

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 30, 1887.

[No. 26.]

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Department of Indian Affairs,
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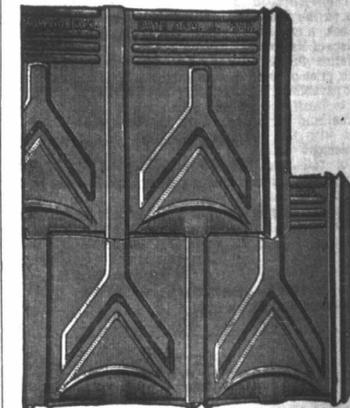
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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Address: P. O. Box 2640.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

July 3rd.—FOURTH SUNDAY AFTER TRINITY
Morning.—1 Samuel xii. Acts x. 24.
Evening.—1 Samuel xiii; or Ruth i. 2 John.

THURSDAY, JUNE 30, 1887.

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

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

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

MUCH ADO ABOUT NOTHING.—In the Toronto Synod, a clergyman let fall the old-fashioned and universally used old country expression, "Methodist Chapel." Whereupon there arose a tempest of indignation, if tempests can be ever ludicrous in origin and phenomena. Not alone our morbidly sensitive and wildly inconsistent neighbours, the Methodists, were offended, but, also, those very peculiar persons who, though nominally Churchmen, are more dissenterish in spirit than the average nonconformist. Now what is there in the word "Chapel" to be offended about? For calling her temples of worship "Churches," the Church of England has been ridiculed by both Wesleyans and others for many years. It is yet a stock objection to the English Church and has been for generations, made by the Independents, that the material structure was given the title "Church," due only to the spiritual building. We cannot pretend to keep track of all the turns and changes made by those who differ with us. Any old countryman who speaks of a "Methodist" or "Independent Chapel," is only using the very word preferred by those who attend those places of worship. An English visitor of ours this day spoke of going to "Chapel." Moreover, the English Church and the Roman Catholic Church use the word "Chapel" not "Church" to designate many of their richest structures. The Chapel

Royal, London, is perhaps equal to the Metropolitan in dignity, and St. George's Chapel, Windsor, Henry VII. Chapel, Westminster Abbey, the Sistine Chapel, Rome, are among the glories of Church architecture. Yet, forsooth, when the Metropolitan, Toronto, is called "Chapel," the Wesleyans are angry! Such morbid sensitiveness about distinctions of this kind is not wise. Men who are "touchy" about their titles, are those to whom distinctions are novel, and usually are the least worthy wearers of them. The sects who are so proud of calling their places of worship "Church" are open to the inference, that they are wearing a very new honour and are not sure about their title to it—being self-conferred. The Church Catholic and Apostolic got its name from Christ's own lips, a gift of the King whose right to confer dignity is not open to challenge. A society which in this generation has given itself the name of "Church" should be at least modest, and not offensively parade what it well knows is a title used in imitation only of the Church from which it seceded a few years ago. The anger of our Methodist neighbours suggests the question, "What would Wesley have thought of such indignation?" He would have rebuked it in scathing words of reproof, and have bidden his followers cease using the phraseology, distinguishing the Church of England from societies such as he organized inside her bounds. The speaker meant no offence, the phrase he used his utterly void of rational ground of offence, and if our neighbours will cool down and think over the matter, they will feel that their excitement has not been very creditable.

It seems, too, that our neighbours were also indignant because it was decided to hold a Jubilee Service in St. James' Church, Toronto, instead of Churchmen throwing in their lot with those who organized the service to be held by the Ministerial Association. This we presume is a manifestation of pleasantry on their part, the humour is not very refined, but that it is broad humour we freely admit. We would prefer jokes, however, not being made upon such subjects as Divine service.

DISCIPLINE THE ROAD TO LEADERSHIP.—In a sermon before the students of Harvard College, Professor Peabody said:

"I want to dwell with you on the workings of this twofold law of discipline—this power to command wrought out of the power to obey. I meet you here as soldiers on the eve of their campaign. Barrack life, drillrooms, dress parades, sham battles—all these are exchanged for active service. The varied fields of opportunity, with their tumultuous conflicts and strenuous rivalries, lie like strategic battle grounds before you, and you go out to take your place in one or another battalion, serving with the engineers who plan attacks, or the men of action who lead them, with the thinkers or administrators, with the pioneers or the reserve. Now, what is it that shall give in these varied careers the power of leadership? That is what we want to know to-day. How is it that a man is taken up out of the ranks and placed where he says to one man go, and he goeth, and to another come, and he cometh, and a third do this and he does it? The power to command, I answer, comes to a man through the power to obey. The first step toward leadership is through a sense of loyalty. The first claim to authority over others is the discovery of an authority over one's self, commanding, persuasive, absolute—like the word of Cæsar to his troops. Consider, for instance, the results of a liberal education. What is it that gives an educated man his opportunity for leadership? Wherein is his advantage in the competitions of life? What does he find left of his liberal education when he looks back to it from the midst of his active career and tries to sum up the advantage it has given him? Certainly, what is left is not its details of information, its specific instructions, its readiness with names, dates, tenses, or formulæ. These

slip away from him with a rapidity and absolute-ness which would surprise him in his later years, if he had not already experienced the same shedding of accumulated knowledge, as if from the roof of his brain, at the end of many an examination hour. What then is left of all the faithfulness with which he has applied himself to his higher education? There is left its discipline. He is able to take hold of his new problems with a certain grasp, quickness, largeness of conception, and mastery because of the rapid demands on him for the same alertness and comprehensiveness in the course of his education. His standards have become high, his judgment broad. He knows what thoroughness, application, and completeness are through his liberal education.

THE DISCIPLINE OF EDUCATION.—Continuing his discourse the Professor above quoted said:

"And how does this discipline in education arrive? It comes to a man through contact with great thoughts and with great minds. The educated man has met the masters of literature, he has felt the sweep and force of scientific laws, he has sat at the feet of the philosophers, and as he has served thus in the ranks of the armies of scholars he has come to be prepared for leadership among scholars. Some time a man proposes to work out large problems without discipline of education. He will be a leader without having been a follower. He will have some new way of knowledge. He will astonish the world with a new system of thought or a new discovery of science. These are the men who strew the bookstores and Patent Office with their wrecks of literature and discovery. They have been self-satisfied only because they were ignorant. They have not known the masters or perceived the dimensions of truth, and so they thought that they were the masters and that truth was small. The disciplined mind, on the other hand, has been a mind under authority. Great minds have spoken to it; great thoughts have commanded it; round the little sphere of results which it has gained has spread the mystery of an unexplored universe. It has acquired reverence, humility, patience, thoroughness. It has seen the magnitude of truth, the range of its laws, the severity of its standards, the demands made upon its followers. Then, when the transition comes from obedience to authority, the disciplined mind takes the leader's place. It brings to the most practical affairs its high standard and thorough methods. It has seen service in the ranks and therefore is fit to command. It does not feel that it knows everything, or that, knowing little, it still knows enough for its purpose, for it has repeatedly discovered the magnitude of principles underlying the world's details.

"An undisciplined mind is overwhelmed by details. Discipline sees details in the light of general principles. Thus discipline escapes narrowness. A man is not wholly shut in by his vocation. He is its master instead of it being his master. This is a function of a liberal education—to liberate the mind from this despotism of circumstances into this mastery of them. The disciplined mind is fit to lead because it has been trained to obey."

—The following may be old, but it is good: A certain provost o'Dundee, who was an atheist, was going by sea from Dundee to London, accompanied by one of his bailies who was a Christian and an elder in the kirk. A storm came on, and the bailie anxiously inquired of the steward if "there was any danger." "Weel, sir," said the steward, "I canna say; we maun just trust to Providence." "O, Lor!", said the bailie, whimpering, "has it cam tae that?" "Hoot, awa, bailie," chimed in the provost, "dinna greet; we maun a'dee some time." "It's a' very weel," was the reply, "for ye awtheistical deevils, but what's tae become o' me?"

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SPEECH?

REV. ED. RANSFORD, M. A.

IN the continued recalcitrancy of Dr. McGlynn of New York, who refuses to go to Rome, Pope and Archbishop being set at defiance, and in the desposition of Dr. Burtzell from the dignities he held under the Roman Archbishop of New York, for the only crime of presuming to be present and to speak at a meeting in favor of Dr. McGlynn, as well as in the open adhesion of so many of the laity, and the very thinly veiled countenance afforded the suspended and the deprived priest respectively, we read the handwriting on the wall, though Rome shuts her eyes thereto. It is true that Dr. McGlynn's more consistent course as a priest vowed to obey only his bishop and his successors in all matters pertaining to the doctrine and discipline of the Church of Rome, as interpreted and administered by virtually irresponsible bishops, would be either to eat humble pie and submit, or to leave the Roman Communion. But it argues very badly for a system and its pretensions to the truth, that it can maintain those pretensions only by driving out from its midst all those who presume to exercise their private judgment in matters which are contrary neither to the Catholic Faith nor to morals, or by forcing them with their lips to feign a submission which they do not feel; to utter a recantation which, in their heart of hearts, they know they do not mean, and to accept as God's truth what they are fully aware is either arrant nonsense or a dangerous error, perhaps a blasphemous fable. Such a process of sitting on the safety valve can end only in a sudden blow up, whose results may shatter the whole figment of Papal authority to pieces. Already thousands of the more intelligent laity, and scores of devout and learned priests on this continent—even in Canada, and not least, in the province of Quebec, are ripe for revolt, and it needs but a few men with the same courage of their opinions as possesses the soul of Dr. McGlynn, for the revolt to come to a head at once. Cardinal Gibbons will find it an infinitely easier task to appease with the sop of the Papal blessing the Knights of Labor, and to conciliate, as it is the interest of the Roman Church to conciliate the brutish and unintelligent Anarchists—many of whom are its own offspring, than to muzzle American citizens of piety and bright understanding whose freedom of thought demands, and will speedily find some outlet for its expression, in spite of an iron despotism which would fain bind both soul and body to the chariot wheels of Vaticanism, and subject free-born and high-souled men to the picayune narrowness of a few self-seeking prelates, and the high-handed pretensions of an alien power to domination over the persons and intellect of a large number of the subjects of the United States and Canada. If the Pope were not the tool of absolutistic Jesuits, and did he not go in fear for the consequences to his own life, if he did not give the "Black Pope" liberty to do as he

pleases, his aforetime clear-headedness would show him the folly of taking up the position he has lately been driven into assuming; and yet an excuse for his line of action may be easily found in that truckling to the Roman See, which is the distinguishing difference between the sturdy Anglo Saxon statesmen of by-gone days and the weak-kneed politician of the present, who to keep in power, or to oust his rival from the leadership, would sacrifice everything that was dearest to him, the religious education of his children and the freedom of his country on the altar of Popery—provided only its high priests would aid him in the accomplishment of his nefarious designs. It is a evidence of the truth of the Church's claims to be the God-given guide to men, that she alone has faith enough in the promises of Christ that the gates of hell shall not prevail against her and her children, to stand in the breach against the double assault of Romanists and secularists, allied for the nonce in an impotent assault upon the Lord and upon His anointed. It is a sad spectacle, indeed, to see that in Canada the sects are, nearly to a man, on the side of the enemy, as if they thought thereby the better to help in the destruction of the Church, while in the United States, the supineness of the respectable and intelligent non-Romanists and the consequent monopolizing of the direction of all political matters, afford the Jesuit party the opportunity of driving in more than the thin edge of the wedge, and so of rending the Constitution asunder in their own favor. In the United States, however, men are beginning to see the danger of permitting the Romish hierarchy to have it all their own way, and are organizing accordingly. It would be well if Canadians were even beginning to awake out of their sleep.

A NATIONAL CHURCH OR CONGREGATIONALISM?

IN commenting upon the Bell Cox case, some papers have taken up the line of argument that Mr. Bell Cox was a very good man, and that as his congregation did not object, but rather approved of his proceedings, outsiders (as they are called) had no right to interfere. Now, against the personal character of Mr. Bell Cox we have not a word to say. Undoubtedly he is a very misguided man, but that does not prevent his being a very earnest one. But in questions of breach of contract we do not quite see how questions of character are involved. When Mr. Bell Cox was ordained he undertook to teach the doctrines of the Church of England according to the law of the land. For the sake of argument, we will assume that at the time of undertaking this solemn responsibility he was thoroughly in sympathy with the doctrines of the Church. Since then, however, he has changed his views, and consequently he can no longer continue to fulfil his contract. That being the case, there is but one course open to any man who looks at the matter fairly—he ought to resign his position as a teacher commissioned by the

Church of England to propound her doctrines. He may be a very excellent man, but that does not absolve him from the duty of resigning a trust he is unable conscientiously to fulfil. There are many excellent Nonconformists in the country with whom, in many ways, we have the greatest sympathy, but whose teaching we could not accept. No one would question that the Quakers are, on the whole, a very worthy body; but who that values the teaching of the Church of England would like to have a clergyman, however holy a man he might be, holding Quaker views and teaching young people that the outward and visible signs of an inward and spiritual grace are useless, and that the Sacraments should therefore be abolished. Common sense would say, immediately that such a man had better propound his doctrines to the members of the Quaker community. In the same way, when a man dissents from the fundamental teaching of the National Church and accepts the tenets of Rome, why should he, because he is a good man, not act in the same way as one who dissents in an opposite direction? To use a homely illustration, surely sauce for the goose is also sauce for the gander?

The mere fact of a particular congregation not objecting does not affect the question, unless Churchmen are prepared to abandon the principle of Episcopacy and to become Congregationalists.—*The Rock*.

SECRETS OF THE PROOF ROOM.

THE editor of the enterprising *Bungville Bugle of Freedom* recently confided to his readers the fact that "The total depravity of the types, and not the pen of the reporter, was responsible for the startling assertion in the last issue of the BUGLE that 'Neighbor Johnson's handsome barn had been reduced to a mess of onions.'" The editor plaintively added that the intention had been to inform the public that the unfortunate Mr. Johnson's barn had been reduced to a "mass of ruins."

"The Relations of Prince Beeswax to the Vatican" startled, recently, the readers of a Boston daily paper, who had to read below the headlines to discover that "Prince Bismarck" was intended. The point made by the *Boston Herald* that the Legislature ought to think of adjournment because the "dandelions were peeping up through the grass," was transformed by the man who manipulated the types into the announcement that the "chandeliers" were "peeping."

Imagine the feelings of a writer of a sensational story of interrupted domestic bliss, whose thrilling head, "A Honeymoon Cut Short," is transformed into "A Hungarian Cut-Throat;" or of a writer on French politics, who discoursed on "Gallic Bluster," only to find the Boston Herald next morning printing it "Garlic Chester." A guardian "*de bonis non*" masqueraded in the *Globe* as "Dr. Bones now" of Taunton, and "*Multum in Parvo*" became "Mutton in Paris;" while "*O Salutaris*" appeared before a devout public as "*O Saleratus*." Lovers of the drama

were recently informed that Augustin Daly's adaptation of Shakespeare's "Turning of the Screw" was a great success. Doubtless Mr. Daly felt that the immortal William's "Taming of the Shrew" had been pretty rudely "turned" by the intelligent compositor. The same villain announced a few weeks ago that Mr. Mantell would appear in "Tangled Livers," a bull which tangled more lives than one in the office in which it occurred.

The non-professional reader may ask in amazement how such mistakes could possibly occur. The wonder to the initiated is that that do not occur much oftener.

Were this sheet of copy,—the handwriting is admittedly villainous,—intended for a daily paper, on which a hundred hungry compositors were waiting for copy, it would be required to pass through the hands of a copy-cutter, who would scissor it into portions, or "takes," of perhaps only a few lines each. It follows that one man can rarely get hold of enough fairly to get the drift of the article he is required to put into type; and, as he may have forty such pieces in the course of the night, it equally follows that he rarely cares.

The deft compositor who gets the portion of an article,—let us say the account of the fire alluded to above,—will see that his "take" ends "even" (*i. e.*, without the break of a paragraph), and that it reads intelligibly enough that the "handsome barn was reduced to a"—. What follows is on another man's "take," and he tries to grasp the idea without consulting his predecessor. Let the "gentle reader" who has followed us so far take a pen,—the more dilapidated the better,—and scrawl the words "mass of ruins." It is possible that it will present the general appearance of "a mess of onions," especially if he is not particular as to his formation of the letters "n" and "u." (If he is, he is an exception, and is practically unknown in a newspaper office). Therefore Compositor No. 2 reads "mess of onions," and so inflicts the bull upon the *Bugle's* readers.

"But then," the careful reader is ready to remark, "then there is the proof-reader." Yes, there is. And, like Tubal Cain, he is "a man of might;" but even a proof-reader cannot be in two places at once, like Sir Boyle Roche's famous bird. In sending the proof to be perused by the lynx-eyed proof-reader, haste may compel the division of the slip, so that two may read. If the division is made at the point where Compositor No. 1 left off, *i. e.*, that the "barn was reduced to a"—, the proof-reader on No. 2's portion may or may not be aware of the absurdity of the "mess of onions." In fact the chances of mistakes passing even "lynx-eyed" proof-readers in this way are enough to account for many errors.

And then, though the assertion sounds exceedingly heterodox, even proof-readers are not infallible. He is the one man against whom the recording angel never balances the account. He may capture and summarily execute one hundred typographical brigands bent on making nonsense of some interesting and instructive article, but if one slips by him no recording angel drops a tear and wipes out

the blot. Not a bit of it.irate editors, furious reporters, incensed managers unite to pour out their vials of wrath on the proof-reader, and if Nature, with her grand gift of compensation, had not provided him with the hide of a rhinoceros, he might, once in a while, feel sore.

If the non-professional reader will cut small pieces at random from each of the sixty-four columns which form the Boston daily paper of to-day, news, advertisements, stories, editorials, etc., without regard to the continuity or arrangement, and then set himself to reading them, he may have some idea of the mass of disconnected rubbish which has to filter through the proof-room before it meets the eye of the critical purchasers of the paper.

What can be more conducive to good reading and correctness of printing than to have a boy droning out, hour after hour, a portion of the Bible in this style, which I once heard at the Oxford University (Clarendon) Press. It is necessary to add that the frequent use of italics in the Bible compelled the reader to save the frequent use of the word "ital." by rapping the desk with a stick. So Psalm civ., 15, read something like this:—

Par. 15. And ref. y that (rap!) maketh glad the heart of man com. and (rap!) dagger oil to make his (rap!) face to shine com. and bread which (rap!) strengtheneth man's heart period par.

Or this pathetic passage from Ruth:—

Par. 16. And Ruth said com. parallel ref. r Entreat me not to leave thee com. (rap!) or to return from following hard after thee colon for whither thou goest com. I will go semi. and where thou lodgest com. I will lodge semi. ref. s thy people shall be (rap! rap!) my people com. and thy God my God colon.

Par 17 Where thou diest com. will I die com. and there will I be buried colon ref t the Lord small caps do so to me com. and more also come if aught (rap! rap!) but death part thee and me period par.

—GEORGE B. PERRY in the *Writer Magazine*.

ONE COUNTRY IN WHICH THE ROMAN CHURCH IS STILL TRIUMPHANT.

IN Ecuador the Pope still names the president, the priests still make the laws, and as a natural result, in that whole country there is not a railroad nor a telegraph, not a stage coach, nor a highway upon which a carriage or a cart can be driven except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. When I say that there is not a railroad in Ecuador, I should except a track ten miles long on the sea coast, which was laid some years ago, but was never operated, and is now covered with tropical underbrush like a jungle.

The city of Guayaquil, the only seaport of Ecuador, is a place of some commercial importance, and the residence of many foreigners. They have introduced modern ideas and public schools. The seed thus sown is bearing fruit, and is a perpetual menace to the power of the church, so much so, that the principal portion of the army of Ecuador is kept there to quell revolutions when the papal authority is resisted. Some of the enterprising citizens have organized a telegraph company, and are constructing a line to Quito, the capital, but the wires are constantly cut, and well informed

people predict that the priests will not allow it to be operated, for fear it will prove a wedge that shall open the country to other modern ideas.

There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the church, and Jesuit priests act as inspectors at the Custom House, to prevent the dissemination of intelligence among the people. No records of the finances of the government are kept. The president of Ecuador and his finance minister were unable to give the United States Commission the amount of imports and exports, or the amount of revenues collected. Their ignorance as to the disbursement of those revenues was quite as dense, but the prevailing belief is that much of the money goes to sustain the thousands of priests, monks and nuns that keep the people in darkness. When the public revenues are not sufficient to meet their demands, the necessary means are raised by forced loans from the merchants of Guayaquil. An officer with a file of soldiers calls upon the business firms and collects the assessments. This practice has given rise to a peculiar custom, for to protect themselves from such impositions, the foreign residents put signs on their doors to announce their nationality. Hence the traveler's curiosity is awakened by seeing the flags of foreign countries nailed upon the entrances to residences or business houses with a legend printed upon them, reading "He who lives within is an American," or a Frenchman, or an Englishman, or a German, as the case may be. Sometimes these warnings are disregarded, and appeal to the minister resident is necessary for protection.

Drunkenness, indolence and licentiousness are the lessons taught by the priests. To attend mass every morning, and confessional once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four-fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a Republic in name, but its constitution declares that the nation "exists wholly and alone devoted to the service of the Holy Church." The army is divided into four commands, called respectfully, "The Division of the Blessed Virgin," "The Division of the Holy Ghost," "The Division of the Son of God," "The Division of the Blood and Body of Christ." "The Sacred Heart of Jesus" is the national emblem, and the body-guard of the president is called "The Holy Lancers of St. Mary." There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated but opposition to the Church, and he who will not partake of the sacrament is stoned.

A Layman writes: "Enclosed find \$1.00 to renew subscription for your much valued and highly esteemed Journal. The very manly, loyal and true patriotic stand which the DOMINION CHURCHMAN has taken is deserving of the highest credit from all true Canadians. The dressing down that you gave some of the sectarian office seekers in some of your recent issues is deserving of all praise and has made for you many warm friends. May your shadow never grow less."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

PROFESSOR CLARK SPOKEN OF AS BISHOP.—We are not surprised to find Professor Clark, of Trinity College, spoken of, in connection with the Bishopric of Nova Scotia. Professor Clark has very few rivals in this continent in literary culture, he has great gifts as a preacher, is a splendid organizer and manager of men, and his winning manners and refinement of speech render him most popular with all with whom he is brought into contact. As a Churchman he stands high above party, having the gift of conciliation in a remarkable degree, and the power of presenting Church truth, so as to make all sides regard his teaching with satisfaction. His pulpit deliverances are marked by the results of scholarly research expressed with great plainness of speech. We doubt whether Prof. Clark would accept the Bishopric, even if offered, but of his pre-eminent qualifications and fitness for the office there can be no question.

We have authority to say that Professor Clark has distinctly declined to be nominated. It is at least twelve years since Mr. Clark first said "*Nolo Episcoparia*," and he has no intention, we understand, of changing his mind.

QUEBEC.

UNIVERSITY OF BISHOP'S COLLEGE.—Convocation.—The annual Convocation of Bishops' College, was held on the 17th June. Chancellor Heneker made an able address, dealing at length with the controversy in regard to higher education in Quebec, which has arisen from a movement intended to give a monopoly to the Roman Catholic Schools and Colleges. The Chancellor said: "We claim that privileges granted to the professions were granted to serve the public interests, and that in this instance the attempt to enforce a curriculum of study based on the French collegiate system, and which is not in accordance with the system under which the English minority is educated, is, in fact, a breach of the compact as to the rights of minorities entered into at Confederation."

He urged with much force the claims of the College upon the aid of the State, and thanked Dr. Hamilton and Rev. Dr. Mountain for gifts each of \$3,000, towards endowing the chair of pastoral theology.

Rev. Principal Adams then read his report which contained the following:—We have at present twenty-four students. The number during the Michaelmas term was twenty-one, and during Lent term twenty-five. There are four students in the divinity faculty; of the other twenty, one is already a deacon, sixteen are preparing for holy orders. Our present clerical students may be classified by dioceses as follows:—Quebec eleven, Montreal four, Ontario two, Niagara one, Fredericton one. Two others came from the American Church to us. As regards the teaching work, that of the divinity faculty has remained unaltered. In the arts faculty the help of a Cambridge graduate (Mr. F. W. Frith, B.A., King's College, Cambridge, classical honors, 1886), has been obtained.

Degrees were then conferred as follows:—Hon. D. C. L.—Hon. L. F. R. Masson (in absentia), Hon. H. G. Joly.

M. A.—Rev. F. L. Stephenson, Rev. L. N. Tucker, J. A. Shaw, F. E. Meredith, Rev. A. B. Stevenson (in absentia).

B. A. with classical honors—A. Sharpe, G. H. A. Murray, E. A. Robertson, R. W. Wright, Rev. J. R. Williams.

B. A. Ordinary—C. P. Green, (ad eundem), Rev. C. D. Macdonald (Queen's, Kingston).

LL.B.—Victor Earnest Fontaine and Charles H. Langlois.

The title of licentiate of sacred theology was conferred upon the Rev. A. H. Robertson.

The matriculants were Messrs. H. E. Wright, J. M. King, H. A. Dickson, A. D. Von Iffland, F. Fothergill, G. F. Hibbard, H. A. Brooke, and H. Lloyd. After they had taken the oath of allegiance, the large audience sang "God Save the Queen."

A. A. diplomas (with prizes) were granted to Messrs. McLeod, Montgomery, Paterson, G. C. Smith, P. Smith, and B. S. Smith, and Miss Outting, of Coaticook, and a junior certificate to Mr. Burstall.

Distribution of prizes.—The distribution of prizes for both the college and school then took place, the following being college prize list: Prince of Wales' medal, A. Sharpe; S. P. G. Jubilee scholarship, G. H. Murray; Harrison prize, Murray; Long prizes, Murray and Williams; Haensel prizes, A. H. Robertson; Mackie prize (Latin), R. W. Wright, (English), (1)

Murray (2) King; bursaries, King, Brooke, and H. E. Wright; Chancellor's prize, Sharpe; French—Leray scholarship, Fothergill and Hibbard; Quimet prize, P. Stone; Principal's prize for Greek testament, J. M. King; Dr. Roe's Hebrew prizes, (1) R. Wright, (2) H. E. Wright; divinity class prizes, Rev. A. H. Robertson and C. E. Belt, B. A.; arts, third year, first class, aggregate, Sharpe and Murray; law prizes—V. E. Fontaine, chancellor's prize; Leonard, dean's prize.

School prize list.—Walker scholarship, G. B. McLeod; Governor-General's medal, G. B. McLeod; Lieut. Governor's medal, S. L. Paterson; mathematics, upper school, Baker McLeod; Hon. G. Ouimet's French prize, P. Smith; French B., Buck; C., J. Baker; D., M. A. Montgomery; German, Buck; Divinity B., Sewell; C., Dickinson; D., Montgomery; Chancellor Heneker's prize (English), Taylor; Canon Norman's Latin prose, S. L. Paterson; English (C. and D.,) Garden; old boy's prize (literature C.,) Back; Irving prize, mathematics C. and D., J. Baker; good boy prize, Parker; classics, B. Sewell, C. Heneker, D. Carter, maj.; classical progress, Taylor; chemistry (Mr. Farwell's), Bacon, Mr. Hudspeths, Troop; aggregate, B., Ward, C. Laurie; D., (1) M. A. Montgomery, (3) Debbage; drawing, Potter, Fleming; shorthand, Tofield.

MONTREAL.

COMPTON, P. Q.—The Ladies college was on Monday last the scene of the closing exercises of a very successful term, and an essay by one of the pupils was of more than usual merit, and the readings and music showed a high order of tuition. The culture and refinement of the pupils reflected upon the management and the exhibit of oil paintings, studies, art decorations, etc., indicated the high position in these matters the college is attaining. A considerable number of the surrounding clergy and gentlemen interested were present, and the large school-room well filled with friends. After the report, Dr. Adams, president of the Lennoxville (Boys) College warmly congratulated the corporation upon their very successful work, and particularly commended the essay. Rev. Mr. Waddington, of Quebec, thought it extremely satisfactory to see and believe the present success in offering a really good education to daughters of English Churchmen. Rev. Messrs. Foster and Porter expressed their pleased surprise and satisfaction at the progress, and a very pleasant evening was closed.

The prize and honour list, with number of marks out of a possible 300, is as follows:

Senior Division.—Miss S. Carter, 259, silver medal, hon. mention in arithmetic, algebra, euclid, English, map drawing, history, elocution, painting, music. Miss L. Pomeroy, 242, hon. mention in euclid, English, French, literature, history. Miss M. Shurtleff, 239, hon. mention in arithmetic, algebra, French. Miss C. Carter, 235, hon. mention in arithmetic, algebra, English, classics, French, history. Miss H. Adams, 191, prizes in reading and painting, and hon. mention in English.

Intermediate Division.—Miss Elsie Pomeroy, 223, silver medal, hon. mention in French, Latin, geography, history, map drawing, composition. Miss M. Childs, 220, hon. mention in arithmetic, English, French, dictation, painting. Miss F. Richardson, 220 (equal), prizes in music, composition, Latin, hon. mention in French, English, reading, literature. Miss J. Broughton, 218, hon. mention in arithmetic, Latin, map drawing. Miss Gertrude Parker, 215, prize in map drawing, hon. mention in history, dictation, composition, French, English. Miss L. Holliday, 207, hon. mention in arithmetic, French, Latin, dictation. Miss M. Tams, 191, hon. mention in English, music. Miss H. Cole, 187, hon. mention in reading, dictation, geography, arithmetic. Miss G. Terril, 165, hon. mention in arithmetic, reading, map drawing, painting. Miss J. Dunn, 161, hon. mention in reading, painting.

Junior Division.—Miss L. Parker, 267, hon. mention in reading, spelling, dictation, recitation, arithmetic, music. Miss H. Haynes, 243, hon. mention in reading, spelling, recitation. Miss V. Brown, 240, hon. mention in geography, arithmetic, music. Miss E. Parker, 217, hon. mention in reading, recitation. Miss M. Parker, 189, hon. mention in recitation. The college reopens September 13th. Rev. G. H. Parker, rector of Compton, is honorary bursar.

The twenty-eighth annual session of the Anglican Synod of the diocese of Montreal opened Tuesday, with a celebration of the Holy Eucharist in Christ Church Cathedral at 10.30 a.m.

Very Rev. the Dean of Montreal was the preacher. He chose for his text 1 Kings iii. 7, and began: "Kings as well as common men must, in the very nature of human life, stand at the bar of public opinion, and I doubt if ever a sadder figure stood at that awful bar than the figure of King Solomon. For never, I think,

did a young life of royalty rise above the horizon of boyish obscurity more nobly, and never did a life of magnificent opportunity and freighted with unequalled gifts sink more wretchedly into the gloom that envelops the evening of a distracted lifetime." After depicting in eloquent terms the neglected opportunities, the vain regrets and the final penitence of Solomon, the preacher continued: "Well, there are monarchs and there are monarchs, and to-day we may say a happier one than Solomon is here, for I do not believe that the closing words of our Queen's life will re-echo the awful words of the broken-hearted yet tearless king: 'Vanity of vanities, all is vanity,' and yet the outward circumstances of the lives of both, when you come to compare them, are strangely alike up to a certain point. The boy called suddenly out of boyish obscurity; the girl the same. The boy, king enthroned in an hour of political division; the girl-queen introduced to public life amidst the heat of party feeling; the boy called to rule over a magnificent kingdom; the girl awakened out of girlish sleep and dreams, may be of girlish things; to learn that she was Queen of England—Queen of the greatest Empire on God's earth. 'O, God!' cried the boy, 'give me wisdom to rule this so great a people.' We have not the girl's prayer, but we have the head of the girl bowed in prayer before the crown rested on it, and we have the girlish knee bent in homage to the living God before the greatest powers in the Empire bowed in homage to the girl. Strike out the centuries, and boy and girl might have knelt side by side as far as heart thirsting for the help of God went, and the same sunshine from the throne of Heaven might have rested on them—God's anointed ones.' And yet the boy summed up all life by writing 'Vanity of vanities, all is vanity,' whilst the girl sits to-day the most constitutional monarch that ever ruled; the model wife for all wives to emulate, the model mother for all mothers to copy, the bearer of the best known and most spotless public name in the world, the one solitary woman who, standing before her people after fifty years of service, brilliant once more in robes of royalty that never have been stained, can draw forth from the hearts of almost 200,000,000 of her people the one united shout that seems as if it came from one heart 'God Save our Gracious Queen.'"

After pointing out what caused the difference in these two lives, the preacher concluded, "And so today we have joined our prayer to God in world wide supplications to pour His blessings on her royal head and spare her long to rule and reign. 'Long live the Queen'—every loyal heart will feel it, every loyal lip will pray it—for in her stainless and unobtrusive piety, and boldness in the cause of right, and pity for the woes of others, and true example of high nobility of soul, in public acts and private deeds, she stands alone—Britain's greatest queen and spotless, and so for her we pray this day, 'God save the Queen.'"

In the Synod Hall.—The Synod met in afternoon session in the Synod Hall, his Lordship Bishop Bond in the chair. After devotional exercises the rolls were called by the secretaries.

Rev. Canon Empson was elected clerical secretary, Mr. Alex. Robertson, lay secretary, Mr. James Hutton, treasurer, and Messrs. Y. W. Simpson and S. C. Fatt, auditors.

The Bishop's Charge.—His Lordship the Bishop, in delivering his charge, after giving statistics of the year's progress in the church and calling attention to the inadequate remuneration received by the clergy, some of their grievances and suggesting reforms therefore, closed an earnest and practical address thus: "I must not pass over in silence the great national event of the year—the Jubilee of our dear and honored Queen. Seldom has a people been so favored as the English nation under Victoria. I suppose that nowhere in history can a reign be found so long in duration, so full of stirring incidents, so prosperous on the whole, as the reign of our beloved Queen. And if I were asked how this has come about I should answer that our Queen has known how to govern her people because she has known how to govern herself. A daughter, wife and mother she has been a pattern to women, and in her relations to men she has taught men what virtues women have a right to expect from them. She has made her people feel that she loves them, and love is the secret of true power. What nation is more free than the British nation—both at home and in her dependencies? Ours is not the freedom of license, where might is right, but the freedom of mutual trust and protection, where virtuous men should stand shoulder to shoulder for the maintenance of law and order. We have true freedom of speech, for we may speak of all true things without respect of persons, the only freedom denied us is the freedom of vice, the freedom of ignorance, the freedom of selfishness. Only those who realize how bad an influence is the bad influence of kings and princes can estimate the blessings we enjoy in possessing such record for our daily instruction as the simple, dignified life of our widowed Queen, the centre of a useful, virtuous family, with sons and daughters to the second and

third generation rising up to call her blessed. Long may she reign. Every year she lives is an added blessing to her people—an assurance of peace and happiness."

The charge also contained touching references to the death of the Right Rev. Hibbert Binney, D.D., Lord Bishop of Nova Scotia; the Venerable Archdeacon Leach, and the Right Rev. Phillip de Gruchy.

ONTARIO.

BELL'S CORNERS.—Thursday, June 16th, was the day appointed for the laying of the corner stone of another Church in the parish, viz: at Fallonwood; a picturesque hamlet, surrounded by a good agricultural country. Fallonwood is some five miles distant from Christ Church, where the congregation have hitherto been supposed to attend Divine worship.

TORONTO.

THE SYNOD OF TORONTO.—Fourth Day.—The Rev. Septimus Jones presented the report of a scheme of superannuation for aged and infirm clergy, which was adopted. The subjects of systematic giving, the revised version, and Christian union were discussed.

Fifth Day.—The Rev. Provost Body moved, and Mr. T. Hodgins seconded the following, which was carried: "That with a view to a just and equitable settlement of all matters in dispute between the synod and the tenants of the Toronto rectory property, this synod hereby directs the Rectory Lands Committee, if unable to effect an amicable arrangement, to refer all matters in dispute to arbitration, the arbitrators being instructed to recommend, having regard to all the facts, the fairest and most equitable settlement in each case, in accordance with the expressed wish of the rectors, and if found necessary to then apply to the Local Legislature for power to give effect to the decision of the arbitrators."

Canon Damoulin made a personal explanation. He said:—"I have received a letter from the Rev. Hugh Johnston, in which he misunderstands some remarks which I made in moving for a committee to arrange Jubilee services. I desire to disclaim any intentional discourtesy towards the Methodist body in this city. I wish simply to say that I think it is perfectly within the bounds of public liberty and public courtesy for the Church of England to arrange and hold Jubilee services for her members on that great occasion. We might be in Spain and threatened by the Popish Inquisition for holding our services

when such words are necessary, but the Papacy is not one whit more tyrannical than would be the rule of the Ministerial Association. After routine resolutions of thanks the synod was closed by benediction.

Fully one-half the time of this synod was worse than wasted by irregular discussions and irregular speeches on regular business. It is much to be deplored that members of synods do not pay more respect to the rules of debate, and avoid taking such liberties with the good nature and patience of the Bishop. We would strongly urge upon his Lordship in future to rule these meetings with less kindness, and with more stern determination to repress irrelevance. The task would be disagreeable, but were it done once thereby the effect would be lasting. Delegates who attended synod for the first time have told us that they came away with a painful sense of weariness, irritation, and disappointment, at being compelled to attend sittings where the discussions were so unprofitable, and so wandering, and so out of order that even a village council would not tolerate business being conducted so as to be so wasteful of time. The Bishop should be more honoured and better supported, his benignity has been imposed upon by a few irrepresibles, and in future were they kept severely down the great majority of clergy and delegates would be grateful.

TORONTO.—Jubilee Service.—A very large congregation assembled at St. James Church, Toronto, to celebrate, by a service of thanksgiving, the Queen's Jubilee. The combined choirs of the city, with the clergy and Bishop, entered the church singing "O God, the King of Nations." The special choral service was then rendered with much impressiveness. The Bishop preached an eloquent discourse from the first seven verses of the 21st Psalm, in the course of which the purity of the home life of the Queen, and her noble example as wife, mother, and sovereign were set forth as having been a source of untold blessing to all her people. "The Church of England in particular had to praise God for that revival of life, that awakening out of the apathy and dry formalism of the last century, into all the blessed activities of spiritual vitality which she has experienced during the last fifty years. No better illustration could be given of the general progress of the Victorian age in all that makes for good to the English race than is furnished by the increase of the colonial episcopate. It was now one hundred years since the consecration of the Bishop of Nova Scotia, the first colonial bishop. Only seven were founded during the first half of the century. The eighth, the see of Bombay, was founded in the year of the Queen's accession. Toronto was founded two years later, and since then the surprising and magnificent increase of sixty-six colonial bishoprics had taken place. For these and other blessings they thanked God. In conclusion, his Lordship prayed that God may continue to the Queen His grace and multiply upon her His mercy." The service throughout was deeply impressive as a display of Church of England loyalty manifesting itself in joyful devotional solemnities.

JUBILEE CELEBRATION.—The day fixed by proclamation of the Governor General for celebrating the Queen's Jubilee was not observed in Toronto, save by a few persons. This arose from the Mayor characteristically treating the official proclamation as aught, being in the way of his personal whims. Mr. W. H. Howland has fixed upon the 30th June as his idea of the right day for celebrating the event of the 21st June. The result will be that the citizens will lose a day's holiday, as the 30th preceding the 1st July, which is a close holiday, citizens will not observe both these days, whereas they would have closed on the 21st but for the Mayor's declaring the Governor-General's proclamation null and void. But, of course Mr. H. has precedence of the Queen, as in Church matters he shows that he regards himself supreme over Bishops and all ecclesiastical authorities whatever. Setting Church authorities at defiance is a sure road to great popularity with the sects, but his setting the Governor-General at defiance seems to have been universally condemned. There is such a thing as danger from too much rope being allowed!

Memorial to the late W. S. Darling.—The following subscriptions are acknowledged by Mr. W. Ince on behalf of the committee.—R. H. Bethune, William Ince, E. B. Oaler, \$25 each; Mrs. Henderson, sr., \$20; H. J. Browne, Mrs. Mary Gwatkin, E. F. Hedden, Beverley Jones, Rev. Prof. Jones, John Newell, S. G. Wood, \$10 each; R. T. Blackford, G. J. Campbell, John Catto, Miss Grier, William Hill, G. S. Holmsted, C. Hornibrook, W. Ince, jr., Mr. and Mrs. D. Kemp, Alan Macdougall, Mrs. James Strachan, Mrs. John Strachan, Mrs. Warwick, J. B. West, \$5 each; Miss Hanescombe, \$2; J. Jose, Mrs. Isaac Thompson, Miss A. Reid, Miss E. Reid, \$1 each; Anon, 50 cents. During Mr. Ince's absence further subscriptions will be received by S. G. Wood, 18 King street west, or

W. Ince, jr., 43 Front street east. It is probable that the memorial will take the form of a stained glass window or a mural tablet in the church of the Holy Trinity in this city, in which Mr. Darling ministered for over thirty years. Doubtless many others of Mr. Darling's friends will desire to mark their remembrance of him and their appreciation of his long and energetic labours in the Church by contributing to the intended memorial.

NIAGARA.

HAMILTON.—In many of the pulpits of the city churches references were made Sunday, June 19th, to the approaching fiftieth anniversary of Queen Victoria's accession to the throne. All the remarks on the subject breathed a strain of loving loyalty and reverence for the Queen's character both as a woman and a queen. There was no particular reference to the event from the Church of England pulpits, for that day had been set apart by the Provincial synod for the celebration in the churches of the one hundredth anniversary of the episcopate of the church in Canada. In Christ Church cathedral, however, a special Jubilee service was held in the afternoon. It was attended by the Thirteenth battalion, under the command of Col. Gibson, and a congregation that crowded the church. The Thirteenth band turned out and played the battalion to and from the church.

The service in the hospital, Sunday, 19th June, was conducted by Rev. O. E. Whitcomb, recently of San Francisco. He delivered a very earnest address.

Adam Brown, M. P., delivered an oration at the Crystal palace ground on Tuesday afternoon. His subject was The Progress of Canada and the Empire During Fifty Years.

Tuesday, the 21st June, is a day much to be remembered in Canada, as a day of most loyal demonstration in honour of Her Majesty's Jubilee year. The day was solemnly begun with religious services in our churches of Ontario. In the larger towns and cities there were ample signs of festivity throughout the day.

HURON.

LONDON.—The treasurer for the "Churchwoman's Jubilee Offering to the W. and O. Fund of Algoma," again has to acknowledge gratefully the following sums:—From St. Thomas, per Miss Hughes, \$8; "Sarnia Churchwomen," per Rev. T. R. Davis, \$28 50; "Chatsworth Churchwomen," by Mrs. Fairlie, \$28.00; Mrs. Strathy, of Barrie, \$10.00; "A mite from a well wisher of Guelph," \$1.00; Mrs. Saunders, Aylmer, \$1; 2nd instalment St. Paul's, \$10.50; ditto Chapter House, \$11.50; Mrs. Mills' sale of work, \$80.00, over from expenses of band, &c., \$5.77; Mrs. Oaler, and Mrs. Williamson, 83 Wellesley St., Toronto, \$1.00 each; St. James', London South, \$41 50. Total in hand to date, \$480.05.

GALT.—Jubilee services were held on Sunday, 19th inst., both morning and evening. The sacred edifice was crowded to its utmost capacity by enthusiastic congregations. The decorations were of a most elaborate character. Ferns, flowers and mosses of every description were artistically arranged, white flags, banners and crests, loaned by the civic authorities and by private individuals, gracefully adorned the pulpit and walls. The chancel presented a very attractive appearance, a light screen was erected covered with cedar, ferns and flowers. On the outer arches the dates 1837-1887 appeared in white flowers. On the two other arches the letters V. R., made of the same, and suspended from the central arch a handsome crown of red and white roses. On the ledge of the chancel window, lying upon a bed of moss, were the words, "God Save the Queen" in red pink and white roses, with two pretty flags belonging to the 29th battalion on either side. The officers and men of the battalion marched in uniform to the church, headed by the band, and occupied the seats reserved specially for them. The organist, Mr. R. S. Strang, jr., assisted by his well-trained choir, led in the service of praise, which was of a most loyal and hearty nature. The Rector used the service specially prepared for the occasion, in which the large congregation heartily joined. The Rector, Rev. J. Ridley, preached at both services. In the morning from 1 Sam. x. 24, "And all the people started and said, God save the King," and in the evening from Lev. xxv. 10, "And ye shall hallow the 50th year and proclaim liberty throughout the land and to all the inhabitants thereof; it shall be a Jubilee unto you." Both discourses being appropriate to the occasion and designed to arouse the loyalty and enthusiasm of the hearers.

ALGOMA.

Mr. H. D. Mitchell kindly acknowledges, through our columns, the receipt of a "generous box of clothing" and third quarterly payments of \$12.50, from the Cornwall Girls' Friendly Society towards the support of Indian girl in Indian Home.

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 CATHOLIC LEAGUE.

SIR,—The Rev. E. F. Wilson in your issue of June the 2nd, says: "Let us invite, in his very Catholic letter, our brethren of other communions to adopt with us the ancient time-honored name of Catholic. Let us form a Catholic League, to which ministers and people of all Protestant denominations may belong."

It is not generally known that, for some years after the Reformation in England under Elizabeth, there was no absolute separation from the Reformed Church, all communicated together as members of one body, and there was no separate modes or forms of public worship. All used the Liturgy. The first separation took place in the eleventh year of the reign of Elizabeth, by the Romish party. All Protestants were united, and so continued until the twenty-first year of Elizabeth, when Brown, in the Diocese of Norwich, formed the first congregation which absolutely separated from the worship of the Church. Brown himself afterwards confessed his error.

The Church of Rome has brought a stigma upon the name of Catholic. It never was the universal church, for the great body of the Eastern churches have never acknowledged its authority, and it never itself assumed a supremacy until after the eighth century. In some minds the name of "Protestant," particularly on the continent of Europe, awakens a suspicion of infidelity, in others the name of "Catholic" awakens a suspicion of Romanism. But the Church of England has always been Protestant, always Episcopal, always Catholic. She is Protestant against the errors of Geneva as of Rome, and she is Episcopal because she recognizes the primitive form of Church government, nor can the succession of her bishops from the apostles be impeached, either by Geneva or by Rome. It has become very much the fashion to designate the Church of Rome as the *Catholic Church*, and to call its members and its dogmas by the name of *Catholic*, and uninformed persons are therefore frequently surprised, while attending on the worship of the Church of England, to hear them sing in the creeds, "I believe one Catholic and Apostolic Church," which, as every one ought to know, means universal. The Roman Catholics found an argument very effective among the ignorant, for their claim of being the infallible and true church, upon the fact that even Protestants call them "Catholic." Bishop Burnet, on the 19th Article, referring to Cardinal Bellarmine's assertions, writes thus, "The last way they (the Roman Catholics) take to find out this (true and infallible) Church by, is from some notes, that they pretend are peculiar to her, such as the name Catholic, &c., together with the confession of their adversaries." It is as Mr. Wilson says, "a usurpation of the false Church of Rome" to adopt the title of Catholic. There is but one Church recognized in the Scriptures, of which all bearing the christian name belonged in the Apostolic age. St. Paul writes to the christian believers, "We are all baptized into one body." He tells us in many passages in his epistles, that "the Church is the Body of Christ." It is impossible within the limits of a short letter to say much that might be said upon this subject. It is impossible that the God of truth can have revealed a multitude of discordant and clashing systems of faith as essential to salvation. Mr. Whitfield said "the Spirit of God had expressly taught him the doctrine of election." Mr. Wesley declared that "he was called of God to publish to the world that Mr. Whitfield's doctrine of election was highly injurious to Christ."—Both of these good men could not be right, and the probability is that both were mistaken, and that the Spirit of God had never given any other instruction to either than that which He has given to us all in the volume of Inspiration.

It is granted that denominationalism is a man-made thing, but it exists, and we cannot cleanse the Church of schisms by ignoring their existence. The only way to purge the Church of God of schisms, is to purify the various denominations of error, and this must be done by its members, sifting their doctrines and practices, casting out the chaff and retaining the wheat. Much has been said and written on the

subject of Christian union—not enough to accomplish it, but enough to show that the minds of Christians are open to the dangers of sectarian divisions, and that their hearts are longing for some closer and happier communion than is allowed by the present divided state of the Christian Church.

"You have no Churches of God in this country," said a foreigner, "Your Churches are all Churches of men." There is great truth in the observation, for multitudes are the avowed followers of men, calling not their lands only, but their "Churches" after their own names. The most holy and vital truths are denied, error of every form was never more prevalent than now. The evil of a divided Christianity, a divided Protestantism is crowding home to the hearts of earnest, thoughtful men everywhere, people feel the crushing evil, they see the endless hair-splittings that originate new "Churches." The Church of England has been endowed with sufficient flexibility to meet all the exigencies of time and space. She is comprehensive enough for the purpose of an universal Christian and ecclesiastical unity. Here the Calvinist, the Arminian, the High Church, the Low Church, the Broad Church and the Immersionist, may all worship in the "One Holy Catholic Church." The Church is the body of Christ, to be filled with His dispositions and governed by His Spirit; it is the representative of Christ on earth; it is to receive and deal with men, precisely as the Lord Jesus himself would do, if he were on earth. In attempting to bring the different sects to conform to the Catholic Church, there must be compromise in many comparatively unimportant particulars, for which individual Christians may have preference, but which are not really and indispensably important to the grand objects of the Church. There must be conformity by all, upon those points which are generally held important to the character and constitution of the Church. Compromise in matters acknowledged by all to be relatively non-essentials, conformity in matters received by each to be essential. Thus both liberty and law can be secured, and universality and unity together be effected.

If all Christians were in an united Church, and all the ministers of the various denominations were its ministers, we should have a full supply of ministers for at home and abroad. If all the money, which is paid by the various denominations in support of their preachers and institutions, were collected into one sum, there would be enough for the liberal support of all their ministers of that united Church, and thousands of dollars for the heathen. How shall the unity of the Church be restored? In the way that Mr. Wilson points out, when he says, "It is the Spirit of Christ in us that must do it, or it will never be done." On every side are brethren who might be one with us, but we are all separated by artificial walls—barriers of merely human construction, kept high and strong. I hope Mr. Wilson will not rest satisfied with mere words, but that he will at once without further delay organize a Catholic league.

June 11th.

PHILIP TOCQUE.

BUILDING IN MATTAWA MISSION.

SIR,—Having, as lay representative in the diocesan synod of the Upper Ottawa Mission, occasion to write to Mr. Bliss, the priest in charge, I happened to mention that it had been remarked to me, that he had been overdoing the building department in his mission. His reply, I think worthy of your reproduction as being interesting in itself, and also an unanswerable answer to an objection which is often raised against the conduct of priests occupying similar positions in outlying missions. Inasmuch as he never intended it should be read by any one but myself, it has an additional quantum of natural vigour and freshness.

Ottawa, 9th June, '87

R. J. WICKSTEED.

"The Mission House, Mattawa." "I note your remark re the 'Overdoing the Building Department.'" I wish there was even a possibility of that. But at present we should actually have two more churches. At one point, Eau Claire, we can only have a summer service, in consequence of there being no place to hold it in winter; and at Les Erables, there is only a settler's shanty; at both these places there are *bona fide* settlers, and they are repeatedly asking for services. For nearly six years I have laboured almost like a slave to both build churches and keep services going properly, at the same time. I feel that I am justified in expecting the confidence of Churchmen to be accorded me, in judging what are the necessities of the mission; and I also feel that I am entitled to no stinted support. The persons who object to our building operations cannot be at all conversant with our wants. I do not propose this year to go at all ahead of the support actually received. In other words, I purpose giving more time to the congregation already organized and having churches; finishing the latter and building at other points a funds warrant. I am not going to spend half the year

running over the diocese begging;—one or two parishes I am engaged to visit, and after that I will depend on voluntary aid obtained through "our MISSIONARY." Already I have a number of annual subscribers for three years, to our general fund,—numbering among them some prominent laymen and women, who have helped us from the first, and who rely on my judgment as to our requirements. In less than a month I have had a quite a number return me the subscription form filled in with sums varying from \$2 to \$20 per year, for three years. I am encouraged by this to feel that I shall be aided to the extent I deem necessary, without leaving here for any extensive begging trips.

I sometimes feel savage when Churchmen object to so much building. Only for the Divine character and the Divine presence in the Church she would have been dead and buried long ago, and a stone erected to her memory "killed by lukewarmness of her members." In country parts of this diocese over a large portion of which I have travelled, you will find here and there at nearly every corner of the road "Meeting Houses." Ask them where is the Church? There is none. These people or their parents were originally Church people, but being neglected and for years without services, they joined the meetings. To-day in lots of places you will see the Church people satisfied to worship in a dirty school-house or Orange-Hall, within perhaps, a stone's throw of a fine brick "meeting house." Niggardliness, selfishness, lukewarmness, have been distinguishing marks of the Church in this province up to perhaps 10 or 15 years ago. In this mission, did I not build our Churches and have frequent services, the Dissenters would go right in. Even now they hold services in the school-house, and in one place have built a meeting house (I don't mean in Mattawa) not three-quarters of a mile from the Church, and have not got a dozen members. I am determined to work to the best of my judgment, and to build just when I think it is necessary; and I know that I am right, that God will bless the work, and that there are enough faithful Churchmen able and willing to supply us with the means as we want it.

I write you this for your information, so that you may be able, as our representative to defend the work we have undertaken. With kind regards and thanking you for the support you have kindly and generously given, &c.

FORSTER BLISS.

CANON WILBERFORCE.

SIR,—Touching the case of this clergyman and another, the *Record* of May 20th has a very wise article on "Preaching in Dissenting Chapels." It is too long to give it, *verbatim*, but this is the sum and substance of it: "We are in entire accord with Convocation in thinking that it is not wise, or right, or likely to promote real union, that clergymen should mix themselves up with Dissenting services." It is to be noted that the *Record*, generally speaking, voices the Evangelical party in England. Yours, TRUTH.

SUNDAY RAILWAY TRAFFIC.

SIR,—I have been asked by Mr. Munro, the writer of the enclosed clipping, to request you to kindly insert it in your next issue. Yours faithfully, ARNOLD C. HILL. June 6th '87.

We give such portions of the letter sent us, as are relevant to the subject. The original contains an allusion to the Senate of Canada, in which a threat is implied that that body will incur the active hostility of Mr. Munro, and his friends of the religious public, if it dares to disagree with this movement. Such language is too hotly political for us, and dishonours the Legislature of Canada by insinuating that the Senate will not do right unless its existence is threatened.—ED. D. C.

Extracts from circular on Sunday Traffic.—The circular contains the following recommendations:

(1) That ministers of all denominations should preach upon the subject. (2) That it should be brought forward, and resolutions passed in relation to it, at all Ministerial Associations and denominational Conferences, Conventions, Synods and Assemblies. (3) That petitions for the necessary Act of Parliament to be passed by the Dominion Legislature be prepared, circulated and signed throughout the entire Dominion. (4) That two petitions be prepared for each branch of the Legislature, one to be signed only by voters; and another to be signed only by *adults* of both sexes. (5) That in every case these petitions be intrusted to a competent and properly constituted committee in each locality. (6) That persons be employed to canvass for signatures to these petitions, every settlement and village, and every ward in each town and

city. (7) That these petitions be presented to the Dominion Legislature by members of parliament of both political parties.

What we hope is, that the large number of petitions that will be presented to parliament at its next session, will induce the Legislature to pass an Act authorizing the Governor-General to issue a proclamation prohibiting all Sunday railway traffic throughout the entire Dominion, at such date as a similar Act shall come into operation in the United States.

MR. WILSON AND THE INDIANS.

SIR.—I would I had the pen of a ready writer that I might find words to express my disapproval at the letter I have just read, headed "The Holy Catholic Church" and signed E. J. Wilson. His ideas on the subject of "Church Union" are simply astonishing; an Episcopal clergyman who has for years been living on, and begging for, contributions for his two Indian homes from Catholics, under the pretence of educating the wild Indians to become members of the Church of England.

ELOISE GIRDLSTONE.

SKETCH OF LESSON.

4TH. SUNDAY AFTER TRINITY. JULY 3RD, 1887. Unhallowed Worship. Passage to be read.—Leviticus x. 1-11.

It is a good thing to worship God. God wants us to worship Him. But there is a right and a wrong way of worshipping, as there is of doing everything else. We must worship "with reverence and godly fear," for only so will our service be acceptable (Heb. xii. 28).

I. STRANGE FIRE.—In the preceding chapter (ch. ix.) we have an account of the first sacrifice offered by Aaron in his capacity of High Priest. He made an atonement first for his own sins, then for the sins of the people (v. 7; Heb. vii. 27). After this, he blessed the people, and God's approval was shown by His Glory appearing:—a fire went out from him and consumed the remains upon the altar. It was all very solemn.

In offering the sacrifices Aaron was assisted by his sons, of whom he had four, Nadab, Abihu, Eleazar and Ithamar.

While all the people beheld with awe and reverence the Glory of the Lord, the two elder sons of Aaron (thinking perhaps, that they had not been made sufficiently prominent—or filled with a zeal which was not tempered with patience and knowledge, like Peter when he drew his sword in the garden of Gethsemane—or possibly (as some have thought from the prohibition in verse 9) being somewhat under the

influence of strong drink), after feasting upon the sacrifices, took upon themselves to offer incense, and presented "strange fire" contrary to the command of God.

II. THE FIRE OF JUDGMENT.—Will God accept the unhallowed offering? Will he allow those who offer it to go unpunished? As he had before signified His approval by fire (ix. 24), so now He signifies His anger by fire. A fire goes out from the LORD and smites these men to death. How full of terror must have been the people! How stricken with grief and dismay must Moses and Aaron have been! Yet see what Moses says (v. 3). This thing had not happened without warning. The men must have known that they were doing wrong. And as for Aaron, he has no excuse to offer for his sons. Like the Psalmist (Psalm xxxix. 9) he "is dumb." See that solemn funeral (vv. 4, 5). What mourning follows the rejoicing!

III. MERCY JOINED WITH JUDGMENT.—Who had sinned? The two priests, next in rank to Aaron himself, and representatives, after him, of the people. Must not the people suffer for this! No, they must mourn for this sin and its judgment (v. 6), but Aaron and his two other sons must not lay aside nor rend their priestly garments, nor must they go out from the presence of the Lord. Instead of mourning for the loss of son and brother, they must remain in the tabernacle, performing the functions of their priestly office,—still the representatives of the people. The work goes on as before—everything in its proper order (vv. 12-15). One thing only is omitted. The sin-offering is not eaten by Aaron and his sons as it ought to be. Perhaps they felt too sad for the meal, or possibly, after what had happened, too unworthy. This is their excuse (v. 19), and Moses, though at first angry, accepts it. An important command grows out of the event, viz: that the priests must not, when going into the tabernacle, drink wine or strong drink, as they thereby unfit themselves for the service. A command still to be observed by all Christians. (See 1 Cor. xi. 20-22.)

CENTRAL BANK OF CANADA.

THIRD ANNUAL MEETING—DIRECTORS' REPORT—STATEMENT—ELECTION OF DIRECTORS, ETC.

The third annual meeting of the shareholders of the Central Bank of Canada was held at the banking house, Toronto, the 20th day of June, 1887. Among those present were: D. Blain, H. H. Cook, M.P., H. P. Dwight, Samuel Trees, S. H. Jones, A. McLean Howard, W. B. Hamilton, K. Chisholm, J. B. Armstrong (Guelph), D. Mitchell McDonald, Joseph Simpson, Hugh Blain, J. B. Bikell, Thomas Carr, W. Spry, James Brandon, R. S. Cassels, A. Boulton, C. S. Gzowski, jr., A. Laurie, Frank E. McDonald, A. G. Lightbourne, W. Weaver, A. Muldoon and A. A. Allen.

On motion, David Blain, Esq., was called to the chair, and Mr. Allen, the cashier, was requested to act as Secretary.

Mr. H. P. Dwight moved, seconded by Mr. A. McLean Howard, that Messrs R. S. Cassels and C. S. Gzowski, jr., be appointed to act as scrutineers. Carried.

The President then called upon the Cashier to read the

REPORT

The Directors beg to present to the shareholders the Third Annual Report, accompanied by the usual statement of the assets and liabilities of the Bank at the close of the financial year:

Table with financial data: Balance of Profit and loss account, 31st May, 1886. \$1,465 96; Profits for the year ending 31st May, 1887, after deducting charges of management, interest accrued and reserved, and providing for bad and doubtful debts. 59,201 10; Appropriated as follows: Dividend 3 per cent. paid 1st December, 1886. \$12,806 70; Dividend 3 per cent. payable 1st June, 1887. 14,948 40; Carried to Reserve Fund. \$20,000 00; Ten per cent. written off office furniture account. 1,870 00; Balance of profit and loss carried forward. \$2,246 96.

The balance sheet and profit and loss account now submitted as compared with a year ago, exhibit satisfactory evidence of the progress and development of the bank, and the directors feel that they may congratulate the shareholders on the results of little more than three years' working.

The average paid up capital for the past year was \$450,000. Since last annual meeting the balance of \$143,070 remaining due upon the subscribed shares has been paid in, and the capital stock of the bank now stands at \$500,000, fully paid up.

During the year branches have been established in Port Perry, Sault Ste. Marie, Ont., and at 798 Queen Street east, Toronto, and so far your directors have reason to be satisfied with the business done at these points.

The branches have been carefully inspected, and the books, and other affairs of the Head Office have been carefully examined and verified by a committee of the Board. The Directors record with satisfaction the efficient manner in which the members of the staff have performed their respective duties.

All of which is carefully submitted,

D. BLAIN, President.

GENERAL STATEMENT, 31ST MAY, 1887.

Table of Liabilities: Capital Stock paid up. \$ 500,000 00; Reserve Fund. 45,000 00; Balance of Profits carried forward. 2,246 96; Dividends unclaimed. 54 75; Dividend No. 6, payable 1st June. 14,948 40; Reserved for Interest on Deposit Receipts. 4,078 00; Total Liabilities. \$ 566,328 11; Notes in Circulation. \$ 409,440 00; Deposits not bearing interest. 444,749 96; Deposits bearing interest. 1,562,067 45; Balance due to other Banks in Canada. 4,928 88; Total. \$2,987,508 85.

Assets.

Table of Assets: Specie. \$ 63,675 49; Dominion Government demand notes. 138,880 00; Notes and checks of other Banks. 109,978 97; Balances due from other banks in Canada. 84,789 18; Balances due from foreign agents in U. S. 21,677 27; Balances due from agents in Great Britain. 10,821 82; Dominion Government debentures and stock. 25,915 41; Municipal debentures. 25,915 41; Total Assets. \$ 484,407 04.

Table of Bills discounted and current (including advances on call). \$ 2,448,764 71; Overdue debts secured. 34,420 12; Overdue debts not specially secured (considered good). 8,047 68; Office furniture and safes at head office and branches. 16,835 70; Total. 2,508,101 21.

\$2,987,508 85

A. A. ALLEN, Cashier.

The Chairman moved, seconded by Samuel Trees, Esq., that the report just read be adopted. Carried. Moved by H. H. Cook, Esq., seconded by J. B. Armstrong, Esq., that the thanks of this meeting be given to the president and directors for their attention to the interests of the bank during the year. Carried.

Moved by S. H. Jones, Esq., seconded by J. P. Henderson, Esq., that the thanks of this meeting be given to the cashier and other officers of the bank for their services during the past year. Carried.

On motion, by-law No. 7 was passed, fixing the sum to be appropriated annually by the directors as a remuneration for their services.

Moved by James Brandon, Esq., seconded by Thomas Carr, Esq., that the ballot now open for the election of Directors for the ensuing year, and that it be kept open until 2 o'clock, unless five minutes elapse without a vote being cast, when the scrutineers may declare the ballot closed. Carried.

The scrutineers reported to the meeting the following gentlemen unanimously elected Directors for the ensuing year: D. Blain, Samuel Trees, H. P. Dwight, A. McLean Howard, C. Blackett Robinson, K. Chisholm, and D. Mitchell McDonald.

At a meeting of the Board held subsequently D. Blain, Esq., was elected President, and Samuel Trees, Esq., Vice-President.

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Family Reading.

WHITE HANDS.

Six young ladies of a graduating class were gathered around a window overlooking pleasant grounds, and talking eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question, a second time, was asked impatiently, "Louise, what are your plans?" her answer was eagerly awaited.

"I shall help my mother," said quiet Louise. "O-o, oh, we all mean to do that, of course," said one; "but what plans have you? You can't mean just to stay at home in a poky way and not try to do anything."

"Girls," said Louise, "I do mean to do just that for the present, at least. My business shall be to help my mother in any way that it is possible for me to help her."

A glance at the puzzled faces around her, and she continued: "Shall I open my heart to you a bit, and let you read a sad passage from it? You remember Stella Morton? You remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters making the day pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton—a delicate, quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not so tidy and helpful about the house as I had been taught to be; but, as I did not see who supplied all deficiencies, I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day, only such overworked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

"We returned by moonlight, so tired that we went to our rooms without seeing anyone, if, indeed, anyone was up at that hour. By-and-bye—I don't know how long we had slept—a frightened voice called Stella, who shared my room, and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate hand beside the thin, toil-stained dead one, and said: 'See Louise, at what cost mine is so fair; and I have been vain of my white hands.' She kissed the cold fingers again and again.

"One day I found Stella at her mother's work-table, holding up some unfinished piece, evidently left in haste. 'Louise,' she said, 'mother asked me to do this, and I really meant to; oh, why didn't I do it at once!'

"You can understand what an impression all this made upon me, and when a few days later, I was called home by the illness of my own mother, the feeling was intensified. Mother was very ill, and as hope grew fainter, my distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep, I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home our first object. To make the promise more binding and real, we exchanged rings. Mother's illness made it more natural and easy at first, and everything moved on so smoothly that I really think she regained her health more quickly. All the mending and sewing was done promptly under her direction, and we always silenced her by saying we liked to do it. She seldom knows what is prepared for tea or breakfast; we beg her not to inquire, for we know that she enjoys little surprises. The boys and the dear baby are better and happier for having so much of her time and attention.

"Last summer I visited Stella again. She is the light of the home. Only for the discipline I passed through could I understand how she was able to accomplish so much. Once, when I expressed something of this to her, her eyes filled with tears, as she asked, 'Do you suppose she sees us—that she knows what I am trying to do?' Her hands were not fair and delicate, but I thought them more beautiful. Why, girls, I never see a pretty hand now without wondering if it has a right to be fair and white. So I am going home to help mother; I shall be happy, because I know it is my duty."

As Louise finished speaking, the retiring bell sounded. Not a word was spoken, but the kiss that each bestowed upon the flushed face of the earnest speaker told of the impression her words had made. Those mothers alone can tell whether the influence was lasting.—*Everybody's Magazine.*

MY REDEEMER.

There is one word full of meaning from which we collect the truth of sympathy. It is that little word of approbation "My" Redeemer. Power is shown by God's attention to the vast sympathy, by His condescension to the small. It is not the thought of Heaven's sympathy by which we are impressed when we gaze through the telescope on the mighty world of space and gain an idea of what is meant by infinite. Majesty and power are there, but the very vastness excludes the thought of sympathy. It is when we look into the world of insignificance which the microscope reveals, and find that God has gorgeously painted the atoms of creation and exquisitely furnished forth all that belongs to minutest life, that we feel God sympathizes and individualizes.

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the Most High; but if we want to know that God feels for us individually and separately, we must learn by heart this syllable of endearment, "My Redeemer."

Child of God, if you would have your thought something beyond a cold feeling of His presence, let faith appropriate Christ. You are as much the object of God's solicitude as if none lived but yourself. He has counted the hairs of your head. In Old Testament language, "He has put your tears into His bottle." He has numbered your sighs and your smiles. He has interpreted the desires for which you have not found a name nor an utterance yourself. If you have not learned to say, "My Redeemer," then just so far as there is anything tender or affectionate in your disposition, you will tread the path of your pilgrimage with a darkened and a lonely heart; and when the day of trouble comes there will be none of that triumphant elasticity which enabled Job to look down, as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray.—*Rev. F. W. Robertson.*

HINTS TO HOUSEKEEPERS.

Fish may be scaled much more easily if dipped for an instant in boiling water.

A layer of leather in the ironing holder makes it cooler to use.

A little molasses upon the mustard draft will prevent blistering.

A bit of soda dropped into the cavity of an aching tooth will afford relief.

LEMON WHEY.—One pint of boiling milk, half a pint of lemon juice, sugar to taste. Mix and strain.

An economical and really delicious way to flavor a cake which is to have icing over the top is to grate part of the peel of an orange or lemon over the cake before putting the icing on.

Sponges which are to be used in the bathroom may be softened by boiling for a few minutes in three waters. After each time of boiling rinse it in cold water, and put on the stove again in a pan of cold water.

A simple plan of stopping bleeding of the nose

has lately been advised. Grasp firmly the nose with the finger and thumb for ten or fifteen minutes; by thus completely stopping the movement of air through the nose (which displaces freshly formed clots), you will favor the clotting of the blood and will frequently stop hemorrhage.

SOFT TOAST.—Some invalids like this very much indeed, and nearly all do when it is nicely made. Toast well, but not too brown, a couple of thin slices of bread; put them on a warm plate and pour over boiling water; cover quickly with another plate of the same size, and drain the water off; remove the upper plate, butter the toast, put it in the oven one minute, and then cover again with a hot plate and serve at once.

For the cabbage worm use a solution of saltpetre, at the rate of a quarter of a pound in two gallons of water, with which shower the plants liberally. This is also useful in destroying rose bugs, and if a little of it is used in watering cabbage and tomato plants or melon hills it may prevent the cut worm from attacking them.

THE INSPIRATION OF THE BIBLE.

(Continued.)

I have on one of my library shelves, between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote before A. D. 325, when the Council of Nice was held. Many of these books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they quoted from the same Gospels and Epistles from which we quote.

Origen, who wrote a hundred years before the Council of Nice, quotes 5,745 passages from all the books in the New Testament; Tertullian A. D. 200, makes more than 8,000 quotations from the New Testament books; Clement, A. D. 104, quotes 380 passages; Irenaeus, A. D. 178, quotes 767 passages; Polycarp, who was martyred A. D. 165 after having served Christ for eighty-six years, in a single epistle quoted 86 passages; Justin Martyr, A. D. 140, also quotes from the New Testament; to say nothing of heathen and infidel writers like Celsus, A. D. 150, and Porphyry, A. D. 304, who referred to our quoted scores of the very passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century, actually found the whole of the New Testament, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that, if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who believed it as we believe it. And now infidels talk about the Council of Nice getting up the New Testament. You might as well talk about a town council getting up the Revised Statutes of the state or nation, because they happened to say they accepted or received them. The Council of Nice did nothing of the kind. The books of the New Testament were received from the apostles who wrote them, and were carefully preserved, and publicly read in the churches of Christ long before the Council of Nice was held.*

Says Tertullian, A. D. 200, "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside in their places; in which their very authentic letters are recited, sounding forth the voice and representing the countenance of every one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia you have Philippi and Thessalonica; if you can go to Asia you have Ephesus, but if you are to Italy you have Rome."†

These apostolic churches received the Gospels at the hands of the men who wrote them; and the

*See *The Council of Nice and The Canon of Scripture* by H. L. Hastings.
†Tertullian, *Against Heretics*, chapter xxxvi.

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Epistles were written and signed by men whom they well knew. Paul wrote, "The salutation of me, Paul, by mine own hand, which is the token in every epistle, so I write."†

Now, what did these writers testify? They testified things which they knew. The apostle John does not say, "That which we have dreamed, imagined or guessed at, that thing do we declare unto you;" but, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life." I. John i. 1. This was their testimony. They testified that they saw Christ in his life and in his death; that they saw him after his resurrection, and felt his hands and feet, and saw the nail-prints and the spear-wounds; and they knew these things and testified of them, and they preached Christ, who had died and risen again.

When Lepaux, a member of the French Directory, complained to Talleyrand that this new religion, "Theophilanthropy," made little headway among the people, the shrewd old statesman replied:

"I am not surprised at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed." "What is it? what is it?" eagerly asked Lepaux.—"It is this," said Talleyrand: "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils; and then it is possible that you may accomplish your end!" The philosopher went away silent; and no infidel has succeeded in fulfilling these conditions. But Christ has died, and has risen again, and these apostles suffered the loss of all things, and even of life itself, in proclaiming these facts; and they left their testimony on record in this Book. Then the apostles quote from the prophets, and the prophets quote from the Psalms, and refer to the Law which was given on Mount Sinai; and so we go back from book to book, until we reach the book of Genesis, and that does not quote from anybody or anything. You have then reached the fountain-head.

"But," says one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require divine inspiration to write a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by pursuing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of Divinity. A skeptic will tell you what a race of old sinners we read about in the Bible! Noah got drunk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold him for thirty pieces of silver; all these people that the Bible talks to us so much about are a pretty set of men! Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else ever get drunk? Peter cursed and swore. Are there not other men who curse and swear? Judas, an apostle, sold his Lord, who said he had chosen twelve and one of them was a devil. Do you not sometimes find a Judas in the church even now-a-days? One in twelve was a thief and a traitor then; and we need not be surprised if we find about the same average now. But you seem to think that when you read about a man in the Bible he is sure to be free from all kinds of errors, frailties, faults, and sins. You have formed this idea of men from reading in

† For a brief exhibition of a few of the overwhelming proofs of the authenticity and integrity of the books of the New Testament, consult *The Corruptions of the New Testament*, by H. L. Hastings. To be had of the publishers of this work.

Sunday-school books about good children, who usually die young; or perusing excellent biographies, which, as you read them, cause you to exclaim, "I wish I could be as good as that person was; but I never shall." No, I presume you never will and if you knew the whole story about the person you might not feel so deeply on the subject.

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Abraham's deception, of Lot's disgrace, of Jacob's cheating, of Paul and Barnabas' quarreling, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they come to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the cause." [Applause.] If a committee of such eminent divines had prepared the Bible, you would have had a biography of men whose characters were patterns of piety and propriety, instead of poor sinners, as they were. Sometimes a man writes his own diary and happens to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; and you read the pages, filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him; and there are not many persons who would want their lives printed if the Almighty wrote them.

Suppose a young man goes, say from the country, down to the city. Perhaps he is a rich man's son, who has had more money than was good for him at home, and comes to the city to see the sights. He sails around in dangerous waters, and slips into various ports that are not exactly safe, and the next morning finds him hauled up before His Honor in the police court. You get a morning paper, and you expect to find the full particulars of the case. You do, do you? You find a paragraph on this wise: "A certain young man from the rural districts came to town yesterday, sailed around in different parts of the city, and fell into rather bad company. This morning he was brought up before His Honor, who admonished him to be more careful in the future, and he departed a sadder and a wiser young man." This is the kind of paragraph you will find in the papers when a rich man's son comes to the city, goes on a spree, and has his head smashed and his eye banged in a fight, you don't get many particulars. But if he is a poor vagabond, without a second shirt to his back, you can get his name, and perhaps his genealogy for generations, and all the particulars of his case. This is the way men write history; but when the Lord undertakes to tell his story of a sinful man, he does not select a poor, miserable beggar, and show him up; he does not give even the name of the thief on the cross, nor of the wretched outcast who bathed the Saviour's feet with her tears, nor of the guilty woman to whom he said, "Neither do I condemn thee; go in peace, and sin no more;" but he takes King David from the throne, and sets him down in sackcloth and ashes, and wrings from his heart the cry, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out all my transgressions." And then when he is pardoned, forgiven, cleansed, and made whiter than snow, the pen of inspiration writes down the whole dark, damning record of his crimes, and the king on his throne has not power, nor wealth, nor influence enough to blot the page; and it goes into history for infidels to scoff at for three thousand years. Who wrote that? [Continued applause.]

You find a man who will tell the truth about kings, warriors, princes, and rulers to-day, and you may be quite sure that he has within him the power of the Holy Ghost. And a book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults, and failings, and sins; and among all the men whose lives are recorded in that book, each man has some defect, some

blot, except one, and that is "the man Christ Jesus."

MAKE THE BEST OF IT.

Ah! don't give it up as a bad job, and say that the tools are blunt and won't cut, and that it is of no use trying; it is of use trying, not only once, but over and over again, if any good is to be done. We have looked sometimes at a young apprentice doing his work in a half-hearted sort of way, glad of any excuse for a rest, or the chance of a walk up to his master with some idle complaint about the difficulty of his task. It is not surprising that now and then the foreman gets a bit impatient when he sees the young fellow so unwilling to do his best in making the best of what he has to do with.

All lives are not alike by a long way, and some folks seem to get on so easily, and all the fish appears to come to their net without the trouble of catching, which others have to endure. But we should be a deal wiser if, instead of thinking them "lucky," and neglecting our own duties in gazing at them with envy, we were to buckle to and try what, by the help of God, we can do ourselves.

Take our life, for instance—what is it? Nothing very particular, you answer; just a plain out-of-the-way sort of life, with nothing great about it—indeed, hardly known to more than a dozen or so. Getting up in the morning to a hurried breakfast, then the same round of work all through the day, and at night just a few hours' rest and quiet before going to bed—not much of a life that, anyhow! Ah, my good friend, it is much more, much greater than you imagine.

Over in the brickfield yonder is a horse, harnessed to a long piece of wood, and it walks round and round all the livelong day just grinding at the clay there. There is a very pretty view from that hill, but the horse does not care; some sweet flowers are growing close to its tramping hoofs, but it cannot see them. A bunch of fresh hay to eat, a little less whip from its cruel master, and an old stable to sleep in, that's all it wants to make it happy.

But you are not a horse, my friend, neither is your life the dull and senseless walk-round of that poor animal. To you the prospect is something very pleasant; the flower you pluck makes your face glad to look upon, and you can lift your eyes to the blue sky and say, "God loves me, and has placed me here to be happy and to do His will." When you think that the eye of our Heavenly Father is ever upon us, that he sees all our efforts to be good and do good, that He knows when we are in trouble, and is ready to help and comfort us, that indeed our life, such as it is, known or obscure, is not forgotten by Him—when we remember all this, we pluck up heart and say, "By His grace I will make the best of it."

The organist would fare very badly if it were not for the little boy that blows the bellows; the architect would never see the fine houses he planned if it were not for plain bricklayers with their hods and trowels; the great ship could never float so proudly if humble men had not worked with hammer and rivet. So let us be patient and contented to do our part with all our heart and skill. It is only given to the few to have their names known and to be cheered with waving of caps when they come forth, but though our place be in the background, it is quite as honorable, and may, by the help of God, be made very useful.

Our life is our little day of work, not very long at the longest, and we must make the most and the best of it. Many things we should like to do which must be left undone, but what we can we must do. And let us remember that the great Master of the vineyard is walking to and fro among the laborers, grieving over the idleness of some, marking with pleasure the industry of others, and ready to help them to do more, for "unto him that hath shall be given, and he shall have abundance."

Then the evening comes and the tools must be laid aside, and one by one we lie down to rest till the dawn of that great morning when every one,—man, woman, and little child,—shall receive their reward.

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Childrens' Department.

A HYMN FOR THE QUEEN'S JUBILEE.

COMPOSED BY THE LORD BISHOP OF OSSORY
Tune—"Wordsworth" H. A. M. 36.
or "Aurelia" " 215

I.
O GOD, the King of nations,
On whose support we lean,
Hear Thou our supplications—
"God save our gracious Queen."
Through fifty years of blessing
Thou hast upheld her throne,
Accept us now confessing
The praise is Thine alone.

II.
Still may her reign be glorious,
Both peace and honor give,
And grant her long victorious,
In health and wealth to live;
Thy word her sure reliance,
Thy strength her safety be;
O Lord, her sole affiance
Be evermore in Thee.

III.
Grant her Thy strong protection
In ev'ry hour of need,
And seeking Thy direction
In thought, in word, in deed,
May she exalt the nation
Committed to her charge,
And speed Thy great Salvation
Throughout the world at large.

IV.
Give her the heart right royal
Inclined to keep Thy way,
Give us the spirit loyal
To serve her and obey,
"In Thee, and for Thee," knowing,
"Whose minister she is,"
Our firm allegiance shewing
We own her rule as His.

V.
Her life has had its sadness,
It's noon of dark'ning grief;
Lord, let it's evening gladness
Bring sunshine and relief—
Her children's love possessing,
Her people's grateful praise,
And all Thy choicest blessing,
To cheer her closing days.

VI.
And when this life is ended,
Her diadem laid down,
To her be then extended
The everlasting crown;
And having served Thee, lowly,
In faith, and fear, and love,
Vouchsafe, O Lord, most Holy,
Her Jubilee above.

HOW TO GO TO SCHOOL.

The school-bell! how like work it sounds! All over this great country the daily tramp to and from school has begun, and more and more join the army each day, until by the middle of October we shall be in danger of forgetting that there are such things as summer holidays. Are you not afraid, boys, that your fingers will grow so used to guiding your pens that fishing-rods and base-ball bats will seem awkward and out of place in your hands next summer? And the brains of all you dear girls will be so alive with dates, and so intensely in the Stamp Act and the Wars of the Roses, that you scarcely can expect to enjoy again a good story book, such as you used to read down on the beach, or off in the pine-wood, this summer; can you?
Seriously, boys and girls, I would be sorry to think that school-work should have such a direful effect as to make your play the least bit less

hearty when holidays reappear. But, honest work only makes us love honest play the better. God teaches us in play-time as well as in school.

Come, let us sit in this window, with our backs turned upon the good summer which is past, and our faces fixed upon the school-room where our work lies now. What a big group you dear soldiers make! and how many different kinds you are! How I would like to say some little word to help each one to make this next school year a year of honest, faithful, happy work! Let me divide you into two classes, and try to say a few helpful words to each.

You are all, then, either glad to return to school, or sorry. Now don't let the first class imagine themselves very superior beings to the second! You like to go to school? Well, then you do not deserve any credit for going cheerfully. You do not like to go? Well, you cannot make yourself like it; but you have no excuse for a long, cross face, remember.

Many a girl, I know, is praised because she "loves to go to school;" but, girls, before you accept such praise, ask yourselves why you love to go. If it is because you like the merry meetings with your schoolmates, find it easy to stand high in your class, and enjoy being praised, and perhaps even being envied, do you honestly think you deserve credit for all this? To some of you, I can well believe, it would be a bitter trial to have to leave school; but ask yourselves why. If it is because you are thirsty for knowledge, you would work as hard—perhaps harder—at home, simply to know, as ever you did at school for the honor of standing at the head of your class.

To be without ambition is to be in a very lazy, unmanly and unwomanly state of mind. To be satisfied to be just as ignorant next year as this, not to feel any shame at the thought of being behind others of your age, is to be in danger of growing into such a stupid, useless man or woman as it is a woeful shame for any child of God to become. If any of you dear, merry, thoughtless boys or girls "hate school," "can't bear to study," "wish the whole thing was over and you'd never have to look at a book again," won't you take the trouble to think about it a few minutes, and ask God to "stir up" your "wills" to work, and to save you from the terrible fate of being a drone all your life? It is hard work for some of you, I know; but who are you? what name do I call you by? Soldiers! don't you know that our duty is, to "endure hardness, as good soldiers of Jesus Christ?" You do not wish to forfeit the name by running away from the "hardness," do you?

Are you discouraged because you are always so near the foot of the class that it seems no use trying? Don't try for a place in the class—God does not care about that. He loves that foot boy as well as the head, and approves him just as heartily if only he has tried with might and main.

And here is a wonderful bright fact for you, to hide away in your hearts, and take a look at now and then to give you hope. Some of the greatest men have been called dunces at school. Try with might and main, then, but not in your own might; God's strength is yours whenever you might ask it.

But there are just as great dangers for you boys and girls at the other end

of the class—perhaps greater. It is pleasant to stand there a few inches higher than the rest of your classmates, on that little mound you have built out of the hundred per. cents you have been so eagerly heaping up. What do you see up there? Why, it has not raised you so high after all, has it? You stand just high enough to see yourself in that mirror! It is pleasant to look upon yourself while others are singing your praises, and you feel well satisfied with what you have done. Take care! don't look too long, or you will be apt to stand there all your life, admiring yourself, while your classmates are climbing up some high hill, which makes your little mound look like an ant-hill. Don't, don't, be ambitious in the poor way of striving to excel your fellows. Strive to excel, indeed, but always to excel your own doings, not your neighbor's. Don't work for a per. cent—work for knowledge. Do your work so that it will last your life-time. Don't work to finish—work to be ready for work. Perhaps God will not show you what work until you are a man or a woman. Never mind; be ready.

One more word. School-boys and school-girls are so apt to be selfish (as yes, indeed, we all are). Fight and pray against that. If arithmetic is easy for you, try to make it easy for some one else. Wouldn't it be worth while to be excelled by some one whom you had helped on the road? Helped honestly, of course—at the right time, in the right way.

For a few of you older ones, this warning may not be useless: do not let your eagerness in your studies make you selfish in your home-life. Don't be so wrapped up in lessons that you forget father and mother, brothers and sisters. Keep some part of the day always clear to give to them. In a word, dear soldiers, little and big, go to school, as you think Jesus Christ would go to school, if He were a Boy among you now.

MABEL H. DESPARD.

THE SCOTCH THISTLE.

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp, prickly thistle.

"I do wish there was no such thing in the world," she said, pettishly.

"And yet the Scottish nation think so much of it, that they engrave it on the national arms," said her mother.

"It is the last flower I should pick out," said Minnie. "I am sure they could have found a great many nicer ones, even among the weeds."

"But this thistle did them such good service once," said her mother, "that they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make an attack on a sleeping garrison. So they crept along barefooted as still as possible, until they were almost on the spot. Just at that moment a barefooted soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, this thistle saved Scotland, and ever since it has been placed on their seals as their national flower."

"Well, I never could suspect that so small a thing could save a nation."

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Specification, form of tender and all necessary information can be obtained at this Department on and after Monday the 30th instant.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract 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.

The Department will not be bound to accept the lowest or any tender.

By order,
A. GOBBIL,
Secretary.

Department of Public Works,
Ottawa, 16th June, 1887.

"Mother," asked a child, "since nothing is ever lost, where do all our thoughts go?"

"To God," answered the mother, gravely, "who remembers them forever."

"Forever!" said the child; he bent his head, and drawing closer to his mother, murmured: "I am frightened!"

DOMESTIC ECONOMY.—As a matter of economy it will pay every household to keep a bottle of Yellow Oil on hand for accidents or emergencies, in case of pain as a handy relief, and for wounds, burns, bruises and injuries. Rheumatism, neuralgia, quinsy and many painful diseases treated internally and externally by it often save large medical bills.

—Play is neither idleness nor folly. It is one of the many good things which have come into your life from heaven. It is a gift from God. It is one of His wonderful works. When He made the beautiful sky, and the body and the soul of man, He made the happy play of childhood. It is a part of your life as truly as prayer is, as truly as the soul itself is. And it is part of the life of children all the world over. If it were possible to journey with the sunlight, and see all that it sees and go around and around the globe with it, we should everywhere see children at play. God has made play a part of your child life, because He wants you to be strong. He has work waiting in the years to come for every boy and girl on the earth. And although it is not all the same kind of work, all of it is work which will want strength for the doing. Therefore He will not have you always at tasks. He has divided the time for tasks with the time for play. He will have your body in endless motion. You shall run and not be weary. You shall leap and dance and race and climb, so that every part of you may be made strong for the work that lies before you in life.—Dr. MacLeod.

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A WORD TO BOYS.

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is an hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, forgive him.

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