

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY MAY 31, 1888.

[No. 28.]

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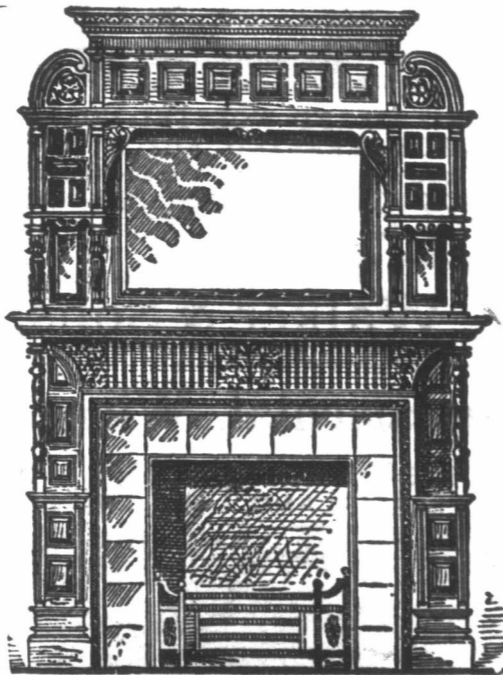
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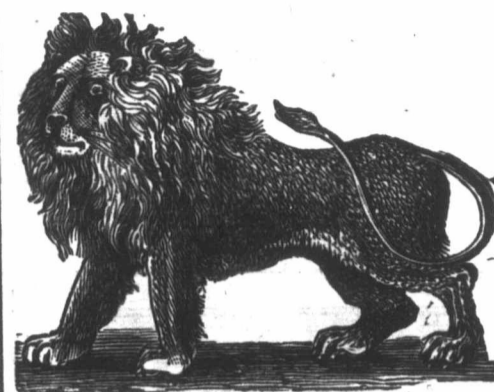
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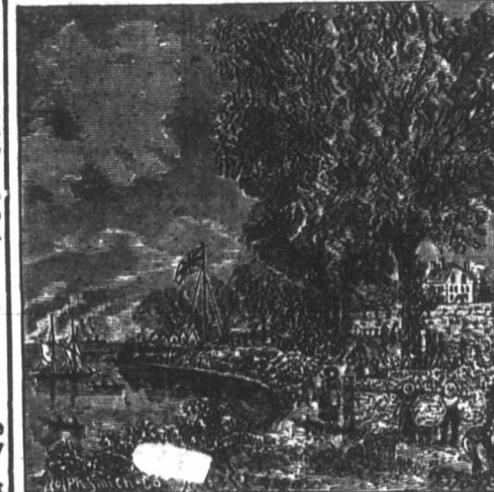
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LESSONS for SUNDAYS and HOLY DAYS.

June 3rd, 1st SUNDAY AFTER TRINITY.
Morning.—Joshua iii. 7 to iv. 15. John xiv.
Evening.—Joshua v. 13 to vi. 21; or xxiv. Heb. x. to 19.
17; or Matthew iii.

THURSDAY, MAY 31, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

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

DR. MARTINEAU CONDEMNES INDEPENDENCY.—At a meeting of the Unitarian body last month, the aged Dr. Martineau read a paper on "The organization of our Churches," in which he strongly controverted the leading idea of Independency. He said, "At present our societies exist upon what is called the congregational principle, that each body of Christian worshippers is fully equal to the management of its own affairs, and is in itself a complete and perfect unity. Now, as to that, I have no objection whatever to it as an abstract principle, and I quite admit that if there were but one body of Christians, one body of disciples, meeting for Christian worship and the promotion of the Christian life, it would be entirely competent to manage its own affairs. But when you tell me that a little country congregation, consisting it may be of wagoners, quarrymen and factory hands, persons earning their daily wages and living a life of great privation and poverty—when you tell me that they without any foreign aid whatever are a complete and competent society for the accomplishment of their objects, I say it is a mockery to deny external aid in order to enable them to maintain the conditions and the institutions of their

Christian life." Dr. Martineau went on to revindicate for his sect the title of "English Presbyterians." The Congregationalist idea is ever demonstrating its own folly, it is utterly, indeed, violently anti-Christian, being based on selfishness, isolation, and pride. We churchmen need take heed lest we slide into such a system, of which there is a real danger.

BRIGHT DECLINES TO HONOUR MURDERERS.—In an article quoted on a late page from the most widely read of Church papers, the words occur, "The Roman Catholics of Ireland would still have been divided into two classes, those who know murder to be wrong and abstain from it, and those who know it to be wrong and yet do it." The glorification of murder and murderers is one of the most revolting features in the life of this age. The sturdy Liberal, John Bright, will not allow his skirts to be stained with blood. Referring to a meeting at Huddersfield, where "God save Ireland" had been sung, Mr. Bright writes that the incident is important:—"It shows to what a condition a public meeting of Liberals, who are blindly following our ancient leader, are willing to descend in pursuit of their party purposes. The Manchester outrage was a direct act of war, accompanied by a foul murder in the public street. The song which was sung at Huddersfield was written to glorify the men who committed the murder, and who went armed ready to commit the murder if necessary for their purpose." That Mr. Parnell was a guilty participant in the assassination of Lord Frederick Cavendish and Mr. Burke he never has denied. Indeed he and his party have only condemned the murder of the former, as "an unfortunate mistake!" That the leader of a great party in Canada should have recently sat beside this man of blood is a grievous scandal. The smell of the stains on Mr. Parnell will befoul our pure atmosphere. But even that smell will attract votes.

THE SPANISH ARMADA TERCENTENARY.—The people of Plymouth intend to celebrate the 'Spanish Armada Tercentenary' with great magnificence. The programme, says *Church Bells*, produced at a meeting of the Committee includes concerts, the inauguration of a memorial, a naval demonstration on the waters of the Sound, a pageant through the streets, a banquet, the opening of an Armada Exhibition, tableaux, torchlight processions, marine displays, &c. On the Sunday, July 22, special hymns and anthems are to be sung in the churches; and there is to be a concluding service in the Guildhall, in which ministers of all denominations are asked to unite. The Queen is to be invited to become Patron of the celebration, and the Duke of Norfolk has consented, under certain conditions, to be the President. The conditions are, that 'politics and religion are to be ignored in the celebration.' His Grace 'cannot participate in individual glorification of Queen Elizabeth, or anything tending to a triumph of Protestantism.' And so, we presume, 'all sorts and conditions of men' will unite in celebrating the past triumph of England, and a Roman Catholic Duke, who is head of the house of which Lord Effingham was a member, will preside. This is all very well, and doubtless is as it should be. Nevertheless, we cannot but reflect that Queen Elizabeth, with all her faults, had something to do with the victory, and we doubt whether any more spirited words will be spoken at Plymouth than she spoke at Tilbury:—"Let tyrants fear. I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and goodwill of my subjects, and therefore I am come among you, as you see, resolved, in the midst and heat of the battle, to live and die amongst you. I know that I have but the body of a feeble and weak woman, but I have the heart of a king; and of a king of England, too."

It is a pity to have made a mess of this by bringing in the Duke of Norfolk. The natural President

would be the Earl of Effingham, who would have no Popish timidity to chill his patriotism. He too is directly descended from the gallant Admiral of the English fleet.

We ask our youthful readers special attention to the words of Queen Elizabeth. Let them compare such brave, trumpet-toned words with the snivelling of politicians hunting after the smiles of the Papal authorities!

THE DIFFICULTIES OF THEISM.—Mr. Gladstone asks whether theism is a more credible religion than christianity:—

"The theists is confronted, with no breakwater between, the awful problem of mortal evil, by the pain, by the apparent anomalies of waste and of caprice on the face of creation; and not least of all by the fact that, while the moral government of the world is founded on the free agency of man, there are in multitudes of cases enviroing circumstances independent of his will which seem to deprive that agency, called free, of any operative power adequate to contend against them. In this bewildered state of things, in this great enigma of the world, 'Who is this that cometh from Edom, with dyed garments from Bozrah? . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?' There has come upon the scene the figure of a Redeemer, human and divine. Let it be granted that the Incarnation is a marvel wholly beyond our reach, and that the miracle of the Resurrection today gives serious trouble to fastidious intellects. But the difficulties of a baffled understanding, lying everywhere around us in daily experience, are to be expected from its limitations; not so the shocks encountered by the moral sense. Even if the Christian scheme slightly lengthened the immeasurable catalogue of the first, this is dust in the balance compared with the relief it furnishes to the second; in supplying the most powerful remedial agency ever known, in teaching how pain may be made a helper, and evil transmuted into good; and in opening clearly the vision of another world, in which we are taught to look for yet larger councils of Almighty wisdom. To take away, then, the agency so beneficent, which has so softened and reduced the moral problem that lie thickly spread around us, and to leave us face to face with them in all their original rigour, is to enhance and not to mitigate the difficulties of the belief."

EXPERIENCE DESPISED BY PROHIBITIONISTS.—Professor Goldwin Smith in a letter to the Mail remarks very truly "the prohibitionists seem with a conscientiousness which again I do not question, to reject experience as a test of the soundness of legislation, on the ground that this is not a question of expediency, but a question of principle, which no experience of consequence can affect. In vain, therefore, you point to the unfavourable results of coercive legislation in Maine, Vermont, Iowa and elsewhere, and to the authoritative record of the failure of the experiment made during a number of years in Massachusetts. Their answer is that prohibition is Heavens cause; and that opposition to it is the cause of Satan; though if Naaman had come out of the Jordan worse than he went in, the voice of Elisha thenceforth would scarcely have been deemed to be that of Heaven. Respect the motives and the zeal of this class of reformers as you may, it would be useless to ask them to go into conference with reformers who regard the use of alcoholic liquors as natural because universal and immemorial, as sanctioned by the practice of the Founder of Christianity, and, like the use of tea, coffee, or tobacco, as sinful only in its excess. The aim of the Prohibitionist is not to regulate the liquor trade but to exterminate it. The aim of the Liberal Temperance man is to regulate it so as to guard it against the special evils to which undeniably it is exposed. Between extermination and regulation, agreement or compromise seems impossible."

"ARE YOU SAVED?"

BY REV. JOHN MAY.

THIS is a question frequently put to even excellent Christians by persons whose zeal outruns their knowledge. Its absurdity goes without saying. A captain passing another in mid-ocean might just as well ask "Are you in port?" Its prevalence in these days, however, serves one useful purpose. As the pass-word of the popular Christianity, it shows at a glance how far that Christianity has strayed from the religion of Christ. It originates in an utterly false conception of that religion, which, from centre to circumference is—not self-devotion, but self-sacrifice—a conception which makes *personal escape* not mutual helpfulness, the main object of life. I doubt whether even escape is possible on these lines; and if it is, is it not a beggarly, cowardly, selfish thing at best? What claim has he on a better world who has done no good in this? There is neither piety nor wisdom in aspiring to reach Heaven by the path of selfishness. That path is the farthest possible from the one trodden by the self-sacrificing Saviour of men, and marked out for them to walk in. "I am the way," saith the Christ. "I." Who? The One Man in all history whose whole thought, life, being, were absolutely and without reserve devoted to helping His fellowmen. When He says, "I am the way," He means much more than His death. He includes emphatically, also, His sacrificial life. It was one sustained act of self-expenditure. To walk in this "way" is simply to do as He did—live for others, not for self. The ideal Christian life is modelled on His. It is a life of pure, holy, untiring benevolence—self-annihilation. To reach this high standard is the noblest of aims, the most god-like and glorious of achievements. There would be nothing noble in gaining Heaven without bettering earth, in saving one's self, no matter how others fared. It just reverses the foundation principle of Christ's kingdom, of Whom it was once sneeringly but truly said "He saved others, Himself He cannot save." Had He saved Himself, He had lost the "others." He did finally save Himself by saving "others." And this is still the "way" of salvation. In saving others you save yourself. There is no other way. There is no path to Paradise save through the deep valley of self-sacrifice. Christ has not one road for Himself and another for us. He did not painfully scratch His way through the brambles of self-expenditure that we might trip gaily along the flowery heights of self-indulgence. Painful to the flesh, yet most sweet to the Christ-filled heart, is the one only road to Heaven.

"Have you saved?" This is the right question. It is our privilege, our duty, our felicity, if we will, to be sharers in the Saviourhood of Christ. Each may be a saviour in his degree: a "co-worker" with Christ. What earthly distinction can equal this? standing shoulder to shoulder with the Saviour-King, lifting with Him this painful woe-begone humanity? Lifting as the very condition of being lifted ourselves; and, in the ascension, ascending!

"Have you saved?" Have you ever tried to save? You are "converted" you say—"in the justified state:" but how about others? Have you tried to save them? "Yes," say you, "I have prayed for, and tried to convert them." My friend, that is not it. That is *cheap*. Have you helped any one for this life, here, *now*? Have you helped to save from hell by helping to save from *sin*? Have you saved any one from *sin* by relieving his bodily needs? Whose sorrows have you assuaged? Whose nakedness have you covered? Whose hunger have you appeased? To whose devouring passions have you said "Peace, be still!" Between what reputation and the blade of the moral assassin have you stood? What victim have you snatched from the oppressor? What blameless debtor have you helped to stand once more erect before his fellows? Who have you saved from the tongue of fire, and from your own? Whom have you helped to save by *not* wronging him, by *not* cheating, slandering, trying to crush him? Have you done the first thing towards helping a single fellow-creature to get on in *this* world? If not, hug your "conversions," your "justification," and other fancies as you will, your feet are not in that path He trod who did *nothing else* but help the needy. Quit asking others "Are you saved?" and begin at once to ask yourself "Have I helped, saved, or tried to save any one from *any* evil thing, and *so* to lift him up to *any* good? But it is easier to offer for nothing a heaven that costs us nothing, than to put our hand into our pocket, than to bridle our tongues, or set the iron heel on self. It is cheaper to abstain from wine, cards, the dance, tobacco, and profane language, and call *this* morality, than it is to deal justly, help lovingly, spend freely in the exercise of your saviourhood, tread down all manner of lying, scorn meannesses, and prove your love to God by your love to men, your love to men by substantial help, by habitual self-oblivion.

"Are you saved?" No; of course not. No man is "saved," or even *safe* while yet in the flesh. But some are safer than others. The safest life is one of self-sacrifice; the unsafest one of self-devotion. "Jim Bludso," not a "saved" man by any means, standing by his wheel in the flames that others may live through his death, is safer for eternity than the "saved" humbug who thinks only of himself. Selfishness is the antipode of God. All Satanism is enfolded in that one black word. Christian perfection would mean self-annihilation, self-will extinct; self-gratification forgotten; self-love swallowed up by love to God breaking forth all around in helpful conduct. The only way to save your life is by losing it: losing it as Christ lost His. When I behold Him, night and day, going about "doing good," in storm and sunshine, in hunger, weariness; a houseless wanderer, owning not a foot of earth, not caring to own it; feeding the famishing, healing the sick, teaching, uplifting, patient with perverseness or stupidity, helpful to all, dying to save, what am I to think of a religion which, indeed, bears His name, and has little else in common? a religion of frames, and

fancies, and dogmas, and shibboleths; a religion of froth, and words, and wind? a religion whose chief achievement is to make true religion suspected? To your orthodox "saved" people, what are good works but Judaism? what is self-sacrifice but Popery? An easier way have they discovered: "only believe?" Endless are the changes they ring on the words: "Believe on the Lord Jesus Christ, and thou shalt be saved." So say we all. But this belief means simply *doing His will*. And His will is that we take Him as our model; that we strive to set our foot exactly where He set His. If we do not aim to do this by forgetting self and living for others, we may imagine ourselves "saved," but we are no followers of Him. If we do, whither shall His footprints lead us? Not along the flowery path of self-seeking, but down the dark valley of humiliation, lighted only by the Cross, where lie and languish all forms of suffering needing relief—hunger and thirst, and shivering nakedness, broken hearts calling for the healing touch of a friendly hand, sinful souls groaning to be free, want and woe awaiting the hand and the flask of the passing pilgrim. It is the true "Pilgrim's Progress," and thrice blessed he who achieves the journey in a Christ-like fashion, not half so much by tears, and prayers and hymns, as by words of health and deeds of love. To whom, even now, comes felicity nameless; and at last the approval: "Inasmuch as thou didst it unto Me of the least of these, My brethren, thou didst it unto Me." So grand a thing it is to be really and eternally "saved."

THE CHRISTIAN MINISTRY.

IN saying that speculations concerning the origin of the Christian ministry have for me only a historical interest, I had better give an illustration which will explain my meaning. The disputes between Charles I. and his parliament gave rise to controversies as to the relative powers of kings and parliaments, which continued to be carried on long after that monarch's death. In these controversies large use was made of arguments drawn from history, and the origin of parliaments was investigated mainly with a view to practical consequences to which the results arrived at were expected to lead. At the present day the investigation of the origin of the parliaments has a purely historical interest, and the conclusions which the student may arrive at are not likely to effect in any way his allegiance to the now settled constitution of the country. In like manner I count that the duty on the part of the individual to submit to the settled constitution of the Church is not affected, whatever be the true history of the process by which, in God's providence, the constitution of the Church was established. In any case, it is a sin to rend Christ's body by causeless schisms. I feel therefore quite free to accept any conclusions as to the history of the beginnings of Christianity to which the evidence may lead us, without any apprehension that I shall be thereby forced to alter my position with regard to mo-

modern controversies. Renan's preface to his second volume, has very well expressed the duty of a historian, however ill he may himself have acted on it, viz., to represent what is certain as certain, what is probable as probable, what is possible as possible. I have read many interesting speculations concerning early Church history, with which my chief quarrel is on account of a breach of this rule. It must be borne in mind how very few documents we have dating from the last quarter of the first century and the first half of the second; and of these few how large a part there is which throws little light on the early history of the Church. Where historical light is dim we are bound to walk warily; and if we are forced to piece out proofs with conjectures, we are not justified in laying stress on our conclusions as if they were proved facts. I have elsewhere described the paucity of documents dating from the age immediately succeeding the Apostolic, by saying that Church history passes through a tunnel. We have good light where we have the books of the New Testament to guide us, and good light again when we come down to the abundant literary remains of the latter part of the second century; but there is an intervening period, here and there faintly illumined by a few documents giving such scanty and interrupted light as may be afforded by the air-holes of a tunnel. If in our study of this dimly lighted portion of the history we wish to distinguish what is certain from what is doubtful, we may expect to find the things certain in what can be seen from either of the two well lighted ends. If the same thing is visible on looking from either end, we can have no doubt of its existence. Such a thing I take to be the existence of the Christian ministry as a distinct order. That the distinction between clergy and laity was recognised at the end of the second century is so notorious that detailed proof is superfluous. We never lose sight of the distinction as we trace the history back. When we come to one of the earliest of extra-canonical writings, the Epistle of Clement, the distinction between the clergy and laity is well marked. The former office is so regarded as permanent, that the deposition of a presbyter against whom no grave offence can be charged is treated as a sin. When we turn to the new Testament writing, we find in the oldest document in the collection, the First Epistle to the Thessalonians (v. 12), a class of men commended as highly deserving, for their work's sake, of the esteem and love of those addressed; and these are described as "labouring among them," as "being over them in the Lord," and "as admonishing them." From the second of these phrases we infer that the persons described held permanent office in the Church, and from the third that the "work in which they laboured," if at all secular, was not entirely so. This completely harmonises with the admonition in a later epistle (Heb. xiii. 17), "Obey them that have the rule over you, and submit yourselves; for they watch in behalf of your souls, as they that shall give an account." It is needless to produce other New Testament

testimony, for I regard it as beyond dispute that the Church from the first had officers, charged with not merely secular but with spiritual duties. What gradations of office there were, and what things there were which a clergyman might do and a layman might not, are points remaining for inquiry. Let us then commence our further investigation with the end of the second century, a period as to which witnesses are so numerous that our conclusions may fairly be represented as certain. For this reason it is with the same period I have found it convenient to begin when investigating the canon of the New Testament. Both with regard, and to the Christian ministry, we find the same leading ideas holding sway at the end of the second century which have been dominant in the Church ever since. We find at that time the clergy existing, not only as a distinct order in the Church, but with marked gradations of rank. Each Church is then presided over by a single person, known by the title of bishop. We can well believe that his power was not autocratic; but on this point direct evidence is wanting, for at the period of which I speak each Church appears to have followed cheerfully the guidance of the trusted man at its head, and so there are not data to determine what the result would have been if their president had attempted to impose his decisions on a reluctant Church. At this period, not only his episcopacy everywhere prevalent, but there is no idea that the constitution of the Church had ever been different. The heretics who were then most formidable claimed to be in possession of secret tradition derived from the Apostles, though not recorded in the New Testament; and in these traditions they pretended to have authority for their peculiar tenets. One way of meeting this claim was to deny that the Apostles had taught anything privately which they had not also taught publicly. But another answer was also given; namely, that if any such traditions there were, it was not in the schools of the heretics they were to be looked for, but in those Churches which had been founded by Apostles, and could trace the succession of their bishops up to them. This argument is developed by Irenaeus (*Adv. Haer.*, book iii.) in a work written about A.D. 180 or not long after. Though claiming to be able to enumerate, in the case of different Churches, the succession of bishops from the days when they were founded by Apostles down to his own time, he says that space will not permit him to give the succession for all the churches, and that it will suffice him to give the succession for the greatest and most ancient and best known Church, the Church of Rome. With its doctrine will agree the doctrine of every other Church which has preserved the apostolic tradition. He enumerates the succession of Roman bishops, beginning with Linus, whom he represents as appointed bishop by Peter and Paul, who had founded the Church of Rome, and ending with Eleutherus, who was bishop when he wrote. This list, we may reasonably believe, was identical with one previously made by Hegesippus and ap-

parently with the same subject; namely, to make it probable that Churches which had apostolic succession had apostolic doctrine. The list of Hegesippus (see Euseb., H. E. iv. 22) purports to have been made by him when at Rome during the episcopate of Anicetus, who, according to Lipsius, died A.D. 167; and at the time of publication Hegesippus adds that to Anicetus succeeded Soter, and to Soter, Eleutherus, who had been deacon to Anicetus. In the place and just cited, Irenaeus speaks of the celebrated Polycarp, whom in his youth he had known personally. In order to give weight to Polycarp's testimony to apostolic tradition, Irenaeus says that Polycarp not only had conversed with many who had seen Christ, but also had been appointed by Apostles in Asia, as Bishop of the Church of Smyrna.—*The Expositor*.

(To be continued).

THE POPE AND IRELAND.

THE Papal circular to the Irish Bishops, conveying the decision of the Congregation of the Inquisition on the Plan of Campaign and on boycotting, has been criticized from opposite sides. On the one hand it is said that the Pope has gone beyond the province of a Christian teacher, and has meddled in matters which do not concern him—in purely political matters. On the other hand, it is said that, though the Pope has done the right thing, he has done it late—that though he has now condemned boycotting and robbery, he was silent when Ireland "was the scene of murder and maiming, and burning, and cattle-maiming every other day."

Neither criticism seems to us well founded. As regards the first, those who make it have not been at the pains to acquaint themselves even with that not very ancient document, the Vatican decree. The *Pall-Mall Gazette*, for example, had on Monday a sentence which contained two strange blunders in as many lines. It took the *Times* to task for "talking of the Papal Infallibility in a matter which is not of faith, and which has not come before a General Council of the Church." Our contemporary is evidently not aware that the Vatican decree declared the decisions of the Pope within a prescribed sphere to be infallible, "*ex sese, non autem ex consensu Ecclesiae*," and defined that sphere to be the region not of faith only, but of morals. At no time and in no country has any portion of the Catholic Church placed the Ten Commandments on a lower level than the Creeds. So far, therefore, as the matter of the Papal decision is concerned, those who hold the Pope to be infallible must hold that he has infallibly condemned the Plan of Campaign and boycotting.

Nor is there any room for the charge that the Pope ought to have spoken long ago. Murder and maiming are admitted crimes. Even those who profit by them, probably even those who practice them, do not maintain them to be anything else. Consequently the whole Papal armoury might have been brought to

bear upon them without any fresh result. Where would have been the use of asking "the Supreme Congregation of the Inquisition" whether it is permissible to murder a land-grabber? No condemnation of the practice that the Pope and all his Cardinals could have framed would have had the slightest effect. The Roman Catholics of Ireland would still have been divided into two classes—those who know murder to be wrong and consequently abstain from it, and those who know it to be wrong and yet do it. The opportunity of the Pope's intervention did not arise until a weapon came into use which those who employed it maintained to be lawful. When the question, "Is it permissible, in the disputes between landlords and tenants in Ireland, to use the means known as the Plan of Campaign and boycotting?" has been asked of high ecclesiastical dignitaries in Ireland, they have answered, "Yes it is permissible." Had the Pope said nothing Archbishop Walsh's opinion would have had the force of an ecclesiastical permission to use these means. Consequently the Pope could not have reserved his judgment even if he had wished to do so. His silence would have been as expressive as his speech. A further necessity was laid upon him by the fact that one if not two Irish Bishops had explicitly condemned the Plan of Campaign and boycotting. A dilemma was thus created from which there was no escape except through an appeal to Rome. The same acts were declared lawful in one diocese and unlawful in another; the same acts were held to be unlawful by a Bishop and lawful by the majority of his clergy. In a Church in which discipline is strictly enforced this state of things cannot last long. Persistence in boycotting and the Plan of Campaign cannot both be and not be a disqualification for receiving the sacraments.

At the same time there are many of the Irish Roman Catholic clergy who will be under very strong inducements to deny—if denial is any way possible—that the Plan of Campaign has been condemned by an Infallible authority. They will probably find the loophole they want in a distinction between the Pope speaking *ex cathedra*—that is, in the language of the Vatican decree, as "Pastor and Teacher of all Christians," and the Pope speaking by the mouth of a congregation of Cardinals. In this way the question which was raised in these columns some time since by a correspondent in relation to the condemnation of Galileo would be invested with a new and practical interest. The Irish question is far-reaching. It has already changed the morality of an English political party; it may in the future influence the course of a great theological controversy.—*London Guardian*.

SIN, PAIN AND DEATH.

Sin, pain, death—these are the darkest shadows that fall across the life of men in this day of preparation for the future, and that our Lord makes these dark shadows to be light is the experience in all ages of thousands of Christians. We hear fears or hopes, as the case may be, sometimes expressed that in the coming years religion will lose the power which it has had heretofore over the thoughts and minds of men.

All things change, they say, in our modern world, and if to-day religion lags behind in the march of change she will have to follow suit to-morrow. Well, we would not now discuss this bold prophecy, but let us observe that, at least, certain elements of human life which are matters of our personal daily experience, and which are intimately bound up with the life of religion, do not change with advancing years. They remain what they were, unchanged in a changing world. New figures may appear upon the public scene, new ideas may fill the air and govern the lives of the masses of men, the outward forms of our civilization may vary, dynasties may rise and fall, and the centres of power may be shifted, the frontiers of nations may be enlarged or contracted, the speech of men may become utterly different from what it is and has been. If one man's life could be protracted through three or four centuries, the changes which he would witness would be indeed astonishing; but certain things, it may be confidently predicted, would not have changed, for they have never been other than what they are. Sin, pain and death, are what they were in the days of the Apostles and Evangelists, and in the days of David. Sin, pain and death, they are the permanent elements in the life of human beings, and because they are permanent religion, too, will last. Only a robust faith in the Unseen, only faith in our Lord and Saviour Jesus Christ can relieve the human heart, when face to face with the solemn, irreversible conditions of our life. So long as they last the religion of the crucified will last too. If the sense of sin could be drugged by a false philosophy, if pain could be forgotten, if chemical science could arrest the march of death, then the religion of Jesus Christ might die; but as matters stand, it is too intimately associated with the facts of human life, it strikes its roots too deep in the experience of the human heart, to vanish at the bidding of any unbelievers. So long as men sin, so long as men suffer, so long as men die, Jesus Christ our Lord will be believed in, will be worshipped as the Light of the world, as the Divine Master, whose teaching and whose death has made the darkness of human destiny to be light indeed. Only may He of His mercy enable each one of us, while yet we may, to know, by a blessed experience, Him our adorable Lord as the conqueror no less than the atonement for sin, to know Him as the consecrator and reliever of pain, so that at last we may know Him as the perfectly trusted Guide who will lead us through the valley of the shadow of death into the world beyond the grave, of which He Himself is the everlasting light.—*Canon Liddon*.

WHAT WE GET WHEN WE GIVE.

The results which would come to the contributor from the faithful use of a plan of constant giving are very numerous. 1. He would enjoy all the temporal blessings which God has promised to such as are faithful stewards of His material wealth. 2. It would abate the force of avarice. 3. It would convert giving into a source of pleasure. As Mr. Peabody said to a rich man: "It is sometimes hard for one who has devoted the best part of his life to the accumulation of money to spend it for others; but practice it and keep on practicing it, and I assure you it comes to be a pleasure." 4. It would increase the giver's means of usefulness. 5. Systematic giving tends to cultivate exactness and system in the transaction of business, and thus to secure success. 6. It will quicken a more earnest desire for the conversion of all men. 7. It will aid in counteracting every influence which would lead to dishonesty in business. 8. It will, if used in the right spirit, prepare the contributor for God's blessing in time and eternal happiness in heaven.

But the custom of universal worship in giving accomplishes another grand result in addition to increasing the facilities of the Church and enlarging her usefulness. Each contribution increases the interest of the contributor in the Church and her charities. England could pay her national debt if she desired, but her policy is not to pay it. By having a national debt, a safe investment is afforded for the people, and on account of this money invested in the government, each and every bondholder is made to feel an abiding, personal interest in the stability and prosperity of the government. When a subject of the crown purchases a portion of the national debt, it is as though he paid his money to purchase for himself an enlarged patriotism. The same principle holds true in the Church. The men who care little or nothing whether the particular church with which they are associated is built up or torn down, are they not almost without exception of those who contribute little or nothing toward the support of the Church? They have no treasure there, neither have they any heart there. Those who contribute most, in proportion to their ability, purchase most interest in the success and usefulness of the Church. Augustine says: "We give earth, and receive heaven. We give the temporal, and receive the eternal. We give

things corruptible, and receive the immortal. Lastly, we give what God has bestowed, and receive God Himself. Let us not be slothful in such a commerce as this. Let us not continue poor."—From "Methods of Church Work," by the Rev. Sylvanus Stall.

SIX RULES FOR GUIDANCE TOWARDS UNITY.

These admirable rules were prescribed by Dr. Sharp, Archbishop of York, in the early part of the eighteenth century.

1. First in all controversy to distinguish carefully between matters of faith and matters of opinion, and as to these latter to be willing that every one should enjoy the liberty of judging for himself.

2. That errors in a Church as to matters of doctrine, or corruptions as to matters of practice, so long as these errors and corruptions are only suffered, but not imposed, cannot be a sufficient cause of separation the reason is, because these things are not sins in us so long as we do not join the Church in them.

3. Never to quarrel about words and phrases, but so long as other men mean much the same as we do let us be content, though they have not the luck to express themselves so well.

4. Never to charge upon men the consequences of their opinions when they expressly disown them.

5. That unscriptural impositions are not warrantable cause of separation from a Church; supposing that by unscriptural be meant no more than what is neither commanded nor forbid in the scriptures.

6. That there be but two cases wherein it can be lawful to withdraw our communion from a Church, because there are but two cases in which communion with her can be sinful. One is where the Church requires of us as a condition of her communion an acknowledgement and profession of that or truth which we know to be an error. The other is when the Church requires of us, as a condition of her communion, the joining with her in some practices which we know to be against the laws of God.

Archbishop Sharp occupied his see at a time when the questions of "dissent" were perhaps at their worst and the application of these rules will be readily seen. At the same time they ought to be valuable now in their bearing upon the question of the return into unity of portions of the Christian body which have gone asunder through a disregard of their wise advice.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL—The Lord Bishop of this diocese is now making his annual tour through the Eastern Townships. The Rev. Douglas Bothwick has made certain arrangements whereby he, in consideration of a certain annuity, retires from the Rectorship of the Parish of St. Mary Hochelaga and gives place to another. That other is to be the Rev. Mr. Edgewood, now of Kildare in this diocese, but formerly a Clergyman of one of the lower dioceses. He is said to be a "Smart" preacher. The retiring rector still retains the chaplaincy of the Jails. The arrangement probably is a satisfactory one all around. The Rev. Geo. A. Smith, B. A., has been chosen and has accepted the curacy of Christ Church Cathedral. An Ordination is to be held in Trinity Church, Montreal, on the 17th day of June for which there are four candidates for the Priesthood and two for the Diaconate. There are two things one cannot but remember and ponder on, in connection with our Bishop and his Ordinations, first they are hardly ever at the Ember Seasons; secondly they are never held in the Cathedral. And why is this? The Church of St. John the Evangelist is prospering if one is to judge by the buildings for School and Rectory or Clergy House that are now going up in connection therewith, filling up the original scheme. The School is destined to be in the near future one of the Ruggies of Canada. And on such Schools the future of the Church in Canada is dependent both as to maintenance and extension. The Rev. J. Scully, of Knowlton, receives leave of absence and with his family and especially in the interest of a sick daughter he intends to spend it in a trip to Ireland. Provision is being made for services in his absence. The Rev. Mr. Wadleigh is making the tour of the townships in the interests of the Dominion Church and is meeting with great success. Bolton, Knowlton, and the adjoining parishes, report good services wherever the Bishop has been. There are not quite so many candidates for Confirmation as last spring. The winter just over, as one might say has

not been at all favorable to parochial working. The Rev. Mr. Garrett rector of Lacolle has leave of absence for three months and is benevolently spending it in Rev. Bro. Ridleys Parish in the Diocese of Huron, giving the latter opportunity of going away for a rest. The Clerical Union of the district of Bedford met in Freligsburgh on Thursday, 3rd inst. His Lordship the Bishop in the chair. It meets (D.V.) next month in the Parish of Mansonville.

MANSONVILLE—The Lord Bishop of the Diocese visited this Parish on Tuesday, the 15th inst, accompanied by the Rev. F. H. Clayton of New Glasgow, and the Rev. W. P. Chambers. Services were held A.M. and P.M. Celebrations of the H. C. followed Mattins and the Rev. W. Percy Chambers preached a very attractive and profitable sermon. In the evening his Lordship preached in his well known and impressive manner.

ONTARIO.

OTTAWA—Whitsunday at Christ Church This great feast was observed with much pomp and ceremony at this Church which may be taken as an indication of the healthy growth and vigour of the Parish. There was an early celebration of the Holy Eucharist at 8 a.m. The Rev. Archdeacon Lauder was celebrant. The Rev. W. J. Mucklestone assisting. At 10 a.m., the right Rev. The Lord Bishop held a special confirmation service for several candidates who were prepared for this rite last Sunday but were unable to attend then by reason of illness. At the 11 o'clock service the Sacrament of Baptism was administered when three infants were baptized and a fourth, who had been previously baptized privately, was received into the church. There was a second celebration at 11 a.m. His Lordship the Bishop was celebrant. The ven. Archdeacon, Gospeller and the Curate Epistler. The Whitsunday collection for Diocesan Missions was taken up at all services, resulting in a very handsome sum. The curate preached an able and effective sermon on church's doctrine with respect to the effusion of the Spirit. At 3 p.m. there was a special Military Service which was attended by the full strength of the Governor Generals Foot Guardst his service was most impressive the troops joining heartily in the responses and in the hymns. Archdeacon Lauder preached for 10 minutes from 1 Peter 2.17. "Fear God Honor the King." his sermons was worth a dozen drills. After the Benediction the service closed with God Save the Queen heartily sung by the whole congregation. At Evensong there was a very large attendance. The ven. Archdeacon preached the fifth of his course of sermons on the position and the doctrines of the Anglican Church. His Excellency the Governor General attended the 11 a.m. service and heard for the last time, the strengthening prayer for the Governor General of this Dominion.

FRANKTOWN—The Bishop confirmed fifty-five candidates in this parish. It is said that four members of All Saints' choir intend to study for the ministry. A surprised choir thus becomes a church's recruiting school. Rev Dr. Mountain, who gave valuable property in Cornwall to found a memorial canonry, goes to ENGLAND shortly to permanently reside.

STELLA—Rev. Mr. Roberts, Amherst Island, expects a gift of land in this place upon which to erect a church. It will be more suitable to have the church there.

The following delegates were elected to the Provincial synod: clerical—J. S. Lauder, G. W. White, A. Spencer, J. J. Bogert, E. P. Crawford, W. Lewin, W. B. Carey, T. B. Jones, E. H. M. Baker, C. B. Pettitt, R. L. Stephenson, L. H. Pollard; substitutes, J. W. Burke, K. L. Jones, B. B. Smith, E. G. W. Hannington, A. C. Nesbitt, and F. L. Stephenson.

Lay—R. T. Walkem, Dr. Henderson, R. V. Rogers, Hon. G. A. Kirkpatrick, A. T. Matherson, E. H. Smythe, Judge Macdonald, Dr. Wilson, Jas Shannon, Judge Senkler, Judge Carman, J. Summer, substitutes, E. Elliott, Judge Reynolds, Dr. Ruttan, L. Keefer, Dr. Preston, A. T. Henshaw.

Mission board lay—Dr. Smythe, James Shannon, A. J. Matheson, Judge Senkler, Judge Carman, Judge Macdonald, H. Hartney, and Hon. G. A. Kirkpatrick.

Clerical—Canon White, Rural Dean Baker. Canon Pettitt, E. P. Crawford, Rural Dean Nesbitt, Rural Dean Bogert, J. W. Burke and Rural Dean Grout.

The Bishops appointments to the mission board were: Rev. Messrs, H. Pollard, W. Lewin, A. R. L. Stephenson, and W. B. Carey; also Dr. Henderson, S. Keefer, R. T. Walkem and Dr. Wilson.

BROCKVILLE—Trinity Church was on Sunday the 18th inst. the scene of perhaps the most impressive ordination service ever held in Canada. At an early hour the congregation began to assemble, and at 10 o'clock when matins was said, the Church was nearly full. After matins there was an intermission of half an

hour during which time those taking part in the service assembled in the Sunday school in the basement of the Church, while in the building itself every vacant spot was soon filled with those anxious to see the performance of this solemn rite of the Church of England. At 11 o'clock the procession formed. First those to be made deacons all carrying white stoles on their arms, and vested in Cassock and Surplice, then the deacons who were to be ordained priests, following them visiting priests. Then the Archdeacon of Ottawa and Kingston wearing the biretta, and lastly the Bishop, preceded by his Chaplain Rev. E.P. Crawford, carrying the pastoral staff. His Lordship wore his scarlet robes, very handsome white stole, and his mitre and looked every inch a Bishop. Proceeding from the basement the procession marched to the street and along that to the west door of the Church. Here just as the deacons entered the processional Hymn was begun. This was sung in alternate verses by choir and clergy. Arrived at the chancel steps the procession opened up and allowed the Bishop and the leading clergy to enter the Sanctuary, then those to be made deacons filed off to the right or south side, and those to be priested to the left or north side, all sitting in the front seat of the nave. The service was then proceeded with, the sermon being preached by Provost Body of Trinity College Toronto. After that was ended the usual interrogations of the Bishop were made, he coming down into the chancel and the Archdeacon of Kingston standing near the steps, giving the answers. Then the Bishop having returned to his seat, the Litany was sung by Archdeacon Jones kneeling at the chancel steps. It is seldom that one hears, the Litany sung so well, and both the Archdeacon and the choir deserve great praise for their beautiful and sympathetic rendering of "our solemn Litany." It was sung without organ accompaniment. The Litany and Collects being ended, the bishops chair was brought down to the entrance to the chancel and sitting there, wearing his mitre, and his chaplain bearing the pastoral staff standing at his side, he administered the solemn rite. The deacons then put on their stoles, sash wise, from left to right and Mr. Reyson read the Gospel. Then the ordination of the priests was proceeded with. The celebration of the Eucharist came next a great number of the congregation remaining. The service was partly choral and well rendered: The names of those ordained deacons are Messrs Tremayne, Bousfield, Johnston, and Woodcock of Trinity College, Mr. Harding of Mattawa and Mr. Rayson of Exeter England. The newly made priests, Revs. Smith of Madoc, Coleman of Baldistone, Sloggett of Ottawa, and Quartermain of Brockville. It was 2 o'clock ere all was over, and on every side where heard expressions of gratification for such a solemn and reverent function. In the evening the Bishop preached at St. Peters to a crowded church. The service was choral and sung by Archdeacon Jones. At Trinity Church Archdeacon Lauder was the preacher, the service being by Rev. G. Bousfield and the Lessons by Revs. Tremayne and Johnston, three newly ordained deacons. The sermons by the various preachers were very good and instructive, the Bishops address at St. Peters being particularly forcible.

TORONTO.

TORONTO—Proposed improvements at St. James. The Warden of St. James Church Toronto have a large scheme on hand. They propose to remove the galleries, re-pair the floor, erect choir stalls in the proper place, build a choir vestry, remove the organ to be near the choir, and to renovate the building throughout. These changes are, and for many years have been, needed. The cost is said to be about \$40,000. That the congregation containing members to whom this sum is a bagatelle is well known. But the Church is loaded with a debt of about \$80,000 or more. While then we should be gratified at seeing this noble edifice transformed into a Church of England of a nobler type than the old fashioned conventicle style prevailing when St. James was built, the advantage of Church architecture and appointment, we should be more pleased to see the congregation resolutely entering upon a scheme to redeem the church from debt. The example would be beneficial to the whole diocese and remove from St. James a source of great weakness as the debt is made an excuse for delaying all forms of enterprise and life. Indeed there are members of St. James who never gave and who never intend to give one cent towards this debt who plead the fact of this debt as an excuse for not giving to anything they are asked to help! The Wardens should grapple with this load, a light one for such a splendidly endowed Church and so wealthy a people, but heavy indeed as a hindrance to Church development and liberality.

MARKHAM—Grace Church.—On the 24th May the annual tea and concert was held by the Ladies' Aid Society of this Church and proved quite a success,

the net proceeds being over \$80, which raises the fund in hand to \$200.

NIAGARA.

NIAGARA DIOCESE—Freelton Mission. His Lordship the Bishop of Niagara visited this mission for confirmation on Thursday 17th May. Eight persons received the Apostolic Rite of Laying on of hands. This is the second confirmation held in the new mission since the mission was set apart last October. In January, five persons took a firm stand on God's side and renewed their baptismal vows. The Rev. W. R. Blachford desires to acknowledge with thanks the receipt of the the following amounts towards fitting up a house for services: Rev. C. H. Short \$1.00; Rev. F. E. Howitt \$1.00; Ven. Archdeacon Dixon \$1.00.

ROCKWOOD.—On Wednesday evening, the 16th, the Lord Bishop of Niagara administered the ordinance of Confirmation in St. John's Church to eleven candidates, most of whom were ladies. Rev. Edwin Westmacott read the evening prayers, Rev. Mr. Blachford, of Freelton, officiating as deacon. A special choir under the direction of Miss Strange rendered the musical portion of the service. There was a very large congregation present, who were deeply interested in the ceremony. The next day the Bishop held a confirmation at Freelton, and then proceeded to hold confirmations in the County of Wellington, &c., concluding at Guelph on Trinity Sunday.

HURON.

WALKERTON—St. Thomas' Church. Rev. William Shortt, B. D. Rector. The Bishop administered the apostolic rite of Confirmation on the 15th instant, to a class of twenty six persons. The Bishop's charge, a most eloquent, touching, and impressive one, was founded upon the word "christians" explaining its meaning, enforcing its duties, and directing to the source from which the power must be procured to keep the garments white and pure. There was much practical advice as to the means to use, study of God's word, fervent prayer, personal effort, some work for God to be undertaken &c. &c. The pleading address to the fathers and mothers of the congregations was so effective and affecting as to draw more than tears, even the fervent wish that they might be more faithful in the christian education of their dear children in the time to come.

In Memoriam.—The late Mr. John Dyas.—On the 18th May, at the age of 81 years, like a sheaf of wheat fully ripe for the sickle, our beloved friend, Mr. John Dyas, of London, passed into the garner of Heaven. He was released in mercy from a tedious sickness, borne with Christian patience and sanctified by Christian hope. His works do follow him, especially the memory of his example which will refresh the Church for generations. On his arrival in London years ago he at once sought out a sphere of work as a Churchman, seeking first the kingdom of God before caring for the things of time and sense. He attended St. Paul's Cathedral, of which the late Bishop Cronyn was rector. His energies found happy employment in the Sunday School, in visiting the sick, in every sphere where duty as a layman called him to work. Our obligations to Mr. Dyas we have ever felt to be very great. He acted as local correspondent of the DOMINION CHURCHMAN for many years, and discharged his voluntary duties with a regularity, conscientiousness, intelligence and persistence under difficulties, that evidenced an enthusiastic devotion to the interests of this paper, which arose from his intense conviction that we were doing such work for Christ and His Church as ought and as did command the sympathy of every true-hearted churchman. Mr. Dyas was of a type the Church in Canada sadly needs. His devotion to her interests was from the depths of heartfelt conviction, and not from mere accident of position, or fashion, or policy, which alas! too often lead churchmen into strange habits of looseness, indifference and unfaithfulness. As a loving father, husband and a true friend, a generous neighbor, a wise counsellor, and active worker, our sainted brother will be long remembered in private and church circles with affection and gratitude. His widow for 58 years has shared his life in all its phases of shine and shade. His three sons, daughter and son-in-law, have a splendid heritage in the example and memory of such a father. To all the bereaved we extend the most earnest expressions of sympathy. When the Master calls may they follow the beloved they mourn into paradise, where severance sorrows are unknown.

NEW HAMBURG.—The ceremony of laying the corner stone of the new church of "St. George" was performed on the 8rd of May by His Lordship the Bishop

of Huron. At 10 a.m. the Bishop and clergy in their robes proceeded from the residence of John Auchin, Esq., to the building site. The choir led the service with the hymn, "the Churches one foundation." The office for the laying of the foundation stone was read by the Bishop, who afterwards gave a short address. The Bishop and clergy then led in procession to the building, at present used as a church, where service was held, in which all the clergy assisted and an eloquent and earnest extempore sermon was preached by the Rev. Mr. Kerr, assistant rector of Stratford, from Ex. xxv. 22. After the service His Lordship and Mrs. Baldwin, Rev. R. Kerr, Rev. Mr. Smith and Mrs. Smith, Berlin, Rev. E. Patterson, Rev. J. Wright, Rev. E. Cox and the Rev. J. Edmonds, rector of the parish, and Mrs. Edmonds, and numerous guests, were entertained at luncheon by the "St. George's Ladies Aid Society." Among the documents placed under the stone were papers giving the history of the "Sunday School," which was formed about 1865 during the incumbency of the Rev. W. B. Rally; also of the "Ladies Aid Society" organized in 1881, with the object of raising funds to assist the building of this church and to help the poor; and a history, also, of the Church of England. Services which were first conducted in the year 1854 in the Public school-house by the Rev. Mr. Vanlinge, but were discontinued from time to time till in 1867 a small frame building was purchased by the Rev. W. B. Rally, and afterwards presented by him to the congregation. This building was the first property owned by the Church of England in this village. Mr. Rally's removal in 1868 left the congregation without regular services until the year 1872, when they were taken by the Rev. H. F. Mellish, now of diocese of Niagara, incumbent of Christ Church, Haysville, and St. James', Wilmot. The year 1872 dates the permanent establishment of the Church of England in Hamburg, and at this time the mission became connected with those of Christ Church, Haysville, and St. James', Wilmot. Service being held regularly as follows: Morning service at St. James', Huron Road, afternoon at St. George's in this place, and evening service at Christ Church, Haysville. During the year 1878 the congregation evinced a desire to erect a church, and a committee was appointed and funds subscribed, but insufficient was collected to warrant the committee to commence building. The fund has been added to from year to year, and the "Ladies Aid Society" have been instrumental in adding materially through their untiring efforts to the building fund. The church is being built on the site purchased in the year 1882. It is being built from a draught presented by F. Darling, Esq., of Toronto, and is extremely pretty. The day for the ceremony was rather cold, but there was a good attendance both at the laying of the stone and at the service in the church. Collections amounted to \$52.61. The new church will be a great ornament to the village, and credit to the Church of England community.

ALGOMA.

The treasurer begs to acknowledge the following receipts:—

Mission Stipend Fund—Two sisters, Toronto, \$2; O. A. Howland, Esq., \$20; Junior Society W.A.M.A., of St. George's, Sarnia, \$57; Simcoe branch W.A.M.A., \$5; collected by Mrs. Gibson, Toronto, \$10. *Parry Sound District Mission*—Robert Jenkins, Esq., \$50. *Widows and Orphans*—Collected by Mrs. Whitney, Mrs. Armstrong, St. Stephen's Church, W.A., \$8.

RUPERT'S LAND.

DELOLAINE.—Services have been held here regularly since Good Friday, by the Rev. John May, M.A., except on one Sunday by the Rev. Canon O'Meara. There is a good congregation, and the singing is excellent. No church edifice as yet. It is very gratifying to note the hearty interest manifested by the people, who, familiar in former days with the Church and her services, have been long cut off from the enjoyment of the latter. Last Sunday one man walked six miles to attend the service. On the urgent request of the church people Mr. May is conducting these services, and his ministrations, so far, seem to be successful. It is strictly a labour of love. Are there no wealthy churchmen at home or abroad who would come to help of the Church in her heavily handicapped efforts to care for her children in this "Great lone land?"

FOREIGN.

The Methodists have established a Sisterhood in England. It is called "Sisters of the people." No vows are imposed, but three months' notice of withdrawal is expected.

A CORRESPONDENT of *The Guardian* writing on the subject of Bishop French's retirement from the Bishopric of Lahore, says: "During the ten years of his episcopate he has traversed every year almost every district of the Punjab and Sindh, preaching everywhere in English and in the vernaculars, both on Sundays and weekdays, in the pulpits of the churches, and often also in the bazaars of native towns. His humility, his gentleness, his self-denial, and his love, have been sermons to all who beheld him, just as his words have been to all who have heard him. During the hot weather he has often sent his chaplains to the Hills, and remained to take their services in the heat of the plains. During cholera seasons he not only ministered spiritual comfort to the sick and dying, but has taken off his coat to rub the limbs of soldiers, and to afford them relief during their agony in the hospitals. His courage in rebuking sins, and his firmness in administering ecclesiastical censure and rebuke, in cases of open profligacy and vice, amongst the wealthy as well as amongst the poor, have been repeatedly experienced. In all things he has endeavoured to show himself a pattern as a Bishop as he sought to be true as a missionary in his teaching, conduct, purpose, faith, long-suffering, patience, and suffering." The most noble cathedral at Lahore will be the chief visible memorial of the episcopate. But his hearts desire, constantly expressed, has been for buildings not made with hands, of Christian hearts in which God for ever abides." It is Bishop French's intention to return to the Punjab as a missionary, and to continue the work on which he was engaged before he was made a bishop, either in the Derajat or in Quetta.

ITALY.—The services at St. James' church, Florence, all through the winter have had a crowded attendance, and an extraordinary interest has been maintained throughout. On Palm Sunday the Lord Bishop of Gibraltar preached. He also celebrated the Holy Communion, assisted by the chaplain, the Rev. Edwin B. Russell. Several English and American clergymen were in the chancel. Indeed every Sunday the chancel has been filled with visiting clergymen. In Holy Week, and especially on Maundy Thursday and Good Friday, the church was filled to its capacity by a devout and earnest congregation. Easter Day it was impossible to accommodate the numbers who came with even standing room, and in the Sundays after Easter the church has been full to overflowing.

Easter Day the church was superbly decorated with flowers, palms, camelia-trees in the chancel. The rtable of the altar was one mass of white camelias; the altar itself had a rich new white altar cloth from London, a new altar book bound in white vellum and gold, and other handsome decorations. The music was of the highest order, rendered by some of the best singers in Florence. From the beginning of Lent a full Choral Evensong has been sung at five o'clock Sunday afternoons, and has proved most attractive. The aim has been to keep the services up to the best standard practical throughout the entire season. On Easter Day there were unusually large numbers of communicants at the early and midday celebrations. The offertories have greatly increased in amount, and the average has been very creditable. All sittings are free.

During the visit of the Queen of England to Florence the chaplain, on behalf of other Americans and himself, addressed a letter to her majesty, expressive of the high respect felt by them for the queen, both as a sovereign and personally. The letter was very acceptable to her majesty, and in her reply to the Rev. Mr. Russell, through Sir Henry Ponsonby, were conveyed "Her Majesty's sincere thanks for the kind and hearty welcome accorded to the queen on her visit to Florence, and to assure you that such friendly expressions from the citizens of a great and kindred nation have been most gratifying to her majesty." Mr. Russell had the honor afterwards of an informal meeting with and presentation to the queen, when the same appreciative sentiments were repeated.

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.

A LUTHERAN ON A WHOLE BIBLE

SIR—One of the objections that a churchman may reasonably make to the public acceptance of the Revised Bible is, that it is not a complete book, that it is a mutilated Bible, from a Church point of view. The Church's Lectionary includes the Apocrypha or Deutero-canononical books as well as the Canonical; and, whatever be the merits of the work of revision, I do not see how the church can accept a book which

does not comprehend our Lectionary, and which could not be placed on our desks without a positive insult to the Church. Owing to the influence of vulgar Protestant prejudice the Apocrypha is now seldom found even in the Bibles of the S.P.C.K. and so a large number of our people are quite ignorant of what is indispensable to a proper understanding of the Canonical books, to say nothing of other reasons. The following remarks of the Lutheran bishop Martensen may serve as a tonic to some flabby church of England men.

Yours

J. CARRY.

"The English Bible Society has done great service in the diffusion of the Scriptures. It would do still greater if it would diffuse a full and complete collection of the Sacred books. As long as it adheres to its view, that the Bible must only be distributed without the Apocrypha, a measure which excluded a highly important historical middle term between the Old and New Testaments; as long as it continues from this standpoint to diffuse the Bible in Lutheran countries, where by its ample means it overcomes all competition, and thus banishes the Scriptures in the form once peculiar to these countries, and appertaining to the confessional system of Lutheranism; as long as it thus exerts itself to force upon our people its own private (and by no means universal) view of the inadmissibility of the Apocrypha into the entire Bible so long will a great deficiency affect its work, and this work itself be an imperfect one. The Society will consequently not deserve in every respect the praise of that love which in its desire to be of service, seeks not her own (1 Cor. xiii. 5), since, as far as this point is concerned, it seeks, on the contrary, to rule foreign Churches."

SHORT SIGHTED POLICY.

SIR,—On returning from our Synod, your article on "The evil of being too long sighted" was shown me. May I with much deference to your editorial wisdom say a few words by way of protest. Your article reads plausibly. It is true and much to be regretted that certain persons who readily give money to Domestic and Foreign Missions, do not support their own missionary clergymen as they should and could. Would any system of coercion make a change. Would these people do any more for home if asked to do less abroad? This is the real and practical question. I confess my views have somewhat been modified on this point. The experience of ten years has taught me, first, that the Church's cause, which is Christ's cause, generally gains nothing by the effort to coerce her children to make all their contributions flow in one channel; and secondly, that just in proportion as we encourage people to take an interest in and give to Christ's work outside their own horizon, so will they become interested in and actively support the claims at their doors. You may doubt this and try to account for it as you please. The fact remains all the same. We have proved the truth of my statement in our Ontario diocese. For many years we had eminent brethren, clerical as well as lay, taking your line, and on the same grounds objecting to the formation of a Board of Foreign Missions. We needed, they said, all the money we could get, and more for our pressing home necessities. At last a few of us succeeded in having our Canon passed, almost, I may say, surreptitiously. With what result? The Church has gained in every way. From the very time that we have begun to work as a diocese for Christ abroad, we have been steadily increasing in prosperity within our own borders. When the Provincial Synod organized the General Board, we were ready heartily to cooperate. Year after year our friends have gone on increasing. In 1877 we reported, as a cheering success, that we received \$887 as the result of our first year's work. Since then not only have our local wants been supplied, and our diocesan missionaries, real missionaries, had their numbers increased, but we left off this May at the close of the financial year with a surplus of \$2,000. We are about now to augment considerably our missionary staff, and place men where we have long been desirous of giving regular ministrations with settled pastors, subdividing existing large missions. Thank God we now have the means of doing this. But at the same time our funds for Domestic and Foreign Missions have grown from \$887 to over \$5,000, making our total contributions for Church Missionary Work last year about \$1,800. Now, sir, with facts like these before us, any argument on the other side must go for little. In the reports just presented independently by the respective chairmen of the Diocesan and Foreign Mission Boards, one of them stated that we had verified the truth of the inspired Old Testament proverb, "There is that scattereth and yet increaseth;" while the other declared that the Divine New Testament precept and promise had been abundantly fulfilled, "Give and it shall be given unto you." Pardon me, sir, if I, also, demur to your statement that our General Board of D. & F. Missions is an "imperium in imperio." That

Board you are aware is composed of all the Bishops in the province, and of clerical and lay delegates from each Diocesan Synod. When the Provincial Synod meets, the Board has to give a strict account of its stewardship. I scarcely understand your question, "What machinery is there for bringing the Board of Domestic and Foreign Missions under the control of the Diocesan Synods?" You surely do not mean to suggest that the greater should be subordinate to the less, or that what is practically the action of the Provincial Synod should be liable to the review of each Diocesan Synod. You might as well propose that the laws of the Dominion Legislature should be subject to the revision of every Provincial House of Assembly! Pray forgive my venturing to express a sincere regret that your article should have taken a line which, in my judgment, is not calculated to further the interests of the Church of England in any direction, or to strengthen the hands of her Bishops and clergy, as well as her best laity in their laudable effort to raise her out of that cold selfishness which so long we have deplored, and which has made her appear behind other surrounding bodies in Christian zeal and liberality. In reality we do not believe she is so, and we wish to show this to the world. But in whatever degree the reproach has been true in times past, we feel that it is just because we have been forgetting the Apostolic precept and the example He sets before us all, "Love not every man on his own things, but every man also on the things of others. Let this mind be in you that was also in Christ Jesus." Yours, &c.,
T. BEDFORD JONES, LL.D.,
Archdeacon.

Napanee,
May 21st, '88.

ANSWER TO DR. CARRY.

SIR,—I did not say in my letter on the wine question "it is the direct curse." It was an error of the compositor, it should have been "as the direct curse." You can hardly take up a book without some typographical or grammatical errors, and certainly most of the correspondence in newspapers is full of it. I never attempt to correct errors of the press.

First question—Wine is spoken of in the following passages as a blessing: "And wine that maketh glad the heart of man, &c." Psalm civ. 16; "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," Tim. iii. 8, and many other passages classifying it with corn and oil. There are other passages which represent wine as the direct curse—such as the following: "Who hath woe? Who hath sorrow? &c." They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder," Prov. xxiii. 29, 30, 31, 32. Again Prov. xx. 1, "And be not drunk with wine," Eph. v. 18. There are many other verses in the Scriptures referring to the same thing. We read "one is hungry and another is drunken," if a correct translation would indicate that the Corinthians used fermented wine at Communion, and also that it had already led to abuse; but we are told that the word which is translated drunken means satiated, plentifully fed, merely the contrary of hungry. "I will satiate the soul of the priests with fatness." Were it intoxication for which St. Paul reproved them, he would not have summed up as he did, 1 Cor. xi. 33, "Therefore, my brethren, when ye come together to eat, tarry one for another, and if any man hunger, let him eat at home." No allusion is made to intoxication nor suspicion of it conveyed. It is a safe and wise rule in hermeneutics, that the Bible must never be interpreted in the interest of immorality.

Question 2nd and 3rd—History has, from its earliest chapters, made frequent mention of the sweet wines of Eastern nations prepared and preserved unfermented, a wholesome, nourishing food. Some of the Eastern Churches have preserved from primitive times the custom of using the natural unfermented grape-juice or fruit of the vine in the communion service. This sweet, new wine was that which, if put into new bottles (of goat skin), would not ferment and burst, but if put into old bottles, which contained the germs of ferment in the dregs of their former contents, it would ferment and burst, fermenting wine would certainly burst old or new bottles.

The unfermented wine question has been discussed so often and so ably, that nothing can be said on the subject which has not been said before. I think it is immaterial whether fermented or unfermented wine is used in the sacrament. In some Churches of England, and among Presbyterians, Methodists and Baptists, unfermented wine is used by some of them. Bishop Patterson was travelling in a remote part of New Zealand where he could find nothing as a substitute for wine but water, he, therefore, consecrated the water for the communion and administered it to the sick person. In a letter which I recently received from a lady in Montreal, she says:—

"I am glad to find you so sound on the temperance

question. Many of the clergy are not so. I am sorry for their example's sake to say it caused a great deal of surprise and comment here, when some time ago at a meeting of the Synod in Montreal, many of the most influential ministers voted against the use of unfermented wine at the sacrament, and carried their point too. I don't believe the Lord sanctions its use—fermented wine—when it has proved to be a stumbling block to more than one." I have a great aversion to controversy on any thing.
May 23rd.

P. TOCQUE.

ALGOMA.

SIR,—Will you give me space gratefully to acknowledge a most unexpected but none the less acceptable gift of \$20 from the C.C.M.G., Ottawa, which has been sent to be used for Church purposes. This will enable me to put a prayer-desk in addition to a pulpit into St. George's Church, Lancelot. We still require an altar and reredos, those in use at present being only temporary structures.
May 18th, '88.

WILLIAM CROMPTON.

SKETCH OF LESSON.

1ST SUNDAY AFTER TRINITY. JUNE 3RD, 1888.
The Child Samuel.

Passage to be read.—1 Samuel iii. 1-20.

A poor man had several children. A rich neighbour offered to adopt one of them, promising at the same time to enrich the poor man if he was allowed to do so. The father and mother looked at their children one after another, as they lay in their beds, and considered that they could not part with any of them. If they had but one, would it not have been much harder to part with him? Hannah had greatly desired to have a child, and when her wish had been fulfilled she took her boy Samuel, her only child, and gave him to God that he might minister in His service in the Tabernacle. What a pious woman! How she must have loved God! And how better could she dispose of her only son?

I. *The Aged High Priest.* The High Priest, Eli was now very old, and could not perform his duties so well as formerly, without assistance. But he had sons and why should they not help him? Alas! they were very bad men, among the wickedest of the land. How sad for Eli to have such sons! And so Samuel came to minister before Eli.

II. *The Ministering Child.* How delightful to see a little boy kind and attentive to an old man! How pleasing to see such a boy loving the house of God, and anxious to do what he can for it! So Samuel waited on Eli, and ministered before the Lord. Lamps were kept burning all night before the Altar in the Tabernacle. Samuel lighted them at night, and put them out early in the morning. He also "opened the doors of the house of the Lord" (iii. 15). From time to time his mother came to see him, bringing him a little coat. How pleased he must have been to see her. And how pleased she must have been to find him growing up so dutiful and godly a boy.

III. *The Message of Judgment.* Now in those days God seldom revealed Himself to man as He had done to Moses. But one night he came to Samuel and called him by his name. Samuel, thinking that it was Eli that called, hastened to him. But Eli made him lie down again, for he had not called him. This occurred three times. At length Eli perceived that it was God who was calling the child, though Samuel himself was not aware of it. When, therefore, God called again, Samuel, as Eli directed, replied "Speak, Lord; for Thy servant heareth." Then God told him what he intended to do to Eli and his house, because his sons were so wicked, and he had not restrained them. (iii. 11-14) Samuel in the morning went about his business as usual, but he was afraid to tell poor old Eli of the terrible judgment God had pronounced against him. But Eli called Samuel and made him tell him all that God had said, so that sorry as Samuel was to make the old Priest sad, he was compelled to do so. Poor old Eli received the terrible message with resignation. He said, "It is the Lord, let Him do what seemeth Him good." In the next lesson we shall hear more of Eli's sons and of the fearful judgment. Meanwhile we are told that "Samuel grew, and the Lord was with him." From that time forward he became the great Prophet of Israel. (vv. 19-20)

"WHAT'S IN A NAME?"

Shakspeare said there was nothing, but there is. Would Caesar have had such notoriety if his name had been Caleb W. Pickersgill? Think of Patti drawing \$7,000 a night if the bill-boards announced her as Jane Brown! The idea is absurd. Dr. Pierce's Pleasant Purgative Pellets is a name that has made a record. These tiny, sugar-coated pills cure sick and bilious headache, bowel complaints, internal fever and costiveness.

THE DAY.

MORNING HOURS.

Guide Thou my way, Who art Thyself
My everlasting End;
That every step, or swift or slow,
Still to Thyself may tend.

EVENING HOURS.

Live, Jesus, live, and let it be
My life to die for love of Thee;
And grant mine eyes one day to see
The sweet reward of love in Thee.

THE WEEK.

SUNDAY—FAITH.

I BELIEVE in God, Who all things made;
I believe in God, Who the ransom paid;
I believe in God, Who makes man pure;
And I hold my faith with a courage sure.

MONDAY—HOPE.

All my hope O God, on thee I place,
For each pledge of glory, each means of grace,
And in ev'ry bright or trying hour
I will trust Thy promise, Thy love, Thy power.

TUESDAY—CHARITY.

I devote my love to Thee alone;
May my heart O God, be Thy lowly throne;
May I love all men for love of Thee;
May my life proclaim that Thou lovest me.

WEDNESDAY—SORROW FOR SIN.

I have sinned O God—Thy power defied;
I have grieved Thy love, and Thy patience tried:
My ungrateful life I now deplore,
And I firmly purpose to sin no more.

THURSDAY—THANKSGIVING.

I give thanks O God, and worship Thee,
For the care and blessings bestowed on me;
For the grace and comfort ever nigh,
For help to bring me to Heaven on high.

FRIDAY—SELF-DENIAL.

By the love O Jesu, of Thy Cross,
I will live, and counting all else but loss,
For the love of Thee my cross will bear,
And will follow Thee till the crown I wear.

SATURDAY—OFFERING OF MYSELF.

O my God, myself to Thee I give,
And for Thee alone I desire to live;
O receive me, Lord, and make me Thine,
Come and dwell within me, for ever mine.

ALL THE WEEK.

To holiness my life I give;
The powers of sin defy;
I love the faith by which I live,
And in that faith will die.

HINDERING.

"Lest we should hinder the gospel of Christ. (1 Cor. ix. 12). Many an active and willing helper in the church is too often an unconscious hinderer of the gospel. Let us each try to find out how we may have hindered, that we may do so no more. A vexation arises, and our expression of impatience hinders others from taking it patiently. Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We let out a fearing or discouraged remark, and another's hope or zeal is wet-blanketed. "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." (Deut. xx. 8; Judges vii. 8) —Francis R. Havergal.

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SOME CONUNDRUMS.

Why is it that good churchmen find it so easy to give from three to five hours to an entertainment or social gathering for their personal gratification, and are in such a hurry when asked to attend meetings of the vestry or committees occasionally, to transact the important work of the Lord?

Why does ten dollars seem so large when asked for church purposes, and so small when it is to be expended on personal indulgence?

Why is time so scarce when the church-bell calls to worship, but so plenty when the world calls for pleasure?

Why are Sundays and other church days colder, and hotter, and wetter than other days?

Why do people who seldom, or never, respond to special calls for money, find most fault because the calls are made?

Why is Sunday sickness the sickest sickness?

Why are excuses that will keep people from church not thought sufficient for "regrets" when social requisitions are made?

Why is not the salvation of the soul made the first consideration at all times?

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THE BAKING POWDER DISCUSSION.

OFFICIAL TESTS TO DETERMINE THE BEST—WHY THEY ARE SUPERIOR LEAVENING AGENTS—THE USE OF CARBONATE OF AMMONIA.

The official analyses by Prof. W. G. Tucker, of New York State, have afforded some of the most valuable evidence yet produced relative to the actual character of the food and drugs in every day use. Some time since Professor Tucker was directed to analyze the various brands of baking powder and report which was the purest and best. He procured samples from the grocers in Albany, and after a series of exhaustive tests reported that the Royal was the purest and best of all examined. The accuracy of the published report being questioned by a local manufacturer, a reporter of the Albany Journal obtained an interview with the Professor, which is reported as follows in that paper:

"Doctor," said the reporter, "it appears that one of our local baking powder manufacturers attempts to discredit the report some time ago published in the Journal with reference to baking powders, for which the analytical examinations were made by yourself and Prof. Mason. Were your analyses and opinion printed correctly?"

"They were," replied Prof. Tucker, "literally."

"You say, Doctor, that the Royal baking powder is superior to any other baking powder which you have examined?"

"That is my report."

"Wherein, Doctor, consists this superiority which you find in the Royal over other brands?"

"As stated in my report, in the great purity of its ingredients, in the unquestioned propriety and wholesomeness of those ingredients, in the exact proportion of the same, and the chemical accuracy and skill with which they have been combined. As I said before it is, I believe, a baking powder 'unequaled for purity, strength and wholesomeness.'"

"Doctor, the Journal's lady readers would like you to inform them what are the peculiar virtues of a good baking powder over other and more old-fashioned methods of raising bread, biscuit and cake?"

"That would require a long answer, something in the nature of a lecture. Briefly, however, the advantage of the Royal baking powder over yeast

consists in the quicker work it accomplishes, in the preservation of some of the best elements of the flour, which are destroyed in the production of the carbonic acid gas by the use of yeast, and in the absolute certainty of sweet, light and digestible food. Over other methods for quick raising, the merits of a pure baking powder are great. It is always ready for use, the acid and alkali are combined in exact proportions to produce definite results, or to render the largest amount of leavening gas, and leave nothing more than a neutral residuum, which is not the result where cream of tartar and soda are bought separately and mixed in the kitchen, for it will always occur where this is done that one or the other of these substances will predominate, making the food yellow, heavy, bitter and unwholesome. Besides, the cream of tartar which can be procured by the housekeeper is mostly adulterated, adding to the uncertainty of the results or the unwholesomeness of the food. All these difficulties are avoided in the use of a pure, properly-made baking powder."

"Will baking powders keep? How long will they hold their strength?"

"If properly made, until used. A perfect baking powder must combine superlative strength with power to retain it indefinitely. Baking powders generally are robbed of the necessary preserving agent in order to give present strength, or else have their efficiency largely destroyed by the addition of large quantities of flour to prevent premature decomposition. The method by which both these qualities are retained in the highest degree produces the perfect article, and this I believe is fully accomplished in the Royal baking powder."

"Doctor, what about ammonia in baking powder?"

"Carbonate of ammonia is sometimes used in the higher class of baking powders."

"Is it injurious or objectionable?"

"Nonsense! Quite the contrary. It has been used for generations in the finest food. It is a very volatile agent. Heat entirely evolves it into gas, leaving no residuum. Were it used in sufficient quantity to do the entire work of aeration, I am inclined to believe it would be the some of leavening agents. Some of the highest authorities, as Hassall, recommend its exclusive use for this purpose in preference to yeast or other kinds of leaven. It is universally admitted to be a wholesome and valuable agent, and no chemist of reputation will class it otherwise. I have become indignant when I have read the silly charges that have frequently been made through ignorance or otherwise against it."

"Then those manufacturers who advertise that their powder does not contain it?"

"Confess that their powder lacks a most useful, wholesome and excellent ingredient."

"But they say its origin is filthy."

"Its origin and method of preparation are no more filthy than are the origin and preparation of bread. All this talk about ammonia in baking powder and its filthy origin is the veriest rubbish. A man disgraces himself when he lends himself to any such statements. It is particularly unfair for baking powder manufacturers to seek to pervert the truth, or prejudice the ignorant or unwary, by statements that it is either harmful or dirty. Ammonia exists in the very air we breathe, and is largely present in nature as a wholesome substance."

YOUR BROTHER IS DOWN THERE.

A little while back, said the Rev. A. G. Brown, of London, in the course of an address delivered at the Mildmay Conference, in the East of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course, there was a good deal of excitement; and, standing by the brink was a man looking on—I grant you with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder and said, 'Bill, your brother is down there.' Oh! you should

have seen the sudden change! Off went his coat and then he sprang into the trench, and worked as if he had the strength of ten men. Oh, sirs, amid the masses of the poor, and the degraded, and the lost, your brother is there. We may fold our arms and say, 'Am I my brother's keeper?' Yes. It is not for us to shirk the responsibility. There lie our brethren, and we shall have to give an account concerning them.

WHITSUN-TIDE.

O Holy Ghost! the Comforter!
Behold my waiting heart;
Renew it by Thy cleansing power—
Thy seven-fold gifts impart!

All other friends may sue in vain;
The Lord of Life alone
Shall enter in and dwell with me,
And seal me as His own!

From worldly care and sinful strife
Grant full and sure release,
And show me of the heavenly things
That bring Eternal Peace!

O Holy Ghost! the Comforter;
Behold my longing heart;
Take quick possession, enter in,
And nevermore depart!

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FAITH AND OPINION.

BY THE REV. A. W. SNYDER.

Churchmen ought to distinguish very clearly between that which is of the Faith and that which is merely matter of opinion. The fact of the being of God is of the Faith; so, too, are all the Articles of the Creed. That God is "the Maker of all things, visible and invisible," is of the Faith; but it has nothing to say as to the method of creation. A Christian may, if he will, think the world created in six days, or six years, or sixty million years. All that he is required to believe is that God created the heavens and the earth. Again, it is of the Faith, that Jesus Christ our Lord, "for us men and for our salvation, came down from heaven;" that "He suffered, and was buried, and the third day rose again." That He died for our sins, and rose again for our justification, is of the Faith; but this or that attempted explanation or philosophy of His atoning death and sacrifice, is very much a matter of opinion. John Calvin, John Wesley, Jonathan Edwards, and many others, have set forth a philosophy of the Atonement, that is—their opinion as to the necessities and nature of it. But it is matter of little importance what these men have thought or said or written about it. We accept the fact set forth in the Faith. We are not pledged to any human philosophy of the fact.

Opinion has to do with manifold questions which may indeed be both interesting and edifying, yet have never been authoritatively adjudicated by the Church Catholic. Outside the Faith, there are numberless questions about which men differ, and always have differed, and, furthermore, have a perfect right to differ. Ignorance or forgetfulness of this has been an occasion of endless strife, bitterness, and misery, among Christian men. Because of it, Fra Dolcino was torn in pieces, Savonarola and Huss were burnt at the stake, and thousands of others hunted to the death. It is perhaps safe to say, that nine-tenths of the strife and tumult, and so-called religious wars that have raged throughout Christendom, had their origin, not so much in heresy, as in differences of opinion wherein men had a right to differ. For mere notions and opinions, men have not

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hesitated to rend Christ's Mystical Body, the Church, and bring in endless discord, division and strife. Not one schism in a hundred has had its origin in an explicit denial of the Faith; but rather, in some small matter of opinion, contention, as to some text or word, some matter of ritual observance, the mode of administering a Sacrament, or something of even less importance. There is no opinion so small, no notion so narrow, no fancy so fanatical, but it has found minds small enough to be filled with it, almost to the exclusion of the great verities of the Faith. The Russian Church has long been cursed with schisms, which had their origin in a protest against smoking tobacco and eating potatoes; or again, as to whether the officiating priest, in pronouncing the benediction, should raise three fingers of the right hand, or only two. Silly questions they seem to us, yet more silly and incomprehensible to them, seem the small and endless grounds of separation and strife which obtain with us. It is the way of the separatist and sectary to make much of mere matters of opinion, but with a Churchman it should not be so. He knows what the Faith is. Every time he joins in the worship of the Lord's House he stands up and repeats it. To deny it or any article of it would be heresy from which we say, "good Lord deliver us." But as to that which is of opinion, it is quite another matter. Therein men may differ. But if they must, it should be without strife or breach of Christian charity. Life is too short, and its work too serious to spend time or strength in controversy over non-essentials.

Those of another and wiser generation will, no doubt, wonder how those of this could have been so blind and narrow as to fight and wrangle and divide and sub-divide on mere matters of opinion. There is no good reason, to-day, why all Christians who accept the Nicene Creed should not come together and dwell together in unity of faith, of work, and of worship. Our generation is not ripe for it. By denominational pride and prejudice, the eyes of many are so holden, that they do not see the folly or admit the sin of the "unhappy divisions" that now separate those who are alike devoted to a common Lord and Saviour. Let us hope that those of a near-coming day, will be wiser than those of this. We believe that for all who love God and man, the great question of all questions will soon be, How can we heal the wounds of Christ's Mystical Body? How can a broken-up and divided Christendom be one again? It is not at all necessary that we should hold the same opinions. Let it suffice for Churchmen that they gladly confess the same one Faith, once delivered to the saints, and be at agreement as to those great characteristic notes of the Divine Kingdom which have obtained from the beginning. It is enough that it may be said of us as it was of those of the Church of the first days: "They continued steadfastly in the apostle's doctrine and fellowship, and in breaking of the bread, and in the prayers."

THE APOSTOLIC SUCCESSION.

By the late Dr McIlvaine (Evangelical) Bishop of Ohio.

In regard to that particular line of descent, by which the authority to ordain has been handed down from age to age—the line of succession—I shall go no farther in this discourse than to state, without argument, the doctrine of the Church with which we are connected.

That it is the doctrine of our Church, that the line of succession has been through a ministry consisting of three orders, and through the highest order of the three, the Bishops of the Church, needs no illustration. But what is the doctrine as to the nature of the evidence on which the belief of that succession is built? Does she decidedly rest it upon the Word of inspiration? What stress does she lay upon that succession, as to the lawfulness of a ministry that cannot claim it? And how far does she expect the opinions of her ministers to be conformed in this matter? These questions may be briefly answered:—

As to imparity, or in other words, "divers orders of ministers," the doctrine of the Church is that this feature of the ministry is of *divine appointment*. You need no stronger evidence of this than the declaration, in so many words, contained in the collect in the Office for the Ordination of Priests:—"Almighty God, Who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church." This declaration the Church has taken pains to insert also in the collect for the ordination of deacons, and in the Office for the Consecration of Bishops; of course expecting her ministers to join heartily in those prayers and so express their belief. Then as to when this imparity began, and on what evidence the belief of it is based, the Preface to the Office for the Ordination of Deacons, speaks explicitly:—"It is evident unto all men, diligently reading Holy Scriptures and Ancient Authors, that from the Apostles' times there have been Three Orders of ministers in Christ's Church—Bishops, Priests, and Deacons."

From this declaration it is clearly the doctrine of the Church, that not only ancient authors, but the *Holy Scriptures* teach the *Apostolic origin* of an Episcopal Ministry, in the *three orders* just named. And since it is by none pretended, that there were of right, two descriptions of ministry in the Apostles' time, the one such as has been mentioned, the other is an essentially diverse kind, it is evidently the doctrine of the Church that from the Apostle's times and by the evidence of Scripture, there was no other Ministry than that which subsisted under the several gradation of bishop, presbyter, and deacon.

And then in evidence of the great stress laid by the Church on the necessity of Episcopal ordination, the Preface to the Ordination Office proceeds:—"To the intent that these Orders should be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had Episcopal consecration or ordination." These words require no comment to make them plainer.

Thus far speaks the Church and no farther. How the belief of those views should affect our opinions as to the *validity* of any non-Episcopal orders; whether, *whilst we must consider them irregular*, because wanting Apostolic precedent, we should consider them also as in all respects *invalid*, the Church speaks not; but leaves the question for private judgment; and alike nourishes in her bosom those who affirm and those who deny. This is wisdom. It is according to the procedure of the Church in all similar cases. There is room here for difference of opinion, and the Church leaves it to be occupied as each may be persuaded in his own mind. Such is the moderation displayed in her articles. I fully concur in a passage in one of the charges of the late venerable Bishop White, whose cautions to the Church have a long time to live, and are full of wisdom. Speaking of possible causes of disunion in the Church, he thus speaks:—"In connection with a determination to sustain the Episcopate, it is not impossible that in the different grounds on which it may be rested by different advocates there may ensue a cause of disunion. We shall be safe in this matter, in proportion as we contend on the ground taken up for us by the reformers of the Church of England. They unequivocally affirmed the *Apostolic origin* of Episcopacy as a *fact*; and then as a *suitable consequence*, they ordained that there should be no other ministry within their bounds. The same is the limit within our Church. If any should carry the subject beyond this it is private judgment, and cannot be acted on in proceedings regulated by the rubrics and canons." * * *

According to this, as well as what was said before, when a candidate for orders professes attachment to the doctrine as well as discipline and worship of the Protestant Episcopal Church, he is *considered as professing fully to believe in the Apostolic Origin of the Episcopacy*—to believe also that such origin is *apparent from the Scriptures* as

well as from ancient authors; and as a necessary consequence that Episcopacy is the *only form* of Church order contained in the Scriptures and manifest from ancient authors; and consequently whether a Church should be now Episcopal or not, is a question to be settled on considerations, not of mere expediency, but of deference to the model of the Primitive Church, as it was constituted by the Apostles under the guidance of inspiration; so that no one ought to be accounted "a lawful minister in this Church, or suffered to execute any functions of the ministry, unless he hath Episcopal ordination." But after this, precisely what is the legitimate inference from such premises as to the ministry of the Churches in which there is no Episcopal ordination, however this or that conclusion may seem to any person to be inevitable, the Church as a witness of the truth, deposes no further. The rest is for private judgment.

To turn now to our position. Wherever there is a *regularly* authorized ministry, its ordination is from *Christ*, and its calling is of *God*. It is just the continuance of that claim of communication, by which the Lord having first invested His Apostles with authority to ordain successors in the ministry, has through them *transmitted the same in an unbroken descent* through all ages, to the present, and will transmit it from hence to the end of the world.

A PLEA FOR HUMANITY.

The way in which Jesus made himself powerful with the people along the shores of the sea of Galilee, was to do them little acts of kindness. He had compassion on the multitude, and relieved the sufferings of the poor, the oppressed and the unhappy. The methods of Jesus in dealing with the common people can not be improved on, and should be imitated in this age. He taught the early Christians to provide for widows and destitute families, and to manifest their pity and sympathy in a practical way. The essence of Christianity is sympathy for the multitude. The pagans used to say constantly: "See how those Christians love one another," as if it were a point against them. The motive of Christ on earth was to do good to all men. The Church should have more sympathy with the poor and lowly; it is the Church's business to have compassion on the multitude, and to extend help where it is needed. The number of confirmations is not a test of a church's power to accomplish goodly works, for a deed of charity to one poor and needy soul is sometimes better than admitting a half dozen contented and prosperous members into the Church doors. Too many form wrong conceptions of the Church; they attend sermons to hear a literary or musical treat, or sit in the soft cushions to gaze at the beautiful architecture and decorative work, or to form acquaintances that will help their business interests. Money is spent in beautifying churches that could relieve the necessities of the people. The church must have more compassion on the multitude, and it is just recently that a strong move is tending in this direction. In our large cities the relief of the destitute is being resolved to a science. Churches are doing more good than formerly among the poor. The bane of any Church is parochial selfishness, for if the Church is not organized for the good of all men, what is its purpose? Aristocracy, selfishness and caste in church doors are not the teachings of Christ; and religion is hypocrisy where it disdains to stoop and sympathize with or help the multitude. If the church is not going to carry out the teachings of Christ, who blessed the multitude and fed it on loaves and fishes, it had better quit naming its temples after the twelve apostles, and call them after Judas, Pontius Pilate, Bellzebub and other fiends. There is too much of the yard-stick yet in the business of religion, and if people want to be honest, they ought either renounce the Church or endeavor to carry out some of the important teachings of Christ. They must give up selfishness and caste, and have more compassion for the multitude. Christ has no favorites; his love is as broad as humanity, and many suffering souls here on earth find life enduring only because they know that God, at least, has compassion on them.

REV. J. S. OSBORNE.

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Children's Department.

THE STORY OF A MISSIONARY-BOX.

"Why, Will! what have you there?" asked mother, looking up from her boy, as her golden-haired son ran up to her, hiding something in his little tunic.

"Oh, something very precious," was the only answer she got.

"And won't you let mother see?"

"Oh, yes, mother, here it is, and you can shake it," said Will holding up a polished wood missionary box.

"Now, Will, you must tell me all about it, and whose it is," and mother put down her book and took the little man, box and all, on her knee.

"It's Mrs. Black's, mother, and she told me all about the poor little black boys. They are taken away from their homes, mother, by horrid cruel men, and they don't get anything nice to eat, and they have no beds to sleep on, and are beaten and hurt, and sometimes they die. Oh, it's so dreadful, mother, and there's no one to tell them about the Bible and how Jesus Christ loves them. Oh, mother, I want to go and tell them about Him, can't I go?"

"But, darling, if you did go, they would not understand you, for they do not know English. Besides, you have a great deal to learn before you can teach them; you must wait until you are a man."

"But, mother you could go, and you could tell them."

"But, Will, what would you and grandpapa do without me? for I could not take you all that long way."

"Then mother, what can we do?" and the little boy's eyes filled with tears.

"I will tell you how you can help to teach them. When we go home you shall have a box like that of your very own and put your pennies in, and if you come to my room to-morrow morning I will teach you a little prayer to ask God to teach the little black children about our Lord Jesus Christ, and we will say it every day. That will be the best way to help them. Now, if you like, you can go into the drawing-room and see if you can get some money put into that box, and you can say what it is for, only don't be troublesome, darling."

Off ran Will, and mother lay back on the sofa in the inner drawing-room, watching the bright little figure moving



How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

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Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 30c.

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PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines the World Around.

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For Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all diseases of the Lungs,

ALLEN'S LUNG BALSAM

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IT HAS NO EQUAL!

It is composed of the active principles of roots and plants which are chemically extracted, so as to retain all their Medical qualities. MINISTERS AND PUBLIC SPEAKERS who are so often afflicted with Throat Diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief, but this Balsam taken a few times will ensure a permanent cure.

Prices, 25 cts. 50 cts. and \$1.00 per bottle.

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No better remedy can be found for every form of cough, colds, bronchitis and general debility, or for consumption in any of its stages, than Dr. Wilbur's Compound of Pure Cod Liver Oil and Phosphates of Lime, Soda and Iron. It is the fruit of long experience and experiment, and in its present form can be recommended as the best preparation known to restore vitality and vigor to flesh, nerve, blood, and brain. It is manufactured only by Dr. ALEXANDER B. WILBURN, Chemist, Boston, who will send an illustrated circular free on application.

about among the many guests assembled in the large drawing-room that wet Sunday afternoon. She saw him coaxing money out of a fat old lady, and then pretending to steal a purse from a young lady sitting in the window; now climbing on the knee of an old gentleman; now shaking his box before a group of men talking over the fire—full of his story of the African slave children. Finally he ran off in great joy to the old housekeeper's room to tell of his success, and as the young widowed mother sat looking lovingly at her boy, she mused on what he had said and his wish to help those poor heathen boys, and she prayed that God would lead him to do the work prepared for him.

One more picture and our story is told.

It is the evening of a hot day of African sun. A lady is sitting under a verandah, surrounded by a little group of African boys. Her face is fair and white, with lines of sorrow and care, and there is a soft shining light in her blue eyes. She is telling them of a story of a little golden-haired boy who wanted to come and tell them about the Saviour's love. She tells of a little grave, with a tiny white cross, under a shady tree, where her darling is at rest; and, as we look at her among those dusky boys, we think that little Will has indeed done his work.

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We are children who cheerfully join in the chorus When BREADMAKER'S YEAST is the subject before us— Mamma tried all the rest, So she knows it's the best, Cause her bread is the whitest, her buns are the lightest, And we eat all the pancakes she dare set before us. BUY BREADMAKER'S YEAST. PRICE 5 CENTS.

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WILL CURE OR RELIEVE

BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERYSIPELAS, SALT RHEUM, DRYNESS OF THE SKIN, HEADACHE, HEARTBURN, AND every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

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NOTICE.

Sealed tenders addressed to the undersigned, and endorsed "Tender for Indian Supplies" will be received at this office up to noon of THURSDAY, 7th JUNE, 1888, for the delivery of Indian Supplies during the fiscal year ending 30th June, 1889, consisting of Flour, Bacon, Groceries, Ammunition, Twine, Oxen, Cows, Bulls, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North West Territories.

Forms of tender containing full particulars relative to the supplies required, date of delivery, &c., may be had by applying to the undersigned, or to the Indian commissioner at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods, (or for any portion of each description of goods) separately, or for all the goods called for in the schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted cheque in favor of the Superintendent General of Indian Affairs on a Canadian bank, for at least five per cent. of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract.

The lowest or any tender not necessarily accepted. This advertisement is not to be inserted by any newspaper without the authority of the Queen's printer, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VANKOUGHNET,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, May, 1888.

COALS OF FIRE.

"Seventy-four, seventy-five, seventy-six. There, now my sums are all ready for Monday, and I won't have to take my slate home with me to-night," thought Majorie, triumphantly, as she put the last figure beneath the long rows which she had been so carefully adding.

Splash! came a wet sponge upon the neatly-made figures, erasing half of them, while the streams of water that trickled slowly down the slate made many more undecipherable.

Majorie's cheeks grew scarlet with anger as she saw her patient labour thus mischievously undone, and her eyes flashed ominously as she looked up and saw the laughing face of the schoolmate who was enjoying the result of her practical joke.

Without stopping to think what she was doing, Majorie seized the dripping sponge and threw it with all her strength at her schoolmate. It missed its aim, however, and struck against the white wall with a sound which attracted the teacher's attention. An unsightly spot on the wall showed where the sponge had struck, and Miss Dawson was surprised and indignant that any scholar should so wantonly violate the rules requiring orderly behaviour.

"Who threw that sponge?" she inquired, sternly.

With a crimson face Majorie rose, and, after a sharp reprimand, Miss Dawson bade her bring her book to the platform, and stand there till school was dismissed.

"Surely, Bella will tell Miss Dawson that she threw the sponge first," thought Majorie, as with a swelling heart she obeyed.

But Bella did not speak, although her conscience reproached her for letting Majorie bear all the blame and disgrace, when the larger portion should have been her share.

Through a mist of tears Majorie watched the slow hands of the clock creep around to the hour of dismissal. Her heart was aching with mortification and a sense of injustice. This was the first time she had ever been called to the platform, and she felt the disgrace keenly. She was very sure that if Miss Dawson could only have known all the circumstances she would not have blamed her so severely, Majorie's sense of school-girl honour, however, forbade tale-bearing, and since Bella would not speak she must bear the punishment alone.

At last school was dismissed, and, too unhappy to care about company, Majorie tearfully walked home alone, wishing that she could overtake Bella and vent some of her indignation. But Bella prudently kept some distance from her.

"What's the matter, darling?"

Grandma's loving question made the repressed tears fall like rain, and, nestling in grandma's lap, Majorie sobbed out her story.

"I'll just pay her up for this!" she ended, her eyes flashing through the tears.

"Shall I help you?"

"Why, grandma!"

Majorie forgot her anger in her astonishment. Was it possible that grandma really meant to help her, when she had always been the first to urge her to forgive injuries?

"Do you really mean it?" she asked. "Indeed, I do wish you would help me. What can I do to make her

feel as bad as she made me feel, and pay her up for being so hateful?"

"Suppose you try heaping coals of fire on her head?" suggested grandma.

Majorie gave an impatient little twist and founce, "I might have known that was what you meant," she said, discontentedly. "It's no use to be nice to her, grandma. She don't appreciate it, and it would only make her worse to me. She just teases me all the time."

"Did you ever try this way of returning her unkindness?" asked grandma.

"No'm," admitted Majorie.

"Then promise me to try it just this once," pleaded grandma.

"Well, I will, to please you," answered Majorie. "But I know it won't be of any use."

"Wait till you have tried it," answered grandma.

"Suppose I don't have any chance to do anything nice," said Majorie, but Grandma only smiled. She knew there would be plenty of opportunities of showing kindly feelings if Majorie only watched for them.

The little girl did not have long to wait. On Monday Bella discovered that she had left her geography at home, and she looked about to see of whom she might borrow. There was only half an hour before the time of recitation, and all her classmates were using their books except Majorie. Bella's eyes filled with tears of disappointment. She would lose her place at the head of the class if she could not study this lesson, and she felt that it would be of no use to ask this favour of the classmate she had injured.

Majorie guessed at the cause of her distress, and pushed her own geography toward her with a bright smile.

Bella looked gratefully at her as she opened the book, and hastily studied the lesson.

As soon as the recess bell rang she exclaimed: "Majorie, I'm ever so much obliged to you for lending me your geography. But what made you do it when I was so mean to you on Friday?"

Majorie hesitated for a moment, and then told her that she was trying the Bible way of returning injuries.

"Well, it's the best way to make anybody ashamed of themselves," Bella responded. "I'll never tease you again, Majorie, if you will make up and be friends with me."

Bella told Miss Dawson of her share of the disorder on Friday afternoon, and the teacher removed the ten marks that had been put against Majorie's name.

"Your way was the best, grandma," Majorie said, when she told the dear old lady of the result of her kind action.

And I think all other little girls and boys will think it is the best if they will only be persuaded to try it too.

DO SOMETHING FOR SOMEBODY

The older members of the family had gathered in the kitchen to help the children with their molasses candy. The candy was poured on plates to cool, and the children were to get it up to pull.

"Why, Uncle Fred, where are you going?" cried Minnie.

Aunt Jennie who was overseeing the candy-making, turned to see her husband just retreating to the drawing-room.

"Auntie, don't let him go;" "I think he is real naughty." He is going in there to read his old paper," were some of the exclamations that sounded in Aunt Jennie's ears before she could remonstrate.

"You know, Jennie, my hands are so sore I can't pull candy," said Uncle Fred, apologetically.

"Well, he can stay here and see us do it," said his little daughter, Laura; as though that were a privilege, indeed.

"Of course he can, said Aunt Jennie.

"You just come here now, and help those little folks get the candy off the plates," and as Uncle Fred came, she continued: "Do something for somebody, I have always tried to take that for my motto and I don't think I have found more things to grieve over than most people." And as I heard her I wondered if this was the secret of her happiness; she was a bright, cheery little woman; so full of fun and life that she carried sunshine wherever she went, and every one loved her. Here she was in the kitchen, helping the children to make candy. No wonder the children loved to have her there for she did not make them feel as if it was too much trouble to help them.

If "doing something for somebody" was the secret of her cheery disposition, why are there not more such people in the world.

There are people on every side who need to be helped, and whoever you may be who reads this, try to make the world brighter by "doing something for somebody."

WHAT IS NEEDED

By every man and woman if they desire to secure comfort in this world is a corn sheller. Putnam's Corn Extractor shells corns in two or three days and without discomfort or pain. A hundred imitations prove the merit of Putnam's Painless Corn Extractor, which is always sure, safe, and painless. See signature of Polson & Co. on each bottle. Sold by medicine dealers.

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SHE SPEAKS FROM EXPERIENCE.—Miss Edith Fox, of Amherstburg, Ont., had a severe case of Quinsy. She writes: "I tried the doctor's medicine, but got no relief. I was told to try Hagyard's Pectoral Balsam. After taking two doses I got relief, and when I had taken three parts of the bottle, I was completely cured."

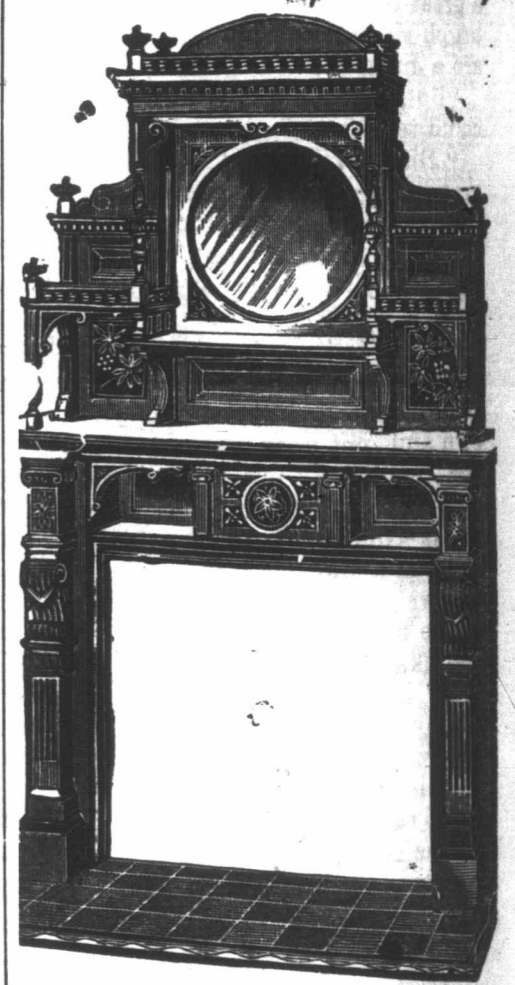
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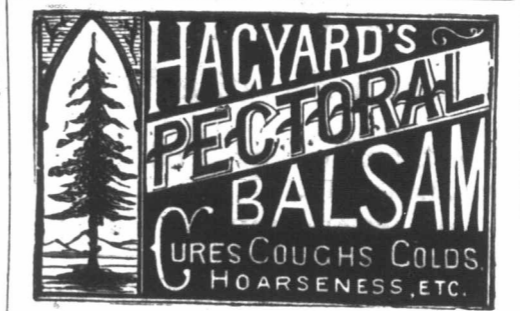
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