

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JULY 7, 1887.

[No. 27.]

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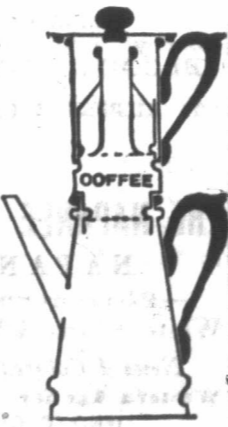
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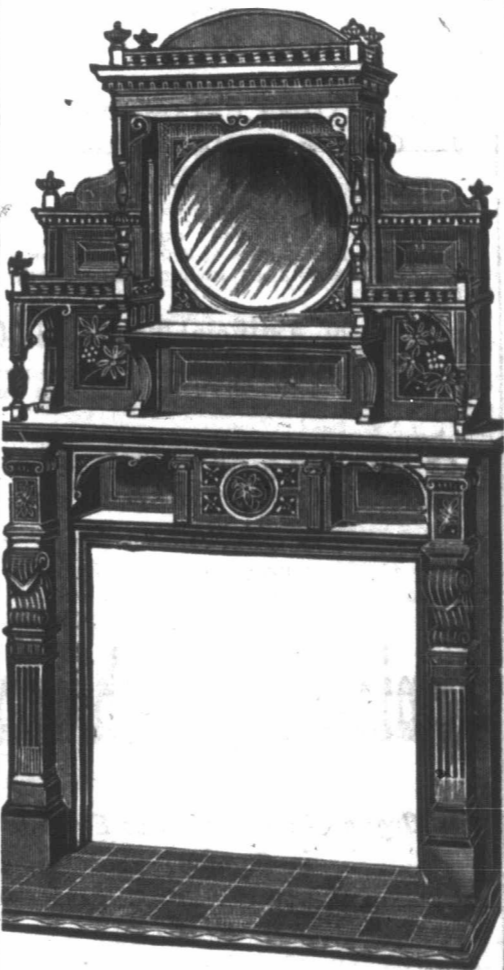
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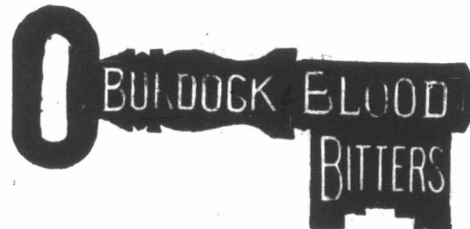
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The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. HILL, Advertising Manager.

## LESSONS FOR SUNDAYS and HOLY-DAYS.

July 10th.—FIFTH SUNDAY AFTER TRINITY  
Morning.—1 Samuel xv. 20 to 24; Acts xv. 30 to xvi. 16.  
Evening.—1 Samuel xvi; or xvii; Matt. iv. 23 to v. 13.

THURSDAY, JULY 7, 1887.

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

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

THE RETORT COURTEOUS.—The *Christian Guardian* says that the clergy and laity in Toronto synod are all snobs, because in their allusions to the sectarian societies they were not called "churches." We have been under the impression that "snobbery" consists in offensively pretending to distinctions which are not based on recognized and legalized honors. Dr. Dewart has turned this upside down. We are not snobs because we wear a title that has been the honor of the Church of England for fifteen or sixteen centuries. We do not, however, call our neighbor by this vulgar word because he demands from us that we recognize his society as entitled to the honor and rank which in our case simply express an historical fact, the fact of our being the Apostolic and Catholic Church of England. We cannot call a society a "church" which was originated within the church only a few years ago, for we hold it God's truth that no man, no body of men, can organize a new church of Christ, and a "church" which is not Christ's church is an impossible thing. In our early days the Wesleyan's called their organization, "The society of people called Methodists," which was an honorable and a truthful title. Who changed the society into a "church" is unknown. It came about by the members being prosperous in worldly circumstances which made them anxious to rank socially with the adherents of the old church. That desire was and yet is the sole and only ground for a title which has no other basis whatever. We must ask our friend to keep his temper over this. Our name is a sacred heritage, we believe it to express a divine truth, we cannot confer it on nor share it with any man made society, for it is a holy trust. We "believe in our Catholic and Apostolic Church," how then can we help in creating

"churches" established by the whim of men? As a matter of fact every Wesleyan is, with us, also a member of this one church, why then should they desire to be members of another church? Surely it should satisfy Dr. Dewart to be a member of the church of Christ without being also a member of the so-called church of John Wesley? There is an old saying about the serving of two masters worth his quiet reflections when thinking this over. Dr. Dewart ranks, we find, as a Doctor of Divinity, does he give that distinction to every one of his ministerial brethren? We see by his paper that he does no such thing, but are we justified in calling it "snobbery" on his part to withhold this honor from those whom he knows never to have received it from authority? If a few men met and agreed to style each other doctor of divinity, would Dr. Dewart recognize their claim? No! he would consider it a deed of snobbery to assume this title without due warrant. Let him apply this to the matter of church titles, and he will see that withholding the name "church" from human societies we are acting from principle, and are not guilty of the "snobbery" charged against us. If Wesleyans would quietly ask themselves into what church they were baptized, they would realize the extraordinary incongruity of claiming to be members of the one church which is the Body of Christ, and at the same time members of another church which represents only a rent, a wound, in that Body which ere long will be closed up and healed and forgotten.

THE CHURCH MISSIONARY SOCIETY.—The attempt to create a rupture in the Church Missionary Society over the appointment of Archdeacon Blyth as Anglican Bishop for Jerusalem has, it is satisfactory to state, ended without producing the anticipated schism; and on Monday, after considerable discussion, the Members of the General Committee, who had been brought up from all parts of the country, separated in the most amicable fashion after declaring—that no reasonable person ever doubted—their adhesion to the original principles on which the Society was established. The dispute has arisen entirely from Bishop Blyth's supposed sympathy with the Ritual uses of the Church at Bedford Park, Cheswick, in which he worshipped, and his occasional ministrations therein have been manufactured by narrow-minded partisans into a direct approval of what is commonly termed Ritualism, with all its accessories. Leaving out of the question the wisdom or unwisdom of the revival of the Bishopric, the controversy has raged entirely round the simple point of the Bishop's views and practice, and it may be well, therefore, to remark that his Lordship only assisted in the services at the churches nearest to his place of residence, and by so doing earned for himself all this objugation. On the principle that 'All's well that ends well,' we may hope that we have now heard the last of the matter.

THE REVOLT OF NONCONFORMISTS FROM POLITICAL MINISTERS.—The other day Lord Salisbury, in addressing a Primrose League meeting, pressed the importance of unionist organization, because, though we could not use the church or schools, the chapels were too often free for the political meetings of the Gladstonians. Lord Salisbury made a noble exception on behalf of the Wesleyans.

To my surprise, in the *Times* of May 27th, I found a letter from a lay member of the congregational body, asservating the truth of Lord Salisbury's statement, and pointing out strongly the objection to the political action of their ministers, and threatening in no vague terms the certain secession in consequence of many lay members of their congregation to the Church.

As regards the Baptists, I know a place where the too decided political action of the minister has already occasioned secessions from that Communion, and it is well for Nonconformist ministers to take warning betimes. It is tempting, if from any cause the numbers in Nonconformist chapels

seem to be falling off, for the ministers to become political, and I have heard threats even on the part of Wesleyan ministers of the possibility of their being driven to take such a course. But the real reason and justification of Dissent is that it is essentially religious. If there is neglect on the part of the clergyman to visit his people, and to witness earnestly for Christ, there is some justification for others entering in. If the clergyman of the parish is essentially worldly, or a too energetic politician, there is a reason to protest against the enervating influences of a State establishment, but you cannot denounce political or State connection and be yourselves political; it is an unreality your people will not understand. Thus writes Lord Nelson in *Church Bells*. We shall have a break soon among certain Nonconformist bodies in Canada, whose ministers have betrayed their Protestantism in zeal for political allies.

THE MOVEMENT TOWARDS UNITY.—In a valuable article published in the *Evangelist* upon "Christian Union," the Rev. Dr. Schaff says, alluding to the action of the House of Bishops:—

"What shall be done with this proposition? To ignore it would be discourteous; to repel it would be unchristian. The only proper course is to notice it in the same spirit of kindness and desire for union and harmony in which it was offered."

There is a growing under-current towards the reunion of Christendom passing through the churches in Europe and America. The Evangelical Alliance founded in 1846 in London, and the General Conferences of Evangelical Christians from all denominations and countries convened by it from time to time, have done much to manifest and strengthen this desire. The Pan-Anglican Council, the Presbyterian Alliance, the Pan-Methodist Conference, have given it a more ecclesiastical and semi-official character. This tendency cannot be repressed; it will gradually pervade the churches and become a powerful factor in history. Christians are getting tired of division and distraction. The world stumbles at the multiplication and unholy rivalry of sects, and loses confidence in the church as a house divided against itself.

After discussing the various methods that have been proposed, Dr. Schaff goes on to say:—

"True union can only be built on the historic basis of mutual recognition of the peculiar gifts of God which he has bestowed upon the various branches of His church, and the work which they have done and are still doing in the world."

"The denominations must lay down their exclusiveness, their vanity, and pride. They must cease to imagine and to boast that they have the monopoly of truth, that they alone have the scriptural creed or form of government or mode of worship. Romanists must learn to recognize genuine Christian life and power outside of the Papacy. Episcopalians must acknowledge the validity of non-episcopal orders. Lutherans must concede to the reformed that they have the real sacrament, though they cannot accept the notion of a corporeal presence or oral manducation; Calvinists must not so hold divine sovereignty as to deny human responsibility; and Arminians must not teach human freedom to the exclusion of the all-controlling purpose of the Almighty. Baptists must allow other modes of baptism than by immersion."

"We need a pentecostal effusion of the holy spirit of love to Christ and to all His followers, which will destroy envy, jealousy, pride, and bitterness, and to make an end to the miserable, narrow, bigoted, exclusive sectarianism that has so long turned churches into hostile camps. Then, and not till then, will Christian union appear bright as the sun, lovely as the moon, and terrible as an army with banners; and then the world will know that the Father did send the Son to make peace between God and man, and between all who profess to love Him in sincerity and truth."

## ORGANIC CHRISTIAN UNION.\*

THERE can be no doubt that the spirit of union is in the air. The time for making the most of our differences and glorying in our divisions has, for the present at least, passed away; some are lauding the blessings of union, and seriously asking how it may be realized. Nay, the work has been actually taken in hand. The various bodies that broke off from the Methodist communion have coalesced into one, and the same has taken place in the Presbyterian body.

This last is indeed a very remarkable occurrence. Presbyterianism represented the most theological of all the Protestant movements. The Lutheran reformation was largely practical. Its great leader cared very little for hair-splitting or for theories in any shape. So long as he could maintain the freeness of Divine grace, he cared very little about other things. The English Reformation was, in great measure, of the same character—essentially practical. It was different with Calvin. He refused to break with the Church of Rome until he had constructed a theological system which he could set up over against it, and this he did, with great learning and with marvellous subtlety, in his Institutes.

The intellectual temper of Calvin distinguished the principal nation by whom his system was adopted. The Scotch differed from the inhabitants of the Southern Kingdom in being of a far more metaphysical turn of mind, in being addicted to the abstract and the logical, like Calvin and his countrymen, rather than concrete and practical, like the English. The consequences of these tendencies have come out in the divisions of Scotch Presbyterianism, so numerous, indeed, that very few living men can be acquainted with them all. It is a thing hardly short of the marvellous that union should have been attained in the midst of such diversities.

If such reunions have been accomplished, why not go further? Why should not all the Churches of the Reformation form one communion? This is the question which has been asked in the Episcopal Synods and conventions in Canada and the United States; and Dean Carmichael has made a very serviceable and useful contribution to this subject in the little volume now before us.

He begins with the arguments in favor of protestant union, which he states (to the number of eight) clearly and plainly. He next gives five good reasons for considering Canada a hopeful "field to test the movement in." This is followed by a brief but accurate and sufficient historical outline of the fortunes of the Church in regard to unity, mentioning principally the rupture between the East and West, the different reformations, and the separating from the reformed Churches.

It is principally with the Episcopal, Presbyterian, and Methodist bodies that the Dean deals in working out the theory of reunion.

\*Organic Union of Canadian Churches: with a comparison of authorized Standards. By the Very Rev. James Carmichael, D. C. L., Dean of Montreal. Montreal: Dawson Brothers, 1887.

He shows that these communions agree in all the main, fundamental doctrines of the Christian Creed. Even in regard to the ministry, the Dean remarks: "It is plain from the foregoing comparison that the three systems are agreed (1) on the Divine Institution of the Ministry; (2) on its being, as an order, distinct from the laity; (3) on the necessity of a proper call and transmission of authority; (4) on the duties of the ministerial office; (5) on its dignity, responsibility, and honour; (6) on the power of the ministry to bind and loose, and to excommunicate and declare absolution."

The points of difference have reference to Church Government, the Ordination of Ministers, and God's Eternal decrees. With regard to the last of these, the Dean remarks: "In connection with a doctrine of this tremendous nature, one might fairly hope that, out of a Christian Conference, some solution of existing difficulties might arise. That there must be an article on the subject seems a necessity, [is it absolutely so?] but it might be so framed as, on the one hand, to acknowledge the sovereignty of God and, on the other, to allow the exercise of the right of private judgment as to how God uses that sovereignty for His own glory and the good of His Church."

We have no doubt that, whether or not the time has yet come for this agreement, it will come very soon. The Article of the Church of England is, as a matter of fact, accepted by Episcopalians, Presbyterians, Methodists, and some bold spirits have even attempted to show that the Confession of Faith does not necessarily teach Calvinism!

Dean Carmichael feels, as all must feel, that the real difficulty of reunion lies in the differences of Church Government. As he rightly observes, there can be no real union unless the Churches are under one government; and there are several elements of happiness in the state of things in the Canadian Churches. The separation of Church and State, the large amount of lay influence in the Episcopal Church, and other things are mentioned as having a tendency to remove difficulties.

What the issue of these movements may be it is impossible for any human mind to forecast. That much good must come by the way is certain, whether the end is reached or not; and nothing can be better than Dean Carmichael's way of handling the subject. There is not a word here which can give offence. There is no assumption of superiority—a fault seldom absent from books of this kind, yet of the most grievous and offensive character. The little book shows as much wisdom by what it does not contain as by what it does, and we strongly recommend its perusal and circulation.

## MY LONGING,

My Master and My Lord!  
I long to do some work, some work for Thee:  
I long to bring some lowly gift of love  
For all Thy love to me.

The harvest fields are white;  
Send me to gather there some scattered ears;  
I have no sickle bright, but I can glean  
And bind them in with tears.

Hetty Bowman.

## THE CHURCH AND ITS APOSTOLIC MINISTRY.\*

We call attention to a work bearing the above title with much satisfaction, as it meets a want felt by the clergy and by earnest-minded laymen engaged in Bible class work and other forms of activity. The Bishop of Colorado was invited by a large number of clergy to deliver a course of lectures on the Authority of the Church and her Apostolic Ministry, and this volume contains the result of that invitation. The work is especially adapted for general use; we trust it will be very widely circulated. The following is the opening section of the first lecture: "The Nature of the Church."

"There is an obvious need at the present time of correct teaching upon the subject of the Church. The Christian minister who feels his responsibility in declaring the whole counsel of God must often lament the prevailing ignorance on the subject, and be deeply impressed with the importance of giving to his people sound and full instruction concerning the 'Gospel of the Kingdom,' which it is his bounden duty to 'preach' (St. Mark i, 14). Belief in the Church is fundamental. With the loss of the Church you may lose the faith which it enshrines. The Church is the 'keeper and witness of Holy Writ' (Article xx.), 'the pillar and ground of the Truth' (Tim. iii, 15). The doctrine of the Church is an essential part of Christian teaching. The creed of Christendom, brief as it is, teaches us to say 'I believe in the Holy Catholic Church,' after we have said, 'I believe in God,' in 'His only Son our Lord,' and 'in the Holy Ghost,' The Church is the Body of which Christ is the Head. The saved through Christ are 'added to the Church' (Acts ii, 47). Upon the Church rests the responsibility, through Her Ministry of the Lord and Sacraments, of their spiritual nature, their growth in grace, their preparation for their heavenly felicity. It is our duty as well-instructed Christians and Churchmen to learn what the Church is, the Notes which distinguished it, its Authority, Orders, Polity and Government, that we may know and improve our privileges, and so attain through the Kingdom of Grace, a glorious entrance into the Kingdom of Glory. And I cannot but think that a better knowledge of the Church would help us in resisting the rationalistic tendencies of the times.

The old gross infidelity of the last and the beginning of the present century, has indeed disappeared from among the intelligent classes. Except among the illiterate, you will find no admirers of such writers as Paine and other like despisers of God's revelation. But you will find instead a growing spirit of rationalism. It is defended by writers of no mean ability. It allies itself with science and philosophy. It is popularized in current literature, which abounds in unwarrantable assumptions, discrediting the Bible in its sup-

\*The Church and its Apostolic Ministry, lectures by the Rt. Rev. Dr. Spaulding, Bishop of Colorado. Published by Young Churchman Co., Milwaukee, may be had of Rowse & Hutchison, Toronto.

posed relations to science, the authenticity of the sacred books, the substantial accuracy of Bible History. The uninstructed are asked to sit in judgment on questions, in the solution of which trained abilities and the deepest research are necessary. Nothing is too sacred to be questioned. No authority is too high to be brought into doubt and practical contempt. Man is infinitely exalted. The infallibility of reason is substituted for the infallibility of the Bible. All possible problems of nature and spirit, profane and sacred, are rashly decided. God in man, rather man himself, becomes man's Teacher, Guide and Saviour. Such destructive theories are closely connected with the loss or the forgetfulness of the true idea of the Church. They can best be corrected by restoring to the Church its true position in our religious system and life, and its rightful authority in matters of faith. Historically the Church is before the Bible. The Bible was not given and then the Church formed in accordance with its teaching. The Church must have been first or there could have been no Sacred Scriptures. This is true in relation to both the Old and the New Testaments. The revelation of God could not have been spoken from the opening heavens into the ear of the world. It was given to men called out of the world, to men prepared for it, to men who would obey and keep it and hand it on to the future.

The Bible is made up of the supernatural history, and special divine teaching of the Church, in the exigencies through which God led it. What, for example, are the Holy Gospels but memoirs of Christ compiled under the guidance of inspiration by witnesses, or companions of witnesses, of the events, a considerable time after the death of Christ, for the use of the Church which was already established and widely diffused, and long familiar with the facts they record through the oral teaching of the Apostles? What are the Epistles but letters called forth by the needs of the times to individual Churches? What are 'the Acts,' but the Sacred History of the empowering of the Church in its Pentecostal gifts, and of the Apostolic labors and successes of its Minister? Primarily, the Church itself is God's Revelation. The written Word is authoritative, as given to the Church, recorded for the Church, by the Church's Ministers; preserved by the Church, proclaimed by the Church, for the Church's nurture and sanctification. Remove from beneath it its 'pillar and ground,' and it could only be expected that the Edifice of Truth would fall. But give to the Church the place and authority that rightly belong to it, as Christ's own institution, with its ministers sent and empowered by Him for their work, with orders, sacraments, rites and government, ordained by Him or having His approval; establish the claim of the Church to be heard with authoritative testimony, amidst the din of human controversy, and the vagaries and aimless searchings of doubt, and there will be, at least among Christians, little place for scepticism. The new rationalistic Christianity will be no longer possible. Rationalistic attacks

upon the ministry, depreciation of the Episcopate and of its powers and prerogatives, denials of the Church's identity in history from the Apostles times, are alarming symptoms, and are hailed as welcome supports of Infidelity.

A VERY SAD CASE.

SOME griefs are too deep for tears. We have been called upon to sympathize with a sorrow so deep that we cannot fathom it. The trouble we allude to will, we fear, excite more laughter than weeping. It is this, in the corner stone of St. Alban's cathedral, Toronto, a copy was put of each of certain newspapers, as is the custom. It appears that this paper was honored by a copy being hermetically sealed up, in company with other papers. But alas! and alack! our pseudo Church contemporary was not regarded worthy of this corner stone sepulchre. Hence his tears, hence, too, an ill-natured, snarling, carping attack upon the cathedral scheme, and a criticism of the design for that structure which, tho' highly humorous, is bitterly vicious. Of course those to whom the office of the Bishop is objectionable in itself as it is to our contemporary, yet who are under episcopal rule, as our contemporary is, in spite of his efforts to throw off the yoke, to such the very name "cathedral" is like a red rag to a bull. But to all churchmen of ordinary intelligence and loyalty, a cathedral is regarded as a very happy necessity, the very name incites historic reflections that are inspiring, and suggests a centre of unity and of life. Any barn would be good enough for a bishop's chair in the eyes of our neighbor, because he despises Episcopal dignity and authority, and holds a decent ceremonial in contempt. Not having the knowledge of church architecture that is possessed by all educated churchmen, he appealed to a friend, who, so he says, has informed him that "the plans for the cathedral are those of mediæval church." This is too bad, practical jokes ought to be kept for private amusement. On behalf of our profession we protest against any editor being made hoaxed in this manner. Plans of a mediæval church, indeed! Why, there are tens of thousands of farm laborers in Europe who could tell our friend that mediæval churches are of all manner of plans and types. A "mediæval church," so far as it is meant to indicate a plan peculiar to the mediæval era, is as senseless a phrase as a "mediæval" cloud, or a "mediæval" walking-stick, or a "mediæval" baby. We must again express indignation at a so-called church paper being victimized by a wag. We beg our distressed neighbor to calm his troubled breast, which seems to have been heaving with emotional fears at the prospect of a mediæval church being built in the nineteenth century, with the intent to be used for ceremonies such as the great mediæval hero, John Wycliffe, celebrated to his dying hour.

But seriously, it is somewhat a scandalous business for a church paper to endeavor to injure the scheme of providing the diocese with a cathedral, solely because a copy of the paper was not placed in the corner stone. We would

suggest to the authorities that a copy be bought and buried near by. When, in the course of centuries, the contents of the stone are exposed to view, the paper in question will be a wonderful curiosity, for in that more enlightened age church unity will have come to pass, and men will regard it as a demonstration of the divine nature of the church that it survived the narrowness and the treachery of such so-called journals as the one whose function it ever has been to stir up strife and hamper progress.

Using this ludicrous hoax, of St. Alban's being designed as a mediæval church, as a foundation, the editor builds upon it the malignant slander that the Bishop of Toronto is scoundrel enough to engage in building a cathedral for the purposes of "a scenic and ritualistic worship of a bygone age and not suited for Protestant worship." If Dr. Sweatman is base enough to entertain such a design, he should be watched lest he decamp with the church plate. The only possible basis for this foul libel is the fact that St. Alban's will have a chancel. But chancels are not mediæval, nor are they necessary for the ritual of Popery, as every one knows who has travelled, or mastered the elements of liturgiology, or Church history. A chancel is no more popish than a vestry room, indeed a residence college is nearer to a papistical monastery in type than St. Alban's can be to mediæval churches, which were utilized as divinity schools, as theatres, and as market-halls. He who penned this charge knew he was inventing it merely to give vent to his splenetic spite against Dr. Sweatman, just as swearers hiss out an oath without a thought of its wickedness. But the editor of an evangelical organ insults his party, when he uses his paper for a purpose so scandalous, we know that some of them regard this attack as "abominable."

If our contemporary would study the life and the art of the middle ages he would never again be hoaxed. We commend to his notice a work by Mr. Conway, Art Professor of University College, Liverpool, wherein he will learn something about "a mediæval church." He would discover that in the judgment of this high authority, "the life of Christ was, in those days, a permeating influence in the whole course of human life," and that in spite of much superstition and ignorance, men were yearning after a higher life than is manifested by concocting slanders against a bishop for the infamous purpose of harassing him in providing a temple for divine service according to the use of the Church of England. We suppose this conduct is one of the glories of the same bogus political Protestantism that worked cheek by jowl with a Papal Archbishop in casting out the Word of God from the schools, in order to keep our children ignorant of Divine teaching which tells against Popery! That was inspired by the darkest spirit of the mediæval church.

TO CORRESPONDENTS.

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

## BOOK NOTICES.

THE CHURCH AND ITS APOSTOLIC MINISTRY. By the Bishop of Colorado. Young Churchman Co., Milwaukee, U. S. An extended notice of this valuable work will be found on the second page.

THE ENGLISH REFORMATION AND THE BOOK OF COMMON PRAYER. A. D. 1581 to A. D. 1662. By the Rev. Dr. Wirgman, with notes by the Rev. W. J. Gold, S.T.D. Young Churchman Co., Milwaukee, U. S. The writer of the notes appended to this treatise affirms in his preface that the general reader will find in its pages a most profitable study of a course of events commonly so distorted and misrepresented as to convey an absolutely false impression, and the younger student of theology can nowhere find in moderate compass anything so well calculated to serve as a companion book to treatises upon the Prayer Book. This eulogy is deserved. The price of the book is trifling, and its mechanical execution in printing and binding does great credit to the Y. C. Co.

THE JEWS SINCE THE DESTRUCTION OF JERUSALEM. By the Rev. Dr. Pick. Published by J. B. Alden, New York. A very interesting historical sketch in a small compass and at the nominal price of a few cents.

THE LIFE OF WASHINGTON. By Irving. J. B. Alden, New York. This is one of the reprints of standard histories and biographies, by which Mr. Alden is enabling any one who cares for books to acquire a fair sized library at a cost which in our young days, would have covered only the price of one or two such works.

We give prominence elsewhere to a review of the Rev. Dean Carmichael's work on Church Union.

## Home &amp; Foreign Church News.

From our own Correspondents.

## DOMINION.

## MONTREAL.

THE DIOCESAN SYNOD.—*Second Day.*—The morning was taken up by routine, and reading reports on missions to lumbermen, French missions, &c. The following elections took place:—*Executive Committee*, Ven. Archdeacon Lindsay, Rev. Rural Dean Longhurst, Very Rev. the Dean of Montreal, Rev. Rural Dean Naylor, Rev. Rural Dean Lindsay, Rev. Canon Mills, Rev. Rural Dean Nye, Rev. Rural Dean Renaud, Rev. Rural Dean Rollitt, Rev. Canon Ellegood, Rev. Canon Mussen, Ven. Archdeacon Evans, Rev. J. G. Norton, Rev. T. Cunningham, Rev. J. J. Scully, Messrs. Chancellor Bethune, Hon. W. W. Lynch, Dr. T. P. Butler, C. Garth, A. F. Gault, W. H. Robinson, F. W. Thomas, Dr. Johnson, Judge Armstrong, Dr. L. H. Davidson, Wm. Owens, M.P.P., A. Gowdey, R. White, E. P. Hannaford, R. Evans.—*Delegates to Provincial Synod.*—CLERICAL.—Revs. Canon Henderson, Archdeacon Lindsay, Dean Carmichael, Canon Ellegood, Canon Mills, Rural Dean Renaud, Archdeacon Evans, L. N. Tucker, Canon Belcher, Rural Dean Lindsay, J. G. Baylis and Canon Empson (*ex officio*). Substitutes—Revs. J. A. Newnham, Canon Anderson, J. H. Dixon, J. J. Scully and E. McManus.—*Laymen.*—Hon. Judge Armstrong, Hon. W. W. Lynch, Hon. Thos. Wood, Hon. Judge Mackay, Dr. Alex. Johnson, Dr. T. P. Butler, Messrs. G. F. C. Smith, S. Bethune, Q. C., James Hutton, A. F. Gault, Charles Garth, Alex. Robertson.—*Substitutes.*—Messrs. R. W. Shepherd, Col. Hanson, E. L. Bond, Alex. Gowdey, W. R. Salter, Thos. Binmore.

MISSIONARY MEETING.—A large audience attended the Synod mission meeting. The Hon. W. W. Lynch declared that the Protestant population in Quebec were rapidly decreasing. The Rev. Mr. Ker, urged the greater division of work, the giving out to the people, and more elasticity in organization. The Rev. Mr. Naylor gave an interesting account of work on the Upper Ottawa. The Bishop announced that \$1,200 had been given by a friend in England, for a Church at Gatineau. The Rev. Mr. Troop censured the local spirit so prevalent, and pressed the claims of missionaries for better support.

*Third Day.*—Resolutions of sympathy and condolence were passed, addressed to the Synod of Nova Scotia, with reference to the death of Rt. Rev. Dr. Binney, also a congratulatory address to the Queen. After some discussions on mission salaries, printing, &c., a lively debate arose on the stupid "High" and "Low" party question, of which it is high time Churchmen began to feel ashamed. After other important business the Synod was formally closed by benediction."

## ONTARIO.

BELLEVILLE.—*Christ Church.*—A meeting of Christ Church vestry was held on the 20th June, which was largely attended. Mr. J. C. Overell was chairman and Mr. F. S. Wallbridge acted as vestry clerk. The vestry elected Mr. Wm. Ponton clergyman's Warden; pews were then rented to members of the congregation, and a resolution was passed condemning the action of Mr. Hungerford, people's warden, in giving a chattel mortgage on the organ for the sum of \$1,000, to secure Mr. Sibbald's salary. The transaction was declared null and void, being made without the authority of the vestry.

Mr. Carmichael moved and Mr. Dafoe seconded that the resolutions passed by this vestry on the 1st of February, 1886, and another that the motion withholding Mr. Dunnet's pew from him be reconsidered. This was agreed to, when another motion was offered to rescind the resolutions referred to. Mr. Carmichael said the members of the vestry ought to be convinced from the light that had been shed on this matter since, that an error had been committed, and he wanted to make amends as soon as possible. He wanted to see all hands work in harmony again, and Christ Church flourish. Mr. Simpson in strong language objected to the motion, and threatened to withdraw from the church if it was passed, but the motion carried.

Messrs. Overell, F. S. Wallbridge and Porter were appointed a committee to confer with the Bishop in reference to the appointment of a rector, and the meeting adjourned for two weeks.

We trust the friends of Christ Church will soon be working together in harmony, time is too short, God's work too sacred and too pressing for strife. The parish has been taught an invaluable lesson by seeing how great professions of regard for the people can end in setting a vestry at naught, as narrated. We trust that a pastor will be secured who will think more of the welfare of Christ's flock than of any party, and that as now we see all classes rallying round the Royal Standard, so round the flag of the Church, all will loyally rally and loyally fight against the enemies of the Church and not against fellow-soldiers. Our Belleville friends cannot do better than read most carefully the work quoted in our editorial page on "The Church and its Apostolic Ministry."

PERTH.—On Sunday, June 15th, the Bishop of Niagara, acting for the Bishop of Ontario, held a confirmation in St. James' Church. During the singing of processional hymn 891, "Onward, Christian Soldiers," the bishop and clergy entered the chancel from the vestry. The bishop duly habited, wearing a handsome pictorial cross, and holding his pastoral staff in his left hand, took his place before the altar. The office for the holy communion was immediately proceeded with. The Rev. Messrs. Stiles and Farrar acting as Epistoller and Gospeller. At the close of the Nicene Creed, the bishop took his place at the chancel steps and called on the Rev. D. B. Carey, M. A., Rural Dean of Frontenac, to read the preface. His lordship then delivered an address to the candidates which, for spiritual influence and practical effectiveness, was all that could be desired. The bishop then put the question, and said the suffrages and prayer. The *Veni Creator* was sung before the laying on of hands, all kneeling. The rector, the Rev. R. L. Stevenson, presented fifty-two candidates, eighteen males and thirty-four females. The Bishop of Ontario confirmed seventy-four persons in this Church a year ago. After another address from the bishop in his simple, dignified and affectionate manner, the Holy Communion was administered to the newly confirmed and over seventy others of the congregation.

The altar and sacrum were tastefully decorated with flowers by the young ladies of the congregation, whilst the beautiful altar vessels with suitable altar linen—a memorial to a dear one entered into rest—the reredos, magnificent altar cloth, carved choir stalls and handsome pulpit—gifts of Mrs. Peter McLaren—all combine to make the worship in this church real, significant, speaking to God, and bright, cheerful and attractive to man's heart; and the church, as regards its architecture and decoration, is worthy of the high purpose to which it is consecrated. At 3 p.m. the bishop and attendant clergy, followed by the churchwardens, members of the congregation,

choir and Sunday school scholars, walked in procession from the S. James' church to the old burial ground, which the bishop consecrated according to the form put forth by the provincial synod of the Church of England in Canada. The sentence of consecration was read by the Rev. H. Farrar, and signed by the bishop, who, in his address to the large assemblage present, thoroughly explained the meaning of the consecration service.

At the evening service the bishop again preached—the spacious church being well filled. The simple dignity of the speaker, and the directness and point of his counsels, will make his words live long in the memories of those whom he confirmed, and in the memories of many besides. The Rev. R. L. Stevenson is most faithfully assisted in his parish work by his lay reader and organist, Mr. Austin Smith of St. Augustine Missionary College, Canterbury.

CARLETON PLACE.—There was no public demonstration in this place on June 21st, except that a *Te Deum* service was said in St. James' Church. The members of the town council and other civic officials attended in a body, as well as the various loyal societies in regalia. All formed in procession at the Drill Hall, the local volunteer corps (headed by the fine band of the 49th battalion) leading the way. Several veterans wearing medals and clasps that told of faithful service to Queen and country in days gone by, were seen in the procession. The procession was met at the Church porch by the Rector and officers of the Church, the service opening with the Gloria from Mozart's Twelfth Mass, played as a voluntary by a select orchestra. One organ is, as yet, but a reed instrument, and a second one, played by Mr. H. Smith, organist of St. James' Church, Perth, was placed in the chancel. The singing was accompanied throughout by the orchestra and organs, and the service was pronounced by all who took part in it to have been the most solemn and impressive of its kind they had ever heard. The *Te Deum* was Hopkin's in F. Anthem, "O praise the Lord." (Goss). Offertory, "Incline Thine Ear," (Himmel). A collection was made in aid of the children's convalescent home at Ottawa. Perhaps the most striking feature, after the *Te Deum*, was the rendering of the "Old Hundred," and "O God our help in ages past," sung in slow and stately unison by the whole congregation, which numbered between five and six hundred. The musical part of the service was under the direction of Mr. M. W. Bulton, lay reader and hon. choirmaster; great praise is due him for the entire success that attended his efforts. The church was of course appropriately decorated. The red ensign surmounted by a streamer with the words 1837—Victoria—1887 in blue on a background of white, hung from the windows of the south and west faces of the tower, and within, red, white and blue bunting and union jacks without number, proclaimed that, disestablished though she be, the Church of England in Canada is still, in a manner in which no other body to-day can be, the National Church. But the floral decorations were even more attractive, the chief feature being a temporary rood screen—one mass of margurites, butter cups and roses, on a back ground of moss and ferns. A huge 'joybell' of white daisies and encircled with a band of red roses, hung in front of the chancel arch and rang out its jubilee song without the aid of its voiceless tongue. The sermon preached by the rector was from Proverbs viii., 15-16. After the blessing, the whole congregation rose and sang the National Anthem, concluding with the following stanzas written for the occasion:

Lord Thou hast heard our prayers,  
And through this length of years  
Hast saved our Queen.  
With thankful hearts and free,  
In this her Jubilee,  
Sing we again to Thee  
God save the Queen.  
Keep her while life shall last,  
Till earthly things are past,  
God save the Queen.  
Then, crowned with glory bright,  
Where all the saints in light  
Stand ever in Thy sight,  
God save the Queen.

## TORONTO.

Cricket Match between T. O. S. and U. C. C.—On the 25th June the annual cricket match between Trinity College School and Upper Canada College, was played in Toronto, the visitors scoring a victory. We regard the maintenance of the game of cricket, as of such importance, that we regret very much to find by what was noticeable at this match and preceding ones that the manners and language customary to the crowds who attend base ball matches are coming into fashion on the city cricket field. We need not say more in condemnation of this

change, beyond this, that it will end in ruining cricket. The players, visitors and friends from and of T. C. S. are not open to this reproach, nor are the members of the defeated team. Indeed, the U. C. C. party would be free from blame if certain officials of the College would set a better example of manners and speech. Unless more of the chivalrous courtesy to opponents, so characteristic of true lovers of cricket, is shown by the party from U. C. C., it would be a kindness to that institution to deny it the opportunity for displaying the ill natured rudeness of which so many of its friends were guilty at the recent match.

MEMEE.—Christ Church in this village was handsomely decorated for the Jubilee with banners, ferns and flowers. The service which was semi-choral, was adapted from that used every 20th June, on the anniversary of Her Majesty's Accession; a pyramid of potted plants decked the altar and font and organ with bases of cut flowers and ferns. Union Jacks depended from the pulpit and reading desk, and around the walls the cross of St. George was displayed, and streamers with Alma, Inkerman, Balaklava and Sebastopol inscribed. The whole presented a very effective appearance. The only matter of regret was the unfavorable weather. The Rev. Dr. Smithet preached from Psalm XXI, 7. The collection was devoted to the memorial Cathedral to be erected in Halifax, celebrating the Centennial of the Colonial Episcopate.

TORONTO.—Jubilee Celebrations.—As we predicted the citizens ignored the mayor's proclamation, all stores, warehouses, offices being open. The real celebration took place on Dominion Day, and was indeed an imposing display of legal enthusiasm.

The celebration of the Jubilee by the Public School children, Toronto, was however, a very successful and deeply interesting event, upon the result of which we heartily congratulate all concerned, especially Mr. Hughes, the Inspector. Not content with the formal chorus in the Park, the children were singing "God Save the Queen" spontaneously in groups as they passed on to join the procession. The military drill of several of the schools elicited the highest praise from Lieut. Col. Otter, who wisely remarked in his address to them that the drill was not only a physical benefit but inspired them with a love of order and manliness.

Metropolitan Jubilee.—The Ministerial association public meeting in the Metropolitan was also a great success. The speakers were Lieut.-Governor Campbell, the Hon. O. Mowat, the Mayor, the Revs. Milligan, Stafford and Burton. Attorney-General Mowat carried off the honor by delivering the best speech of the meeting. His closing sentence expressing a hope that British connection will never be dissolved was rapturously applauded and regarded as a most significant political utterance, as it followed a declaration in the *Globe* of a day or two previous that annexation was inevitable, as the only hope of Canada. The music was a great attraction at the gathering, Mr. Torrington having with characteristic shrewdness and energy secured Dr. Bridge's Jubilee anthem used in Westminster Abbey, and organized a large choir for the performance of this and other appropriate selections. A cablegram to the Queen sent from this public meeting stated that it was attended by "the ministers of all the Churches." We suppose as Dr. Lynch and his clergy, and our Bishop and his clergy were not present, that this is a polite intimation from the Ministerial Association that they do not acknowledge the Roman or English Catholic Churches to be Churches at all. When the Ooster was asked why he allowed his wife to thrash him, he said: "It pleases *she* and don't hurt *I*." We belong to the same school of philosophy.

NIAGARA.

OKAVILLE.—The Jubilee was observed in this parish by an early service at 9 a.m., so as not to interfere with the amenities of the day. A deluge of rain prevented many from attending. Professor Clarke, of Trinity College, delivered an admirable address—characterized by the local papers as "A Historical Gem." The offertory amounted to \$342.

The Lord Bishop of Niagara made his annual visitation to the parish of Jarvis and Hagersville on the 8th inst., and confirmed 29 candidates, making 91 presented to his lordship in two years by Rev. G. Johnstone, B. D.

SALTFLEET-TAPLETTOWN.—On June 15th the corner stone of a new stone church was laid by Geo. Taylor, Esq., of Ancaster. The new building is required to replace the old brick church, still good, but is too small for the increased membership under the Rev.

Thos. Smith. There was a very large attendance of the congregation, and of friends from a distance. Rev. Canons Reid and Bull, Rev'ds Thos. Geoghegan, C. S. Whitcombe, F. E. Howitt, W. R. Clarke, and T. Motherwell.

HAMILTON.—St. Matthew's.—The congregation of St. Matthew's parish, which has been lately set apart in the northeast part of the city, led by their rector, Rev. Thomas Geoghegan, has been collecting subscriptions to build a house in which to worship. At present the services are held in a dwelling, No. 41 South street. The efforts of the congregation have been so successful that on Saturday, 25th ult., the corner stone of the church building was laid by Rev. Canon Bull, of Niagara Falls South (late of Holy Trinity church in Barton), with the impressive ceremonies of the Church of England. He was assisted by Revs. Dr. Mockridge, Canon Curran, Mr. Miller, Mr. Forneret, and Mr. Massie, of this city; Mr. Francis, of Waterdown; Mr. Howitt, of Stony Creek; Mr. Whitcomb, of Ancaster, and the rector. The singing was led by a number of singers from St. Thomas church, assisted by the St. Matthew's choir. In the cavity of the stone was placed a copy of the DOMINION CHURCHMAN and other papers, and the usual document containing a history of the formation of the parish, the names of the architect and contractors and date of laying. The stone was prepared by Mr. Spense, and has "St. Matthew's, June 25, 1887," engraved on it. At the conclusion of the ceremony Rev. Mr. Curran was called on and briefly reviewed the history of the formation of the new parish, and wished it Godspeed. He was followed by Rev. Mr. Irving, of Dundas, who congratulated the congregation on the rapid progress made, chiefly through the untiring energy of the rector, Rev. Mr. Geoghegan, and predicted a long career of usefulness and prosperity. Rev. Dr. Mockridge spoke briefly of the evident need for a church in that part of the city; referred kindly to the brotherly, Christian feeling existing between this parish and the Presbyterian congregation, which is building a fine church on the opposite corner; added his quota of valuable advice, and wished the new parish all success. Rev. Mr. Whitcomb was the last speaker, and called upon the parish and rector to depend on themselves spiritually, as no amount of outside help could give the true spiritual strength that alone could make successful work, which was to be measured by the souls saved; alluded to the wonderful growth of this part of the city, and expressed the hope that this building would soon be too small. The rector, Rev. Mr. Geoghegan, followed with a few timely words of thanks to all who had helped towards the accomplishment of the results attained. The doxology was sung and the benediction pronounced after the offertory, which realized nearly \$50, had been collected. A large number of the congregation and friends, both from the city parishes and from a distance, were present and joined heartily in the service. The building is to be of brick, cut stone facings, 72 x 40, with basement for furnace and lecture room, etc. It is beautifully situated on the corner of Barton and Steven streets, and will be a decided improvement to the locality.

NIAGARA FALLS (South).—All Saints' Church.—A Jubilee memorial window has been erected in this church by the Sunday-school children. The subject is Christ blessing little children, with emblems of the dove and reclining lamb at the top and bottom. The window occupies the second place on the north side of the nave. It was executed by Joseph McCausland & Son, King street, Toronto.

HURON.

LONDON.—The day of national thanksgiving was loyally and heartily observed in all our churches. In St. Paul's Cathedral, on the day appointed for Jubilee services, the sermons both at matins and even-song were preached by the rector, Rev. Canon Innes, and had special reference to the Jubilee of our Queen. The text of the morning sermon was from the 31st chapter of Proverbs, 26th verse, "She openeth her mouth with wisdom, and in her tongue is the law of kindness." The evening sermon spoke of the progress of missionary work for the past fifty years and the influence of Her Gracious Majesty in promoting its success. The text was from Proverbs 31-11, "She considereth a field and buyeth it; with the fruit of her hands she planteth the vineyard." In the Memorial Church the preacher of the day was the rector. At the morning service the preacher, Rev. J. B. Richardson, preached from the words of the Psalmist, "Happy are the people that are in such a case; yes, happy are the people that whose God is the Lord." From every pulpit, and from all the worshippers, the same spirit of gratitude and loyalty breathed throughout.

DORCHESTER.—Middlesex Deanery.—The Right Rev. the Bishop of Huron held confirmation services at St. George's Church, Belmont. He preached also at St. George's and St. Peter's, Dorchester, and at St. John's, Harrietsville. At Dorchester he also confirmed a class of 22 candidates.

St. Paul's Cathedral Choir.—The members of St. Paul's choir held their annual picnic, at Dorchester, on Wednesday, June 15. About fifty persons sat down to a sumptuous repast in the summer house. The afternoon was given up to athletic sports in the agricultural ground. The choir boys enjoyed themselves to their hearts content, and seemed never to tire of the exercise, even after the regular programme was over. The field sports were under the direction of Mr. E. de la Hooke, assisted by Messrs. W. J. Reid, W. R. Barker, Geo. Sippi, W. J. Hyman, Dr. Sippi and E. F. Jewell. Rev. Canon Innes and Rev. Mr. Freeman were also present, and added no little to the pleasure of the holiday. Mrs. De la Hooke, assisted by Mrs. Reid, Mrs. Jewell, Miss Webb and Miss Sherman were the hostesses of the day.

LUCAN.—At a special meeting of the vestry of Trinity Church, it was resolved unanimously to have the pews free every Sunday evening service. In small towns as well as in rural parishes the church members will not come to divine service more than once a day. We hope Rev. J. Downie will have congregations at even-song.

The trustees of the Protestant Orphans Home have much pleasure in acknowledging the gift of \$20 from St. George's society, through the president, R. W. Barker, Esq., to be expended in a "Jubilee treat" to the aged women and the children in the institution.

RIDGETOWN.—Deanery of Kent.—Rev. Mr. Murton has generously presented the Church of Advent, Ridgely, with a lot near the church as a site for a parsonage.

COMBER.—Essex Deanery.—The good church folk of Comber are about building a brick church the ensuing fall.

EUPHRASIA.—On the afternoon of the 6th inst. a number of the members of the church of England met at the residence of Mr. J. L. Wilson, 4th line, for the purpose of presenting Mrs. Edelstein with something substantial as a proof of their respect for her. The present consisted of a purse and contents which were contributed by the members of the church at Walters' Falls, and the members of the church at Kimberly. The presentation took place after all had partaken of a very elegant supper given by the hospitable Mr. and Mrs. Wilson.

To Mrs. Edelstein, St. James' Parsonage, Euphrasia:

RESPECTED MADAM,—It is with unfeigned regret we have lately learned that you are about to leave us. Ever since Rev. Mr. Edelstein and you came to live at the parsonage your genial smile, cordial greeting, and general demeanor have endeared you to every member of St. James' church. You have voluntarily and cheerfully rendered signal and profitable service to the congregation; you have been indefatigable in the Sunday school, and you have taught the choir almost weekly. We acknowledge that the "labors of love" must have frequently been performed to the disarrangement of your domestic affairs, but you still persevered with the work. We feel extremely grateful for your services, which in both Sunday school and choir have been productive of profitable results, and your going away is an irreparable loss to the congregation. From your active temperament we have no doubt but you will be zealous and diligent in endeavoring to do all the good you can among the members of the congregation to which you are going. We feel grateful to Rev. Mr. Edelstein for having from time to time ably and learnedly expounded the tenets of our church, and for his adhesion to them. He frequently showed indisputably that they are founded on the Holy Scriptures, and in strict harmony with them, and we hope that the good seed sown by him for seven consecutive years will ultimately produce much fruit to the glory of God and the salvation of many souls. Madam, we feel assured there is no one who will be acquainted with you but must respect you. We cannot let you go from amongst us without giving you a trifling tangible token of our regard. We hope you will please accept this purse and its contents, which would have been more valuable had we known sooner of your leaving us, as a proof of our respect and esteem, and we wish you, Mr. Edelstein, and your children continuing good health, happiness and prosperity in the locality to which you are going. Signed on behalf of the congregation—Mrs. George Vickers, Mrs. J. L. Wilson.

## ALGOMA.

*Acknowledgment.*—The Rev. J. S. Cole, Mrs. Cole and family, beg to thank their friends who sent so many valued presents to them through Mrs. Gree, of York St. Toronto, and unknown friends for a bale which arrived without advice.

On Jubilee day the Shingwauk and Wawanosh Homes joined with the Protestant S. S. of Sault Ste Marie in a procession through the town. A tableau shewed 4 little white girls and 4 little Indian girls supporting the Queen's picture, and above it the open Bible on a lectern with the words "The secret of England's greatness." Two wild Indians on horseback headed the procession. Among the banners displayed were "Shingwauk boys loyal to the core," "One Queen, one Empire, one Faith." All went to the Shingwauk Home for athletic sports and a picnic.

The Rev. E. F. Wilson, principal of the Shingwauk and Wawanosh homes, has just returned home from a trip to the Rocky Mountains, having been there to visit the Blackfoot Indians. This tribe, (including the Bloods and Piegans) numbers about 60,000, and they are almost all without exception pagans. The Blackfoot Indians received Mr. Wilson very cordially and adopted him into their tribe, giving him the name Natusi-asamiu (the sun looks upon him). They also shewed so much confidence in him as to allow two of their boys, Appikokia and Etukitsin to go back with him to his Institution. These are the first two Blackfoot boys that have consented to go to an Institution to be educated. They are wild looking fellows with long plaited hair, and one of them on his arrival had nothing on but a blanket and a pair of leggings. The boys are intelligent looking fellows, aged 18 and 16 respectively, and seem very anxious to learn. One of them is to be taught carpentering and the other bootmaking. Mr. Wilson is in communication with the Dept. in regard to the establishment of a branch Institution out at the Rockies. If his proposals are assented to, it is probable that he will place his Sault Ste. Marie Homes in other hands, at any rate temporarily, and move out there to inaugurate the new work. He also hopes to establish another branch home at Elkhorn, on the western boundary of Manitoba. Towards this he has \$2,000 and the offer of a free grant of land close to the railway. The next issue of *Algoma Missionary News* will contain a full account of Mr. Wilson's trip.

## FOREIGN.

A handsome church and vicarage have recently been erected at Appleton Thorn, near Warrington, the entire expense having been borne by Mr. R. E. Egerton-Warburton, the lord of the manor.

The Princess of Wales opened the new nursing home, library, and other offices of the London Hospital on May 19th; visited the wards and delighted some of the children by distributing her bouquet among them. The cost of the new building is £25,000.

The Church Congress, which is to be held this year at Wolverhampton, under the presidency of the Bishop of Litchfield, opens on Tuesday, Oct. 4. The Congress sermon is to be preached by the Bishop of Durham.

In a recent address on the growth of the Church in the East Riding, Canon Paget said that in Hull, fifty years ago, Holy Trinity, Sculcoates, and Drypool, had a population of some 60,000, and there were seven churches. Now the population amounts to 154,000, and the churches number eighteen—in either case one church to about 8,600 people. The cost of the new churches, and the restoration of the seven old churches, amounted to nearly \$900,000.

The Rev. Canon Camidge, Vicar of Thirsk, has been offered and has accepted the bishopric of Bathurst, New South Wales, in succession to Bishop Marsden, who resigned the see in 1885. The income of the see is stated at £800. Canon Camidge was ordained in 1860.

The past year has been one of great activity in the Archdeaconry of Blackburn, six churches costing over £25,000 having been consecrated, while at the same time there are four churches and four mission buildings in process of erection.

In a letter to the *Hants Chronicle* the Dean of Winchester says the small charge made for showing the crypt of Winchester Cathedral has produced a sum sufficient to pay for the rebuilding of one bay of Walkelin's Lady Chapel, and also to defray half the cost of the handsome tomb wherein to deposit the remains of Bishop Peter Courtenay, whose coffin was found last December in the crypt.

On Sunday, the 15th of May, the Church of All Saints, Messing, Essex, was reopened by the Bishop of St. Alban's. One of the transepts having been damaged by the earthquake in 1884, it was needful to remove it altogether, and the nave has been restored to its original form. During the work some interesting discoveries have been made, including the remains of an old decorated doorway, some Roman tiles and bricks and a decorated window. A fourteenth-century roof, found under the plaster, has been restored so as to show the old beams.

Among the ecclesiastical curiosities still remaining in the Church of England are what are called Episcopal chapels, such as Ram's Episcopal Chapel at Homerton. This chapel was founded in 1728, and holds the peculiar position of being attached to the Church, but is not directly under the control of the bishop of the diocese.

The church of Egloskerry, Cornwall, was reopened on the 17th of May, after complete restoration. It is stated that the original dedication of the church is unknown, and that local tradition mentions S. Kyraous, an Italian Bishop. (According to Lewis's Topographical Dictionary, however, the church is dedicated to St. Petrock). The old building has been restored in the fourteenth and again in the sixteenth century. During the present restoration remains of early stonework were discovered in the walls, and also Norman piscina of rare design.

At the restoration service at the Church of St. Mary's, Chatham, Canon Self said: "The Norman and the Plantagenet, York and Lancaster, Tudor, Stuart and Hanoverian sovereigns, have all been prayed for on this actual spot." And again: "The Chatham Parish Church stood here 800 years before the battle of Agincourt, 400 years before the earliest dockyard, and 450 years before the destruction of the Spanish Armada; and parts of this building existed before there was any House of Commons." The memorial stone was laid by the Duke of Cambridge.

NEW ZEALAND.—On February 26th the Bishop of Nelson consecrated the Cathedral Church of his diocese.

The cathedral church of Wellington has received from Bishop Abraham, first bishop of Wellington, and Mrs. Selwyn, widow of the first bishop of New Zealand, a beautiful cross and candlesticks for the altar, which have been modelled after the shafts and capitals at the entrance of the door of the Chapter House in Lichfield Cathedral, and are similar to those in the Lady Chapel.

At the forty-fourth anniversary of the Church of England Sunday-school Institute, recently held in London, it was reported that the total Sunday-school and Bible-class attendance in Church Sunday-schools for 1886 was 2,555,899, or an increase of 328,628 since 1880. At the last teacher's examination 632 candidates entered, and of these 146 were awarded certificates in the elementary section, and 483 in the advanced section. The Bible Reading Union for young Churchmen now numbered upward of 30,000 members, and several branches had been started in the colonies and also in America.

WESTERN NEW YORK.—*De Veaux College.*—On Thursday 16th, was Foundation Day. A very large attendance of visitors witnessed the closing services of the Students. The corner stone of a new and large Chapel, (St. Ambrose) was laid by the Right Rev. Bishop Coxe; who made an admirable and impressive address. Mr. Herbert Bissell, of Buffalo, ex-student, was the chosen orator of the day. His oration was both instructive, eloquent and impressive, and met with frequent applause. One suggestion met with unanimous approval,—of the erection of a worthy statue to the memory of the late Judge Samuel De Veaux, through whose munificent bequest a noble and useful educational institution has been erected and is now flourishing. The Very Rev. Dean Geddes, Canons Houston and Bull, of the diocese of Niagara, were present.

Cardinal Simeoni, Prefect-General of the Propaganda, who was charged by the Pope to examine the present situation in Ireland, has proposed to the Pope that the Irish Bishops should be invited to rigorously adhere to the instructions decided upon at the meetings in council held at Rome by the Bishops, for the purpose of preventing the clergy from associating themselves with the agitators.

## Correspondence.

All Letters containing personal allusions will appear only the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

## THE VACATION SEASON.

SIR,—The New York Methodist paper says: "Pleasure seeking and money loving clergymen is ruining our Church." But this season of "lazy leisure" is not confined to clergymen, but extends to laymen, merchants, manufacturers and others. The benefit of rest to the hard worked, and of change to those confined most of the time at home, cannot be overestimated. But unfortunately at most of the summer resorts the crowds and fashionable amusements and excitements prevent repose and add to the wear and tear of life experienced in profession and ordinary pursuits, while the effect upon the religious life is in many cases most unhealthful. The springs and the sea-side are in a majority of cases, sought more for fashionable display and enjoyment than for any health-giving qualities they may have, or any rest they may be supposed to give. Some years ago I spent a few weeks with a friend three miles from Newport, Rhode Island, one of the most celebrated watering places in the United States. During my visits to the hotels I picked up a slight acquaintance with some of the principal families quartered in them. One would say, "I am sick and tired of this idle dissipation, how I long to get home out of this wearisome place." Another would say, "How foolish to bring my family down here, from a comfortable happy home to be in misery in the midst of a bustling crowd, &c." I may say in passing the friend with whom I stopped, Miss Gibbs, built a beautiful stone church near her residence, in which was offered daily prayers. She also built a rectory and paid the priest his annual salary. She also built another church three miles distant, all at her own expense. Miss Gibbs belonged to one of the old aristocratic Church families of the United States. During my visit, her sister, wife of the celebrated Dr. Channing of Boston, was staying with her.

I have known mechanics after saving up all their earnings, take their families away on vacation and spend to the last cent. Many parents have come to doubt whether the large annual outlay, with the exposures, physical and moral, of their families, were compensated by the social excitements and recreations, or the expected re-invigoration, resulting from a temporary but very costly change of residence for two or three months. A reaction seems to be setting in from the long, yearly, expensive and wearisome departures from home and the regular duties of life for so many weeks. Many ministers have found such a lapse in spiritual life and activity on the part of their flock during this period, and so much difficulty in wheeling them into line again, that they have more than questioned whether the evil resulting did not far more than counterbalance the good. One of the dangers is that vacation rest, cessation from the ordinary routine of spiritual work, is at the expense of God's work, rather than a means to further it through this rest. Unfortunately it so happens that most of those who really need rest and change of air, from various circumstances, are compelled to stay at home. At several points in the United States are houses set apart where needy clergymen can go and recruit themselves free of charge.

June 18th, 1887.

P. TOCQUE.

## THE CALL TO DELIVER THE RUSSIAN CHURCH FROM ERROR.

SIR,—I could not but smile when I read of Canon Liddon's objections to the revival of the "Jerusalem Bishopric," and after just now reading Stepiak's "Russia under the Czars," (Harper), and his description of the servility of Russia's Church to *absolution*, &c. &c. I think that it is our absolute duty to try and reform Sacred Christendom. Until this is done our work in the world is not half accomplished. If "Russian orthodoxy" had only withstood as the Church of England withstood and withstands evil rulers in Church and State, what a world this would be now. Let us learn a lesson from seeming failures in Christianity,

God moves in a mysterious way,  
His wonders to perform.

Would it not be well to have a day of intercession on behalf of Rome and the Greek Church. God is still a living God and hears prayers. Although I have little hope myself of Rome, I have great faith in the coming Russian Church. Yours,

X. Y. Z.



WHAT IS THE REASON?

SIR.—On looking through the religious statistics in Whitaker's almanac, I find the church population, i.e., the Anglican Church, is put down at 18,500,000 in England alone, while the various sects of Methodists together, for the whole of Great Britain, number some 750,000. On the other hand we find that in Canada the Methodists number over a million, while the Church of England can only claim a little over half a million. These figures are from the religious census of 1881. Now, as the figures for England show, the Anglican Church there has a vast proportionate advantage in numbers over the Methodists. What is the reason that the Methodists in Canada increase so much faster than the Anglicans? There must be some reason or reasons, for it is notorious that thousands of recruits in the Methodist body are from the Anglican communion. I consider this a most important question and one that will bear earnest discussion.

LANCE.

OFFERTORY AND OFFERING.

SIR.—I have always understood that offertory and offering were not synonymous terms. The offertory is the service in the church connected with the collecting of the alms; the offering is the collection so made. And yet even in the pastorals which our bishops issue, we frequently have the two words confounded, and offertory made to do duty for service and proceeds. By and by we shall be told that the offertory is no part of the service of the church, but a mere side-issue. The word regeneration has been wrested from its rightful meaning; and now some of us are looked upon suspiciously because we hold to the legitimate meaning of the word and teach Baptismal Regeneration. We are in a land of dictionaries and of prayer books, why are they not more consulted?

N.

ACKNOWLEDGEMENT.

SIR.—Will you please acknowledge, through your paper, the receipt of \$20 towards the Piegan mission building fund which has been collected for this purpose. But a short extract of a letter from Mr. Bourne, of Jarvis, will better show what can be done by a devoted few.

"I am glad to tell you that I have been able to raise about \$20 for your mission building fund. At the beginning of Lent I provided all my Sunday school children with missionary boxes, and on Easter Sunday they were all deposited on the altar, and when counted we had over \$12 which they voted should be sent to your mission. The balance I have collected and made up myself."

We invite others to follow this noble example set them by the small town of Jarvis. Our bishop designate writes me that he has made an appeal through the papers of Eastern Canada for this fund, which we pray may receive a hearty response. I am,

H. T. BOURNE.

Fort McLeod, N. W. T.

QUASI-HIGH CHURCH IRREVERENCE.

SIR.—In order that I may not be deemed hypercritical, permit me to say that I am what is termed "a High Churchman"—if by that expression is meant one who desires to see the services of his Church conducted decently and with dignity, in accordance with the rubrics, and with such other reverential ceremonial as may render them both effective and impressive.

Amongst other of your Churches which I have recently visited was that of the new parish of St. Barnabas at the west end of Toronto. The external appearance of the edifice was not by any means gratifying, the order of architecture not being as well defined as one would desire, a fact which may be attributable to the somewhat unsightly accretions which have attached themselves to it in process of construction, and which, it is hoped, may be removed as soon as the conditions they may be temporarily erected to fulfil are supplemented by some less unseemly and barn-like appliances, typical of the purposes for which the structure was erected, and affording better convenience for the ingress and egress of its congregation.

Upon entering and taking my seat the unpleasant feeling with which the exterior impressed me was somewhat modified, although there appeared to be in the internal arrangements much room for improvement. There was evidently a strong ritualistic tendency in the character of the service which had the effect of reassuring me, but this pleasing anticipation was sadly and abruptly terminated by the painfully apparent irreverence with which the clergyman conducted the service, reducing it at length to a ludicrous, if not a painful, travesty of a decorous and dignified service.

I am quite prepared to admit the difficulty which too often obtains with young clergymen whose temperaments and dispositions have not always been too carefully restrained in their very early days, to assume that their office was created to magnify them, and not they their office; and whilst in every direction I could see palpable evidence that the breadth of the phylacteries was in no degree restrained, there was much evidence that the weightier matters of the law were held at a very serious discount.

In all my experience of Church service decently conducted, I have been pleased to observe the officiating priest, devoutly kneeling whilst saying the prayers, and not perfunctorily reciting them whilst irreverently reclining across the desk or lectern, as did the rector of St. Barnabas in the instance to which I now refer. It has been my experience, further, to observe that all preparation for the service, including the necessary and useful drilling of the choir boys, together with other matters of graver importance, as well as the smaller details, were properly attended to in season in order to enable the officiating clergyman to go through his duties without unnecessary embarrassment, and to relieve him of the necessity of being here, there and everywhere,—now at this and then at that end of the Church,—to the general disturbance and distress of the whole congregation. So painfully manifest was all this irregularity at St. Barnabas, that I made it my special duty to inquire, at the close of the service, whether it was exceptional or otherwise; and received the unsatisfactory assurance that it was rather the rule; and, further, that at early celebration, Communion was not uncommonly administered to one or two members, whilst the rubrics say that, at least, three shall be present to partake of that holy rite.

In conclusion, permit me to say that I have been induced to address you in the hope that this irreverence and disregard of the amenities of advanced and dignified Church observance may be corrected, and that the beautiful and impressive services of the Church may no longer be travestied, or their admirers disgusted. Please accept the enclosed contribution toward placing the Churchman in the hands of those who may most need it. Yours, &c.

J. R. CLIFTON.

SKETCH OF LESSON.

5TH. SUNDAY AFTER TRINITY. JULY 10TH, 1887.

Marching Onward.

Passage to be read.—Numbers x. 11.—13, 29—36.

A man taking a long journey, though obliged to stop and rest awhile, would after resting still go on. So the Israelites having stopped in their journey to receive the laws, to set up the Tabernacle, and to prepare everything for the worship of God, must now go on to the Promised Land. While they rested at Sinai the year rolled round and they kept the Passover as God had commanded (Ex. xiii. 8). compare Numb. ix. 1-5. But everything is now arranged. Israel has the Tabernacle where God's presence rests, the High Priest to represent them, and priests to carry on the worship of God: one tribe is set apart for God's service instead of the firstborn (Num. iii. 40, 41) and rulers are appointed over the people. All is now ready, and they receive the command from God (Deut. i. 6-8.) to go forward and possess the land which God had promised to Abraham.

To-day we are to consider,

I.—Going Forward.—You remember the signal for starting (Num. ix. 17) see from Ch. x. 11 that the signal was given. Describe the stir throughout the camp, tents taken down, camels and asses loaded, sheep and cattle collected. Some of the Levites, the relations of Moses and Aaron, go first, bearing the Ark; (comp. chap. iii. 30-31, with x. 38.) Then the people follow in the order of their tribes, Judah first (x. 14) a little behind come Levites carrying the pillars and curtains, etc., of the tabernacle (x. 17; iii. 25, etc.) on waggons (vii. 6-8). In the centre are others bearing the holy things, (x. 21; iv. 75) carefully covered (iv. 15). It was no easy journey (Deut. i. 19; Jer. ii. 6.) Could this tiresome way be the right way? Yes they must be right if they follow the cloudy pillar, and they would also be safe with God for their guide and defence (ix. 18, etc., x. 35, 36 and they were on their way to the Land of Promise. Deut. i. 7.

II.—Companions on the Journey.—One of the relatives of Moses' wife (Ex. xviii. 1) had thus far staid with Israel; now he wishes to return to his own land (x. 30). Moses entreats him to remain permanently with Israel and share their blessings, and urges also that his knowledge of the Desert will be useful to them (x. 31, 32) Hobab yields (Judges i. 16.) In all this we have a picture of the Christian life. The Christian must move onward, he has pardon (Acts ii. 38) peace with God (Rom. v. 1), Christ for his High Priest (Heb. iv. 14), the Holy Spirit to dwell within

him (2 Cor. i. 22), bright hopes before him (St. John iii. 23). These things are not given to him that he may settle down and do nothing (S. Matt. v. 15-16). See, too, what St. Paul thought about it, (Phil. iii. 13-14), and St. Peter, (2 S. Peter iii. 18.) It is not enough to join worship Sunday, or simply to read and learn, we must really "grow in grace" "grow up into Him in all things," (Eph. iv. 15), knowing the Lord Jesus better, loving Him better day by day, and daily overcoming sin more and more (Heb. xii. 1, 1 S. John v. 4). This we must do by the Holy Spirit's help (Eph. iii. 16). Just as the pillar of cloud and of fire led Israel, so must we be led by the Spirit, Rom. viii. 14.

And the Christian must bring others with him, because Christ has commanded it, S. Matt. xxviii. 19-20.) because he has the Spirit of Christ, (Rom. viii. 9 and therefore longs for the good of others (Rom. x. 1, because he desires the glory of God (2 Thess. iii. 1). If you are not moving on, growing in grace, and trying to bring others to Christ, consider carefully have you started.

Family Reading.

THE IMPORTUNATE WIDOW.

A widow, poor, forlorn, oppressed,  
Importunate her suit could gain;  
And shall not we our joint request,  
By persevering prayer obtain?

A stranger to the judge she was,  
But we God's chosen people are;  
And, wishing us to gain our cause,  
Himself doth all our burdens bear.

To an unrighteous judge she came,  
But to a righteous Father we,  
Who bids us confidently claim  
His grace for needy sinners free.

The widow's and the orphan's Friend  
Kindly commands us to draw nigh;  
And lo, our hearts to heaven ascend,  
And boldly "Abba, Father," cry!

She had no promise to succeed,  
And but at times could find access;  
Encouraged we, and sure to speed,  
Both day and night our suit may press.

THE MULTITUDES NEEDING SALVATION

The total computation of the inhabitants of the globe is put by some at over 1,400,000,000. Of these, 856,000,000 are heathen, 170,000,000 Mohammedan; and 30,000,000 die every year. These multitudes need salvation, and salvation, I take it, is a right relation to Christ. But how can they hear without a preacher? How can one preach except he be sent? Can any words describe their need better than those of the inspired hymn, "Knowledge of salvation, for the remission of their sins; light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace?"

China—thrifty, industrious, highly educated, infinitely interesting, absorbed in its material life—is now thrown open to the Cross. India is beginning to move and tremble under the sound of the holy feet walking to and fro among the golden candlesticks. Africa shall soon accept the faith which now it destroys. Japan is on the threshold, it may be, of accepting, what indeed an eminent English philosopher has not scrupled insolently to call a "ghost worship," but what honest thinking may presently discover to be but another instance of the survival of the fittest, in the best form of truth the world will ever see.—The Bishop of Rochester.

HUNTING FOR PAPA.

A lady in the street met a little girl between two and three years old, evidently lost, and crying bitterly. The lady took the baby's hand, and asked where she was going.

"Down to find my papa," was the sobbing reply.  
"What is your papa's name?" asked the lady.  
"His name is papa."  
"But what is his other name? What does your mamma call him?"

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"She calls him papa," persisted the little creature.

"You had better come along with me. I guess you came this way."

"Yes, but I don't want to go back, I want to find my papa," said the little girl, crying afresh, as if her heart would break.

"What do you want of your papa?" asked the lady.

"I want to kiss him."

Just at this time a sister of the child, who had been searching for her, came along and took possession of the little runaway. From inquiry it appeared that the little one's papa, whom she was so earnestly seeking, had recently died, and she, tired of waiting for him to come home, had gone out to find him.

GLOOM AND GLEAM.

I have my times all dull and gray,  
When life crawls maimed and slow,  
And not a sunbeam marks the way  
Which I am forced to go.

But I have times—God sends them me,  
And on them sets His seal—  
When every moment laughs with glee,  
And woe smiles into weal.

And then I mount on airy wings  
Which quiver in the sun;  
I look on all these men and things,  
And love them every one.

Or else I climb up at my will,  
With hope and gladness shod,  
Until I stand upon the hill,  
Wrapped in the arms of God.

God sends them me, and makes them mine,  
And takes them then away;  
I could not, if I would, repine  
When times are dull and gray.  
—Robert F. Horton, in Good Words.

HARMONY AT HOME.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.
2. Every person in the house has an evil nature as well as ourselves, and therefore we must not expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, let us lift up the heart in prayer.
5. If from sickness, pain or infirmity, we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch for little opportunities of pleasing, and put little annoyances out of the way.
8. Take a cheerful view of everything, and encourage hope.
9. Speak kindly to dependents and servants, and praise them when you can.
10. In all little pleasures which may occur, put self last.
11. Try for the soft answer that turneth away wrath.

THE CUP OF SORROW.

On classic cups and vases we may have sometimes seen devices carved by the cunning hand of the sculptor. So around the cup of trial which God commends to the lips of suffering Christians are wreathed many comforting assurances. Here is one of them: "All things work together for good to them that love God." Here is another like it: "As thy days, so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and thou wilt see engraved upon it those precious words: "As one whom his mother comforteth, so will I comfort you." Turn it again and read, "My grace is sufficient for thee." They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of his children with

tears in order that they may read aright His commandments.

A YOUNG GIRL'S APPEAL.

May I hold your attention for a few moments? Many of us, no doubt, have felt the same impulses on seeing wretched, miserable men struggling within the grasp of liquor. Some of you must have felt as though you would give all that you possess to free such miserable beings from the chains of slavery. Have you ever thought seriously, my young friends, of the heart-broken dwellers in homes ruled over by such tyrants? We who have fathers that abhor intoxicating drinks in every guise, have we ever tried to quell this tide of destruction?

O, my young friends? wake up from this sleep, shun as you would a venomous reptile the young man with the tainted breath. Perhaps this has fallen under the eye of a young girl about to sell herself to such a one. In God's name pause, consider the step. The future will bring you a broken heart, a wretched, destitute life on this earth. Consider the misery of a drunkard's home. Then, can you take the step.

If we young girls of this present age would only arouse ourselves and make a stand firm and unflinching, determined not to allow dabblers in the wine-cup to associate with us, what a glorious result we might accomplish. But the great trouble is that the majority of the girls of to-day are too lenient in that respect; they do not consider it wrong to take a glass now and then. Perhaps some of you have offered a young man his first glass. O, girls! how can you persist in this practice when you see hundreds, yes, thousands of wretched beings around you who began with a small quantity? Make it a point to save some young man. Have you a brother? Then ask God's help in teaching him to abhor the cursed stuff. What a grand work is open to the young girl's of the age. May God grant that each one may enter into it with her whole soul, and we shall find the harvest to be abundant and our reward hereafter sure.

A LIFE OF PRAYER.

Words and syllables—neither written nor spoken—are life. Our Saviour alone was the "word" of God. His utterances were Spirit and Life. He was God with us. And His walk and daily life were the expressions of his inmost soul. The struggle of the good man's life is to make his life and philosophy the same. The jealousy of the honest man's life is that his walk may not fall too far short of his words. The highest reach of the Christian life is walking with God—living, moving, having his being—consciously in him—walking in the light of God—entering upon the life everlasting.

There is no understanding Christianity on a low level. There is no common place, "merchandise article," in the Christian faith. "Ye cannot serve God and mammon" is the divine order. Modern life claims that to belong to Eastern forms well known to be extreme—transcendental.

Christian conversation embraces acts and words, everything that bespeaks the existence of the man—acts, words, mien, clothing, gait. All these, in men, are forms of expression—manifest ideas—give forth the character and movements of the soul, as leaves and fruit of trees bespeak the stock.

The soul's aspirations are, "Search me, God, and prove me; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight." The church's prayer is that in all our works begun, continued and ended in Thee, we may glorify thy holy name.

O that our thoughts and words and deeds might together make up prayer and praise; in their humble and lowly and unselfish honesty testify to the truth and righteousness of God, that they might be all testimony, entreaty and praise; all light, all truth in themselves, that they might be reflections of divine character, life of God's life, utterly and absolutely unselfish, dead, buried with Christ and alive only in his life.

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try and secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. He is regular, and where He is Master, all goes right."

MOTHER'S TURN.

"It is mother's turn to be taken care of now." The speaker was a winsome young girl, whose bright eyes, fresh color and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words?

Too many mothers, in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jenny gets the new dress, and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study, and must lie down in the afternoon; but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which for years they have patiently borne.

—An amusing case came up before an English magistrate a few weeks ago. An action was brought by an elderly single lady to recover a certificate for some banking shares which her nephew had "borrowed" and had placed to the credit of his own private account. The defence was that "a heavenly voice" had directed him to commit the act. The defendant was ordered to return the certificate or the money value of it. Mr. Justice Wills remarked that devils could whisper as well as angels.

—We should endeavour to promote the happiness of those with whom we dwell; for a selfish, churlish, silent person in the family, like a cloud obscuring the sun, soon cast a gloom over all around him, which is wholly inconsistent with Christianity. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

—He lives long that lives well; and time spent is not lived, but lost. Besides, God is better than his promise, if he takes from him a long lease and gives him a freehold of a better value.—Fuller.

—Tramp: "I have lost an arm, sir will—  
Passer-by (in great haste): "Sorry but I haven't seen anything of it."—Exchange.

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## THE DANES AND THE ARCHBISHOP.

When Elphege was Archbishop of Canterbury, Sweyn, King of Denmark, made one of his dreadful raids on the southern coasts of England. On this occasion, to the usual love of plunder was added the stimulus of revenge, the Danes being eager to avenge the death of their countryman who had perished in the massacre of St. Brice's Day A.D. 1002, a tragedy unsurpassed in horror except by the Sicilian Vespers and the massacre of St. Bartholomew. Dean Hook, in his "Lives of the Archbishops of Canterbury," gives the following account of this Danish invasion, and of the fate of Elphege:—

In 1011 the Danes appeared before Canterbury, preparing for an assault. The nobles had fled, and some there were who, before flying, had dared to counsel the minister of God to abandon his post—the shepherd to act as a hireling. They were mildly rebuked, and the good old Christian buckled on his spiritual armour. But while preparing for the worst, the Archbishop now showed a vigour of mind far greater than could have been expected from one who had hitherto exhibited only the virtues of a recluse. He exhorted the citizens; and the citizens, encouraged by his example, for twenty days successfully repelled the assaults of the enemy. Before relieving guard or repairing to the ramparts, each soldier was seen kneeling in the cathedral, where the Archbishop, at his proper post, was always present to administer to him the holy sacrament. What would have been the result of this combination of piety, discretion, and valour, if it had not been for an act of treachery, it is useless to surmise. On the twentieth day the Danes were admitted by a traitor into the city.

The traitor, whoever he was, set fire to one portion of the city, and when the alarmed garrison rushed to extinguish the flames, that part of the ramparts which they thus forsook was assailed and mounted by the enemy. The Archbishop hoped that even the pagans would reverence his person, and determined to address them. They were too busily engaged in plundering the houses of the citizens to notice his approach, and he arrived at a spot where the carnage was fearful and the cruelty beyond description.

Instead of yielding to his entreaties, the Danes seized him, and dragged him, bound as a captive, by a refinement of cruelty, to behold the conflagration of his cathedral. The Archbishop knew that the church was filled with clergy, with monks, with the defenceless of both sexes. The timbers were falling; the flames reached the roof, down which flowed streams of melted lead. The people who first came forth were butchered amidst shouts of merriment. Then, that the sport might be varied, every tenth man was spared to become a slave. Elphege himself was reserved, for the ransom of an archbishop would be more profitable than his death.

Towards evening they carried him to the north gate of the city, where a kind of market was established for the sale or the ransom of the captives. Eight hundred unhappy creatures were here assembled, the remnant of seven thousand who are said to have fallen in the sack of the city. A subdued exclamation burst from them, expressive of their sorrow, their sympathy and alarm, as the Archbishop was thrust in among them. Elphege prepared to address to them words of comfort, but a stroke from a battle-axe compelled the silence which the Danish leader enjoined. Soon after, a deputation from the officers of the enemy made their appearance, to inform the Archbishop that his ransom was fixed at three thousand pieces of silver. The people entreated him to accept the terms, as his friends would sell the church plate throughout the province, if that were needed, to raise the sum required. The Archbishop refused to enrich the pagans from the treasures which had been bequeathed to the church for the honor of religion and the relief of the poor. They bound him in chains, and carrying him with them wherever the army went, they kept him in durance for seven months.

But the end was drawing nigh. The army was at Greenwich. It was the vigil of Easter. It was known by the Danes that the Christians would

congregate in various parts of the country at that great festival, and they gave the Archbishop notice; that unless the ransom was paid within eight days his life would be forfeited. Paid it was not, and the enemy were furious in their wrath.

The Danes, meantime, had not been hoarding their money. They had just procured a large supply of wine from the south, very superior to any that could be obtained from the vineyards of England. This was preparatory to a great feast, at which they gorged themselves, as was their wont. The floor was strewn with ox bones, and they now became inebriated with their south country wine.

The Archbishop was sent for to make them sport.

"Money, bishop, money!" was the cry which resounded on all sides, as he was hurried into the hall. Breathless from fatigue, he sat down for a short time in silence. "Money, money!" was still the cry; "your ransom, bishop, your ransom."

Having now recovered his breath, the Archbishop rose with dignity, and all were attentive to hear whether a promise of money for his ransom would be made. "Silver and gold," he said, "have I none; what is mine to give I freely offer—the knowledge of the one true God. Him it is my duty to preach, and if you heed not my call to repentance, from His justice you will not escape."

Some one, more heartless than the rest, here threw an ox bone with all his force at the defenceless old man, and, amidst shouts of laughter, the cowardly example was followed. The missiles, which the floor plentifully supplied, were hurled at him, till he fell in an agony of pain, but not dead. There was standing by a Dane, whom Elphege had baptized and confirmed on the preceding day. He knew not how to assist his spiritual father, but he was moved by feelings of pity and compassion. He lifted up his battle-axe, and, as an act of Christian charity, clave in twain the skull of Elphege Archbishop of Canterbury.

When the wine of the south had done its work, and the Danish leaders had time for sober reflection, they felt remorse for their conduct, and delivered the Archbishop's body, without a ransom, to his friends for burial. The corpse was removed from Greenwich to London, where it was received as the body of a martyr, and interred with great pomp, the bishops of London and Dorchester officiating.

Ten years elapsed, and London saw another sight. The barge of a Danish king was nobly painted and adorned with golden ornaments, to receive on board the corpse of Elphege. It was preceded and surrounded by a Danish guard of honor and followed by the chief members of the Danish court. It was welcomed to their cathedral by the inhabitants of Canterbury, and deposited by the side of the illustrious Dunstan.

## THE SACRAMENTAL SYSTEM OF THE CHURCH.

BY THE BISHOP OF CHICAGO.

There is among our Church people a higher appreciation of the means of grace. The popular theory that they are signs only and not means, leads naturally to their depreciation and to the charge that they who make more of them are formalists afflicted with disloyal tendencies. On the other hand, they who deny that the sacraments are means, or channels, or instruments, of grace, find themselves logically compelled to seek grace through something else of the nature of means or instrumentality; and it is not necessary to bring evidence to show that the practice of speaking about religion, by men more or less trained to perform that duty, on Sundays and other appointed days, from an enclosure or desk known as the pulpit, is the popular substitute. Multitudes of people there are who would smile at the novelty or frown at the utility of a service consisting of the Lord's Supper, or a Baptism without an exhortation. "Cui bono?" would be the question, "We have been taught to lean upon the sermon—not the sacrament. The sermon stirs us up, stimulates us, feeds us, brings something to us. We feel that God blesses us in the hearing of His

preached Word. But the sacraments containing nothing except what we put into them. They are only forms and signs of realities that are in us before we come to them, and there is nothing like a gospel sermon to make us feel as we ought to before we come."

But there is a serious fallacy underlying this view of things. Here, upon a table before us, stands an array of dishes containing healthful articles of food. Nature's kindly and bounteous God has stored them with all those varied forces of nutrition which are indispensable to the sustentation of man's physical nature. That is the Prayer-book view, and the apostolic and catholic doctrine, with regard to all the sacramental ordinances of the Church. A person who has the appetite of a penitent heart, hungering after hidden manna, comes to them to receive what they contain of spiritual nutrition and refreshment, and does receive the inward grace when he partakes the outward form. He brings nothing to the sacrament but receptivity, and what he receives is what God has put into and causes to flow through the sacrament.

The other view is that these viands are simply signs or reminders of forces of nutrition that exist elsewhere, and that these forces are chiefly found in the words of persons who are chosen to talk about food, its importance, its value, its indispensability to health. It is the great modern sacrament of talk which satisfies soul-hunger; and when a Christian is filled with the grace of that sacrament, he comes to the signs, the emblems, the empty vessels upon "God's board," and executes a sort of dumb show of participating in what he has already received from another source. It pleases him and to a certain degree profits him, as a reminder of grace previously taken and incorporated, but nothing more than this. The benefit is, however, so slight in comparison, and the excitation of pleasurable emotion so insignificant, that he begins to doubt the value of a dumb show, and concludes that he can get on very well without the imaginary nutrition of empty vessels.

The tendency of this Zwinglian error is to impeach the wisdom of our dear Lord. For what wisdom could have been displayed in establishing forms or institutions in the Church, which His own grace, administered through preaching, would train His people to depreciate and misuse?

Why should He, who came to do away with a dispensation of mere types and shadows, the figures of good things to come, mark the inauguration of a dispensation of fulfillment, by spreading His board with empty vessels—the merest simulacra of blessings elsewhere obtainable?

It is, no doubt, well that we should disclaim all intent to depreciate the office and function of the preacher. It is not disrespectful to a usurper to bid him vacate his throne and make way for his legitimate sovereign. Preaching has its place and its mission, and no Priest can reach the full measure of usefulness who fails to appreciate that fact, and perform the duty to the very best of his ability; but he is simply guilty of treason if he sacrifices the sacrament to the sermon. Nor will he be wholly loyal unless he expose the harmful error of substituting preaching as the great means of grace in place of the sacraments of Christ's own ordaining; an error which is becoming better understood among us, with the result of increased devotion to the sacramental system of the Church.

There is a thought incidental to this subject, which will appeal to those who deplore the insecurity of the pastoral relation. Permanent relations will be more readily maintained, when correct notions as to the non-sacramental character of preaching prevail. A true Priest will always preach his very best, but the faithful performance of his Priestly duties will most surely win him an abiding place in the affections of the people. As the steward of God's sacramental grace, he will not merely administer the sacraments, but he will shepherd the lambs and go out after the belated sheep, and seek to cultivate the grace sown in the hearts of all, old and young, rich and poor. It is practicable for a Clergyman to preach himself out, but he cannot Priest himself out, because the divinely ordained means of grace are foundations of perennial power and beauty.

### Childrens' Department.

#### THE DIFFERENCE BETWEEN AGREEABLE AND DISAGREEABLE PEOPLE.

The chief difference between agreeable and disagreeable people, in this world, between those whom everybody loves and those who are loved by nobody, is in the place given by them respectively to self, in their thoughts, in their words, and in their actions. Those persons who give the first place to themselves, in their intercourse with others, cannot well be pleasing to others. And those persons who, lovingly, give the first place to those whom they meet, cannot be generally disagreeable, whatever they say or do.

If a person thinks of himself, thinks of what he can say of himself, thinks of what the other is likely to think of him, thinks of the impression he will make on the other, he is sure to stand in his own light, when he meets another. But if he thinks first of the other person, thinks of the other's good side, thinks of what he can say that will gratify the other, or that will help the other, and if he speaks and acts accordingly, he is sure to be a means of light and cheer to others.

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#### GRANNY'S NAP.

What a saucy little trio we have here!

Poor Grannie was taking her afternoon nap quietly in the sunshine, while the two boys were playing at soldiers in the courtyard outside. Little Annie, too, had been pressed into service, first to make paper caps for the captain and serjeant of the regiment, and then to take part occasionally in the manoeuvres.

"Quick march! make ready! present! fire!" went on steadily for some time.

But at last the mimic soldiers got tired of their warfare, and began to look about for some new object of diversion.

All was still on that hot afternoon; the flowers drooped for want of moisture, and the hum of the bees had a lazy, indolent sound about it, as if even they would dearly like to take a nap. But the children seemed to need no rest.

"What shall we do next?" was their cry.

They cared only to be on the stir and to be doing something—anything but to be quiet.

At that minute Annie's little restless eyes caught sight of the grandmother's chair through the window: and as she looked at her tranquil figure, reposing quietly through all the noise they had been making, a sudden idea struck her.

"I say, Harry," she said slyly, "I wonder how Grannie would look in a

paper cap; and she pointed to the back of the chair inside the room.

Mischievous little Annie! Her suggestion was not long in taking effect.

"That's capital," said Harry; "well done, Annie! We'll invent a new strategem of war, and pretend to make an entrance into the enemy's camp, and take her prisoner. Then we will make Grannie Generalissima-general of all the army, whether she wills it or not, and without her knowing anything about it."

What a delicious bit of fun! The three children stole to the window, and Harry climbed up on the window-sill; and then reaching his arm in carefully, he deftly poised the cocked hat on Grannie's unconscious head. Annie chuckled and spluttered outside; but there was no movement on the part of the sleeping Generalissima.

"Shut up! Annie," said Harry, imperiously; "we've not finished yet. We must go inside and make our salute to the Commander. But you must come in as softly as a mouse, or you will spoil it all."

In crept the three small people, and stood before Grannie's unconscious figure; and Harry made a new military salute of his own invention, while the other two ducked and bobbed in the best manner they could. Then they crept softly out of the room, and ran away to indulge in the laughter they had with so much difficulty suppressed.

"Well done, Annie and Jim!" said the General; "you shall be promoted in the service for the excellent feat you have performed in keeping your countenances in our bold and desperate venture this afternoon. You shall be reported favourably to our new Generalissima-general, and I am sure she will highly approve your conduct."

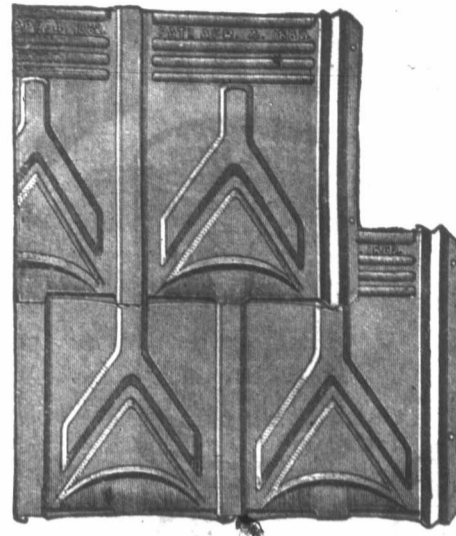
Yes, the dear Generalissima (they knew) would be sure to approve of anything that gave her grandchildren a bit of fun and pleasure. For nobody is more kind and lenient than a grandmother; and the children had found this out pretty well before they ventured to play such tricks on her. What would they do, indeed, without their dear Grannie? She knits their socks and nurses them when they are ill; she binds up their wounds when they come to grief in any way in mind or body; and above all she has a gentle word of wisdom always ready to tranquilize the storms and settle the disputes that are apt to arise sometimes even in the best-regulated families. And, therefore, great was the pity felt by these children for other families, who possessed no such kind old friend to help them amid all the small troubles and joys of child-life.

No; the children could not get on without their Grannie. Nor can we older folks get on without our veterans, to help us in the battle of life, as was truly said by a great statesman not long since.

For although we gladly welcome the fresh ideas and the quick impulses of generous young warriors ready to charge at old abuses and to redress all that is wrong, we also want the quiet wisdom of the arm-chair and the patient tolerance that comes from the broader views of ripe old age.

"I see no faults," a wise old man once said, "that I might not have committed myself, under certain circumstances, at some time or other in my life."

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Men say she groweth old, "see how her hair,  
Wearth the silver threads of time and care."  
We whom she loveth know, light through the gate  
Shines on her patient head, while she doth wait.

E. A. C.

### KATIE'S MISSIONARY MONEY.

A TRUE STORY.

Katie curled herself upon the sofa with her pet dog by her side, and a favorite book in her hands.

"Now, little doggie, we'll have a nice time. I am not going to think of that missionary money another minute. What is the use, as long as I know there is nothing I can do but play with dogs and read!

"Are you not glad your mistress isn't as smart as her sister? Just think what a lovely time you would then have." And Katie gave her pet a playful shake, and opened her book.

"Katie," called her mother from the other room. Katie obeyed the call.

"Where is that trimming for which I promised to pay ten cents? I am almost ready for it."

"It is in my basket; but, mamma, I do not feel like crocheting this after-



### NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until Monday, 11th July next, for Coal Supply, for all or for any of the Dominion Public Buildings.

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

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

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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**A. GOBBIL,**  
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- Melon, Musk, Montreal Nutmeg
- Melon, Water, Ice Cream
- Onion, Yellow Danvers
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- Parsnip, Hollow Crown
- Peas, Bliss Everbearing
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noon. This book must be finished, for it has to be returned to-morrow."

"But I thought you wanted to earn some money for your missionary box? Ten cents would buy a Testament to tell some little girl or boy in Turkey about Jesus?"

"Yes, mamma, but Belle has earned a whole dollar already. What is ten cents? I would rather not give anything."

"Take your bible, dear, and read what Jesus says in Matthew xxv, 21."

Katie read: "Thou hast been faithful over a few things; I will make thee ruler over many things."

"Do this trimming as well as you can and perhaps some other work will be given you;" said her mother with a smile.

The little girl said no more, but took her crochet and worked happily until tea time.

It was two or three days after this that Miss Leeman, who had a large school, called and said to Belle:

"Is it you or your sister that makes such pretty paper flowers?"

"It is Katie," was Belle's answer.

"Then my business this evening is with you Miss Katie. Two weeks ago I promised to give each of my pupils who should not whisper for a month, something—I did not say what. I saw some of your pinks at the fair, and thought they would please the children."

"Now how much would you ask for making thirty of your prettiest pinks?"

At first Katie thought she could not do it, but her mother reminded her of the missionary-box, and added with a smile, "Perhaps these pinks are the many things."

So she said she would make them for a cent a-piece, if Miss Leeman furnished the paper and wire.

For the next ten days Katie was so busy that her little dog must have felt sadly deserted.

The flowers were done at the appointed time and were so pretty that Miss Leeman engaged her to make her thirty wild roses for the next month.

The next-door neighbor, hearing about the flowers, asked her to make ten cents' worth, and another lady ordered a quarter's worth.

So I think that by the time the missionary-boxes are opened Katie's will contain as much as any of them.

And while her fingers have been busy, she has been learning lessons that will help her grow into a good, Christian woman.

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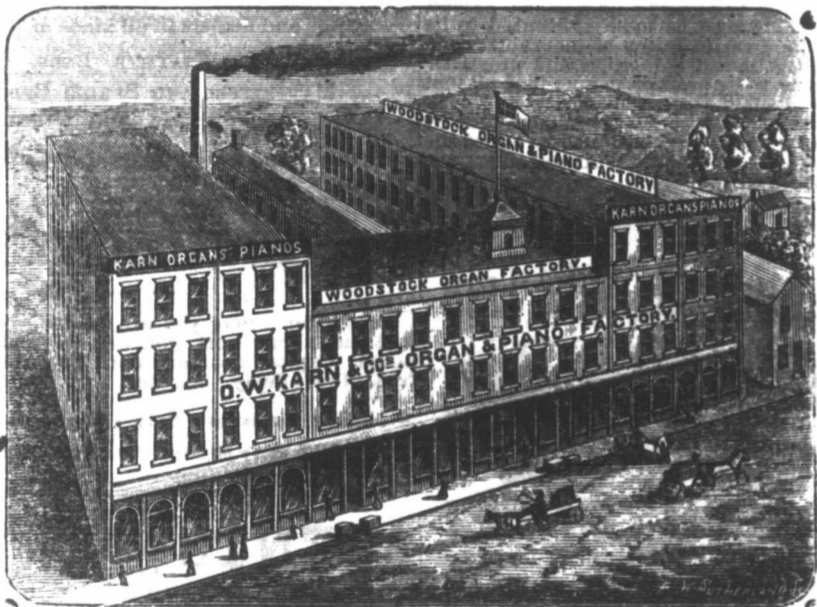


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