

be erected and opened on the church without disturbing the nave.

NIAGARA.

The Rev. C. E. Whitcombe, who has spent the late winter in San Francisco, is visiting his old home and friends at Ancaster, Ont.

HURON.

LONDON.—A special meeting of the Vestry of St. Paul's Church was held in Bishop Cronyn's Hall on Wednesday evening, June 8th, the Rector, Canon Innes, presiding. The Church members were well represented by a good attendance. The meeting was called by the Rector to take into consideration the following letter which was read in St. Paul's Church on the Sunday previous:

The Rev. Canon Innes, Rector of St. Paul's, London:

REV. AND DEAR SIR,—I am requested by His Lordship the Bishop of Huron to say that he desires to establish his chair in St. Paul's Church. If this meets your wish and those of your Vestry, on receiving an affirmative reply, I shall be prepared to submit conditions for such an arrangement. I am, Rev. and Dear Sir, yours very faithfully,

V. CRONYN, Chancellor, D. of H.

Moved by Mr. E. Reed, and seconded by Mr. R. Bayley, that this Vestry desire to express their appreciation of the desire of the Bishop to place his seat in St. Paul's Church, and they leave in the hands of the Rector and Wardens full power to carry out the details of such agreement as may be deemed desirable by the Bishop and Rector and the Wardens, it being understood that such arrangements are based upon the agreements now in force in Montreal and Hamilton. The motion was carried. Rev. Canon Innes stated that the main condition was the building of a new vestry, which is absolutely necessary. The total would be about \$1,500, and they had already about \$500 cash subscribed. It was proposed to run an addition to the present vestry out to the north, and build it large enough for Bible class room, or for holding evening services. The vestry would be divided by folding doors, and the whole be thrown into one when the occasion required. He was sure the saving in gas would in a short time pay for the building.

Mr. Marsh (churchwarden) said it would save in gas \$100 a year, to hold the week night services in the vestry. He thought \$2,500 was a more likely estimate of the cost.

Mr. W. J. Reid (churchwarden) moved that this meeting take into consideration a plan for raising the necessary funds for the vestry extension, and that a subscription list be opened at once, and that a committee be appointed to assist the churchwardens.

Mr. Reid's motion was supported by Mr. R. Bayley and Mr. Wild, and passed unanimously. Mr. J. S. Pearce was appointed treasurer.

His Lordship Bishop Hellmuth and Mrs. Hellmuth have left for England. They expressed their delight with their visit to the Forest city.

LONDON SOUTH.—His Lordship the Bishop of the diocese held confirmation service in St. James' Church the first Sunday after Trinity. The incumbent, Rev. Evans Davis, had the pleasure of presenting a class of young soldiers of the cross for the apostolic rites. There was a large congregation.

AMHERSTBURG.—*Essex Deanery.*—His Lordship the Bishop of Huron is expected to hold a confirmation in Christ Church, Amherstburg, on July 14th.

Rural Deanery of Norfolk.—The Rural Decanal Chapter of the Deanery of Norfolk met at Port Rowan, May 25th. At 11.00 o'clock, a.m., there was morning service and a celebration. The preacher was the Rev. John Gemley, R.D., who gave an excellent sermon. The Chapter met for the despatch of business at two o'clock. The secretary of the Deanery, the Rev. R. J. Newell, being absent through illness, Col. Mabee was appointed secretary *pro tem*. The Rev. J. R. Newell was re-appointed secretary. The statistics of the Deanery were presented and showed a decided increase over last year in contributions to missionary and other purposes. The secretary was expected to deliver a lecture at the evening meeting, but he being absent, the Rural Dean gave a lecture on *Memory*, which was exceptionally good, as indeed all Mr. Gemley's are. A hearty vote of thanks was tendered him at the close of the meeting. The Chapter will next meet at Delhi.

ALGOMA.

GARDEN RIVER.—The Right Rev. the Lord Bishop of Algoma visited this mission on Sunday last, preaching to the Indians in the morning, and to the railway employes in the afternoon. As usual the "utterances" of the Bishop were such as we had great need of. It is, indeed, a subject for much congratulation that even in this missionary diocese the Church has not forgotten to place in authority one who can grace the office of "Bishop" with a "gift of speech" rarely met with. It is good for our isolated people and missionaries to be now and then reminded that in the "great behind"—the "far extending eastward"—there are resources of civilization a "tithe" of which may in the coming unknown show themselves in Algoma. We were glad to see one of the contractors present. If railways were only run on the elder Dodge's principle, there would be more money in them, all the world over. The Bishop leaves for Port Arthur and neighborhood in a few days. The missionary assisted his Lordship at the celebration, &c.

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.

S. S. LEAFLETS.

SIR,—In the Leaflet issued from Toronto for the first Sunday after Trinity are the question and answer: "Who founded the Church? Christ founded the Church through the Holy Spirit."

Perhaps some learned reader would inform me what Scriptural authority there is for such a statement. The Leaflet gives St. Matt. xvi. 18, which speaks of our Lord building, not founding His church; and 1 Cor. xii. 13 which, I fancy, must be a mis-print. The latter text says that "by one Spirit are we all baptized into one body," i. e., into a body already existing. I have always been taught that the common notion of God the Son coming down to this earth to found a new church was an unscriptural and dangerous Romish error. Unscriptural—for the Bible teaches that there never was a time when God had not a church on this earth, and that the church of the Christian dispensation is essentially the same as the church that preceded it. Dangerous—for such a notion not only destroys the continuity of God's church, but implies a sense of weakness and failure on the part of the divine mind, obliged, so to speak, to start a new organization, and a new system, and a new religion for the salvation of mankind. It is this very notion that has led some modern Sectarians of our day to renounce the Old Testament, and even the Lord's Prayer, as given prior to the day of Pentecost, and sundry others to speak of that day as "the birthday of the church." The simple truth which has been impressed on me—and a very great and comforting truth I have long felt it to be—is that God's church has always been on earth, no one knows exactly when founded; that this church passed through several dispensations; that various revelations were made to it from time to time, and at last the best revelation of all was made in the person of Jesus Christ; always the head of the church and at intervals appearing; that He having taken our complete human nature on Him, made one last crowning revelation to His earth-born brethren, and directed and instructed his officers—officers of His own existing church—how to extend this church's blessings universally, and make its borders co-extensive with mankind—to make God's own church; in short, *Catholic* instead of Jewish. To teach children that our Lord founded a church is going a long way, it seems to me, to place Him on a level with Confucius, or Plato, or Auguste Comte. To teach children that they are now members of the church of God to which Abraham and David and Isaiah and St. John the Baptist belonged, and of which God the Son was, and is ever to be, the Head and High Priest, is to strengthen their belief in a revelation from Heaven, in the unity and continuity of the faith from the days of Adam to now, and in the wisdom and love of their heavenly Father, who in the fulness of time sent His Son into the world that the world (and not any single race) by Him might be saved. But this is a very different thing from founding a church 1887 years ago. There is another rather curious answer in this leaflet, which states that the church of God is now "composed"—"of all who are baptized into Christ, and continue to believe in Him." The italics are mine. I should like to ask whether the prodigal son in the far country, and surely not then "continuing to believe," was not a member of the church of God all the while and privileged at any moment to return and say, "I will arise and go to my

father." Very loose theology, it seems to me, is given us in these leaflets, and to be received with great caution. Yours, etc.,

A COUNTRY PARSON.

June 13, 1887.

THE CHURCH AND CHURCH UNITY.

SIR,—For ten years I have given this subject a careful and prayerful consideration, and after reading through once more "Fundamental Church Principles" in Contemporary for Sep. 1886, I think I have something that I have been long looking for. I believe there is, there can only be one church here below.

I believe that in the truest and highest and noblest and grandest sense, it is a "association of which Christ is the head," and in its earthly, corporate existence. Baptism is the initiatory rite. Moreover I do hold, that its ministry ought to consist of Bishops, elders, deacons, and that it ought to be the aim of all "churches" to have this three fold ministry. Now, Sir, I think we shall very soon have a national church in Canada. To this National Church all bodies should gravitate. I think, then, that any body who has a man duly prepared for the work of that body and willing to wholeheartedly subscribe to the two common creeds, (Apostles and Nicene, and who hold to the two sacraments, he ought to be encouraged to receive Episcopal ordination, and in his own body act and work as fully ordained minister. If he wants to join us, and has received a special training therefore, let him sign and lawfully obey the 39 articles of the Church of England, and give consent to the "Book of Common Prayer," and pledges himself in public duties to use this and no other. I am no very great divine; I am only a humble Presbyterian, but I would like, sir, to have the views of the more learned on the subject. I firmly believe we shall have to come to "one" Church or "no" Church, and we cannot give up Episcopacy. It does not, however, follow that every man is to wear the same kind of coat here below. It may be all very well for soldiers, but the difficulty with us is this: we have too much fighting; will not some of our Bishops give us a little of their mind on this matter? I am, Sir, yours,

P. S. I have never looked down on a man who wants to be a Churchman, as I tell everyone I come in contact with. "I do not want you to be a member of the Church of England. You are in Canada, man, and you want a Church for yourselves." The man who does not work for it is not doing right, and if I had a tendency for a non-liturgical worship, I would (like "Wilberforce on the slave question," I go to the "Provincial Synod of the Church of England," or to the Roman representatives here, and demand again and again ordination for my men on their willingness to subscribe the creeds, and to preach and administer the two sacraments. If the Church refuses this she does it at her peril. Is there no man in Canada to try the question. It will not do for the nonconforming bodies to say there is nothing in "Church officers." There is.

SKETCH OF LESSON.

3RD. SUNDAY AFTER TRINITY. JUNE 26TH, 1887.

The Daily Sacrifice.

Passage to be read.—Exodus xxix. 38-40.

Let us think first what is the truth which this lesson teaches us, and then carefully study the lesson itself.

One thing must always follow wrong doing, that is punishment. People sometimes say, "God is so merciful. He will forgive sin. He will not punish it." This is a great mistake. God is just, and cannot pass over sin (Exodus xxxiv. 7; Josh xxiv. 19; Job x. 14; Rom. ii. 2, 3). God is holy, and therefore hates sin (Ps. v.; Heb. i. 14). God is true and has said, "The soul that sinneth it shall die, (Ezek. xviii. 20). But God is love. He loves the sinner, though He hates the sin, so He has made a way to punish and put away sin and to save the sinner.

How is this mercy given to man? Through the all-atoning sacrifice of Christ. God laid the sin of the world on One Who could bear it (Is. liii. 6). He alone could take the place of all, because He alone is perfectly holy (2 Cor. v. 21). He suffered death (Phil. 2 8), the curse (Gal. 3 13), and the hiding of His Father's face (St. Matt. xxvii. 46).

And all this He, the God-Man, bore in our stead. As our last lesson said, He was our Representative. To day we learn of what He did instead of us as our Substitute. Before Christ came, the people had a picture or shadow of Christ dying for them. This lesson explains the type or picture which the Israelites saw.

I. THE BURNT OFFERING.—You remember that a great Altar of brass was erected at the door of the Tabernacle. When a sacrifice was killed—an ox, a sheep or a lamb—the blood was sprinkled on the four