this religion of the feeling, and, afterwards, begin to teach the fundamental truths of that religion, he proved to be disastrous to the essential principles of Christianity. He also said that there were a vast number of people of such temperament and so constituted by nature that their nerves or feeling could never be worked upon in this way, consequently they would have to live and die without a religion thus imparted. The Archdeacon expressed a hope that a Font would soon be erected near the door, inside the church, as baptism is the door of admission into the Christian Church. Therefore, symbolic of this Sacrament, the Font is placed at the entrance of the Church, and the child there baptized is initiated into the Christian religion, "made a member of Christ."

The Rev. Canon Pettit, M.A., preached in the evening from Psalm 77, verse 18, to a congregation which filled every available space in the church. The Canon's discourse was splendid and was listened to with devout attention. In dwelling upon the text he aptly pointed out that God's people in all ages of the world met to worship Him in His house, or a place set apart for that purpose. And this was a compliance on the part of man with the expressed will of his Maker. Speaking of the ingenuity of those people who, to justify a reckless life and conduct, argue that it is an unnecessary trouble to meet in God's house to worship Him, the Canon showed, in view of God's will made known to us in Scripture the practice of His people in all ages, that the plausibility of such a contention did nothing else than show forth that Satan

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is, as of old, ever crafty and diligent in his work. Nevertheless, "God's way is in His Sanctuary," though Satan is untiring in his efforts to pervert the traveller in the "way." There is no record, either oral or written, of such a muster of clergymen in the village of Avonmore on any previous occasion; and indeed a better proof could not be desired than was given at these services that the Church of England, in the village of Avonmore, (though until recently might have been regarded as a myth) has now become a reality. The hoary-headed pioneers who have remained steadfast to the Church and the "form of sound words" are not numerous. The simple fact that all the enticing novelties of modern days have not had the woeful effect of carrying them away from the faith and Church of their forefathers, is now productive of much good. It has to be admitted that the zeal of some had waned, but there are noticeable signs of its return. The organist and choir on this occasion are deserving of a word of praise. Miss C. Bartle presided at the organ 11 a.m., and the musical part of the service was rendered in a manner highly creditable to both organ and choir. Miss Ethel Fulton, who though very young, has been organist nearly two years, took to the instrument in the evening and did her part well. Much credit is due to the building committee, Mr. O. Fulton, Mr. Wm. Stevenson, and Mr. R. Duff for having the work done so well and in so short a time. The church was commenced, completed and opened within the space of two months. It is a beautiful structure in Gothic architecture. The walls and ceiling inside are finished in ash wood. It will seat about 170 ordinarily, but should occasion arise 200 can be seated as was the case on the evening of the 5th inst. Had it not been for the perseverance of Mr. O. Fulton much less would have been accomplished in his time. There is a debt of about \$400 on the church at present, but it is to be hoped that it will be reduced considerably, shortly, by the aid of friends far or near disposed to help. The offertories morning and evening amounted to nearly \$20 and was devoted to the building fund.

TORONTO.

MILLBROOK.—The next meeting of the Rural Deanery D.V. will be held at the rectory, Millbrook, on Thursday, October 10th, at 1 o'clock. Gk. Text, 2 Pet. i. 8. Missionary meeting at St. Thomas' Church at 7 p.m. Special business.—Arrangement of missionary meetings and services. Wm. C. Allen, Sec. R.D.D.V.

COOKSTOWN.—A Harvest Home Festival was held in connection with St. John's church, Cookstown, on Sept. 18th. Rev. A. C. Watt read the prayers, and Rev. Greer, of Bradford, preached an able and instructive sermon to an appreciative congregation. The church was beautifully and tastefully decorated with the productions of the earth, and presented a very attractive appearance. Dinner was served on the grounds of the Agricultural Society, and such were the numbers, that the waiters were taxed to the utmost in providing for their wants. In the evening an entertainment was held in the Temperance Hall, where a fine programme was gone through. Revs. Carrol, Greer and Watt, together with Colonel Tyrwhitt delivered instructive and entertaining addresses and commented upon the prosperous condition of this parish in all its various departments of Church life. The instrumental portion of the programme was well rendered by Messrs. Jno. Arnold, H. Rankin, and A. Ayal, whose efforts met with frequent applause. The Misses Gaviller, of Beeton, and Mr. Peter, of Beeton, sang several songs and received many well merited encores. At the conclusion of the evening the chairman, Rev. French, Dr. Nicol, and W. R. Coleman, Esq., proposed several votes of thanks to the ladies and gentlemen who so ably and successfully ministered to the success of the Festival, and these were warmly carried. It is not quite known what the proceeds were, but it is likely that \$60 were realized. Too much praise cannot be given to those who worked so self-denyingly to make the day a success, and whose efforts were so well rewarded.

BONDHEAD.—It is with great pleasure we witness the re-institution of the Ruri-Decanal chapter in the Deanery of South Simcoe. Owing to the death of the beloved wife of our Rural Dean and various other causes, a meeting has not been held for a year past. On the 16th, service was held in Bondhead church, and on the 17th inst, a business meeting was held, at which several important measures were discussed. The Rev. W. H. A. French, Incumbent of Cookstown, was unanimously elected Secretary of the Deanery. It is the desire of those interested in the prospects of this Deanery that each member will make it a point of honour to have these meetings held once every quarter, and that each will do all in his power to improve them to the greater glory of God.

NIAGARA.

THOROLD.—The first Harvest Festival ever held in St. John's church, in this parish, took place on Thursday, the 19th of September. As it was twenty-four years ago since a similar event had occurred in the history of the congregation, (the previous festival having been held in 1862, in St. Peter's church, the predecessor of the present building), very few of the parishioners had already enjoyed an occasion of a similar kind. The preparation for the festival was thorough and extensive. Accordingly, although the weather proved somewhat unpropitious, the church, looking in its festal dress beautiful and delightful, was occupied at the services by a considerable number of worshippers. The sermons by Rev. E. P. Crawford, M.A., and Rev. Rural Dean Forneret, M.A., were well suited to the occasion. The offertory collections amounted to \$92.41. The occasion will long be remembered as one of holy pleasure and advantage. The offerings will be devoted to the fund for improving the interior of the church. A photograph of the chancel decorated for the occasion has been taken, the sale of copies being intended to augment the same fund.

HURON.

GALT.—A Harvest Festival Service was held in Trinity church on Friday evening, the 18th inst., and was attended by a very large congregation of devout worshippers. The choir of Grace church, Brantford, was present and conducted the musical portion of the service. The choir consisted of thirty-four men and boys exclusive of the ladies, numbering in all nearly fifty voices. They drove over from Brantford in waggons—arriving about 6 p.m. The rector and his wife entertained them to tea, after which they prepared for divine service. At 7.30 the bell ceased ringing, and the choristers in surplices, followed by the clergy, proceeded from the adjoining school-room through the main entrance, singing as a processional "Onward Christian Soldiers." The curate, Rev. James Thompson, read prayers to the third collect, and the Rev. John Ridley, rector, read the concluding prayers together with special collects appropriate to Harvest-tide, and the Rev. Rural Dean Mackenzie, of Brantford, preached a most suitable and edifying sermon from the words, "While the earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night, shall not cease." Professor Garrett of Grace, church, presided at the organ, rendering psalms and hymns with powerful effect. As is customary in Galt the Doxology is sung at the offertory, and on this occasion was immediately followed with the appropriate hymn "Holy offerings, rich and rare," &c. After the final prayers and benediction the well known hymn "Who are these like stars appearing," &c., was sung as a recessional, in which the whole congregation heartily joined as choristers and clergy slowly proceeded from the chancel out of the church. The beautiful edifice, of which Galt is justly proud, was tastefully decorated with plants, fruits and flowers, and a very limited but suitable array of vegetables. The whole service was in every way a fitting thanksgiving, and will not soon be forgotten by those who were present. Our own church people were especially delighted and fully appreciated the valuable service rendered by Brantford's well-trained choir. The Rev. G. C. Mackenzie who was formerly curate here under the late Dean Boomer, still retains a very warm place in the affections of the people, so that his presence is always heartily welcomed. His recent visit has greatly increased this attachment. The Rev. J. Ridley, rector, is greatly encouraged in his parish work and has enlarged his borders by taking up mission stations in the vicinity of Galt. He has now a valuable assistant in the person of the Rev. James Thompson, together with several devoted lay readers, all of whom are actively engaged.

ALISA CRAIG.—The third quarterly meeting for this year of the members of the Ministering Children's League, and junior Branch of the W.A.M.A. was held at Trinity church, on September 2nd. This Branch has been very much interested in Missionary work since its organization eighteen months ago. The children meet fortnightly at the parsonage, under the Presidentship of Mrs. Shore, for nine months in the year, for the purpose of making up articles of clothing, etc., for Algoma; and take up a collection in their Missionary box. There are forty-nine members on the roll, thirty-six of whom were present at the meeting besides many members of the congregation. It has been a most interesting meeting owing to the great kindness of Mrs. Boomer who cheered all by her presence, and who gave a most interesting address in a conversational way to the children, which was very fully appreciated by all present. Mrs. Boomer's enthusiasm on the principles of unselfish and bodily

work, both at home and in the mission field, cannot but inspire all with increased zeal and determination to be willing workers as the Lord's servants. An interesting feature of the evening was the children bringing their little offerings for the bale of goods which the ladies are now making up for Rev. R. Ransom, of Nepigon, each repeating a verse of Scripture on the subject of Christian giving. The collection, which [was very good, was taken up by two of the boys.

SASKATCHEWAN.

Allow me space in your columns for a brief report of some of the services that were held in Prince Albert in connection with the Church of England during the recent visit of the Lord Bishop of Saskatchewan and Calgary to that place. On Saturday, August 24th, an Ordination was held in St. Alban's Church, when the Rev. John Badger was admitted to the order of the Priesthood. He has been laboring faithfully for several years past in the mission field as a Deacon, and has thus, in the words of St. Paul, "purchased to himself a good degree."

On Tuesday, August 27th, a conference of O.M.S. workers was held in Emmanuel College. Quite a number of the missionaries of that great society were present, and the Bishop as president of the conference presided. He opened the conference by reading a portion of the tenth chapter of the Epistle to the Romans, after which he delivered a very able and appropriate address in connection with missionary labors, and then led those present in prayer. Quite a number of important questions were discussed, and many interesting facts were given by some of the missionaries respecting the work that is being done towards spreading the Gospel of Christ among the Indians of this diocese.

On the evening of the same day a mission service was held in St. Mary's Church when the Venerable Archdeacon John A. Mackay, D.D., preached a most able and interesting sermon on the text "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He would send forth more laborers into His harvest field." He dealt with missionary work in general, and spoke particularly of the work of this diocese, showing how the labors of the missionary had already been blessed so largely, how large number of Indians whom he had once known as persons sunk deeply in heathen superstitions have been brought to the knowledge of Christ, and are now living as the true children of God, walking worthy of the vocation wherewith they are called. The interest taken in the work of evangelizing the Indians of this immense diocese was shown in a very practical manner, for the offertory taken up in aid of the Indian Mission Fund amounted to about forty dollars.

On Wednesday, the 28th August, the Synod of the Diocese met in St. Alban's Church. There was a large attendance of Clergy and Lay Delegates from the different parts of the diocese, and great interest was shown in the proceedings by all present. Several Indian chiefs and councillors were present as delegates from their respective reserves, some of them coming from a distance of nearly one hundred miles. The Bishop's address before the Synod was a very able and comprehensive one, dealing with all, or nearly all, the questions connected with the work of the church in the diocese. It was full of interesting matter, and may be read with both profit and interest by any persons having the interests of the work at heart.

On the evening of the same day a missionary meeting was held in St. Alban's Church. The Bishop presided and opened the meeting with prayer and an appropriate address in connection with missionary effort; after which very interesting addresses were delivered by the Rev. John Hines, dealing with the work at Sandy Lake and neighborhood; by the Rev. J. R. Settee, dealing with the work in the Moose Lake district; and by the Ven. Archdeacon Geo. McKay, dealing with the work on the Blood and Piegan reserves in the vicinity of Fort Macleod, where he labored for several years as a missionary. The collection at this meeting amounted to over \$12, and was applied to the Indian Mission fund of this diocese.

On Thursday afternoon a meeting of the College Council was held in Emmanuel College, where various matters of importance in connection with the work of the College were discussed. The Hon. Laurence Clarke, Thos. McKay, Esq., and other members of the Council took part in the discussions, and all shewed their intention of doing what they can to enable the College to keep its proper place in the work of higher education in this country. It is now in a position to give a thorough training to students in theology, music, classics, mathematics, etc.

On the morning of the same day the consecration of St. Mary's Cemetery took place. There was a

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large number of persons present. The petition for consecration was read by the Ven. Archdeacon Geo. McKay, and the Bishop expressed his will to comply with the request. The Bishop and Clergy and people present then walked in procession around the cemetery, reading in alternate verses of the 49th and 88th Psalms. The hymn "Brief life is here our portion" was then sung, after which the sentence of consecration was read by the Ven. Archdeacon John A. Mackay. The Bishop and Clergy then stood around the grave of the late Bishop of Saskatchewan, and together with the people present sang the hymn "Forever with the Lord." This hymn was one of the late Bishop's favorites. The proceedings were brought to a close by the Bishop pronouncing the Benediction.

On Sunday morning, September 1st, the Bishop administered the rite of confirmation in St. Andrew's Church, South Branch, to fourteen candidates, and on the evening of the same day at St. Alban's Church he confirmed thirty two persons from the parishes of St. Alban and St. Augustine.

On Monday morning early he started for Carlton, where he arrived in the afternoon and held a confirmation service in the house of Mr. A. N. Peterson, on which occasion he administered the rite of confirmation to sixteen persons.

The Bishop arrived at Battleford on September 4th. Next day he visited the Industrial school and the public school, and during the rest of the week was engaged in matters connected with the diocese. At morning service Mr. D. D. Macdonald, late of Pitt but now of Thunderchild's reserve, was ordained to the order of Deacon. The Rev. A. H. Wright, of Prince Albert, and the Rev. R. Inkster, of Eagle Hills, conducted the service, and the Bishop preached an eloquent and appropriate sermon. In the evening sixteen persons, all pupils in the Industrial school, received the rite of confirmation. The Bishop preached on this occasion also.

The Bishop left for the railway, and the Rev. Mr. Wright for Prince Albert on Monday morning.

The Bishop started from his home at Calgary about the middle of May on his Episcopal journey, and by the time he gets back will have been absent over four months. He travelled from the snow capped Rocky Mountains on the west to Lake Winnipeg on the east, and up north through the English River district far beyond the bounds of settlement. Before he gets back to Calgary he will have travelled a distance of between five and six thousand miles, chiefly by canoe and the rest in an open wagon on the prairie, never being near to a railway during the journey, and most of the time away from postal or telegraphic communication.

During his visit so far he has confirmed over 350 persons, nearly 300 of whom were Indians.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Sept. 25th.—Nothing points more significantly to the enormous work that lies before the Church in America, than the varied elements with which she has to deal, the many nationalities with which her clergy, parochial and missionary, come in contact, and the huge amount of territory over which she has to spread herself. To take New York city alone. Besides the native population, she ministers to the Chinese in goodly numbers, in Calvary chapel, Holy Trinity church and St. Thomas's chapel, the French have service in their church of the St. Esprit; the Spanish in the chapel of Calvary church; the Germans in St. Thomas's German chapel and in the church of the Holy Cross. The colored people have their own church of St. Philip, and the Italians theirs of San Salvatore. For the deaf mutes there special services every Sunday at St. Ann's; for the mariners of the North River at the church of Holy Comfort, on Houston street, and for those of the East River in the floating chapel of Our Saviour, Pike street. St. Cornelius is the Garrison chapel; while the chapel at Blackwell's Island for prisoners, as well as for religious services at the Tombs, Bellevue hospital, and other public institutions are supplied by the city mission from St. Barnabas' chapel, the Jews being likewise specially ministered to at 68 East Seventh street. For the immigrants there is a port chaplain, the Rev. Thomas Drumin, M. D., who during the last twelve months has met 378 ships and has registered the names of 15,423 persons, belonging to the Churches of England, Scotland and Ireland. He has answered nearly 300 letters of inquiry either concerning persons already settled in this country or from those who wish to do so. He has forwarded to different points and dioceses 57 Girl's Friendly Society members, as well as quite a number of persons commended to him by the Church Emigration Society of England. He has given 3,007 cards of commendation to Church immigrants, and has mailed notices concerning 1,945 Church immigrants to clergy in the United States, of whom 384 have responded. Besides all these public

churches, chapels, and institutions ministered to and served by the Church, there are many of a more private nature, hospitals—of St. Luke's and St. Mary's, houses of refuge, Magdalene asylums, schools, sisterhoods, and the like which are altogether, or in a great measure, under the jurisdiction of the Church.

AT THE GOLDEN GATE

the Church meets the Chinese, the Japanese, the Hindoo, the New Zealander and the Australian, and makes them welcome to these shores while she offers them at the same time the means of grace. The Indian, the Alaskan, the Old Catholics of Wisconsin, the Negro of the South and just above Mason and Dixie's line, all demand as all receive her ministrations. Add to these the ignorant whites who go to no Church, are members of no religious body, and not least those who live in the mountains, some 2,000,000 or 3,000,000, besides the colored people, and the Church finds a few, perhaps, prosperous and with some idea of religion, but a vast majority living in discomfort, illiteracy, and gross ignorance. The women and girls are the drudges, toiling and moiling in the house and field, while the men and boys are loafing, or hunting or fishing, or possibly exerting themselves so far as to go to the nearest town or cross roads store with a dozen of eggs, a pound or two of butter, a couple of chickens, or a few quarts of berries, which the wife or daughter had picked. Then there are the thousands of English and Welsh miners that have made the great coal and iron fields of Pennsylvania, Ohio, Tennessee, and Alabama their headquarters, or in the same States, as in Pittsburg, Youngstown, Birmingham, and Anniston, are employed in the huge glass and iron factories, foundries, or rolling mills. Of these many hundreds have been lost to the Church either through her want of will to look them up, or her want of means to supply them with their accustomed Church privileges. Not least is this true of the Welsh miners who, for want of Welsh services have either lapsed into utter indifference, or have strayed off to the Congregationalists and Baptist—a few to the Methodists—where Welsh ministrations could be obtained. The announcement of a Welsh service by a Welsh speaking priest, the Rev. Parker Morgan of the church of the Heavenly Rest, this city, lately drew crowds to Trinity church, Pittsburg, and proved how that deep seated love for their own tongue rules in the breasts of the descendants of the ancient Cynary Churchmen. But, with her limited resources in money and material, what can the Church do more than she is doing? Her hands are absolutely tied by want of means. Chill penury represses her noble rage for the salvation of souls, and till Churchmen recognize the fact that there is something beyond their mere parish and congregation to look after, the efforts of the bishops, diocesan and missionary, must still be cramped.

THE REVISION OF THE LITURGY

is still exciting some discussion, though strangely enough, not so much in the Church press as in private circles and at clerical meetings. The *Churchman* has completely ignored the subject. Instead it has devoted column upon column to the revision of the Hymnal,—a question which is of a completely secondary importance, and has published editorial upon editorial on the visionary idea of "proportionate representation;" a subject which will not be allowed to occupy the attention of the general convention and to take up the time that ought to be devoted to thoroughly practical and very vital matters. Why the *Churchman* should have held its peace as to liturgical revision is what puzzles so many. No one has been able to draw it out on the subject, or to win from it one scintilla of opinion as to the proposed changes. Yet the convention will be upon us in a very few days, when the report of the committee will certainly be presented and as certainly discussed and partially acted upon. Probably the *Churchman* perceives that Broad Churchism is not going to rule in the matter, and that the High Church party will have a bigger backing in this convention not only in the House of Deputies, but which to the Churchmen is of infinitely higher importance, in the House of Bishops likewise. The *Living Church* alone of the weeklies and one only monthly, the *Church Eclectic*, seems to take any interest in the matter, and even in their columns the discussion is confined to a few details, such as whether the Litany should be read at other services than at Morning Prayer, and whether or not Matins, when followed by the Holy Eucharist should come after the Te Deum, which should in that case serve for an introit, and other speculations of the mint, anise, and cummin sort that really have no bearing at all upon the main issue. The *Churchman*, seeing that proportionate representation will not go down with the majority of Church people, and undoubtedly fearing lest liturgical revision should assume too pronouncedly a Church phase, now cries out for

A MISSIONARY CONVENTION,

with as little legislation as possible. In fact, except that measures already introduced should be brought

to completion, it would have no legislation at all. It would have "either finished or abandoned the liturgical work so hopefully begun;"—the extreme High Churchmen as well as the moderate men of the Low Church school would fain have it abandoned altogether. The revision of the Hymnal, which, according to the *Churchman*, is the object of nearly equal liking and disliking, "ought either to be tentatively adopted or the whole subject ought to be indefinitely postponed," in favor of others, such as the colored question, and those of domestic and foreign missions, and city missionary work, which will admit of no putting off. Strangely enough the *Churchman* realizes the stern truth that the great majority of the Church's adherents are to be found in the large cities; in the smaller towns, generally, but not universally, she has a more or less solid foothold; in villages and country places she is almost or quite unknown. In many of the oldest States, so far as the Church is concerned, there is as open a missionary ground as in any part of the West or of the South. A few months ago, nay, a few weeks ago, when this was barely hinted at in an English Church paper, the *Churchman* was the first to raise a howl and to deride the man who penned the statement. Now it admits its truth and asks:—"Is there nothing in this fact for a council of the Church to consider?" It holds that the evangelization of the masses in our large cities is first to be looked after, and this on the Apostolic principle of doing nearly all the work in such centres. "What the city is (says the *Churchman*) the country becomes. The city ought always to be the scene of the Church's largest gains. In the United States it is the scene of her most deplorable failure." If, therefore, the "parochial system cannot reach the masses," the Church must "discover and provide something else that will," and to this the "great council which has made itself the Board of Missions of the whole Church, and which devotes itself rather than to Church tinkering, or putting together the most classical collection of hymns that was ever prepared for the devastation of fastidious worshippers. "But," says the orthodox Church reformer,

"THESE THINGS OUGHT WE TO HAVE DONE

and to do, and not leave the others undone. To reach the masses something more is needed than the mere men and the money. A proper service book must be kept in use that shall at once definitely express the Church's faith, and afford her clergy the means of drawing these masses within the walls of the material church; and this service book should be kept liturgically and ritually correct, so as not only to avoid all disputes and wranglings over the ceremonial, but also to afford the elasticity necessary to attract the curious, and to hold his attention when thus attracted, and induce him to return on the next occasion. Toward this a remodded hymnal and a revised and amended Prayer Book are essentially necessary, else we would find the extreme ritualist transgressing on the one side and the extreme Protestant on the other, with Moody and Sankey's hymns forming the theology of the masses in their mission chapel, and Father Faber's mawkish and sentimental Mariolat vows and Romish effusions perverting those in another. The *Churchman* saw this difficulty months ago when it raised a cry for a national liturgy, purely American, to be made by obligation in every diocese, that cry is no longer heard. And why? Because its origin was too palpably Broad Church and latitudinarian to take with either High Church or Low Church.

THE CONVENTION'S PLACE OF MEETING

will this year be in St. George's church, Stuyvesant square, whose rector is the Rev. W. S. Rainsford, a church in every respect suitable for the occasion. It is very large, is centrally located, is easily accessible from all parts of the city, with a lovely old Dutch park immediately in front of it. It has also large galleries, which will afford ample accommodation to the public, and it is besides in immediate connection with the magnificent parish house which Mr. J. Pierpont Morgan gave to the church, whose large and commodious rooms will supply all the needs of the various committees, as well as agreeable places for retirement during recess. The diocesan convention meets in the same church this week, which will afford a perfect means of testing its acoustic quality.

CHURCH ITEMS.

The Society for the Increase of the Ministry in its thirty-third report shows that the income from collections and permanent funds amounted last year to \$12,199.48, and that \$10,190 had been paid to 64 scholars during 1888-89. These scholars were drawn from 25 dioceses and 2 missionary jurisdictions, and were distributed in 14 institutions of learning; 42 in the college course, 20 in the theologian, and 2 in the academical courses, 1 being aided on the Sons of the Clergy Fund.

The Rev. Dr. Ryland, who for nineteen years has been rector of St. Mark's church in this city, has

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resigned his parish owing to ill-health. Dr. Rylance who is an Englishman, was at one time rector of the English chapel in Paris, and later had charge of parishes in Cleveland, O., and Chicago, Ill. For many years he was prominently identified with philanthropic movements in this city, and not least with the cause of the workmen and the dwellers in the east side and meanest houses, on the confines of which St. Mark's church is built, and among which has been located St. Mark's chapel, one of the most successful mission centres in New York.

Bishop Paret, of Maryland, has very properly declined to nominate a person to represent the diocese on a committee for Church work in Mexico, on the ground that the Church should first take more definite action than it yet has

There have been 351 clerical changes in the American Church during the last quarter,—not a pleasing showing by any means.

SKETCH OF LESSON.

15TH SUNDAY AFTER TRINITY, OCT 6TH, 1889.

In the Temple.

Passage to be read.—St. Matt. xxi.33-46

Jesus had just driven out the money changers from the Temple, and all Jerusalem is full of it. What they have permitted, this Galilean impudently stops. To-day a formal deputation comes to the Temple, where Jesus is, to ask him for his authority for his late action. Crowds are about him. Inquiry quickly made, "Who gave Thee this authority?" He answers with another question. (v. 25.) They cannot answer—for if they say "from Heaven," then why did they not believe what he said about Christ; and they fear the people too much to say "of men." They are therefore silenced, and Jesus makes them condemn themselves.

I. *The two sons.*—(Read the parable to scholars, or better still, tell it to them.)

The bad people whom the priests so despise, listened to John, and so "did the will of the Father" more than they who professed to be good. In v. 32, Jesus distinctly tells the people how little the Pharisees believed in St. John Baptist. This parable is directed against them individually. Now He deals with them as rulers.

II. *The Wicked Husbandmen.*—This is a real history of the Jews, a history of future as well as of the past.

1. *Their privileges.* God had chosen them out as a special people; had taught, guided, ruled, cared for them, given them good land, good laws and rulers; everything in fact,—just as the husbandmen had had hedge, tower, winepress, &c., all furnished for them. What had God not done for them, and therefore what might He expect. And yet see.

2. *Their Wickedness.* Surely they would render Him some fruits. Did they? What became of servant after servant, prophet after prophet. (Neb. ix. 26; Acts vii. 52; St. Matt. xxiii. v. 37). What more could He do? (St. Luke xx. 13). He sends his Son—and Jesus tells them by the parable what they will do to Him, including even His murder.

But He will also make them proclaim.

3. *Their punishment.* (a) They themselves are to be miserably destroyed; (b) The privileges and blessings of God's kingdom,—hitherto their own peculiar property,—are to go to a new chosen people. They now knew that He spoke of them, but by condemning the husbandmen, loudly tried to make believe that they did not know it; but Jesus in v. 43, makes it too plain. Unable to answer, and too much afraid of the people to seize Jesus on the spot, they go away discomforted. Those who remain favorable to Jesus,—perhaps now proudly thinking "we are chosen people, we are quite safe," so Jesus tells them the third parable.

III. *The King's Marriage Feast.*—This is to warn them that merely taking Christ's side and coming into "the kingdom," would not be enough, they must have on the wedding garment of Christ's righteousness.

DON'T!

IN CHURCH.

Don't go to your seat in church if you are late, during prayer.

Don't go at any time, noisily or in a hurry, but quietly and reverently, bearing in mind the presence of the Lord.

Don't bury your face in your hands while you are kneeling in prayer so that your responses are muffled, "coming from the depths." Kneel up-

right, if possible, with bowed head, responding clearly and from the heart.

Don't look about you to see which of your friends or what strangers are in church. Have an eye unto Him, and be lightened.

Don't begin to talk as soon as the service is over. Reserve your remarks until you are out of the house of the Lord.

Don't neglect to go to Church, and especially to the Holy Eucharist, and take care that your soul is fed at His Table, just as much as your body is fed at your own.

AT HOME.

Don't be idle, and thus tempt Satan to tempt you.

Don't be sulky, peevish, provoking unto wrath, uncharitable, or deceitful, be Christ-like.

Don't talk in an uncharitable way of your neighbors and their doings; never bear false witness.

Don't be slothful in your business, insincere, or hypocritical.

Don't be slack in providing things necessary in order that you may dress handsomely and fashionably, but be clothed upon with righteousness.

Don't fail to be as polite to your own family as you would be to strangers upon whom you wished to make a favorable impression. Be courteous toward all men.

IN SOCIETY.

Don't put on airs, be natural. Don't dress loudly or in any way unbecoming to one in your station of life.

Don't try to attract admiration or attention in an unseemly manner.

Don't gossip; set a watch before your mouth and keep the door of your lips.

Don't forget that you are called by the name of Christ, the Son of God, and that whatever you do and don't do, must be done and left undone for the Glory of God and of His Bride, the Church!

A CHURCHMAN WITH A CAPITAL "C."

BY THE REV. R. W. LOWRIE, D.D.

A Churchman is one who believes fully in the Church; a churchman, one who believes in it a little, and, sometimes, just as little as he can.

A Churchman is a man or woman who belongs to the Church, out of real principle; a churchman, frequently only out of choice or convenience.

A Churchman stands by his parish, no matter who the rector may be; a churchman, if he happens to like the rector.

The Churchman is in his place of worship, good reasons alone preventing; the churchman, if inclination and convenience dictate.

The Churchman kneels, and, as a rule, on both knees; a mere churchman usually bows the head or leans slightly forward, as if the Church did not know the parts of the body, and when she says "all kneeling," meant all bending the spine. Daniel did not bend the shoulders "three times a day towards Jerusalem," he kneeled.

Churchmen gladly give of their means as a privilege; churchmen, grudgingly, as a kind of tax. The Church is a "Matthew-at-the-receipt-of-custom" only to church people, not to Church people.

Churchmen have good Church manners; churchmen, very poor ones; the latter turn round and gaze back or stare, or get together and whisper and giggle and "carry on;" the former, not. Before, during and after service, the real Churchman is a Churchman; and his Church-manners show it. Church people know that we all "join the Church" at Baptism; church people talk of joining it in Confirmation. We are Churchmembers from infancy, or ought to have been.

The Churchman calls a church by its name, St. Paul's, St. John's; the churchman, by the name of its rector, Dr. Smith's church, Rev. Mister Brown's.

A Churchman says "offerings" or "offertory," the former being that given, the latter the act of giving; but the churchman generally says collection, as if it were a sort of commercial transaction.

Church persons say "Going to church," or to service; church persons, "Going to preaching," or to "Hear Mr. So-and-So."

A Churchman is very apt to say "Roman Catho-

lic" when he means the Roman kind; a mere churchman generally says "Catholic," and leaves us often in the dark as to what sort he means—Roman, Greek, or Anglican?

Churchfolk feel that they are in church as soon as they get in it; those who are only churchfolk, as soon as they see the minister come in.

And, in a great many other ways, is there a great difference between Churchmen with a Capital "C.," and those without.

For instance, the latter say "the Sacrament," and leave us to guess which one they mean; they say "Episcopal minister" of any clergyman, whereas, the only Episcopal minister, strictly speaking, is the Bishop; they say "Sabbath," and yet do not really mean Saturday, "Sunday" or "Lord's Day" being good English for what they really want to say. [The Seventh-day Baptists are right in one respect; Sunday is not the old Sabbath, it is not truly the old day; still, the Christian Church did not change the seventh-day to the first-day, did not substitute one for the other; she changed nothing, she only dropped a Jew-day; the first is observed because it is the Lord's Day, a weekly Easter, a totally new day, her day, the Church's, not a successor of any other day, however sacred; she appointed it of her own authority; as she wrote the Bible and instituted Easter; it is her highest feast and greatest festival, and rests for sanctity on her appointment, being, besides, convenient for rest of body and refreshment of soul, with the added sanctity which comes from very long and ancient usage by and with the consent of Christendom—the holy Church throughout the world.]

I cannot mention here all the marks by which the Churchman may be distinguished from the churchman. They are many, large or small, and plain to the practised eye and ear. No Churchman will assert that "Henry VIII. founded the Episcopal Church." He had too much regard for the ninth commandment. The Church was in England from the very earliest times, before any Henry, James, Charles, Elizabeth, or William ever came to the throne. During Henry's reign, she took certain steps and made certain changes. As for him, he was born and educated, lived and died a Romanist, friend of Rome and the Pope. Besides though kings have played popes, and popes kings, no king can found a church! Henry was just then between two fires, and the English Church, seizing the opportunity, reformed some of her ways, cast off many useless things, and sallied forth under more favorable auspices from about the date of Henry's reign, and this is why some who are not well-read in the parliamentary and other proceedings of that day, make the foregoing assertion. The Churchman makes it not; only the churchman. When a Presbyterian millionaire founds a Baptist college, and a Protestant Methodist, a Roman cathedral, then say that about Henry, but wait until!

Again, the "capital C. Churchman" never preaches a "trial sermon," nor asks any one to do so; he has more delicacy and self-respect. He never finds fault with his rector as to what services, or how or when they shall be held; the rector is head of the parish, and his conscience and bishop are his only ecclesiastical superiors; the capital C. Churchman pays his pew rent, and pledges gladly and promptly, never requiring to be dunned; if elected vestryman, declines to serve or else does it properly; if a teacher, is in his place, or sends a substitute; calls like a gentleman on a new rector; shows courtesy to strangers at church, vacates his own seat if need be on occasion, responds, not mumbles, carries a space for his own silent prayer and that of others, leaves church quietly with only subdued talk and that of some necessary sort, hats himself at the door, not in the aisle, and demurs himself near the church and homeward, well, just as he ought to!

A "good Churchman" is a Churchman who is trying to be truly good, and my word for it, his capital C-ness will help, not hinder his goodness.

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CHURCH MANNERS.

Dr. Liddon is the author of the following: Burke has shown how various attitudes of the human body correspond to or are inconsistent with deep emotions of the human soul. You cannot, for instance, sit lolling back in an armchair with your mouth wide open and feel a warm glow of indignation, and if you or I were introduced suddenly into the presence of the Queen we should not keep our hats on and sit down with our hands in our pockets, on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church and sit and talk and look about them while prayers are being addressed to the infinite and eternal Being, it is not because they are so very, very spiritual as to be able to do without any outward forms. They really do not kneel because they do not with the eyes of their souls see him, the sight of whom awes first the soul and then the body into profoundest reverence.

After all, there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer.

A SET OF PEARLS.

"Yesterday you showed me your jewels," said a lady to a rich friend. "To-day I have asked you to come and see mine."

A smile passed over the rich lady's face at hearing her friend speak of her jewels.

"You smile," returned the other, calmly. "Ah! well, perhaps you may; for in your jewel-case I saw many and costly jewels, while mine contain but one set of pearls. Will you see them?"

"I will," answered the rich lady, still wondering, as she followed her friend.

"These are my jewels,"—opening the door of a tiny room. "This is my set of pearls!"

Within that room two little cots, four sleeping little ones. The rays of the setting sun shining on their innocent, peaceful faces. Two little ones in each cot, their tiny arms flung round each other's necks; the golden curls of one mingling with the dark hair of the sister; their pretty eyes closed until the morn; each sleeping calmly and peacefully, under the tender care of Him Who was once a Child like themselves.

Ah! truly, a set of pearls!

There was no smile, this time, on the rich lady's face, for, thought she—"Surely among all my costly jewels I have none so fair as this set of pearls."

A few weeks later she visited her friend again.

"And how are your pearls?" she asked on leaving.

"Will you see them?" asked her friend, as on the previous evening, though now her voice was a little unsteady; and once more she followed her to the tiny room.

Again the sunbeams were lingering on the sleeping children. Two lay, as before, with their arms twined lovingly together. In the other cot one little sleeper lay alone. The little arms lay stretched out, as though they would still clasp that golden-haired sister. Ah! little one, thou shalt one day see and embrace. On the long eyelashes tears still glistened—tears, because that sister could not come again though she had called her so lovingly. Oh! so lovingly! But the little one had not answered her call, and so she lay alone.

To another room the lady led her friend. Within that room there lay the other little pearl, sleeping the calm sleep of death. The long golden curls still hung about the childish face; only the once rosy lips were pale now, the blue eyes were closed for ever from the mother's eyes. For ever? Ah, no! Only for a little while.

"One pearl gone from that set," murmured the rich lady; "lost for ever!"

"Nay," answered the mother, bending down to kiss the cold marble brow of her little one. "Not lost from the set for ever, only missing for a short time. Some day my pearls will be reset, reset by

Him who is now guarding the missing pearl. Till then my little one is not lost, only waiting in Paradise until the day, the glorious day, when my pearls will be fairer, purer, lovelier than anything I, their mother, can fondly imagine."

Little children! you are now a set of pearls under an earthly mother's care; but where may you soon be?

Mothers! ye have your jewel case. You may resent the thought that some day a pearl will be missing from your set. Ah! take care that your little ones grow not up to lead a useless, ungodly life; so that, instead of pearls being missing for a little while they be gone for ever. Take care, lest there be for you no day of resetting.

Some day one pearl will be loosened from thy set, loosened by the great messenger of death. But think not that that pearl is gone for ever; it will only be missing for a little while. Fret not when you hear those little lips call you by name for the last time in this world. Nay, rejoice rather, that the next time those lips move it will be in their Father's Home.

Think of thy pearl as waiting on the peaceful Shore, expecting, longing, praying for your coming. Will you disappoint that hope?—*New and Old.*

THE LOST CHILD.

I've lost a child—oh, tell me, did you meet My little darling in the sunny street,
With wind-blown hair, bright eyes, and flying feet
Like swift-winged birds?

"How large is she?" Why just a tiny thing;
'Tis such a short time since I used to sing
Low, sleepy songs, and feel her soft arms
clinging
About my neck.

"How old is she?" Why, really I forget;
Just old enough to love and kiss and pet.
Only a merry little maid, and yet
Not quite a child.

It seems but yesterday I saw her go
Leading her playmates in a laughing row;
If you had met her you would surely know
Her smiling face.

You thought her older, more than twelve you say;
That cannot be until another May
Opens the buds and brings the happy day
That gave her life.

"Is that the child! Almost a woman grown,
She holds her girlish head high as your own;
Some one will find, although she goes alone,
You need not fear."

I know she's tall and cares no more for toys—
That's Harry with her, making all this noise;
Why don't he go and play with other boys.
I'd like to know?

'Tis five years since her twelfth birthday was
green
With tender leaves, and all the month's between
Have slipped away till she is seventeen—
The child is lost!

—Selected.

BEGINNING FAMILY WORSHIP.

A young man of fashion, wealth, education and high social position, at a mid day prayer meeting felt in himself the hope that maketh not ashamed, realized a Saviour precious to his soul. He believed that God for Christ's sake, had forgiven his sins, and determined that he would never be ashamed of Christ. He would acknowledge and honour Him everywhere.

The opportunity, the time and place soon came. He was returning to his home in the evening.

"Now," said he, "I must honor and obey God in my family. I must set up family worship."

"Oh! no," said the tempter, "not yet! Don't be in a hurry. Take time. Get a little stronger, and then you can go on better."

"I must begin to-night. I do not know what my wife and sister will say; but it is a duty, and

I am resolved to do it, and trust God for the rest. I must pray in my family."

"Not to-night," said the tempter; "you don't know how to pray. You have never prayed much. You are unacquainted with the language of prayer. Wait and learn first."

"No, no; I must pray to-night. Get thee behind me, Satan."

He passed into his dwelling, and into his library, and there, before God, his heavenly Father, and in the name of the Lord Jesus, he poured out his heart, and asked for strength and grace from on high to assist him in his duty.

When he met his wife that evening she saw at once that a great change had taken place in him, but said nothing. At length he asked her: "Would you have any objections to our having family worship?"

After a moment's surprise and hesitation, she said with true politeness: "Certainly not, if it is your pleasure."

"Bring me a Bible, then, please, and draw up under the gaslight, and let us read and pray."

HINTS TO HOUSEKEEPERS

BRONZING.—Many articles about the house may be brightened wonderfully by the application of bronzing. If you depend on the liquid bronze sold in small bottles you will find that it costs considerable to cover much surface, but if you buy bronze powder such as gas fitters use on pipes, and mix it with a size of two parts linseed oil and one part coach varnish, you will find that a great deal may be done at little cost. To use it, pour some of the size into a shallow dish,—a saucer plate is good,—being sure to shake it up well first, so that the oil and varnish will mix. Put some of the powder into another plate. Dip the brush in the size, and mix up a little of the powder at a time. It should be thick enough to form a good body, and must not run. It dries rapidly. If the lustre is not enough after once going over the article, give it a second coat. Old frames can be made to look like new in this way. It can be applied to metal or wood. Anyone who can use a brush can apply it satisfactorily.

HOW TO SWEEP.—Some persons advise scattering small bits of wet paper over the carpet, to take up the dust when sweeping. This may answer well where a broom is used, but if you use a carpet sweeper, you will find that the paper does not always come off the carpet readily. It hugs down so closely that the sweeper slides over it without being able to take hold of it. We have found nothing so satisfactory as bran and salt, well moistened but not wet. The bran takes up the dust, and the salt seems to freshen up the colors in the carpet. The sweeper will take up every particle of it without any trouble.

CARPET SWEEPER.—Every woman who has a carpeted floor to sweep ought to have a carpet sweeper; for two reasons: It saves a great deal of hard work, and it does its work better than a broom, because it takes up the dust, and does not distribute as much about the room as it takes up, thus obliging one to go over everything and "dust" it. And it deserves use for another reason: it saves the carpet. Sweeping a carpet with a half worn broom wears it out more than all the treading on it gets. If you use bran on the floor when you sweep the corners of a room out with the broom, and run a carpet sweeper over the rest of the floor, it will not be necessary to do much dusting. The children can run a carpet sweeper well long before they can be trusted to do a good job with a broom. Get one and let them help you along with your daily work.

ANKLE, SPRAINED.—Wash the ankle often with cold salt water; when there is much heat in the joint, frequently apply rags wet with extract of witch hazel or the following mixture, viz.: sugar of lead, one dram; tincture of opium, one ounce; water, seven ounces. Keep the foot elevated and cool; do not stand on it, and move it as little as possible.

A POINT OF HONOR.

A reporter called to a little boot-black near the city hall to give him a shine yesterday. The little fellow came rather slow for one of that lively guild, and planted the box down under the reporters foot. Before he could get his brushes out, another larger boy ran up, and calmly pushing the little one aside, said,

"Here! you go sit down, Jimmy." The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the new comer to "clear out."

"Oh, dat's all right, boss," was the reply; "I'm only going to do it fur him. You see, he's been sick in the hospital fur mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can. Savy?"

"Is that so, Jimmy?" asked the reporter, turning to the smaller boy.

"Yes, sir," wearily replied the boy, and as he looked up the pallid, pinched face could be discerned even through the grime that covered it.

"He does it fur me if you'll let him."

"Certainly, go ahead; and as the bootblack plied the brush, the reporter plied him with questions: "You say all the boys help him in this way?"

"Yes, sir. When they ain't got no jobs themselves, and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on a job?"

"Hey?" queried the youngster.

"I don't know what you mean."

"I mean what part of the money do you give Jimmy, and how much do you keep out of it?"

"You bet yer life I don't keep

none; I ain't no such sneak as that." "So you give it all to him do you?"

"Yes, I do. All the boys gives up what they gets on his job. I'd like to catch any feller sneaking it on a sick boy, I would."

The shine being completed, the reporter handed the urchin a quarter, saying,

"I guess you're a pretty good fellow, so you keep the ten cents and give the rest to Jimmy there."

"Can't do it, sir; it's his customer. —Here, Jim." He threw him the coin and was off like a shot after a customer for himself, a veritable rough diamond.

In this big city there are a good many such lads with warm and generous hearts under their ragged coats.

IN MANY FORMS.—Dyspepsia assumes many phases, all disagreeable to the sufferer, yet it takes no form which from two to four bottles of Burdock Blood Bitters will not cure. B. B. B. cures dyspepsia, tones the weak stomach, aids digestion, sharpens the appetite and renovates the entire system.

WHERE S. PAUL WAS SHIP-WRECKED.

Malta is the great commercial half-way house of the Mediterranean. Ships going to or from the seaports of the Adriatic, the Grecian archipelago, the Bosphorus or the Indies, via the Suez Canal, are sure to drop anchor at Malta, or, rather, in the harbor of Valetta, the chief city island, not only for coal and provisions, but for a needed rest, which their long and tedious voyages have made imperative. The island abounds in historie

interest. From the earliest records of it, extending back into ancient history more than 700 years before Christ until the present century, it has been the scene of successive sieges, bombardments and terrible hand-to-hand encounters between its defenders and those who have battled for its possession.

Not only is Malta being celebrated for having been the home of the Knights of S. John, of Jerusalem, better known as the Knights of Malta, but it was here that S. Paul was shipwrecked when being conveyed a prisoner from Jerusalem to Rome in the year 60. The locality where the shipwreck occurred, so graphically described in the 27th chapter of the Acts of the Apostles, has been handed down from one generation to another by tradition, and is still pointed out to travellers by the natives as the veritable spot where the great Apostle stepped on shore after escaping from the sinking ship. The inlet where the vessel sought shelter after having been tossed and torn by storms and tempests for fourteen days and nights, is known as S. Paul's bay, and is the Mecca of countless pilgrimages that are made to the island. The

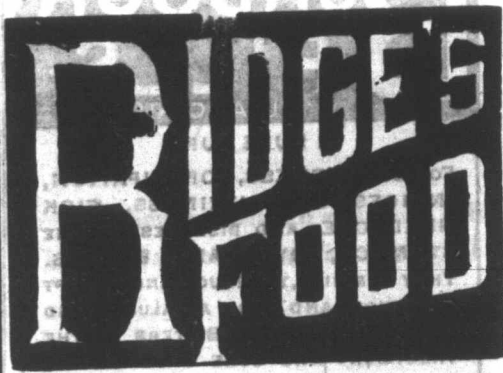
bay is about a mile and a half in width at the entrance, gradually decreasing towards the extremity. At this point, where it is supposed the boats landed the shipwrecked crew—numbering 276 souls, including prisoners and soldiers guarding them—the beach is low and sandy, and is unlike the rest of the shore around the bay, which is bold and hemmed in with dangerous rocks. A monument of yellowstone, which is observable far out at sea, had been erected on the shore to memorialize the place where this ship and those on board sought refuge in their distress. The natives still point out to strangers the identical spot as they claim, where the barbarians built a fire to warm the shipwrecked crew, and from which sprang out the serpent that fastened on the Apostle's hand. A small but rude chapel has been erected near by, containing an altar and a few rough drawings illustrating the shipwreck.—Boston Herald.

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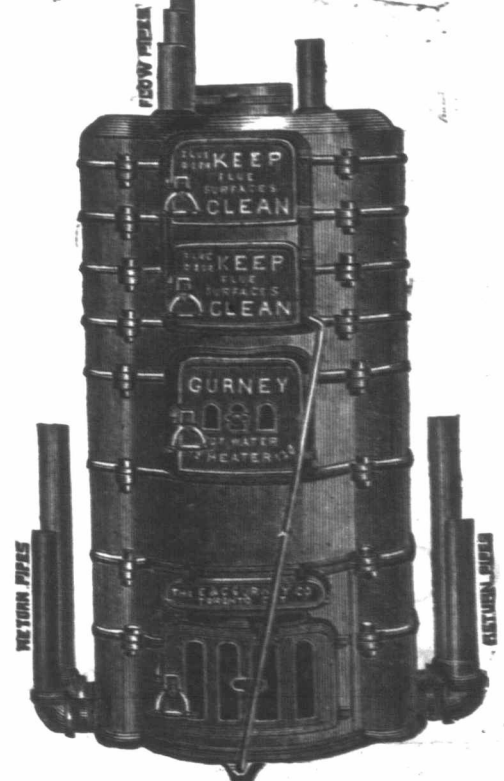
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st God for the rest. tempter; "you have never prayed with the language night. Get thee into his library, only Father, and he poured out his and grace from on ming she saw at ad taken place in h he asked her: ons to our having l hesitation, she tainly not, if it is e, and draw up d and pray."

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THE CHILDREN FOR JESUS.

The Lord Jesus wants the children for his work. Wherever he finds any ready to work for him, he uses them. Because the boy Samuel loved him, was quick to hear his voice, and then to answer, "Speak, Lord, for thy servant heareth," he made him a messenger to Eli, the high priest, and afterwards his prophet and the judge of his people. Josiah, an eight year old boy, was ready and obedient. He made him king of Judah, and did great things through him. The little lad in the days of Jesus was near him and ready with his basket of bread and fish. The Lord had need of him, and by him fed five thousand men, besides women and children.

Are you ready? Have you ever gone alone to your room, and, when all was very still, asked him in real earnest, expecting his answer, "Lord what wilt thou have me to do?" If not, think to-day of the work he left us to do, and go to him with the question. He will tell you.

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DECEIVING THE ENEMY.

In the spring of 1888 a pair of red foxes took up their home on a Dakota farm. They dug several holes on a knoll in a wheat field, and soon after four "kits" of young foxes arrived. Every day, while harrowing and sowing wheat in the field, says the farmer, I saw the two old foxes lying on the little mound in front of their home. The kits rolled about in the sun, played with the bushy tails of their parents and enjoyed themselves apparently as much as a group of kittens.

One morning a neighbor came to work in a field adjoining, bringing with him a dog, and the dog, with all the curiosity of his kind, soon began the investigation of both farms.

He was still a long distance from the fox den when I heard a sharp, warning bark and saw the kits disappear. As I looked the mother fox lay on the mound, her ears erect, her nose on the ground, all attention. The father of the family, with his tail swinging in the wind trotted toward the dog.

Can he intend to attack him, I wondered. I had never heard of such a thing, and the dog, though not a large one, was still larger than the fox. But Reynard knew his business better than I. He approached the intruder until the dog saw him, when both stopped for an instant, and then the dog gave chase. The fox, with a bark of defiance, turned and ran in a direction away from his home.

At first the dog seemed to gain rapidly upon the fox, but I watched them for nearly a mile before they disappeared in the long prairie grass and concluded that the fox was able to keep out of the other's way.

In about an hour the dog returned from a fruitless chase, and for a time contentedly followed his master. Then he began prowling around again.

All this time the mother fox had remained on the mound, a picture of

quiet vigilance; but now, as the dog again ventured near, she rose and trotted toward him, and the dog was soon chasing her over the prairie. Hardly had they disappeared when the mate trotted back from some hiding place and took the position vacated by his mate. The dog returned after a time unsuccessful as before.

During the day he was again and again tempted to a chase, first by the male and then by the female, and while the one kept him busy, the other watched over the young, who did not show themselves after the first sight of the dog.

It is hard to say which we admire most; the bravery of the pair in challenging the dog to a race that would prove fatal had he caught them, their ingenuity in taking turns so that each may be fresh when chased, their skill in leading him away from their young, or their cleverness in throwing him of their track when far enough away.

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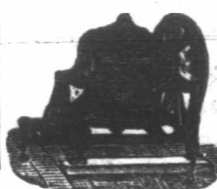
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GOUNCIL.
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The School will re-open on Monday,
SEPTEMBER 9th.
 In the new School House on Alexander Street.
 The School is divided into Upper and Lower.
 *Fees, \$60 and \$75 a year, according to a boy's
 position in School as follows:
 For the Lower School.....\$30 a term.
 For the Upper School.....\$25 a term.
 Ages of boys in the Lower School range from
 nine to eleven. In the Upper School from eleven
 to eighteen.
 Individual attention given to each boy is a
 marked feature of this school. Pupils prepared
 for all public examinations including Matriculation
 at the Universities, and the Royal Military
 College. A commercial department will be
 opened for boys who are to be trained for busi-
 ness.
 Parents thinking of sending their sons to the
 school are invited to inspect the new premises
 on Alexander Street, which will be found to be
 replete with every modern convenience. Partic-
 ular attention has been paid to the sanitary
 arrangements of the School-house.
 Applications for admission and for prospectuses
 to be made to the Head Master, or to the under-
 signed at 28 Scott Street.
 *N.B.—A reduction of \$5 per term is allowed
 from these fees to those parents paying within
 the first ten days of the term.
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