

## ALGOMA.

BAYSVILLE.—A. Slemont, lay-reader, acknowledges with many thanks, the sum of \$1 from Joseph Walker, Esq., Shelburne, and the sum of fifty cents from John Grant, Esq., towards the completion of the first church building in Baysville, Muskoka.

## RUPERT'S LAND

WINNIPEG.—The ceremony of laying the corner stone of St. John's College was performed on Thursday, the 7th June by his Lordship the Metropolitan of Rupert's Land. The Council of the college, the professors and the members of the college were present. The entire service in connection with the laying of the stone was of a religious character. The Bishop began as follows: Members of the council, professors, students and Christian brethren: It is proper in itself, and it has the sanction of Holy Scripture, that in all our doings we should ask Almighty God, from whom cometh down every good and perfect gift, to direct us with His most gracious favor and to further us with His continual help. Especially, however, when we are commencing a house which is to be set apart for the work of Christian education, should we humbly and devoutly seek His aid, protection and blessing. His Lordship then engaged in prayer, all present uncovering their heads. He besought the Lord to vouchsafe to prosper with His blessing the work of the college and all other works designed to promote His glory and the good of souls. He asked Him to grant that all who serve Him in the college, whether as teachers or learners, might set His holy will ever before them, and do that which was well-pleasing in His sight, in order that both the church and commonwealth of this land might be benefited by their studies and they themselves might finally be made partakers of everlasting life. At the conclusion of the prayer a bronze casket containing the following list of articles was deposited in the mortar beneath where the stone would lie:—The University Act of Parliament and statutes and calendar for 1882; acts and documents relating to the ecclesiastical affairs of the province and diocese of Rupert's Land, including the statistics of the cathedral and college; report of the provincial synod; report of the Diocesan Synod, 1881; special service at the induction of Dean and Canons; syllabus of St. John's College Ladies' school, Local Papers, the accounts of St. John's College and College School corrected to the present date; the names of the architects and builder of the college, and a statement of the stone being laid by the Chancellor, the Bishop of Rupert's Land. The Rev. Professor O'Meara, dean of the college, tested the stone with square and level, struck it three times with a gavel, and said: "Most rev. father in God, I find this stone well formed, true and trusty." The Bishop said: "Our help is in the name of the Lord." Response—"Who hath made heaven and earth." Bishop—"Except the Lord build the house their labour is but lost that build it." The Bishop then struck the stone three times with a hammer, saying, "In the name of the Father, and of the Son, and of the Holy Ghost, I lay the corner stone of the building to be here erected by the name of St. John's College and to be dedicated to the work of Christian education." The 150th psalm was then chanted, after which the Bishop read the Gloria in Excelsis. The Bishop afterwards pronounced the Benediction and the company dispersed. The erection of the wing was commenced about two months ago. It will cost about \$70,000. The entire building when completed will cost \$250,000. It will be a brick structure erected on a stone foundation.

## Correspondence.

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

A Subscriber asks what is meant by the word "Ordinary" in the prefix to the Litany? Also, if the Litany can be substituted for the remaining portion of the evening service after the anthem? My dictionary gives the meaning of the "Ordinary" as an ecclesiastical judge. Who is the ecclesiastical judge?

## SACRAMENTALISM.

SIR.—I beg to send you some excerpts from Professor Milligan's book, according to promise, which will serve to show sacramentalism gains ground in the most unexpected quarters.

1. The Church. "The slightest glance at the New Testament is sufficient to show that in founding what He called 'the kingdom of God,' or the 'kingdom of heaven' in the world, our Lord contemplated more

than dealing with men as individuals. He did not think that the object of His mission would be accomplished by simply implanting in scattered members of the community that new and higher life which should fill them with its influence as members of the family, of society, and of the State. He aimed at constituting a community, a Church." He dwells on this at length, directly against Mr. Hatch's Bampton Lectures, adding that were "the highest demands of Christianity" fulfilled in individual Christians, "even then the end which our Lord proposed to accomplish would not have been fully reached." Of "the relation in which the Resurrection of the Lord stands to her, and more especially to her institution and her mission in the world," he says, "The subject is one which seems to have been hardly, if at all, dealt with in the theology of our Presbyterian churches." Of the great Forty Days he observes, "There seems to have been a teaching of a higher kind during the forty days spent by our Lord upon the earth between His Resurrection and Ascension." In a note he refers to "the valuable work of Bishop Moberley on the Great Forty Days." Again: "The Church of Christ is the organ not simply of a humbled and an earthly, but of an exalted and a heavenly Lord. 'As He is,' says St. John in his first Epistle, in words full of meaning—'As He is' (not as He was), 'so are we in this world.'"

3. Unity. "From the idea of the Church now before us, we gather the most powerful impression of that visible unity which ought to bind all her members into one great whole. The life of the Risen and Glorified Lord is not a life in spirit only, but in an exalted and glorified body; and, so lived, it is at the same time alike one and visible. . . . It follows by an absolutely irresistible necessity that the unity exhibited in His person must appear in her. She must not only be one, but visibly one in some distinct and appreciable sense—in such a sense that men shall not need to be told of it, but shall themselves see and acknowledge that her unity is real." "As regards unity and the obligation to agree, it can hardly be denied that the Church of our time is flagrantly and disastrously at fault." "Visible unity in one form or another is an essential mark of her faithfulness." There must be intercommunion, mutual helpfulness, even, to a certain extent, confederation. Unless it be so, the unity of the Church of Christ is destroyed, and without it she can never fulfil her mission. . . . The world will never be converted by a disunited Church. Even Bible circulation and missionary exertion upon the largest scale will be powerless to convert it, unless they are accompanied by the strength which unity alone can give."

3. "The Church of Christ rides too much, and not too little, on the high places of the earth"—is the note of a powerful paragraph on the Church as "suffering," in which a high religious asceticism appears.

4. Worship. "She is not only to develop her religious life, but she is to find for it an outward and appropriate expression. This expression . . . is her worship—those rites, or forms, or ceremonies in which she utters to the eye and to the ear of others the emotions of her heavenly life. The Church can no more live without a worship than thought can live without words to fix it and to lend it permanence." Dr. M. is full and admirable on this topic, observing that "nothing is more foolish, if not more selfish, than to plead that we may be indifferent to outward worship because God is Spirit."

5. Some Toronto Churchmen, lay and clerical might profitably lay to heart what Dr. M. says about evangelistic work apart from the Church. Of the spread of the Gospel he says: "We know that this great end can be accomplished by no other means than the agency of the Spirit; and it would seem that the gift of the Spirit is bestowed only through the Church as the organ upon earth of the risen and glorified Lord in heaven."—Professor Sheraton's pet horror. "We dare not indeed retrain the power of the Almighty; but what we have to do with is His plan. . . . It appears to be the teaching of the New Testament that, as it is the prerogative of Christ in His glorified humanity to bestow the Spirit, so it is only through the Church, as the representative of that glorified humanity, that the influences of the Spirit are communicated to the world. There is no separate witnessing on the Spirit's part. Through men He witnesses to men. Through the Church alone is He brought to bear upon those who are without her pale." The whole of this action is weighty and directly applicable to salvationist people, and our Gospel franc tireurs. It is probable that sacramentalism will yet prove too strong for the half faith that rages at it.

Yours,

JOHN CARRY.

Port Perry, June, 1888.

## Family Reading.

## COMFORT IN THE WILDERNESS.

To believers this world is not a home, but only a place of sojourn; a wilderness through which, as pilgrims, oft weary and faint, they are passing onward to their eternal rest. But this is their comfort—if it is a wilderness, they are not to be long in it. When a few brief years at most have passed away, they will be out of it, and their weary sojourn in it be but a fading memory.

But, better far, they are not alone in it. A Friend is near on whom they can lean day by day—a friend so mighty that he can uphold to the utmost, and so precious that he is pre-eminently the Beloved. "Who is this that cometh up from the wilderness, leaning upon her beloved?" With ordinary friends we can only go a certain length in this dependency. If we lean too heavily on them, or too long, they are apt to get wearied of us. But with our blessed Redeemer, if there is complaint at all, it is not that we lean too much on him, but that we lean too little. When he is the object of it, we can never exceed in trustful dependence. Even permission so to lean would be much, but we have far more; it is not only his desire, but his express command, that day by day as they arise we should cast our every burden and care upon him. "Be careful for nothing," says the apostle; "but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

One other thought is peculiarly sweet and comforting: namely, that when once fairly out of the wilderness, *believers never return to it again*. In the new and better Eden of the redeemed, a second fall or a second expulsion is an eternal impossibility; for the saints are vitally one with the glorified Redeemer, and shall be so for ever.

"Though I leave this blessed island for a while," said the saintly Fletcher of Madely, when about to go abroad, "I trust I shall never leave the kingdom of God, the Mount Zion, the New Jerusalem. There I entreat you to meet me. There are no parting seas there, no interposing mountains, no sickness, no death, no fear of loving too much, and no shame for loving too little."

THE LARGEST PARISH CHURCH.—Yarmouth, noted for its herrings, is also noted for possessing the largest parish church in England. The area is 23,085 square feet, larger than several cathedrals. Before the present Incumbent's time the nave and south aisle only were used, all else being left to decay. Now the entire area is occupied for services which are attended often by 4,000 persons, especially on festival days when the old custom obtains of all parishioners worshipping in the parish church. The communicants on such occasions often exceed a thousand. The pulpit is arranged as a tribune surrounding a pier, like the pulpits in Milan Cathedral. The preacher can thus move about and address his audience in sections, a somewhat difficult task we fancy and demanding exceptional zeal and elocutionary powers.

NOW'S YOUR TIME.—If you want a watch or a gold tooth-pick, thimbles, or a set of studs or a napkin-ring, a finger-ring, or a gold-headed walking-stick, a set of 99 pieces or a solitary butter-knife, a statuette or a butter-cooler, if you want anything in the jewellery, diamond, watch or fancy goods department, just call at 29 King St. East, Toronto, and you can be supplied by WOLTZ BROS. & CO.

The false notion that work for an employer is incompatible with independence, and service incompatible with pride, has made immeasurable mischief in the world. Everybody is bound to some kind of service. Everybody is dependent upon his fellows; it is impossible to be wholly independent, and the attempt might as well be abandoned.

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