

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY JUNE 6, 1889.

[No. 28.]

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LESSONS FOR SUNDAYS AND HOLY DAYS.

June 9th.—WHITSUN-DAY.
Morning.—Deut. 16 to v. 18. Rom. 8 to v. 18.
Evening.—Isaiah 11; or Ezek. 36, 25. Gal. 5:16; or Acts 18, 24 to 29.

THURSDAY JUNE, 6, 1889.

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

FAITH CURES AND POPERY.—Those who are giving countenance to the new fad of faith-cures are giving also countenance to the grossest superstitions of Popery. The Romanists in Montreal, for instance, when rebuked for relying upon their special devotion to some Saint for relief from small-pox or cholera, may very justly affirm that they are using precisely the same means to secure help as those ultra-Protestants who are faith-curers. In Guatemala when a drought is doing damage the image of St. Joseph is given a new coat of paint, then paraded through the streets and solemnly replaced in the church. The people suppose that their faith so exhibited will stop the drought. We pity them, but not more than we pity those who show their ignorance and superstition by giving credence and fees to those rank cheats and impostors who are coining money out of the faith cure craze. In Toronto, where this swindling is practised on a large scale, we trust Inspector Archibald, who has charge of the morality of the city, will bring these persons before the Police Magistrate for punishment, under the same Act which is used to suppress fortune-tellers and other rogues and vagabonds who prey upon the credulity of the ignorant.

THE POPE AS ARBITRATOR.—What a very useful thing a word is that to many hearers has no definite meaning! It is a perfect stop gap to discussion in cases where the audiences are too illiterate to see through the "bluff" being practised upon them. "The Pope was merely an arbitrator," says one who wishes to blind his hearers against seeing the fact of the Pope being given civil authority over or equal to the Queen. And many find this word to be a satisfactory reply to an objection to which in real fact it has no relation whatever! If the Pope had been called a mere Procurator or even a mere Pro-Consul, or a Tetrarch, there are thousands who would have said, "Ah! that settles it, there was no

harm in a Procurator—or Pro-Consul, or Tetrarch." Now an Arbitrator is one who is selected by two or more rival claimants to decide the question upon which they differ and to make an award defining the rights of such claimant. Now the property which the Pope is said to have acted as arbitrator in regard to, was really owned by the Queen of England, and Her Majesty never consented to submit her claim to the Pope to be arbitrated about! It is essential that an Arbitrator shall be disinterested in the matter he has to decide upon. But the only parties who made the Pope an arbitrator were really members of his own family, and which ever way he decided the property would be taken unlawfully for his own personal benefit as head of that family! It was just as though two fox cubs laid a goose they had stolen before the old father fox to be arbitrated upon, and Reynard decided first that he would eat it all himself, then the cubs squeal and papa fox says, "Very well, the goose can be served at the family dinner and you cubs who stole it shall have the breast slices." That is an exact picture of the Pope as arbitrator in the Jesuit Estates business. He was not appointed or recognised by nor did he pretend to recognise, the real owner of the property which he was asked to divide and to share in. To call the Pope an arbitrator in this case, is an utter absurdity—but a word of four syllables, a word strange to the general ear, a word seldom heard by the multitude, acts as a charm in bluffing those who have not intelligence enough to see the trick being played upon them.

MURDER WILL OUT.—A neat story is told of a Roman Catholic priest in Victoria, whose sermons are usually of a practical kind. On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian Churches. He told the people the shell was tasteless and valueless—that was the Wesleyan Church. The skin was nauseous, disagreeable, and worthless—that was the Presbyterian Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut for the kernel and—found it rotten. Then his reverence coughed violently; and pronounced the Benediction.

THE FOUNTAIN OF THEOLOGY.—The blessed doctrine of the Incarnation was the fountain of theology, and all the verities of the Catholic faith centered in and around Christ. He, the God-Man, was the ideal of all goodness, and "in all things," and for all time He must have the "pre-eminence." One was their Master, even Christ; hence the dignity of serving Him faithfully, and making Him their one end and aim. Despite all those tender relationships of home and family life, Christ must be "pre-eminence." He must be first—before all others. Before father, mother, brother, sister, wife, husband, child, or friend. Jesus said, "Follow Me, and he that forsaketh Me cannot be My disciple." He would urge them, then, to begin each day with the question of the Apostle of old, "Lord, what wilt Thou have me to do?" and again to ask themselves each evening, "Lord, what have I done this day for Thee?" In such questionings they would find the secret of rest and peace. Some men were apt to speak of the Church as though there were no Christ, and others speak of Christ as though there were no Church; such forgetting that the Church was His Body. They would find Christ there when they drew near to the Holy Table, and sought Him in that solemn mystery, though they must take care lest in dwelling upon details they lost the blessing. To keep Jesus in the soul was the "one thing needful."

ANOTHER WORD TO DR. FARRAR.—Archdeacon Farrar is very angry at the *Guardian* for simply pointing out his inconsistency in holding back a sermon on or against Ritualism which he was requested to publish; while he presently publishes a vehement article in a dissenting paper. He is par-

ticularly indignant that the sentence below about "gewgaws" should be quoted. He says that in his "original manuscript" it was put in quotation marks, and he thought everybody knew whence it came. But surely it was even worse deliberately to adopt the reproachful language of a bitter enemy like Milton, than for a rhetorician like the Archdeacon to originate it. We append the *Spectator's* notice of the same. It is, however, as we say on this side, "a caution" to read the Archdeacon's glowing eulogy of Episcopacy in the sermon preached at the consecration of his son-in-law, Mr. Montgomery, from which we shall quote in a later issue.

THE SPECTATOR ON DR. FARRAR.—"Archdeacon Farrar writes an enthusiastic letter to the *Christian World* which he says is not meant to be "polemical;" but unless it is meant to prepossess public opinion against the Bishop of Lincoln, we cannot compliment the Archdeacon on his tact in choosing opportunities. His subject is the worthlessness of ritual and sacramentalism to feed our moral and spiritual life, and the tone of it may be gathered from the peroration:—"No! nations are saved by righteousness and by manliness, and by self-denial, and by the preaching of simple Christ to simple men, not by mitres and candles and chasubles, and such gewgaws, filched from Aaron's wardrobe or the Flamens' vestry." Moreover, there is a very strong invective against those who attach importance to the Eucharist itself. We observe, nevertheless, that the Archdeacon does not seem to apply fairly his own test of true religion,—namely, the purity of life to which it leads. We suppose that few would deny that the Bishop of Lincoln and the late Mr. Mackonochie, and a very great majority of the Ritualist clergy at the present time, have been remarkable for righteousness of life, and have believed that sacramentalism has greatly helped them in the effort to lead a noble and self-denying life. Why, then, does the Archdeacon level this bitter attack against a party who, tried by his own test, are among the salt of the earth? Perhaps he only means to say that, good as they are, they would be a vast deal better if they held the theology of Archdeacon Farrar,—a pious opinion, doubtless, of the Archdeacon, but one which it may be permitted even to those who cower before the diffuse rhetoric of the Archdeacon, to doubt.

THE LATE PREBENDARY VAUGHAN.—The Evangelical party has sustained a heavy loss in the death of Prebendary Vaughan, for forty-eight years vicar of Christ Church, Brighton. He was an admirable preacher, and his published volumes of sermons for children are a model for addresses to little ones. Of late years Mr. Vaughan, who has died in his eighty-fifth year, observed a much more friendly attitude towards High Churchmen, and was much censured by bigoted members of the Evangelical body for being in the procession at the consecration of St. Bartholomew's, Brighton. Thus says the *Church Review*:—"Having known Mr. Vaughan some years ago, and often heard his addresses to children, we can commend them as models, with this proviso, that those who use them should learn Mr. Vaughan's style of speech, which was very taking with children, it was so gentle and so pleasant in tone, sometimes a little touched by humour, always free from the lecturing manner, it was simply like a refined parent chatting with a group of youngsters. Mr. Vaughan's sermons were able but his pulpit style was to us disagreeable for the very reasons which made his addresses to children so charming. But the ladies of Brighton liked to be talked to in that way, the men went elsewhere. Brighton thirty to forty years had strange contrasts in Church pulpits in Drummond, Maitland, Vaughan, Wagner, Elliott. It needed a very, very wide fold to hold men so divergent in views and ritual! But they lived quite comfortably together in spite of desperate efforts to set them at loggerheads."

CHURCH THOUGHTS BY A LAYMAN.

THE THREE INNS.

IN days not so long ago, when those whose hairs are now blanched were giving their locks the lustre of what Byron styled, "incomparable oil—Macassar," there stood in an English town three houses of refreshment, such as we style restaurants, known, however, in days of yore as Inns. After the manner of the time they each bore an ecclesiastical name.

One, by centuries the oldest of the three, was the "MITRE." The next, of considerable age, was the "POPE'S HEAD." The other, a more modern affair, was the "GOWN AND CROWN." They each had, as was also the manner of the time, a sign over the main door on which was a portrait of the patron saint, with a shield bearing an heraldic device symbolic of the title of the House. The oldest had the picture of a Bishop, crowned with a mitre, the device on the shield was a crozier laid across an open Bible.

The Pope's Head House had a gorgeous portrait of which the most striking feature was the tiara, resplendent with gilding, below which were two huge keys crossed.

The third sign bore the image of a preternaturally solemn looking divine in a black gown and white bands, overshadowing whom was a huge golden crown.

Connoisseurs in pictorial art found no difficulty in tracing the source of the pictures in a gallery of old paintings in a neighbouring mansion. The Bishop's face was clearly intended to represent St. Paul as depicted in an Old Master, though some more correctly declared that the features so copied were simply those of an ideal Apostle. The head with the tiara was a portrait of the then living Pope, it was freshly painted. Indeed this sign was hardly ever dry, it was touched up and little bits added so often. About the third there was no dispute, it was a good portrait of John Calvin, dressed up as an English clergyman. The wits of the town did say that *there were subtle meanings in those three signs*—but of this we leave our readers to judge.

For long, long years, ages ago, the former house had had a monopoly of providing the citizens with good, sound, wholesome refreshment. Then a row had taken place because an Italian who had craftily got an interest in the house, was trying to run the business as if he owned it, much to the annoyance of the old customers. At last they could not stand this foreigner's interference any longer, so the Italian was turned out, and the entire management of the Mitre from kitchen to attic, again was resumed by the old native English family by whose ancestors it had been held from time immemorial.

This foreigner, who lived at Rome, at once opened a rival house across the street and put up the sign of the Pope's Head. Then, some of the customers of the old original house, took a fancy against using any of the furniture, or dishes, or ornaments, which had been used by the Italian. These had all been thoroughly cleansed, as they needed, for he was somewhat

of a dirty fellow. But No! The grumblers were so fantastic in their ideas of purity,—they got nicknamed "Puritans," that nothing would satisfy them but either having everything destroyed that the Italian had ever used, or setting up a house of their own. The utter absurdity of their wishes was so clearly seen by the more sober minded citizens that, at last, as they could not have their own way in the Mitre House, these terribly over particular people opened a place for their own set. They got the plan of the house chiefly from a foreign builder called John Calvin, though this man really did more work as a contractor for pulling down than for erecting buildings.

So in this old town, as we have said, there were established three houses of refreshment. Need for three was there none in any way, as the whole business could have been done under one roof, and every taste thoroughly satisfied, if only the different classes of customers had not been split off into parties by the old quarrels we have named.

At the Mitre, our favorite when we visit the town, there is an admirably arranged routine of dishes according to the seasons. Go there for a meal and you need no telling at what stage of the year's procession you have arrived.

Order most regular, with variety most charming is the rule at the Bishop's House. It is indeed a house of rest and refreshment. Those whose tastes are simple to severity find herein the plainest food served with as much care as the costliest. All the cooks and waiters are skilled in their calling, they know their business thoroughly and they do it with an ease and a certain air of refinement which skillful training, and love of their work alone gives. The guests are trained to social life by all dining together at one table where mutual services and the conscientious participation in one meal engenders kindness and good-will. Pleasure, so needful to brush away life's cobwebs of care, is provided by music being made to add its gentle delights to company and good feeding. The customers of the Mitre are notable for a certain air of quiet, refined dignity, produced by the healthfulness of the diet of that ancient hostelry. One great boast of the Mitre is that of hospitality. No penniless, footworn traveller had ever begged a meal at its door without being given one as good, and with service as complete, as money could buy.

The table, or tables, at the Pope's Head, are served chiefly with what Englishmen scorn as mere "foreign kick-shaws." The guests are treated somewhat like cattle, as they never are allowed to handle a single dish, or to serve one another. The waiters alone are allowed to do any service, hence the customers never learn to help each other as in the Bishop's House. The customers are made at the Pope's Head establishment so dependent upon and subservient to the waiters that they hardly dare call their souls their own. Indeed, sometimes at this place, if a waiter "gets mad," say for instance, if a dish is asked to be served with an English name, or cooked as it is at the Mitre, the guest who desires this innovation is not allowed another meal until he has begged the waiter's

pardon. This house is still run by an Italian. Its specialty is *made dishes*, in which the trimmings are more than the meat. One sarcastic guest declared that a meal at the Pope's Head was a great act of faith, for if there was any solid food, it was concealed by a mass of stuffings, sauces and flavourings! One thing keeps this house open. The Italian's taste for music is shown by providing it in forms so fascinating that the guests forget the poverty of the food, the sauciness of the waiters, and the foreign style of the service.

The Crown and Gown House is a poor affair for either meals, company, service, or music. It seems, however, to suit the low tastes of a class of persons whose whole delight is patting each other on the back, and abusing the guests of the Bishop's House—that is a standing dish which satisfies their morbid appetites! Go in at any hour and you will hear voices stridently and assertively proclaiming the abominable wickedness of those who at the Bishop's House are still using some of the furniture and ornaments and dishes that were handled by that Italian. In spite of bad cooking, bad waiting, cheerless rooms, for these people positively glory in white-wash and detest decorations and pictures, still the Gown and Crown does a fair business. This house secures a trade because in all towns there are many who have no taste, or judgment in eating, but who prefer to live amidst a little narrow set whose delight is to growl and abuse their neighbours who are so much better fed, and so much more cheerfully housed, and so much more happy and charitable at such a house as the old Mitre.

One great joy of these sour people is to accuse the Mitre of sending customers to the Pope's Head. Of course, in a free country, there is no power to prevent a man taking meals where he pleases. But it is too ridiculous to suppose a well-fed guest at the Mitre ever going to the Pope's Head for a meal except for some morbid trick of a diseased appetite. It is, however, notorious, that many young fellows, disgusted with the bad service at the "Puritan shop," as they dub the place which hangs out Mr. Calvin as a sign, have left the company they were brought up in, and gone either to the Pope's Head for the sake of the lovely music, or to the Mitre for the admirable service and varied diet. The Gown and Crown differs from the Mitre in the way its customers are seated. At the latter place they all eat like a family at one table, whereas at the "Puritan shop," there are a number of partitions boxing off the guests into small sets. There are some who go to the Mitre who have tried very hard to get boxed off in this way, but the feeling is strong against such separation. So, failing to get their private box erected at the Mitre, those of this set all sit in a group and take great pains to show that they are quite a superior class to the rest of the company—who simply laugh. These people are fond of going down to the Gown and Crown at times and joining in with those who delight in abusing the company at the old Mitre for exclusiveness. The fact being that at the Mitre, there is one room and one table for all, while those who cry out against exclusive-

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ness will not eat together, but sit in sets in these boxes, except now and again when they wish to proclaim how very, very loving they are with each other—in spite of these partitions and their little private sets!

It would seem, on reflection, that the wits of that old town had some reason for thinking the three houses above described represented things ecclesiastical in more than their names and signs. Possibly some who read the above will conclude likewise. If, however, any are puzzled to discover the hidden meanings veiled by the above we will supply them a key to unlock the mystery. That "The Three Inns," is absolutely true we vouch—for we have seen and been in each of them.

In recent years a feeling has grown up that it would be well to amalgamate the Mitre and the Gown and Crown. The Mitre people say that they are not responsible for the bad feeling to the town caused by rivalry. They say "The Mitre doors are open; all who come are welcome, we made no division, we taught those who oppose us all they know," if they wish to have union let them come back to the old home! The other people want the Mitre pulled down, and a new place built for both to occupy. Which proposal is the more reasonable we leave our friends to judge.

WILD AND DANGEROUS DOCTRINE.

A WRITER to whose article on marriage the *Rock* gave prominence a short time ago, lays down the most dangerous doctrine, that the marriage of persons who are not "children of God," in the evangelical sense, is no marriage at all! We hear now and again of the Church of Rome refusing to acknowledge a marriage which has not been celebrated under its sanction. Such presumption is rightly condemned as an infringement of civil liberty. Here, however, we have an evangelical organ propagating the even worse theory that a marriage between those not "converted" is no marriage. It follows therefore, that although such persons have been married legally, they, according to the theory of an evangelical writer, are at liberty to act, so far as religion is concerned, as though they had never been so wedded! The logical outcome of such teaching would be a dissolution of the marriage tie of the great bulk of the people, and their entire freedom from the moral obligations of marriage. Such a theory is grossly immoral and its appearance in a religious journal is very deplorable.

It is, however, only another phase of the teaching of Wycliffe. That illustrious divine in one of his works, see *Select English Works*, Vol. 3, p. 88, says:

"God is and has dominion over all. Each man in his degree is bounden to serve God, and if he does not render this service, he is no lord of goods of true title, for he that standeth in grace is the true lord of things, and whoever falleth by default of grace, he falleth short of the right title of that which he occupieth, and making himself unfit to have the gifts of God."

Whatever Wycliffe meant such doctrine to

do as regards the Papacy, there is no denying that it is a distinct assertion that unless a man is "converted" or in "a state of grace," whatever property he owns is not held by him under a "right title," consequently there can be no wrong done by depriving him of such property. It would make quite a difference in the assessment roll were titles to become invalidated under Wycliffe's law, because of the present owner's "default of grace."

CLERICAL DELEGATES TO PROVINCIAL SYNOD.

THE Synods of the Diocese from which delegates are sent to the Provincial Synod, might do well to select a more varied class of clergy than what, for some time past, has been the fashion. There are a large number of rural clergy who are fully equal to the duties of a delegate to the Provincial Synod, many indeed, as much so as the class usually favored with these appointments. We are not disparaging the importance of that Synod when we affirm that upon the large majority of the clergy who attend, it imposes no severe strain either mentally or bodily. Indeed we should not find much serious difficulty in showing that to those clergy who have hitherto attended the Synod, it has been a most welcome relief from parochial routine. Change of work is rest, oftentimes more truly so than abstention from labor. To attend the meetings of the Provincial Synod is very much of a holiday to the bulk of the clerical delegates on this very ground—what work they have to do in connection with the Synod is felt to be refreshing, because of its novelty and inherent interest. Why then cannot this be thought of in selecting Delegates? There are many who have gone again and again to these gatherings, while others, equally capable, have never once been so honored, or so relieved by this welcome change. Routine, which to large bodies is what habit is to the individual, slavishly controls these appointments, without reason. The Diocesan Synods might, we submit, do well to break off these routine fetters, by selecting representatives with some regard to the fact that the rural clergy and the clergy of the smaller cities and towns, have a just claim for consideration when appointments of this kind are being made.

A KNOTTY QUESTION.

THE next Synod of the Diocese of Toronto will probably consider the question of distributing the St. James' rectory funds. That the question is a knotty one all admit. There is no precedent as a guide, nor any fixed rule by which such funds must be divided, beyond those Scriptural injunctions which condemn selfishness. Those precepts are quite capable, if thoroughly acted upon, of unraveling every knot. Perhaps we may be corrected, however, in saying there is no precedent, as one can be cited, but it is not of a nature to govern the action of a Synod, however it may move individuals. The case is this, one clergy-

man in Toronto, who during the litigation regarding these funds was reduced to painful financial straits, as soon as the rectory funds began to be distributed, resigned his legal claim to another fund for the benefit of a brother clergyman whom he deemed more needy than himself.

We have no desire to press this example, it is hardly reasonable to expect all men to follow counsels of perfection, and there are variations in circumstances which render what is very noble in one man hardly prudent in another. But the question must be courageously dealt with as to the unfairness, the injustice of giving to the clergy interested in the rectory fund exactly the same sum each regardless of their income from other sources. The result of this rough rule is simply this, it causes a large amount of Church money to pass, practically, into the pockets of laymen, for there are a very large number of laymen who lower their contributions to the Church in proportion to the amount of income the clergy receive from non-parochial or non-congregational sources. We have no sympathy with the plea for equal incomes, or incomes levelled up or down to one figure. But we condemn most strenuously as a scandalous wrong, the keeping a considerable number of our clergy in poverty, some indeed on the verge of want, many burdened necessarily with unworthy and depressing cares, when the Church is at the same time distributing large funds that only supplement the incomes of clergy who are already well provided for. To him that hath shall be given is not the divine law for paying for services done, but rewarding every man according to his work, and aiding him according to his need. The grading of the amounts distributed proportionately to each individual claimant's financial necessities is doubtless the ideal plan, but it is an impossible one. It would, however, be far from difficult to classify those who are to receive a share of the rectory funds into, say, three groups. As a basis for the grouping a minimum stipend should be fixed, and the first rule for distribution should be to make a group, No. 1, of all who need a grant in order that their incomes may be raised up to the minimum.

A second group, No. 2, might include those whose age and families call for special consideration. These two groups no fair-minded Churchman will deny, include all who have any claim on the rectory fund other than bare legality. We should be indeed sorry to be shown that any one of our clergy, who could not be classed in these two groups, insisted upon his legal "pound of flesh," when not in real need of its help while his brethren were in real need. The third group then would include those whose existing stipends are sufficiently liberal to exclude them from claiming a share of these funds because of any actual need.

The question is one which we have confidence will be discussed by the clergy in a spirit worthy their high vocation, and by the laity with sympathy and generosity towards those who too often in privation and poverty minister unto them in things divine.

There is another aspect of this Rectory fund question worth calling attention to. It has been stated to us that an attempt is being made to organize a new parish in Toronto, chiefly to provide a comfortable sphere of work for a clergyman who took Orders at an advanced age, after as long a business life as is usually necessary to acquire a competence. How far it is just to place one who brings only the very lowest possible literary qualifications to the ministry, whose life to middle age has been wholly secular, who has a most unsavoury record as an "injurious" partisan, how far we say, it is just to put such a clergyman in a way to make an income out of the Rectory fund, is being asked and answered in decided tones of reprobation.

Indeed the questions of ministerial training and appointments need to be thoroughly discussed. The tendency is now quite marked to discourage the higher training of the clergy. The cheap and easy road into Orders now open is depraving the educational standard of the Church. The time will come, if this movement is not checked, when it will be a rare thing to find a Graduate in Orders, and the altars of the Church in Canada will be served by priests, who represent in their education those classes only whose illiteracy now makes them the prey of those party agitators who look on the clergy as mere agents for carrying on their schemes of personal and party aggrandisement.

THE LORD'S DAY ALLIANCE.

The following address was delivered by the Hon. G. W. Allan, speaker of the Senate, at the annual meeting of the Lord's Day Alliance, of which he is President.

"We are met here this evening on the occasion of the first anniversary of the alliance for the better observance of the Lord's Day.

The alliance, as you all know, was first organized just before the close of the last session of Parliament, and now embraces within its ranks representatives from nearly all Christian denominations, joined together for the promotion of one common object, very dear, I am sure, to all true Christian hearts—the due observance throughout the length and breadth of our land of the sacred rest of that one day in seven, which we delight to call the Lord's Day.

While our object, then, is to secure the better observance of that day, we have at the same time great cause for thankfulness to Almighty God that he has so inclined the hearts of our people that the great majority (I speak more especially of my own province of Ontario) do value and observe the Lord's Day, and have endeavored to guard in all reasonable ways against its desecration, as witness the several enactments on this subject to be found in the Ontario Statute book.

While, however, we have reason to be very thankful for the measure of Sunday observance which does prevail, we cannot shut our eyes to the fact that there is yet much to be done to guard the day of rest against the dangers which threaten its quiet observance from more than one quarter.

In these days of marvellously increased activity in every branch of trade and commerce and of rapid intercourse between the most distant places, men are sometimes disposed to grudge the slightest intermission in the continuous stream of traffic and travel, of business correspondence and news, which flows steadily on through the six days of the week, and little by little encroachments are being made on the seventh day's rest, which, if suffered to go on unchecked, may end in rendering Sunday a day of toil for hundreds who have either to give up the employment on which their daily bread depends, or consent to be deprived of the needful rest for the body, as well as those religious privileges which the Lord's day brings to others more happily situated.

It is to guard this precious breathing time in life's hurry, for tired mind and body, from being encroached upon by that spirit of worldliness and love of gain which would follow out its objects regardless of all higher considerations, and to preserve for ourselves and for our children, the inestimable blessings of the

Christian Sabbath, that this alliance has been organized.

The particular objects in connection with Sunday observance to which the alliance proposes more immediately to address itself, and the means by which it hopes to effect those objects, will doubtless be dwelt upon very fully by those gentlemen who are to speak to the general resolutions, but I may briefly allude to some of the more important.

The first that I will call your attention to is that of Sunday labor on the railways, canals and public works over which the Government has control. And here, before going further, I wish to say explicitly (so far as I have been able to gather correctly the views of those with whom I have been associated in the organization of this alliance) that we do not desire to run ault against all Sunday labor, without any regard to considerations of actual necessity, or of special circumstances, which may render such labor a work both of necessity and mercy, nor to lay down such cast-iron rules as cannot be reasonably enforced, and which if they were would probably create an amount of opposition which would defeat the very objects we have in view.

We do very earnestly desire, however, by every legitimate means in our power so to influence the public conscience and to bring such a pressure to bear upon the Government and the Legislature as may put an effectual stop to all unnecessary Sunday labor, and all attempts on the part of either individuals or corporations to "deprive those under their control of the due enjoyment of the Sunday's rest.

Among the first subjects which would seem to call for an immediate appeal to the Government is the extent to which Sunday labor is at present being carried on on some of our canals, and I am satisfied that if we approach the Government in the spirit which I have indicated that representations coming from such a body as this will meet with every consideration.

Nor again do we desire to act in a spirit of hostility, to those great railway corporations, who are perhaps the largest employers of labor which is most deeply interested in this very question of Sunday rest. On the contrary, we have rather endeavored to approach them in such a way as may induce them, if possible, to go with us in the direction of minimizing, if they can not entirely do away with all Sunday labor on their various lines of railway. To that end circulars were addressed to the different railway companies last year by the secretary of the alliance stating the objects of the alliance, and that we very earnestly desired to secure their co-operation, and asking for a statement of their views on certain points submitted.

To these only two replies have been so far received, one a very courteous one, from the president of the Canadian Pacific railway, and one other, but no reply as yet from the authorities of the Grand Trunk, but which I hope we shall soon receive. * * * (A very cordial and pleasant reply since received from Mr. Hickson, president Grand Trunk). I do not at all despair of the reasonableness of our views, both on religious and economic grounds, commending themselves to the judgment and conscience of those who have the control and management of these corporations, and that they will recognize that they are bound to honor to the utmost of their power the law of God and the law of the land with respect to the day of rest.

We have, however, considered it necessary to go a step further and to consider the possibility of securing such legislation, as may prevent employers of labor, whether corporations or individuals, demanding from their employers labor of any kind on the Sunday, which cannot properly be considered as coming under the special exceptions I have already mentioned.

There can be no doubt that such legislation is surrounded with a good deal of difficulty, first, as regards the knotty point of the respective jurisdictions of the Dominion and Provincial Legislatures in reference to such subjects, and also as to the exact lines which such legislation should follow, and the subject will require much careful thought and consideration.

A report of a special committee who were appointed to consider the matter will be submitted to you presently, and I hope that before the next meeting of Parliament such an Act may be prepared as will commend itself to the approval of the Legislature.

There are, of course, other kinds of Sunday desecration, besides that of Sunday labor on railways or canals, to the prevention of which the alliance will have to address itself, but I shall not dwell upon these now, because I have no doubt they will be fully brought out by the various speakers who will address you.

In closing these brief remarks, however, I would most strongly urge upon all the members and friends of the alliance that we can only effect any real good, by carrying the convictions and sympathies of our people along with us. Unless we do this we shall never, in the first place, obtain the legislation we require, and if we did obtain it it would be grudgingly obeyed, and its provisions evaded whenever it was possible to do so with impunity.

To the ministers of the various Christian bodies must we look for bringing this all-important subject constantly before their people. Nay, every earnest Christian in his own special sphere should both by precept and example endeavor to win all whom he can influence to the loving observance of the Lord's day, not as a day of gloom or formality, but as

- A day of sweet reflection,
- A day of holy love,
- A day of resurrection
- From earth to things above.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

CLARENDON.—The Tenth Ruri-decanal meeting was at Portage-du Fort, on Wednesday, May 22nd, 1889. Holy Communion at St. George's church at 9 o'clock a.m., and the business meeting immediately thereafter at the parsonage. The following was the order of business:—1. Reading of reports from parishes; 2. Reports of work amongst lumbermen; 3. Mission fund; assessments, meetings, and grants; 4. S.P.O.K. report of Secretary; 5. Sunday schools; can they be made more efficient? how?; 6. Pastoral Endowments; 7. General matters affecting the work and extension of the Church.

- Appointments of the Lord Bishop of the Diocese:—
 JUNE 9th: Whitsunday, Longueuil, Rev. J. G. Baylis.
 " 9th: Whitsunday, St. Stephen's, Montreal, Arch-deacon Evans.
 " 11th: St. Barnabas, St. John the Evangelist, Montreal, Rev. E. Wood.
 " 16th: Trinity Sunday, Trinity Church, ordination, Canon Mills.
 " 18th: Tuesday, Synod, Montreal.

The Sons of England Benevolent Societies held their annual church parade last week, when the members of the Excelsior, (64 in number), Yorkshire (85), Victoria's Jubilee (90), and Primrose (86) Lodges mustered on Place d'Armes. The procession to Christ Church Cathedral was headed by the Oddfellows' Band. An impressive sermon, founded on Romans xii. 5, was preached by the Rev. G. A. Smith, and a collection taken in aid of the funds of the General Hospital, District Deputy Perry was in attendance and Mr. J. E. Edwards officiated as Marshal in-chief.

Must have their rights.—The scene at the close of the meeting on the Jesuits' Estates Act in the American Presbyterian Church on Monday evening, 27th May, was most inspiring. It was long after ten o'clock, Mr. Leo H. Davidson had spoken for a whole hour, and yet upon his call for them to stay and sign the petitions they remained long after, crowding around the tables prepared for petitions signing upon the piano or a chair wherever there was a petition to be signed. At last there was a cry for more petitions, and there were none. Sheets of foolscap were appended to the petition papers. During the progress of this one gentleman leaned over the secretary's chair and remarked: "I shall hand you ten dollars to-morrow or next day to help expenses." This morning another gentleman entered the office of the secretary and said that when the committee wanted \$25 let them call upon him and he would not go back upon them. Another volunteered to do any work the committee wanted him to do. The enthusiasm was boundless. People had had the act before their eyes—the obnoxious terms of which had been so ably brought out by Mr. Davidson. There were the words and there was no mistaking their meaning.

Among the hundreds who were present at the meeting and who signed the demand for constitutional rights for all were the following. Perhaps the "reptile" press will call them all fanatics or politicians. They demand their rights and are determined to have them, strong in the assurance that they are right and that there is an Empire at their back:—

- J. C. Holden, J. McD. Hains, W. Paul, C. J. Binmore, T. J. Dawson, W. Drysdale, E. R. Shorey, John Palmer, D. Currie, W. R. Willis, Leopold Massicotte, H. M. Childs, Rev. L. N. Tucker (of St. George's church), Rev. A. Henderson, W. R. Ross, R. Dawson, P. Demers, John Denaghy, Alex. Shaw, D. Lariviere, N. Dumesnil, S. J. Carter, D. A. McCaskill, John Anderson, A. Hayden, Alex. Bruce, W. F. Meikle, Rev. E. K. Cressy, Wm. Anderson, A. G. Walford, J. E. Durand, John Murphy, A. Fairbairn, J. W. Harrower, A. Renwick, the Rev. James Fleck, J. H. Tim-

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Stewart Munn, Wm. Morgan, A. H. Campbell, O. E. T. Woodley, Jos. Ward, the Rev. L. Lariviere, C. L. Maltby, W. H. Hope, W. R. Clendenning, I. G. Savage, J. B. Macdonald, Dr. J. M. Jack, C. R. Chisholm, James Kyle, George Forbes, Walter Smardon.

ONTARIO.

KINGSTON.—This solemn and interesting ceremony was performed last week, at All Saints' Church, according to the ancient custom of the Church of England. The new bell having previously been suspended at a convenient height within the rood screen, the choir and clergy entered, singing a processional hymn. After the chanting of the Litany, the Benediction service followed, which included the antiphonal chanting of Psalms 29 and 150. Several appropriate collects followed, invoking God's blessing upon the bell whenever it may be rung. Following ancient usage, it was also named, and, at the desire of the donor, Mr. Newman, of Hamilton, it was called "Charles Forest, Priest," in memory of his friend, the late Charles Forest, of Merrickville. Many strangers were present at the ceremony. The bell is from the foundry of Meneely & Co., of West Troy, N.Y.

TORONTO.

TORONTO.—St. Alban's Cathedral.—There have been several gifts made recently to the Cathedral, of which the most important are a stained glass window, by a donor whose name has not been made public; and a gift of money given by the family of an Archdeacon of the Diocese, part of which is to be appropriated for furnishing one of the Archdeacon's stalls. The Dean and Chapter would be glad to receive gifts of Theological and other works suitable for the library. It has been suggested that all the clergy of the Diocese who have published works, whether theological subjects or not, should present a copy of their works. This Library would be a desirable place for the deposit of works or documents—printed or MS.—bearing on Diocesan or parochial history.

WESTON.—The adjourned vestry meeting of St. Philip's church, Etobicoke, was held in the school-room of St. John's, the Chapel of Ease, when the audited accounts of the past year were handed in by the retiring churchwardens. The financial statements were not as satisfactory as those of the previous year: some of the amounts promised not being paid. It was explained to the meeting that the Endowments cannot be estranged. The Burial Fund Insurance monies etc., belonging to St. Philip's church at the time of its destruction by fire in 1888, will be held in trust by churchwardens elected by the pew-holders of St. Philip's church. Owing to expenses incidental to litigation with the London & Glasgow Insurance Co., the amount of insurance was reduced by \$35.59 leaving the sum deposited in the Dominion Bank \$1064.41.

MARKHAM.—The Rev. Alfred Osborne has just completed a course of five lectures given in Grace church, on Sunday evenings. 1. Egypt and the Exodus; 2. The Passage of the Red Sea; 3. Joshua and his exploits; 4. Solomon and his times; 5. The Moabite Stone. The lectures were well attended and much appreciated.

The Queen's birthday was loyally observed: the afternoon being occupied with games in the fair ground, and evening with a concert in the town hall. We hear that after expenses were paid, about \$80 were secured for the Parsonage Fund.

HURON.

SIMCOE.—A parochial mission held during the latter part of May, in Trinity Church, and occupying nearly a fortnight, closed under circumstances which very clearly indicated the value of such services. At the invitation of the rector, and with the concurrence of his Churchwardens, the Rev. Mr. Moorhouse, of Wingham, was requested to conduct a mission here. After some unavoidable delay he entered upon the services. Two were held each day, including a Bible reading. Mr. Moorhouse has superior gifts and adaptation particularly for the latter work. And all his services are marked by zeal and conducted with ability. His themes and expositions are thoroughly elaborated, and all tend towards the great aim of his special ministrations, the intelligent, scriptural, and spiritual edification of those who hear. In a sermon to children he deeply interested them, and asked them for a report of the sermon, offering a reward. Four very good ones—from mere children—were handed in; and it was thought best to give a reward to each. A sermon on Sunday, at 4 p.m., urged upon the men present, a holy life as the best for time and eternity.

The congregations increased daily to the end. There are unmistakable evidences of the good done by the mission. Mr. Moorhouse left for his home and parish, with the sincere and most cordial gratitude of congregation and rector.

PARIS.—Church Workers' Convention.—The second annual convention of Church Workers, met in St. James' Church, May 15th. All who were present at the morning session enjoyed the privilege of partaking of Holy Communion, when they had a foretaste of the Communion of Saints, and went forth to work strengthened, and with souls refreshed. The Rural-decanal Chapter then met and proceeded with the ordinary routine business. The afternoon session, which was devoted to Sunday School work, was opened by all joining in singing the inspiring hymn, "Onward Christian Soldiers," after which all joined in repeating the Apostle's creed, followed by prayer by the Rural Dean, Rev. G. C. McKenzie. The rector of St. James' Church, Rev. Mr. Browne, then delivered an address of welcome to the Church Worker's as workers together for Christ; and enlarging on the importance of Sunday School work, and the benefit and necessity of conventions. The Secretary, Rev. Wm. Johnson, then read the report of the Sunday School Committee to the Synod for the current year, which produced considerable discussion, and resulted in the following resolutions. 1. That a sum of one thousand dollars be advanced to furnish a depository with suitable books, where all Sunday Schools throughout the diocese might obtain Bibles, Prayer Books, Hymnals, libraries, and prizes, at reduced rates. 2. That a monthly magazine of an inter-diocesan character be published specially devoted to the Sunday School work, and specially adapted to Sunday School teachers and others interested in the work. 3. That a general Superintendent to visit all the Schools of the Diocese and examine them, had not as yet become a necessity. 4. That an annual convention devoted to Sunday School work alone would be a source of pleasure and profit to all who would attend. 5. That a definite part of the Church Catechism be taught every Sunday. 6. That one Sunday should be set apart during the year for children's Sunday, on which the sermons should be addressed to children and parents. As there was not time for the reading of the Sunday School statistics they were laid on the table, to be published by the Synod. Not the least interesting part of the afternoon session was a chart shown by the Rev. Mr. Caswell. On it he had so arranged all the important doctrine of the Church Catechism with the Lord's Prayer and Ten Commandments, that it immediately impressed itself on the memory, and so simplified the youngest child could understand it, while older persons realized it was a great aid to memory, as well as opening up new ideas of thought connecting the truths taught. Letters and symbols connected with the Church were taught in a similar manner. Mr. Charles Watts, of Brantford, then read an excellent paper on Bible class work. He said the Sunday School was often spoken of as the nursery of the Church, and that was a correct view if taken from the standpoint, that there the young were properly trained for their Christian work in the Church, but too often it was regarded as a nursery where the children would be well taken care of for an hour or two on Sundays, while the parents enjoyed in a nap or indulged themselves in some manner. He considered the Infant Class of most importance in the Sunday School, the Bible Class next. He thought it was a good idea to separate the younger members of a Bible Class from the older, so that a new interesting truth to the one might not be considered a childish thought by the other. He also said a successful teacher must be a Christian in order to speak from the heart, that to which his words give testimony. The Bible Class teacher should also be a close Bible student, and familiarize himself with the geography and history of the lesson, but not to the exclusion of spiritual teaching for that is of vital importance. Affability, punctuality, regularity, and self-denial, were regarded as essential for success. Every class should have one who is willing to ask questions, for it not only helps himself, but helps the teacher as well as benefits the rest of the class. This paper was very much enjoyed, and led to a profitable discussion, during which, several valuable suggestions were brought out. It was remarked that the Bible Class was an excellent stoppage for the leakage that drained nearly every Sunday School of those scholars who felt they had arrived at that age when they were too old to join in the ordinary Sunday School Class. Another suggested the Bible Class as an excellent place from which to supply the Sunday School with new teachers from time to time, as even in the best regulated Sunday Schools it is necessary occasionally to engage the services of a new teacher. Another suggestion was, though a pupil who would ask questions benefited the whole class, a crank was not wanted for he could draw the attention of the class from the lesson altogether to some cranky construction of his own, and wander into some unnecessary

argument neither edifying nor profitable. After this discussion the meeting adjourned till evening. The evening session was opened by singing hymn No. 816. A very interesting paper was then read by Mr. Geo. Caudwell, of Brantford. He commenced by saying a return to the tithing system would relieve all financial difficulties of the Church, and soon evangelize the world. All should give "according to that a man hath." The Lord commended the widow's mite. God gives answering prosperity to those who freely give to him, but that should not be the motive for giving, failure to give is a crime. Who withholdeth tithes robs God. He gave seven excellent reasons for giving, and drew illustrations from the old and new testaments to prove systematic giving is a privilege and a duty. Miss Weir, of Brantford, then read a paper on "The duty of Church members to become Church workers." We are members by baptism and pledged to be servants, we may choose our work, variety is a necessity. We must keep egotism out, and work for the glory of God. This paper was also discussed when the following points were gained, workers must be developed. The Sunday School a good place to begin spiritual life essential to all workers. If we claim the privileges of the covenant we must fulfil the conditions. While lack of workers was deplored, the clergy and Church system was blamed for not calling on the congregation for more help. Captain Eccleson of the English Church Army gave a splendid address, describing how the Church Army evolved from the necessity of reaching the masses, and how they thus succeeded in gaining those who never attended Church; and the results were far more satisfactory than could have been anticipated. During the evening Miss O'Connors, of Galt, sang two solos, which were much appreciated. The convention closed about 9.30, after an agreeable and profitable day. The delegates were hospitably entertained by the congregation of St. James'.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

This is the season for diocesan conventions, which this year derive additional importance from the fact that at these assemblies are elected the clerical and lay delegates who are to sit at the General Convention in the fall. Up to recent years these conventions have excited little or no attention outside Church circles, and have been passed over by the secular press with only the briefest, if any mention. But the Church is so rapidly making itself known as a factor in the every day life of the American people, that, even in the metropolitan papers, the acts of some of the conventions held in States far distant from New York have not only been reported at considerable length, but even commented upon editorially. Thus those of South and North Carolina have attracted no little attention on account of the colored question, which is very properly looked upon by the whole country as one intimately concerning the welfare not only of the Church, but also of the nation. The convention just held in Florida called forth graceful notices of heroic priests who fell at their posts of duty during the ravages of the yellow fever last summer and fall, and the no less noble work done by Bishop Weed and his devoted surviving followers, clerical and lay, who, though themselves stricken down by the fell disease, were up again and grappling with it, ere they had hardly recovered from its ill effects. From the far coast of the Pacific comes a grand tribute to the veteran and scholarly Bishop Kip, whose infirmities have called either for a coadjutor bishop, or a division of the diocese—the latter course being resolved upon,—with every prospect by the way of a Canadian priest, once of your own city, Dean Trew, being the new bishop. To Bishop Kip's services to the Church and State the Californian correspondent of one of the principal New York dailies—as a rule, not favorable to the Church—bears ungrudging testimony.

PROGRESS ALL DOWN THE LINE.

Why this notice so plentifully bestowed upon these mere local conventions? The answer is ready at hand. The Church leaven is slowly but surely leavening the whole mass of American society. To this the statistics of increase not only in membership, but also in money contributions—and the argument from the purse—one that carries no little weight with it in these days of mammon worship. The missionary work grows apace in every diocese. Not only in the large cities, but in the remoter country districts where mining and manufacturing operations are thickest, the Church is planting her missions, and not least in the diocese of Pittsburg, Pa., where English, Welsh, and Irish Churchmen are to be found at every turn, not affiliated to any religious denomination, but continuing steadfast in the faith, and only too thankful, when the pioneer missionary enters their borders, to bring their children to Baptism to be prepared for Confirmation, to crowd into the room or hall where the services are held, to "sing the Lord's song in a

strange land," to receive the Holy Communion, to organize a Sunday School, and to set about collecting money for the support of a permanent priest. Meanwhile the lay reader supplies for the time the newly created want. In the larger cities also, even in some so small as to seem hardly able to support their existing church, the same missionary zeal is being exhibited, and mission chapels are being built and Sunday and parish schools opened in the streets and lanes and alleys, where poverty and saloons and crime have too long held sway. The result is a visible lessening of ignorance and sin and an evident, often a startling decrease in drunkenness and deeds of darkness. The great trouble, however, is the lack of clergy. The best and most self-denying laborers in this branch of God's harvest field are not the young priests and deacons, but the well tried veterans who have for years borne the burden and heat of the day, and are too often passed over by the vestries and parishes paying good stipends, in favor of young fledglings, barely out of the seminary, who can pose as soulful and gushing preachers, as sensationalists—often as heretical talking-machines, men utterly void of experience in parish work and as tactless, as they are unwilling to learn from bishop or elder the A. B. C. of clerical work. Yet, owing to their superior education, and possibly, in the large cities, to the fact that the Church in America—the "Protestant Episcopal Church of America," is looked upon as the Church of the genteel and the fashionable, even these young men command an influence and are treated with an outward and visible amount of respect which is denied the ministers of the outside denominations.

BISHOP POTTER'S CENTENNIAL UTTERANCES.

How powerful is the influence of the Church is shown by the excitement created by the noble utterances of the Bishop of New York at the recent Centennial services in St. Paul's church, Broadway, in the presence of President Harrison, Vice-President Morton (himself a Churchman) and all the notabilities assembled on the occasion. His boldness in rebuking the vices of plutocracy, display, place-hunting, and political meanness literally moved the whole land, and, no doubt, the seed thus sown will in time bring forth good fruit. As the words of a staunch Republican, a scholar, a gentleman, a society leader, and a Christian, to say nothing of one occupying a position so important as the bishop of the metropolitan see, they carried with them a weight, which all the efforts of rival preachers, especially Methodist and Presbyterian, whose adherents have of late years—with the exception of Presidents Arthur and Garfield, nearly monopolized the presidential chair, have not been able to lessen much less to neutralize.

NEW YORK'S PROPOSED CATHEDRAL.

Bishop Potter is selected as a legitimate target by those who shoot out their arrows, even bitter words, at whatever he says and does. Thus the proposed new Cathedral, which it might be thought concerns only the Churchmen of New York and the diocese, has of late been the subject of fierce animadversion on the part of sectarians. They cry out against it as a "piece of assumption on the part of one of the least numerous of the denominations" in this country: as an "anachronism": as a proposed "fossilization of bigotry" (whatever that may mean); as a waste of money that might be more profitably expended on the poor ("Why is this waste of the ointment made, over again"); or as an outward and visible sign of the "pride and ambition that rule in Bishop Potter's soul." Still the cathedral is going to be built, and four plans chosen prove what is the dominant idea in the minds of the committee. Of those thus selected, that of Mr. Potter, Brother to the Bishop of New York, seems to be the favorite. Mr. Wood's, however, is the more churchly, while in every way as suitable as Mr. Potter's whose main purpose seems to be to erect a huge auditorium, the choir and the sanctuary being completely secondary. The altar and its services appear in fact to be sacrificed to the pulpit. Now, while the same person desires to see a long drawn mediæval choir intervening between nave and sanctuary, still in a diocesan cathedral there must be constantly recurring seasons when, in addition to the cathedral clerical staff and vested choir, there will be gatherings of bishops and clergy—as at Conventions diocesan and general—when ample provision will have to be made for a crowd of priests, for whose accommodation the choir and not the nave or transepts is the proper place. In the cathedral of Albany, while the clergy and choir are abundantly provided for, the altar is conspicuously raised and the sanctuary is large enough for functions of the grandest description. At the same time the transepts are sufficiently shallow—without lacking due symmetrical proportion—to allow of all seated therein to be within seeing and hearing distance of the altar and pulpit, while the aisles in the nave are so contracted as to be useful only as ambulatories, the whole intervening space between the columns giving a very broad nave with plenty of room for thousands of worshippers in full view of preacher and celebrant. It is to be hoped that in the

new cathedral in New York some such similar arrangement may be followed. Of course, no one looks for any such monstrosity as a high carved screen, though a low septum will certainly separate the choir from the nave, while choir, sanctuary, and altar will all be approached by a sufficient number of steps to render them the conspicuous portions of the Church.

THE PRESBYTERIAN CONGRESS OF FAITH.

While at the ensuing General Convention of the American Church, no attempt will be made, as no attempt has ever been made to alter or tamper with the faith once and for all delivered to the saints as contained in the Apostles Creed and that of Nicene, the Presbyterians in General Assembly gathered together in New York city, have discussed, not without vigour, the Westminster Confession of Faith, the creed of their communion. The desire of a very large number of their members is to eliminate therefrom that dreadful Calvinistic element of predestination—fatalism, which causes so many of that denomination to leave it, or, if they retain it, to do so as unbelievers in the atrocious tenets promulgated by the founder of the system. To the more enlightened and more liberal preachers of Presbyterianism the task of evading the doctrines to which they are obliged to subscribe involves an amount of Jesuitical quibbling which very often lands them in the Church or in infidelity. But the majority would not have the Confession touched, though several of the speakers composing that majority were by no means believers in their Creed. Strange that after over three hundred years of boasting the possession of the Faith, it would now be found necessary to add thereto or take any therefrom. Stranger still that while the Church has ever cleaved to her Creeds and never altered them since they were first enunciated, Rome and Geneva, her chief opponents, should have virtually confessed themselves not in possession of the true Faith, one by her additions to it, the other by her longings after changes that she hopes will bring her into line with the Catholic Church. A common misery when acquainted is a strange bedfellow.

FOREIGN.

More than 2,000,000 of the youth of India are to-day receiving an education in the English language.

AUSTRALIA—The Rt. Rev. Dr. Pearson, who is now in England, has telegraphed to Sydney announcing his resignation of the See of Newcastle. This makes the seventh bishopric practically vacant in Australia.

The Oxford Diocesan Conference has resolved that a missionary association should form part of the ordinary machinery of the Church in every parish.

The total attendance at St. Paul's Cathedral on Easter Day aggregated over fifteen thousand. At the three celebrations over four hundred persons communicated, a considerable increase over last year.

According to the latest official reports, the population of the United States numbers now no less than 61,702,000 persons. The population doubles in about twenty years.

The bill for legalizing marriage with a deceased wife's sister has once more been brought before the House of Lords, and been thrown out by a majority of twenty-seven. This is a more decisive defeat than its advocates have suffered for some time. Only fifteen bishops voted, so that, as the Times observes, "It cannot be alleged that the measure is rejected by ecclesiastical bigotry."

The family of the late George L. Harrison, of Philadelphia, who was bountiful in his liberality toward Church work, have given \$200,000 to the Episcopal Hospital of Philadelphia for the erection and Endowment of a building for incurables.

The Church Association held recently its annual meeting in Willis's rooms. Of the £10,000 asked for to carry on the war in the law courts, they have secured £6,000, but as the chairman intimated that £1,000 had already disappeared in merely arguing and opposing a technical point in one of the suits, the financial prospects of the cause are not inspiring. The chairman announced that unless the judges gave their decision very shortly in the St. Paul's reredos case, an application would be made to the court to press for immediate judgment.

Through the liberality of Mr. H. P. Gates, J.P., the cathedral bells have been re-hung in Peterborough cathedral, and they are now to be rung. They have

not been rung since 1824, owing to the fear that the vibration would endanger the great arches of the west front, but a framework of timber has now been erected below the bell-framing, which is thus altogether freed from the walls. The cost of the work has been over £400, and it has been carried out by Messrs. Taylor and Son, of Loughborough. There are only five bells—the tenor weighing about 85 cwt.—but it is hoped that at some future time the peal of ten may be completed.

Rowland Hill once became surety for a member of his church. The man failed, and the incautious pastor had to pay £100—the amount of the bond. The same day on which he discharged his liability he called upon a friend, who, observing that he was unusually depressed, remarked: "Why Mr. Hill, what's the matter with you to-day? You seem to be altogether heavy and uncomfortable." "Heavy, sir!" replied Mr. Hill; "you are quite mistaken there, for I am £100 lighter than I was yesterday."

John Bull states that Canon Lucas, one of the Proctors in Convocation for the Diocese of Winchester, has tabulated the rulings of the Privy Council. They have ruled:

- Twice that the Ornaments of 1549 may be used;
- Twice that they may not;
- Once that "standing before the table" applies to what follows;
- Twice that it does not;
- Once that wheaten breads may be made round;
- Once that they may not;
- Once that the Injunctions of Elizabeth are inconsistent with her Prayer Book;
- Once that they are not;
- Once that a cross may be placed over the holy table;
- Once that it may not;
- Once that the priest when consecrating may stand in front of the table;
- Once that he may not.

The Society for Promoting Christian Knowledge proposes to make a grant of £450 towards the salary, for three years, of a lecturer on Church Doctrine and History for the dioceses of Durham, Ripon, and Newcastle. They state that they are moved to do so by the consideration that, whilst instruction in most other subjects is within reach of the people at large, no provision exists for the promotion of a knowledge of Church doctrine and history. The Archbishop of Canterbury thoroughly approves of the project, and is of opinion that the lectureship should be attached to a lapsed cathedral canonry, so as to give the holder to some extent, the authority appertaining to members of a cathedral body. It would thus resemble the office of a Canon-missioner, which exists already in some dioceses. The Society are prepared to extend the plan so as to establish similar lectureships, with centres at Canterbury and Lichfield to which, for the present, they limit the experiment, although they will be happy to consider the question of its extension to Wales and the South-west. The project is one which appears likely to stem the huge flood of misrepresentation that the enemies of "definite religious teaching" are ever letting loose upon the Church, and to teach the masses their noble heritage in the faith of their fathers, and in the great historic past of the Church.

The New York Times says: At St. George's Church last week the services were made especially interesting to the parishioners by the presence of their rector, the Rev. Dr. William S. Rainsford, for the first time in several months. He returned a few days ago from a trip to California and other places, almost wholly restored in health, which had been impaired by his arduous and unremitting labours as the head of this large parish. As has been his invariable custom when at home, Dr. Rainsford came into the Church last week before the services and shook hand with his parishioners. He then retired. The liturgy was read by the Rev. Dr. Wilson and the Rev. Mr. Crocker, assistant ministers of the parish, and the Rev. Mr. Brown, rector of St. Thomas, preached. After the sermon Dr. Rainsford entered the chancel, addressed the congregation briefly, and pronounced the benediction. He thanked them for the zeal with which they had carried on the parish work during his absence, announced that he had come back greatly improved in health, and that after a summer vacation he would resume his labors on the 1st October. Dr. Rainsford left last week for the Restigouche river, where he will enjoy salmon fishing.

—People do not always think of what the angel said to John, in the Apocalypse, "Worship God," even when they are in the house of God. Too often they are there "to see and to be seen," and do not realize the fact that they are on "holy ground."

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Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

THE BISHOP OF ONTARIO'S HOME COMING.

SIR.—The return from England of Bishop Lewis after the occurrence in his career of what your colleagues of the press are wont to term an auspicious event, ought not, I think, to be allowed to pass unnoticed by those whose chief pastor he has been for nearly 80 years. "Our unhappy divisions" preclude all ideas of attempting to emulate,—even were such pageantry agreeable to the sober and undemonstrative spirits of our church and race—the long procession of priests and people; the gay array of flags and banners, the festive music and the shouting multitude which welcomed Archbishop Dahamel on his return to Ottawa a few weeks ago from "the threshold of the Apostles." But although the pomp and display of such a reception forms no model for our imitation, yet the respect we as Churchmen owe to our Diocesan and to the life of almsgiving and godly deeds of her who is henceforth to share the joys and sorrows of his earthly pilgrimage, render his return to us on this occasion an event worthy of recognition. What form that recognition should assume, I leave to men of greater local knowledge to suggest, my letter being merely intended by drawing attention to the subject to elicit the views of those better qualified to speak as to the proper mode of commemoration. The present is, however, a fit opportunity for reminding Churchmen of the work done in the Diocese of Ontario since the consecration of Dr. Lewis, the facts and figures of which having been frequently circulated need not now be repeated, but of the inestimable services rendered by him to the Anglican communion throughout the world as having been the first to propose and plan the calling of Pan-Anglican Synods or General Councils of all the English speaking and English ruled races, three of which assemblies he has by God's mercy been permitted to attend. Who can foresee the mighty results for good of these gatherings from Earth's remotest corners, the origination of which is due under God to the farsighted sagacity and consecrated energy of him who was at the time the youngest bishop of our communion presiding over its youngest see—a see which, pardon the digression, recalls by its territorial name, (however inappropriate in many respects) as do also many of the American, Canadian, and Scottish sees, the fact too often forgotten, that our English forefathers owed their conversion in a very large degree to those spiritual sons of St. Columba who differed from the ordinary practice of the Church in naming their Dioceses from tribes or territories instead of cities. One result of these councils needs no gift of prophecy to predict. With a hundred bishops gathered round the throne of St. Augustine, the Patriarchate of the New West, with English instead of Latin as the canonical language, or Vulgate, of its councils, is no longer a dream. Archbishop of the English, the title conferred on St. Augustine by request of Pope Gregory the Great, at his consecration by Virgilius, Metropolitan of Ailes, can be used in a far wider sense by the distinguished prelates who now fill that venerable seat which after serving as the curule chair of some Roman magistrate, and the judgment seat of the heathen kings of Kent, has for nearly 18 centuries been the Archiepiscopal throne of the successors of the missionary from the monastery of St. Andrew and St. Gregory on the Mons Caelinus of Rome. For the children of the fairhaired barbarians, who, as firstfruits of the English race, were baptised by St. Augustine on Whitsunday, 597, have spread into every continent and island; and from among the 800 millions of men of many colours, tongues and origins who own the sway of a lineal descendant of Ethelbert and Bertha, and from the 65 millions of the Great Republic, their chief pastors have already thrice assembled in the first church of English worship, the mother church of our race and speech.

Bishop Lewis's frequent visits to England have been the subject of much unfavourable comment, displaying, it seems to me, a very narrow and uncharitable spirit. It is his assailants could point to any one of his duties as a Diocesan unperformed as a result of his absence their complaints would be reasonable. But confining themselves, as they are careful to do, to mere vague and general grumbling, they neither can be answered, nor are they worthy of it. These grumblers forget that Canada is after all a young and new country, far removed from the main streams and currents of the world's religious, social, moral, and intellectual forces. Our statesmen, our college professors, our chief men in medicine, at the bar, and on the bench,—in short all our leaders in every walk of secular life—find it necessary from time to time to

refresh their mental powers, and rub off the rust of provincialism by visiting that great central mart and meeting place of every species of physical and intellectual energy—London. And why should our bishops be the only leaders of men exempt from this necessity? A bishop, it must be remembered, occupies a position much more isolated and lonely than any leader, except a sovereign. A premier has his colleagues and parliamentary supporters to consult, and a judge must treat with deference the opinions of the leaders of the van. But the bishop stands alone, and is practically irresponsible, and to them, therefore, frequent intermingling in that great society where the greatest and wisest find their equals is a positive necessity as a check on egotism and ignorance as well as a means of acquiring new ideas and of preparing his mind for their reception. It is scarcely necessary to add that the clergy and laity are in their turn here fitted by an increase of "sweetness and light" in the character of their Diocesan. May not his frequent visits to England have largely assisted in developing the keen insights and breadth of view displayed by Bishop Lewis in his treatment of Agnosticism, and also of the Deceased Wife's Sister controversy some years ago?

Rome, with her wonted sagacity, has for centuries recognized the advantage of frequent journeys by her prelates to the centre of her system, every bishop pledging himself at his consecration to visit the Eternal City at certain stated periods.

Yours, &c., A. SPENCER JONES. Ottawa, May 28rd, 1889.

WHAT THE WOMAN'S AUXILIARY IS DOING.

SIR.—While ambitious and loud voiced men are clamouring for political power, and denouncing each other as bigots, robbers and traitors, a congregation of faithful women is doing a quiet and unobtrusive work which is fast becoming a tower of strength to the Church. This great work is little known to the busy, toiling millions; but notwithstanding the world's ignorance this flourishing organization, like a vigorous tree, continues to grow and spread, until its roots have struck deep in a fertile soil, and its branches stretch out and cover the land. What is the Woman's Auxiliary doing? A great work indeed. The poor despised red man of the far North West, can tell how his shivering body has been warmed and his heart filled with hope by the timely gift of warm clothing to himself and his half naked children. The faithful missionary who has gone forth to carry the light of the blessed Gospel into the regions of heathen darkness, can tell; how amidst dangers, hardships and difficulties, his heart has been warmed by kind words of encouragement and material and timely aid. We repeat it: This great and growing organization, the Woman's Auxiliary of the Church of England in Canada, with its various branches, though at first regarded by many of the clergy with suspicion and distrust, is fast growing into a tower of strength to the Church. Another effective and useful body is the Children's Guild. Our busy toiling world does not know very little about it either.

We will relate two facts respecting the work referred to, in illustration of what the boys and girls Guild can do. Last year a boys' Guild was organized in connection with St. George's church, Montreal, and took upon itself the responsibility of supporting one of Mr. Wilson's boys at the Washakada Home. Their specialties were; fret-saw work, scrap books and balls. The proceeds of one winter's work was over fifty dollars.

Not many weeks ago, we had the pleasure of meeting a girl's Guild in connection with St. George's church, Kingston. Being invited to speak to the girls about our work we were introduced to some twenty of them; of ages ranging from six to thirteen. After speaking to this attentive little audience for about twenty minutes, ten volunteers were asked to collect a dollar each, for the Pagan Mission Building Fund and Home. To these, ten remission envelopes were given, containing cards. That day a pony's phaeton might have been seen containing two young ladies, each flourishing an envelope and requesting subscriptions, and now we have much pleasure in acknowledging a collection, for our Building Fund and Home, a sum of sixteen dollars from that valiant little Guild of St. George's, Kingston. H. T. B.

DELEGATES TO THE PROVINCIAL SYNOD.

SIR.—The following is a copy of a communication which I just received from a clergyman of the Diocese of Toronto: "I would respectfully ask the favour of your vote and influence this year in the Election of Delegates from this Diocese to the Provincial Synod." The Delegates to the Provincial Synod have no

vested rights. Why is it then that the most invidious distinctions are made in the nominations by the Bishop and the Elections by the Synod? For invariably from year to year the same persons are appointed to the Provincial Synod.

For the past ten years I have protested against these invidious distinctions being made, and have voted for such persons as I thought ought to represent the Synod. Many poor clergymen in the Diocese would be glad to have a holiday to Montreal by having their expenses paid to the Provincial Synod. I hope, therefore that this year we shall have a new set of Delegates to the Provincial Synod. PRESBYTER. May 28th.

SKETCH OF LESSON.

WHIT-SUNDAY. JUNE 9TH, 1889. The Promised Comforter.

Passage to be read.—St. John xiv. 15-26; xvi. 7-16.

To-day we are to look at one of the great promises of Jesus to His disciples. We are to see these disciples the subjects of quickly changing emotions, to behold them now despondent, now hopeful as the Master's words affect them. For a considerable time, we must remember, these followers of Jesus had been accustomed to regard Him as their constant friend. As such, they had enjoyed the pleasure of seeking His advice, His help, comfort and sympathy. They had grown to regard His presence as indispensable to their peace of mind, and their bodily well-being. But the relation so long sustained between them, was, according to that Master's word, to be abruptly terminated. This is what made them so disconsolate this night in the upper room. (St. John xvi. 5, 6). He was going to leave them—what would become of them? He had been comforting them, and among the many gracious words which proceeded out of His mouth, none would be more precious to them than those in which He promised to give them "another Comforter" (xiv. 16-18, 26; xv. 26; xvi. 7, etc.) We can imagine the Disciples asking themselves half in doubt, could any one be such a Friend as their dear Lord? and as they heard His words (Chap. xvi. v.) questioning within themselves as to how it could be better for them to lose Jesus, and have this new Friend in His stead. If they should, they would find the answer in what He had said, (chap. xiv. 16) If Jesus should remain, He might not be always accessible, but the promised Friend would be with them all, everywhere and at all times. This New Friend was the Holy Spirit:—not an influence but a Person,—a Divine Being, equal with the Father and the Son, and "proceeding from the Father and the Son," and therefore mentioned with the Father and the Son in St. Matt. xxviii. 19; and 2 Cor. xiii. 14. Who as God could and would be omnipresent and everlasting (see Ps. cxxxix. 7, and Heb. ix. 14), could supply their every want, give them needful strength, comfort their hearts, knowledge and understanding to comprehend God's will and Christ's great work.

I. A Comforter.—One to comfort, one to keep, but how? and in what? By supplying indwelling grace and strength, for the work for Christ, their battle with a sinful, gainsaying world.

In two ways this Holy Spirit would help them.

1. By encouraging and strengthening their hearts, as we find He did St. Peter's on the Day of Pentecost (Acts ii. 14, &c.), and when he stood before the Jewish Council (Acts iv. 8) thus creating a marvellous contrast between the old Peter who was afraid of the High Priests' servants (St. Matt. xxvi. 69) and the man who now so boldly confronted them. We find too that He encouraged and strengthened the heart of the first martyred disciple; St. Stephen (Acts vii. 55) in the face of much to terrify him; and in His strength St. Paul, the witness of St. Stephen's heroism, put to silence a wicked opponent, Elymas (Acts xiii. 9). These and many other instances can be named of His helping in hours of distress and persecution.

2. By working in the hearts of others. When the Apostles would preach, they would lay stress upon the sins of their hearers, and upon the only way in which they could be freed from sin. They would speak of the complete victory of Christ, and of the awful judgment to come, and though of themselves they would not be able to convince men, yet the Holy Spirit could and would. Of this we have a remarkable illustration on the Day of Pentecost, when so many were "pricked in their hearts" (Acts ii. 37) and also when Felix was so disturbed at the preaching of St. Paul (Acts xxiv. 25). But the Holy Ghost was to be more even than a Comforter.

II. A Teacher.—We all know the value of a teacher when there is knowledge to be imparted which we earnestly desire to receive. To the Apostles in the first place, Jesus was a teacher. Now that He is about to leave them, He provides and promises another, the Holy Spirit. How thankful they would be to have One to take the place of Jesus, whom He promised should never leave them.

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But how should He teach them?

1. By bringing Christ's words back to their remembrance, when they would have forgotten them. A Most important fact in its bearing upon the correctness and inspiration of the New Testament (xiv. 26.)

2. By testifying of Christ (xv. 26; xvi. 14.) Making them understand, better than they did before, who He was, whence and why he came, what His death and resurrection meant, and what His ascension implied.

3. By "guiding them into all the truth." Little by little would He teach, and they learn, until they would comprehend all the truth God would be pleased to reveal necessary for their own, and the salvation and edification of their hearers (xvii. 18)

4. By "showing them things to come." How He did what Jesus here promised may be seen by a reference to the prediction of Agabus concerning the great dearth "which came to pass in the days of Claudius Cæsar."—(Acts xi. 28) and his prediction concerning the binding of S. Paul. (Acts xxi. 11)

This precious gift was not to be limited to the Apostles. And this they knew; and so S. Peter declared openly on the Day of Pentecost (Acts ii. 38, 39). We too, as needy (S. John iii. 5) may obtain His help, as weak, His strength, as ignorant, His instruction, just by the simple method of faithful prayer (S. Luke xi. 13.)

SOMETHING NEW IN DENTISTRY.

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If there is nothing but the root remaining of the natural organ, a crown, the exact counterpart of the original can be securely placed upon it. If a tooth is malformed, a coating can be attached to it, bringing out the perfect contour of what nature designed it to be. And all of this can be accomplished with very little inconvenience to the patient. To clergymen and public speakers, this process should recommend itself. Decayed teeth are detrimental to a perfect enunciation, and artificial plates never restore nature in this particular.

One of the advantages in this process is the comparatively little annoyance to the patient in having it done. Its artistic beauty when done, recommends it above all other methods, and being a non-conductor of heat, it is not affected by chemical changes, and consequently no pain is felt from hot or cold drinks afterwards.

Dr. C. P. Lennox, of the Yonge Street Arcade, Toronto, will be happy to exhibit to anyone calling specimens of this art, and to refer to patients who have availed themselves of this mode of treatment.

THE INSPIRATION OF CHEER.

Half the battle of life consists in keeping up a cheerful spirit. When depression comes and the clouds, when the spirit is loaded with deadening pain, all work becomes a drudgery, and life is a burden and a difficulty. Whatever is done is carried on under compulsion, with a wish that it could be avoided, and a feeling of pleasure—if so mournful a kind of congratulation can be called a pleasure—that it is at last completed. And even if because there is will-power enough to drive it along and favorable circumstances to make it successful—it will afford but little satisfaction, for the spirit will be loaded with forebodings and the mind be full of the prophecies of coming evil. If any good work be well done, it must be amid buoyancy and hope. With this experience, no matter how hard the task may be or how unpromising, there will be energy

given to it, and that facility of skill and tact that, unless the hindrances are invincible, will carry it through to a good end. Our religious work very often lags and fails, not because we are not in earnest in it—perhaps we expend unnecessary labor on it—but because it is done under a cloud. Hope is wanting. There is no enthusiasm, no spring and eager onlooking and vision of inevitable accomplishment. But if the heart is bright, it will be able to go cheerfully through an experience, and also bear its disappointments, rejoice in its tribulations, and not only believe, but know, that God makes all things work together for good to those who love Him. It is not possible, not for all of us, all the time. Moods are many, and we are liable to fall into dull ones betimes; but it ought to be a part of our Christian effort to drive away the clouds if possible and turn to the beautiful and inspiring light.

"IF WE KNEW."

If we knew the cares and crosses
Crowding round our neighbour's way,
If we knew the little losses
Sorely grievous, day by day,
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our life a stain?

If we knew the clouds above us
Held but gentle blessings there,
Would we turn away all trembling
In our blind and weak despair?
Would we shrink from little shadows
Lying on the dewy grass,
While 'tis only birds of Eden
Just in mercy flying past.

If we knew the silent story
Quivering through the heart of pain,
Would our manhood dare to doom them
Back to haunts of guilt again?
Life hath made a tangle crossing,
Joy hath many break of woe,
And the cheeks tear stained and whitest,
This the blessed angels know.

Let us reach into our bosoms
For the key to other lives,
And wish love toward erring nature
Cherished good that still survives.
So that, when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father judge us
As we judge our fellow men."

—Our own Fireside.

A PRACTICAL PAPER FOR PRACTICAL GIRLS.

It is fast becoming the thing for girls to have something to do!

Education nowadays seems to be asking itself whether its work is done before giving the girls a knowledge of something that shall be of practical benefit—something they can turn their hands to and earn money by, no matter whether their father be worth fifty thousand dollars or fifty cents.

Girls are soon going to realize that society will ere long ask of them, "What can you do?" and "If you can do something, can you do it well?"

When I use the word "society" I do not refer to the fashionable world of gaiety and thoughtlessness and dress; but I mean thoughtful, mature, wise, useful people, whose hands or whose minds are carrying on the best work of the country.

The more I look about me, even now, am I surprised to notice the rapid strides of this movement and the favor with which it is being received, and to know how many are educating themselves, or have already done so, for a business life of some kind.

Here and there on every hand we meet with young women, and older ones, who are supporting themselves, and perhaps some dear one beside.

A young friend of mine recently joined a circle of the "King's Daughters" belonging to a large and prosperous church in a central location of Brooklyn. One evening she was present at meeting. To her surprise, she found that she herself, with one exception, was the only one of the seven-

teen girls attending the meeting who was not employed during the day.

A young lady of education, whom I have reason to know can be abundantly supported by her father, chooses to go day by day to her office work in New York, and realizes therefrom a nice income.

A cultivated lady of my acquaintance, after years spent in perfecting her voice, is now laying extensive plans for teaching vocal music in one of our large cities.

A friend to whom I am greatly indebted is making much money and many friends by her skill as trained nurse.

Everywhere now we find the girls are waking up to this practical question—"How shall I fit myself to earn my own living?" Happy will it be for such an one if while intending to fit herself for the work, is yet able to be supported until that object is reached.

She is wise, who, having a home and some money at hand, can devote her time and the money necessary, if in her case anything more than time is necessary to fitting herself thoroughly in some one thing for future practical work.

It need not take much money nor a great amount of time, but it will take some of one or both to become skilled in anything, even the most simple. For skilled work is going to be the test.

A young lady desiring to learn millinery thought she could accomplish this by taking a short series of lessons, so letting the time pass till necessity was upon her, she applied at a millinery establishment for a situation. She was told that this method of learning the business was not sufficient, and that she would not be received in first nor second hand houses except after regular application to learning the requirements of the work in detail. This requires six months. Now if a young girl while yet at home in her father's house will go to learn this business in the regular way, she can be certain of gaining a practical knowledge which she will know she can turn to account at a good and rapidly increasing salary.

A gentleman was talking to me the other day, who has charge of a silk neck-ware house. To my remark that I thought it would not be a tedious task to one of taste to make a silk tie correctly, he said he "would not give work to any one if she did not come there, and under supervision, work every day for three weeks, and yet having that amount of instruction, it was not likely the person could finish the work acceptably before some three months had given her time to become experienced in the business." So you see, no matter how simple the business, time is required to perfect one's self. Experience tells.

Stenographing and type-writing, one or both are popular and certain ways of making money for ladies. Here some money, as well as some time, is needful to learn the art.

The first thing to be desired in persons planning to earn their own living, or to earn money for some other purpose, is the ambition to carry out what they propose to do.

Not like an acquaintance of mine, who is willing to content herself in idleness, while her father from small earnings, pays her board and gives her just enough to clothe herself in a very plain way. Instead of perfecting herself in something while the opportunity of being taken care of lasts, she is willing to fritter away her time, learning nothing useful, nothing practical, and apparently planning for nothing but to be supported some day by a husband.

If she would now, by patient, plodding effort learn some one thing well, when the time comes to depend upon herself she will be able to do something that will be of more use to her than would be the support of the average husband of insufficient girls.

Let a young girl fired with ambition to learn perfectly some trade, some art, some useful accomplishment, or some line of business, begin at once and use faithfully her time and some money. It will need be, in learning the thing chosen, as her taste or circumstances may decide for her, and she will not only lay a foundation for money-making but become more self-reliant and independent, and at the same time receive an increased amount of respect and attention from those about her.

Begin now and you will have the opportunity to

June 6, 1889. ISSUER OF COUNTY CLERK side Street, Toronto. & COMPANY N. Y., BELLS to the public since School, Fire Alarm Co. Ch... and Post L. FOUNDRY, and Tin for Churches, Farms, etc. FULLY equipt sent Free. 77. Cincinnati, O. HERRY'S BAL- EGAN BLOWER. ularly adapted for er Organs, at they Piano. nd never over- blowed for the last four be a most decided and pressure work- while for durability onomy, they cannot more given to some is and Organ Build direct application turer, W.L. HERRY

devote your attention to the thing you are going to learn. Do not wait until you are obliged to do something, and then find yourself at sea needing money, and yet not able to control any situation worth having. Take time by the forelock, so that you can be mistress of the emergency when it shall come.—H. T. Conklin, in *Christian at Work*.

THE HISTORICAL VALUE OF WORDS.

Words are mysteries, so far as their origin is concerned; and anyone who takes the trouble to trace them to their original sources will obtain a more correct idea of the custom and character of the people with whom, and the age when they took root, than in any other way.

We purpose substantiating these assertions by illustrations which we trust will be sufficiently interesting to lead the reader to continue similar investigations for himself. Because if they are always profitable, they are particularly so with reference to our own language, owing to the numerous tongues which have contributed to its formation.

Upon one of the hills of Rome—the "Palatine"—the Emperor Augustus Caesar had his royal residence, called from its location the *palatine house* and later the *palace*, a term that is generally applied to dwellings of unusual magnificence.

Capra is the Latin for "a goat," which leaps this way and that without any apparent reason. From it came "caprice," indicating an abrupt and inexplicable change of opinion. Those ancient Romans who desired the suffrages of the people, to elect them to an important position, were obliged to clothe themselves in white.

Candidus is the Latin for "white," and is the origin of "candidate."

At one time the exportation of figs from Athens was contrary to law. As the sale of the fruit was remunerative, many Athenians smuggled it abroad. Informers against them were denominated "sycophants"—from *sycon*, "a fig," and *phanein*, "to show;" and the term is now applied to tale-bearers generally, or to such as seek to win the favor of their superiors by a servile deference to them.

When Mausolus, King of Caria—a country of Asia Minor,—died, about 353 B. C., his widow erected to his memory the grandest monument of antiquity—one of the "Seven Wonders of the World," and called it the *Mausoleum*. To-day, any imposing tomb is a *mausoleum*.

"*Marauder*" is from *Merode*, a family famous in the history of the Netherlands, one whose members gained a wide notoriety from his successful predatory incursions into other lands.

An ancient Norse word, *Udaller*, meaning one who made and executed laws of his own free will, gave birth to "freeholder."

The primary meaning *Rous* is "wheeled," or "broken on the wheel," formerly a common mode of punishing criminals in France. The Duke of Orleans, the most unprincipled man of the age, delighted to surround himself with companions having instincts like his own, whom he denominated his *roues*, because—as he said—"they all deserve to be broken on the wheel." From this circumstance sprang the present meaning of "*roue*"—"one devoted to a life of sensual pleasure."

The contempt with which Englishmen formerly regarded those emigrating from their country and elsewhere establishing a *colony* led to a corruption of the word to "clown."

A priory in London—"St. Mary's of Bethlehem," was given to the city by Henry VIII., to be used as an asylum for the insane. It was, in pronunciation, abbreviated as "Bedlam," and thus a place for the confinement of lunatics is wont to be designated.

In the long ago an account of petty debts was kept by chalk marks until they were twenty in number, and they were presented by a cut or "score," from an early English verb *scoren*, "to cut" across two sticks that exactly fitted together.

Hence "score" came to signify twenty.

One of these sticks was retained by the seller, the other by the purchaser. A false "score" was instantly detected, owing to its absence from the other stick—"tally." Two statements "tally" when they agree in every respect.

In connection with the present labor difficulties, "boycotting" is frequently used, and will doubtless appear in the dictionaries of the future. The word is of a recent coinage, and, as some of our readers know, has the following origin: The agent of a land owner in Ireland named Boycott was so disagreeable to the tenants that his removal was requested by them. The proprietor refused to comply with the request, and the tenants would not work for nor under the direction of the agent. Moreover, they declared that if any one had dealings with Boycott, no one of them would deal with that person; that they would utterly ignore him. The result was disastrous to the landlord and agent, as was expected and desired.—*The Churchman*.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive cure and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

GRACE IN LITTLE THINGS.

There is an old story of a certain minister who, in arranging his toilet for his parochial stalls, found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears, and escaped to her room. The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young brother Hall wasting away with consumption, and found him anxious to go and be with Christ; upon good old Grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as nappy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needles, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes it is wonderful, indeed; but there is one thing the grace of God does not seem to have the power to do." "Ah, what can that be?" asked the husband. "Why, it does not seem to have the power to control a minister's temper when a shirt button is gone." This was a new version of the doctrine of grace to the parson, but it was such a version as another religious man needs to remember. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion; but who is too weak to keep his temper at home. The value of art is in the fitness of the work; the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's Prayer upon a five cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.

THE CENTENNIAL NUMBER.

"The Inauguration of Washington," by Clarence Winthrop Bowen, fully illustrated. Two papers by Mrs. Burton Harrison, "Washington at Mount Vernon after the Revolution," and "Wash-

ington in New York in 1789," with many illustrations. "Original Portraits of Washington," by Charles Henry Holt, with engraving of portraits by Gilbert Stuart and John Trumbull. "A Century of Constitutional Interpretation," by John Bach McMaster. "The First Inauguration," in Topics of the Time, and "A Centennial Historical Exhibition."

HINTS TO HOUSEKEEPERS.

GINGER COOKIES.—One quart molasses, twenty-four tablespoonfuls of melted lard, twelve tablespoonfuls of water. Set on the stove and let it just come to a boiling point, then take off and let it cool so it won't scald your flour, of which use just enough to roll nicely, add three teaspoonfuls of soda and three of ginger.

ORANGE PUDDING.—One-half box gelatine, dissolve in pint cold water; add two cups sugar, juice and pulp of one lemon, and one pint boiling water. Have in a dish six or eight oranges, sliced, and over this pour the mixture. This should be made the day before using and kept in a cold place till ready to serve.

FRUIT JELLY.—Soak one box of gelatine in one pint of cold water for one hour; squeeze it in the pulp and juice of one orange and one lemon, add one pt. of sugar, mix well, and pour over all one pt. boiling water; strain through a bag into a dish containing three oranges cut up small, and one-half dozen bananas sliced; set away till firm.

WOODFORD PUDDING.—Six eggs, two cups jam, one cup flour, six tablespoons butter-milk, one cup butter, one teaspoon of soda, a little spice and nutmeg; bake in a pan, cover with whites of egg beaten to a froth and eat with the following:—Sauce. One cup of sugar, one large spoon of butter, one of flour, beat to a cream place it over the fire and stir in quickly, three gills of boiling water; flavor to taste.

FRUIT CAKE.—One cup of butter, sugar, molasses, milk and three cups flour, five eggs beaten separately, two teaspoons of Royal Powder, one and one-half lbs raisins, one lb currants, one-half pound citron, dust well, with flour before adding to the batter. One spoonful each of ground cloves, allspice, cinnamon and one grate nutmeg, one small glass of brandy, or one-half pint of wine. Bake in a carefully heated oven about two hours.

ANGEL'S FOOD.—One dozen oranges, one large coconut grated; peel and slice the oranges, removing the seed; then place in a deep bowl a layer of orange and then sprinkle freely with sugar, then a layer of the coconut and so on until the bowl is full placing a layer of coconut on top. This can also be made by using bananas with the orange and is much richer.

FRUIT CAKE.—One pound brown sugar, one pound butter, ten eggs, one pound flour, one large cup molasses, one large cup milk, one tablespoon nutmeg, the same of allspice, cinnamon, cloves, one tablespoon soda, one gill of brandy, three pounds raisins, one and one-half pound currants, half pound citron. Bake three hours. Put spice in the molasses and let stand a few minutes.

GRANDMA'S FRIED PIE.—One cup sour milk, a very little shortening, one teaspoonful soda, and a little salt. Mix with flour to the consistency of biscuit dough. Roll into round cakes and fry in hot lard, turning over as soon as browned. Have your berries sugared and mashed. Put together same as short cake. This is excellent with cranberries and splendid with any kind of fruit. This will make four layers.

—Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall*.

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THE LOOKING-GLASS.

Matilda was a very passionate girl. Again and again her mother strongly impressed upon her how sinful, detestable, and dangerous in a violent temper, and exhorted her to gentleness.

She was sitting one day at her work-table, on which their stood a pretty vase full of flowers. Her little brother threw it down by accident, and broke it to pieces. Matilda was almost beside herself with passion; her eyes glared, her forehead was swollen, and her whole countenance distorted.

Her mother immediately held a looking-glass before her face, and Matilda was so shocked at her own appearance, that her passion subsided, and she began to cry.

"Do you see now," said her mother, "what a hideous thing is passion? If you let it grow into a habit, these frightful marks will by degrees become fixed, and every grace will disappear from your countenance."

Matilda laid this to heart, and took much pains to conquer her passion. She became very gentle, and her gentleness adorned her countenance. But her mother often reminded her afterwards, "As it is with passion and gentleness, so it is with all vices and virtues."

"As if reflected, in the face Each character of soul we trace Vice makes it hideous, rough and wild, But Virtue lovely, sweet, and mild."

A SHEPHERD BOY'S PRAYER.

A little lad was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he, too, would like to pray to God. But what could he say? for he had never learned any prayer. So he knelt down and commenced the alphabet—A, B, C, and so on to Z. A gentleman happened to be passing on the other side of the hedge, heard the lad's voice, and, looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying, A, B, C."

"What are you doing, my little man?"

The lad looked up, "Please sir, I was praying."

"But what were you saying your letters for?"

"Why, I didn't know any prayer, only I felt that I wanted God to take care of me, and help me to take care of the sheep. So I thought if I said all I knew, he would put it together and spell all I want."

Bless your heart, my little man! He will, he will, he will! When the heart speaks right, the lips can't say wrong."

DON'T SKIP THE HARD NAMES WHEN YOU READ.

Eddy was a fairly bright scholar. He could read very well for a boy of his age. He liked to read stories about birds and beasts. But he had one fault. One day his mamma talked to him about it. He would read very fast till he came to a hard word. Then he would stop, and if he could not tell at once what it was, he would skip it and go on.

"Don't skip the hard words, Eddy," said his mamma.

"Why, mamma, I don't like the hard words. I am in such a hurry to go on that I can't stop to spell them."

"That will not do, my boy," she said. "You will never be a good reader if you do not stop and spell the long words. You will never be good at anything if you do not do the hard things which come to you. When you are at work do not skip the hard things. God expects all his children to do faithfully the duty which comes to them. A boy who tries to overcome hard things is a hero."

"A hero, mamma?" said Eddy, laughing. "Why, I thought a hero was a man who went to war and was a brave soldier."

"You can be a hero, dear, while you are a little boy. A hero is any one who does his best, even in such little things as spelling the hard words. You are not too young to be a true soldier of the Prince of Peace."

ROYAL

BAKING POWDER
 Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St N. Y.

West Toronto Junction,
 HI, HO!

May 28, 1888.
JAMES GOOD & CO.:
 Send me another barrel. I used the **ST. LEON WATER** last summer for Muscular Rheumatism, and found immediate and permanent benefit from its use.

J. F. HOLDEN, Druggist.
 Also diabetes and Bright's disease, indigestion, dyspepsia, &c.; these poisoned fires are put out by St. Leon, as water quenches fire. Doctors say "impossible to say too much in its praise."

JAMES GOOD & CO.,
 220 and 67 Yonge-street.
 Groceries, Wines, Beers, Spirits, and St. Leon Water, wholesale and retail.

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SUMMER TOURS.
PALACE STEAMERS. LOW RATES.
 Four Trips per Week Between **DETROIT, MACKINAC ISLAND** (Petokey, Saub, Ste. Marie, and Lake Huron Way Ports).
 Every Week Day Between **DETROIT AND CLEVELAND** (Special Sunday Trips during June, July, August and Sept).
 Double Daily Line Between **CHICAGO AND ST. JOSEPH, MICH.**
OUR ILLUSTRATED PAMPHLETS Rates and Excursion Tickets will be furnished by your Ticket Agent, or address **E. B. WHITCOMB, G. P. A., DETROIT, MICH.,** Detroit and Cleveland Steam Nav. Co.

HACYARD'S
PECTORAL
BALSAM
 CURES COUGHS COLDS HOARSENESS, ETC.

DOMINION BANK.

The eighteenth annual general meeting of the Dominion Bank was held at the banking house of the institution in Toronto on Wednesday, May 29, 1889.

Among those present were Messrs. James Austin, Hon. Frank Smith, Joseph Cawthra, Wm. Hendrie, Captain Mason, Wm. Ince, James Scott, R. S. Cassels, Anson Jones, Wilmot D. Matthews, R. H. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, John Foy, G. Robertson, Gardiner Boyd, W. T. Kelly, Walter S. Lee, John Stewart.

It was moved by Mr. Joseph Cawthra, seconded by Mr. James Scott, that the president, Mr. James Austin, do take the chair; and on motion of Mr. George Robertson, seconded by Mr. E. Leadlay, Mr. R. H. Bethune acted as secretary.

Messrs. Walter S. Lee and R. S. Cassels were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

REPORT.

| | |
|--|--------------|
| Balance of profit and loss account, 30th April, 1888..... | \$5,375 10 |
| Profits for the year ending 30th April, 1889, after deducting charges of management, etc., and making full provision for all bad and doubtful debts..... | 242,293 82 |
| | \$247,668 92 |
| Dividend five per cent., paid 1st Nov., 1888..... | \$75,000 00 |
| Dividend five per cent., payable 1st May, 1889..... | 75,000 00 |
| Bonus one per cent., payable 1st May, 1889..... | 15,000 00 |
| Amount voted to pension and guarantee fund.. | 5,000 00 |
| | 170,000 00 |
| | \$ 77,668 92 |
| Carried to reserve fund..... | 70,000 00 |

Balance of profit and loss carried forward..... \$7,668 92
 The business of the bank for the past year has been satisfactory.
 Arrangements have been made with the Bank of British North America to redeem the notes of this bank at par in British Columbia, with the Imperial Bank of Canada in Manitoba and the North-West Territories, and with the Merchants' Bank of Halifax in Nova Scotia, New Brunswick, and Prince Edward Island.
JAS. AUSTIN, President.
 Toronto, 30th April, 1889.

GENERAL STATEMENT.

| | |
|---|-----------------|
| Capital stock paid up..... | \$ 1,500,000 00 |
| Reserve Fund..... | \$1,220,000 00 |
| Balance of profits carried forward..... | 7,668 92 |
| Dividend No. 36, payable May 1st..... | 75,000 00 |
| Bonus 1 per cent., payable May 1st..... | 15,000 00 |
| Reserved for interest and exchange..... | 76,173 12 |
| Rebate on bills discounted..... | 29,526 53 |
| | 1,423,368 57 |
| | \$2,923,368 57 |

| | |
|--|-----------------|
| Notes in circulation..... | \$1,222,044 00 |
| Deposits not bearing interest..... | 1,497,292 10 |
| Deposits bearing interest..... | 6,457,449 43 |
| Balances due to other banks in Great Britain.. | 49,813 64 |
| Balances due to other banks in Canada..... | 2,928 88 |
| | 9,229,528 05 |
| | \$12,152,896 62 |

Assets.

| | |
|--|-----------------|
| Specie..... | \$ 252,145 30 |
| Dominion Government demand notes..... | 404,904 00 |
| Notes and cheques of other banks.. | 413,063 11 |
| Balances due from other banks in Canada..... | 236,259 08 |
| Balances due from other banks in United States.. | 761,975 35 |
| Provincial Government securities.. | 316,943 33 |
| Municipal & other debentures.... | 1,299,504 90 |
| | \$ 3,684,795 07 |

June 6, 1889.

With many illustrations. "Washington," "A ring of portraits," "A pretation," "A Inauguration," "A Centennial Histor-

PERS.

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gelatine, dis-ripe sugar, juice boiling water. ges, aliced, and should be made a cold place till

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gar, molasses, beaten separ- one and one-half pound adding to the d cloves, all- g, one small wine. Bake hours.

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HOW BEST TO HEAT OUR HOMES,
 —USE THE—
NEW GURNEY
Hot Water Heater.
 AND THE
GURNEY NEW
Sectional Radiator
 They are the Best, the Most Powerful and Economic ever Invented.
 Send for our Illustrated Pamphlet on Hot-Water Heating, etc. before you decide this most important question.
 MANUFACTURED BY
The E. & C. GURNEY COMPANY
TORONTO.



| | |
|---|-----------------|
| Bills discounted and current (including advances on call) | \$8,213,472 44 |
| Overdue debts secured | 30,103 57 |
| Overdue debts not specially secured (estimated loss provided for) | 41,209 86 |
| Bank premises | 175,661 44 |
| Other assets, not included under foregoing heads | 4,497 79 |
| Real estate other than bank premises | 3,156 45 |
| | \$12,152,896 62 |

R. H. BETHUNE, Cashier.
Dominion Bank,
Toronto, 30th April, 1889.

The adoption of the report was moved by Mr. James Austin, seconded by the Hon. Frank Smith, and carried.

It was resolved, on motion of Mr. Aaron Ross, seconded by Mr. Anson Jones, that the sum of five thousand dollars be granted to the Guarantee and Pension Fund of the Dominion Bank.

A vote of thanks of the meeting was then tendered, upon motion of Mr. W. T. Keily, seconded by Mr. R. S. Cassels, to the president, vice-president, and directors for their services during the past year.

It was moved by Mr. Walter S. Lee, seconded by Mr. John Stewart, and resolved, that the thanks of this meeting be given to the cashier, agents, and other officers of the bank for the efficient performance of their respective duties.

Mr. Wm. Hendrie moved, and Mr. Wilmot D. Matthews seconded, and it was resolved, that a poll be now opened for the election of seven directors.

Upon motion of Mr. John Foy, seconded by Mr. Joseph Cawthra, the thanks of the meeting were tendered to Mr. James Austin for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, William Ince, E. Leadley, Wilmot D. Matthews, E. B. Osler, James Scott, and Hon. Frank Smith.

At a subsequent meeting of the directors Mr. James Austin was elected president and the Hon. Frank Smith vice-president for the ensuing term.

Beautiful Gift.

Eight Beautiful Art Studies of Birds and Flowers, put up in portfolio, worth at least \$2.00, for 30c., post free.

ADDRESS,

Frederick J. Prior,
TORONTO, ONT.



INFANTILE
Skin & Scalp
DISEASES
Cured by
CUTICURA
Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price—CUTICURA, 75c.; SOAP, 25c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PASTER, an instantaneous pain-subduing plaster, 30c.

TOM'S GOLD-DUST.

"That boy knows how to take care of his gold dust," said Tom's uncle to himself, and sometimes aloud. Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold-dust."

Gold-dust! Where did Tom get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get his gold-dust? Ah! he has seconds and minutes, and these are the gold-dust of time—specks and particles of time which boys, girls, and grown-up people are apt to waste and throw away. Tom knew their value. His father had taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. Take care of your gold-dust.

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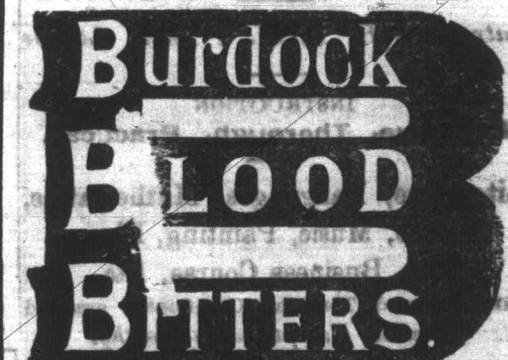


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