

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 3, 1888.

[No 18

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An acceptable bank cheque for the sum of \$2,000, must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
This Department does not, however, bind itself to accept the lowest or any tender.
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A. P. BRADLEY,
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Dept. of Railways and Canals,
Ottawa, 21st April, 1888.

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HAMILTON, March 3, 1888.

GENTLEMEN.—We hereby acknowledge the receipt of the fifteen thousand dollars being in full payment of policy No. 1,115, on the life of the late Charles E. Freeman, Barrister, of this city, who died on the 18th of February, 1888. This prompt payment, with its rebate, speaks volumes for the integrity and business management of your Company, the more so that the deceased had only been recently insured, and had merely given his note on one of the Company's forms for the premium, which falls due to-day.

We specially desire to commend the Company for its promptness in this case, as the claim papers were only sent into you two days ago.

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LESSONS for SUNDAYS and HOLY-DAYS.

May 6. SUNDAY AFTER ASCENSION.

Morning—Deuteronomy xxx.; Luke xxiii. 26 to 50.

Evening—Deuteronomy xxxiv.; or Joshua i. 1 Thess. iii.

THURSDAY, MAY 8, 1888.

A COB WEB DILEMMA.—Professor Goldwin Smith is very fond of spinning cob-webs which he speaks of as though they were iron cages. He seldom writes about the Church without indulging in some oracular but illogical utterance; indeed, his very literary style and fame leads him into flippant dogmatism. Bystander presents us with this choice specimen of a *non sequitur*: "Either the immense majority of the bishops are heretics, in which case episcopacy can be no security for truth, or the Anglican Church is a schism: from this dilemma there is no escape." Now, in the first place, in numbering the bishops he omits those of the Eastern branch of the Catholic Church, a fact which vitiates his argument at the first stage. Then the implied statement that the Anglican Church regards the bishops of other branches of the Catholic Church as "heretics" is not true. The Roman branch of the Church Catholic being now under the supreme dominion of the Papacy, a power distinct from, alien to, the Church of Christ, is foolish enough to regard our clergy as heretics. But when the Catholic Church of Rome is freed from this tyranny, as it will be, Catholic principles will prevail over the present nonsensical bigotry now imposed upon her system by an usurping anti-Catholic power—the power we designate—"Popery." The Catholic Church of England having thrown off this tyranny, is too faithful to Catholic principles to imitate the policy of Popery, and therefore recognises the orders of Rome as valid. To speak of the Church of England as a "schism" in regard to Rome is to talk Popery, not history, not fact. Bystander's dilemma therefore is a mere cobweb which will only snare a few dilapidated sectarian flies.

NUMBERS NO TEST OF TRUTH.—Supposing we regarded the large body of Roman Bishops as heretics, that would have no logical relation whatever to the question of schism, excepting on the ground that truth is tested by the number of its adherents, a position which Prof. Smith manifestly commits himself to. Instead therefore of putting us into a dilemma from which there is no escape the professor has simply exposed his preference of a smart saying to a logical one. Episcopacy may or not be "a security for truth,"—the phrase is to us a very mysterious riddle, but verbal snap is not logic. If the professor wishes to put Churchmen into "a dilemma from which there is no escape," he must show us how we can be schismatics, cut off from a Church which is an integral part of the same Body to which we belong. A finger may be diseased and out of order, but it is still part of the hand.

IRRELEVANCE RUN WILD.—The choicest bit of irrelevance we have met with for years occurs in the attack made by Bystander upon the claim of

the English Church to antiquity, which seems to be a very irritating topic to this writer. The topic is a bit of red rag as it were, which makes his feathers rise, and his comb redden. Bystander says, "not until the reign of the second Stuart, was the communion table removed out of the body of the church to the chancel, or the congregation compelled to come up to the rails to receive the sacrament. This fact in itself would be total ruin to the argument from unbroken and immemorial tradition." We feel disposed to offer a prize to be given to any person who will discover the point of argumentative contact between these two sentences. We may tell Bystander that if the church thought proper an altar might be put in the porch without touching the argument of her antiquity. We have seen altars in all manner of places, rooms, fields even. The whole passage is a muddle of inaccuracies and irrelevancies.

ANOTHER SLIP BY THE PROFESSOR.—In the same paper as that in which Bystander confuses in a very odd way the standpoint of the Romanist with ours, he says, "the question must be what the Church of England really was during the first century of her independent existence," and he then goes on in the next sentence to speak of what happened in the reign of the first Stuart as evidence of what the church was in this "first century of independent existence." All this is very melancholy in a man of such position as Prof. Smith, who ought to know that the Church of England's first century of independent existence was not within many centuries the era of the Stuarts, or the Tudors even. This sort of talk won't do nowadays, our children know better than to swallow the Romanist bogus theory which makes the English Church a product of the Reformation. It is unworthy of a writer of Prof. Smith's powers and erudition to repeat the babble of the sects and of Rome merely because such babble is hurtful to the English Church. A historian far away above Prof. Smith, says: "The English Church, reverencing Rome but not bowing down to her, grew up with a distinctly national character. By the end of the 7th century the independent insular Teutonic church had become one of the brightest lights of the Christian firmament." Freeman's Norman Conquest (1.c. pp. 19. 20.)

THE HISTORIC POSITION OF ALTARS.—Bystander tells us that the English Church altars were taken in the reign of Charles out of the body of the church into the chancel and that such removal is fatal to our church's claim to antiquity, because, such is the argument, antiquity shows that the altar was placed in the east end of the chancel. A more tangled web of inaccuracies and irrelevancies never was spun. The oldest known altar stands in St. John's Lateran, Rome; it is of wood, and it is not in a chancel, it stands in the body of the church. The position of altars varied in different localities. The primitive altar was placed in the centre of the church and the celebrant stood on the east side and consecrated in full view of the worshippers. Later on the altar was moved more eastward. In the eastern church from the earliest times, the altar stood in the midst of the central apse, or body of the church. The stone tombs of the early martyrs served as altars in the catacombs, and in the 7th century portable altars came into use and later on were in constant requisition by travelling ecclesiastics. There are churches in England where the altar stands to day where it stood at the conquest, in the chancel; there are churches also where the altar is not in a chancel, nor ever was, nor ever probably will be. The contention, therefore, that the English Church or any part of her ceremonial is not ancient because certain of her altars were put into the chancels after the Reformation is so utterly unhistoric, so purely fanciful, that it deserves a place alongside the Roman and sectarian theory that the English Church was made at the Reformation. That theory is as false a one as Rome ever inspired or sectarianism ever swallowed.

THE SPOLIATION SOCIETY'S TACTICS.—The society in England which has the most extraordinary title of "Liberation Society" is inspiring its agents to tell untruths about Church property in two ways. First, they exaggerate largely the amount paid in tithes, then they state that this amount is paid to the church, and then they wholly conceal, suppress the fact that whatever the Church does derive from this source is as much her own as any man can call property of any kind his own, that it stands on the same footing as the endowments of the nonconformist bodies. As a matter of fact only about half of the total tithes, or a total of two and a half millions of pounds goes to the Church, the balance is paid to lay men. These tithes are absolutely the private property of the Church and have been since ages ago when Churchmen gave of their substance to provide for the Church. It is downright Communism to attempt to spoil the Church of this property. We have in the Land League Dynamite party an illustration of the natural result of robbing a Church in order to please a mob and satisfy the greed of Romanism. The so called Liberation Society in England should study the commandment, Thou shalt not steal, and try to liberate themselves from criminal covetousness.

THE POWER OF MUSIC.—There is something very invigorating in a bright frost, and the fresh morning air and sunshine are tonic alike to soul and body, and almost involuntarily tune the voice to a song of praise and joy. Music is surely essentially a heavenly gift. Our earliest thoughts of heaven are connected with singing and praise—so much so, that there have been times when it has seemed, maybe, that the "ever praising" of heaven might be wearisome. But does not this idea merely arise from the fact that song and melody are the only expression we now can give to an intense uplifting of heart, the outburst of long-pent joy and love? To the best of us as yet a language only half understood, to some even a painful jargon, it may there and then be the glorious medium of converse between God and His perfected creatures; and they who have known something of His "talks by the way" now, will be satisfied then with a power of response which here they longed for and lacked—the soul-filling language of heaven. There are few, probably, who have never felt a need of or longed for more power of expression. Words are often so painfully bare and weak, and unsuitable to the thoughts we wish to express. A man's God-given thoughts and teaching are so often lost to his fellows, unless, like Handel, Mendelssohn, and Beethoven, he can give forth his heart teaching in music; but even then it is the few only who hear with understanding. While the law of Babel lasts it must be so. The new earth alone will bring in the glorious voice of harmony.—Miss Jean, or Lives that Tell. S. P. C. K.

THE BRETHREN.—An estimable and scholarly member of the body known as Plymouth Brethren has called to complain of our using the word "Plymouth" to designate his co-religionists. This is not reasonable. He wishes us to say "brethren" only. Now, "Brethren" is no designation at all. We Churchmen are called "Brethren" by the Church in all her offices. There are also "Brethren" who are known as Moravians and others. Therefore to speak of a certain community by this word would be like calling a town "streets and houses," instead of by its proper name. He also says that the sentence "Let both grow together until the harvest," which upsets the Donatist heresy of the P. Brethren, means let them grow together in the "world," not in the Church because "the field," says our Lord, "is the world," and the world is never used except as the opposite of the Church. That won't do either, for in S. John's Gospel xvii. 11, Jesus used this word in the sense of a locality embracing the Church as well as those not of the Church; He says "I am no more in the world," so that if the world invariably means the opposite of Church, as the P. Brethren say, then the Lord Jesus was one of the world, that is one opposed to the Church!

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protection against any narrowing of the limits which define the membership of our branch of the Catholic Church.
BISHOP MACLAGAN.

ST. GEORGE'S DAY.

SERMON BY THE REV. PROVOST BODY, M.A.

IF for nought else but that St. GEORGE'S day is the birthday of the greatest of Englishmen, the greatest of poets, the cry "God for England and St. GEORGE" will rally his countrymen to celebrate this festival as it did when they stood armed before the walls of Harfleur.

"At home" this, day of days, as a national memorial, is not so much held for sake of country, or race, as for the sake of his memory whose fame would render this day illustrious, were England to sink into oblivion like a second Greece. Here the countrymen of SHAKESPEARE have more in their minds, rather indeed in their hearts, the patriot's pride in celebrating St. GEORGE'S day than the memory of the poet of all time, for here they realize, as never they did in the mother land, the bond of race, the brotherhood of national family life, the sharing a common ancestry and a common heritage in the supreme glory of that country which is the august mother of free nations.

The societies which float the banner of St. GEORGE, as their custom is, held high festival on their beloved anniversary, all over the continent. Mutual greetings were sent by the agency SHAKESPEARE foreshadowed in the words, "I will put a girdle round the earth in forty minutes," one of the startling instances in which the fire of the poet's imagination has been the aurora preceding the daylight of discovery.

At Toronto, which is essentially an English city, though many of its most honourable, wealthy, intelligent citizens are of other races and other lands, St. GEORGE'S day was honoured by a special service in St. JAMES' Church. A large congregation there assembled to worship the God of their fathers in those forms consecrated by the devotions of their ancestors since "the making of England," in the days before its soil was touched by Norman or Dane, forms which hymned forth the praises and thanksgiving of BEDE, of CHAUCER, of SHAKESPEARE, forms used by men who fought under ALFRED and HAROLD and the bowmen who made Cressy and Agincourt household words forever.

The sermon was preached by the Rev. C. W. E. BODY, M.A., Provost of Trinity College. The text was Phil. iii. 13, "Forgetting those things which are behind, and reaching forth unto those things which are before." A right good English motto! A motto worthy of the great race of colonizers who lead the world's van of progress. The preacher opened his discourse by affirming that in these words "St. PAUL enunciated a great foundation principle of spiritual life. The Christian is to be a man of self-forgetting energy, living in and for the future, not in the past. All the manifold threads of his daily life are to be gathered up into one concentrated aim. His life is to be directed towards a definite end chosen for him by his Divine Lord, a character completely opposed to the sluggish contentment which is satisfied to let things be, and to the aimlessness of life which

acts from mere impulse, fitful and wayward, with no single authoritative aims."

From this the Provost passed on to show how St. PAUL'S teaching is permeated with the idea of a struggle, of movement towards a goal, of contending against enemies, all being in harmony with the Master's command, "Strive to enter in at the strait gate." Passing on to the individual life of each Christian, the Provost's arguments went to show that in its earlier stages there was no inevitable state akin to the tone of St. PAUL'S injunctions, but that the danger came in time of resting, of ceasing to run the race, and of not reaching forth to those things which are before. He defended this teaching of the Apostle and of experience from the charge of legality, of looking to human effort and not to Divine grace for salvation by the consideration that the state of rest was a state of apathy, arising from a failure to realize the Divine presence in the soul; whereas a life of pressing onwards, a life of reaching forth, a life of struggle was the direct evidence, the outward manifestation of a vivid consciousness of the Spirit's working with our spirit and bearing us along in the heavenly race and conflict. From this personal aspect the Provost turned to thoughts which seem to us so wise, so weighty, so admirably to blend the English with the Canadian idea and feeling of patriotism that we quote this section verbatim.

"I pass, however, now to the bearing of this principle upon our social and national life. The Gospel deals with nations as much as with individuals. CHRIST is the God and Saviour of human society as much as of the individual soul. One great end of the Gospel, working through Christianity, is to regenerate the nations, that so all earthly Kingdoms may become the kingdoms of our God and His CHRIST. Nations have a mission to fulfil, they need ever to advance towards the goal which God has set before them. There is great peril that nations which in their inception were willing servants of CHRIST, gradually with the increase of national prosperity and the engrossing claims of self-advancement, may cease to set any higher aim before them, or to strive after aught beyond mere power or wealth. Even if there be no such practical apostasy as this, there is peril lest grievous faults gain a foothold in the national character, which, if the principle of the text had been adopted, would have been vanquished. Brother Englishmen, you who in common with other nationalities are moulding and forming the future character of this Dominion, I invite your earnest attention to the lessons of the text. First, then, you must forget that which is behind. 'What,' you say, 'forget that dear old island home, with its calm restfulness, its exquisite, varied beauty, the land so full of glorious memories, the land so nobly performing its work to-day as the heart and centre of the British Empire?' 'Never,' you say, 'will a true Englishman forget the dear old land of his birth.' Ay, God forbid we should ever ignobly cast away its sacred memories, or faithlessly forsake the great principles which have been the secret of all the greatness of our native land. But yet we must in a very real sense, such as St. PAUL intended, forget it, whenever it makes us unfaithful to our present responsibilities, to our future destiny. We are to use our English heritage in such a way as to become better, truer, nobler Canadians; not so as to produce any opposite effect. We are to set a noble ideal before us for the future of this new country of ours, and to use the riches of our inheritance to enable us to press towards it. As

Christian men we are bound to see that the interweaving of Christianity with our national life which is the glory of the old land, shall exercise for this new land the same purifying and consolidating power. It is our duty to see that the declaration of our Constitution, that Christianity is part of the common law of Canada, be acted upon and practically recognized in education and legislation. We have a special endowment of national character to contribute. Just as Saxon, Dane, Norman, each brought their several gifts to add to the fulness of our English life, so here we with Scot, Celt, and Gael, have our peculiar mission which God has given us to fulfil. It is for us especially to emphasize in Canadian life our special characteristics, truthfulness and integrity; brave and patient effort; manly, generous, regard for others; an almost passionate loyalty to home and home life. It is ours too to warn by showing that our national sin of intemperance has been our great reproach before the world. Yes, Canada needs our heritage to be interwoven with those of our fellow subjects from Scotland, from Ireland, and from France. Is there no peril lest sharpness and cleverness supplant integrity and fair dealing? Least fraudulent speculation carry off into the pockets of a few the hard earned capital which should have been employed in patiently developing our almost boundless resources? No danger lest exaggerated party spirit subordinate the common good to present exigencies, and so corrupt the springs of national life? Believe me, that as citizens as well as individuals, we have a heavenly calling. I pray that our common membership in this St. GEORGE'S Society may help us better to realize its greatness." The Provost concluded by a fervent appeal on behalf of the benevolent fund.

Would that that these wise, patriotic counsels could ring in every Canadian home, especially wherein are any of the sons and daughters of England. Too common is it to disparage the land of adoption, out of love for land of birth. The true English spirit is not that, but it is such as the Provost of Trinity College manifested and expatiated upon in his St. GEORGE'S day sermon. The spirit of devotion to those duties, those responsibilities which God imposes upon and the welfare of the State demands of the citizens of Canada, who here have made a home, who here, therefore, should strive to make that home bright with the virtues and strong with the moral dignity of the land of St. GEORGE.

THE COFFEE HOUSE MOVEMENT.

THAT in a very large degree the habit of drinking intoxicating liquors in places of public resort arises from a real necessity for refreshment, has been too much overlooked by the advocates of temperance. Hence the failure which has been the fate of this movement. An attempt has been made for many years to ignore the existence of a natural, legitimate, perfectly innocent demand for something to allay the irresistible calls of appetite when hungry or weary, or for mere social purposes. Now the saloons met this want promptly and cheaply; they so far fulfilled as honest a function as the man does who, to supply the need of clothing, keeps a dry goods store. But unfortunately the conditions imposed by this business upon its customers involve a serious moral danger arising out of the inevitable temptations inseparable from the company of those who are not meeting a natural appetite, but simply gratifying

a morbid lust. The temperance movement chose to go to the other extreme, to admit that the business of the saloon is not a crime, but a necessary evil, and that some laws should be passed to regulate it. The following is a list of the saloons in Toronto, which has attracted an enormous amount of business, and which they hope to see the following year.

Mr. BAKER, of the Coffee House, has a business of 160 daily average, and moved to 11 during first 550; the proceeds were divided for about 11.

The Shaughnessy saloon, 5th October, daily average is 880, with about equal payments, but hot me.

Here we see our state customers pay 18 cents per cent, much prior to the low sum of the saloon.

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a morbid lust for the excitement of strong drink. The temperance advocates for long years deliberately chose to affirm that all who entered a tavern went in quest of this foolish stimulus, and refused to admit that there was any excuse whatever for the business of licensed victualler. They might, with an equal degree of consistency, have demanded the closing of dry goods stores because some ladies have fallen by the temptation those places offer to get into debt, and thus bring their husbands to poverty. The remarkable success which has attended the Coffee House enterprise in Toronto, is a demonstration that there has been an enormous demand for refreshment which the saloons have alone sought to profit by, out of which they have made a large income. We give the following statistics kindly furnished to us by Mr. BAKER, the obliging and intelligent secretary of the Coffee House Co.:

The St. Lawrence Coffee House commenced business 16th February, 1882. During spring the daily average attendance was about 850, in summer about 450, in fall 850. The business was removed to 118 King street east on 9th November. During first three months, attendance averaged 550; the present daily average is 650, with a steady weekly advance. Accommodation is provided for about 250 persons at one time.

The Shaftesbury House commenced business 5th October, 1882. During first few months the daily average was about 800, present daily average is 880, with a steady advance. Accommodation about equal to St. Lawrence House. The average payments per head of the customers is 18 cents, but hot meals are to be had from 3 cents upward.

Here we have a demonstration of the accuracy of our statement. Manifestly the supply of 1,180 customers per day, who spend only an average of 18 cents each, a large number only from 3 to 8 cents, must have been met in some way or other prior to the coffee rooms being opened, and the low sum spent by each person points directly to the saloons as having enjoyed this large business.

We have pleasure in giving publicity to a statement like the above, as it will encourage other cities and towns to make a similar step towards a temperance reform free from fanaticism, and based on common sense and business principles. The initial stage of course of all such enterprises is not at once remunerative, but we understand that there will be a good return upon the invested capital.

The work is not complete, a much larger outlay must be made to provide billiards and other amusements, so that young men, and others also, who now resort to a saloon for amusement and pay for the accommodation by buying liquor, may be left without any excuse for drinking intoxicants in a place of public resort, where the opportunity is pressing and the temptation strong to pass the line of moderation.

AN EXPLANATION.

OUR readers are aware that a work is being published in parts entitled *Picturesque Canada* which is so splendidly illustrated by steel engravings from drawings made specially for the work, that the enterprise has been from its inception very warmly supported by the Editor of this paper, in private, in the press of Canada, as well as noticed favourably by him in private art circles and papers in England. In a recent number describing Toronto, a list of the organs of the different political parties and religious bodies was given. In this list a certain paper issued by the extreme wing of

the evangelicals, a paper representing no party even, but only a section of a party, is stated to be "the organ of the episcopal church." In this list of church papers the DOMINION CHURCHMAN is not named at all. We saw the publishers about this, Messrs. Belden, and they very indignantly indeed denounced the wrong which had been practised upon them by the incompetent person who wrote the notice of Toronto. Mr. Belden assured us in two interviews that it was a piece of deception which they could not sufficiently condemn, and in writing they have expressed the natural regret of honourable men at being made by a trick, parties to a falsehood intended to deceive the public and injure this paper. The writer is not Principal Grant; he however stands in the unfortunate position of having engaged an assistant who acted without any sense of what was due to his employer's honourable character: due to the honour of the publishers; due to the honour and courtesy of journalism; or due to truth. The person who wrote this passage has been the active disseminator of infidel literature. We checked the flow of this poison stream, and to spite us for doing our duty as Editor of a Christian paper, he took advantage of the trust reposed in him by Dr. Grant to state a falsehood in two forms, *direct*, by saying what is not true, and *indirect* by omitting to state what he knew to be true as to the claims of this paper to be the organ of the Church of England in Canada. We would respectfully advise Dr. Grant to be more cautious in engaging assistants in a work which from its very form does not admit of such corrections being made as Messrs. Belden and doubtless he himself would desire to be made for courtesy and truth's sake.

OBITUARY.

WE regret to have to record the sudden death by drowning, of Mr. George Rogers, proprietor of the Otonabee Mills, Ashburnham, which took place on the 20th ult. Mr. Rogers, in company with two of his workmen, went to remove some brackets from the dam, fearing the effects of a sudden rush of water. The punt in which they were, by some mishap drifted over the dam, and the men were engulfed in the foaming waters beneath. Two of them contrived to obtain access to the boat, which was turned bottom up, and were afterwards rescued. But unfortunately Mr. Rogers, though an excellent swimmer, after making superhuman exertions to reach the shore, chilled by the deathly coldness of the waters, sank beneath them to rise no more. His body at present writing, has not been found, though a large force of men are engaged in dragging the river in all directions.

The terrible circumstance has cast a gloom over Peterborough and the vicinity. Mr. Rogers was universally beloved, and was one of our most prosperous and popular citizens. In every stage and duty of life he showed such self denial, such true love for humanity, such sterling probity, such untiring energy, alike in business and recreation, and with all, such never-failing charity and abounding goodness, that it is little wonder his loss is so deeply deplored by all who knew him. Though only twenty-nine years of age he had accomplished much more good in his too brief career, than many who reach the allotted span. Every effort to interest and keep young men from evil obtained his sympathy and advocacy and material support. As captain of a company of volunteers, as a member of the foot-ball and boating clubs, those associated with him can testify to his gentleness and kindness, his good nature and nobility of character, and that all embracing charity and self-denial which were so conspicuous traits in his character.

Only a true servant of God could have attained such a high place in the hearts of his fellowmen. This indeed was the true source of Mr. Rogers'

goodness. He was a sincere believer in, and took as his pattern always, our Lord Jesus Christ. A regular communicant of St. Luke's Church, seldom absent from God's house except when engaged in his duties as lay reader, and joining in all the services with fervid devotion; none could fail to notice his high example, and many must have profited thereby. In the Sunday-school since its inception, he was the active superintendent, and at several successive vestries he was chosen by his fellow Churchmen as a delegate to the Synod, a trust which he most sacredly fulfilled. His clergyman and the Church in which he took such a deep interest have suffered no ordinary loss in his sudden call to the paradise of God, "where, beyond these voices, there is peace."

St. Luke's Church was crowded on the Sunday after his death, and all were visibly affected by the solemn services in which they engaged. The church was fitly draped in black, the hymns were all appropriately chosen, and the Dead March was played as the closing voluntary. So intense was the incumbent's grief, however, that he was quite unable to preach in the morning, and the people departed with the blessing after special prayers, that the sustaining hand of God might strengthen and console the sorrowing relatives of Mr. Rogers, and especially his broken-hearted wife.

NEW BOOKS.

PUBLICATIONS OF THE S. P. C. K. SOCIETY.

Messrs. Rowsell & Hutchison, Toronto, have received a number of charming new works for the young, as well as others of a more solid character, issued by this invaluable society, for whom they act as agents. The following are selected for notice.

The tiniest of these is indeed a gem as its name indicates, *AVANTURINE*, consisting of a series of short sayings from the works of Madame de Guerin, and other French writers, translated admirably.

BORN A SOLDIER, by S. M. Sitwell. This is a touching story of a child's history who was born amid the military scenes of a regimental life at Quebec, where a taste was naturally imbibed for a soldier's life. The boy drummer develops into a noble fellow whose fortunes and misfortunes will be fascinating to boys.

GRUMBLE, a child's story by Mrs. Erskine is a story with an excellent moral, showing the folly of children desiring to grow up too hastily. The child's grumbling at her fate is well made the cause of constant misery and she is thoroughly cured at last by the fairy's seizing her, adding seven years to her life, and sending her back home where she finds all changed and strange, and misery where before was a happy home. If there are any little Canadian girls who are so foolish, this will be capital medicine, if not they will learn thankfulness by reading about Miss Grumble.

A BRAVE FIGHT, by the Rev. E. N. Hoare, M.A. is an historical novelette, in which a true history is told of the fortunes of the celebrated *William Lee*, a clergyman of the Church, who discovered the art of knitting by machinery in the days of Queen Elizabeth. This marvel of mechanical genius has been the source of untold wealth to the world and will be to remotest generations, yet the inventor was kept in bitter poverty, his machine ridiculed, disparaged, threatened to be destroyed, indeed every form of discouragement confronted the poor person who so enriched his race. But he made a brave fight and his struggles can be read of in this work, which also gives a graphic picture of the nation's condition under the exciting circumstances of the Armada and its repulse. *A BRAVE FIGHT* is a book for men as well as for youths.

MISS JEAN OR LIVES THAT TELL, by Margaret E. Hayes, is our favourite in this list; although it is written for young women, it has passages in it that are of high literary merit. The story is not one to tell—it must be read to be appreciated, and read it will be. The pictures of home life are exquisitely done. The young girl going to service from the humble home of pious parents, the sweet Quakeress she goes to serve, who lives in a house which she says is not hers but "the Master's who is pleased

to let me keep it for him," and who realizes the divine presence so vividly that death finds her with the index finger on the words "the Master calleth thee;" the old parish clerk who mutters in his doctage the prayers of the church; the girl's lover, a young fellow whose tenderness is like a woman's and whose bravery is heroic, these are drawn with consummate skill. Then the picture of the sorrows of a young Christian, high-minded lady who marries a worldly, sabbath breaking husband, is powerfully drawn. We give the following extract from Miss Jean. "What you say about expecting answers to prayer reminds me of a story of an old Cornish Methodist. He was staying in a house, and at morning prayers, the master prayed, as he said, "for a Christ-like spirit, and for the love of God to be shed abroad in their hearts all day." He thought what a good man the master must be! But a few hours after he found him scolding and grumbling at and over every one who came in his way. After watching him some time, the old man said to him:

"What a disappointed man you must be!"

"Disappointed? How so?"

"Yes, I thought you were expecting a valuable present this morning, and it hasn't come."

The master looked astonished—"Present?"

"I certainly heard you speak of it, sir."

"Heard me speak of a valuable present? I never thought of such a thing."

"Perhaps not, sir; but you talked of it, and I hoped it would come while I was there for I would dearly like to see it."

Seeing the master getting angry, the old man explained "you know this morning, sir, you prayed for a Christ-like spirit to be given you."

"Oh, that's all you mean is it?" said the master as if that were nothing.

"Now, sir, wouldn't you be astonished if your prayer was answered and a gentle, loving spirit came down upon you?"

Other lighter works are "Brothers of Pity," "Good ship Barbara," "A bakers dozen," "Grace Crichton," "Sketches of life at Sarawak," "Under the Blue Flag (a sketch of Monmouth's rebellion)," "The Professor's daughter." Works of a highly instructive character are, "Lesser lights," "Judea and her rulers," "Heroes of science," and "The Theology of natural beauty." Messrs. Rowsell and Hutchison's being the depot of the S. P. C. K. a good choice can soon be made.

UNION VERSUS DISUNION.

THE following letter addressed by Bishop Wordsworth to the press is worth attention here.

"In reference to your leading article in the last *Scottish Guardian*, headed "Bishop Wordsworth's Charge," which you describe as "another contribution to the Episcopacy v. Presbyterianism controversy," may I be allowed to point out that it is not for Episcopacy (as such) versus Presbytery (as such) that I have been endeavouring to plead during the last thirty years, but for UNION AGAINST DISUNION? This is manifest from the mere titles of my numerous Charges, Lectures, &c., and not least from that of the Address on which your remarks are made, viz., "Prospects of Reconciliation." And this the people of Scotland are at last beginning to understand, though, it would appear from your article that the *Scottish Guardian* still fails to do so. The first person, as an outsider, to speak to me about my Charge, was a Railway Guard (not an Episcopalian), who, as I was stepping into a carriage, to my surprise, accosted me thus:—"Sir, I have been reading in the paper what you said yesterday: I was glad to see it; it is what they ought to do." He did not explain who he meant by "they," but he intended, I suppose, to express our "unhappy divisions" ought not to be allowed to continue as they are. But while I have always put this forward as the great end and object of all my arguments, I have also, as a necessary practical corollary, challenged the more intelligent and learned among our Presbyterian fellow-Christians to discover the other way to Union more probable than that of Catholic three-fold ministry and the Catholic Creeds. And I am sorry that you should pronounce such a course as this to be "profoundly uninteresting to the people at large." If it be so, then there is only the more reason to urge it further. "Learned disquisitions" are only a part, and, though indispensable, (especially in the case of newly-broached theories, like that of Dr. Sprott) not the most important part of the work we have to do.

Of course it goes, as the French say, *without trilling*,

that we also need—to use your own words—"zeal, self-sacrifice, charity, and large-heartedness;" and the sooner we get rid of the stigma of "a needy Priesthood and a stingy laity," the better. And I hope I have not been slow to insist upon these points on all proper occasions. More than this: I have sometimes ventured to hint at the close relationship in many instances between lay "stinginess," so far as it exists, and priestly eccentricities or insubordination. But why place such matters as these in apparent contrast with the work which (as one main portion of the Bishop's duty) I have been labouring to accomplish, if that work be a good and necessary one, as your article allows? "Comparisons," proverbially "odious," are never more so than in such a case.

No one, I imagine, expects that the people of this country are to be brought round to Unity, or, if you please, to Episcopacy, all at once by a Bishop's Charge—or by any other means. But "gutta cavat lapidem." I have myself in this very Charge deprecated "any attempt to precipitate measures," and insisted upon "much prolonged and cautious deliberation;" but this also you not only fail to mention, but rather lead your readers to suppose the contrary. Let others now take up, and improve upon what I have done.

The following passage from the conclusion of a course of unpublished lectures upon "Unity" delivered in Edinburgh, and elsewhere, twenty-six years ago, amply justifies and explains the object I have had in view in writing this letter.

"Such then is the issue that is at stake in the determination—the practical determination (for to no other end will it avail us to come) of this great question. The issue, I say, is, whether or no we will do our duty, both individually and collectively, in respect to a command of God—a command, than which He has enjoined none more frequently, none more plainly, none more urgently—and upon the practice of which He has made to hang not only a very large portion of our happiness as individuals, and of our welfare as a Nation in this life, but the security of our salvation in the life to come. This, and nothing less than this, is the point for which I would contend. If it were a question (as many have represented it) of words and names; if it were a question merely of Episcopacy against Presbytery, of a Preeminence of Bishops against a Parity of Clergy; or even if it were a question (as is commonly supposed) of a well, or ill-constituted form of Church government: if this were all, or even the chief portion of the matter that is at stake, I should scarcely have cared to come forward thus to speak upon it, or to claim for it so large a share of public attention. But if the question be, as indeed it is, and as, I trust, ere long it will be seen to be, between the Unity which Christ prayed for in His mystical Body, and the reading of that Body, which He forbade;—between hopes of grace and mysterious assistance, which are founded upon the observance of that command, and the same hopes when based upon no such foundation, but rather upon actual (though, it may be, unconscious) disobedience to the Divine Will;—if the question and the struggle be, not who shall be first, and greatest among us as seeking his own things, his own preeminence, or the preeminence of his sect, but rather who shall be least, as seeking the things that are *Jesus Christ's*—as desiring to sink all that is individual or partial in dutyful and loyal communion with the ONE BODY, and the ONE SPIRIT; then this will be a discussion, to which the earnest, the patient, the prolonged attention of all good Christians may well be called; this will be a controversy of which no good Christian need be ashamed; and in which I account it not the least honor of my sacred office that it not only permits me, but requires me to engage."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

STORNOWAY.—A social was held in the school-house of this village on Tuesday the 17th., by the friends of the Church mission station at Lingwick, which proved quite satisfactory to all concerned. Mr. C. Noble occupied the chair, and speeches were made by gentlemen from all denominations represented. The proceeds amounted to \$29.

SHEBROOKE.—*St. Peter's Church*.—The Rev. J. Buxton Smith was inducted into the pastorate of St. Peter's Church, in this city on Sunday morning, 13th inst. The ceremony was performed by the Rev. Dr. Reid, Rural Dean, who read a letter from His Lordship the Bishop of Quebec authorizing and em-

powering him to do so. The new Rector delivered a very impressive extemporaneous sermon on the labours he was called on to assume, in which he earnestly hoped that he might receive the aid and encouragement of the members of the church committed to his care. An excellent sermon was also preached in the evening.

MONTREAL.

MONTREAL.—*Open Penance*.—A short time ago a person who had notoriously offended (in a matter that need not be referred to here), made a public acknowledgment of his transgression before the assembled congregation of which he had been and still is a member. This took place in one of the Montreal churches, long noted for its thoroughness in matters of ritual and of doctrine; and we venture to assert that it reflects credit on all concerned in it—on the clergy who had the courage to do their duty, even though it involved a new departure in the usage of our Church in Canada; on the penitent himself who gave the hearty and willing acknowledgment of his repentance; and on the members of the congregation, who, after the administration of the Holy Communion, crowded around the reconciled brother and gave him warm congratulations on his restoration to Church privileges. The matter is a very sacred one, and one that ought not to be made the theme of secular newspaper gossip; yet an evening paper had no scruples in trying to get up a little excitement about it, but happily its efforts met with no success.

EXAMINING CHAPLAIN.—The Bishop has appointed Canon Carmichael, M.A., to this office, and the appointment is one that give great satisfaction to all. He enters upon his duties at once.

CONFIRMATIONS.—On Sunday, the 22nd ult., the Bishop held a confirmation in the Church of the Redeemer (French) in the forenoon, another at St. James' in the afternoon, and a third at St. Stephen's in the evening. Our Bishop is a very hard worker, and with his example before them it is little wonder that the Montreal diocesan clergy seek to be industrious also.

ORDINATION.—There is an ordination announced to be held at Cowansville on St. Mark's day, at which Messrs. Cross, Webber, Robinson and Rodgers, of the Diocesan Theological College, are to be made deacons. These four young men will be welcome accessions to the ranks of our clergy, and will enable the Bishop to fill up some pressing vacancies.

ST. GEORGE'S DAY.—On the evening of the fourth Sunday after Easter, the annual sermon was preached before the members of the St. George's Society, in St. George's Church. There was an immense congregation. Evenson was said by Rev. Messrs. Baylis, B.D., and Emson, M.A. The sermon was preached by Rev. J. S. Stone, B.D., rector of St. Martin's, who chose for his text "Inasmuch as ye have done it unto one of the least of these my brethren, ye have it unto Me." The preacher dilated on the brotherhood of man and the grace of charity. In the early Church, he said, one fourth of its revenue used to be devoted to charity. England had always been renowned for its care of the poor, and he doubted not but that his hearers on this side of the Atlantic would follow the example of the dear old land. St. George's Society has rendered aid and counsel to immigrants, assisted sick and destitute Englishmen, and succoured the widow and the orphan. The speaker approved of the system of first affording help to their own nationality. The Christmas dinners given by the society were a great boon to the poor. Here we have no poor laws, and the preacher trusted we never should have. Canada offered homes, happiness, peace and plenty, and henceforth fields and flocks afforded what the surplus people of Europe needed. Canada must guard against paupers and the sum of society being thrust upon her. For the honest and thrifty there were ample opportunities, and this society was ready to assist such. The sermon was concluded with Nelson's words at Trafalgar, "England expects that every man should do his duty." A sum of \$190 was collected in the offertory.

RURAL DEANS.—The deanery of St. Andrew's has been divided. Rev. J. Rollit, of Grenville, becomes Rural Dean of St. Andrew's, and the Rev. Mr. Naylor, of Clarendon, Rural Dean of Clarendon. Better appointments could not have been made. The overgrown Deanery of Bedford would be all the better for being divided also. It would make three easily worked deaneries (certainly two large ones), and would reduce the distances clergy and laity have to travel every year in order to attend its chapters and missionary meetings.

EPISCOPAL V. the following May 1st, St. burg; 4th, F ham; 8th, (F Adamsville 14th, Brome 17th, Aberco ville; 21st at Warden and 1 Stuckley; 28 Abbotsford 1-4, West F. ville.

OTTAWA.— was held in April 22nd females was dress was attention by a noon the St versary set read praye music was]

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KINGST all that a butter d deparati ht up for effect of to the u built ab the e-sta enable t ture, no been ch gregatic their pi edifice. and ce overcor the roo a studi coiling dallou stucco capita crea an orn are de arch, ments suppo gates gothic off w. The wind The cess. dows ave cost ed Wil. elicit ally The Des &c. in high high glas and des

EPISCOPAL VISITATION.—The Bishop hopes to visit the following parishes on the following days, viz:—
 May 1st, Stanbridge; 2nd, Bedford; 3rd, Phillipsburgh; 4th, Freligh-burgh; 5th, 6th, and 7th, Dunham; 8th, (Executive Committee in Montreal); 10th, Adamsville; 11th, West Shefford; 13th, Iron Hill; 14th, Brome Corner; 15th, Knowlton; 16th, Sutton; 17th, Abercorn; 18th, Glen Sutton; 20th, Mansonville; 21st and 22nd, Bolton; 23rd, Waterloo; 24th, Warden and Boswell; 25th, North Ely; 27th, South Stuckley; 28th, North Shefford; 29th, Granby; 30th, Abbotford and Milton; 31st, Rougeur, Ont.; June 1st, West Farnham; 3rd, St. John and Christyville.

ONTARIO.

OTTAWA.—*St. John's.*—The annual Confirmation was held in St. John's Church on Sunday morning, April 22nd; a class of twenty-two males and ten females was presented. The Bishop of Ontario's address was admirable and listened to with great attention by a very large congregation. In the afternoon the St. George's Society held their annual anniversary service in St. John's. Rev. J. J. Bogert read prayers, and Rev. H. Pollard preached. The music was particularly hearty and congregational.

DEERWENTON.—*St. Mark's.*—This church is still without a rector. On Sunday April 15th, and Sunday April 29th, the duty was taken by the Rev. John Halliwell, ex-incumbent of Hillin, at present without any parochial work or charge. On Tuesday evening the 24th inst. he lectured in the same church on "The early introduction of Christianity into Great Britain." Admission 15 cents. Proceeds for the Church Building Fund. The Rev. Abraham Dawson, deacon, was to have officiated in St. Mark's on Sunday 22nd inst. but for some unexplained cause failed to put in an appearance, so divine service was not held morning or evening.

OTTAWA.—As many as six gentlemen in deacon's orders arrived in this city one day last week from distant parts of the diocese to undergo examination for admission into the priest's order. The Bishop's examining chaplains, the Rev. Doctors Bleasdel, Jones and Wilson were in attendance.

KINGSTON.—*St. James' Church.* from a pattern of all that was plain in architecture, has emerged, like a butterfly from its chrysalis, into a complete state of decoration and furnishing. On the 20th ult. it was lit up for the inspection of the congregation, and the effect of the ornamentation was more than pleasing to the many so deeply interested. The church was built about forty years ago, and the means then for the establishment of a parish mission church did not enable the builders to indulge in elaborate architecture, nor was it their wish to do so. It has never been changed within until this year, when the congregation resolved to complete the improvement of their property by an entire overhauling of the main edifice. The most difficult work was that of mural and ceiling decoration; but this was successfully overcome. The style of the building is gothic, but the roof is too flat for effective appearance without a studied design. This has been supplied in a ribbed ceiling with panels in cream centres with rose medallions, terra cotta border and corner ornaments of stucco. The sunk panels and heavy mouldings are capital imitations. The walls have centres of cream with drab borders around the windows, and an ornamental fringe above. Between the windows are designs for texts. On either side of the chancel arch, are neat tablets, containing the commandments. The arch shows heavy moulding and pillar supports, surmounted by the text "Enter into His gates with thanksgiving." The chancel displays gothic panelling, with diapered work above, finished off with decorated fringe and cornice of stencil. The gothic panel ceiling is very neat. The east windows have not been changed, but are in harmony. The decorations, on the whole, are a surprising success. The alterations embraced ceiling, floors, windows, dados, pews, lighting and heating apparatus—everything but the naked building itself. The cost has been about \$3,000, most judiciously expended under the almost constant supervision of Ald. Wilson, whose sacrificing interest in the work has elicited the gratitude of the congregation and especially of those appointed to carry out the changes. The pews are of modern style, and comfortable. They were manufactured to order by Rathbun & Son, Deseronto, of pine, with ash panels and walnut rail, &c. The gas fittings embrace a beautiful centre light in polished brass, assuming a corona of fifty-four lights, with two handsome chancel lights, and wall lights on three sides. The windows are of stained glass from the factory of N. T. Lyon & Co. Toronto, and are a great credit to Canadian workmanship in design as well as finish. The variety is most pleas-

ing and gave the highest satisfaction. The pulpit is from an original plan by Power & Son, of which this is but a second copy. The carpenter work is by S. Jenkins; the brass work by the Canadian Locomotive Works and Mr. Hewitt. A new prayer desk, chairs, &c., complete the furniture of the chancel. The wood work in the church generally, deserves special mention as the workmanship is highly artistic. Holy Communion was celebrated at 8 a.m. and at 11 o'clock morning service, with sermon by Rev. Mr. Kirkpatrick. The offering was for the Church Improvement Fund. Evening service was held, and the Bishop of Algoma preached, the offering being for the Diocese of Algoma, but envelopes were placed for those desirous of contributing to the Improvement Fund. We congratulate the worthy Rector of St. James', and the congregation on their taste and spirit. God loves beauty and His people should be like Him.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 26th, 1888.

MISSION FUND.—*January Collection.*—Bradford, \$5.04; Coulson's, 80 cents; Middleton, 69 cents; Cartwright, \$4.36; Sunderland, \$2; West Brock, \$1; Udora, \$1; Apsley, St. George's, \$1.70; St. Stephen's, \$1.07; Duntroon, 80 cents; Cookstown, \$1.65; Pinkerton's, 88 cents. *Missionary Meetings.*—Bradford, \$14.44; Coulson's, \$3.01; Duntroon, \$3.15. *Parochial Collections.*—Whitby, \$50; Guildford, (Dysart), \$3.75; Thornhill and Richmond Hill, balance \$37.34; Battean, \$22.05; Duntroon, \$12.50; Cookstown, \$112.10; Craighurst and Vespra, \$1; Etobicoke, Christ Church, \$5.35; St. George's, \$1.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund.*—Wyebridge and Waverly \$9.01; St. Thomas' Shanty Bay, \$9.60; St. Luke's, Creemore, \$1.50; Millbrook, \$6.85; Binda, \$1.20; Otonabee, \$3.20; St. Peter's Cobourg, \$23.25; St. George's, Etobicoke, \$4.85; Christ Church, Canan, \$3.15.

WIDOWS AND ORPHANS' FUND.—*2nd. Annual payments.*—Revs. J. S. Baker, \$11.25; Alex. Williams, \$7.20; Wm. Farncomb, \$7.82; R. H. Harris, \$5.93; J. Creighton, \$8.25; A. J. Fidler, \$9; B. Brynd, \$8.25; R. A. Rooney \$11.60; J. P. Dumoulin, \$14.92; E. H. Mussen, \$8.05; C. H. Marsh, \$8.05; T. P. Hodges, \$9.42; *October Collection.*—St. Stephen's, Apsley, 86 cents.

DIVINITY STUDENTS' FUND.—*April Collection.*—Port Perry, \$5; Bradford, \$2.98; Coulson's, 48 cents; Middleton, 31 cents; Barrie, \$5.63; St. Mark's, Carl-ston, \$4.63; St. Philip's, Weston, \$4.88; St. Matthew's, Toronto, \$2.06; Sunderland \$2; West Brock, \$1; Toronto, Trinity College Chapel, \$18.70; Church of the Redeemer, \$6.78; St. Stephen's, \$2.73; Perry-own, \$1; Elizabethville, 51 cents; Clarke, \$1.60; Apsley, St. George's \$1.12; St. Stephen's, 85 cents; Lloydtown, \$1.56; Bowmanville, \$8; Cookstown \$1.95; Pinkerton's, 55 cents.

ALGOMA MISSION FUND.—From St. Mark's, Port Hope, Parochial Association, \$10.

BOOK AND TRACT FUND.—Christ Church, Campbellford, for library book, \$10.

COLLECTION FOR JEWS.—Cookstown, \$2.37.

The next quarterly meeting of the Rural-decanal chapter of the deanery of Durham and Victoria will be held (D.V.) on Friday May 13th, at St. John's rectory, Port Hope. Scripture subject for consideration 3rd chapter of Philippians. Those purposing to attend will please intimate their intention to Dr. O'Meara. The authorities of the Midland Railway have kindly given instructions to their agents to issue return tickets at one and a third fare to clergy men attending the above meeting on presenting certificates from the Rural Dean to that effect. John W. Forster, Secy.

NIAGARA.

HAMILTON.—*St. Thomas' Church.*—*St. George's Society Anniversary.*—The annual sermon of the above society was preached on Sunday afternoon, the 22nd ult. in this church, by the Rev. Mr. Bland, of Ingersoll. At 2.30 p.m. the members of the society assembled at their hall, Hughson street, where they were increased in numbers by a large number of the Sons of England, with their president, Mr. Clayton. The St. Andrew's Society was also represented by their president, Mr. McMaster, and the Irish Protestant Benevolent Society by Mr. Martin. Q.C. The number in the procession was about 175. On arrival at the church they occupied the two centre rows of seats, the balance being occupied by visitors. The preacher took his text from Malachi ii. 10. His sermon was listened to with marked attention throughout, and was full of good advice. The musical portion of the service was very appropriate, being commenced by singing the national anthem. The mem-

bers of the choir and the ministers wore very pretty bouquets, presented to them by the society. After the service the societies re-formed and marched back to St. George's hall, where a short meeting was held, and votes of thanks passed to the visiting societies, to Mr. Bland, the churchwardens and the choir. The collections, which go towards the benevolent purposes of the society, were \$47, being the largest taken at any annual sermon.

Church of the Ascension.—The Rev. Hartley Carmichael delivered his fifth lecture on Galatians on Sunday evening, the 22nd ult., to a large congregation. The Rev. Wm. Bland, of Ingersoll, preached in the evening.

BARTON.—*Holy Trinity Church.*—On the evening of Sunday, the 22nd ult., the Bishop of Niagara preached a very instructive and interesting sermon on the Inspiration of Holy Scripture, and Prophecy. It is the fourth of a series in relation to Christian evidences. Very deep interest was taken by a large congregation in the subject. Without doubt such topics for instruction from the pulpit are greatly needed in these days. While hortatory subjects are most necessary, so those other subjects which are designed to establish men in the primary truths of religion. Prophecy is a subject that is too much omitted from the pulpit, and yet it is one of the most powerful evidences to Christian truth, and greatest help to a deeper sense of personal religion.

ST. CATHARINES.—Dufferin College, now of London, Ont., is likely soon to be removed to the city of St. Catharines, instead of Hamilton. Negotiations are being made by the Rev. I. r. Darnell, Principal, for the purchase (\$24,000) of Spring Bank, the well known hotel and resort for invalids, under the management of the late Dr. Mack. Dufferin College has had an excellent reputation in the west, and, under its experienced Principal, will flourish at St. Catharines.

ACTON.—The Rev. H. J. Pigott has obtained leave of absence from his parish of Acton and Rockwood, for three months, and intends to visit his native England, leaving Acton about the middle of May. We heartily desire for Mr. Pigott a successful voyage, a delightful visit, and a safe return to his family and parish. The Bishop will appoint a *locum tenens* during his absence.

HURON.

LONDON.—*St. George's Society.*—The annual sermon of the St. George's Society was preached in St. Paul's Church, by Rev. O. J. Booth, of St. Catharines, on the afternoon of Sunday, 22nd ult. About 200 members marched in procession to the church, where there was a large congregation. The service was fully choral, the music all that could be expected from the organist and choir of St. Paul's. The choristers wore handsome rosettes. The services were read by Revs. Canon Innes and Evans Davis. From the words of our Lord the preacher took the text:—"One is your Master, even Christ,"—St. Matt. xxiii. 8. The subject of his appropriate and very forcible discourse was the brotherhood of man. Christ, he said, came into the world to redeem it from sin, and to transform the brotherhood of sin into a brotherhood and sonship of light, having for its centre the eternal Father. This brotherhood was clear to David and the prophets. It was taught by the Israelitish Church, and even among the heathen there existed traces of it; and the Supreme Being, the Father of all, was acknowledged. Christ proclaimed the universal brotherhood of man without distinction of races, and He was the great head of it. He taught it by His daily life and example; but chiefly did He seek to implant this brotherhood in His Church. The preacher then adverted to the society that he more especially addressed that day. The Society of St. George, though it was the representative of the widest and most powerful empire the earth had known, had good in it only inasmuch as it carried out this principle. It was the most influential of national societies, composed of the sons of the foremost nation of the earth, a nation whose cross-marked flag waved in every clime, and whose ships whitened every sea, whose language bids fair, in two centuries, to become the universal language of the people of the world, and who claimed the brightest and most distinguished names in literature, in science, and in all great deeds. England stands to day in the proudest place ever attained by any nation on the earth. The reverend speaker then told of the many legends current regarding St. George. All that was spoken of him he said was pure legend. The dragon story existed in Persian, Indian and Northern mythology. He was made patron saint of England in A.D. 1346. The story of St. George and the Dragon is one which every person should take to himself, and try to

exemplify in his daily life. The Dragon represent the power of darkness, and the beautiful Princess the power of light. Every one is engaged in the struggle, and the sacrifice should be made by the help of Christ. He earnestly advocated the claims of the society for increased support of their benevolent fund, and concluded with an earnest appeal to do good with whatever God has blessed us in this life, and to discharge our responsibility each to God for our stewardship, and not bear the sad reflection in the evening of a life passed in the neglect of those opportunities for doing good, and in the heaping up of earthly riches which might perish in an hour.

WESTMINSTER.—Christ Church.—This church is now attached to St. Thomas' East, the cure of Rev. S. L. Smith. The Rev. R. Fletcher, who for some time ministered to the good flock of Christ Church, has, we are glad to say, left a grateful remembrance of his labours. A number of the congregation waited upon him on Wednesday last at his residence in London East, and presented him with a well filled purse, as a token of their esteem and grateful remembrance.

GODERICH.—Not the least faithful and energetic of the parishes of the western Diocese, is the Church of St. George, Goderich. Of the labours of the fair daughters of that far northern church, there is good report. There has lately been, under their auspices, an arts exhibition, to obtain an addition to the Sunday-school library. It has been well patronized. Notwithstanding the low charges the receipts for the first evening were upwards of sixty dollars. A good beginning promising good results.

WALKERVILLE.—This church has been vacant since the resignation of the Rev. F. Turquand, who accepted an appointment as assistant minister to Rev. Dr. Worthington, of Detroit. Rev. W. Campbell, Diocesan Missionary Agent, officiated in it last Sunday, 22nd ult. He also took up a collection for the Diocesan mission fund, amounting to \$55. He has now completed his annual circuit as missionary agent. The subscriptions will, he believes, be equal to those of last year. Last week he held missionary meetings at Brussels, Seaforth, and Wingham, and had good collections.

KETTLE POINT.—The annual Easter vestry meeting of St. John's Church, Indian Mission, took place on Monday, April 16th, the incumbent, the Rev. J. Jacobs presiding. Most of the principal male members of the mission were present. Messrs. Sutton Shawkence and Elijah Asquabe were elected churchwardens for the current year. Chief Adam Shawanoo was unanimously re-elected by delegate to the Synod of Huron. The following were elected trustees of the mission day school: Messrs. Jeffrey Bressette, Joel Pawaush, Isaac Shawanoo, Lewis Cloud. The reports of the mission, temporally and spiritually, were highly gratifying—good congregations, hearty singing, large attendance at the administration of the Lord's Supper, and a good Sunday-school. The doxology having been sung, the benediction was pronounced by the incumbent.

VACANCIES AND APPOINTMENTS.—The Rev. T. Hill has been appointed rector of Kincardine, St. Paul's, Wingham, is consequently vacant. There has been no appointment yet to Seaforth. Rev. J. L. Stony, of Port Stovy, officiated in Wingham last Sunday. Rev. M. O'Connell, in Trinity Church, Simcoe; Rev. John Gemley, at matins, in St. Paul's, London; and Rev. O. J. Booth, at evensong. Rev. E. M. Bland, of St. James', Ingersoll, preached very interesting and convincing sermons on the 1st April, in Thamesford, his subject being "The Resurrection."

ALGOMA.

THE BISHOP'S TOUR.—Report Continued.—In the afternoon we took our way to Mr. Irving's, Township of Ryde, ten miles distant, where we arrived at 7 p.m., and were heartily welcomed, and we soon calmed down our Muskokian appetites. Supper over, a summons to baptize a sick baby on a neighbouring farm, was obeyed by the missionary, accompanied by his assistant. It was a work of love to minister to the babe and sorrowing parents. At 9 a.m. Friday, we drove to the Church of Holy Trinity, Barkway, three miles away, where confirmation was administered, and the Holy Communion. The Bishop's sermon was from Matt. ii. 20. After service, the annual vestry was held, and the wardens, J. Irving and E. Rakeshon reappointed. The subscription to Mission Fund was fixed at \$25, to be paid quarterly. The membership here is small, and help is needed to complete the church which is a log one, to erect a driving shed, and fence the churchyard. The Bishop promised \$25 from his fund, about \$75 is needed.

After dinner at Mr. S. McCord's, we started for Bracebridge at 2 p.m. where the Bishop had engagements, and in Toronto, until April 7th. The weather had been propitious, and the roads not quite impassable, but each day getting worse. The journey to Bracebridge was enlivened by a few dislocations of harness and cutter, and just one upset. Our destination was reached at 5.30, and the Bishop safely delivered over to the hospitable care of Doctor and Mrs. Bridgland. Mr. Magnan and I drove to the house of Mr. and Mrs. Magee. At 8 a.m. Saturday, we drove to Mr. Ennis' and returned the horse and cutter so kindly lent, and then we took the ice, and six miles of travel brought us to Gravenhurst parsonage. On Saturday the 7th inst, the Bishop arrived in Gravenhurst. In the evening the Rev. W. Crompton, accompanied by Mrs. Crompton, arrived from the north, to assist in the services of the two following days. Sunday the 8th was a bright and warm day, and large congregations were present at the two services. Before service commenced, the Incumbent notified the Bishop that a communion sent him by the Rev. W. Crompton, for his own use as an Algoma missionary, would with that gentleman's consent, be made the property of St. James' Church. At 10 a.m. the Bishop solemnly consecrated the new church of St. James' to the worship of Almighty God. Morning prayer was then said by Rev. W. Crompton, and confirmation administered, the Incumbent presenting a class of eleven candidates. The Bishop preached from Gal. vi. 15, and celebrated the Holy Communion of the Lord's Supper, when 42 communicated. At 3 p.m. the Bishop addressed the Sunday-school, and asked their sympathy with the work of training the Indian children in the faith of Christ. To aid this good work, a quarterly offertory was arranged for. At 7 p.m. Rev. W. Crompton said prayers, and the Bishop preached an eloquent sermon from Phil. iii. 20, 21. On Monday at 10.30 a.m. the Bishop met the church members for private intercourse with himself, in the absence of the incumbent. At 3 p.m. his lordship consecrated the graveyard, and at 8 p.m. a public missionary meeting was held in the Town Hall. The Incumbent in the chair. The speakers, after the opening address, were Mr. W. B. Magnan, catechist, Rev. J. S. Cole, B.A., Bracebridge, Rev. W. Crompton and the Bishop. An offertory was made in aid of the general Mission Fund of the diocese. The congregation of St. James' are to give \$200 per annum to the general fund, the amount to be paid quarterly to the diocesan treasurer. At each service an offertory was made in aid of the Mission Fund, and a net total of \$27.12 was sent to the treasurer. On Tuesday at 6.30 a.m., the Bishop left for Toronto, having brought to a close his first visitation of the Muskoka Section of his immense diocese. A visitation which, as far as this mission is concerned, has been helpful and enjoyable to the missionary and of incalculable benefit to the mission.

THE BISHOP'S TOUR WITH REV. W. CROMPTON.—There is a common saying "Better late than never," and if any excuse can be for "late," I must shelter myself under it. I had decided in my own mind that I would send forth no report, but as I have it from the best of authority, that I should neglect a duty by so acting, or rather, not acting, I send you what I have written in hope that it may be the means unto God of some good to the cause which I have wrought. Some seven years ago I had a congregation of Church members within two miles of Allansville, P.O., of from twenty to forty adults, who I promised to help in getting a place of worship for themselves. During last year, the means came to hand, and by God's goodness I erected a neat little church "by the wayside" as you journey between Bracebridge and Huntsville, which will be known as St. Michael's Church, Allansville. It is but a small building, but church like, one in which divine worship can be conducted decently and in order. I have also had the privilege of providing St. Michael's with Service Books, altar linen, surplice, stole and font; and I am expecting a set of sacramental vessels every week. On Friday, Jan 19th, commenced one of the fiercest storms which have been known in Muskoka for upwards of twenty years. It was during this storm, and at St. Michael's Church, Allansville, that our Bishop and I met, and found the little sanctuary packed to its utmost capacity with church people, there being upwards of sixty adults present. The Bishop baptized two little ones, admitted another, and we had fourteen communicants. The Bishop gave an admirable address upon the subject of baptism, and also expressed pleasure not only at meeting the congregation in their new church, but also at the order and arrangements made for services, and that everything was free from debt. The offertory \$5.84, was given to the Diocesan Mission Fund. After service there were introductions to the Bishop all round and a few minutes of pleasant chat, and then, after a drive of about seven miles we arrived at Huntsville, where was held what I can give no better

name than "a scratch meeting." Notices had been issued only that morning, but at 7 p.m. we found over one hundred and ninety assembled in the church hall. We had a glorious service and a splendid address from the Bishop. After service a meeting was held to discuss church business and make arrangements for his lordship's official visit at Easter. Saturday Jan 20th.—Eight o'clock a.m. came too promptly, but at duty's call, and as the storm had somewhat abated, we started in good spirits hoping to reach Harris' Settlement in Perry, on time, being fifteen miles distant. Alas! we had not gone many miles ere the storm recommenced, and that with a spirit as if determined to make up lost time. How the poor horse dragged through the deep snow, facing that storm over the Perry hills is for a wiser one than I to describe, but we did our fifteen miles by noon, and were met by a company of twenty-five adults in the Church of St. Anne. All honor to these poor souls! They proved their devoted love for their church. Not one came less, some came three and some five miles, yet every step you took, you sank knee deep in the snow. We had ten communicants and the offertory of \$1.65 was devoted to the Diocesan Fund. The Bishop consulted with members assembled on church business giving them many words of encouragement. I also presented them with a surplice, and four dozen chairs as they are but a small, struggling body and have done very much to help themselves. I felt I should be justified in applying some of the funds kindly committed to my trust for such a purpose. We dined at the house of Mr. Harris, senior. During dinner the storm had increased greatly, and when we started about 3.30 p.m. for Cyprus, its violence was so great, and the track we had to travel so drifted, that Mr. Fred Harris headed us for more than a mile in order to see us safely again in the bush, where we were comparatively safe from the full fury of the storm. It is all very well to read about the "noble giants of the forest," but, to hear their creaking and groaning, as you pass through them, and to see them bowing lower and lower as if just another push would bring them down upon you, does not enhance the pleasure of a drive. We got to Cyprus a little past 6 p.m., and had scarcely got our horse and ourselves housed, before the storm became a gale, the gale a hurricane, accompanied with rain, sleet, hail and snow. Sunday Jan 21st.—When this morning we viewed the prospect over "outside the house we naturally agreed that it was hopeless to expect a congregation at St. Margaret's Church, Cyprus. Signs of track there were none, and the storm still raging. Yet it was "our opening day"! At 9 a.m. I plunged through the snow about one hundred yards to make the final arrangements for service. At 10 a.m. two men came in who had walked two miles and a half, and were completely exhausted. In another quarter of an hour we were surprised to hear the sound of "sleigh bells," and going out, we saw a company numbering ten of our friends of the previous day, from Harris' Settlement. Some of them had braved that storm and started at 5 a.m., and driven ten miles because they were afraid the weather would keep people away and we should not be able to have a "celebration" owing to the lack of communicants at our opening of this church, which is one of the last stations commenced. They were a sight to see as they covered in the sleigh all hidden in snow. The Misses Harris and Mrs. Large appeared none the worse when they had been unwrapped. Mr. Large our lay reader at St. Anne's, would not have made a bad representative of old Father Christmas, bely and flowing beard being one mass of ice and snow. We gave them a little time to go in and thaw out, but at 10.45 a.m. we commenced service with as hearty and cheerful a congregation of thirty-seven adults as I ever remember anywhere. We had twelve communicants with an offertory amounting to \$2.41 for the Diocesan Fund. Bishop Sullivan's powers are so well known that it is a foregone conclusion to say he gave a good address. But whether he was touched to the heart (as who would not have been) at here witnessing the zeal of his people for their church, delicate women and ladies by birth and education braving the dangers and disagreeables of so many miles in the face of such a storm, or whatever may have been the cause, his address in St. Margaret's Church, Cyprus, was one which made us literally hang upon his words and listen with wrapt attention. This church is exactly of the same style and size as that of St. Michael's, and consists of south porch, nave, platform for chancel, apse at east end and good vestry. It is the eighteenth church, I have had the privilege of organizing in this portion of the backwoods, and, except vessels, has everything requisite for service and is free of debt. Vessels, however, for it are on the way. After service and hasty lunch it became a serious question "How to get to Emsdale"? True it was only six miles and a half, but what had become of the road? However, Mr. Geo. Birch had his team hitched up, and his man said "he would try to find the track, for if the worst came to the worst,

we could turn their hearty journey there was believe old bear upon he had been in creation, through a weather. I seem to be Scotia, I should have against us, ing I see, but I can't talk." Mark's Church and only a storm had for they really could of over always he this subject them no will read flattery! We love give flat affirmation age, and One poor was an ic miles she rubric with It was no see a fat pronoun apostolic and off we hitch Falls, "bobs" become matters purpose path the attempt horses (from a helpu middle After hitchin the vic with th the cos As we Bishop man, a robe, a from t ed we when our nite assembl waitu tized. to list enoug "they prom would should we du bers was o oppor perly the h need and s necte start The and i in, m snow Befo cons chan ed stipu acce pror for t stol God nec mor exp

we could turn back again! We left our friends with their hearty good wishes sounding in our ears, but their looks, of anxiety printed in our minds. What a journey that was! The snow had ceased falling, but there was a wind blowing sufficient to make one believe old "Boreas" had brought all his power to bear upon us, and keen enough to cause you to feel he had borrowed all the knives freshly sharpened in creation, for the simple purpose of cutting you through and through. I have faced some keen weather, but nothing like this; the buffalo did not seem to be the least protection, and as we rounded Scotia, I really thought for a moment or two we should have to turn back. The wind being dead against us, the horses could only go at a slow walking pace. The Bishop and I looked at each other, but I can assure every one it was not then "a time to talk." But in spite of all obstacles, we got to St. Mark's Church, Emsdale, safely thanks be to God, and only one quarter of an hour behind time. The storm had not affected my good people at Emsdale, for they dearly love their church. Of course some really could not get there, but we had a congregation of over fifty seven adults. Our services here are always hearty and cheerful. I could say more upon this subject but, as I am well aware that many of them now receive the DOMINION CHURCHMAN, and will read what I say, it would have an appearance of flattery to the outside world if not to themselves. We love and know one another too well to need or give flattery. I presented twelve candidates for confirmation, viz., seven males from 49 to 15 years of age, and five females from 22 to 13 years of age. One poor girl failed to put in an appearance as it was an impossibility for any female to face the seven miles she must have done. Of course in her case the rubric will be acted upon until the next confirmation. It was not the least pleasing sight at that service to see a father, son and daughter, standing together to pronounce their solemn "I do," and kneeling for the apostolic rite. There were eighteen communicants and offertory \$2.57 for Diocesan Fund. At 4 p.m. we hitched up horse and again started for Burk's Falls, another nine miles with our friend on his "bobs" driving ahead. The road had, by this time, become very heavy all the way, but at Katrine matters seemed as if they were culminating to some purpose. It was dark, very dark above, and in our path there was an immense snow-drift. Our man attempted to drive on, but the first plunge took his horses out of sight! They were unhitched, a man from a house near brought a logging chain and gave a helping hand, the Bishop boldly plunged above his middle in the snow to see what Episcopacy could do. After much "toiling and pulling, hitching and unhitching," in about an hour their united action won the victory and slow way was made. I followed with the cutter and at last got through the drift at the cost of one of the cutter's knees and a bar of iron. As we heard there were more drifts on the road, the Bishop took his seat on the bare "bobs" with the man, and left me the privilege of the cutter, buffalo robe, and a good chance for an upset. Our delay from these causes were so great that we had concluded we could have no service at Burk's Falls. But when we arrived there about 8.30 p.m., (having done our nine miles in four and a half hours), we found an assembly in All Saints' Church of fifty-one adults waiting patiently for us with two babies to be baptized. We attempted to apologize, but they refused to listen to any apology as the roads were quite enough, and did me the honor of telling the Bishop "they were certain I would come because I had promised, and if I came, they concluded the Bishop would not be left behind." They even insisted we should have a cup of tea before commencing which we did at 9 p.m. The great majority of our members at this church are from England, their church was only opened last August, which was the first opportunity many had had of worshipping in a properly arranged church for five years since leaving the home of their fathers. Having said so much it is needless for me to say our service was truly a warm and solemn one. We had one amusing episode connected with our coming. Having had our tea we started for the church which is "situated on a hill." The churchwarden, Mr. Clay, had an ox-leigh ready and in this the Bishop with as many as could get in, mounted the hill and so were kept out of the deep snow. The offertory, for Diocesan Fund, was \$3.12. Before leaving Burk's Falls, the Bishop had a long consultation with the church members as to their chance of having a resident clergyman. They offered to raise \$125 amongst themselves towards the stipend, and to find a house. The Bishop gladly accepted their offer, gave them words of hope, and promised to do his best to find a gentleman suitable for the place. All Saints' Church requires surplice, stole, font and communion vessels; are there none of God's people outside who will help them to these necessities? Monday Jan 22nd.—By 9.30 a.m. this morning we got back to the school-house, Katrine, expecting to meet a number of parents with children

to be baptized. On our way we had to pass through our friend of the night before, and when we saw the drift in all its ugliness and the holes we had made when plunging through it seemed marvellous how we did it at all with so small an amount of damage to the rigs and ourselves. God had indeed had over us his preserving Hand. The state of the roads were such, that we found only one family waiting us with a baby and a few friends. This family had penetrated a long snow-drift, in fact their whole distance of one and a half miles was one drift, they had been upwards of two hours doing it and up-set no less than six times. The parents did not appear to care much about the ruffled state of their appearance in the joy they evidently felt at their little one being admitted into the fellowship of Christ's Church. We had a shortened service during which the Bishop baptized the little one and gave an address to those assembled, after which we drove to Mr. Hamilton's at Emsdale for dinner.

(To be continued)

RUPERTS LAND.

WINNIPEG.—At the April meeting of Mission Board, the Most Rev. the Metropolitan announced that the Diocesan Synod would meet for business on the 2nd of May. Various reports were read from the Archdeacon and Rural Deans concerning the prospects of the Church in several of the towns and villages that have lately sprung into existence. The Rev. Alfred Osborne, late of Prince Edward's Island, is actively engaged in building up the Church at Regina, the new Capital. Before his arrival the services were kept up by the Metropolitan and his Cathedral staff. His Lordship when his turn came would leave this city at 8.30 a.m. Saturdays, travel 350 miles, hold Sunday services, and return on Monday. He strongly advocates the setting apart of a new Bishopric for the Province of Assiniboia. Two gentlemen have lately arrived in Winnipeg, both connected with the Hudson's Bay Company, and their descriptions of life at their remote abodes are of much interest, and give some idea of the tremendous extent of the possessions on this continent, and the zeal of the Church missionaries who occupy the outposts. One of the two has come from York Factory, 700 miles north of Winnipeg, the most northern factory on the western side of Hudson's Bay situate in the Diocese of Moosonee. On the east side of this vast inland sea nearly all the Indian tribes have been converted through the labours of the Bishop and his five clergy. On the west side but little progress has been made, but a missionary has been sent to Fort Churchill 180 miles north of York Factory. In June and July the smallest type can be read at mid-night at York Factory. They have four mails a year. The Rev. Geo. Winter officiates here, and all the whites are members of his congregation, no other body having a representative. There is a splendid library at the H. B. Station to which all have access.

ATHABASKA.

The other gentleman, Mr. McDonald, to whom I alluded, has come from the post called "Rampart House," within the Arctic Circle, and about 3000 miles north west of Winnipeg, in Bishop Hordens Diocese. This is a new post, as the old one "Fort Youcan" had to be abandoned, the Americans claiming it as being 75 miles within the northern boundary of Alaska. By request of the Metropolitan Mr. McDonald gave a most interesting lecture on the dreary region where he spent many years. Nearly all the city clergy were present a great number of the elite of society. In introducing the lecturer the Bishop spoke enthusiastically of the great work of his brother Archdeacon McDonald, who for twenty years had continued indefatigably in evangelising the native tribes and with wonderful success. The lecturer spoke of his brother as having traversed repeatedly through this immense territory from the McKenzie River to the Youcan and along its whole course to the Pacific and "welcomed everywhere by whites and Indians as a true friend and noble-hearted missionary." For three weeks the sun never appears, and the thermometer on one occasion registered 67 degrees below zero, and in summer the sun makes up for it, by being in sight for four weeks, and it becomes intensely hot often registering over 100 degrees in the shade. At both these posts the fur trade is the great business of life. The speaker touched on their fine library at station.

TO THE PUBLIC.—For finely matched pairs of diamonds and bracelets, for lockets, solitaire rings, hair ornaments, lace pins, solid sterling silverware, comprising knives, forks, spoons and hollow-ware, put up in case combinations from one piece to ninety-one pieces; also the latest designs in necklets and ladies' sets, go to Woltz Bros. & Co. 29 King St. East, Toronto, who will take the greatest pains to show you their stock.

Correspondence.

BISHOP FAUQUIER MEMORIAL CHAPEL.

SIR.—Will you kindly give insertion to the following list of specific articles required for the Bishop Fauquier Memorial Chapel:—Pulpit (oak—already made) \$65; prayer-desk and seat (carved oak, already made), \$45; reredos, with tablets containing the decalogue, Lord's Prayer, and Creed in Indian, \$57; Communion table, with cover, \$14; chancel carpet, \$20; preacher's stall (carved oak), \$20; 7 hanging lamps, \$35; stove and pipes, \$30; Crimson curtains to shut-off vestry, and organ chamber, \$25; Matting for aisle, \$20; organ, \$120; closet for surplices, \$8; bell, \$100; furniture for vestry, \$45; bell tower, \$40; covered entrance gates, \$35. The above are approximate prices, and are given in the hope that either individual friends or Sunday-schools may be willing to help us by providing one or other of the items.

The chapel is advancing nicely, and we hope to be ready for the opening by the 29th of August.

Yours faithfully,

E. F. WILSON.

Sault Ste. Marie, April 19th, 1883.

COADJUTOR BISHOPS.

SIR.—I have purposed continuing the consideration of the office of Coadjutor Bishop, and the danger which might arise to the Church from its being practically adopted. Its adaptation to our wants, except under the special conditions I mentioned in my former letter, would be of questionable benefit.

I will not, however, at this time, prosecute the consideration of such an important and interesting subject, because the diocesan mind has quite sufficient to engage its thoughts, and indeed to exercise it to its fullest extent, by the announcement that in a few weeks we, in this Diocese, shall be called upon to choose an occupant for the See. The members of the Church at large will desire that a prudent man may be chosen, and to whom will be given a wise and understanding heart to perform the duties of such a high and sacred trust, so that our Lord and Saviour may be glorified in the work He has given His Church to do.

Having been asked whether the Coadjutor or Assistant Bishop is not the same as a Suffragan Bishop, I thought it might not be unprofitable to write briefly upon the subject; for whilst the clergy no doubt are conversant with the offices, many of the laity are not.

The two positions are widely different. Whilst the Coadjutor Bishop has been considered an unavoidable necessity under certain conditions, the Suffragan Diocesan Bishop has been regarded, from early times, by mature minds, as highly objectionable. The following, taken from a paper contributed by Bishop Vail to the *American Church Review* for April, on the American Episcopate, gives a historical account of the office of Suffragan, and concerning which he says:—"Our wise and venerated fathers did not believe in it; and therefore, when they arranged for assistant bishops, having had one important experiment of a Suffragan, they put into the same canon as a settled principle and perpetual protest: 'No person shall be elected or consecrated a Suffragan Bishop.'" The Right Reverend Prelate, in giving a historical account of the office, writes thus: "It is the resuscitation of the old Chorepiscopi, which, tolerated for some centuries in the early Church, and repeatedly disapproved by important councils, as, for instance, that of Laodicea in A.D. 360, were gradually dropped. An effort, with the approbation of Archbishop Cranmer, at the time of the Reformation in England, was made, by King Henry the eighth, to restore them; but after more mature consideration, although an Act had been passed for the purpose, it was allowed to fall through. These ancient Suffragans, in the nature of their appointment, were limited to a part of a diocese, and were almost subject to the will of diocesan Bishops, and were not successors in the See in inferior and almost degraded order. The word Suffragan has, to be sure, a higher and more respectable sense in ecclesiastical language, in which it is applied to Bishops under a Metropolitan, as to the Bishops of England under the Archbishops, because they are a council of the Archbishop, and when summoned by him, as at Convocation, deposit their suffrages or votes on the subjects discussed, or on which advice is asked, a relation belonging to a metropolitanical system of the Church."

It will be seen from the above, that the Bishop of Kansas has shown, very clearly, that the office of Suffragan differs from that of Coadjutor or Assistant Bishop.

J. T. WRIGHT.

The Parsonage, St. Marys, April 23rd, 1883.

Children's Department.

THE KING AND THE MILLER.

Near Sans Souci, the favorite residence of Frederic the Great, there was a mill, which much interfered with the view from the palace. One day the king sent to inquire what the owner would take for the mill; and the unexpected reply came that the miller would not sell it for any money. The king, much incensed, gave orders that the mill should be pulled down. The miller made no resistance, but folding his arms, quietly remarked:

"The king may do this, but there are laws in Prussia."

And he took legal proceedings, the result of which was that the king had to rebuild the mill and to pay a good sum of money besides in compensation.

Although his Majesty was much chagrined at this end to the matter he put the best face he could upon it, and turning to his courtiers, he remarked:

"I am glad to see that there are just laws and upright judges in my kingdom."

A sequel to this incident occurred about forty years ago. A descendant of the miller of whom we have just been talking had come into possession of the mill.

After having struggled for several years against ever-increasing poverty, and being at length quite unable to keep on his business, he wrote to the king of Prussia, reminding him of the incident we have just related, and stating that, if his Majesty felt so disposed, he should be very thankful, in his present difficulty, to sell the mill. The king wrote the following reply with his own hand:

"My dear Neighbour,—I cannot allow you to sell the mill. It must always be in your possession as long as one member of your family exists, for it belongs to the history of Prussia. I regret, however, to hear you are in such straitened circumstances, and therefore send you herewith a sum of money, in the hope that it may be of some service in restoring your fortunes. Consider me always your affectionate neighbour, FREDERIC WILLIAM."

Under the present management of the International Throat and Lung Institute, those who unfortunately are suffering from Consumption, Asthma, Bronchitis, Catarrh, Catarrhal Deafness, or any diseased condition of the air passages, can avail themselves of the advantages of receiving treatment by the Specialists of this Institute, which is acknowledged to be the best of the kind in America—in fact, the only one where the above diseases alone are treated. Consultation free. Also a trial of the Spirometer, the wonderful invention of Dr. M. Souvielle of Paris, ex-aide Surgeon of the French Army. Those unable to come to the Institute, or see our surgeons, who visit all the principal towns and cities of Canada can be successfully treated by writing, inclosing a stamp for a copy of our International News, published monthly, which will give you full particulars and references, which are genuine. Address International Throat and Lung Institute, 173 Church Street, Toronto, or 13 Phillip's Square, Montreal.

A SELF-DENYING BOY.

In a little town in Germany lived the widow of a forester. Her husband had died long ago, and left her nothing but the care of her three young sons. She had no little difficulty to make both ends meet, still she managed to live, sparingly but honestly. The two elder sons were at last old enough to leave home, the third remained with his mother still, and went daily to school. Then the war broke out, that time of great sorrow and distress. There were collections, and appeals for help for the thousands of poor wounded brothers in the war; the cry reached even the little town, and the list of contributors to the work of mercy was carried from house to house. The collectors came to the widow's house. She had given her mite, so they were going on, but her little son suddenly seized a pen, and quietly wrote down his name on the list for three dollars, which he counted out quite correctly into the hand of the astonished collector. It was more than many well-to-do trades people had given, more than some rich, miserly citizens had contributed. Where did the money come from? The little fellow had for years been longing to possess a watch, and every time that his mother or one of his elder brothers gave him a nickel, or a half-dime, or a dime, he put it carefully away. When he got enough nickels he would change them into a silver piece, and greatly did he rejoice at the increase of his treasure when he had his first whole dollar. Now at last it had grown into three, and soon—very soon now, he would have that pleasure to which he had been looking forward for such a long time—the joy of feeling that he had a watch in his pocket. But he gave up this long-desired pleasure, and readily parted with all the money for the wounded soldiers.

We cannot help hoping that some day the generous boy may hear the wished-for watch tick in his pocket, though he may have to wait some time longer before that time comes.

TO CONSUMPTIVES.

"Golden Medical Discovery" is a concentrated potent alterative, or blood-cleansing remedy, that wins golden opinions from all who use it for any humor, from the common pimple, blotch or eruption to the formidable scrofulous swelling, ulcer, internal fever, soreness and ulceration, which is but a scrofulous affection of the lungs, may, in its early stages, be cured by a free use of this Golden remedy. See article on consumption and its treatment in Part III. of the World's Dispensary Dime series of pamphlets costs two stamps, post-paid. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N.Y.

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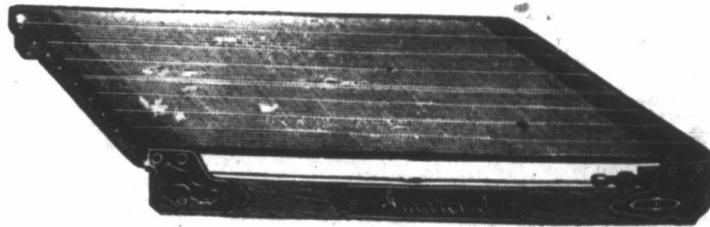
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