

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14

TORONTO, CANADA, THURSDAY JULY 5, 1888.

[No. 27.]

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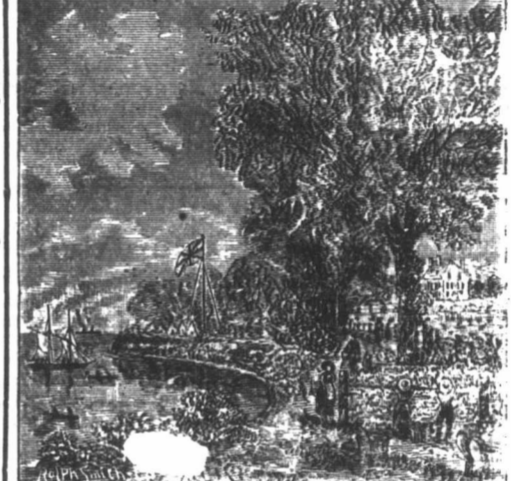
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## LESSONS for SUNDAYS and HOLY DAYS.

8th July, SIXTH SUNDAY AFTER TRINITY.  
Morning.—2 Samuel i. Acts xiv.  
Evening.—1 Samuel xii. to 24; or xviii. Matt. iii.

THURSDAY, JULY 5, 1888.

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

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

## TO CORRESPONDENTS.

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

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

WESLEYANS AND EVANGELICALS.—In a review of Canon Overton's work, the London Guardian says, "Canon Overton writes throughout with a deep and true sympathy with everything good in the Evangelical school. His outline portraits of Venn and Scott, Cecil and Milner, Hervey, the two Thorntons, Wilberforce, and others are unmistakable labours of love. Indeed if there be a fault in these chapters, it is that the writer has too severely restrained his critical judgment and too freely yielded to his pleasure in the portrayal. He has done a useful work in emphasizing the often forgotten distinction between Methodists and the Evangelicals. That distinction, in brief, is this. The Methodists were Nonconformists in the literal sense, having 'separate seasons, and assemblies for worship.' This was a source of vexation to the Evangelical clergy, who were, according to the standard of that day, fairly regular in their observance of the rubrics. Wesley was a pronounced anti-Calvinist, and they were Calvinists, though of a moderate type. He laid great stress on his doctrine of 'Christian perfection,'—a doctrine which in their eyes was 'an abomination.' The Methodists and Evangelicals

not only stood apart from each other, and even at times opposed each other, but each had the strongest objection to being identified with the other. That a difference thus strongly marked should have been so generally overlooked is one of the singular phenomena of historical study. Such a mistake ought henceforth to be as impossible as it will certainly be inexcusable. In days when the relations of the Church to Nonconformity promise to assume new prominence and importance, it becomes increasingly necessary for the parish priest both in town and country to understand as clearly as possible not only the present position, but likewise the origin and *raison d'être* of Dissent. The time has long past, if indeed it ever were, when he could afford to be ignorant or ill informed on these questions. For the clergyman whose lot is cast in this busy and exacting time it is no small advantage that from books of such moderate size and cost he can gather clear and accurate conceptions concerning the causes which have brought about some of the most trying practical problems with which he has had to deal.

THE LEAVEN QUESTION.—It is only to be expected when men use arguments that are chiefly based on their fancies or wishes, that they will fall into some logical trap. Those who affirm that our Lord did not use wine, that is fermented grape juice, at the institution of the Eucharist, because leaven was forbidden to be in the house at Passover time, put themselves in a dilemma. They affirm that our Lord used raw grape juice. Now grape juice in that state is full of "leaven," or a fermenting element, consequently in that condition it was beyond question open to the objection raised against wine, and therefore neither wine, nor the "fruit of the vine," could have been used at the Passover Feast, according to the theory of these persons! But Scripture declares that "fruit of the vine" was used. This dilemma cannot be escaped from while the leaven theory is held. Wine when thoroughly fermented has had worked out of it what "leaven," or fermenting element it contained. Therefore such wine, i.e. the "old" or "good wine" of the Gospel narrative, could have been used by our Lord at the Passover Supper, for it alone was free from "leaven." We have used the word "leaven" in the same sense as those do who raise this absurd objection, but we believe that to use the word "leaven" in connection with grape juice is incorrect. Be this as it may, the leaven theorists are fast shut in a logical trap of their own making and their escape can come only by accepting the declaration of Scripture, of science, of history, of immemorial tradition, and of common sense, which all say that wine, i.e. fermented grape juice, was used at the Institution of the Sacrament.

DR. KELLOGG ON PASSOVER WINE.—It is well known that the Presbyterian body has set its face as a flint against the attempt to pervert Scripture by speaking of "wine" and "the fruit of the vine" therein named as having been not wine proper but unfermented grape juice. One of the ablest expositors of this folly can be found in the Presbyterian Review. In Toronto eminent scholars like the Revd. D. J. Macdonell have taken the same ground. In the Mail of June 28th another divine of marked ability and eminence the Revd. S. H. Kellogg, D.D., wrote as follows "on the subject of the Passover (and therefore of Sacramental) wine, I find in a recent number of the Richmond Religious Herald the following pertinent and weighty testimony to the same effect:—

The Talmud on Leaven.—The French translation of the Talmud by Schwab, which is in course of publication in Paris, opens Vol. V. with the treatise on the Passover. Amusingly minute directions are given for clearing the house of leaven in anticipation of this great annual feast. Every apartment into which leavened bread can possibly have been carried must be searched by the light of a lamp. The wine cellar must be searched, because in the course

of a repast a servant may have been sent to draw more wine, and may have had bread in his hand, of which pieces may have been dropped. Search must therefore be made around and among the casks of wine, so that all such pieces of bread may be removed. But what of the wine itself? Must this be removed, as a leavened thing? There is not the slightest hint that such a thought ever came into the mind of any Rabbi or casuist. In a somewhat extended discussion of minute points pertaining to the search there is no shadow of a suggestion that anyone ever raised the question whether the wine was leavened by its own fermentation. Comment on this evidence is unnecessary. The learned and highly respected Dr. S. Morais, of Philadelphia, who is prominent among the directors of the Hebrew Theological Seminary, established within a year or two in the city of New York, has given to the public his clear declaration that, in the view of Israelites, "the prohibition of fermentation extends no further than to farinaceous substances." In a note recently addressed to the writer of this communication, he repeats his declaration, and adds: "in my native country, Italy, I habitually drank ordinary wine"—meaning in Passover observances.

Nothing but mischief can come in the end, even to the temperance cause itself, from the modern desperate attempt to show that our Blessed Lord used in the institution of the Holy Supper something else than the fermented juice of the grape—in a word, what the whole world calls simply, wine. The cause of temperance needs not that for its sake men and women should presume to tamper with Christ's ordinance of the Holy Sacrament. Historic facts may be wrested or ignorantly denied by a multitude, in considerate zeal for a good cause, but questions of fact do not depend on a vote of an indiscriminate majority. It were high time that men were done with the vain attempt to make facts suit their theories of ethics and worship, and, instead, be content to adapt their theories to the facts. Otherwise, some of our temperance reformers may some day find that they have secured their triumph, possibly, but at the tremendous cost of the sacrifice by many of absolute faith in God's Word and the sinlessness of the Holy Redeemer."

CO-OPERATION WITH DISSIDENTS.—"You ask me how far clergy can co-operate with Nonconformists. The principles seem plain to me. There is much Christian philanthropy where men have no sense of differences. It may be personally difficult to forget them, but Christian earnestness in a good cause may well bring men and women to work as citizens of a great brotherhood together for temperance, for purity, for thrift, for social improvements, for recreation rooms, for hospitals, and other like causes which do not touch upon divergences of worship or religious system. One practical limitation there is here: work that tries spirits most, and needs the power of earnest prayer to carry hearts through its strain, cannot be jointly carried on by those who cannot join in the prayers of the same deep, earnest belief: where that cannot be, better work apart for the work's own sake. But it is different in the questions of actual worship and system. A clergyman has his distinct commission. He may not choose from any feeling of his own to be disloyal to that. It cannot be ignored that the Nonconformist systems exist against our Church. To take part in services constructed in opposition to the Church of which he is minister, and in buildings erected simply to promote that opposition, is in my judgment entirely inconsistent with a clergyman's position, and is a plain violation of the canons which are to him the laws of his profession, and which as a main principle forbid him to promote schism. Our truest work for unity will be to do our own work to its best, and make the Church felt to be really the value of our people. For this the Church must be understood; her services must be inspiring; her agencies must be adequate; but above all her pastors must be true."

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## DEATH OF THE REV. O. P. FORD.

THESE words will be the harbingers of sorrow, deep and prolonged, to many hearts and homes throughout the Canadian Church. They proclaim a loss to individual souls, which as far as human vision reaches cannot be repaired. There is no man amongst us who in personal holiness, in spiritual wisdom and insight, is so qualified as he was to help and guide men in their spiritual conflicts and difficulties; and sorely will his loss be felt by all who have made proof of his pure, patient, loving pastoral care for the saving of their souls. Mr. Ford was the eldest son of the late D. B. O. Ford, of Brockville, where he was born on the 4th of June, 1848. His grandfather was the first settler and founder of Morristown, New York, opposite Brockville, and his grandmother a daughter of the Rev. Dr. Cook, the first rector of Fredericton, was an enlightened and earnest churchwoman, who really founded and kept alive the Church in Morristown and its neighbourhood.

The subject of this notice began his public school education at Barrie under the Rev. Wm. Checkley; he afterwards entered Upper Canada College, where he remained till his matriculation in Trinity College. At his graduation he obtained the first place in the first class both of classics and mathematics; and was long spoken of as having won the best degree ever obtained in that University. While an undergraduate he was an attentive member of the Trinity College Rifle Corps; he was on active service during the Fenian raid, and took part in the battle of Ridgeway. After his graduation he was employed for some time as a master in Trinity College School, Port Hope. When ordained in 1871 he was appointed curate in the parish of the Holy Trinity, Toronto, and was also in charge of St. Matthias for a considerable time, during the Rector's absence in England. After a short service in this capacity he spent some time in the Cowley Brotherhood, Philadelphia; on his return he was appointed to the mission of Woodbridge, where he remained for many years, and by his labors transformed the whole condition of the Church in that neighbourhood. There was one church, with one service a Sunday with monthly communion when he went there. By the aid mostly of lay readers he opened up and carried on services in five and sometimes in six stations every Sunday, while he had two Sunday services and a weekly communion in the mother church at Woodbridge. In October, 1886, he was called to be priest-assistant at St. Luke's, Toronto, where till the day of his death he lived in the happiest harmony and closest friendship with the Rector. For some time previous to this last appointment he began to manifest the first symptoms of that fell disease (cancer), which brought him to his early grave. During the two years of his ministry in St. Luke's he was never really well, very seldom free from conscious and often agonizing pain. He never

murmured and but seldom spoke of his sufferings, the nature of which was not really known until within a week of his death. Since the early part of December last he suffered very greatly, and was often unable to take any duty. In the first week of Lent he completely broke down. At the urgent entreaty of friends he went to the Sanitarium, Clifton Springs, but instead of being benefitted he rapidly grew worse; first one leg and then the other became paralyzed, and he was unable any more to leave his bed till the day he died. He was greatly emaciated, and from the marks of pain on his face and form he must have suffered unspeakably. Those who had the privilege of his near acquaintance and friendship know that he was a man of noble and saintly character. One who was his most intimate friend and who knew all the secrets of his life, says: the world has seen but few such men as Ogden Ford; his whole heart was given to God, his whole life dedicated to his service. For him the world and its allurements were dead; he was brimful of schemes for the Church's good, and like one of old "all his delight was in the saints which are upon the earth." With calm, unswerving faith and joyous tread he was ever pressing on towards the mark of the prize of the high calling of God in Christ Jesus. I never knew any man so filled with the love of God; so charitable and patient towards others. I never heard him speak an unkind or disparaging word of any one; and whenever I spoke of the provoking or wrong things that others had done, he was always ready with some ingenious and charitable explanation. He had set his face like a flint to conquer in the fight, and so by stern self-denial and persevering prayer he struggled long and hard to vanquish those sinful propensities and desires which adhere to our fallen nature; and those who have known him long have seen him from year to year growing in spiritual strength and station. May God give us grace to follow his good example, and may our latter end be like his. When told that all hope was over and that the end was near, his mind dwelt much upon the sins and failures of his life, and he expressed the trembling fear that he might after all have missed the mark, but after a little while he added I have tried with all my heart to serve God; I know whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day. And then no more fear, but as long as consciousness lasted triumphant faith and unceasing prayer. For hours we read and prayed by his side, and whenever the voice of intercession ceased he went on praying aloud for the Church that she might be saved from worldliness and party spirit and might be filled with the love of God. For us all and for each one of us that we might be saved; for himself that he might reap the full benefit of God's chastening hand, and that those sins of omission which weighed most upon his mind might be forgiven. After a long period of silence the end came, and softly as a summer's breeze, and calmly as a little child he sank to rest. Long we knelt with trembling and with

tears around his bed, and with hearts uplifted cried, "O Father grant to him eternal rest, and on him let Thy light perpetually shine, oh make him glad in paradise the blest, and in the judgment day declare him Thine." His funeral was in harmony with his life. The undertaker's trappings and parade were banished. In a simple coffin adorned only with the cross of Christ; he was borne by six of his brethren late in the evening to St. Luke's Church, which he loved so well; and all night long beside his narrow bed unceasing prayer was offered by one or another of those who loved him well. At 7 o'clock next morning there was a celebration, when over eighty members of the congregation sought to draw near to Christ and to all who live in Him. There was another celebration at 10.30, at which a large number communicated, and then the funeral service except the committal was solemnly sung interspersed with glad triumphant hymns. Then the procession comprising most of the clergy of the city and neighbourhood bore his body away to its place of rest. Mr. Ford always spoke of it as one of the great privileges of his life that he was born and brought up on the banks of the St. Lawrence, and on those banks laved by the fairest river on the face of the earth, he sleeps, in Brockville cemetery, till all that are in their graves shall hear the voice of the Son of God and shall come forth.

## THE CHRISTIAN MINISTRY.

IN the present case Dr. Hatch begins by offering proof from inscriptions that the name episkopos was given to the financial administrators of heathen associations. The proof offered is extremely meagre, and proof that the general word meaning overseer was limited to this special meaning is scarcely offered at all. But suppose we accept it as fully satisfactory, this is no explanation of the much earlier use of the word in Christian Communities. We might nearly as well argue that because in England the name overseer has been given to parish officers, charged with the relief of the poor, therefore it was with special reference to the relief of the poor, the name "overseer" was given by Christians to the head of their society. The word is found in the Septuagint, and for the Christian use of the word the New Testament is the primary authority. It seems to me to admit of no doubt, that in the New Testament the use of the word oversight contemplated is not financial but spiritual. One example might suffice. Dr. Hatch has so firmly convinced himself that the word episkopos denotes primarily a financial administrator, that he calls (p. 41) it a startling metaphor that God should be called by Ignatius the overseer of all (*paterson oton kai episkopon*). If he had looked into the New Testament I cannot conceive how he could have found finance in St. Peter's description (1 Peter II. 25,) of our Lord as the "Shepherd and Bishop of our Souls." Or again read St. Paul's solemn charge (Acts xx. 28). "Take heed unto yourselves and to all

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the flock in which the Holy Ghost hath made you bishops to feed the Church of God, which he purchased with his own blood, and imagine that it means no more than a direction to the overseer to look sharp after the finances of the little community. Want of sympathy with the subjects of his story is the gravest fault of which a historian can be guilty, and it seems to me that Dr. Hatch has turned his thoughts so exclusively to the secular side of the Christian associations, not to perceive how very subordinate was this aspect of them in the minds of the Christians themselves. It was the hopes and fears of another life which led to the formation of Christian societies. Living in this world these societies could not help attending to the bodily wants of their poorer members, but what drew the societies together was concern, not for their bodies, but their souls, and their officers were honored not for skill in finance, but because they "watched for their souls as men that must give an account."

The result of the method hitherto pursued, namely, that of beginning with the end of the second century and tracing the history backwards, is that we get back to the time of Ignatius, that is to say, to the latter part of the first quarter of the second century, without finding any indication that the organization of the Christian ministry was different then from what we find it in the time of Irenaeus. But the aspect of things is somewhat different if we begin our investigations at the other end. The authorities we then have to use are, in addition to the books of the New Testament, the epistles of Clement and Barnabas, the lately recovered teaching of the Apostles and the Shepherd of Hermas. In counting this last among our more ancient authorities, I adopt an opinion from which several living scholars of eminence dissent. If I could be sure that their adoption of a current opinion was the result of serious independent investigation of their own, I should not venture to say at all, what I now only say with fear and trembling, though it is my honest belief; viz., that to assign a late date to Hermas is incompatible with understanding the history of the progress of Christian thought and of Church organization during the second century."

The concluding portion of Dr. Salmon's extremely valuable paper will appear in our next issue. Considering that Dr. Hatch's book in which the office of bishop is sought to be made little more than that of a relieving officer, or charity agent, is used as a text book by a certain school, we cannot be surprised at a Bishop being so scandalously insulted as was the Bishop of Toronto by persons who had been directly affected by such teaching.

(To be continued).

#### THE BISHOP OF WAKEFIELD ON SUNDAY SCHOOLS.

THE following is taken from an address by Bishop How before the Sunday School Association of Huddersfield, Yorkshire, reported in *Church Bells*.

He did not believe in an education that was ever finished on this side of the grave. Look on the work in which they as Sunday-school teachers were engaged, they must feel that to be ever learning was the happiness of the Christian, and that it was not to be terminated here, but when they went into the presence of their Lord and Master it would be to gain an ever-growing knowledge and sense of the beauty and glory and power of God. Their work was a very serious and solemn one. They would not think he was saying anything superfluous if he urged them to strive to do that work more faithfully and devotedly than they had done. Let them remember that the spirit of true work was the spirit of true sacrifice. Let them not grudge time or pains. He had noticed during his experience that in the preparation classes, which were so universal and necessary for this work, the teachers who were fairly equipped for their labours, and had some experience in the art of imparting knowledge to others, were the teachers who came regularly and attended to their teaching, while in every parish there was a small minority of teachers who were the least prepared to teach, had the least experience and seemed to care the least to improve themselves. He mentioned this so that all Sunday-school teachers might welcome the advantages which enabled them to teach better, and so become worthy of the very high and blessed work to which they had given themselves. Another thing; in all their teaching let them try and remember that the great object ought to be, not the imparting of knowledge, but the training of the character of the child. The imparting of knowledge was necessary, but it should always be subsidiary to personal influence and spiritual teaching. He believed himself that if a teacher would only carefully think beforehand in preparing his lesson, how that lesson bore on the lives and characters of his scholars, how he could draw illustrations from their daily life so as to bring the teaching of holy things into their minds, he would do a higher work than if he taught ever so cleverly the facts and doctrines which he wished to impart. There was a great tendency to separate religious teaching from the ordinary daily life of men; so much so that many people thought religion had very little to do with daily life. He had heard of one case of a servant who, learning that her master and mistress were about to visit Jerusalem and the Holy Land, inquired if there really was such a place, as she had always 'thought it was something to do with religion,' or, in other words, she fancied it had no substantial reality. He was afraid there was a great deal of that sort of thing now-a-days. Many people were interested enough in the graces and illustrations of the Bible, but did not lay those subjects side by side with their daily life, and so failed to learn a lesson for their spiritual benefit. It was therefore essential to make Sunday-school teaching subservient to the spiritual education of the class. Another thing; let them try all they could to make their teaching individual. Let them not look upon their scholars as a

class so much, as separate living souls each having a separate individuality in the sight of God. If they did not know something of their scholars individually their teaching would be unproductive. Again, let them all try to teach definite, distinct Bible and Church teaching. One of the greatest temptations was a haziness in their teaching and belief. He was not at all sure that people did not a little fail to realise what they were talking about and know what they believed. In his first sermon at Wakefield he had touched upon this subject because he felt the great importance of it. He felt it bore most strongly upon their Sunday-school teaching. They did not want their children to be little theologians, and did not profess to make them so, but wanted them to understand the great foundation truths which God had revealed, the story of their salvation, of Jesus Christ and what He had done for them. A great deal of simple doctrine might be imparted; but let it be distinctly and definitely, so that when the children grew older they might have a treasure of truth laid up for their use. The present Bishop of London, in an address on definite teaching once said, 'Don't be afraid of teaching children to know by heart things that they don't understand.' The multiplication table was taught on the same principle. Let them teach what children could store up and use as a foundation on which they could build, and afterwards unfold and understand. It was, the Bishop of London had said, the only way in which they could produce great results, namely, by storing the mind when young and retentive with a foundation of what could be remembered, and in later years built upon by faith and hope. He was sure the Bishop was right in this matter. Let them teach Church doctrine, because he believed firmly that Church doctrine was Bible truth."

#### THE O. E. T. S. AND PROHIBITION.

THE REV. ED. RANSFORD, PRIEST OF THE DIOCESE OF NEW JERSEY.

If a member of the O. E. T. S. chooses to be a prohibitionist he can, without being exposed to the charge of inconsistency. In fact, the principles of the Society being altogether on the side of total abstinence, forbidding treating or being treated, and opposing even going into saloons for drinking purposes, would, if carried out, legitimately end in prohibition. Of course, such prohibition would be induced by moral suasion and not by legal enactment. It could, therefore, be all the more effective, and would need no bolstering up of clumsily contrived and easily evaded statutes to sustain it.

The Church does not teach prohibition—she cannot, inasmuch as there is not one word in the Bible to favor such a doctrine, nor can she ever forget that her divine Master not only drank intoxicating wine Himself, but also turned water into wine of the same sort; that He constantly sat down to banquets where the intoxicating wine was drunken; that He Himself made use of fermented wine at the Last Supper, and ordained its use for ever in the Church in Holy Eucharist; and that on not one single occasion did He ever forbid its use or condemn those who drank it.

We have no evidence that the wine thus drunken by our Blessed Lord was the "mild fermented wine of the country." On the contrary, the testimony is all the other way. Those who read aright the account of the miracle at Cana of Galilee will see from verse x. that the ruler of the feast recognized the wine to be "good wine," such as could

produce merriment (of Genesis xliii. 34), and blunting of the faculties—as the word in the original, *Methuein*, shows. That this wine could not be partaken of in any quantity without intoxication supervening, is witnessed to by the mixed cup of wine and water of which Christ partook of in the upper room, and why He distributed to His disciples. What, therefore, He did not prohibit as an evil in itself, the Church must in the same way refrain from prohibiting, though doubtless many of her holiest children would fain see their way to doing so, in view of the fearful abuses which are the outcome of the virtually unrestricted sale of intoxicating liquor. Wherefore, many Churchmen whose righteous souls are vexed within them at the appalling results of intemperance induced by the unlimited facilities afforded in that direction, feel that till the Church has done her work and made men temperate, not necessarily total abstainers, they must call in the secular arm to remove the occasion of sin. The trouble of it is, of course, that their misery of soul makes them acquainted with very strange bed-fellows, and argues a terrible amount of unfaith in the power of the Holy Spirit to convince men of the evils of intemperance. It were far better to let patience have her perfect work, than for Churchmen to ally themselves with the motley crowd of heretics, schismatics, fanatics, and politicians pure and simple, who manipulate the prohibition machine as well in Canada as in the United States.

But, it is argued, St. John Baptist was forbidden by God Himself to drink wine; wherefore, prohibition is lawful; the cases are not parallel. St. John had a special mission to perform, to preach repentance and mortification to the men of a luxurious age, so as to prepare the way for the coming of One Whose life should be easy, and Whose burden should be light. In the same way not only Samson but likewise his mother were bound by a similar prohibition, in order the better to work out God's special purposes. But in each case the prohibition was individual not general, and was for a certain definite end—not contemplated by the prohibitionists of the present day. The prohibitors (to coin a word), like the Nazarites in general, simply bound themselves by a vow as did St. Paul when he joined himself to the company of the four men who had a vow on them (Acts xxi. 28), which is nowhere imposed on others or even hinted at as being obligatory on all. Such cases cannot be quoted as in the least making for the cause of prohibition. A more correct parallel would be that of a temperate man—a moderate drinker, and, as such, not in the least given to the vice of intoxication, who in order to encourage a weaker brother by his example, should sign a pledge binding them not only to abstain from intoxicating liquor, but also not to allow its use in his household, over which alone, and not over the community in general, can he have such controlling authority. Another parallel case would be that of a fervent upholder of such principles, who should found a community or settlement, whose members should be vowed total abstainers, who should neither themselves sell fermented liquor nor allow it to be sold or procured, or introduced within the territorial limits of the estate or settlement. With a community thus governed, whose end and aim was to show how well men, in general, could get on without buying, selling, or using fermented liquors, none could find fault. Its members, however, would constitute only a private society, administered, as are religious orders in the Church, by its own officers, and governed by its own rules. None would venture to assert, that good as may be the example set mankind by the exercise of such self-denial, the whole world could be looked upon as bound to conform itself to the ideas of the few in such matters. To insist on the general application of a law made to suit a certain community, on the ground that what is good for the (great) minority must be good for all, is to argue from a particular to a universal case, which is false logic.

Nor have the prohibitionists any right to press St. Paul into their service, as their manner is. That Apostle, indeed, considered it good, under certain circumstances, not to drink wine, but, under precisely the same circumstances, he counselled his Roman converts not to eat flesh, nor anything

whereby their brother might be made to stumble, might be offended (scandalized), or made weak. Meat and drink are here put under the same category, one to be abstained from, not prohibited, under certain existing conditions. But these surrounding circumstances were the eating and drinking and feeding upon the flesh; wine, flour and the like which had been offered to idols, at whose partaking, some of the Hebrew converts in Rome and in Corinth (of Cor. x. 19-33), were offended and made weaker in the Faith. Yet, St Paul only urges this abstinence as of counsel not of obligation, just in the same way as he recommends celibacy to some as a more perfect state of life than matrimony. He cannot, therefore, justly or logically, be quoted by prohibitionists as giving a precept that shall be binding on everybody under pain of sin. If his words are to be thus wrested out of their proper sense, then the celebration of the Holy Communion itself, certainly the use of fermented wine therein, must likewise be regarded as forbidden by the Apostle, when, as in 1 Cor. x. 20, 21, he says:—"The things which the Gentiles sacrifice, they sacrifice to devils and not to God, and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." But the things which the Gentiles sacrificed to their idols included wine and cakes of the finest wheat flour. If, therefore, his words are to be taken in the one case as prohibiting wine (and flesh for its use is equally forbidden), these latter words, which were used under precisely similar conditions, must naturally be interpreted as forbidding the use of bread and wine in the Holy Communion, and so the celebration of the Holy Communion itself.

Another commonly entertained error is that our Lord left the idea of prohibition to be developed by the Holy Ghost in these latter days. "I have (He said) many things to say unto you, but you cannot bear them now; howbeit, when He, the Spirit of Truth is come, He will guide you unto all truth."

According to this method of quoting Holy Scripture, we are daily to wait for fresh developments in doctrine under the guidance of the Holy Ghost. That is to say we are to resemble the Romanists, and are to accept as Catholic dogmas and verities any additions that fallible men may make to the Faith once and for all delivered to the saints. We are to believe either that Christ did not foresee the wave of intemperance which was to spread over the world after His ascension; that had He lived in these days He would have known better, or that, for reasons best known to Himself, He refrained from ordering His Church to proclaim a prohibition campaign till toward the end of the nineteenth century, when she was to endorse methods put forth and adopted, not by herself, under the guidance of the Holy Spirit, but by a mixed multitude of sectaries, politicians and infidels. This surely, is hardly compatible with Christ's promise of the indwelling of the Holy Ghost in the Church whose mission is to lead her into all truth. If she is to be taught by outsiders what is truth, then must we believe that with those outsiders and not with the Church in the truth, that to them not to her has been granted the ever-abiding presence of the Holy Ghost.

The Church's prohibition is of intemperance not of wine. "Be ye not drunken with wine, wherein, i.e., in being drunken, is excess." She exhorts and encourages men to the practice of true temperance, "approving of men's temperance and moderation in the midst of abundance. For, says Archbishop Trench, man is not to be perfected by exemption from temptation but rather by victory in temptation, and the only temperance which has any value at all, which, indeed, deserves the name, is one which has its source not in the scanty supply but in the strong self-restraint."

—You know also from experience of men, who have performed great feats of strength and endurance, that such men have been obliged to abstain from alcohol completely in order to succeed in their efforts, and have beaten other men by reason of their careful abstinence.—D. B. W. Richardson.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

QUEBEC.—The Bishop of Quebec has appointed the following clergymen canons of Quebec Cathedral: Revs. Mr. Richardson, of Quebec; A. A. Von Hildebrand, of Quebec; Geo. Thornloe, rector of Sherbrooke, and John Foster, rector of Coat'cooke.

#### MONTREAL.

MONTREAL.—Meeting of Synod Continued.—After the Bishop's address, the Rev. Mr. Rexford spoke upon the religious teaching in Public Schools. He said there was perhaps no educational system on this continent which gave such a prominent place to religion as that of the Province of Quebec. In other provinces there was a great discussion going on with reference to the status that the clergy should hold, or that education should hold. For the last fifty years this question had been settled in this province by giving a foremost place to the subject of religion in all the schools of the province. Religious education was recognized by our system by specific laws to that effect in the laws of the public schools, which were based upon the supposition that religion and education were to go hand in hand. There were two legal decisions to the effect that in any school where religious instruction was not given the ratepayers of the locality were exempted from paying taxes, and that a public school could not exist as such unless religion formed part of the curriculum. Every Public School was obliged to give readings and lessons from the Scripture, but not denominational teaching. If any departure was made from this law it was not the fault of the province but of the people for not availing themselves of the privileges within their reach. He recommended the clergy to familiarize themselves with Public School laws. The treasurer reported that the amounts belonging to the diocesan funds were as follows:—Clergy Trust Fund, \$55,500.00; Widows and Orphans Fund, \$68,772.93; Sustentation Fund, \$68,058.84; Parochial Endowments Fund, \$64,484.17; Superannuation Fund, \$22,601.34; Episcopal Endowments Fund, \$90,160.00.

The report of the Sunday School Committee was then presented. It showed that in 1886-7 there were 111 teachers, 586 boy scholars, and 2,890 girls, and 3,481 adults—a total of 6,907. The Diocesan Sunday School had held monthly meetings except during the summer months, and many instructions and interesting lectures had been delivered. The following officers had been elected for the ensuing year:—President, Bishop Bond; vice-president, Very Rev. Dean Carmichael; lay-president, Alex. Robertson; treasurer, N. R. Mudge; secretary, H. Buchanan.

The chairman then read a communication from the Anglican Synod of the diocese of Toronto, with respect to the amalgamation of the ecclesiastical provinces in British North America. They recommended that a diocese existing within any civil province should have power to organize themselves into an ecclesiastical province, and that the Bishops of the province should constitute an upper house, and that such provincial council or synod should meet regularly once in three years. The Synod should have power to carry on the Church in the diocese and consider all matters with reference to the Church, and have power to enact canons for the Church. There should also be a synod for the whole Dominion to meet every five years and deal with matters of worship and matters connected with the Church.

The matter was referred to a special committee. The report of the Executive Committee, which was distributed, recommends the following grants for the year 1888-9:—Alleyne, \$400; Arundel, \$400; Aylwin, \$400; Bolton, \$360; Bosobel and North Ely, \$400; Bristol, \$400; Brome, \$300; Buckingham and Lochaber, \$270; Chelsea and Templeton, \$350; Clarendon, \$270; Glen Statton and West Potton, \$360; Iron Hill and West Brome, \$300; Lacadie and Savanne, \$100; Lachute, \$250; Lakefield and West Gore, \$350; Laprairie and St. Lambert, \$100; Mascouche and Terrebonne, \$200; North Shefford, South Roxton, \$300; North Wakefield, \$360; Onslow, \$270; Papineauville, \$350; Portage du Fort, \$350; Potton (Mansonville), \$360; Rawdon, \$360; South Stukely, \$400; St. Hyacinthe, Upton and Roxton Falls, \$360; Thorne and Leslie, \$400; West Shefford, \$150; City Missionary, \$400; emigration chaplain, \$360; for a travelling missionary to be employed in the unoccupied districts of the Upper Gatineau, \$500; total, \$10,136.

Second Day.—After routine Very Rev. Dean Carmichael submitted the report of the committee on

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The committee regretted that no steps had been taken in connection with the founding of such homes in Montreal. They felt the necessity of having trained deaconesses to have charge of such institutions, and that the Synod of the diocese give this matter the fullest discussion.

Rev. Canon Belcher presented the report on domestic missions, which showed that the total amount received during the past year was \$2,793, a much larger sum than has ever appeared in the synod report before. The rural deans then presented their annual reports.

Superannuation.—The report of the committee on superannuation was then presented. There was a capital sum of \$22,250, the interest derived from which with other sums, produced a total income of \$1,978. After the annual disbursements there was a balance of \$380 to be carried forward to the capital account for next year.

Dr. Davidson presented the Temperance Society report. The following had been elected as officers of the society:—President, Bishop Bond; clerical vice-presidents, Dean Carmichael and Archdeacon Lindsay; lay vice-president, Dr. Davidson; secretary, Rev. J. A. Newham; treasurer, Mr. R. H. Buchanan; council, Revs. J. G. Norton, D.D., J. G. Baylis, E. McManus, W. P. Chambers and J. E. Edgecombe, and Messrs. G. B. Capel, Henry Mudge, Walter Drake, Robt. Church and E. L. Bond.

Mr. Strachan Bethune, the chancellor, then moved that the resolution passed by the synod at its last regular meeting, that the words "The United Church of England and Ireland," whenever they occur in the constitution and canons of synod be struck out, and that the words "The Church of England and Canada," be substituted therefor, in accordance with the action of the Provincial Synod, be confirmed. The motion was carried.

The voting by ballot for the standing committees for the ensuing year resulted as follows:

Executive Committee, clerical—Rural Dean Nye, Rural Dean R. Lindsay, Dr. Norton, Rural Dean Naylor, Rural Dean Renaud, Dean Carmichael, Archdeacon Lindsay, Canon Mussen, Rural Dean Longhurst, Archdeacon Evans, Canon Mills, Rural Dean Sanders, Rev. T. E. Cunningham, Rev. J. H. Dixon and Canon Anderson. Lay—The Chancellor, Dr. Davidson, E. P. Hannaford, A. F. Gault, Dr. Johnson, R. Evans, C. Garth, W. Owens, W. Drake, Judge Armstrong, E. R. Smith, Edgar Judge, Dr. Butler, H. D. Moore and E. E. Shelton.

Provincial Synod, clerical delegates—Archdeacon Lindsay, Dean Carmichael, Canon Ellegood, Rural Dean Renaud, Canon Henderson, Canon Mills, Archdeacon Evans, Rev. G. O. Troop, Rev. L. N. Tucker, Canon Belcher, Rev. J. G. Baylis, Canon Empeon, substitutes, Revs. J. A. Newham, J. H. Dixon, E. McManus, J. G. Norton, and G. Rogers. Lay—Messrs. S. Bethune, Dr. Johnson, R. W. Shepherd, James Hutton, Judge Armstrong, A. F. Gault, Chas. Garth, G. F. C. Smith, Col. Hanson, Hon. Thos. Wood, Dr. Butler, Richard White. Substitutes, E. R. Smith, E. L. Bond, Thos. Binmore, H. J. Mudge, John Molson, and Henry Bulmer.

Rev. W. H. Naylor submitted the report of the committee on statistics. The committee felt that there was need of a uniform system of keeping records of the various parochial matters upon which information was required by the Synod from time to time. They therefore recommended the preparation of a book to be called the "Parish Register of the Diocese of Montreal." A canon had been prepared on the subject as follows:

1. That the Lord Bishop of the diocese shall be requested to annually inspect, or shall direct the several archdeacons to inspect the registers of baptisms, marriages and burials, in the several parishes of this diocese, together with any other records or registers which this Synod shall direct, or has directed to be kept in the several parishes of this diocese.

2. That the Lord Bishop shall direct the archdeacons to report annually to this Synod the results of such inspection, and also the results of the inspection of Church property ordered by the second section of the canon on archdeacons.

Mr. Edgar Judge presented the report of the committee on the Quebec scheme. The points of the scheme are as follows:—

1st. The Diocesan Board receives the assessments of the missions for the stipends of the clergy, and charges itself with payment in full of those stipends directly to the clergy at quarterly periods. On the quarter day the Diocesan Board remits a cheque for his three months' salary to each missionary. It may happen that the Board has not received the money due for the quarter from a given mission, but the clergyman is paid notwithstanding, and the mission notified that it is in arrears. When the next quarterly payment to the clergyman becomes due, if the mission has not remitted for the previous quarter, then the Diocesan Board instructs the missionary to inform the people that unless the amount in arrears is

remitted to the Board within three weeks, then the ministrations of the Church must cease. It may be stated here for the information of the deputations, that in Quebec, where the system has been in force for twenty-five years, no occasion has been known in which a Church has been closed for two Sundays simply on account of the non-payment of assessments. He said that the adoption of this would work very well for the diocese and prove a very great blessing to the clergy. Since the introduction of this system in Quebec sixteen churches had become self-sustaining, and he had no doubt but that the same gratifying results would attend its adoption by the Montreal Synod. He moved the adoption of a canon based upon the scheme, which follows very closely the Quebec canon.

Mr. Walter Drake, in seconding the motion, spoke in favor of the scheme, which he said would operate beneficially all round.

Missions Meeting.—In the evening the Synod missionary meeting was held, the audience was large. The speakers were the Revs. Fessenden, L. W. Tucker, W. Windsor and J. H. Edgecombe, who gave interesting addresses on Foreign and Home Missions.

Third Day of Synod Meeting.—Dean Carmichael submitted a memorial to the premier of Quebec protesting against creating a vested interest in licenses, and against depriving citizens of the right to prosecute for breaches of liquor law. The memorial asked that applications for licenses should be signed by a majority of electors in that polling district, that the City Council have power to determine number of licenses, that women and minors be not allowed to serve in bar rooms, &c. The memorial was adopted *nem. con.* The Quebec scheme was put in hands of a committee. A discussion arose upon the annual synods which some condemned for lack of spirituality, and a motion was presented to make them biennial.

Dean Carmichael spoke strongly against the motion, saying it looked as if it were desired to destroy what had been already built up. He repudiated the attack on the spirituality of the synod. As to a conference the Bishop had power to call one at any time. Others spoke strongly in favor of annual synods, and Judge Armstrong in the course of his remarks referred to the proposition to give the Jesuits \$400,000, and the Protestant Board of Education \$60,000. If the Jesuits are entitled to this amount they should certainly get it, but "then we are entitled to our land taken from us by Act of Parliament." He referred to education and the labor question as being matters that should engage the attention of the synod.

On the vote being taken, the motion was rejected. The Dean presented a report praying that the Pan- Anglican Synod be asked to consider the question of unity.

Fourth Day.—The reporting question arose owing to some error of the press, but after a little breeze the question dropped.

Rev. Dean Carmichael moved the adoption of the report on deaconesses. He said that they all acknowledged the tremendous power for good that was inherent in the Christianity of Church womanhood. The committee felt strongly that the time had come when in connection with this diocese of Montreal it was necessary to organize a portion of this Christian zeal and love in connection with a properly organized home for deaconesses. Such an order would be, of course, on the understanding that it was entirely under the control of the Bishop. The committee recommended that His Lordship call a meeting of the clergy and laity in the city to endeavour to form such a home as soon as possible.

Mr. E. L. Bond strenuously urged in objection that the formation of such an institution was really the initiation of Protestant nunneries.

The report was adopted. The reports on domestic missions, superannuation and temperance examiners of Church schools were then adopted.

The report on French work was referred back to the committee to be reported upon at next Synod.

The following resolutions moved by Rev. Mr. Chambers and Canon Mussen were adopted:—

That steps be taken by the secretary of this Synod to prepare official maps of the districts covered by each rural deanery.

That the committee on statistics be requested to reconsider and alter the paper of questions annually sent to the parishes of the diocese, so as especially to remedy indefiniteness.

After passing votes of thanks to Mr. Sise for the loan of a telephone, to the press, and to his Lordship for the impartial manner in which he had presided, the Synod adjourned.

ONTARIO.

A Pleasing Event.—Since Rev. S. Macmorine resigned the incumbency of the parish of Fitzroy and Pakenham last January, with the exception of a couple of Sundays, the congregations have been le

without the services of a regular clergyman. Early in the winter Mr. A. J. Horan, of the Department of Justice, and lay reader in St. Alban's, Ottawa, received an invitation to come to Pakenham and hold divine services. Mr. Horan brought the matter under the notice of his Lordship the Bishop, who provided him with a license to preach, and his efforts have since been crowned with the greatest success. As his duties at the Department required his full time, he found it necessary to travel, in most part, to and from Pakenham on the mid-night trains. Such sacrifice on his part was not to be overlooked by the people here, and on Saturday evening last St. Mark's Church choir was invited to the house of Dr. Baird, where the address which we append was presented to Mr. Horan, accompanied by a valuable and handsome shaving case, and when the recipient was admiring his present some time afterwards he discovered in the case a roll of bank bills amounting to sixty dollars.

ADDRESS:—Dear Mr. Horan,—We regret to contemplate the fact that you are about to sever your connection with us for the present, and we feel that we cannot allow the opportunity to pass without in some way expressing our appreciation of your labors in the parish of Pakenham and Fitzroy during the past four months, as well as the sacrifices you have made in our behalf. Your religious relations with the Church have afforded the example of a uniform, unostentatious and consistent Christian deportment, and to this you have added a participation in the work of promoting the best interests of the Church. In private life we have found you possessed of a character adorned by graces that cannot fail to make for you a host of friends wherever your lot may be cast. We rejoice to know that sometime in the future the talents that God has given you will be devoted exclusively to the work of building up the Saviour's kingdom on earth, and we beg to assure you that you will have our most cordial wishes and sincere prayers for success in that noble work. As a tangible evidence of the sincerity of the sentiments herein expressed and not for its material worth, we ask your acceptance of this case, and we beg to thank you heartily on behalf of the congregation, for the generosity you have shown in placing your valued services at our command under the circumstances. We hope at some future time to have the pleasure of your presence amongst us again, and we can find no more fitting words to give emphasis to our farewell prayers and good wishes than the sublime benediction of Holy Writ: "The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up the light of His countenance upon thee and give thee peace."—M. Humphrey, J. Murphy.

TORONTO.

PORT HOPE—School Cricket Match.—The annual match between the cricket teams of Upper Canada College, and Trinity College School took place on the 28th June, on the grounds of the latter. The match always excites great interest, and as usual this year's drew a large gathering of friends of both teams, many coming from a distance. The heat was most unfavorable for the game, but we presume that there was no discrimination made by the sun. The T. C. S. boys won by 47 runs. It was pleasant to note that any good bit of play was cheered warmly by both sides, and the conduct we censured last year of certain rude partisans of U. C. C. was not repeated. The U. C. C. team was hospitably entertained by Dr. Bethune, and everything done to make the visiting players feel as consoled as possible under defeat. Hope springs eternal in the U. C. C. breast,—long may it spring there!

TORONTO.—The Island Church.—On the 24th June, the Rev. C. H. Carmichael, of Hamilton, for the first time this season, held service in the church on the Island. The little church has been much improved since last year, and is creditable to those who have repaired it. Though small, it is thoroughly ecclesiastical in appearance, having a raised chancel, nave, stained windows, high pitched roof, belfry, etc. The service commenced at 4 p.m., and was full choral, Mr. Woods, assistant organist of St. Simon's presiding at the organ, and a portion of the surpliced choir of that church having gone over to take part in the singing. Rev. Mr. Carmichael intoned the prayers, and preached from the text, "Now is Christ risen from the dead." He referred to the evidence of the resurrection and was listened to very attentively by a large congregation, every seat in the church being occupied. From first to last the service was most hearty. There is still a small debt on the church which must be paid before consecration of the building can take place, but there is every reason to believe that this will be wiped out by the time the Bishop returns from England. During the summer months service will be held in the church, every afternoon. All seats are free.

ORILLIA.—The Rev. Mr. Westney of St. John's Pickering, has been appointed assistant to Rev. Rural Dean Stewart.

TORONTO.—Trinity College.—The following are the results of the annual examination of Divinity Class. Hamilton Memorial Prize.—T. T. Norgate. Bishop of Toronto's Prize for General Proficiency.—T. T. Norgate.

Prize for New Testament Subjects.—T. T. Norgate. Ecclesiastical History, Pastoral, Apologetic and Dogmatic Theology.—T. T. Norgate.

Rev. W. B. Carey's Prize for reading.—D. E. Cayley. Mrs. Fuller's Prize for reading.—I. T. T. Norgate; G. Bousfield, F. C. Powell, *op.*

Professor Rogers' Prize for Reading.—J. W. Blackler. Old Testament.—Honours. T. T. Norgate, J. S. Broughall, B. A.

Class I.—H. O. Tremayne, B. A., H. J. Leake, B. A., F. C. Powell.

Class II.—F. B. Plummer, A. Carswell, B. A., G. Bousfield, B. Haslam, J. K. Godden, B. A., J. W. Blackler.

Class III.—R. Seaborne, C. H. Shutt, B. A., H. H. Johnston, W. J. Creighton, B. A., J. C. Swallow, B. A., J. Osborne.

Hebrew.—Honours.—W. J. Creighton, B. A., Class I.—T. T. Norgate, J. H. Broughall, B. A., Class II.—J. C. Swallow, B. A., H. H. Johnston.

Class III.—F. C. Powell, F. G. Plummer, J. W. Blackler, R. Seaborne.

New Testament.—Honours.—T. T. Norgate, G. Bousfield, J. S. Broughall, B. A., H. O. Tremayne, B. A., A. Carswell, B. A., H. J. Leake, B. A.

Class I.—F. G. Plummer, J. K. Godden, B. A., B. Haslam, R. Seaborne.

Class II.—W. J. Creighton, B. A., H. H. Johnston, J. W. Blackler, F. C. Powell, J. C. Swallow, B. A., C. H. Shutt, B. A., J. Osborne.

Scripture History.—Honours.—G. Bousfield, T. T. Norgate, A. Carswell, B. A., J. S. Broughall, B. A.

Class I.—H. O. Tremayne, B. A., F. G. Plummer.

Class II.—W. J. Creighton, B. A., H. J. Leake, B. A., F. C. Powell, J. K. Godden, B. A., B. Haslam.

Class III.—C. H. Shutt, B. A., J. Osborne, J. W. Blackler, R. Seaborne, J. C. Swallow, B. A., H. H. Johnston.

Patristics.—Honours.—H. O. Tremayne, B. A., J. S. Broughall, B. A., T. T. Norgate, H. J. Leake, B. A., J. C. Swallow, B. A., G. Bousfield, A. Carswell, B. A., Class II.—B. Haslam, C. H. Shutt, B. A., W. J. Creighton, B. A., F. G. Plummer, F. C. Powell, J. W. Blackler, J. K. Godden, B. A.

Class III.—H. H. Johnston, R. Seaborne, J. Osborne.

Dogmatics.—Honours.—H. O. Tremayne, B. A., Class I.—G. Bousfield, F. G. Plummer, J. S. Broughall, B. A.

Class II.—T. T. Norgate, H. J. Leake, B. A., H. H. Johnston, A. Carswell, B. A., F. C. Powell, J. W. Blackler, J. K. Godden, B. A.

Class III.—B. Haslam, W. J. Creighton, B. A., C. H. Shutt, B. A., J. Osborne, J. C. Swallow, B. A., R. Seaborne.

Ecclesiastical History.—Honours.—T. T. Norgate, H. O. Tremayne, B. A., G. Bousfield, J. S. Broughall, B. A., F. G. Plummer, A. Carswell, B. A.

Class II.—H. J. Leake, B. A., J. W. Blackler, F. C. Powell, R. Seaborne, W. J. Creighton, B. A., B. Haslam.

Class III.—J. Osborne, J. K. Godden, B. A., J. C. Swallow, B. A., H. H. Johnston, C. H. Shutt, B. A.

Apologetics.—Honours.—T. T. Norgate, G. Bousfield, J. S. Broughall, B. A., Class I.—H. J. Leake, B. A., F. G. Plummer, H. O. Tremayne, B. A.

Class II.—F. C. Powell, B. Haslam, A. Carswell, B. A., R. Seaborne, C. H. Shutt, B. A.

Class III.—W. J. Creighton, B. A., H. H. Johnston, J. K. Godden, B. A., J. Osborne, J. W. Blackler, J. C. Swallow, B. A.

Homiletics and Pastoral Theology.—Honours.—T. T. Norgate, A. Carswell, B. A., G. Bousfield, J. S. Broughall, B. A., H. O. Tremayne, B. A., F. G. Plummer, H. J. Leake, B. A., B. Haslam.

Class II.—J. W. Blackler, J. Osborne, J. C. Swallow, B. A., W. J. Creighton, B. A., F. C. Powell.

Class III.—R. Seaborne, C. H. Shutt, B. A., H. H. Johnston, J. K. Godden, B. A.

Convocation of Graduates.—The Executive Committee of Convocation met on 25th June at the college for the purpose of arranging for the annual meeting of the convocation of the graduates as revived last year, to be held on the 29th and 30th of October. The business meeting is to be held in the afternoon of the 30th, to be followed by a University dinner in the evening. The names of Mr. John Cartwright and Rev. C. E. Thompson were added to the Committee to fill the vacancies created by the deaths of Mr. S. J. Van Koughnet and Rev. O. P. Ford.

A Useful and Kind Present.—Commander C. A. B.

Pocock presented 100 volumes of theological literature of considerable value to be divided among the students of the divinity class of '88, who have lately been ordained. Such an action deserves great praise for its thoughtfulness and appropriateness, and is, we hope, the precursor of a similar action in the future on the part of those who are quite able to afford it, and could thus send out the laborers in the vineyard with the knowledge that their work is esteemed and valued.

The Newly Ordained.—Trinity College sends out eight deacons this year. Mr. H. O. Tremayne, M. A., goes to Shannonville on the line of the G. T. R. near Belleville, where no doubt he will do good work. Mr. George Bousfield has been appointed to the parish of North Gower. It is a good place and the Church may be increased there by an energetic faithful man. Mr. H. H. Johnston, L. T., takes the mission of Ashton on the C. P. R. This is a new district, and a fine field is open to him to exhibit his qualifications as a worker. Mr. F. D. Woodcooke is stationed at Selby, north of Napanee, a fine parish; an energetic man like Mr. Woodcooke will, no doubt, do efficient services there. The above are in the diocese of Ontario. Into Toronto diocese go Mr. A. Carswell, M. A., who assumes a curacy at Orillia, where he will have full scope to exhibit his patient and painstaking habit of thought and action. Mr. F. G. Plummer still stays at St. Matthias, where for some years past he has been organist, but as curate he will be still head of the musical part of the parish work in addition to his ministerial duties. Mr. J. W. Blackler, L. T., has been engaged as curate under Rev. Scott Howard of St. Matthew's. It is a good school, in which he will be able to obtain much experience, and where he ought to do well. Mr. H. S. Bowden is the only one going into Niagara. He has been placed in charge of Norval and Stewartown mission. As he was the unanimous choice of the congregations, there is, no doubt, that a useful future lies before him. Our best wishes go with these young men, some of whom will, no doubt, make their mark in the Church before long.

#### NIAGARA.

ROTHESEY.—A very successful mission was held at St. James' Church from the 10th to the 17th inst. The missionaries were the Rev. Thomas Smith, of Tapleytown, and Rev. F. E. Howitt, of Stoney Creek. Services were held on both Sundays at 11 a. m., 3 p. m., and 7 p. m. A Bible reading was conducted at 8 p. m. every day by the Rev. F. E. Howitt; these were very instructive and interesting. The Rev. Thomas Smith preached very effectively each evening at 7.30 p. m., and was followed by Rev. F. E. Howitt by a series of lectures on the Plan of Salvation, and other vital topics. A deep interest was manifested and large congregations attended at all the meetings throughout; and though there was an utter absence of mere emotionalism, yet it was plain from the reverent and serious manner of all that hearts were deeply moved. The Holy Communion was administered at the morning service on Sunday, 17th inst. The incumbent, Rev. A. Bonny, being celebrant, assisted by the missionaries. Fifty-one communicated, being the largest number; and the celebration being the most impressive and affecting in the history of the Church. At the closing service (the church being densely packed) before the benediction, the thankful, joyful feelings of minister and people were fitly expressed in the Church's grand hymn of praise, *Te Deum Laudamus*.

GRAND VALLEY.—On Sunday, June 17th, St. Alban's Day, the dedication festival was kept by two celebrations of the Holy Communion. A special service for children, and another for men, and evensong at half-past six. The offertories were for the choir fund. The surpliced choir of the church, inaugurated three years ago at the wish of the congregation, did its part reverently and well in leading the praises of the people. Sermons were preached at the services by Rev. Alexander W. Macnab, of St. Barnabas' Church, St. Catharines, whose earnest and eloquent words were listened to with profound attention. After evensong Mr. Macnab was inducted by the Rev. R. F. W. Webb, priest in charge, and formally put in charge of the parish for the ten day's mission which was about to begin. The missionary then delivered the opening sermon of the mission. Mission services have been held every night, and in the afternoon services have been held at four o'clock for children and mothers alternately; the addresses to the children, and the instructions after matins being given by Rev. R. S. Radcliffe, of Mount Forest, assistant missionary, and those to men and to women by the missionary. The twenty-five earnest and intensely practical addresses of Mr. Macnab cannot fail, with God's blessing, to bring forth fruit in the lives of those who heard him. A practical testimony was given to the belief of the Church in the power of prayer, in the inter-

cessions which were offered every night for the conversion of sinners, the perseverance of the faithful, and the recovery of the sick; requests for prayer being written on slips of paper and placed in a small box which was fastened at the door of the Church. The Holy Communion was celebrated every morning during the mission, when the clergy and so many as were able to join them met together to be refreshed with the Bread of Life and the Cup of Salvation. During their short stay amongst us the missionaries have endeared themselves to all, and we can render hearty thanks to Almighty God that they have been permitted by His goodness to be with us and help us in this effort for the deepening of the spiritual life of believers, and the conversions of souls to God.

#### HURON.

LONDON WEST.—St. George's.—The annual picnic of St. George's S. S. was held in Mr. Platt's grove on Wednesday June 20th, when notwithstanding the uncertain weather, a very pleasant time was spent, the only drawback to the day's enjoyment being the approaching departure of Rev. Mr. Lowe, who for the past year has laboured so earnestly and successfully for the advancement of the school, and whose place amongst them the teachers feel it will be hard to fill.

PETROLIA.—Christ Church.—We understand that the amount necessary to complete the payment due Mrs. Fairbank on this church, viz., \$5000, has been secured and will shortly be applied to that purpose. Rev. Mr. O'Meara, who is in charge of the parish during the absence of the Rector Rev. P. B. De Lom, deserves credit for his indefatigable efforts to complete what at one time seemed an almost hopeless task, in clearing the church from all encumbrance. The church here is in a healthy prosperous state.

Rev. Geo. B. Sage, B. A., B. D., has been appointed Rector of St. George's Church, London West, in place of Rev. Canon Newman, resigned.

STRATHROY.—Church of St. John the Evangelist.—At the Morning Service on Sunday 17th, Prayers were offered up in this Church on behalf of the Royal families of England and Germany, and in the sad death of Emperor Frederick. Special allusion to the event was made by the Rector, Rev. Mr. Des Brisay, in his sermon from the text "Our Father which art in Heaven," closing with the following: "On this very day does not this thought of the Universal Fatherhood of God come home to us with a solemn, a sweet and precious power? As we think to-day of what a sad year this has thus far been for a great nation, united to ours not only by the tie of royal marriage but also by the age lasting bond of a great common stock; as we think of the first emperor of united Germany dying but a few weeks ago, and leaving a dying son to bear the burden of that vast government; as we think of the second bereavement that has now befallen that nation; as we think of the aged Empress, so lately widowed, now bereft of her noble son; as we think of our own beloved queen bereft in the bereavement of her widowed daughter;—is it not a strong consolation to feel that over and above all our sympathy, warm and deep though it may be, there is the blessed truth that God is the father of the fatherless, of a fatherless people no less than of the fatherless children? And it is a truth. When the father of empire was taken and a dying man was left to reign, it looked indeed as if a whole people were left orphans, but the fact which all can see now was this, that God was only in a deeper way showing Himself the Eternal Father. That people in all their wonderful military progress had shown a bold, daring courage; the danger was lest they should idolize it. But God drew near and gave them a ruler who has reigned long enough to teach them the higher lesson, the harder but the nobler virtue, fortitude; a ruler who will live in the heart of the farthest future, not for his splendid courage on the field of battle, but for his quiet, Christian endurance and resignation on the bed of pain to which the Great Teacher brought him. The Father has been leading His children."

#### ALGOMA.

A Trip to the North-west.—The Rev. E. F. Wilson, accompanied by Miss Pigot and four Indian boys, left the Shingwank Home, Sault Ste Marie, May 24th, and went up Lake Superior on the C. P. R. Athabasca to Port Arthur, from there taking the train for Elkhorn. The following extracts are taken from the Rev. E. F. Wilson's letters. "When we get to Elkhorn this evening, Wasi, Cromarty and Beesaw, three of the Indian boys who accompanied me, will start at once on their 25 mile tramp to the Bird Tail reserve, which



## 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.

## ALGOMA.

is Wasi's home, and their instructions are to be back again at Elkhorn June 10 to 11th; Cromarty and Beesaw will there go into the Institution, and Wasi will join me at Indian Head. The Indian department is very pleased with my plans for 3 buildings, for adding to the Institution at Elkhorn, and will not hear of one purchasing land, being quite prepared to give us a farm of 640 acres. I drove out with W. R. in his buckboard 15 to 16 miles, north and south of the line, over the prairie looking at different sections of land, the only marks to guide us being the surveyor's little sticks, which in most cases had been either pulled down or destroyed. However, we decided finally on section 25. This is C. P. R. land, and if we are to have it an exchange will have to be made with the Dominion Government on arriving at Gleichen Tuesday night. We had a rough time of it; the train was three-quarters of an hour late, we stepped on to the platform at 10 45 p.m.; it was raining. Mr. Tims had not got my post-card, and, therefore, had not come to meet us, there was no hotel only a section-house, which was anything but pleasant or habitable. However, a young Englishman employed by the C. P. R. took compassion on us, took us to his office, and got a man who was going out to take word to Mr. Tims that we had arrived and get him to come for us. We were on the watch for Mr. Tims, and every now and then B. or myself went out into the pitch black night to try if we could hear wheels coming over the prairie, we watched and listened until half past one o'clock, then we made ourselves as comfortable as best we could for the remainder of the night. At 4.30 a.m. it was quite light and not raining, so we set out and walked to Mr. Tims, a distance of 4 miles. We arrived and found Mr. Tims just getting up; the horses were loose on the prairie and could not be found in the dark was the reason of their non arrival to meet us, and the boy was still out hunting them. So we had a wash and there got breakfast, all very pleased at our arrival and most hospitable and kind. Later in the morning we went to visit 'old Sun'; he made me kiss both him and his wife twice and sit between them, they said it was too cold a business just to shake hands and that I must kiss them. All the Blackfeet have received me again most warmly there is no ill-feeling whatever, notwithstanding the death of Etukitsins, the Blackfoot boy who died in the hospital adjoining the Shingwank Home of consumption, Monday, April 23rd, 1888, and all are surprised and pleased at James', the other Blackfoot boy who Mr. Wilson took back with him, strong healthy appearance. Miss Pigot's coming will do great good; they thoroughly appreciate her goodness in coming so far to see them, and 'old Sun' has bestowed on her the name "Makaka," 'the short woman.' The visit to Etukitsins' parents was rather trying. I had heard before from Mr. Tims that they make the most awful noise when any one dies, and it certainly beats anything I ever heard, and all inside a little bit of tepee crowded with 8 or 10 persons. However there was no anger only sorrow, the poor mother's grief is truly genuine and I felt truly sorry for her, but the wailing and howling of the old man it seemed to me was more for effect. When they first heard of Etukitsins' death Mr. Tim's says their grief was terrible, and he had the greatest difficulty in keeping the woman from cutting off 2 of her fingers and gashing her legs with a knife. The woman was afraid also that the angry uncle would shoot Mr. Tims, and made him go out at one door when the man came in at the other. The mother said to Mr. Tims, "you are very cruel to me, you will not let me cut off my fingers or gash my legs, now I will fast for ten days for my son." So the poor creature gave up her ration tickets for ten days, determining that she would fast. She ate nothing for five days, then Mr. Tims forced her to take a little milk and some blanchmange. The old man was going to drown himself, gash himself, and I don't know what not. They took all the knives away from him, then he got a stick and tried to force it down his throat to kill himself. They have both walked barefoot ever since the boy died, and the woman has given away several ponies and her best blanket by way of still further expressing her grief.

(To be Continued).

GRAVENHURST.—The new Church is progressing satisfactorily. The walls are up, and the tower 55 feet high is nearly finished. The building is 62x30 ft; of this 12ft at the East is raised two steps for choir and organ: beyond is an apse 12ft deep by 8ft wide, raised another step for reading desk and pulpit, and another step for the rail. The church measures 74ft, over all in length. We hope to have coloured glass windows all through the church, several are already presented. All the work is being well done, Mr. Moore, the contractor of the wood work is giving us a strong and serviceable building, and his work does him great credit. The members of The Ladies' Aid Society of St. James' Church, held a fancy sale on the 21st inst., and intend to open again on July 2nd. They have \$80 in hand, their object being to secure a bell for the new church.

volumes as a nucleus for a Sunday School library at Stanleydale, and also willingly give them a bell, if their church can be completed and made somewhat more fit to be called meet for the worship of Almighty God. I am not to have any addition to my little income of \$500. I want to spend at least \$600 on this church, and after my very plain statement surely when I ask for help to get this money no one will say, I am begging others to help that in which I am not prepared to take my own share of cost in addition to personal labor and danger. I have troubled none of my old friends and helpers now for years, but as this is a purely Canadian matter I venture to think it my duty to once more come pleading to them, and give them the first chance of showing their zeal for the Lord and His Church, so, with every respect and never forgotten gratitude for past favors, I ask them, in God's name, and for love of our Church, and of souls for whom the dear Lord lived and died, once more to put their hands to the wheel and help me. Yours, &c.,

Aspdin P.O., June 25th, '88. WILLIAM CROMPTON.

## SKETCH OF LESSON.

6TH SUNDAY AFTER TRINITY. JULY 8TH, 1888.

A National Revival.

Passage to be read.—1 Samuel vii. 2-18.

Terribly sad time for Israel. No Ark in tabernacle. Shiloh desolate, no revelations from God except to Samuel, of whom nothing had been heard for several years. The Ark is at Kirjath-jearim, having been brought thence from Beth-shemesh. At last the people really begin to wish that God was with them again, to repent of all their misdeeds, and to desire to return to God. Just then Samuel appears (Like a clergyman who comes into a parish to hold a mission). He tells Israel that they must "put away strange gods" and "prepare their hearts" and "serve God only."

I. At last then Israel is once more repentant. (See last part of v. 2.) All were repentant. Samuel knows there is hope now that they feel that they have been ungrateful and that there can be no happiness or prosperity without God.

But Israel does more than feel sorry.

II. Israel returns to God (Like a child going to ask the parents forgiveness): Like the Prodigal Son, they feel their bad condition; then they repent, and finally arise and go to their Father, God. But before God can receive them they must prepare for Him. They must "put away strange gods;" they must be ready to "serve the Lord only." The house must be clean, if God is to inhabit it. The vessels must be cleansed from impure water before the wine is put into them. God will have no rival; there must be no trying to serve two masters.

When all that Samuel commands is done, then is

III. Israel restored, and that at once. As a child, if really penitent, is never refused forgiveness by a parent, but receives pardon at once—so God forgives a truly repentant sinner fully and at once. Samuel, the Judge, calls a vast assembly of all Israel at Mizpeh. They come (but fully armed for fear of the Philistines), confess their sin, fast, and beg Samuel to pray for them. He pours out water to show that the people pour out their hearts in penitence before the Lord. Just then the people become aware that the Philistines are coming to attack them. They cry to Samuel to entreat the Lord to save them from an enemy against whom they themselves are quite powerless. Samuel offers a burnt sacrifice to God, and just then the Philistines attack. Will God accept the offering and restore the Israelites to His favour? See! A furious storm bursts upon the Philistines. While they are thus disconcerted Israel attacks them, defeats and pursues them with great slaughter, retaking all the cities which the Philistines had conquered. Samuel now set up a stone on the battlefield, which he calls *Eben-ezer*, saying "Hitherto hath the Lord helped us." (v. 12.)

How glad the Israelites are now. All quiet and peaceable, unmolested further by the Philistines, and Samuel judging them all his life, going from place to place, Bethel, Gilgal, Mizpeh, wherever most convenient for the purpose, but living at Ramah, where he founded the first "school of prophet." Surely Israel ought now to be happy and contented.

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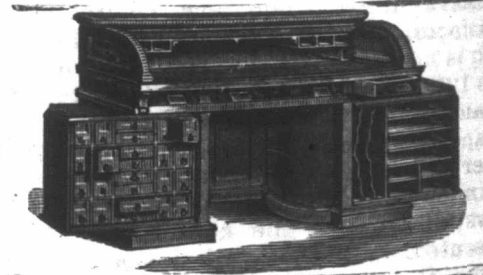
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DUTY OF PUBLIC WORSHIP.

The following admirable and timely remarks are made in a paper recently issued by the Free and Open Church Association. We heartily endorse them, and quote them as our own:

If public worship were better understood in the present day it would be more honored than it is. If it were accepted as the first duty of man to God—devolving upon every member of the baptized community, irrespective of age, sex or rank—the act would be more generally performed than we find it to be. If we could see that public worship is the Church's witness to God before the world, that without it men might never bow the knee before Him at all, and that hence He might be forgotten on earth, the necessity of maintaining it would be at once apparent.

If public worship is once more to become the rule instead of the exception of the inhabitants of so-called Christendom, two requisites are necessary, viz.: first, that all churchmen by their own lives and habit do set the example of regular attendance in the House of God; and secondly, that every barrier felt or known to form a possible excuse for non-attendance on the part of others be removed. If we tell our neighbors that reading the Bible or saying our prayers at home is no fulfillment of one of the clearest public duties to God, we must at the same time make Churchgoing easy to them, and the building in which they meet must be as free for their use as that of any other public meeting. If it be desired that God should be honored by the whole population congregating together to offer Him public homage, such a desire may be realized, but on one condition only, viz., that rich and poor meet together on terms of absolute freedom and equality. This theory was the universal rule during the first fifteen centuries of the Christian era; and it would seem difficult to prove that in recent times practical religion has so far advanced that we are justified in throwing overboard the manner of assembly practised in the primitive and apostolic times.

ADVICE TO YOUNG MEN.

And then, remember, you have no work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, wringing an auction bell or writing funny things, you must work. If you look around you, you will see that the men who are most able to live the rest of their lives without work are the men that work the hardest.

Don't be afraid of killing yourself with work. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 p.m. and don't go home until 2 a.m. It's the interval that kills. Work gives an appetite for meals; it lends solidity to the slumbers; it gives the appreciation of a holiday.

There are men who do not work, but the world is not proud of them. It does not even know their names; it simply speaks of them as old So-and-So's boys. Nobody likes them, nobody hates them; the great, busy world doesn't even know that they are there. So find out what you want to be and do, take off your hat and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.

HINTS TO HOUSEKEEPERS.

CURRENT JELLY.—Like ice cream, the ordinary currant jelly is too sweet for invalids, but this recipe may please any invalid. One pint currant juice, one and one-half pints cold water, one tablespoonful sugar, one lemon (juice only), one tablespoonful Cox's gelatine. Pour half a pint of boiling water on the gelatine to dissolve it; add the other ingredients and set on ice to freeze.

The "old reliable"—Dr. Sage's Catarrh Remedy.

To TEST BUTTER.—There is a qualitative test for butter so simple that any housewife can put it into successful practice. A clean piece of white paper is smeared with a little of the suspected butter. The paper is then rolled up and set on fire. If the butter is pure the smell of the burning paper is rather pleasant; but the odor is distinctly tallowy, if the butter is made up wholly or in part of animal fat.

CONSUMPTION CAN BE CURED.—By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitcodiac, N.B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c, and \$1 size.

LEMONS AS A MEDICINE.—Lemons may often be used as a good household medicine. They are undoubtedly very excellent for biliousness. Lemons, however, should not be taken in their pure state, as their acidity will injure the teeth and the lining of the stomach. The proper way is to take the juice of one lemon in a cup of water without sugar. The best time to take such a dose is before breakfast or just before retiring. Lemonade is an excellent drink in summer, and can be used with benefit by every one.

ICE CREAM FOR INVALIDS.—As ice cream is sold in the stores it is too sweet for an invalid's palate, so we give a recipe for making it "just right." One cup milk, one tablespoonful arrow root, one pint of cream (not very thick), one-half cup sugar, one-half teaspoonful essence (to suit taste). Boil the milk until it begins to skin, then add dissolved arrow root. Boil a few minutes longer and set aside to cool. When cold add the other ingredients and freeze.

DR. PILLBAG'S DIAGNOSIS.

To Dr. Pillbag's, Patrick came,  
With a most woeful face;  
Says he, "Dear Docther, phat's your name,  
Will you plaze trate my case."  
The Doctor looked him in the eye,  
His tongue he made him show;  
Said he, "My man, you're going to die:  
You've got the *tie douloureux*."  
"My faith," says Pat, "phat's that you say?  
I've got 'tick-dollar,' oh!  
Yez lyin' thafe, I always pay.  
Your bill before I go.  
I'll have no more to do with yez,  
I'll docther my own case."  
He took a dose of P. P. P.'s,  
And wears a brighter face.

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CHURCH FUNDS.

A PROBLEM.

In the majority of our parishes how to increase the revenue is a problem. To solve it, changes have been rung on-fairs, suppers, and entertainments of various kinds until the thought of them is weariness, and we are all looking about for something new.

We have nothing to say against these methods provided they are carried on with such principles as will rise above petty jealousies and other uncomfortable human tendencies that too often mar the otherwise good results, and consider there is much to be gained, not only by the giving of one's talents whether it be to sing at a concert, or to work with one's hands for a good purpose, but also, the working side by side as with one hand and heart of those, who, having different social ties, would not otherwise be brought into contact and friendship.

But, withal, it is true that the Christian Church should not be so continually before the public

as resorting to "things that attract" to raise money for its proper needs and requirements.

It is said that the characteristic of this age is not so much the love of money as the love of luxury. To love money for money's sake, to seek to lay field to field and be monarch of all one surveys, is not so strongly the aim of this generation, as to live easily, and to get money for the show money can make. To do everything in the easiest way, no matter what it costs, and to equal or out-do others in house, dress, entertainments, etc., are the ruling principles in so many that all are, more or less under their influence. Anything that is for the comfort or pleasure or material gratification has come to be the first consideration; there is always money for dress and pleasure, and also, we rejoice to say, that the number who willingly resist an appeal to relieve the material necessities of the poor is very small, but there is something "out of joint" when to obtain the funds needed for the proper maintenance of the Church of Christ is so often such a problem.

One hears repeatedly, and observation proves its truth, that it is easier to raise money for anything than for church purposes. Public libraries, Masonic temples, Grand Army needs, are all worked for with an enthusiasm which we regret to say, is, with the mass of people lacking when the object is the Church. Sometimes one hears the weary words "that church is *always* wanting something;" surely the heedless speaker does not stop to think that the church buildings are as material as those we live in, and paint and carpets, even walls themselves, are as sure to need renovating when they are church property as those of our own houses, and also that the greater number of churches, in small parishes at least, are susceptible of improvements which will tend to the more seemly appearance of the House of God, or the better rendering of the service, or the comfort of the congregation.

The great fault, we believe, is the lack of the feeling of responsibility; the few feel it greatly, the many not at all. They think the vestry or the ladies' committee will take care of things, realizing in far too slight a degree that though the executive part must be in the hands of a few, the funds that required should come from the many. Too often among the vestry themselves some shift the responsibility upon the one or two richer men, and say, "Mr. So and So is rich, let him pay for that." While their is only praise due those generous ones, who, whether as individuals, or as "the board," "make up deficiencies," and to the noble men and women who never resist an appeal, the fact remains that with the large body of worshippers there is no responsibility felt. A special appeal from the chance, or with a subscription paper may meet with a generous response, and there are occasions when such appeals should be made and generously met, but it is the responsibility for the regular income that we find lacking; who is responsible for the salaries of rector, organist and sexton, for keeping the church buildings in repair, for light and heat, and the many needs not thought of? To pay for a pew or a sitting is, alas, in too many minds the sum total of their obligation; for that they receive an equivalent, they have established a right to a regular place, and have a feeling of proprietorship in it, but to pay is not to give either for the needs of God's House or for His poor; that is not "the sacrifice" with which "God is well pleased."

The Bible lays as much stress upon giving as upon praying, the two should be considered equal duties and equal privileges, and there should never be a service where there is no opportunity to give, nor should one ever seek the privilege of prayer in His Holy Temple without making some offering to the Lord. "Thy prayer is heard, and thine alms are had in remembrance in the sight of God," was the message of the angel to Cornelius the Centurion.

But it is especially on the communicants that the responsibility rests. They are partakers of the highest privileges the Church offers to man, and they, beyond others, should feel responsible

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for everything pertaining thereto. That this feeling is lacking in many the Communion alms show. Suppose a parish with an average of fifty to seventy-five regular communicants; the offering will rarely amount to more than five to seven dollars. Consider how many who are not communicants gave; how many as the coins prove, gave a dollar, a half, or a quarter, and one is forced to realize that a large number of those who through the priest "offer and present unto Thee our alms and oblations" have no right in that part of the Prayer for the Church militant. It is a sad fact that for months together persons regular in their attendance on "These Holy Mysteries" make no offering, large or small, "of their substance" for the support of the Church or the relief of the poor. It is the duty of each communicant, not that the member of the family who sits at the end of the pew, should consider that one coin will answer for all, but it is the duty and privilege of each to give, and to feel responsible to give individually.

"There is that withholdeth more than is meet," of what is "meet" each must judge for himself; however much we may know of other's affairs, what each should give is a matter between him and the Giver of all, only. But do we always judge for ourselves how much "is meet?" Do we not more frequently give as little as we think will answer, rather than as much as we possibly can? Do we not give far less thought to this disbursement of the means, be they much or little, that God has given us, than to any other use of them? Do we not think we must give our children "every advantage," which frequently means every indulgence, thereby not only making them less able to meet the "hard places" which sooner or later come into all lives, but also prevent the growth of their responsibility in these matters? Do we not say we must "be just before we are generous" and after we have paid our bills give as little as our pride will allow of what is left? No one who owes money he cannot pay has a right to give to anyone, he is giving away other peoples money, but save in unusual cases of sickness or distress our duty is to consider first the part we will give the Lord's work, and then incur only such bills as we can pay.

The responsibility rests, not with the rector and vestry alone, but with the whole body of worshippers. Many a one who is content simply to pay his pew rent, and give little or nothing, in time of sickness or distress turns at once for help and comfort to the Church from which he expects to receive so much, and to which he has yielded so little.

Let us think seriously of this responsibility which we meet so imperfectly. What would be our shame and condition if the Lord Himself came to receive that meagre offering which we were content to make! How overwhelming would be our confusion were we forced to rise before His Visible Presence and present our alms! Would He not say to many of us, "Why hast thou kept back part of the price?"

Have we no larger return to make for all the blessings of the past week; for our measure of health and happiness, of success and encouragement, and all the gifts which he has so graciously bestowed? Should we not feel that the most we can give is but a small share of what our hearts would offer? and so giving, with glad voices join in the strain "All things come of Thee O Lord, and of Thine Own have we given Thee."

LAYMAN.

### THE ECLIPSE AT PEKIN.

You have perhaps sometimes wondered at that saying of our Lord, "Make to yourselves friends of the mammon of unrighteousness," what it could mean, and how it was to be understood. It seems to teach us that, while we are not to try after worldly wealth, or honor, or reputation, for their own sakes—because they are in themselves worth nothing—if we strive after them for the sake of doing God service with them, the pursuit becomes sanctified, and worthy of all our care. If a merchant, for instance, adds ten thousands to ten

thousands, merely for the sake of spending his money upon himself, or making his family illustrious, or, worse, still, hoarding up a certain quantity of gold, then the business of his life is poor and miserable indeed—it is of the earth, earthy—he is laying up treasure to himself, and is not rich toward God. But if he works hard for money that he may spend it for the glory of God, if he rejoices in every fortunate adventure, because it gives him the means of building another church, or endowing another hospital, then a pursuit, vile in itself, becomes, by means of this end, glorious. And so you, for whom I am writing; if you are laying up knowledge of different kinds now, only that it may be the means of your being better thought of by your companions, or obtaining more esteem and honor in the world in time to come—you are engaged in a worthless occupation, and even if you gain your point, will find it undeserving of the trouble it cost. But, if you are now acquiring knowledge that hereafter you may be useful to others, and may more effectually do your duty in that state of life unto which it may please God to call you, then you are making to yourselves friends of the mammon of unrighteousness, and working out your own salvation.

I am going to tell you a story of one who, in a most especial manner, thus used earthly knowledge, and who was much blessed in his deed.

Among the missionaries who labored most zealously in the vast empire of China, was Ricci. The Chinese, you know, are in a very high degree civilized; they have the knowledge of many arts and sciences, and value themselves a great deal on their own wisdom. Their Bonzes, or Priests, were generally learned men; and they used this learning as an argument with the common people not to forsake the religion of their forefathers. "You see," they said, "that in worldly things we are far your superiors; do you not think that we must also know more about the matters which belong to the next world? Look at these Christian teachers; can they compare with us as astronomers?"—(for that was a branch of knowledge in which they were especially well skilled.) "If, then, in that of which you can judge we are their betters, believe that we also are in that of which you can form no knowledge."

Now, Ricci heard all this, and it made his heart burn within him. "Who are these heathen priests," he said, "that they should thus defy the Church of the Living God? I will meet them on their own ground; and by His grace, Who is the Fountain of all Wisdom, I shall not meet them in vain."

Ricci, before entering on the work of a missionary, had deeply studied mathematics. Now the Bonzes at Pekin had foretold an eclipse, which was shortly to take place, and which they said would be large, but not total. Ricci calculated the thing for himself, and found that though they were right in the day, they were not exact as to the hour, and that the eclipse would be central and total. He went over this calculation again and again, till he was sure of its correctness, and then, by means of a Mandarin—or nobleman—who was well affected to Christianity, he caused the Emperor to be informed that the prediction of the Bonzes was not accurate. They were furious that a poor Christian Priest should be so bold as to contradict the masters of Chinese learning, and repeated that they were right, and that he was wrong.

This dispute caused great interest in the court, and the Emperor resolved that it should be determined in his presence. "If," said he, "the Christian is right, then we give free leave to our subjects to embrace his religion; if not, we will banish him from our empire, and punish with death all that shall follow his teaching."

On the day marked out for the eclipse, a throne was raised in the great court of the Palace of Pekin. The Emperor took his seat on it; his nobles and great men stood around him; a multitude of people crowded as near as they were allowed, bands of soldiers were in attendance, and the result was expected with great anxiety. Ricci was placed on one side of the throne, the principal Bonzes took their station on the other. In the face of one was calm hope; in those of the others, anger and suspicion, and something like fear.

"At what time, O Christian," demanded the Emperor, "do you predict the beginning of this eclipse?"

"Half an hour, may it please your Celestial Majesty, before the sun shall have reached the meridian."

"And you, our faithful subjects and Bonzes, what is your teaching on the same matter?"

"Let the Emperor live a thousand years," they replied, "the shade will not touch the face of the sun until he has passed the meridian two hours."

"And, according to your words, O Christian, will be total."

"It will, most Celestial Emperor," replied Ricci.

"It will not," said the Bonzes; "it is contrary to all the rules of mathematics to teach so."

"Then is the matter easy of judgment," said the Emperor. "We ourselves will watch the first shadow, and you, Foang-tzee," addressing one of his mandarins, "shall stand by the dial, to tell us the time that we first notice it."

"May it please your Majesty," said Ricci, "if the time is reckoned by the dial, there will be a slight difference between it and my reckoning, which referred to the clock, and the dial will be the later."

"What difference?" demanded the Emperor.

"About thirteen minutes," replied the missionary.

"It is well," said the Emperor. "And now, seeing that the time is drawing nigh, give us the colored glass, and cause silence to be proclaimed."

The multitude looked on with intense earnestness. The greater part believed that the Bonzes would be right, though none seemed to feel any great interest in their behalf. But the few Christians who were present prayed, in the earnestness of their faith, that if the calculation of the good Father were wrong, God, who had once caused the sun to stand still on Gibeon, and the moon in the valley of Ajalon, would now again interfere in a miraculous manner, and support a cause not so much theirs as His.

It was a hot, bright, and clear day; not a cloud was to be seen, and there could therefore be no doubt of a speedy and certain decision. As the hour drew on, Ricci was earnest in prayer, while the Bonzes spoke to each other in anxious whispers.

At length the shadow of the dial marked the appointed time; and the Mandarin who stood by it, though, as the Emperor had commanded, he said nothing, cast a look of triumph to the Bonzes, as assuring them of the security of their religion—a look which they perfectly understood, and which was also marked by Father Ricci.

"Plead Thou my cause," he said, "O Lord, with them that strive with me; and fight Thou against them that fight against me! Lay hand upon the shield and buckler, and help me!"

He had hardly spoken when the Emperor, who had been intently watching the sun, said, "The Christian is right; the shadow has begun."

"Stay yet a moment, most serene Emperor," cried the chief of the Bonzes; it may be that the glare has dazzled your celestial eyes; we can't see nothing."

"Nevertheless," said the Emperor, "let the time be noticed."

And in a few minutes the eclipse had so clearly commenced that even the Bonzes themselves could no longer gainsay it. Still they had hopes of retrieving their credit by proving themselves right in its not being total.

The shadow grew larger; the crescent of brightness waned and waned continually. The air grew chilly; the shade cast by every surrounding object became lighter, and seemed turned to a different shape. A horror came over the face of the earth; beasts, in terror, skulked into corners; birds went to roost; dew began to fall; now there is only a line of light—now only a speck—now but a point—now the eclipse is total, and the stars come out over head.

While it lasted the vast multitude kept silence; all other feelings were drowned in awe. But when he few moments of darkness were past, a shout arose among the people—a shout from which the Bonzes slunk back in confusion and dismay. Christianity had triumphed.—J. M. Neale.

**DIGESTIVE TABLETS** OR AFTER DINNER PILLS, for enfeebled digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

**DIRECTIONS.**—Take one or two pills immediately after eating or when suffering from indigestion, Dumb in the Throat or Flatulence.

Samples sent free. Address the  
Davis & Lawrence Co., (Limited,) Montreal.  
SOLE AGENTS.

**A POOR MAN'S FRIEND.**

One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This friend is PERRY DAVIS'

**PAIN-KILLER.**

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

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

25 CENTS PER BOTTLE.

Beware of Counterfeits and Imitations.

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

**ALLEN'S LUNG BALSAM**

Is the GREAT MODERN REMEDY. For Croup it is almost a Specific. As an Expectorant

IT HAS NO EQUAL!

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

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

**D. PIKE,**

Manufacturer of

Tents, Awnings Flags and Sails.

TENTS TO RENT.

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**Consumption**

that dread terror, a disease so long baffling science and the most skilled physicians, who knew of nothing to arrest, nothing to alleviate, nothing to cure. Now it is no longer an incurable malady even when given up by physicians, health can yet be found in OUR REMEDY, it heals and soothes the membrane of the Lung, inflamed and poisoned by the ravages of this fell disease, and prevents the night sweats and tightness across the chest which accompany it.

**CURES GUARANTEED**

Toronto Medicine Co., Toronto, Ont.

**Burdock BLOOD BITTERS.**

WILL CURE OR RELIEVE

BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADBURN, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

**The Starry Firmament**  
\* \* \* \* \* on High, \* \* \* \* \*

+ Sang Addison. But hadn't you, for a few years at least, rather look at the firmament + from the underside.

**YOU CAN DO IT**

+ by observing the laws of health + and resorting to that cheat the + grave medicine

**Warner's Safe Cure**

+ You are out of sorts; a splendid + feeling and appetite one day, while the next day life is a + burden. If you drift on in this + way you are liable to become Insane. Why?

Because poisoned blood on + the nerve centers wherin the + mental faculties are located, paralyzes them and the victim + becomes non-responsible.

There are thousands of people to-day in the insane asylums and graves, put there by + Kidney Poisoned Blood.

Insanity, according to statistics, is increasing faster than + any other disease. Is your eyesight failing? Your memory becoming impaired? An all + gone feeling on slight exertion + upon you? If so, and YOU know whether this is so or not, do not neglect your case until + reason totters and you are an + imbecile, but to day while you have reason, use your good + sense and judgment by purchasing WARNER'S SAFE CURE and WARNER'S SAFE PILLS; medicines + warranted to do as represented, + and which will cure you.

**Births, Deaths, Marriages.**  
Under five lines 25 cents.

**DEATHS**

" Fell on sleep," at Douglastown, N.B. June 11, Ernest Edward, only son of the Rev. E. P. and Sara J. Llewelling, Brandon, Man., aged 11 months

**GENERAL GROCERIES.**

NEW RAISINS, NEW CURRANTS.

**GROSSE & BLACKWELL'S**

Raspberry, Black Currant, And Green Gage Jams In 1b. Bottles.

**R. FLACK**



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

**BUY BREADMAKER'S YEAST. PRICE 5 CENTS.**

**I LIKE TO HELP PEOPLE.**

A woman was walking along a street one windy day, when the rain began to come down. She had an umbrella but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking out one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle and politely handed it back to her.

"Thank you very much," she said "You are very polite to do so much for a stranger."

"Oh it is no trouble, ma'am," he said with a smile; "I like to help people."

Both went their ways with a happy feeling in their heart; for such little deeds of kindness are like sweet smelling roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them.

**ONE MINUTE CURE FOR TOOTHACHE.**—Toothache, the most common and one of the most painful affections, is instantly cured by the application of Polson's Nerviline. Polson's Nerviline is a combination of powerful anodynes, and it strikes at once to the nerves, soothing them and affording in one minute total relief from pain. Mothers, try it for your children's toothache. It is sold in 10 and 25 cent bottles by all drug stores.



**MANLY PURITY AND BEAUTY**

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCORFUM

NO MAN CAN DO JUSTICE TO THE ESTEEM IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease from imples to scrofula.

Sold everywhere. Price, CUTICURA, 75c; SOAP, 10c; RESOLVENT, \$1.50 Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

**BROKEN DOWN.**—"After suffering with Dyspepsia, Kidney Disease, loss of appetite and pain in the head until discouraged, I heard of Burdock Blood Bitters, took two bottles and am happy to say feel as well as ever." Mrs. Rufus E. Merry, New Albany, N. S.

**UNDENIABLY TRUE.**—"I have used Dr. Fowler's Extract of Wild Strawberry and found it a sure cure for summer complaint. I was very sick and it cured me entirely." Alexander W. Grant, Moose Creek, Ont.

**FROM MOROPANO, MAN.**—"Mr. Joseph Clark writes—"All last winter I was so bad with Inflammatory Rheumatism that I was not expected to live. I used no other medicine but Burdock Blood Bitters and can now get around again feeling better than I ever was before I was taken sick, and I owe it all to Burdock Blood Bitters."

**IMPERIAL BANK OF CANADA.**

The thirtieth annual general meeting of the Imperial Bank of Canada was held in pursuance of the terms of the charter, at the banking house of the institution, 20th June, 1888. There were present:

Messrs. H. S. Howland, T. R. Merritt (St. Catharines), T. R. Wadsworth (Weston), Robert Jaffray, Hugh Ryan, E. B. Osler, R. H. Ramsay, J. W. L. Forster, John Bain, Q.C., S. Nordheimer, David Kidd (Hamilton), John Stuart, I. J. Gould (Uxbridge), Rev. E. B. Lawler, George Robinson, W. T. Kiely, John K. Fiske, James Mason, Robert Thompson, R. Wickens, G. M. Rose, Robt. Beaty, A. McFall (Bolton), D. R. Wilkie, etc.

The chair was taken by the president, Mr. H. S. Howland, and Mr. D. R. Wilkie was requested to act as secretary.

The secretary, at the request of the chairman, read the report of the directors and the statement of affairs.

**THE REPORT.**

The directors beg to submit to the shareholders the thirteenth annual balance sheet and statement of profits for the year ended 31st May, 1888:

Balance at credit of account, 31st May, 1887, brought forward.....\$ 29,749 44  
Profits for the year, after deducting charges of management and interest due depositors, and writing off all losses..... 172,513 14  
\$202,262 58

From which has been taken—  
Dividend No. 25, 4 per cent. (paid 1st December, 1887).....\$60,000 00  
Dividend No. 26, 4 per cent. (paid 1st June, 1888)..... 60,000 00  
\$120,000 00  
\$82,262 58

Written off bank premises and furniture account.....\$10,000 00  
Carried to contingent account..... 10,000 00  
Carried to rest account.. 50,000 00  
70,000 00

Balance of account carried forward..\$12,262 58

**BEST ACCOUNT.**

Balance at credit of account, 31st May, 1887.....\$550,000 00  
Transferred from profit and loss account..... 50,000 00

Balance of account carried forward..\$600,000 00

The business of the bank shows a steady and satisfactory growth, and the profits for the year have enabled your directors to pay the customary dividends and to place \$50,000 to Rest account, which account now amounts to \$600,000, and represents the equivalent of 40 per cent. of the capital of the bank.

The last harvest in Manitoba exceeded in quantity and value the highest expectations, and its results have compensated in a great measure for the deficiency for the same period in the crops in other provinces. The continued growth and prosperity of the North-West is both gratifying and encouraging.

The proposed reduction by the Dominion Government of the rate of interest upon the deposits in the Post-office and Government savings banks when carried into effect must prove very beneficial to all legitimate business enterprise in Canada. The payment by the Government of an abnormally high rate of interest upon deposits payable at call entails by its attractiveness serious financial responsibility upon the country, involves a heavy unnecessary tax upon the public at large, tends to the withdrawal of capital from its natural channels, and places the agricultural, manufacturing, and labor interests of the Dominion at a serious disadvantage in their competition with similar interests elsewhere.

As may be observed by the statement, the bank continues to hold a large proportion of its reserves in immediately available assets.

The present business and prospects of the bank justify your directors in believing that a further addition to its capital may be in the near future in the interests of shareholders, and a by-law will be presented for your approval, authorizing an increase in the capital of the bank by any sum not exceeding \$500,000. This authority need not be acted upon, but will furnish your directors with the necessary power should they find any increase expedient.

The officers of the bank continue to perform their respective duties to the satisfaction of the board.

All of which is respectfully submitted.  
H. S. HOWLAND, President.

GENERAL STATEMENT, 31st MAY, 1888.

Liabilities.	
Notes of the bank in circulation..	\$1,063,621 00
Deposits bearing interest (including interest accrued to date)..	4,449,459 02
Deposits not bearing interest ..	1,194,150 60
Due to other banks in Canada..	2,398 85
<b>Total liabilities to the public..</b>	<b>\$6,709,624 47</b>
Capital stock paid up ..	1,500,000 00
Rest account ..	600,000 00
Contingent account ..	21,637 13
Dividend No. 26, payable 1st of June, 1888 (4 per cent.) ..	60,000 00
Former dividends unpaid ..	779 52
Balance of profit and loss account carried forward.....	12,262 58
	<b>\$8,904,303 70</b>
Assets.	
Gold and silver coin current....	\$ 320,426 71
Dominion Government notes....	594,836 00
Notes of and cheques on other banks ..	199,534 83
Balance due from other banks in Canada ..	365,472 54
Balance due from agents in foreign countries.....	273,167 98
Balance due from agents in United Kingdom.....	83,241 02
Dominion of Canada debentures.....	\$164,665 96
Province of Ontario securities ..	435,150 31
Municipal and other debenture stocks..	326,161 54
	925,977 81
Loans on call, secured by debentures and other securities....	496,439 33
<b>Total assets immediately available .....</b>	<b>\$8,259,096 22</b>
Loans, discounts, or advances on current account to municipal and other corporations.....	583,820 15
Other current loans, discounts, and advances to the public....	4,708,626 29
Notes discounted over due, secured .....	61,472 74
Notes discounted over due, unsecured (estimated loss provided for).....	14,837 89
Real estate, the property of the bank (other than bank premises)	58,428 04
Mortgages on real estate sold by the bank.....	37,493 85
Bank premises, including safes, vaults, and office furniture, at head office and branches.....	144,426 67
Other assets, not included under foregoing heads.....	36,101 85
	<b>\$8,904,303 70</b>

D. R. WILKIE,  
Cashier.

31st May, 1888.

The report was adopted. Messrs. R. S. Cassels and R. Beaty were appointed scrutineers.

The by-law authorizing an increase in the capital stock of the bank by five hundred thousand dollars was approved of and adopted.

The usual votes of thanks were passed to the president and directors, also to the cashier and other officers, for their attention and zeal in promoting the interests of the bank.

The ballot was then taken for the election of directors, which resulted in the election of the following shareholders, viz.: Messrs. H. S. Howland, T. R. Merritt, Wm Ramsay, T. R. Wadsworth, Hon. Alex. Morris, Robert Jaffray, Hugh Ryan.

At a subsequent meeting of the directors Mr. Henry S. Howland was elected president, and Mr. Thomas R. Merritt vice-president, for the ensuing year.

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Real Estate Brokers & Auctioneers.  
Buy, sell and exchange

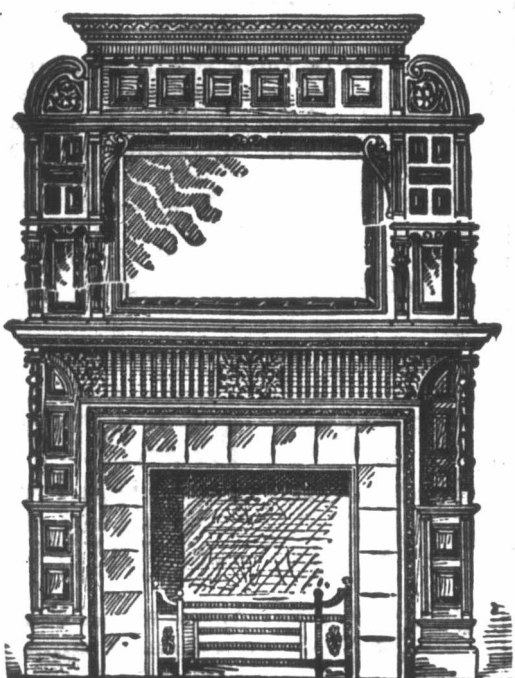
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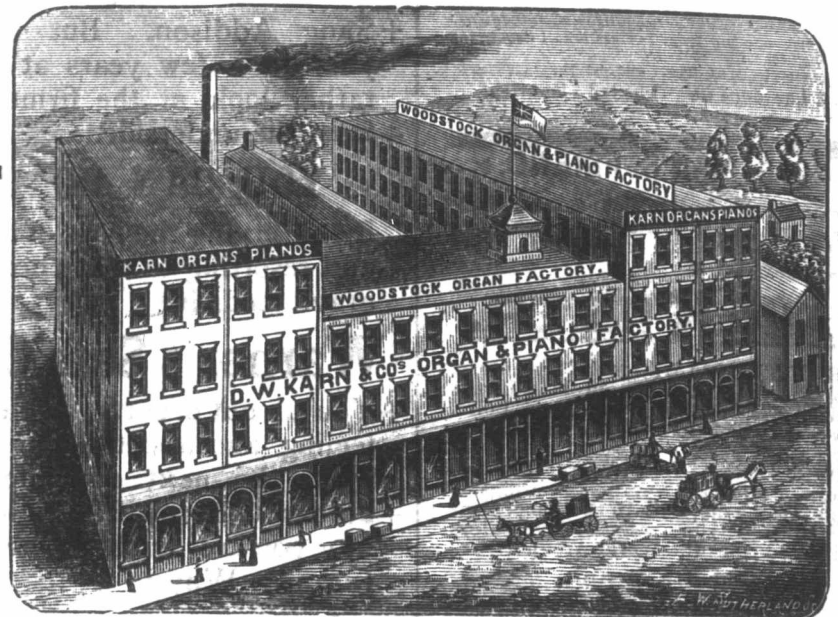
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