

At the late Washington Centennial in New York, divine service was held in St. Paul's Church, of that city, on the morning of the one hundredth anniversary of Washington as the first President of the United States. This was done because Washington and his fellow officers attended services in the same church and at the same hour of the day as his first act after inauguration. Nothing could be more fitting than such a service. It was taken good advantage of, we are told, by Bishop Potter, the Bishop of New York, who spoke in plain and strong terms against the political corruptions of the present age and the dangers that threatened the country from enormous individual fortunes. For this the bishop has been greatly praised as one who knew how to make himself master of a situation for good; but there are some weak and shallow-minded enough to blame the bishop for speaking home truths to such an audience. In other words, "Speak the truth, but not where it is likely to be applicable." This is true all the world over. "Prophesy smooth things." This is the cry of the age. Bishop Potter had a splendid opportunity for tickling the ears of his audience by saying great and eulogistic things about the great American nation, but he chose rather the rugged pathway of the true man of God and boldly rebuked wickedness and corruption. Thank God for such noble constancy. Let the eulogy be for the platform. The true ring of God's truth must be from the pulpit. All preachers should take a leaf out of this book. Let them preach at least that the ten commandments are meant to be kept.

THE future Prince of Wales, poor young man, is obliged by the law regulating royal marriages, to choose a wife among a dozen cousins, many of them not noted for beauty or brightness. It is becoming notorious that owing to the constant and enforced intermarriage among the Protestant princes and princesses, themselves few in number, there are traces of weaknesses said to be inevitable results from such a cause. Some Englishman of note has suggested that the young English Prince choose an American girl for his wife! And some of the American papers are seriously asking the question, "Why not?" It would probably be considered necessary that she should at least be a member of the Episcopal Church.

THE meeting that was held in Toronto in April last of committees appointed by the Presbyterian and Methodist Churches to meet the Committee of our Provincial Synod on the question of Christian union was perhaps one of the most remarkable meetings of the kind ever held. Principal Cavan, of the Presbyterian Church, declared that no such meeting had been held since the Reformation. The paper prepared by Dean Carmichael, showing from the formularies of the different bodies represented in the meeting the many points of agreement already existing amongst them, did excellent service in enabling men of widely

different casts of mind to seize upon points upon which they could speak in harmony and good will. It is to be hoped such meetings will be followed up by others of a similar nature and that this great question may receive that attention that its importance demands.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

ASCENSIONTIDE APPEAL, 1889.

REVEREND SIR: It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, May 26th, 1889, and that the offerings of the people on the following Sunday be given to Domestic Missions.

JOHN FREDERICTON, Metropolitan.

J. T. ONTARIO.

J. W. QUEBEC.

W. B. MONTREAL.

ARTHUR TORONTO.

E. ALGOMA.

MAURICE S. HURON.

CHARLES NIAGARA.

FREDERICK NOVA SCOTIA.

BRETHREN,—Once more, as Ascensiontide comes round to us in the cycle of the Church's year, we are reminded of the duty that is imposed upon us all, to promote the spread of the Kingdom of our risen and ascended Lord. To aid the cause of missions is as much the duty of every Church member, as prayer, attendance in the House of God and participation in the sacred ordinances of our religion. Our own hearts ought to be so alive to such claims, and so interested in their success, as scarcely to need any reminder. One who really values the truth, and at all adequately appreciates the benefits that attach to the ministrations of our Church, will earnestly desire that others should share in those privileges. Energy in Mission work is not only an act of obedience to the Master's express command, but is the natural result of the vivifying power of the Holy Spirit.

The appeal which we now submit to Churchmen is in the interests of Domestic Missions, that is to say Missions in Algoma and the North-west.

DIocese OF ALGOMA.

The Diocese of Algoma, as the creation of the Canadian Church, still holds the first claim upon our sympathies. This is cheerfully acknowledged by us all. Its devoted and faithful bishop writes in grateful terms of the increasing readiness shown alike by clergy and laity to respond to his appeals. The territorial aspect of the Diocese has materially changed during the last three or four years, owing to the construction of the Canadian Pacific Railway. Along the main line of that