

of the class, amongst whom in this way wholesome emulation will spring up, and when opportunity offers call upon some one to quote any suggested passage, or incident appropriate to the subject, in this consists one method of their co-operation.

Before leaving this division, let me add whenever the chance offers, draw attention to the distinctive teaching of our beloved Church, and try not only to develop the head but also the heart. Faithfully and persistently give each lesson a bias toward primitive truth, and seek an application for each individual. Allow at the end some five minutes in which to answer questions dropped into a question drawer, or put at the moment—leaving one to be answered by the members next time of meeting. Take up the Offertory, and close with hymn, prayer, (extempore or collect), and Grace. Now is a good time to go about and welcome the new comers, and to say a friendly word to the regular attenders, a very important part is this "aftermeeting."

III. We come now to consider in the last place the use of the Bible class in the Sunday School economy, at once its *raison d'être* strikes us; it is the graduating class of the Sunday School. It is the intermediate state of progress in the knowledge of things spiritual. The teacher look not only to the imparting of instruction as an end for the individual, but also as a means to an end, the end being the imparting of the knowledge conveyed, in turn to others. The Bible class, too, is the recruiting ground of the Sunday School teaching staff, here are its reserves, a good percentage of all such senior classes ought to be storing the instruction gained for the hour of moment when they in turn shall begin to teach. Before them all, indeed, with profit employment in church work of different kinds, might be kept prominently as the best method of gaining a life long hold upon them, and securing their best and warmest attachment to the Church.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

TORONTO.

St. Simon's Church.—The congregation hitherto worshipping in the Cemetery chapel in the northern part of the city moved into their new building on the 18th inst. The name of the new church is St. Simon's, and it is situated at the head of Ontario street. It is built in what is known as the Queen Anne style, and is a neat and comfortable structure. The decorations consist of hangings around the chancel, the frontal on the communion table being neatly embroidered in the passion flower pattern. A handsome brass cross, the gift of a prominent member of the church, is also placed over the communion table. The services are choral in the evening only, and on other occasions will be conducted in the ordinary way. The surpliced choir consists of 30 male voices, and furnish excellent music. The church, which will seat something over 400 people, was filled to overflowing at the opening services. The Rev. S. Macklem, rector, preached in the evening.

A lecture on the subject of "England and Rome" was given by Rev. A. J. Belt, M.A., in the school-house of St. George's Church last evening, in aid of the Sisterhood of St. John the Divine. The lecturer claimed that the Anglican Church had an existence entirely independent of Rome in the early days of English history, and that for many centuries the authority of the Pope of Rome was not acknowledged. He also gave strong reasons for the belief that the Gospel was first preached in the British Isles by St. Paul himself. The lecture was very interesting, and was carefully prepared and well delivered.

HURON.

LONDON.—The Church of St. John the Evangelist.—The corner stone of the new church in the north of the city was laid on Wednesday, March 7th, p.m., by the Rev. Dr. Fowell, principal of Huron College, and rector of the parish, with solemn and appropriate services. The north end parish is the only one in the city which has not had a church within its precincts, and the necessity for a church in it was much felt for some time by the rector and parishioners, and they resolved to erect one that would afford them greater spiritual advantages. The site selected, as are now mentioned in the DOMINION CHURCHMAN, is in every respect the most favourable in the city. The building was commenced last fall, and the basement built. It will seat comfortably 600 persons, and will cost \$10,000, of which about \$6,000 have been secured. At five o'clock the officiating clergy left the Western Univer-

sity in a body and proceeded to the scene of the ceremony, where a number of people had assembled. Arriving there the office for laying the foundation stone was begun by Rev. Canon Innes, who conducted the responsive readings. Principal Fowell having laid the stone, pronounced it well and truly laid. He was assisted in the ceremony by Rev. D. Williams, mathematical professor in Huron College. After the ceremony, Principal Fowell made a few remarks, as owing to the burial of Dean Boomer he did not think it advisable to say much. The work he said had been begun in the right way, building it on the foundation stone of the teaching of the prophets and the apostles. Among the clergy present at the laying of the corner stone were Revs. Canon Innes, Canon Smith, Canon Richardson, London; W. R. Seaborn, Thamesford; E. C. Saunders, Ingersoll; G. W. Racy, Goderich; T. R. Asbury, Delaware; C. Miles, Belmont, principal English Ladies' College, Jeffery Hill, Chatham; Archdeacon Mulholland, Owen Sound; Canon Hill, St. Thomas; Rural Dean Cooper, Invermay; F. Ryan, Florence; W. M. Shore, Ailsa Craig; J. Williams, city; Principal Fowell, Huron College; F. F. Davis, Thornedale; F. Checkley, city; A. G. Smith, Muncey; E. W. Hughes, Lion's Head; F. Burt, Alvinston; John Gemley, Simcoe; H. Banwell, Bismark; G. B. Sage, Ladies' College; W. Daunt, Aylmer. In the niche of the corner stone was placed a case containing a copy of the Holy Scriptures. The stone was laid by Rev. Principal Fowell, and the service was conducted by Rev. Canon Innes, and Rev. D. Williams. After a brief address by Mr. Fowell, Rev. Canon Innes remarked that he had been present at the laying of the corner stone of every Anglican Church in the city except that of St. Paul. The service concluded with a hymn.

LONDON.—St. Paul's.—Special service of Holy Communion was held Wednesday, a.m. At the invitation of the Bishop, the clergy of the diocese met to spend the day in rest and quietness, and to partake of the Holy Communion. The Bishop administered the communion, assisted by Ven. Archdeacon Sandys, Mulholland, and Marsh, and Canon Innes, and Principal Fowell. The representatives of W.A.M.S., also partook of the Holy Sacrament. Principal Fowell addressed the communicants.

Funeral Service of the late Very Rev. Dean Boomer.—The solemn obsequies of the late Ven. Dean Boomer took place on Wednesday, p.m., March 7th. The service at the family residence was conducted by Rev. Canon Richardson. Upwards of 100 clergymen from all parts of the diocese were present. At the conclusion of the service the remains were borne to the hearse, supported by Revs. Archdeacons Marsh, Sandys, Mulholland, Canon Hincks, Rev. Canon Richardson and Rev. W. Davis. The coffin was of polished rosewood and was covered with a profusion of flowers, some bouquets of white lilies being especially noticeable. The cortege proceeded to St. Paul's Cathedral preceded by the clergy, followed by the bearers walking. Next came the hearse and their chief mourners in carriages. The remains were received at the church by the Rt. Rev. Bishop Baldwin, assisted by Rev. Canon Innes and Rev. W. Craig, the pulpit being draped in black, giving the whole a very solemn appearance. As the procession proceeded up the aisle the choir sang "Nearer my God to Thee." The remains being deposited before the chancel, the Bishop read the appointed lesson 1 Cor. 15; the burial service by Rev. Canon Innes assisted by Rev. W. Craig, of Clinton, after which the remains were raised and, preceded by the Bishop, borne to the hearse, Mrs. Boomer tearfully following with her hands upon the foot of the coffin, holding a bunch of lilies. The cortege then moved on, by a vast concourse of carriages, to Woodland cemetery where the remains were interred.

ALGOMA.

GRAVENHURST.—The bishop kindly gave us a sermon on Sunday morning, the 11th inst., in the Town Hall. The day was very stormy, but there was a fair attendance, and we all appreciated his kind and simple address. He left in the afternoon for the Uffington Mission, and he must have had a very miserable journey, for he was blowing and drifting badly when he left here. Some of the missions are vacant, but the bishop has made arrangements for services as best he can—the present missionaries to hold services at intervals in the neighbouring mission. Uffington mission will be supplied by the missionary at Gravenhurst on one Sunday in the month. This seems necessary in order to keep the people together, as Church of England people do not care to accept the ministrations of laymen.

The plans for the new church at Gravenhurst are out and tenders asked for. We fear the plans will have to be cut down, as the expense of building here,

owing to the rigid regulations issued by the Town Council, is great. Building material is expensive, especially brick, so we cannot yet say when we shall commence.

FOREIGN.

The new Bishopric of Wakefield has been conferred upon the Bishop of Bedford.

Dr. William Walsham How, who was born in 1828 at Shrewsbury, is the son of the late Mr. William Wybergh How, of that town. He was educated at Shrewsbury and Wadham and took his degree in Classical Honors (Third Class) in 1845; in which year Mr. Freeman and Dr. Hayman were in the Second Class in the same school. In the following year he was ordained. He was successfully curate at Kidderminster and Shrewsbury, and in 1851 was collated to the rectory of Whittington, Shropshire. In 1853 he was appointed Rural Dean of Oswestry and diocesan inspector of schools. In 1860 he obtained an honorary canonry at St. Asaph, and in 1869 was elected proctor for the diocese. In the same year he was one of the select preachers at Oxford, and was appointed examining chaplain to the Bishop of Lichfield. In 1879 he was presented to the living of St. Andrew Undershaft with St. Mary Axe, in the city, and was appointed at the same time to a prebendal stall in St. Paul's Cathedral. Later in the same year he was consecrated Bishop of Bedford, as suffragan to the Bishop of London. His work has since then lain in the East of London, where his energy and zeal in every good work are well-known. He has published a large number of works, including "Plain Words," in four series, "Practical Sermons," "Lent Lectures," "Daily Family Prayer," "Pastor in Parochia," "The Evening Psalter," "Plain Words to Children," "The Parish Priest," "Cambridge Pastoral Lectures," "Words of Good Cheer," "Poems," "Revision of the Rubrics," "A Commentary on the Four Gospels," and "Holy Communion." It is not many months since he had the misfortune to lose his wife, "whose life of devotion in East London," said Mrs. Temple, in a letter published in the *Times*, of the 8th of November, was well-known to so many, and whose loss will be long and deeply felt."

The *Yorkshire Post* says the inhabitants of Wakefield were not a little surprised at Bishop How's appointment; but a merry peal was rung on the bells of the parish church in honor of the event.

In regard to the movement in favor of forming the whole county of Surrey into a bishopric, the Bishop of Rochester writes:

A Bishop of Rochester would be guilty of an unpardonable disrespect to a county in which he owns a partial though delightful jurisdiction, and to a cathedral city from which he takes his name, and which if she cared to do so, might (as is evident from a schedule elsewhere to be found in this journal) possibly indict him for a somewhat sparse attention to her interests, if he failed to point out to his Surrey brethren that Kent has also her claims to a respectful consideration; and that he who is privileged to belong to both, and in a real sense equally to both, must see that while all care is shown for the vast population of the Surrey portion, Kent shall not be treated as an insignificant and unimportant fragment. The motive of the promoters of the movement is not previously informing the Bishop is at once intelligible and laudable. Nor is it possible in his opinion for a diocesan to take just umbrage at the contents of this important memorial. It avoids detail, it gravely indicates a pressing necessity, and it prays the Metropolitan of the province, whose own diocese includes a slice of Surrey, to consider the request in the memorial in conjunction with his two Suffragans whose own dioceses divide the rest of the county between them. Very distinctly I affirm, and with no hasty splutter of a rash pen, that the monarchical feature in the oversight exercised by territorial Bishops, which through so many generations has characterized their government, and which thoughtful men, even in the nineteenth century, are on the whole disposed to retain, as most calculated to impress personal responsibility and to secure vigorous administration, is practicable, and even tolerable, only on the distinct understanding that the clergy claim and use their right of approaching and addressing their ecclesiastical rulers in an independent and fearless spirit, and that in matters of critical moment to the Church at large episcopal administration should be, in a practicable sense, not only personal but conciliar. The Bishop exists for the diocese, not the diocese for the Bishop. Whatever my own private feeling may be as to a scheme which must involve my parting from much attached friends either in Kent or Surrey, an individual's preferences can be as nothing in view of the general welfare. All that now I need add is that should all Surrey be made into a separate diocese, if it is to be worked properly, the Bishop may