

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY AUG. 18, 1887.

[No. 88.

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Department of Indian Affairs,
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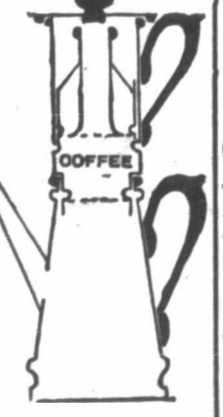
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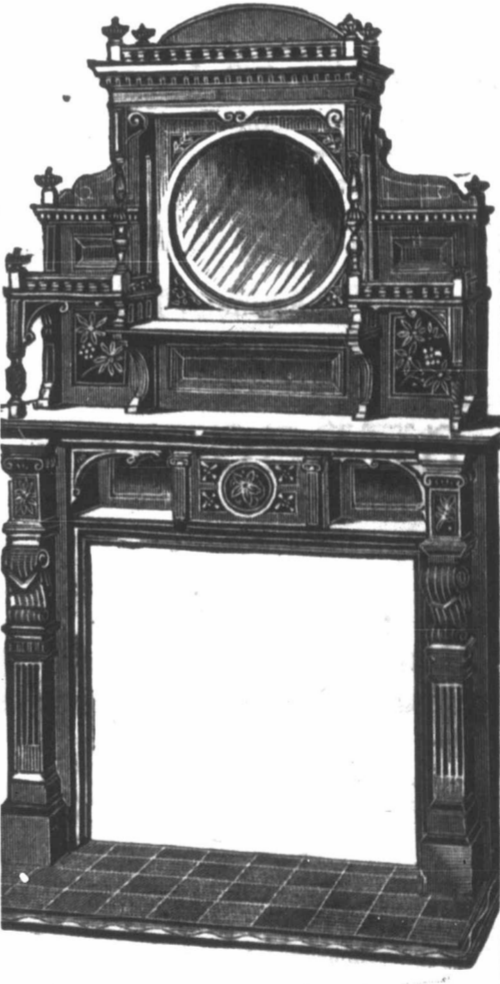
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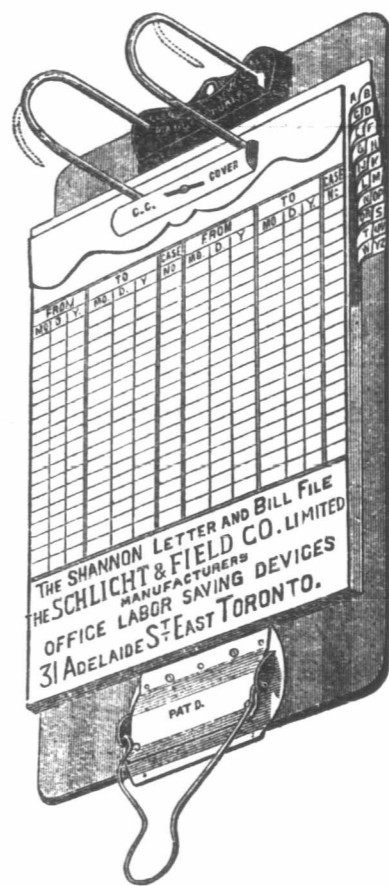
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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

August 21st.—ELEVENTH SUNDAY AFTER TRINITY.
Morning.—1 Kings xviii. 1 Corinthians i. 26 & ii.
Evening.—1 Kings xix, or 1 Kings xxi. Matt. xvii to 27.

THURSDAY, AUG. 18, 1887.

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

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

MORAL INEFFECTUACY OF FEAR.—The Roman Catholic Church, says the Bishop of Meath, distinguishes two grades or degrees of penitence; the one perfect, the other imperfect. Perfect penitence they call contrition; it consists in hating sin as such, for its own sake, not for the sake of its punishment; in hating it from love of God, rather than from fear of hell. Imperfect penitence they distinguish it by the name of attrition; it consists in hating sin from fear of hell, rather than from love of God; in hating it, not so much for its own sake as for the sake of its results. Now it is easy to see that the man who shrinks from sinning merely because he fears being punished is no more to be accounted really penitent than he who abstains from theft simply because he fears the gaol is to be accounted honest. Take away, in either case, the fear of consequences, and the man will sin without the least remorse. Attrition, therefore, seems not to deserve the name of penitence at all, since there is in it no love of God, no horror of sin for its own sake; it rests upon a purely selfish calculation of consequences, and involves no change of heart.

And this is probably the secret of the ultimate inefficacy of those appeals to one of the baser parts of our nature, the passion of fear, to which revival preachers too frequently confine themselves. They may terrify their hearers for a time; but as soon as the effect of terror has gone off—and it is generally transient—the supposed convert will return to the practices which he had abandoned, not from love of God, a motive noble and permanent, but from mere dread of hell, which he will

find plenty of persons in these days to sneer out of his convictions.

THE DANGER OF ROMISH TEACHING.—The Roman Catholic system practically says: "You need not feel any very great degree of sorrow for your sin, you need not hate sin in itself, you need not hate it because it is hateful to your heavenly Father; there is no absolute need of your endeavouring to purify yourself, as He whom you profess to serve is pure. I will make things easier for you; provided only you do not like hell fire; provided only you shrink from everlasting burnings, you may come to me, and if you will only confess without reserve your wicked acts, and words, and thoughts, so far as you are able to recollect them, I will absolve you from all your sins, though you have really little or no sorrow for them, and will restore you to the favor of God, though in reality you do not love God, but are only afraid of Him." This is actually the doctrine of the Roman Catholic Church as expounded by St. Alphonsus Liguori, who, being a "Doctor of the Church," has had his works stamped with universal approbation, a Papal rescript declaring in so many words that there is not a single censurable proposition in them, and that they are a perfectly safe guide to Confessors and Directors. And I confess that of all parts of the Roman Catholic system this appears to me the most dangerous, because it teaches that man can be saved without loving God at all.

THE SYSTEM OF ENFORCED CONFESSION WRONG.—Again, the effort to recall every sinful act that has taken place since the last previous confession (and this is inculcated on all who practice habitual confession, because a knowingly imperfect confession is worse than none at all), besides being likely to produce a mechanical and most defective idea of sin, tends to make the penitent dwell on his individual sinful acts far more than is good for his soul's health. And not merely must this be done. The penitent must state every circumstance which can modify his guilt, in order to the due apportionment of penance, with the inevitable result that the polluting or alluring details, still more befitting his imagination, and not only his, but the imagination of his Confessor also. This is a matter to which I can only allude; but is of deadly moment. Again the consequence of habitual confession, extending to the utmost minutiae, must be that the clergy who conduct it acquire a knowledge of the secrets of their penitents, the possession of which must be as dangerous to themselves as it is degrading to their flock. Such knowledge is too high for man; it exalts him into the place of God, and, accordingly, the doctrine and practice of the Confessional, where it is fully organized, trenches on blasphemy, inasmuch as it is expressly laid down that what the priest has heard in Confession he knows not as man, but as God, the conclusion being that as man he may deny, and ought to deny, even with an oath, all knowledge of what he has thus heard. This doctrine, which is formulated in so many words in the Latin Church, is the necessary result of enforced confession, and, on the logical principle, that premisses leading to false conclusions must be false themselves, we are authorized to conclude that the whole system of enforced confession is necessarily wrong, since it necessarily leads to such monstrous results.

OBSTACLES TO LAY HELP.—The *Church Times* speaks out plainly in regard to one of the obstacles in the way of Lay Help.

"It is humiliating to confess that one reason why laymen are not asked, and why their help is not obtained, is, in not a few cases, because the clergy are jealous of power and influence going out of their own hands. They would frequently prefer to have a good work left undone rather than that

they themselves should not be the doers of it. It is a very curious fact, but a careful study of Church history shows that it is a fact, that lust of personal power has ever been one of the characteristic vices of the clerical order. Experience proves that it is so still. Incumbents, in a large number of instances, will not let laymen carry out their own rough and ready efforts in their own rough and ready way, but will tie them down by restrictions which in many instances have seriously cramped their energies. Jealousy is at the bottom of this. The vicar fancies that he is losing something of his dignity if he is not the recognized active head and manager of everything. This, of course, is monstrously absurd, and if such a spirit be indulged in, it must necessarily paralyze a great deal of good work which might otherwise be accomplished."

PLAIN WORDS TO LAYMEN.—Continuing the article above quoted, the writer says: "Yet the clergy are not the only ones in fault as regards this matter. It is by no means infrequent for laymen who are put in positions of trust in a parish to make themselves exceedingly unpleasant by their 'bump-tiousness,' or, in other words, by their lack of Christian humility. Instead of feeling that they are working amongst their poorer brethren for the furtherance of God's honor and glory—for the management of a parochial cricket club is, in its way, as much work done for God as that of a Sunday school—they are apt to turn it to the glorification of themselves. Anything more contemptible than such miserable self-seeking it is difficult to conceive, and every man who gives way to it must, in his quiet moments, supposing that he is not eaten up with self-importance, feel how contemptible it is. The fact is that by the exercise of ordinary Christian humility, and consideration for others, on the part of both the clergy and the lay-workers, the balance of power may be maintained without danger of mischievous friction. The clergyman should exercise all possible consideration to his lay assistants, and strengthen their hands as much as possible, whilst, on the other hand, the lay-workers should act with thorough loyalty to their parochial superior, bearing always in mind that they are to be his assistants by virtue of the offices which they hold, and not his rivals in the matter of influence and power."

THE BEST LAY HELP TO BE HAD FOR ASKING.—"It is one of the greatest mistakes to suppose that there is any real difficulty in procuring lay help in any ordinary town parish. In nine cases out of ten the reason why it is not forthcoming is because clergymen are afraid of asking for it. Why they should be afraid passes laymen's understanding. Of course, in making such a suggestion to a parishioner, tact should be used and care taken not to apply to an improper person. But, as a matter of fact, there is a great deal of good in almost every man, even in the most unpromising, which only wants bringing out; and one of the greatest kindnesses which can be done to such an one is to give him an opportunity of exercising his higher and better nature; and what is more, the man himself, if he is worth anything, will be the first to recognize this. But it must be noted that men must be asked to help; there are comparatively few who will, of their own accord, volunteer their services; and those who do so are, by no means, always the best. This class embraces the fussy men who, to use an expressive vulgarism, like to have "a finger in every pie;" meddling men, who will do more harm than good; intrusive men, who will look with a jealous eye upon the other lay helpers, because everything is not in their own hands. A modest fellow who, when he is asked by the vicar to help, replies: 'O Yes, I should be very glad to be of some use, but I really don't know of anything that I can do,' will very likely turn out to be worth half-a-dozen of such spontaneous volunteers as those above described, supposing that some suitable work can be found for him."

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CHURCH THOUGHTS BY A LAYMAN.

A PICTURE OF MINISTERIAL LIFE IN AMERICA AND ITS LESSON.

SOME years ago, when spending a few days at Niagara we had several "talks" with an American Baptist minister and his wife, "on life in a small town in the States." The inexpressible sadness of their faces appeared like the shadow of a terrible bereavement. This was not the case, but they opened out the cause of this melancholy by a very painful story of the trials of life which educated and refined dwellers in a small town suffer from in a land where culture commands small respect, where honor is not paid where honor is due, where the almighty dollar is the god in whom they live and move and have their being. The lady said that pastoral or social visiting with her husband was a grievous affliction, as whenever she sought to draw conversation to serious topics, she was crushed at once by questions most trivial and impertinent, as to what her dress cost per yard, who made it, where she got the pattern, how much she spent on clothes yearly, and so on. Even her woman's Bible class sessions were constantly ruined by a fire of such questions, and the imparting to her, *unasked*, of silly information as to the cost of the articles worn or used by the informant, by other members or by neighbours. As at the time, we were fresh from the old land where we had been led by American magazines and papers to believe that the intellectual standard of the States was infinitely higher than that of England, we were amazed at such a revelation. We knew much of country life at home, but never had seen a minister and his wife bowed to the earth with the intolerable burthen of life owing to the intellectual coarseness and deadness of the people. Yet these insufferably vulgar persons were educated, according to the American idea of education. They could all read, write and "figger" with ease; they had been suckled on the doctrine that all men are equal, with the American corollary, that the only distinction lifting one citizen in any way above another is the possession of money. But in culture and official rank they saw nothing to honor. Inasmuch as they paid the minister's stipend they felt not merely bound to treat him and his office without respect, but to snub him and his wife whenever their manners or speech revealed a consciousness on their part of the shepherd not being on the same social and mental level as the flock. Life amid such a debased civilisation is indeed a bitter experience to persons of education and refinement. This civilisation is indeed barbarism with merely a very thin veil drawn over its hideousness. Yet we and all who enjoy a nobler life of freedom from the petty thralldom of such ignominious surroundings are asked to take such people as our exemplars and guides, for it is out of such forms of society that come all such pet schemes as prohibition and the like, and those democratic notions of Church government which fascinate the vulgar. The glorious doctrine now sought to be elevated into an

article of belief as sacred as any in the creeds of the Church—that the people, the people are the true source of ministerial power and authority, meets in such a life as we have described a withering blast. It shows that wherever the people stand most in need of a bold, faithful, prophet-like evangelist and teacher, they are paralysed themselves and they paralyse him by the consciousness on the one hand of his being their dependant servant, *therefore their inferior*, and on the other hand by the bitter and humiliating consciousness that a vulgar, illiterate, gross minded community regard him at the best as on a level with themselves, but more commonly as their hired man. A story just published in the States and another in the *Century* for July give graphic pictures of ministerial life in an American town. The minister who is the hero of the former story is a Methodist, and his tribulations spring from the jealousies which arise whenever some one family a little less coarse than the rest shows the pastor more respect than do the others. His first offence was going away for a summer vacation, which led to one sister remarking that "Susan Chance of the other church had thrown it up in her face that there had been 19 funerals in their church and only 10 from the Methodist!" Shop! shop! their microscopic souls never get higher than the counter and scales! The same elevation of spirit found utterance recently in the lamentation of the party organ over the small attendance at one or two Toronto churches. These churches it has for years sought to blight and damage, yet now hypocritically laments over them because they are not as prosperous as Churchmen desire! Better, however, a thousand times better to have the lamp of Church truth kept burning even by a handful of faithful ones than to have the torch of sectarian Error blazing to the delight of crowded congregations! Susan Chance is a representative person, her sole test of the Church is arithmetic, she glories in numbers, she is proud even of the funerals of her set exceeding those of a hated rival, and doubtless feels when the race for this "business" becomes "nip and tuck," that those sick of her set who hold on to life are lacking in denominational pride!

The theory that the people should have exclusive power in ministerial appointments is a mere Church phase of political radicalism. It never had any basis in Scripture nor in Church history. It is the chief characteristic of the Independent sect, the sect which denies the existence of the Church of Christ, which teaches that the Church is not a Family, not a Kingdom, not a Body, with a common life like a Vine; but on the contrary there ought to be myriads of tiny Republics of Christians, each self-centred, and possessing an utterly and wholly independent existence. Such communities necessarily elect their own ministers as well as arrange what he is to teach and how, for he is the mere mouthpiece of the people who pay him, and verily is "the *dependent* minister of and upon an *independent* congregation." Those who uphold this theory

should join the sect where it prevails; it never was and cannot ever be in the nature of things, the practice of the Catholic and Apostolic Church, which is the Body of Christ. Those who are agitating to introduce the democratic forms of government peculiar to and specially characteristic of the Independent sect are not merely at war with the local usages of some branch, but with the fundamental condition of God's Church.

Students of facts rather than speculative theories know that election by the people means selection by a clique of busy bodies, or by some one masterful spirit in the congregation whose wealth has brought him into power. They know too, that in those dioceses where some portion of selective power is vested in the people, that this power is often wielded by a party agent who goes down to a vacant parish, like a political wire puller, to avenge the nomination of a minister approved by the party. That is the real secret of a party organ incessantly advocating election of ministers by the people. The spiritual interest of parishes is not the inspiration, they are merely working a party game in the same way and for practically the same ends as the game of politics. If the inner history of ministerial elections could be written, which God forbid! the story would be the blackest in ecclesiastical annals, it would give Christianity a greater shock than is in the power of all its enemies to compass by combined assault. The scandals and divisions arising from popular election have well nigh killed Congregationalism in Canada. In the gatherings of this body the chief business is criticism, worship is a mere incident. The battle of criticism rages frequently the hottest over the minister's prayers, for it is very remarkable that these ultra-Protestants who are furious at the thought of a priest coming between them and Christ, as the absurd phrase is, do all their public praying by a mediatorial minister! In their services those who voted for the preacher are gathering weapons for his defence, those who voted against him are seeking evidence of their superior judgment. The best man they ever had in Canada has just been driven away by the intolerable worry of life lived in an atmosphere of sultry eulogy tempered by arctic cold depreciation. If a minister is scholarly then "he does not preach the simple Gospel," if he is illiterate or studiously plain spoken, "he is not a man of culture," if he is broad and general in his teaching "he is indefinite and loose," if he magnifies one or two doctrines "he is narrow and monotonous," if he deals with the sins of the day or of the class he is paid by "he is personal" or "he preaches too much about good works," or "he thinks more of the Law than the Gospel." A people-elected minister is literally "on trial" every hour of his life; the sheep stand round him, not for food, but to see him perform tricks with his pastoral crook. The leading congregation in Toronto has for over a year been without a pastor, as the flock cannot agree as to who is to be their guide and teacher. Thus whenever a change occurs the congrega-

tion is certain to be split, and usually splits are irreparable. Most congregations who elect the minister contain "irreconcilables" who have been defeated and who are incessantly intriguing to bring on "a ministerial crisis" in order to put in their own nominee. True it is that these evils exist in the Church where popular election is restricted; it cannot but be so for they arise from the perverse tendencies of human nature. But in the Church these evils are like weeds in an unfavorable, unwatered soil, where they are fought against, whereas in all bodies which elect their ministers these evils are nursed into rank luxuriance by cultivation under congenial conditions.

From these scandals and divisions the Divine Head of the Church will preserve His Body, for He has declared that the gates of hell shall not prevail against it.

The dynamics of Heaven take no account of the weight of earthly numbers. In the day of Judgment Christ will not judge His deputy shepherds by the mere size of their flocks. He who was faithful to the Church, that is faithful to Christ, whose sheep were scattered or stolen by sectarian guile will not therefore lose his reward. When some seductive, popularity hunter claims his large following as his jewels, the Master will say to him, "Yours? Nay, Mine; these sheep you drew away from My Church into the wilderness of schism, for the nurture of My Sacraments you substituted the husks of human rhetoric, but I watched over them, I fed them, I kept them in safety until this day for Him to whom in the order of My Church they were committed, but whose flock you scattered. Your rank will be with the humblest, you are saved but as by fire, for the divisions you helped to perpetuate injured My Church far more than any service you or your man-made rivals ever did. On earth you had your reward in the applause of men, while My Deputy had your taunts and poverty, now he will have My honor, but you, as a pastor of My Church—I never knew you." So will vanish the glory of Denominationalism.

CONFESSION MADE THE POISON OF THE SOUL.

THE following is from a sermon by the Bishop of Meath, preached before the University of Oxford in May last:

"The 'Sacrament of Penance' has three parts so far as the acts of the penitent are concerned, contrition or attrition, confession and satisfaction. I now proceed to speak of the third. The 'satisfaction' prescribed by the Council of Trent consists in the performance of certain acts enjoined by the priest, partly to test and cultivate the penitent's sorrow for his sin, partly to satisfy the justice of God. Now, this latter motive is founded on what is doubtless true. It is true that when a man has done something amiss, the sorrow he may feel when he comes to a better mind will not do away with the consequences of his deed, so far as this life is concerned. If he has stolen and is detected he will be put in

prison, and his character will be blasted, no matter how penitent he is, unless, indeed, he has stolen on a gigantic scale. If he has wasted his substance and his health in riotous living, he will not be the less a beggar or an invalid because he regrets his vicious courses. So far as this life is concerned, God punishes even while he pardons. According to the Psalmist's profoundly true expression, He is a 'God that forgives the sinner, and yet takes vengeance on his inventions.' There is, therefore, a certain amount of truth that underlies the Roman doctrine of satisfaction. It is in their application of the truth that the error and the mischief dwell. For they apply it, not to the actual punishment in this life of sins and crimes, which is essential to the maintenance of society, but to their supposed punishment in the life to come. The penances or satisfactions they impose upon their penitents are not to satisfy God's justice, in so far as that justice has been outraged by crimes against society, but are intended to appease God's wrath in the direct relations between the soul and God, in which regard God's justice has been already satisfied by Christ's atonement. And the result of this false view is doubly mischievous. On the one hand, it makes men think less of Christ's satisfaction for our sins; on the other hand, it destroys or impairs that sense of justice by which true penitence must always be accompanied, and which is the main safeguard of society. I will illustrate by an example what I mean.

We will suppose a man to have committed one of those agrarian murders which have gained Ireland an unenviable notoriety. He goes to confession, and of course confesses the murder amongst his other sins, if indeed, he regards it as a sin at all. For in the catechisms and books issued by authority for the instruction of the populace, murder is defined to be 'the killing of a man unjustly.' If, therefore, the criminal persuades him that in killing his victim he did not act 'unjustly,' he has literally no sin whatever to confess. According to the teaching of his Church, he need not even mention the deed in the Confessional. Nay, if he has only killed a wrong person by mistake, he has not committed murder according to the modern reigning casuistry, since murder required intention, and the intention to kill the person actually killed was wanting. However, I shall suppose he is not quite so hardened as the authorised teaching of his Church would make him. I shall suppose that he does think he has committed a sin in some degree by killing a man, even though he slew him by mistake, or at any rate, according to the agrarian code, did not put him to death unjustly. He confesses this sin, then, and the priest gives him absolution on the condition of his performing some act of penance by way of satisfaction. Now the real case with regard to sins against God, which at the same time are crimes against man, is this: That no person who has sinned against God can be pardoned unless he makes all the reparation in his power to man. This is a vital

truth, and it is a truth too frequently forgotten. People must not fancy they can really repent of their sin against God, and yet contrive to enjoy its advantages, or to escape the penalties affixed to it by man. To use a homely proverb, they cannot 'Eat their cake and have it.' They cannot be really sorry for the sin, and yet retain its profits or evade its punishment. In the case I have supposed—the case of a murderer—there can be no true penitence, and therefore, there can be no forgiveness, unless the criminal makes all the reparation to society he can, and this can only be done by confessing his crime and giving himself up to justice. This is the only reparation he can make, and this reparation he is bound to make. Now, does the Roman Priest ever tell his penitent this? Do you think that, if he did, the detection and punishment of a murder, instead of being the rule, would be the rare exception in Ireland, a country in which for more than fifty years no Protestant has ever been even suspected of an agrarian murder? Do you think that if he had, assassination would flourish as it does there, and that the sympathy of the most religious peasantry in Europe would be always given to the assassin, never to the victim? No, the 'satisfaction' imposed by the priest according to the rules of that church which exercises a power so vast, an influence so persuasive, is not that satisfaction which alone could stamp penitence as real and lend it efficacy; it is not the reparation to society for the crime committed against society, and to punish which the magistrate in Ireland has long borne the sword almost in vain; it is some fantastic observance which is supposed to mitigate the pains of purgatory; perhaps the repetition by the score or the hundred of the Lord's Prayer and the Ave Maria, thus turning prayer into a punishment, perhaps abstinence from meat and eggs, or walking barefoot to chapel, or crawling on bare knees round some consecrated well so many times, or giving money to religious uses. But not in a single instance is it the only 'satisfaction' that would avail, the only 'satisfaction' which in such a case is aught but mockery! And thus Confession, instead of being the medicine, becomes the poison of the soul, because it makes men easy under the most tremendous crimes.

"But, besides the great mischiefs which inhere in the modern Romish doctrine and practice with regard to the 'Sacrament of Penance,' there are others, and hardly inferior ones, which flow from the practice of compulsory or habitual confession in itself. As every confession made to man must turn upon the single acts, and cannot well deal with the sinful principles of motives, its tendency is to disguise from the sinner that wherein his sinfulness really consists: to make him regard it as a mere set of external acts instead of a deep inward habit or disease; and accordingly we find that habitual confession is recommended on the score of its purifying properties. The penitent is quite clean and pure after confessing and being absolved; his soul, to use an expression in their books, is made bright and beautiful like an angel of God, as soon as the

great words, 'I absolve thee' have been pronounced.

AS OTHERS SEE US.

THE Church in Canada has met with a sharp criticism in the pages of an American publication. The writer says:—

"The Canadian Church of to-day must, when she looks around her, feel a profound sense of humiliation. In British North America she started with everything in her favour; she was first in the field, and the prestige of her position was a point of immense importance; and now, after a century of work, we find that at nearly every point she has been out-distanced, out-generalled, and out-flanked. In many instances she has not been able even to hold her own, while only in a few large centres of population does she lead. Methodists, Presbyterians, and others are far ahead in population, and, disgraceful to relate, the English Church in Canada comes a bad fifth or sixth behind those who started a long way in her rear in point of time."

The leakage he considers justly to be towards the Methodist body, "which is probably the most aggressive and least scrupulous of any with which the Church of England has had to contend."

There is only too much truth in the following picture.

"The spiritual revival known as the 'Oxford movement' has hardly been felt in the Canadian Church. The backwash, so to speak, swept in a few of the clergy, but unfortunately these men were not of the type from which leaders of great movements are manufactured; they were, as a rule, very earnest, very honest, and very obstinate. In a few instances their congregations went with them heartily, but in the majority of cases they were assailed by the most intolerable bigotry, frequently persecuted, often abused, always suspected. . . . The Canadian Evangelical of to-day means no loyalty to the Church and a doctrinal sympathy which sheers alarmingly close to Plymouthism. No one, unless he had taken leave of his senses, could be foolish enough to believe that a nondescript Church of the Evangelical type could withstand the shock of an aggressive body like the Methodists, who are a unit both in their policy and their methods; and, as a matter of history, Canadian Evangelicalism has failed on all sides. The Methodist brother patted the Evangelical on the back, and for his broad-minded liberality cheered him loudly, as he denounced Scriptural doctrine and Apostolic order; and when the Churchman left himself without a Church, the guileless and estimable Methodist brother quietly landed his net full of Church-members. And when the Evangelical saw this, he was wroth, and blamed everybody but himself. The tide of religious and ecclesiastical revival is again setting in this direction; the Evangelical party is thoroughly discredited and everywhere distrusted, and one by one the men who were duped into an acceptance of their party shibboleths are leaving them in disgust. Evangelical intolerance in the Canadian Church has well-nigh accomplished two results—it has nearly destroyed the Church and killed itself."

The *Church Times* remarks on the above:

"There is the picture as drawn for us, and it is no exaggeration, much less a caricature of the situation. And that the writer is not in error on the broad issue, that Low Churchism is a deadly

danger to any Church in which it is more than a subordinate factor, can be established irrefutably by the comparative method, by extending our survey from the Canadian Church to other Churches of the great Anglican Communion. When we do so, we meet the same unvarying testimony that Evangelical domination means decay, disintegration, and discredit. Take the most conspicuous warning of all, the Irish Church, with its enormous advantages of position, wealth, power, education, and the like, and see how ignominiously it has been worsted in its conflict with the poor and illiterate Roman Catholic body; how it has failed to make any impression on the Presbyterians and other sectaries in Ireland; how it is the only communion which has actually diminished in its ratio to the whole population; how it has lost far more members of the higher classes to Plymouth Brethrenism in proportion to its total numbers than the Church of England lost to Romanism during the fifty years of the Oxford movement. All goes to prove that it is impossible to work a Church successfully on lines which may do admirably for a sect; and Low Churchism is the Church in masquerade, trying, and vainly trying, to pass for a sect—vainly, that is, so far as conciliating the good-will of the sects, or winning any members from them; but only too successfully in destroying the loyalty and orthodoxy of its own members, and making them easy converts to some system which has all the points they have been taught to value, and has them without the checks and drawbacks which interferes with their unlimited operation in the Church. The moral is that till the Canadian Church puts down the Puritan faction as it has been put down in America, it will not and cannot thrive as a healthy member of the Pan-Anglican communion.

BOOK NOTICES.

Mr. Thomas Whittaker has in course of Publication "a complete Manual of Sunday School Instruction." It is an adaptation of Sadler's Church Teachers Manual by the Rev. E. L. Stoddard; and is intended for both older and younger scholars, the questions for both being within the same covers. It is published in three parts at ten cents each. It bids fair to fill a "long-felt want" of an adequate book of instruction for Sunday Schools. The clergy and teachers will heartily welcome it.

THE UNRECOGNIZED PRESENCE.

BY THE VERY REV. DEAN VAUGHAN, D.D.

If an age of scepticism obscures the Presence, so once again does an age of division. It is trying to the feelings, but trying also in no small degree to the faith, to have to live through the working out in detail of that wonderful question and answer of our Lord Himself: "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division." Scepticism has its home outside the Christian Church, though it may make itself audible and influential within. But the division, which is our second illustration, is between members of the house. We do seem to have passed altogether out of the very idea and imagination of unity. We cannot count or name the denominations. The Anglican communion itself is a Babel of tongues, so we speak. It is the common language of our own fellow-Churchmen not only to deplore and bewail these divisions, but to speak as though they were fatal to the Presence, the Presence with any or all but one of these separate entities of Him whose repeated prayer was "that all may be one." Do not suppose me or any one else to be blind to the dark side of this picture if we repudiate utterly and absolutely the inference that it has no Presence of the Saviour in it. That Christ foresaw this state of things and yet said, "Lo, I am with you always," is something. Whatever we say we do not believe that we have lost the Presence. There is much more fear of our saying that we, only we our-

selves, in the privacy of our little Anglicanism, have it. And this too would be shocking—shocking to our humanity, but shocking also to our Christianity. Did Jesus Christ come upon earth, suffer and die and rise for this little speck of earth, this tiny atom of His creatures which is governed by, or commensurate with, one section however, in my view, pure and apostolic? For myself I must look further, deeper, and higher for my even partial consolation. I shall remember how miserably a vehicle is speech in things divine! I shall remember how Paul himself, caught up to the third heaven, called the things he heard there "unspeakable things," not lawful, nay, not possible, for a man to utter, and declared, even of his knowledge, not only of his expression of it: "Now we see by mirror, and in riddle and reflection, not by intuition, in dark saying and parable, not in clear conception and speech—now I know in part." I shall remember how the same apostle, if his words to the Ephesians were but correctly rendered, speaks of unity as not the starting-point but the goal of the Church. "Till we all come," he says, "unto the unity of the faith." We are not there yet, and so we are not yet full-grown men. Meanwhile, though the vessel of the Church is not only often disappointed in the prosecution of its night's toil, but is also tossed on the waters of strife and violence of discordant tongues and seemingly adverse doctrines, yet we shall believe that Jesus stands on the shore, sympathizes with its sorrows, directs its efforts, and will sooner or later guide it to its haven. He is teaching by this experience which seems so adverse. He is bidding us listen for the real voice inside the audible; He is teaching us patience in all this impatience, this ignorance which cannot accept the more excellent way, this wilfulness which must seek out for itself new pastures, this unrefined taste which loves noise and loves gaudiness even in its worship, this un-instructed haste this unreasoning positiveness, this passion for the novel or else for the archaic. Yes, these eccentricities are estimated at their worth, and where God sees the one spirit there he recognizes, amid all possible divergencies of speech or worship, a constituent part of that one body which is the temple of His future, His everlasting habitation. Jesus stands on the shore, though the disciples may imagine Him to be any one but Jesus; but they shall observe Him by the three signs—the love which feels, the wisdom which guides, the power which works. "Therefore that disciple whom Jesus loved said unto Peter, It is the Lord."

Brethren, ages come and go, but Christ changes not. Never was He more needed, never was He more powerful, never was He more beloved than in this age and in this year. We must take a wide range of observation if we would honor Him as we ought. We must see Him in unexpected places, surrounded by unexpected persons, working by unexpected agencies. It is because His arm is not shortened, it is because His work is not rigid but plastic, it is because He can adapt Himself to all circumstances and cases; it is because His enterprise in taking upon Him to deliver man was real, was immortal till it was accomplished, therefore it is that He could say, "Lo, I am with you all the days, even unto the consummation of the great Beyond." The person of Christ and the work of the Spirit—with these two and the love of God—with these three all things are ours—change and change, life and death, things present and things to come, only be we patient, fully persuaded in our own mind, yet doing all things with charity, so shall we represent Him to our age, whom to know is life, whom to serve his freedom. "When the morning was come He stood on the shore." The unrecognized Presence—that is the dawn; "every eye shall see Him"—that is the sun-rising. That Sun never sets, and the healing of humanity is in its wings.

LAY HELP IN THE CHURCH.

When we say that the body of the Church includes the members, the obvious and necessary inference is that everything that each and all of the several members can contribute to the general welfare of the body is involved in their relation to it. The care and sustenance of the body of Christ's Church cannot depend exclusively upon the clergy any more than the head can dispense with the hands or the feet in providing for the wants of the physical body. There is a large sense in which this is already admitted. No one thinks of questioning that the laity should attend to the temporalities of the Church. Their financial sagacity and business habits are everywhere recognized as fittingly employed in managing the Church in all her secular relations. It is not merely the fact that a clergyman's duties lead him away from his business, but by natural, intellectual and moral effect they unfit him for business. If the worldly side of religion is to be attended to with any success, it must be by those who have the requisite training for it. All this is understood. But there are many laymen

whose abilities are not confined to business. There is a continually increasing volume of talent among the laity which rises to the loftier planes of intellectual and spiritual life. And there is no reason why, without in the least trenching upon the proper functions of the clergy, this body of talent cannot be pressed into the service of the Church. Why may not the intellectual force, the persuasive tongue, the skill in argument of the Christian lawyer, be used with effect in the instruction of a congregation? In the absence of the clergymen in a fully equipped parish, and still more in the conduct of mission stations, there is room for the abilities of that large class of men who love the Church and who would be delighted to serve her if they had the chance. In view of the increasing demand for services which the clerical force is wholly inadequate to meet, it is a question of the utmost urgency, why not set our godly laity at work? If any fear that erroneous doctrine might be taught, let their fears be quieted. Of course the precaution would be taken to commission none but those of known character. And this precaution being taken, there is not a whit more reason for supposing that the average layman would teach error than that the average clergyman should do so. We entertain the conviction that the type of men we have in mind are in a high degree distinguished for their fidelity to Church principles. They represent the spirit of the rank and file of the body. They would be under no temptation to deviate from the line of teaching prescribed by the liturgy of the Church. They would not be likely to feel the spur of that bane of clerical soundness, "pulpit competition."

We have no specific plan to propose by which this end can be reached. That rests with those who are in authority. But that something of the kind is demanded, is plain as the day. It is demanded in all parts of the land but especially in the West. After every appeal, the bishops find it impossible to meet the call for clergy. Parishes are weak, stipends are low, social and educational conditions are many times uninviting, and the clergy do not always feel the call to work whether they get paid or not. If now there could be a few men in a diocese willing under the bishop's direction, to occupy these waste places, read the service, to make the Church's teaching for the day the basis for a brief instruction, a stimulus would immediately be given to the life of that "body" which we all love so much. Where the relief is to come from unless in some such way it is impossible to see. The bishop and the clergy together cannot be ubiquitous, many bye places and small vacant parishes will inevitably go without attention unless there can be organized an additional working force, ready to go where it is sent, not dependent upon such work for support, and loving the labor for the Church's sake.—*The Living Church.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

HALIFAX, N.S.—*Election of Bishop.*—The Provincial Synod met on the 11th August, and unanimously elected Bishop Perry, of Iowa, N.S., to the vacant Bishopric of Nova Scotia. All the other candidates were withdrawn by their friends. Several conferences were held last evening by the friends of Bishop Sullivan and Archdeacon Gilpin, and, being satisfied that neither of these gentlemen could be elected, they accepted Bishop Perry. We extend our cordial greeting to Bishop Perry, and trust that he will have a happy and prosperous episcopate in the diocese over which he has been called to rule.

QUEBEC.

Churchwoman's Jubilee Offering to the Widows' and Orphans' Fund of Algoma.—In addition to the sum of \$488.72 sent by Mrs. Williams and previously acknowledged, Mr. Peter Rae, of the parish of Inverness, forwards \$9 from the branch of the Womans' Missionary Auxiliary there, and the Rev. Mr. Hewton also sends \$9 as a contribution from the mission of New Ireland, making in all \$461.72, as the encouraging instalment of the Jubilee Offering of the Churchwomen of the Diocese of Quebec. Mrs. Boomer offers her grateful acknowledgments for the above.

—The happiness of your life depends upon the quality of your thoughts.

ONTARIO.

Before Rev. R. L. Stephenson left Almonte for Brockville, his parishoners and Sunday School friends presented him with over \$100 and a beautiful piece of plate.

The Treasurer of the Womans' Auxiliary, Mrs. R. V. Rogers has forwarded to Mrs. Boomer, who gratefully acknowledges the same, the sum of \$54.04, being the amount contributed to the Churchwoman's Jubilee Offering to the W. & O. Fund of Algoma, through the following branches of the W. M. A. in that diocese. From Ottawa, \$300.50; St. George's, Kingston, \$100; St. James' Branch W. A., \$53.20; United Jubilee Service in Kingston, \$9.92; Lyndhurst and Prescott, \$18.27; St. Thomas, Belleville, \$21.08. Total (less \$4.42 printing, &c.) \$548.52.

NORTH GOWER.—Sunday, the 31st of July, is a day long to be remembered in this parish. Rev. S. Daw preached his farewell sermons to two immense congregations assembled morning and evening in Trinity Church, previous to his departure to take up the work of the Church as rector of Christ Church, Belleville. At the morning service the Holy Communion was administered, when ninety persons partook of the holy feast. During his incumbency of the past three years he has done a noble work. Coming into this parish to take up the work of his predecessor, the Rev. R. J. O'Loughlin, he has carried it on fearlessly and manfully through all opposition. He built a magnificent Church at Osgood Station, and has one well under way at Pierce's Corners, and the grandest work of all, divided this large parish last Easter, and made two self-sustaining parishes. During his sojourn amongst us he has never shirked his duty, driving by night and day to perform his work. He has faithfully and boldly proclaimed the doctrines of the Church of England, and has the prayers and best wishes of the whole congregation in his future work, and that he may hold up the doctrines of the Church as he has done in the past.

TORONTO.

Report of the Sunday School and Book and Tract Committee.—The Committee beg to report that with next Advent will begin the seventh year of the course of Sunday School teaching sanctioned by the Synod.

The experience of the past five and a half years has abundantly demonstrated the wisdom of the suggestion made by His Lordship the Bishop, in his first address to the Synod (Journal, 1879, p. 36) viz., that the efficiency of our Sunday School teaching would be greatly increased by the general adoption of the sound and moderate publications of the 'Church of England S. S. Institute,' as the basis of our Diocesan Lessons. In accordance with his Lordship's recommendation (which was adopted by the Synod in 1880: Journals pp. 49, 84), the "Institute Leaflets" have been regularly issued by the Diocesan S. S. Committee since Advent Sunday, 1881. Already they have come into use in every Diocese of this Ecclesiastical Province. Their weekly circulation is nearly 18,000 copies; and the Committee cannot but feel gratified and encouraged to find from the last statistical returns that they are now used in almost 80 per cent. of the Sunday Schools of this Diocese which use any leaflets at all.

There has been hitherto one serious obstacle in the way of their more general adoption; viz., the fact that teachers who would be thoroughly prepared for their work were obliged to purchase annually the two Institute Text Books, from which were taken the Scripture and Prayer Book Lessons appointed for the year. In order to meet this difficulty, and to save this expense to Teachers and Sunday Schools, your Committee during the past year ventured upon the experiment of publishing in cheap and convenient form a "Teachers' Assistant, to explain and illustrate the Institute Leaflets." This little Magazine has proved successful beyond expectation. It has already received the warm approval of His Lordship, and of many other Bishops and Clergy, and has secured within its first six months more than a thousand subscribers. The Committee bespeak for it the sanction of the Synod, and trust that the Clergy will recommend its use to their Sunday School teachers. They venture to say that it will be found a most valuable aid to S. S. Teachers in the preparation of their work, as it contains full notes on the Scripture Lessons, derived from many trustworthy sources, and arranged under the various heads of "Lesson Sketches for Senior and Junior Classes," "Hints for Teachers," "Lesson Topics," "Explanation of difficult Words and Phrases," etc.

In order to encourage in both Teachers and Scholars a more thorough preparation of the "Institute Lessons," the Committee have arranged to hold during next Advent, at convenient centres throughout

the Diocese, a written examination upon the subjects of the Lessons for this year, viz.: The Church Catechism, and "Israel in Egypt and the Wilderness." A considerable sum has already been promised towards the formation of a Prize Fund, and the Committee appeal to the Clergy and Lay Superintendents of the Diocese to make the undertaking a success, by urging their Teachers and Senior Scholars to go up for this Examination.

The Prayer Book Lessons of the current year are upon the Church Catechism, and the Bible Lessons upon "The Wanderings of Israel in Egypt and the Wilderness," the Lesson Notes of Miss Sarah G. Stock, being taken as the basis of the latter. These will bring down the history of Israel to the death of Moses. For next year the Committee recommend:

(1) A series of Scripture Lessons based upon Vol. I. of the Rev. John Watson's Notes on Old Testament History, (Church of England S. S. Institute), which covers the period from the death of Moses to the death of Saul; and

(2) A series of Prayer Book Lessons upon the teachings of the Christian Year as contained in the Collects, Epistles, and Gospels. A schedule of the proposed lessons is appended hereto.

Your Committee have not been unmindful of the fact that the Constitution of the Synod (sec. 61) makes it their duty "to obtain statistics, and to present a Report annually to the Synod on the condition and progress of Sunday Schools in the Diocese." They have made repeated efforts during the past year to obtain statistics sufficiently complete to enable them to report as required by law, and they acknowledge with thanks the kind assistance which has been afforded them by His Lordship the Bishop.

They are still, however, without any reports from the following 51 stations:

- West York.—Nobleton.
- East York.—Point Mara, Norway (St. John's), Columbus (St. Paul's), Derryville, Greenwood, Sunderland (St. Mary's), West Brock (St. James'), and Udora.
- Peel.—Edmonton (St. John's), Churchville (St. John's), Grahamsville (St. John's).
- South Simcoe.—Pinkerton (St. Luke's), Thornton (St. Jude's), Tecumseth (St. John's), Whitfield (Christ Church).
- West Simcoe.—Masey Settlement, Davidson's Mill, Lisle (St. James').
- East Simcoe.—Wyebridge (Good Shepherd), Atherly, Longford.
- Durham.—Verulam (St. Peter's), Cobocok (Christ Church), Elizabethville (St. John's) Orono (St. Saviour's).
- Northumberland.—Hamilton (St. Luke's), Colborne (Trinity), Warsaw (St. Mark's), Westwood (St. Michael's), Birdsall's School House, Warkworth (St. John's).
- Haliburton.—Cardiff and Monmouth (5 Stations), Dysart West (Ascension), Eagle Lake and Guilford in the Mission of Dysart, Swamp Lake Road, Silver Lake, Irondale, Monk Road and Furnace Falls in the Mission of Galway, Stanhope, Lutterworth, Anson, Island Station, Wright and Gelert in the Mission of Minden.

The following stations (88) appear to have no Sunday Schools, but the Committee will be glad of any corrections in the list:

- Toronto.—St. Andrew's in Insula, Trinity College Chapel.
- West York.—Georgina (St. George's), Holland Landing (Christ Church), Vaughan (St. Stephen's), Kleinburg (St. Thomas), Maple.
- East York.—Duffin's Creek (St. George's), Goodwood, Greenback.
- Peel.—Albion, Charleston, Campbell's Cross, Sandhill (St. Mark's).
- South Simcoe.—Middleton (Christ Church), Churchill (St. Peter's), Ivy (Christ Church), Ballynasreen (St. George's).
- West Simcoe.—Singhampton, Banda.
- East Simcoe.—Coldwater (St. Matthew's), Waubasene, Cross, Fessarton, Coulson's, East Oro (St. Mark's).
- Durham.—Devitt's and Red School House in the Mission of Bobcaygeon, Head Lake (Cameron), Bethany (St. Paul's).
- Northumberland.—English Settlement and Woolner in the parish of Brighton, Dartsford.

The remaining 168 stations report 176 Sunday Schools, with 1,755 Teachers and Officers, and 18,062 scholars, according to the tabular statement annexed to this report.

From an estimate of the probable result of complete returns your Committee think that they are at present about 2,000 Teachers, and 20,000 Scholars in the Sunday Schools of this Diocese, an increase of nearly 40 per cent. since 1883 (see Synod Journals, 1883, p. 211). During the past year grants of Bibles, Prayer Books, Sunday School Books, and Catechisms were made as follows:—Warkworth, St. Mark's. Bible, Prayer Book and Communion Book; Apeley, \$8 worth of Sunday

School Books from Depository; Humber Mission, St. Annes's Parish, 20 Bibles and 40 Catechisms.

SUMMARY OF SUNDAY SCHOOL RETURNS

(Corrected to June 16, 1887)

Rural Deanery.	Sta- tions.	No. Return.	No. S.S. Schools.	Teach- ers.	Scho- lars.
Toronto.....	29	2	35	797	9147
West York.....	21	1	5	108	902
East York.....	27	8	3	18	1124
Peel.....	19	3	4	12	85
South Simcoe.....	30	4	4	22	1288
West Simcoe.....	20	3	2	15	1064
East Simcoe.....	20	3	6	11	715
Durham.....	32	4	4	24	1731
Northumberland..	25	6	3	16	127
Haliburton.....	27	19	..	8	266
	250	51	33	176	1755
					18062

The Chairman will move, seconded by Mr. C. R. W. Biggar:

"That the Synod adopt the report of the Sunday School and Book and Tract Committee, and express their approval of the recommendations therein contained."

NIAGARA.

Work at the Church of the Ascension is progressing as favorably as can be expected. A cellar (which is an improvement on the old structure) has been dug underneath the main portion of the building, and a considerable amount of the cut stone of the walls has been refaced and placed in position. The roof will be partially put on in the course of a short time, and it is expected the structure will be completed at the time specified in the contract.

ALDERSHOT.—The annual picnic in connection with St. Matthew's Church was held on Thursday, the 4th inst., at Bay View Park. Ample justice was done to the good things provided by the ladies of the congregation. During the afternoon the whole party went for a trip on Hamilton Bay in the pleasure steamer "Maggie Mason." This was greatly enjoyed, more especially as a cool place on shore was hard to find. Great credit is due to the teachers in the Sunday School, Mr. George Sinclair and Miss Kate Read, for the manner in which they worked to make the affair a success.

HURON.

Mrs. Boomer, Diocesan Treasurer for the Church-women's Jubilee offering to the W. and O. Fund of Algoma, begs to acknowledge the following contributions: From the Diocese of Ontario, \$543 52; from Quebec Diocese further sums of \$9, from Inverness; and \$9 from the Mission of New Ireland, making a total of \$438 72; Miss Frances Mookler, Durham, \$11; Miss A. Buchan, Walkerton, \$7.50; Miss Osler, of York Mills, \$2; Mrs. E. A. Taylor, London, \$2; Mrs. E. M. English, \$5, per Mrs. Beard, of Woodstock; collected in small sums, \$2.80, by Mrs. Welford, 70c.; Mrs. VanIngen, \$1; Mrs. Canfield, \$1; Mrs. W. Russell, Gorrie, \$4; Mrs. Welford, \$1; per Miss Pocock, Lucan, 50c. The donations from the Diocese of Huron, at this date, amount to \$571 67, but as much cordial co-operation is promised by a large number of parishes, still to be heard from, it is confidently believed that a large sum will be added to that by the date fixed by the Bishop of Algoma for closing the subscription lists, i.e., 1st November next. The total now in hand is \$1712, exclusive of Toronto, Montreal, Niagara and the Maritime provinces.

SASKATCHEWAN.

Consecration of Bishop Pinkham.—On Sunday, 7th Aug. the ceremony of consecrating Archdeacon Pinkham, Bishop of Saskatchewan, was performed at Winnipeg. The occasion was made memorable by the large number of Bishops who were present: Canadian, American, English, including the Bishops of Qu'Appelle, Athabasca, Northern Dakota, Huron, Moosonee, Rochester, Minnesota and the Metropolitan of Rupert's Land. Canon DuMoulin also took part in the service. The Epistle was read by the Bishop of Minnesota and the Gospel by the Bishop of Rochester. An eloquent sermon was preached by the Rev. Canon Matheson from 1 Sam. x. 26, in the course of which he paid a touching tribute to the memory of the late Bishop Dr. McLean, and dwelt upon the work and prospects of his successor. The musical portions of the service were impressively rendered, and the whole occasion was one of great delight and encouragement to the Church people of Winnipeg, and to the visiting clergy from various parts of the North west.

FOREIGN.

The Venerable Archdeacon Bardsley, M.A., incumbent of S. Saviour's, Liverpool, will, it is expected, be consecrated bishop of Sodor and Man about the end of August.

Her Majesty the Queen has contributed the sum of £200 to the clergy distress fund, which now amounts to £352,50.

On July 8, the Lord Bishop of Ossory confirmed 28 candidates from the parishes of Killesk, Fethard and Tintern, in All-Saints' Church, Duncannon. The greater number of those confirmed were adults, four of them also being married people.

Baroness Burdett-Coutts has consented to present to the Queen a testimony of "love and loyalty" from the Ragged School Union, in the shape of an address, accompanied by a volume with the signatures of upwards of thirty thousand teachers and ragged-school children in the schools and missions in and around London.

An estimate of the number of teetotal clergymen in the Church of England gives it as 5,000, while temperance societies have been established in the majority of parishes. The proportion of abstainers among the town clergy is greater than among the country clergy.

The late Bishop Young, of Florida, bequeathed his whole estate, after the death of Mrs. Young, to the diocese of Florida, upon certain conditions, one of which is that when a cathedral is established it shall be endowed with this estate. The Bishop left a considerable fortune.

Bishop Huntingdon, of Central New York, says he has received into the ministry of the Church during his episcopate, four Methodists, one Presbyterian, one Congregationalist, three Baptists, five Universalists and Unitarians, and two Roman Catholics. He adds: "It is obvious to remark that no movement at all like this outward from us to any other Communion can be seen. The supply of young candidates from non-episcopal sources is in a much higher ratio still."

Speaking at the annual meeting of the Home Reunion Society, the Dean of Lichfield said he could testify to the extraordinary advances the Church of England was making at the present day, especially in the potteries and the iron districts in the diocese of Lichfield, where the change of attitude towards the Church of England during the last twenty years was wonderful, a change which he attributed chiefly to the increase of spirituality in the church.

For years the Church Missionary Society has been without accurate statistics of the native Maori Church, New Zealand; but at last Archdeacon Williams has secured fairly complete figures. They show that the baptized Maori Christians in the North Island number 18,240. There are 27 Maori clergy, and 280 voluntary teachers; and the congregations last year gave no less than \$7,350 to God's service.

The statistics of missions and missionary work in Japan for the year 1886 contain many cheering facts. During the year 3,640 adults were baptized, making a total membership of 14,815. There are now one hundred and ninety-three organized churches, sixty-four of them self-supporting; ninety-three native ministers and one hundred and sixty-nine theological students; \$26,886.01 were contributed by the native converts. It should be remembered that the average wages of a day laborer does not exceed twenty cents. One man gave \$10,000 to found a school under the care of the American Board of Missions.

The Imerina mission, Madagascar, of the London Missionary Society, reports for the year, 892 congregations, 765 native pastors, 102 evangelists, 3,709 native preachers, and 58,898 church members. In the 803 schools are 69,919 boys and girls. The churches, says the report, necessarily differ much in character. "Some of the more distant ones barely deserve the name of Christian churches at all, so dense is the ignorance of the great majority of the people of even the elements of Christianity, and so far are they from being obedient, not only to the law of Christ, but even to the demands of the most ordinary morality. Other churches again, especially perhaps those in and near Antananarivo, are in a comparatively strong and healthy condition, alive to their responsibilities, and vigorous in their endeavours to advance education and true religion in their midst."

The great want of the churches is a deeper spirituality, more reverence for God, more hatred of sin, and a stronger repulsion from impurity. The second and final revision of the Malagassy Bible is now well on toward completion. In the Betsileo Mission, which is carried on by the Imerina churches, there are 241 churches, 60 native pastors, 27 evangelists, 478 native preachers, and 2,796 members. Last year was not one of uninterrupted prosperity, but on the whole some progress was made. Some districts were ravaged by hordes of robbers. Reports are also given for three other missions, two of which have 548 church members and 106 native pastors and preachers.

THE WELSH CHURCH.—Since 1851 a great work has been accomplished to supply deficiencies of church accommodation; and to meet the growing wants of the people, 853 additional churches and licensed rooms have been provided.

In 274 parishes in the dioceses of Bangor and St. Asaph the total sum spent in ten years on church building and restoration, mission rooms, and increase in endowments from private liberality has been £404,135.

Llandaff spent in thirty-three years, up to 1886, £360,000 on the Cathedral and in the restoration and erection of 170 churches. Her Church Extension Fund, now three years old, has raised £24,000, and has made grants for twenty-nine churches and mission rooms. The last report says it was confidently predicted, when the erection of two churches in the Rhondda Valley was commenced, that, as the population there was composed entirely of Nonconformists, the money would be simply wasted. The large congregations gathered each Sunday in the four churches erected sufficiently prove not only the erroneousness of these predictions, but also that when opportunity afforded the people are not slow to avail themselves of the privileges and blessings the Church is commissioned to convey.

In St. David's diocese, in ten years, up to 1884, 38 churches were built, more than 40 restored, and 40 mission rooms licensed. On the report of a commission appointed there three or four years ago by the bishop to inquire into the spiritual needs of this rural deanery of Swansea and Gower East, a church extension fund has been established, and (including two sites) about £15,000 has been raised. In the mother-parish of Swansea, in the last two and a half years, two permanent churches have been built, one iron church, and three additional mission rooms opened, and an ecclesiastical district with a population of 7,000 separated. Another permanent church is to be finished in the autumn, and the parish of St. Mary's, Swansea, with 30,000 people, will then have five permanent churches, two iron churches and eight mission-rooms. The charge that these are erected with the checks of the wealthy, as evidence that the Church is not popular, is most unfounded as regards Swansea.

I have already stated that the number of clergy has grown in Wales during the last fifty years from 700 to 1,836. A still more satisfactory advance is the increase in the number of resident clergy. Non-residence has been reduced to a minimum.

In the diocese of Llandaff, the average ordinations of deacons has risen from seven in 1880, '81 and '82, to an average of 21 in the last three years.

In this diocese (St. David's), with a population of 485,000, in the triennial confirmations ending 1885, 7,258 persons were confirmed. The bishop has made a careful calculation that the proportion on the population is much the same as—perhaps a little in excess of—the proportion in several of the more populous English dioceses. In the triennial period up to last year, in Llandaff diocese the confirmations have risen from 6,599 in the former three years, to 8,592. Within the last three weeks the Bishop of Llandaff has confirmed at one place 114 candidates of whom 70 were formerly Nonconformists.

Although events in recent years have been unfavorable to the maintenance of voluntary schools in country parishes, the Church still educates about three-eighths of the whole number now attending public elementary schools in Wales and Monmouthshire. As proof that Nonconformists appreciate this work, out of over 1,300 children in Swansea Higher Grade National Schools for boys and girls, the head master says nearly one-half attend non-Church Sunday schools.

With regard to ministering to the people in Welsh, it appears that there is not a parish in the diocese of Bangor where there is not a Welsh service. Out of 315 parishes in the principality, in which the Church does not provide a Welsh service, there are only 66 instances in which Nonconformists do.

As to the hold of the Church on the people of Wales, I shall not venture here on the thorny question of denominational statistics, not because I have no clear ideas myself, but to avoid controversy. I will only say, if the statistics of the Church population which have been given by some are correct, then in proportion to the Church population the number of annual baptisms, confirmations, and percentage of

communicants in this diocese is just double what is ordinarily to be found—a proof to my mind that the Church population must have been underrated. It has been said that if the rich and the English speaking people left Wales there would be no Church left in it. The Bishop of St. David's reports that the highest return of Communicants comes from Cardiganshire, the most Welsh county in the diocese.

I should be utterly false to my convictions if I did not say that my experience tells me that numbers of Nonconformists in Wales love and value the Church. I have seen proofs of their friendly feeling. About two months ago, a petition in favour of the Church from my parish and congregations easily obtained over 9,000 signatures from those over 16 years of age. Many Nonconformists readily signed.

Nonconformists go, in common with Church people, to the clergyman of their parish for advice and help. The Bishop of St. Asaph states that in many parishes where dissenting chapels abound there is not a single resident minister. The pastoral work is left to the parochial clergy. This proves that not only Churchmen are reaping the benefit of the Church's endowments, but that all parishioners, irrespective of creed, are getting the advantages of the Established Church which were intended for them.

Correspondence.

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

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

THE RECTORY OF ST. JAMES' CATHEDRAL, TORONTO.

SIR,—The recent disposal of the long pending disputes, respecting clergy, lands, &c., in the above case having been reached, it is hoped by all the lovers of peace and good feeling amongst us, who value the gospel cause of every denomination, that a forgiving spirit will be cherished, and progress made in that charity which Christ inculcated while upon the earth towards all men, and the present may also be a good time to consider, whether St. James Cathedral may not for many years to come, be made the Central Church for the Bishop and clergy, the same as it was under the late Pioneer's Strachan and Bethune. It is quite evident that St. Alban's is too distant for being convenient, and the interests of the Church demand a more central position for its Executive, and the "old camp ground," with its beautiful spire and world renowned "time-keeper," and Cambridge Chimes, is very attractive to visitors from every land, and should be made our Canadian Bow Bells: reminding our youth of Westminster, England; and St. Giles' in Edinburgh, Scotland. The writer of this heard both last year, while visiting their Exhibitions, and St. James here will compare favourably with either of the former, and although I do not belong to the Communion of the Church of England, I have united with the late Dean Grassett, Dr. Scadding and others, to promote philanthropic objects, common to the Churches of all denominations, and trust that Cathedral of St. James', will be the rallying ground to sustain "The unity of the Spirit" in Christian Work, as recommended by St. Paul to the early disciples in his day upon the earth. Your insertion of these lines will oblige,
"A UNION PRESBYTERIAN."

Toronto, July, 25th, '87.

WHAT IS THE REASON?

SIR,—Kindly allow me space in your valued journal to answer Lance's "What is the Reason?" The apathy of the clergy of the Church both in England and Ireland and Canada, has made and is yet making the Church weak in this country. One would not use the word apathy did he not know that the majority of emigrants, old and young, who belonged to the Church before they came to America have been well taught "the form of sound words," and been able to give "the reason of the hope that is in them." Had these emigrants then, before emigrating to Canada, received some letter of introduction from the bishop of their diocese or the clergyman of their parish to some earnest Churchman, lay or clerical, in this country the Church would not now be in the humble, weak and almost dead state she is. Even though no Churchman had seen these letters yet the very receiving of them from the ministers of Christ's Bride would have been to the poor emigrant and his heirs a touching memorial of the devotion of Christ's ministry to the people of the Church. In 1791 Methodism numbered 75,000 people. To-day Methodism is one hundred times stronger than in 1791. The Constitutional Act of 1791 gave the Church al-

most unlimited means to make herself prosperous in this country; but we are with sad bitterness forced to state that the Church did not take active enough advantage of the Act of 1791; hence the pecuniary weakness of the Church in Canada. Poverty, extravagance, lack of tact, are good reasons for accounting for the failure of business men. The Church has always had able men to carry on her business and she had a means of becoming wealthy; but I am forced to say that she has lacked for persistent and aggressively active lay and clerical Church workers who with zeal for the Church of God burn "to sow the good seed" which alone will make the Church temporarily and spiritually prosperous. More men of the type of Chaucer's "poor parson" are needed in this country to do Church work. Had we had more men of the above type the million or more who now sit in this country on sectarian benches might still have been in the home of their Mother.

We want to hear no bickerings among our clergy; the silly babbling of the Highs and Lows must cease; apathy must die and truly Christian sympathy and charity must actively abound if the Church in Canada is to even make creditable progress.

LABOR.

REUNION.

SIR,—The following extract from the *Guardian*, (Eng.) for June 15th, re "Homiletic Magazine," may be of some interest to Canadians. The editor says: "This month the turn is with the Rev. Chas. Williams, President of the Baptist Union, who differs, as might be expected, from the Church speakers who have taken part in the discussion, and especially from Lord Nelson. But at the outset he tells us that "Baptists have no common creed. To their own Lord they stand or fall. No Baptist therefore represents other than himself." What union can such Christians have either among themselves or with others. To them the "one body" must be one as a heap of grains of sand may be termed one, and no more. Mr. Williams thinks there can be no unity except through a "surrender of creeds;" unless Christians and churches will "abandon the vain effort to secure uniformity of belief by formal definitions of faith." We may well ask what then becomes of the "faith" once delivered to the saints?" But the value of Mr. Williams' paper to Churchmen will be in the clear proof it gives that some most respectable Christians are absolutely destitute of the elementary ideas from which the very wish for unity or desire for reunion must spring. Mr. Williams has never realized the fact that the Saviour came not only to teach truths and duties, but to establish an organized society which was to last till he came again. That fact appears evident enough on the pages of the New Testament; it is a pregnant fact, and until it is more widely appreciated than it is, no real progress towards reunion is possible. Mr. Williams' conception of unity is that Christians should agree to differ. All should follow their own ways and opinions, and regard one another as brethren." This is just as I find it, and have found it, in four different countries. The men of the sects seem so attached to their religio-socialistic ideas, that instead of a Christ as Head of an organization, it is the men who can carry the crowd. We Churchmen have played too long with this point, and the time has come to fight *pro ecclesia Dei*, or throw up the whole thing altogether. There can be no escape from it. I certainly held with Hooker and the late Bishop of Colorado. I have the greatest sympathy possible for the scruples of men, but not a morsel of sympathy for those who cry out, *An unorganized organization is the universal religion of the Nazarene*. This does not concern us as High, Low or Broad Churchmen, it concerns the very existence of a church at all. Yours,
X.

DR. GEIKIE ON THE TREATMENT OF PERFECT HEALTH.

SIR,—The Bishop is reported to have made a pertinent observation at the close of the Temperance Medical discussion, to the effect that an opportunity was given the Conference of seeing how doctors differ. Now where the doctors differ, the patient, who is clearly an interested party, may well be allowed to have a voice in the final conclusion. Even in Christianity, while the fundamental principles of the Creeds are admitted without dispute, in their application to individual cases, the private Christian's conscience and judgment are not overborne or thrust aside; and with still less reason would this be done in practical medicine where so many things are still far from infallible certainty, and the methods are so largely empirical. I do not think there is any learned physician, scientist, nor sciolist, who would forbid to a patient of educated judgment and of moral balance, an article of diet or a practice that he had used for years with no perceptible injury, or it may be with very perceptible good effects. The infallibility of

medicine will have to count with men's experience or private judgment, and if there be an infallible maxim in dietary at all, it is "One man's meat is another man's poison." I will by no means say that Dr. Geikie's paper was without value, but it was certainly of no value in a discussion of the merits and demerits of alcohol, for it was a series of truisms, and though truisms are precious they contribute nothing to the settlement of disputes. It will be useful to exhibit this character of Dr. Geikie's paper which wears a very imposing appearance, but the truisms are not of an atom more consequence because borrowed from Dr. Andrew Clark. The basis of all is that the use of alcohol in any measure is either useless or hurtful to persons in perfect health. Dr. G. carefully confines himself to this point, as he again and again reminds us. Now nobody denies this—it would be absurd to deny it. Anything added to what is perfect would simply produce imperfection; and any change of dietary intended to advance perfect health is most likely to reduce it, as it cannot be advanced. Sir Andrew Clark defines this perfect health, not health as Dr. G. says, as "that state of body in which all its functions go on without notice or observation, in which existence is felt to be a pleasure, in which it is a kind of joy to see, to hear, to touch, to live." The address to a Y. M. C. A., I think, from which this is taken, was the occasion of some amusing and pungent comment in the *London Spectator*. Indeed, it is amusing to make this an argument against the use of alcohol. It would indeed be ridiculous to think of aiding such perfect digestion by any means, to use medicines in such perfect health, in such overflowing joy to use wine for cheerfulness—unless, as Dr. O. W. Holmes suggests, to sober the excess of animal spirits! The autocrat of the breakfast table says: "There are companies of men of genius into which I sometimes go, where the atmosphere is so much more stimulating than alcohol, that if I thought fit to take wine, it would be to keep me sober." But Sir Andrew Clark's perfect health is (as the doctors know to their advantage), nearly as rare as this delightful society, or perfect health of soul; and it is an immense superfluity of argumentation to urge the needlessness of alcohol under such circumstances. Nor do we need the authority of great names in the medicinal world to assure us that the habitual use of fermented liquors to an extent far short of drunkenness is injurious; or a quantity which is conventionally deemed moderate; or that dram drinkers who regularly take ardent spirits several times a day, short of intoxication are liable to mischief; or that men who are habitually taking a little too much, and are always begging for to have another glass, and are always drinking just a little more than the physiological quantity, are in danger. These platitudes may prove useful as a medical sermon to some easy-going reckless drinkers; but they are mere ineptitude when the use of alcohol is the question under consideration. Coming from an educated man they must be meant to produce in the minds of unskilful hearers the confused notion that all use is necessarily abusive, and therefore mischievous. This style of treatment is intellectually offensive, and can only injure the cause of true Temperance, and I regret that my once very kind neighbour should have committed himself to it. I have a few remarks in reserve on the other papers. Yours,
Port Perry, 30 July, 1887. JOHN CARRY.

SKETCH OF LESSON.

11TH SUNDAY AFTER TRINITY. AUG. 21st, 1887
God's Chosen Priest.

Passages to be read.—Numbers xvii. 1-10.

The awful fate of Korah and his followers, of which we read on Sunday last, was not a sufficient warning to the Israelites. Next day they murmured again, bringing fresh complaint against Moses and Aaron, saying "Ye have killed the people of the Lord." Instead of this being true, it was through the warning of Moses that the people escaped the sad fate of Korah, and the stroke which destroyed the rebels came direct from God.

I. *Life in the Midst of Death*—xvi. 42-50.—Twice lately God had spared Israel. Still there is no repentance, no earnest striving after better things, no turning to God. Judgment can no longer be stayed. Once more the bright glory flashes from the cloud, and murmurings are turned to cries of terror. Alas! the plague is upon them—some are dead, others dying; while, like a great wave, it dashes onward, striking down its victims on all sides. What can stay its course?

One man—Aaron the high priest—hastens through the pressing, stricken multitude, and offering incense, kindled with fire from God's own altar, makes atonement for the people. Beyond this the plague cannot pass. Where Aaron stands, death's stroke hovers ready to fall. Where he has passed there is life—beyond, lie cold and stark the victims of the plague. Surely this terrible judgment and wonderful deliver

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ance wrought for the people by God's priest will stop their murmurings?

Yet God will give one more sign so that all complaints may be silenced.

II. Life in the Midst of Barrenness—xvii. 1-10.—The chosen priesthood belonged to the tribe of Levi. Owing to this, the other tribes thought themselves injured, and were angry with Moses, as though he had favored his own relations. So the whole matter is to be decided by the Most High. Twelve rods of the princes are brought before Him—one from each tribe—hard, dry wood, lifeless and sapless. These Moses places in the Most Holy Place, in the very presence of God. Next morning the princes assemble to receive their rods again, Moses brings them out—the same dry, sapless sticks as before. One only differs from the rest. It is Aaron's rod. On it are buds, blossoms and fruit. Life is seen in the midst of barrenness. So God's choice is made clear, and Aaron's rod is returned again to God's presence. Thus God removes the murmurings against His chosen priests, and we read no more of intrusions into the priest's office, or of attempts to set up another leader. So Israel learns that self-choosing leads to death—God's choice brings life.

The chapter teaches us how Christ saves from death, and how He gives life.

Family Reading.

THE DOMINION AND INDUSTRIAL EXHIBITION, TORONTO.

The Dominion Exhibition for the present year is to be held at Toronto, from the 5th to the 17th of September next, in conjunction with the great Industrial Fair, and these two exhibitions combine in one, will without doubt be the grandest affair of the kind we have yet had in Canada. The Prizes offered amount to the large sum of \$80,000. The Toronto people are making great preparations for the show, and although their exhibition grounds and buildings are already the best and most extensive in the country, yet they are adding \$40,000 worth of additional buildings this year. With a view of securing the show of live stock the first week as well as the second, large special prizes are offered for horses, cattle, sheep and pigs, to be shown during the first week of the exhibition in addition to the regular prizes to be awarded the second week. A large number of superior special attractions are being secured for the exhibition, and they will be distributed throughout the whole time, so that the show the first week will be equally as attractive as during the second. Cheap railway rates and excursions will also be given during the whole time of the exhibition, so that everyone will be afforded an equal opportunity of visiting this great show. Entries in all departments, except for fruit and grain, have to be made before the 18th of August, and any intending exhibitors who have not yet obtained a copy of the prize list should lose no time in doing so. They can be obtained from the Secretaries of all Agricultural Societies and Mechanics' Institutes, or by dropping a post card to Mr. Hill, the Secretary at Toronto. The Toronto exhibition this year promises to be unusually attractive, and our readers who may resolve on visiting the Queen City at the time of the Fair in September, will we are sure have no cause for disappointment.

THE AGNOSTIC ANSWERED.

A young sceptic one day sneered at a remark made by an elderly man who happened to be travelling in the same train with him. The old man looked up and said, 'Are you an atheist?' 'No,' said the youth, 'I am an agnostic. I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore I believe that mountains, roses, and wind exist. But I cannot see, smell, or hear God; therefore I am not prepared to admit that there is such a Being.' The old man inquired, 'Did you ever try to smell with your eyes?' 'No,' replied the other. 'Or to hear with your tongue, or taste with your ears?' 'Certainly not,' said the youth. 'Then why do you try to comprehend God with faculties which are only meant for material things?' was the rejoinder.—Weekly Churchman.

FOR A BAPTISM.

FROM THE GERMAN OF SHMOLCK.

Look upon us, Saviour dear,
According to Thy gracious will;
A little babe we bring to Thee,
Thy tender promise now fulfil.
May the children to Thee given
Be inheritors of Heaven!

Lo! we hasten now to Thee;
Pray Thee from our arms to take
This little token of our love;
Accept it for Thy mercy's sake.
May it Thy child for ever be,
In time and in eternity!

Shepherd, take Thy lamb; O Christ,
Make it for evermore Thine own.
Give it peace, O Prince of peace,
Our one true Way still guide it on.
Cherish this tender branch, Great Vine,
And feed it from the Stem divine!

So we lay upon Thine heart
That which rested on our own;
Hear our prayers and hear our sighs
Upward to our Father's throne.
Oh! be the name we give to-day
Writ in the Book of Life for aye! A*.

THE GRACE OF GIVING

FOR MEN WHO WANT TO MAKE GIVING A PART OF THEIR RELIGION.

The root of this whole matter is self-consecration. First give yourself to God really, and giving of what you have follows. Then observe the apostolic rule: "Lay by you in store" for benevolent uses. Have a treasury for Christ; a box or a drawer, into which, from time to time, you will deposit such sums of money as you can spare, to be appropriated to charitable ends. It is a good thing to lay up in store for good uses. The rich in this world's goods must be rich in good works. The surest way for you who are rich to obey this precept is to have a treasury for God. When you have a stock for Christ's poor, as well as for yourselves, you will be ready for every good work. But the rule in laying by in store seems especially adapted to the poor. You who are in but moderate circumstances should have a fund for charity. Your treasury for good works may never, perhaps, be very large; yet, if you follow the apostolic injunction to lay by something weekly, however small the sum, its contents will swell to a size that will surprise you. "The Lord loveth a cheerful giver;" and what so likely to make the heart cheerful in giving, as to have a portion of our income specifically set apart to that end? We may cheerfully give when we know that we can spare; and we know that we can spare when we have a fund laid up on purpose to give away.

Every Christian is solemnly bound to adopt some regular system of giving, which shall at least meet the spirit of the Apostle's rule. Doubtless, also, there is wisdom in the letter of the rule. The letter itself should be observed, wherever such observance is practicable. There can be no doubt that charitable contributions are directed to be made weekly, because almost every one is more inclined to contribute little by little than all at once. There can be as little doubt that they are directed to be made on the Lord's Day, because a participation in the offices of religion disposes the heart to charity. The appropriation being required to be made at home, secures a more general compliance with the precept than if it were made in the Church, from which some are always detained. The weekly recurrence of such appropriations secures the continued interest and action of the heart in giving. The frequent repetition of our gifts secures the largest aggregate amount. Each individual gift may be small, but together they produce a rich result. The little sums weekly set apart for the treasury of the Lord, come to be reckoned among our current expenses, as much as food and clothing.

One word as to the proportion which our charities are to bear to our gains. No definite proportion is named in the Bible. Each man's conscience is to be the judge. The rule is clear and

of easy application. We are to lay by for charity as God has blessed us with the means of charity. That is the proportion. The more we have gained through God's blessing, the more we are to lay by for Him. Our bounty to others is to be measured by God's bounty to us. All we have is from Him. It is but reasonable, therefore, that the more He gives to us, the more He should expect us to give to others. God requires us to give more than others who are less able than we. He requires us to give more than when we were less able than we are now. On the other hand, God expects less from those to whom he gives less. He does not require bricks without straw. Where He withholds the ability to give, He relieves from the obligation to give. But there is no other relief than that. When he puts us in a capacity to do good, He looks that we should do good, and he requires that the beneficence be proportioned to the capacity. Our business or labor has just that measure of success which God gives it; and since all our prosperity is from Him, he is to be owned in it, and honored by it. There are things which we call our property, but in strictness of speech they are not our property. They belong to God, and we are but trustees under Him. We have no claim on what we name ours, which can bar the claim of Christ. We are to let Christ into our lands, our herds, our granaries, our stores, our stocks, and our possessions of every kind, just so far as the wants of the Church and the world require. Let this simple principle of stewardship once assert its power, and establish its dominion in every Christian heart, and the seeds of saving knowledge would speedily be planted in every land, and earth would become another Eden—a second Paradise of God.—Diocese of Chicago.

HAVE YOU MADE YOUR WILL.

If so, is God remembered therein? The silver and the gold are His. Have you given Him His tithes? He it is who giveth the power to get wealth. Have you rendered in acknowledgment of His goodness, a thank-offering to His Church and cause? All you have is His. Have you given unto Him that which is His due—that which He has given you to use for Him? The Church's missions demand remembrance; the work of the diocese should not be forgotten; our college and theological hall, our schools for girls and boys, are to be provided for; there are Church charities to be started and sustained; the Episcopate fund should be increased; the greater endowment of our diocesan missionary work is especially to be desired; there are parochial activities to be supplied with means; the older and still feeble congregations of our communion scattered throughout the State require help. There is much to be done. The "unrighteous mammon" may be made a friend by a wise and Christian use of it. Think of these things in the arranging for the disposition of your estate. Give God His dues. Remember Him and His holy Church in your last will and testament; and if you are Christ's, and have given yourself to Him, "keep not back part of the price."—Iowa Charchman.

THE CHURCH A MONARCHY.

The modern Protestant idea of a Church is that it is a democracy, i. e., that twenty or a hundred good men may get together, form a Church, and appoint a ministry, whose authority shall be derived from them—that is, that the ministry is the creature of the people. This is especially popular, of course, in this republican country, where all authority is the gift of the people. Exactly opposite is the case, however, with the true Church of God. That is a monarchy, with Christ its King, and all authority coming down from Him (not up from the people), first through the Apostles whom He had chosen, then through that sacred line known as the Apostolic Succession, which until to-day is the only legitimate source of ministerial authority in the Kingdom of our Lord. For 1,500 years this was the sole rule. To-day it is the rule of nine-tenths of the Christian world.—Our Parish.

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SELF-SACRIFICE.

One day, many years ago, the tower door of St. Leonard's Church, Bridgeworth, was left open, and two young boys wandering in, were tempted to mount up into the upper part and scramble from beam to beam. All at once a joist gave way. The elder boy had just time to grasp it when falling; while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, crying vainly for help; for no one was near. After a little, the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both "done for."

"Could you save yourself if I were to loose my hold of you?" asked the younger lad.

"I could, I think," returned the elder boy.

"Then good-bye, and God bless you," cried the little fellow, loosing his hold. Another second and he fell on to the stone floor below, dead; his companion clambering to a place of safety.

This is a true story. The record of it is preserved in the Bodleian Library at Oxford. Surely this little boy in this one act of self-sacrifice had found his way to keep his Lord's commandment: "That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." (St. John xv. 12-13).

ACCESSIONS.

In Grace, Syracuse (C. N. Y.), on Whitsunday, Bishop Huntington received into the ministry of the Church Rev. E. J. V. Huiguin, who has been a priest in the Roman Church. He was educated at Maynooth College, and is said to be an accomplished scholar. The form for reception was that used by the bishop when he received the French priest, Rev. Alphonse Dupont, a few years ago into our ministry. At the same time he admitted to the Diaconate the Rev. E. R. Earle, formerly a Universalist minister at Oswego.

A correspondent of one of the Church papers, writing in 1873, said he had kept a record of the accessions to our clergy lists from other religious bodies, for the previous fifteen years, and his number had come up to two hundred.

The Rev. Geo. Forry, admitted to the priesthood by Bishop Bond, on Trinity Sunday, was formerly a Wesleyan Methodist minister.

Among the recent confirmees at Ilford was one who for 25 years had been a Christadelphian preacher.

IS IT ANY USE?

About fifteen years ago on a cold and rainy day, I was called into the vestibule of my house, to see a man who certainly looked like the worst kind of a "tramp." His clothes were insufficient to cover him, they were ragged and rotten. His feet were swollen and bleeding, and a pair of old soles tied on with rags were their only protection. His face was bloated and the odor of rum was strong in his breath. He asked my help, on the ground of having once been employed at a hotel in a distant city, where I had been at one time a boarder. He professed to know men whom I could not fail to know in that place, and he assured me that he had been a trusted employe and had good vouchers in a trunk in a pawn-shop. I did not believe his story, but he was sick and full of sores, and wet to the skin, and penniless, and but for my help apparently helpless. So I sent for an officer and got the poor fellow into Bellevue Hospital, where he lay for eight weeks until he was sobered, healed and strong again. Then I clothed him, and found him a situation, where he could and did earn a living.

I had forgotten all about this case, for it was only one of many that come to a city clergyman every month. But about a year after, one bright day, as my children were playing croquet upon the lawn, they suddenly stopped, and one rushed in, crying out, "Oh, such an awful tramp!" the other

said, "Papa, there's a poor man out there, can't you help him?" The different utterances marked chiefly a difference in experience of this wicked world. The older one had learned something of the deception and trickery of the procession of applicants for aid at her father's door; the younger one saw only the evident misery and poverty of the individual. I went on to the lawn, and there, as badly off as before, stood the man whom I had helped to decency and support, a year ago. He was ragged and bloated and sick and sore. Of course he was sent to the hospital again and in due time started afresh in an honest business. He was willing to work, he wanted to be a sober and respectable man, but he could not keep from drinking. There was a fire in his bones, and it craved more and more food continually when once it began to burn.

The interval was longer, but he came the third time, broken down, wretched, good for nothing, so it seemed to me. He pleaded, and promised, and was so desperate in his entreaties for one more trial, that in spite of my experience, and in spite of my judgment, I determined to trust him once more. I told him that it would be of no use to start him again, but he protested that it would, and as he almost kneeled before me, I bade him promise to ask God's help to keep his word, if I helped him again. Once more clothed and in his right mind he started at the work which he could do and had done successfully. He had promised to come and report to me now and then how he got on.

It was with small faith I saw him start for the third time to lead a sober life. His past gave no ground for hope, his business was within easy reach of temptation, he had no family and no friends in the world except myself. At the end of six months he called on me, and he had kept his promises. He asked my permission to go for a little vacation to a place where he could be treated for rheumatism, the result of his drinking. He came back and resumed his work. A year passed, and at Christmas he came and reported to me that he was still sober, and paid all that he owed, and had a decent suit of clothes besides those which I had given him. Two years passed, and at Christmas he came again, and asked if I would tell him of a savings bank where he could put a little money that he had earned and saved. I went with him and he made his deposit. Every year since then, he has come to report himself to me, and to assure me that he has kept his promise faithfully. Last Christmas he came into my office, a handsome, ruddy, white-haired Englishman, whom no one could have identified with the poor drunkard who first called on me fifteen years ago for help. He had more than one thousand dollars in one savings bank, and an account with nearly as much in another; he was well and industrious and contented.

There was a wedding in the house not long since, and the little girl who years ago had come running in from the lawn, saying, "Papa, there's a poor man out there, can't you help him?"—was the bride. About a week before the wedding, the "poor man" came into my office, and, after apologizing for the call, modestly inquired the day when the young lady would be married, and also her name. On the wedding day, among many gifts there came a beautiful package of silver, marked with the bride's name, and with a letter of gratitude, which only one could write who knew that he had been rescued from the mouth of hell. He was at the church in a new suit, with a rose in his button-hole, and he told me the next day that it was the happiest day of his life. I am sure that he spoke the truth, and am ready to believe that he will be steadfast to the end.

Is it any use to persevere in the effort to reform the intemperate, to reclaim the vicious, to raise the fallen and degraded? How often this question comes up for answer in our experience. Many failures depress and dishearten us, many cases of ingratitude and deception are hardening in their influence upon us, many obstacles confront and many hindrances keep us back; but one success in such a desperate case gives us heart of hope, one grateful man wipes out the record of a score of ingrates, one sinner saved gives joy in heaven, and if these things be so, we may answer the question "is it any use," in the affirmative always, and do with all

our skill and power the work which God throws athwart our path in the journey of life.—Augustus in N. Y. Observer.

NOTHING TO DO.

Nothing to do in this world of ours
Where the winds have rent life's sheltering bowers
Where the orphan's cry and the widow's prayer
Are borne on the chilly air.

Nothing to do? where millions throng
The broad and downward path of wrong;
Where souls that redeeming love would save
Seek hopeless rest in a sinner's grave.

Nothing to do? in the world's dark night
Where He bids thee bear as a shining light
The faith in thee, O thou cross-signed one,
And thy brother guide to the sunless Home.

Nothing to do? for Him who came
That thou mightest bear His blessed name;
And walk in the steps of that Holy Life
And know His strength in the daily strife.

Nothing to do? for Him who died,
The Rock of thy shelter that riven side,
Thy souls true peace in that cleansing flood,
And thy life in the Bread of the living Word.

Nothing to do? no! not folded hands;
Nor thy feet that in idle waiting stand
With nothing to do. O not for me
But something, yes all, O my Lord, for Thee.

C. W. W.

BEGIN WHERE YOU ARE.

The man who has really resolved to live the best life he can, must begin right where he is—begin where his failures, his false education, his errors, and his sins have left him. By no single stroke of the pen can we erase whole pages in the history of our lives. We have made or unmade ourselves as we are. If we could only begin at some lofty height which our moral dreams picture for us, it seems to us, that there would be inspiration in going still further; but we cannot substitute in a moment the dream-life for the real one. We are surrounded on all sides by hard and tangible realities. We must begin where we are.

One who takes a practical and sagacious view of what is possible to him in life, will not burden himself by attempting the unattainable. He will begin when and where he is, and do that which lies in his power. Every day of life begins his own task; each task is an opportunity; each task accepted, each opportunity fulfilled, may be a step toward a higher life.

CHURCH OF ENGLAND STATISTICS.

The "Year Book" of the Church of England for 1887 indicates how accurately that little territory has been ecclesiastically mapped out. There are nearly 14,000 clergymen. Of these 11,500 filled up the statistical tables sent. In eighty per cent. of the parishes there were 1,182,000 communicants on Easter, 1885. There are 3,000,665 free and 1,000,497 paid sittings. There were about 154,000 unpaid and 19,000 paid male choristers; about 57,000 unpaid female singers, and 2,100 paid; there were 31,000 bell-ringers, and 47,000 unpaid district visitors. The "Year Book" only notes the voluntary offerings during the year. These amounted to \$20,000,000. Of course there are the immense national revenues. To this we are to add \$5,000,000 to the education department and \$80,000 for theological schools, and \$50,000 for public schools. That is, out of eighty per cent. of the parishes of Great Britain, a sum is voluntarily raised by the Episcopalians alone of \$25,020,000. Of course there are voluntary givings which are not thus chronicled. Facts such as these go somewhat to modify the strong statement that voluntary effort is crushed in state-supported Churches. We may further think of the noble figure to which the voluntary givings of Churchmen and the dissenters would jointly amount, and hesitate to join in the clamor which condemns the Christianity of the present as painfully selfish.—The Independent.

Childrens' Department.

REV. MR. P.—S TALK WITH THE CHILDREN OF HIS CHARGE.

"Children, how many of you know the 'Lord's Prayer?' " said Mr. P., clergyman of —, to the children of his congregation, who had, by his invitation, gathered in the Sunday-school room.

"We all do," cried a score of voices all at once "We would be very stupid if we did not know that."

"I am very glad that you do," answered Mr. P. "I suppose you very often repeat it; but I wonder if you always think what it is you are saying, and to whom you are saying it. Let us look at it for a moment. Let us altogether now repeat the first few words of the 'Lord's Prayer.'"

So there were several dozen voices joined with Mr. P. to lead them in saying:

"Our Father who art in heaven."

"Now, dear children, let us all stop and think together how much there is in those words which we have spoken. We say, 'Our Father.' You all love your parents. You know how hard they work and toil to get for you food, and clothes, and a home to live in. And how you love to meet them when you have been for a little while separated; and how they love you; and how many nice things they get for you; and how they try to give you pleasure in every way they can that is right."

"I remember when I was a boy we lived away out in the country, and we didn't have so many books and nice papers as you children now have to read; but our father used to talk to us a great deal about things that happened when he was young, and about his own life; and it was, perhaps, more interesting and profitable to us than any book would have been that we could have possibly found."

"Then, too, you know how your parents want you to be good, and to improve in every way. You all go to school, and many of you take music lessons. Sometimes you think it's pretty hard, and you don't like to go to school all the while, and you don't like to practise your music, and wish you could go and play. But all these things your parents are having done, often at a great expense and trouble to themselves, for your own good; they are so anxious to have you good; and useful and happy."

"Moreover, when you are sick how anxious your parents are, and what sacrifices they will make for your comfort and benefit. I went the other day to see a little boy who was very sick; his mother was dead, and his father just sat by his bed and watched him pretty nearly the whole time, day and night. He said that friends had offered to stay with Georgie (for that was the boy's name), but if he went away to lie down he could hardly get to sleep; and if he did, he would waken up with such a terrible feeling that it was almost worse than to not go to sleep at all. All these things show to us, my dear children, something of what a parent is to us."

"Now, God has been pleased to represent himself as 'our Father.' He teaches us to call Him that. So now we can feel that all that our earthly fathers are to us, at least all that is good, God is to us, and a great deal

more, for He is our Father, who is in Heaven. Our earthly parents are not always with us; and when they are they cannot always do for us that which they would like to do, and then they might possibly do something which was not right, and often perhaps they may do what is not best; but 'our Heavenly Father' is always present. He always knows what is best, and always does that which is right. His love is far greater than an earthly parent's love, for His is infinite, and His love is unchangeable. Such, my dear children, is the being to whom we speak when we say, 'Our Father who art in heaven.' While He is God, who is so very great and very high, He is 'our Father.'"

B. B. B. STOOD THE TEST.—"I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was." Henry Smith, Milverton, Ont.

BEGINNING A JOHNNY-CAKE.

All things have a beginning, and it is well for us sometimes to trace back the stream to the fountain-head, and find the beginning of things which we see around us. John Spicer, writing in the *Wide Awake*, tells a story of a little girl who said to her mother:

"I want to begin at the beginning and make a johnny-cake. How does it begin?" Her Mother said: "If you want to begin at the beginning you must go into the kitchen and begin it with meal." She went to the kitchen and said to Bridget: "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake. Please give me some meal." Bridget said: "If you want to begin at the beginning and make a johnny-cake you must go to the grocer's. Meal comes from the grocer's." She went to the grocer's and asked him: "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The grocer said: "If you want to begin at the beginning you must go yonder to the miller's. My meal comes to me from the miller." She went to the miller's and said to him: "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The miller said: "If you want to begin at the beginning you must run over the fields to the farmer's. The farmer brings corn to my mill, my mill grinds it into meal for the grocer, the grocer sells meal to people living in houses, and people living in houses make the meal into johnny-cakes." She ran over the fields to the farmer's and said to him: "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The farmer said: "The beginning was last spring when I planted my corn. When the snow had all melted away I planted my seed. From the seed-corn sprung up corn-stalks. All summer these grew and grew and grew, taller and taller and taller, and when summer was over there were gathered from them bushels of corn. I sell the corn to the miller, the miller grinds it to meal, and sells the meal to the grocer; the grocer sells meal to the people, and the people make it into johnny cakes. But you see if you begin at the beginning it takes all

summer to make a johnny-cake! If you want to begin at the beginning, come next spring and plant some seed corn."

This was about as far as a little girl could go, but she was yet a long way from the beginning of the johnny-cake. To find that, she must go back through the cornfields year after year, for centuries, tracing the corn-crop back to seed, and the seed back to the previous crop, and so on, for hundreds and thousands of years, following it from one end of the land to the other, wherever it has been planted and grown, until she at last finds the first stalk of corn that ever grew, "in the day that the Lord God made the earth and the heavens and every plant before it was in the earth, and every herb of the field before it grew." Gen. ii. 4, 5. Here is the beginning of the johnny-cake, as here is the beginning of everything else. The first book in the Bible is called *Genesis*, which signifies "Beginning," and as we open it we read: "In the beginning, God."

CAN GOD SEE THROUGH THE CRACK.

A lady came home from shopping one day, and was not met as usual by the glad welcome of her little son. He seemed shy of her; skulked into the entry, hung about the garden, and wanted to be more with Bridget than was common. The mother could not account for his manner.

When she was undressing him for bed, "Mother," he asked, "can God see through the crack on the closet door?"

"Yes," said his mother. "And can He see when it is all dark there?"

"Yes," answered the mother, "God can see everywhere and in every place."

"Then God saw me and He'll tell you, mother. When you were gone, I got into your closet, and I took and ate up the cake; and I am sorry, very sorry, and bowing his head on his mother's lap, he burst out crying.

Poor little boy; all day he had been wanting to hide from his mother, just as Adam and Eve, after they had disobeyed God, tried to hide from His presence in the Garden of Eden. Guilt made them afraid. It put a gulf between him and his mother. You see how his wrong doing separated him from her. He was no longer at ease in her sight. His peace was gone. This is the way sin divides us from God. We are not happy there. We hide away from Him, and try to forget Him.

How did George get back to his mother? How did he get rid of his feeling of guilt and shame? He took the best, the only true way, by repenting and confessing it. His mother forgave him, no doubt, and he tasted again the sweets of nestling close beside her, and loving to be in her dear society. He was restored to her confidence and love.

—Little Johnnie went fishing without consulting his parents. Next morning a neighbor's boy met him, and asked: "Did you catch anything yesterday?" "Not till I got home," was the rather sad response.

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