

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 23, 1887.

[No. 25.]

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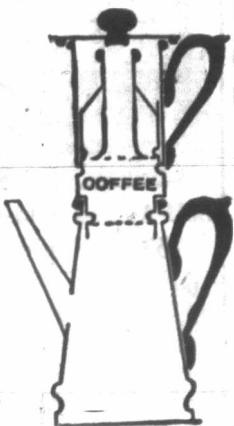
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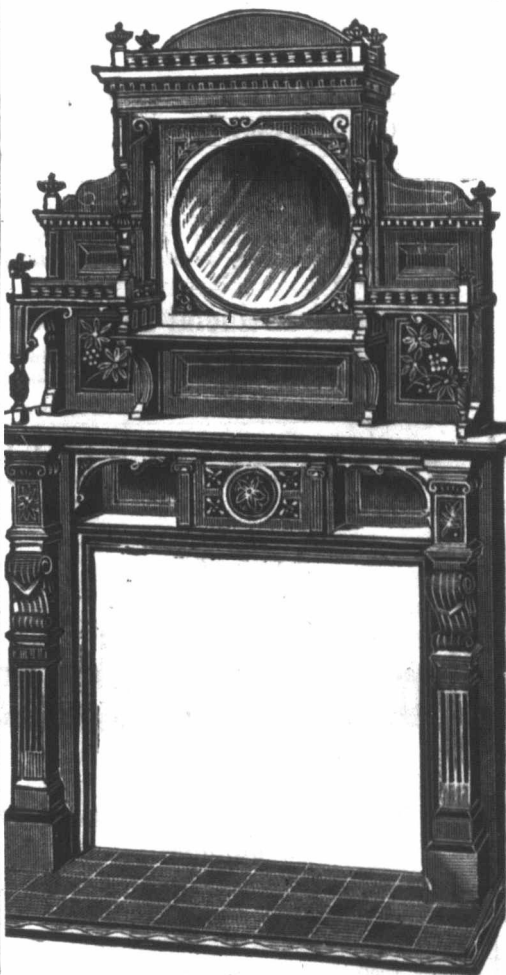
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LESSONS for SUNDAYS and HOLY-DAYS.

June 23rd—THIRD SUNDAY AFTER TRINITY.
Morning.—1 Samuel ii. to 27. Acts vii. 35 to viii. 5.
Evening.—1 Samuel iii; or 1. 1 John ii. to 15.

THURSDAY, JUNE 23, 1887.

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

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

CHURCH SIDE-SHOWS.—This phrase is possibly not very reverent, but in days when one of the ablest nonconformist preachers speaks of "forcing God's hand," and publishes the sermon in which this gambling term occurs, we cannot say much against such a term as "side-shows," as a colloquial equivalent for "side issues." In the Toronto Synod Colonel Denison said, that, "in olden times they had no trouble in getting funds. In those days they thought of nothing but the Church, which was first, second and last, and had not so many side issues," (one report says, 'side-shows,') "to subscribe to as temperance societies, &c. If they held up to greater importance the Church herself, they would excite more enthusiasm in their people."

Wiser, truer words were never heard in any Synod, nor timelier. The people are bitten with the society craze, and are frittering away their time, energy, money and thoughts, over all manner of ecclesiastical "side-shows," leaving the Church to take the poor scraps of their sympathy and devotion and means—the Church being Lazarus and the societies Dives, faring sumptuously all the time on popular demonstrations and applause. The expenditure wasted over the mere mechanism of carrying on these multitudinous organizations is enormous. Were the work of the Church carried on as Church work, there would be almost as much saved as the Church now costs. But the army of presidents, directors, directresses, patrons, patronesses, secretaries, treasurers, committees, boards, and so on, *ad lib.* would not exist but for the glorification of persons who will give time and money to a pet society, of which they are officials, but will give

neither for the love of God nor man in any active work carried on in the name of Christ and His Church. The effect of all this is to make lopsided moral monstrosities, instead of building up Christians to their perfect stature in Christ. We have men "gone" as we say, on temperance, teetotalism is their "meat and drink," nothing is cared for, nothing worked for, nothing paid for, but their hobby. They are possessed with one idea, the necessity of wearing some form of muzzle, and their whole life is a passion for putting muzzles on others. That the mission of the Church comprehends and involves all that these societies aim at promoting, only in a higher form, is to them nothing, hence their apathy about mission work. Colonel Denison is right, the "side-shows" so general, are like unpruned suckers that divert from the main trunk of the Church tree, that flow of vital sap needful for its growth and for the development of vigorous branches.

BAPTISTS AT CHURCH.—A BAPTIST MINISTER OFFICIATING.—An Ilford correspondent writes to Lord Nelson as follows:—"On the evening of Good Friday the Hospital Chapel at Ilford was filled by a very large congregation, a majority of whom were Nonconformists, and prominent among them was the Rev. James Young, the pastor of the Baptist Chapel in the High street, who had been invited to read the lessons on this occasion. It is possible that the unusual circumstance of a Dissenting minister being asked to take part in a service at Church may be criticised by some as an innovation, but in an age when the enemies of Christianity are introducing changes with hostile intentions, it is, perhaps, as well to meet them by bringing in something new that may tend to strengthen, not weaken, the bond by which all Christians are held together. It is usual to see, on the outside of our churches, notices posted up asking people to observe Good Friday as the most solemn day in the year instead of keeping it as a mere holiday; but it is by no means so usual to make any effort to draw to church the members of congregations whose chapels are closed on that day, and to bring them out of the herd of holiday-makers and into the House of God. The service began by the singing of one of the simple and beautiful hymns, suitable for the day, from the *Ancient and Modern* collection, and when it came to Mr. Young's turn to read those prophetic words of Isaiah that might have been written within sight of Calvary, every one present must have felt that the bond which unites all believers is stronger than the differences which separate them. The opening words of the second lesson, too, in which the Apostle exhorts the Christians of his day to lay aside all unkindness in speech an act, came, under these circumstances, with peculiar significance; and in announcing the services for Easter Sunday, the incumbent addressed a few words of hearty welcome to the Nonconformists present.

WHICH IS THE HISTORIC CHURCH OF ENGLAND.—In a recent article entitled 'Church History made Visible,' we pointed out what valuable use might be made of a tableau representing St. Augustine's approach to Canterbury 'to explain the true relation of the Church of England to the Church of Rome, and show the continuity of the history of our Church from the earliest times to the present day. The *Tablet* thinks, that if tableaux were suitably selected and expounded the continuity of the Church for which St. Alban died and St. Augustine labored would logically be found in that Church in England which takes its doctrines from the old source at which St. Alban, St. Augustine, Blessed John Fisher, Blessed Thomas More, and, in our own times, a Newman and Manning have alike had recourse—Rome.

We are glad to have provoked this remark. The more distinctly the claims of the Church of Rome to be the historic Church of England are put for-

ward, the greater the reason why our children should be taught what a rotten foundation those claims rest on. It has suited the purpose of Romanists to represent the Church of England as originating at the Reformation, and Churchmen have too often softly acquiesced in this gross misrepresentation of facts. The Church of England dates back from the first introduction of Christianity into this country. Its teaching is the teaching of the primitive Church; its constitution is that of the primitive Church; its clergy derives their orders from the primitive Church. We are glad to see that the Diocesan Inspectors propose to discuss the desirability of introducing Church History into the curriculum of pupil-teachers and scholars. It is high time to teach our young folk that the Church to which they belong is not an institution that originated three centuries and a half ago, but the historic Church of England.—*The School Guardian.*

BISHOP LIGHTFOOT ON PRESBYTERIANISM.—A Canadian clergyman, having been shown a speech by a Presbyterian minister in which he claimed that 'Dr. Lightfoot, Bishop of Durham, acknowledged that Presbyterian order was the rule in Apostolic times,' wrote to that Bishop and received from his Chaplain the following reply, which appears in *Church Bells*:

The Bishop desires me to say that, so far from establishing as the fact that "Presbyterianism was the first form of Church government, his essay goes to prove that deacons existed before priests, and yet no one would contend that Church government by deacons was the "first form," hence the writer's argument, based on priority of time, proves too much for his taste. It is, however, generally allowed that the names *Presbuteros* and *Episcopos* in the New Testament are sometimes synonymous (Acts, xx. 17; 1 Pet. v. 1, 2; 1 Tim. iii. 1-7, 8-18, when the Apostle passes at once to deacons from *Episcopos*, Titus. i. 5-7), but even in the time covered by the New Testament writings, we see in the lifetime of the Apostles individuals singled out to preside over certain churches and to exercise powers of ordination, government, presidency, &c., as Titus at Crete, James at Jerusalem, Timothy at Ephesus; and though the evidence is necessarily limited, we find in Asia Minor, Episcopacy pure and simple appointed and established (no doubt by the influence of St. John) at the date of the Ignatian Epistles, and its institution can be plainly traced as far back as the closing years of the first century. We see, the threefold ministry traced to Apostolic direction, and this bears out the truth of our Prayer-book preface to the ordinal, and is the belief of the Anglican community. Enough has been said to prove that "Presbyterianism's" deduction from the Bishop of Durham's article is not justified by the facts.—J. R. HANNER, Chaplain.

—Like soothing music the calm, steady words of our Lord come to us through the noises of our hurry and unrest: "My Father worketh hitherto, and I work." Ah, the great work goes steadily on! "He shall not fail nor be discouraged till He have set judgment on the earth."

—No words can express how much the world owes to sorrow. Most of the Psalms were born in the wilderness; most of the Epistles were written in a prison.

—The special, constant hindrances of our religious life are ever these three: Selfishness, indifference and worldliness. Of these tendencies and characteristics none of us are wholly guiltless.

—What shall a prisoner of Providence do? He cannot go; then let him stay. He cannot work; then let him learn the divine secret of rest.

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THE suit known as "*Langtry v. Dumoulin*" has been dismissed by the highest Court of Appeal in the Empire. This verdict confirms the decisions of the Courts in Ontario, and sustains the judgment of the Supreme Court of Canada. Those who with us have hoped that right would triumph are moved to thankfulness and congratulations. As victors we are thankful to God Who has given us the victory. We rejoice because Justice has triumphed. We exult with delight because those whose cause we have championed will be helped and comforted by this verdict. As Canadian patriots we are most grateful because our beloved country has been saved the reproach of seeing the repeated judgments of all its most eminent Judges over-ruled. Above all, we as members of the Church of England rejoice that the Church of our Saviour has been redeemed from the shame of an unlawful monopoly of wealth by one congregation, of whom the Head of the Church may well say, "Forty years long was I grieved with this generation—it is a people that do err in their hearts, for they have not followed my ways." What the ways of God are was declared in the lesson of the day following the verdict, wherein the Apostle asks, "How can the love of God dwell in him who having this world's goods, shutteth up his compassion from his brother in need?" As clergy and people passed on from jubilant psalm to psalm with the news of victory ringing in their ears last Sunday, the remarkable appropriateness of their tone, as well as certain passages in the Lessons, must have made them feel how providential was the fact that on this memorable day every psalm opens with a song of gladness, and from the sacred Word were read texts enunciating the principles upon which their cause was based.

The "*Golden Text*" for the anniversary of this victory will be, "The King's power loveth Judgment, Thou hast prepared Equity, Thou hast executed Righteousness."

We congratulate Canon Dumoulin on a verdict that adds lustre to his honorable fame, and we are sure, delights his heart, as it answers his prayers. We congratulate also his flock. The late rector and congregation of St. James' Church, Toronto, are authoritatively declared to have been the unlawful recipients of at least \$150,000, largely used to build up a private fortune, thus inflicting upon the Church a loss of \$9,000 per. annum for all time. The past may be forgiven, but not forgotten as a warning against strife. The congregation were grievously misled by legal lights whose lanterns were as reliable as "Will o' the wisp." The truth is that Mr. S. H. Blake and his colleagues were blinded by party passion, their reward is personal dishonour, and very serious professional discredit. St. James Church will be all the happier and stronger as a spiritual power, now the curse of unlawfully gotten wealth is removed. We congratulate the legal advisers to whom victory brings increased repute, as their cause has been won triumphantly against most powerful adversaries. The clergy and parishes immediately interested know, that from the first, they have had the warmest support of the DOMINION CHURCHMAN, we rejoice now in their joy, as we have throughout felt keenly all their anxieties.

We earnestly trust that the close of this case, will be the close also of the strife of which in years past, it was directly the inspiring cause. We trust also

that the funds now to be utilised for the benefit of a large number of clergy and parishes, will be so wisely used that thereby the work of the Church will be stimulated, enlarged, and sustained. Let this victory be one for Christ and His Church, so that all His people may rejoice in peace, and be made glad by mutual charity, then from out of the darkness of a night of strife, will come the dawning and the glory of a day of unity, of zeal, and of love.

IS THERE ANY DANGER OF MANIFESTING RELIGION BY FITS AND STARTS?

NOTHING in this Comment is intended to depreciate any good effort for the advancement of good Church work. It is curious, however, to see that, after all, the routine of exertion is contained within a small circle, and, as a result, the efforts, which but a few years ago appeared to be in antagonism, are really very similar in their effects. Who has not heard the thrice-a-year or, it may be, quarterly habit of attending the Holy Communion, condemned, and on the whole rightly condemned, as not by any means a sufficient way of observing the command which Christ gave as the especial remembrance of Himself? And yet, while seeking to improve this state of things, is not the Church really getting back to it again? It is now the fashion, which it is really unpleasant to seem even to find fault with, to give records of the Easter Communicants, and it is a symptom of great encouragement that the number of Easter Communicants is increasing more and more. But, together with this, there is evidently a growing disposition to defer the next Communion until Whit Sunday. Then there may be a delay again until the Church Festival, or Harvest Festival, and then another until Christmas is reached. In fact it is evident in some parishes already, that the occasions of actual Communion are in this way falling back to about four or five opportunities in the year. It has been observed and mentioned by careful parish priests, and it is well to state that the remark originates from amongst promoters of frequent celebrations.

It will suffice, for the present, to have drawn attention to the subject, accompanied by the observation that there are reasons to fear that this is not by any means the only matter in which there is a danger lest Church people should manifest their religion by fits and starts. Churches are often reported as being crowded on sundry few occasions, which are but sparsely attended generally. Musical demonstrations have great powers of 'drawing a multitude,' and it must be confessed that æstheticism is much called into practice and with considerable external success. But while not wishing to find the least fault with all these endeavours, the inquiry will force itself upon the mind whether the work is likely to prove good and enduring. It is pleasant to hear of churches crowded, and of very hearty services, but these things are only means to an end; and if the end be not attained, it becomes a question how far they are desirable.

Probably the circumstances of earnest attention being drawn to the subject will not be without its benefits, and it is quite possible that the minds of earnest parish priests will provide the remedies. But it certainly does seem requisite to consider whether, amidst all the zeal that is being made manifest for the growth of Church work, there is not considerable ground for apprehension lest, in the place of the solid and enduring godliness of the highly moral and consistent, though not talkative, Christianity of bygone days, there shall spring up the religion of mushroom growth, quick, showy, and talkative, but evanescent, and 'enduring only for a while.' Let the Church push on; let her work heartily; let her use every means for doing good. But, with all, let her be careful to teach solid and enduring principles, lest many shall say presently, 'Lord, Lord,' to whom the answer will be, 'I never knew you.'—G. Y. in *Church Bells*.

ON FORMS OF PRAYER IN PUBLIC WORSHIP.

IF any one imagine it improper or unspiritual to use prescribed forms he should surely reflect that our Saviour would not have required any condition of acceptable prayer that cannot be satisfied without the use of forms.

And the same is implied in the very fact of His disciples asking Him to teach them to pray.—St. Luke xi. 1. Would such a request be now made of any ministers using the extempore way of prayer? He would say (and what could be more to the point), "Attend to what I say and gather the proper ideal of prayer from me." But the disciples in asking the question evidently desired to be taught a form: a form such as John the Baptist had taught his disciples. And they were taught a form at that time, one which the Church has ever valued as her richest possession and has everywhere made a part of her public devotions. "When ye pray, say, Our Father which art in heaven." It was not as when they received instructions how to conduct themselves when brought before governors and kings for His Names's sake. They were not told to "take no thought what they should say." They were not told, "When ye pray, say what shall come into your mind, or what shall be given you at that time," but "When ye pray, say—"

We are not told the words or expressions used by our Lord in His silent devotions when He prayed "alone," but what are recorded of His private devotions shew that He despised not the use of forms. In the agony in the garden He prayed three times, [saying the same words. During the sufferings on the Cross He expressed His feelings in words taken from the Book of Psalms.

It is rather singular also, if extempore prayer be the only proper way of approach to God, that not one example of such a mode of worship is to be found in any part of the New Testament. There is nothing at all analogous to modern prayer meetings in any part of the Bible. Our Saviour never gathered His disciples round Him and said a prayer to

them in the way now done by those who pretend to be guided by His example. We have an affecting prayer for them recorded in St. John's Gospel when they were present, but it is not a prayer in which they could take part. When our Saviour prayed it was *alone*—in a desert place, or on the mountain side. There is a remarkable expression used in the Gospels which shows that even when His disciples were with Him He practised silent or mental prayer—"It came to pass as He was *alone* praying His disciples were with Him."—St. Luke, ix. 18.

He denounced the hypocrisy of the Pharisees for praying standing at the corners of the streets to be seen of men, for using vain repetitions, and for their long prayers, but never for using forms, which they certainly did use, in their acts of devotion.

Then again the accounts we have of public worship in the Acts of the Apostles, and the references made to worship in the Epistles all agree with the use of forms, and could not possibly be said of the extempore way of worship. One of the four characteristics of the early Christians is—they continued steadfastly in . . . "the prayers."—Acts ii. 42, (Revised Version). We find the expression, "They prayed and said," Acts i. 24; "They lifted up their voice with one accord," Acts iv. 24; "Prayed with them all," Acts xx. 36. The mode of expression is quite different when preaching is spoken of—"Peter standing up with the eleven lifted up *his* voice and said," Acts ii. 14; and similarly with every other recorded sermon, however many of the Apostles were present. If extempore prayer had then been the practice, surely we would have been told on some *one* occasion who said the prayer, when we are told so plainly on *every* occasion who preached the sermon.

The use of responses and saying "Amen" is also manifest from such texts as "Speaking one to another in psalms and hymns and spiritual songs," Eph. v. 19; "Teaching and admonishing one another in psalms and hymns and spiritual songs," Col. iii. 16; "Else when thou shalt bless with the spirit how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks," 1 Cor. xiv. 16. And this last comes as it were incidentally, as if referring to a well-known custom in the Corinthian Church.

From these texts we also learn that the practice prevailed of joining voices upon occasion, as well as that of making the petitions their own by saying Amen when they did not so join voices, as we still do in our Church services, and as almost all Christian communities have ever done since the days of the Apostles.

With such a superabundance of Scriptural proof, with the example of God's people in all ages, and throughout all dispensations, surely we have good and sufficient grounds for claiming Divine authority for the use of forms of prayer. It must seem to us very strange that any should think otherwise. Forms were used throughout the old dispensation. A prophet and an apostle both tell us that the

worship in heaven is according to forms. Why should it be otherwise on earth and only during the Christian dispensation? Can the extempore way be anything but a human invention?

A WAY TO PEACE.

MUCH, if not all, of the strife at present in the Church of England is due to mere misapprehension, which might be largely abated, if not removed, by mutual explanations. Schools within the same communion are more favourably situated than separate bodies for a negotiation of the kind, because they have more joint ties of association, more share in the very same interests and ideas, than they are always conscious of. There is the great initial difficulty in an attempt at reunion with outsiders that one or the other must needs give up something which it clings closely to; but members of the same communion who are at variance have seldom to sacrifice any solid possession in coming to a better understanding. They have little to do save to exercise mutual toleration. We are very far from laying all the blame of the misunderstanding upon Evangelical shoulders. High Churchmen must take their full share of it. Any person who can remember how Baptismal Regeneration was preached some forty years ago, will feel no surprise at the complete misconception which Low Churchmen formed of the nature of that doctrine, and how natural it was for them to suppose that it as completely summed up all High Church theology as Justification by Faith once did that of a section of their own school. And to the present day there are survivals to be found, who have never added any other tenet to this except Apostolic Succession, not having the smallest glimmer of consciousness as to the incompleteness of a creed with only these two prominent factors. The younger and more unlettered High Church clergy are much given to making rash and crude statements, needing much qualification before being such as a theologian would ratify, for which they claim unquestioned currency as "Catholic,"—save the mark!—when they are no more Catholic than Mr. Booth's new sect is. All these clumsy deliverances are accepted by opponents, reasonably outraged by them, as accurately representing High Church theology, from which accordingly they revolt still further, and small blame to them, so far. On the other hand, this unfamiliarity with theology, partial amongst High Churchmen, is all but universal amongst Evangelicals, whose range of reading is usually much narrower, and who are in the bonds of a much more restrictive tradition.

One result of this is that arguments which are very weighty to a theologian have no cogency at all for them. For example, it is nearly useless to ply them with the argument that certain tenets which they disapprove can be shown to have been maintained by the most eminent Christian writers of ancient times; and, contrariwise, some favourite doctrine of their school to be definitely traceable to some one innovator of comparatively modern

times, say Luther or Calvin. Their training intellectually has not enabled them to grasp the notion of historical continuity as an important factor in religion, and they are so entirely in the bondage of tradition that they believe themselves to have personally recognised from Scripture opinions not only absent from it, but never read into it till a recent period by some teacher who had influenced their teachers. Thus they are quite certain that views which in any way conflict with such opinions are definitely unscriptural, and to be rejected on that ground, as mere human corruptions of the truth, not any the better for being very ancient.

Nevertheless, when the main points in dispute between the two schools are calmly surveyed, it will be noticed that the actual agreement is vastly greater than the surface conflict. At the present time, the doctrines of the priesthood and of the Eucharist are those mainly in debate between the two schools, and it is unfortunately true that if there is language used on one side which seems to those of the other to be superstitious, it is met by fanatics on their part with words which are ribald and blasphemous, scarcely, if at all, removed from the category of those scandalous caricatures of the holiest passages of the Gospels which outraged public decency a short time back. Probably no pleas would have any deterrent effect upon the authors of such productions save those backed by physical force, which are the worst for the purposes of conversion. But when we take the saner members of their school into consideration, we find their attitude and language to vary remarkably according as they are expressing their positive opinions in word or action, or their negative opinions for controversial purposes. Take the present Bishop of Exeter's "Companion Hymnal," for instance, a compilation on exclusively Evangelical lines, and see what provision it makes for Eucharistic hymns. No doubt, there are conspicuous gaps, in absence of some of the finest ancient and modern verses for the purpose, but let us see what is provided. We find, then, Doddridge's "My God, and is Thy table spread?" with the second stanza unaltered; Ray Palmer's translation from St. Bernard, "Jesus, Thou joy of loving hearts;" Montgomery's "According to Thy gracious word;" Monsell's "I hunger and I thirst;" Bayne's "Jesu, to Thy table lead;" Neale's translation, "Draw nigh and take the Body of your Lord;" Bonar's "Here, O my Lord, I see Thee face to face;" Conder's "Bread of the word, in mercy broken;" and several others, breathing deep and faithful devotion, and contrasting with some polemical manifestoes, as the song of the angels does with the yells of demons.

Again, take the broad fact that modern Evangelicals, unlike the seventeenth century Puritans, are perfectly content to use the Book of Common Prayer, and that the section amongst them which calls for a revision in the Puritan direction is small and powerless, being discountenanced by wiser spirits, who

see that to join such an agitation is to confess publicly that the High Church school is the only one that is loyal to the formularies—and it is not to be forgotten in this connection that the Puritans are the only school which has ever agitated for the abolition of the Thirty-nine Articles, which it did no fewer than five times in the sixteenth and seventeenth centuries—so that there is a far higher level now attained than could have been dreamt of in Tudor or Stewart days. Archbishop Laud would not have interfered with any respectable Evangelical of our day, and would have been devoutly thankful to have had amongst High Churchmen then such churches and such services as many Low Churchmen now have almost all over the country. Let us think for a moment what that means. It means, first of all, accepting the whole Ritual principle. The dispute is not as to kind, but as to degree; as to the subordinate adjuncts, not as to the main lines. Next, by administering the Holy Communion to none but kneeling persons, the doctrine of Eucharistic worship is taught by example; and in pronouncing the absolution over those who have made confession, the sacerdotal ministry is acknowledged and exercised in the plainest fashion. If there was the fundamental differences which the bigots on each side assume to exist, there would not be this readiness to employ rites which attest so much, and were formerly repudiated for that very reason. Therefore, it seems to us that a great stride towards harmony might be made by means of a conference, to which some eminent members of the High Church school should invite the ablest and most cultured Low Churchmen, and freely discuss with them the points of difference, being ready to give full explanations of matters which have proved stumbling-blocks. It is clear for example, that many persons who now oppose the doctrines of the Eucharistic Sacrifice as a Roman innovation, would modify their view after being introduced to Wesley's Eucharistic hymns, and show how clearly he states it; while they, on their part, might clear themselves of supposed complicity with the violent action of their party by stating their positive teaching on the points discussed.

It would be necessary that the meeting should be convoked by some theologian of high standing, and not personally disliked by those of the other school, and if once the leaders came to some amicable *modus vivendi*, it would not be long before the bigoted minority would find its occupation gone, and peace restored to the Church.—*Church Times*.

BOOK NOTICES.

JUBILEE, PATRIOTIC AND OTHER POEMS, BY ROBERT AWDE. William Briggs, Toronto. The author of these poems being impressed with the lack of patriotism in young Canada, has issued the work before us in the hope to excite a more worthy feeling towards the Queen, the Empire and Canada. We trust he will be successful, for a people destitute of patriotism is a people to be despised as "*sordid and low*," to use Mr. Awde's words of scorn. The poems have a ring in them

of an earnest love of his Queen and of his native and adopted country. The poem, "To my own loved Wife," is to us the gem of the collection, as doubtless she thinks to whom it is so tenderly addressed.

VICTORIA, QUEEN AND EMPRESS, A JUBILEE MEMOIR, BY G. H. PIKE. Partridge & Co., London. 96 pp. This is as good a Jubilee memoir as we have seen. The illustrations are numerous and well chosen, they have been reproduced by a Canadian publisher, and the historical sketch has also been used as the basis of what purports to be original work by a Canadian writer, so that we may be assured that Mr. Pike and Messrs. Partridge have issued an attractive volume. We advise young people to obtain memorials of the Jubilee and to keep them sacredly, as in time they will be priceless as personal souvenirs.

THE WORKS OF SHAKESPEARE. Edited by Clarke & Wright. Published by John B. Alden, N. Y. This is one of the *handiest* editions published, a great attraction in a work like this, which is taken up almost daily. Of its cheapness we need not write. Alden and cheapness are synonyms.

COMMERCIAL UNION, BY ERASTUS WIMAN, NEW YORK. Mr. Wiman seems bent upon forcing Canada and the States into a marriage. If this took place it would be indeed of that utterly base and unnatural kind which rests only upon mutual financial interests. Our columns are not open to discuss such a subject fully, but we may say this, that much that Mr. Wiman alleges is mere moonshine, and his figures when correct are illusive, often irrelevant. We have a very high regard for the American people, they, in many respects, are far away ahead of Canadians, but their political system and some of their social customs are most repugnant to us. We can see that our farmers are being literally gulled by the agents of Mr. Wiman and his party, who have set forth the projects before the farmers of Canada when they have free entry into the States in such glowing colors that they will deceive this class, until they learn what the truth of the matter is from unprejudiced observers. Mr. Wiman, for instance, tells the farmers that Commercial Union will give them 60,000,000 more customers! This implies that Canadian wheat, butter, horses, fruit, &c., will be in demand in California, Florida, Kentucky and all over the Union. Such a statement may impose on some persons, but the farmer who swallows that should be put under medical care. If our farmers found a better market in the States than at home it would result in raising the price of all such produce in the home market. How their neighbors would like that we need not say. If, too, this rise went on there must inevitably follow a rise in the price of labor, and that would be one of the drawbacks the farmer would have to meet to counteract the increased price of his goods. Besides labor, all classes of goods he had to purchase would advance along with the advance of the market price of farmers' produce. Tradesmen who had to pay more for house-keeping would advance their prices and so the farmers would discover that in hurrying off to America to sell their stuff for an advance of a few dollars over the home market they were increasing the price of everything they required; so that what one pocket gained the other would lose. Commercial Union has two sides, and Mr. Wiman is merely deceiving his readers by representing that it is all gain and no drawback. This movement involves ANNEXATION TO THE STATES, we are certain this must follow, and before annexation takes place there would be such turmoil in Canada, such bloodshed we fear, as would be a frightful calamity and hindrance to our progress in the future. Canada has a good mother, she has no necessity for marrying Uncle Sam, whose commercial affairs are no more prosperous than her own.

TO CORRESPONDENTS.

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

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

Deanery of Bedford.—The annual meeting of this deanery was held in Dunham, on Tuesday, June 7th. The proceedings commenced with a celebration of Holy Communion in the parish church, at which rural dean Nye, assisted by Rev. George Forsay, rector of Cowansville, officiated. At 10 a.m. the business began, the rural dean in the chair. Rev. John Ker was re-elected secretary. The minutes of previous meeting were read and confirmed, after which the reports from the various parishes were taken up and considered one by one. This portion of the business is always of great interest, because, more than anything else, it reveals the exact state of affairs financially and statistically in each parish. Certainly the reports presented to this meeting were full of encouragement, showing steady growth and progress along the whole line. As the Temple of God, in the olden time, rose in silent majesty under the hands of the king's workmen, so the Church of Christ is noiselessly and steadily rising in these townships, and no where more markedly than in the parishes included in this deanery. As an indication of the financial condition of affairs, it may be mentioned that of all the parishes in the deanery, there is only one which receives aid from the Mission Fund, and the deanery as a whole, by free will offerings from the various parishes, contributes a larger sum to the Mission Fund than it receives from it. While this is not a matter to boast about, still it is one that may be mentioned with thankfulness.

The examination of parochial reports ended, various topics connected with church work were considered. A communication from the deanery of Shefford, containing a proposal touching the election of delegates from country parts to the Executive Committee, was read and ordered to be laid on the table.

On the subject of the "Quebec Plan," which it is proposed to adopt in this diocese, Canon Mussen made a thoughtful and striking speech, in which he pointed out some of the difficulties and weaknesses of the "plan" in its proposed application to the circumstances of the Montreal Diocese. An interesting discussion took place on the question of "woman's work for the parish;" appreciative remarks were made by Archdeacon Lindsay, Rev. Mr. Forsley, Rev. Mr. Alton, Rev. Canon Davidson, Mr. H. D. Moore, Doctor Gibson and others.

Mr. Forsley reported an increase of \$1,000 to the endowment fund of Trinity Church, Cowansville, and Mr. Constantine, an increase of \$100 to the endowment fund of St. James Church, Stanbridge. In connection with the latter sum it was moved by Mr. Ker and seconded by Mr. Forsley, and resolved,—"That this deanery recognize in grateful terms the following benefaction: Mrs. J. E. Palmer having expressed, in her life time, a wish that \$100 of her personal estate should be given to the endowment fund of St. James Church, Stanbridge East, and having died intestate, her surviving heirs and representatives, Mrs. Baker and Mr. N. W. Stanton, have carried into effect her pious intention by placing in the hands of Mr. Constantine a security for the same; this deanery especially commends this as an honourable example to church people?"

Rev. Mr. Forsley proposed and Canon Robinson seconded, a vote of thanks to the rector and ladies of the parish of Dunham, for their considerate efforts to promote the comfort of the clergy and laity attending the meeting, and for the beautiful repast served at the close of the morning session. This concluded the business and the benediction was pronounced.

Shortly afterwards the members of the chapter repaired to the Dunham College, where they were most hospitably entertained by the Principal, H. J. Lyall, Esq. At the close of the repast, Archdeacon Lindsay in a very graceful speech, bore testimony to the high esteem in which Mr. Lyall, his assistants, and pupils, are held by the people of this district, and also to the high character of the school as an educational institution. Mr. Lyall thanked the Archdeacon and assured him that he (Mr. Lyall) would always remember the kindness which, in a trying time, placed Dunham College at his disposal, as well as the great kindness he had experienced from the people of Dunham.

By seven o'clock most of the delegates had left—some for their homes and some for the neighboring parish of Frelighsburg, to be present on the morrow at the services and solemnities connected with the Bishops annual visit to that parish.

St. John the Evangelist.—The first Sunday after Trinity is always a letter day in the calendar of this

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parish; for it has been kept as the Dedication Festival of the Church of England since its foundation. The celebration really began on the evening before, by the visitation of the Bishop to administer the rite of confirmation. Twenty-nine were confirmed; fifteen males and fourteen females. The latter were all dressed in white and decently covered with long white veils. His Lordship was as usual very solemn and emphatic in his remarks to the candidates and to the large congregation present. The festival proper began by an early celebration of the Holy Eucharist at 7.45 a.m., at which there was a very large number of communicants. The second celebration was at 11.15. The day was bright, full of sunshine; the decorations were marvels of beauty and good taste; the music of the large surpliced choir was excellent; and the preacher's fame drew a congregation that tested the holding capacity of the church. Father Hall of Boston, preached morning and evening. His sermons, the texts being from the Revelations, were fine specimens of true pulpit oratory; simple in language, clear in style, earnest in tone, learned and suggestive; they held the attention of the people to the end, although the time reached well on to the hour. The offertories nearly came to nine hundred dollars.

LONGUEUIL.—St. Mark's.—This pleasant suburban parish, now in charge of Rev. J. Baylis, is a popular summer resort for our city people. The little church has been lately cleaned and tinted in very good taste. The Bishop paid his annual visit on the 12th inst., and confirmed twelve candidates.

LACHINE.—The Rev. Mr. Winterbourne of St. Mark's, Halifax, has been appointed by Bishop Bond, Rector of this parish.

The annual meeting of the Synod of this diocese will be held on the 21st inst. Service will take place in Christ Church Cathedral at 10.30 a.m. The prospects of peace at this synod are rather dubious. The condition of the Church in this part of the Province is not just what it should be. There has been a serious falling off in the mission fund, so that the staff of clergy has been lessened and several missions remain vacant. The Dunham Ladies' School is closed, the Sabrevois' Mission for the conversion of French Roman Catholics has never prospered since its removal to this city, and there is a growing dissatisfaction among the leading laymen at the narrow policy of the diocesan executive.

Personal.—Rev. Joseph Merrick, of Adamsville, has been superannuated and will make his home in the North-West with his sons.

Rev. J. G. Norton, Rector of the Cathedral, leaves by steamer "Lake Superior," on Tuesday, the 21st inst., for a two months' sojourn in England.

Very Rev. Dean Carmichael will preach before the Synod at Christ Church.

Rev. J. D. Borthwick, of Hochelaga, who has been seriously ill from inflammation of the lungs, is now quite well again.

ONTARIO.

NEW EDINBURGH.—The first annual meeting of the White Cross Brotherhood was held at the parsonage, Saturday, May 11th, at 8 o'clock. The following officers were elected: Rev. E. A. Hanington, president; Dr. R. G. Wicksteed, counsellor-at-law; Mr. W. Y. Lampey, treasurer; Mr. J. C. Wilson, 1st vice-president; Capt. McElhinney, 2nd vice-president. The active work will (D.V.) recommence first Saturday in October. Counsellors elected: Messrs. James Fletcher, W. L. Magee, W. H. Noble, A. Horan, A. Bliss, J. Jessup, Samuel Graham, Geo. Brown, Mr. Strouger, Hon. Mr. Lambert, Rev. Mr. Muckleston, Mr. John Bell, Dr. Wicksteed and Mr. W. Q. Ketchum were appointed as a committee to report for press.

KEMPTVILLE.—We have recently had a visit from the missionary at Mattawa, on the Upper Ottawa. He preached in the parish church on Sunday, at both morning and evening services, giving very interesting and encouraging addresses on the mission work of the diocese, with particular reference to his own large field of labor. There was a large congregation at each service. Throughout the week Mr. Bliss visited the parishioners at their homes, accompanied by the rector, and received on all sides practical evidence of their sympathy and readiness to further the good work for which he pleaded, and in which the people of this parish have from the first taken a deep interest. This is the third visit of Mr. Bliss to this parish in the past six years, and the response to his appeal

was even more ready than previously. A missionary meeting was held in the church on the Wednesday following, at which addresses were given by the Rev. W. A. Read, of Oxford Mills, Rev. Mr. Bliss and the rector. The former spoke on foreign mission work, and Mr. Bliss on domestic and home missions, chiefly dwelling on the life and labors of Bp. Horden, of Mooseonee, whom he had the honor of entertaining at Mattawa five years ago during his Lordship's return trip from England to his diocese, and from whom he had obtained much information respecting his pioneer work in the vast regions bordering on Hudson Bay. It was most interesting, as few here had heard much of such work, or of that truly apostolic man so full of zeal and noble self-renunciation. Such meetings are calculated to do great good in disseminating information regarding the great work the Church is doing throughout Canada. Mr. Bliss at the conclusion of his address, warmly thanked the people for all their kindness, and paid a glowing tribute to the success attending the labours of our energetic rector, as at each visit he saw some fresh evidence of the great progress made in the parish, and of the abundant life evinced by the members of the congregation in the interest taken in all branches of church work. Bible classes, guilds, leagues, &c., abound, and all in good working condition. Before the meeting concluded Mr. Leslie, the excellent president of our parochial mission board, made a very practical address. Great festivities are announced here for the Queen's Jubilee, under the auspices of the rector and congregation, beginning with a grand commemorative service in the Church.

TORONTO.

THE SYNOD OF TORONTO.—The annual Synod of the Diocese of Toronto was prefaced by a communion service in St. James Cathedral, on the 14th June. The clergy who took part in the service, were the Lord Bishop of the diocese, Ven. Archdeacon Boddy, Canon Dumoulin and Professor Boddy. The offertory was in aid of the mission fund.

At 11.30 the clergy and lay representatives assembled for business in St. James school room, under the presidency of the Bishop, whose comprehensive address was a valuable statement of the present position of the Church in the diocese. Bishop Sweatman commenced with the mournful duty of paying tributes to the memory of the late Canon Edward Morgan, Rev. John McClear and Rev. W. R. Forster, rural dean of West Simcoe, and then mentioned the changes which the year had made in the clerical staff. There had been nine removals from the diocese and eight admissions. The total number of clergy now was 143, of whom 115 were engaged in parochial work, 14 in tuition, etc., and 14 were retired and on leave. There had also been changes in the parochial and missionary staff and in the number of rural deans.

The Bishop then announced the resignation of Hon. Edward Blake as chancellor of the diocese. During the year he had ordained 7 deacons and 17 priests and had held fifty-six confirmations, at which 1234 candidates were confirmed, of whom 454 were males and 780 females. He had consecrated one church and opened three new ones. Besides this he had preached 116 sermons and given numerous addresses. Premising that all the returns were more or less incomplete, he gave the approximate figures in each department of church work. The attendance at the city churches last year had increased by about 1,000 over the figures recorded in the previous report, and that in the country showed little difference.

The number of communicants reported was 11,739, an increase, but he was concerned very much to note the continued decline in the number of baptisms. These were only 2901 in 1886, against 3129 in 1885. The marriages had risen to 787, against 765 in the year before. Seven hundred burials were reported, being an increase of one for the year; these were in the country districts. The number in the city was unknown. There were 160 Sunday-schools, against 149; the teachers had increased from 1464 to 1630, and the scholars from 15,204 to 17,241. The average attendance had also risen from 10,961 to 11,760. Similar particulars were given of libraries and other agencies.

The percentage of voluntary contributions showed a gratifying increase, the sum total being \$181,771, against 10,580 in 1885. Four new churches had been erected in the year and two new ones replaced older buildings. All the seats were free. There was on the year an increased value of \$20,000 in the churches, an increase of 2000 sitting accommodation. These figures, he submitted, showed very encouraging evidence of life and growth in the diocese.

The parishes still unhappily stagnant were very few. The drainage of population from the country districts into the city operated prejudicially against the growth of the church. It was a serious question how to keep pace with the rapidly growing population of Toronto. As fast as additional churches were built they were filled and a church extension fund

had been formed for Toronto. He gave particulars of projected churches and mission rooms for this city, and then spoke favorably of the operations of the Church Army.

The result of another year's labor to raise the income of the Mission Board had been practically a failure—it had only be raised from \$13,000 to \$13,500—a most unsatisfactory state of things, and one not creditable to the diocese. After referring to the Church Women's Mission aid and the Jew's societies, the Bishop said there had been a very unmistakable weakening of interest in the Church of England Temperance Society. There were only thirty branches in the diocese, and some of these had only a languid existence.

The remainder of the address consisted of a review of the steps that had been taken by the Provincial Synod with a view to Christian union and the announcement of the special memorial services to be held in celebration of the Queen's Jubilee, and the centenary of the Episcopal Missions. The collections would be in aid of a memorial cathedral in Halifax.

These officers of Synod were elected: Clerical Secretary, Rev. John Pearson; Lay Secretary, Dr. Hodgins; Secretary-Treasurer, Mr. D. Kemp. The afternoon proceedings were opened by reading the reply of the Governor-General, to an address from the Executive Committee. A long and fruitless discussion then arose on the Commutation Trust and on the leases granted by Dean Grasset, regarding which, disputes had arisen owing to the lack of business-like clauses defining the position of the lessees in regard to improvements. In drawing such documents a great deal less verbiage, and much more common sense would have such disputes arising. The matter is one for arbitration.

SECOND DAY.—Mr. Biggar presented a report on the defective state of the law for protection of females.

The Clergy Commutation Trust Committee was passed as follows:—Revs. Alex. Sanson, L. H. Kirby, A. J. Broughall, E. W. Murphy, A. Hart, T. Walker, B.A., E. H. Mussen, M.A., W. C. Allen, M.A., Messrs. A. H. Campbell, William Ince, Richard Snelling, LL.D., C. J. Agar, J. A. Worrell, B.C.L., Herbert Mortimer, Major Evans, G. Mercer Adam.

The rectory lands Committee was appointed as follows:—Revs. John Langtry, M.A., Canon Dumoulin, J. Carry, D.D., William Logan, M.A., Canon Trayne, M.A., H. B. Osler, Messrs. J. C. Kemp, Thomas Hodgins, Q.C., Marcellus Crombie, M.A., John Carter, Hon. John Patton, Q.C., J. Herbert Mason.

The remaining committees were passed as follows:—

Mission Board.—The Lord Bishop of Toronto, Ven. the Archdeacon of York, Ven. the Archdeacon of Peterborough; Rural Deanery of Toronto, Rev. Jones, J. W. G. Whitney; Rural Deanery of West York, Rev. R. D. Osler, A. Hoskin; Rural Deanery of East York, Rev. R. D. Fletcher, M.A., John Cowan; Rural Deanery of Peel, Rev. R. D. Swallow, Capt. Blain; Rural Deanery of East Simcoe, Rev. R. D. Stewart, M.A., Basil R. Rowe; Rural Deanery of West Simcoe, Rev. R. D. Kirkby, W. A. Hamilton; Rural Deanery of South Simcoe, Rev. R. D. Ball, Hon. G. W. Allan; Rural Deanery of Durham, Rev. R. D. Allen, B.A., his Honour Judge Benson; Rural Deanery of Northumberland, Rev. R. D. Beck, M.A., H. A. Hammond; Rural Deanery of Haliburton, Rev. R. D. Smitheth, D.D., Rev. Rural Dean J. D. Cayley, M.A., J. H. Delamere, S. Caldecott.

Widows' and Orphans' Fund and Theological Students' Fund Committee.—Revs. Canon O'Meara, LL.D., A. W. Spragge, C. E. Thomson, M.A., Arthur H. Baldwin, M.A., T. C. DesBarres, M.A., Provost Body, M.A., D.C.L.; Messrs. J. G. Hodgins, LL.D., Dr. Burritt, H. S. Northrop, C. J. Campbell, T. D. Delamere, M.A., Geo. M. Evans.

General Purposes, Statistics and Assessment Committee.—Revs. J. Middleton, John Pearson, W. C. Cooper, John Davidson, M.A., J. H. McCollum, A.M., H. G. Baldwin, M.A.; Messrs. George Gillespie, Judge Scott, E. M. Chadwick, F. C. Denison, M.P., A. McLean Howard, A. R. Boswell.

Sunday School and Book and Tract Committee.—Revs. J. D. Cayley, M.A., W. C. Bradshaw, J. F. Sweeny, B.D., J. McLean Ballard, B.A., T. W. Paterson, M.A., Messrs. C. R. W. Biggar, M.A., J. C. Morgan, M.A., S. G. Wood, LL.B., A. Marling, LL.B., G. B. Kirkpatrick.

Audit Committee.—Revs. A. Hart, Jas. Roy, L.L.D., J. Scott Howard, B.A.; Messrs. Thomas Shortiss, Edward Burch, J. R. Roaf.

The Bishop appointed this Executive Committee: Archdeacon Boddy, Canon O'Meara, Rev. the Provost of Trinity College, Rev. R. D. Allen, Rev. C. C. Johnstone, Hon. G. W. Allan, Mr. A. H. Campbell, Mr. J. Herbert Mason, Hon. James Patton and Dr. Snelling, Registrar of the diocese. Scrutineers were appointed to take the ballot of the Synod for the elective members, with the following result:—Clerical—Rev. J. Pearson, Rev. J. Langtry, Canon Dumoulin, R. D. Beck, Rev. Dr. Carry; Lay—Messrs. C. J. Campbell, J. G. Hodgins, W. Ince, J. Carter and N. W. Hoyles.

At the afternoon session the address to Her Majesty was presented to the Synod. The address stated that Her Majesty's dutiful and loyal subjects, the bishop, clergy, and lay representatives of the diocese of Toronto, desired to approach Her Majesty with the assurance of their devoted attachment and unswerving loyalty to her throne and person. The address proceeded:

In fellowship with the other dioceses of the Church of England throughout the Empire, we beg to be permitted to convey to Your Majesty the expression of our heartfelt congratulation upon the auspicious completion of this jubilee year of Your Majesty's happy and beneficent reign. The marvellous progress of the Empire, whether in internal growth and stability, or in wide extent, under Your Majesty's rule has been unexampled in our country's annals. Your Majesty's subjects have abundant reason to thank Almighty God for the manifold blessings so mercifully vouchsafed to Your Majesty and to the millions of your subjects throughout your vast Empire. We earnestly pray that the life which has been preserved through so many eventful years may long be continued to Your Majesty, to be a rich source of blessing to the Empire at large. The rapid growth, notwithstanding many difficulties, of the colonial churches, has been a marked feature of Your Majesty's reign. The diocese of Toronto was founded in the second year of Your Majesty, to embrace the whole Province of Upper Canada. In this same area five dioceses of the Church of England now exist, whilst the number of clergy in the present reduced diocese makes it still one of the largest outside the United Kingdom.

The address concluded with the expression of fervent prayer for God's blessing upon the Queen and her Empire.

The evening was devoted to a discussion on missions. The first business was the reading of the report of the Mission Board. The total receipts for the year, exclusive of the contributions for domestic and foreign missions, had been \$14,189, showing an increase of 284. The expenditure in grants to diocesan missions had been \$1,800 less than in the previous year. The debt of the fund had been reduced by \$1,050, leaving, however, a balance of \$4,820 still due by the board. The ludicrous nominal returns, in some instances a few cents, called for close investigation and vigorous action on the part of the executive. The receipts for domestic and foreign missions were: Domestic missions, in 1886, \$2,351; in 1887, \$2,865; Foreign, in 1886, \$2,036; in 1887, 2,583. The report was adopted and discussion ensued.

Rev. I. Middleton said it certainly was most lamentable and disgraceful to the diocese that some missions had been left vacant for years, thereby causing tens of thousands to be alienated from the church. He advocated the distribution of mission funds in a fair ratio. This vigorous speech called forth a protest from the Bishop, who said he did not know of any place where there had been no services in the church. Rural Dean Allen said that missions had been left vacant because of the unreasonable demands of the local people. He advocated more local support for missions. Rev. J. C. Davidson said that as far as self-support was concerned the church in the country districts occupied a worse position than twenty years ago. He advocated a special commission to investigate the subject and to stir up interest in missions. Rev. Dr. Carry advocated a careful revision of the grants, which were disproportionate. Rev. John Jones thought that clergymen should set the example of generosity. He was ready to back his speech with a \$5 bill and hoped his example would be imitated. Canon O'Meara and others spoke to the same effect. Mr. Carter suggested that no payment should be made to any clergymen where there had been neglect in making collections or returns until such neglect had been removed. A number of country clergy pointed out the difficulties of making so many collections, and thought that aid should be given by the wealthier churches. Various suggestions were made, and it was admitted that the meeting had been practical and interesting.

THIRD DAY.—A Jubilee celebration service was decided to be held at St. James' Church on the 21st June, the collection to be for the Mission Fund. Report of Widows' and Orphans' Fund showed income \$5672 and expenditure \$4724. The Theological Students' Fund report shows income \$507, expenditure \$1079, with \$240 due and 82 parishes not heard from. The S. S. report states that 13,000 of the leaflets are circulated. Mr. Biggar said they were used in about 79 per cent of the diocesan schools. St. James' leases question excited a long and fruitless discussion, demonstrating the folly of a large assembly attempting to deal with a question of this kind. A small committee should have been appointed and the whole matter placed in train for arbitration. The public schools question was closed by a resolution recommending "that a calendar of lessons be issued by the government, selected by the various religious bodies of Ontario," thus continuing the Ross Bible, and its connectors and its political friends.

Laying Corner Stone of Cathedral.—We are indebted to the *World* for the following report of this deeply interesting event:

"Under a scorching sun, and in the presence of all the clergy attending the Synod of the Diocese of Toronto and a large gathering of the laity, many of whom were ladies, the Bishop of Toronto yesterday afternoon, the 16th June, laid the corner stone of the new Cathedral of St. Alban the Martyr, which, in a few years, will be Toronto's finest church edifice.

The choir and chancel of the cathedral, all that it is intended to erect at present, are completed as far as the floor joists. Yesterday the floor was partly laid, and upon this were gathered the clergy and laity who took part in the interesting proceedings. The subscriptions so far amount to \$11,000, (and there is \$16,000 in the reserve fund.

It was 4.30 when the Bishop was escorted from the See-house by a procession of over fifty surpliced choristers from the various Episcopal churches, singing "The Church's One Foundation," and the clergymen who are attending Synod took their places around the stone over which floated scores of flags. The choir was led by Mr. G. T. Plummer, organist of St. Matthias' Church, while Mr. John Carter presided at the organ. After the singing of the psalm "Magnus Dominus" and the reciting by the Bishop of a few short invocations, His Lordship laid the stone, using a handsome gold and silver trowel with ebony handle. Beneath the stone were deposited copies of the DOMINION CHURCHMAN, the Toronto *World* and other papers, the current coins and this memorial:

In the name of the Father and of the Son and of the Holy Ghost. Amen.

On this sixteenth day of June, in the year of our Lord one thousand eight hundred and eighty-seven—being the eve of the anniversary of the Martyrdom of Alban, put to death under the Emperor Diocletian, A.D., 303, commonly reckoned to be the protomartyr of the Anglican Church, and being also at the completion of half a century of the happy reign of our most illustrious Sovereign Victoria, whom may God long preserve; the most noble the Marquis of Lansdowne being the Governor-General of Canada, and Sir Alexander Campbell, K.C.M.G., being Lieutenant-Governor of the Province of Ontario, this Corner Stone of the Cathedral Church of the Diocese of Toronto, dedicated in the name of the aforesaid Alban, Saint and Martyr—whereof R. Cunningham Windeyer is the architect, John B. Matson the contractor for masonry, and Caius Marcus Coriolanus Hubbel contractor for carpenter work. The building committee—the Lord Bishop, John Carter, Esq., Major Edward Henry Foster and Edward Marion Chadwick, Esq., and the treasurer of the building fund, Robert Henry Bethune, Esq., was laid by the Right Reverend Arthur, by Divine permission, Bishop of the said Diocese.

In the hope that upon this stone may be erected a Cathedral Church which shall be for the honor and glory of God, and by the blessing and guidance of the Holy Spirit shall be an instrument powerful and conspicuous in shedding abroad the light of the Holy Gospel of the Blessed Saviour. Amen.

To the memorial the Bishop affixed his signature, "Arthur Toronto," and Archdeacon Boddy, Canon O'Meara, Dr. Scadding, Canon and Rural Dean Osler, Provost Boddy, Rev. Dr. Potts, Dr. Snelling and Rev. A. J. Broughall inscribed their names as witnesses. Then followed the singing of "Christ is the Foundation," a prayer by the Bishop and the addresses.

The Bishop said the occasion on which they were assembled was a deeply interesting one, and in his judgment the most important one in the history of the diocese. He rejoiced to see the interest taken in the ceremony, as was evidenced by the crowded attendance. He regretted, owing to the short notice, the absence of some distinguished personages, whose presence they would have hailed, and which would have given prestige to the occasion. Amongst these were other bishops, the Lieutenant-Governor of Ontario, the Mayor of Toronto, and prominent Christian ministers. Other engagements prevented their attendance. The Bishop next referred to the similar undertaking which was being made by the Bishop of New York. His projected Cathedral was a very ambitious scheme. It was to emulate the cathedrals of the Old World, and its probable cost would be \$10,000,000. It was to be a sort of "Union Home" for all the Protestant congregations in New York. "Our cathedral," continued the Bishop, "will have no narrow bounds. We trust it will be regarded as the church of the whole diocese; not limited by parochial boundaries, but open to all comers." His Lordship next averted to the circumstances under which the land was acquired, and gave particulars of the cost and the boundaries. Two years ago they had less than \$500 under the head of "Cathedral Chapter Endowment," and the Dean and Chapter purchased the site and the adjoining land for \$4000. The value of the land was now more than \$50,000. The entire scheme of the cathedral could not be carried out at present, but the chapter proposed to complete the choir and chancel as soon as possible, and thereby

afford accommodation for 400 people. The building of that cathedral was thought by some people to be premature, "but," said His Lordship, "my chief object was to organize the Cathedral Chapter, from which I expect great good throughout the diocese." Again, they found it impossible to acquire land in the neighborhood of Toronto at a reasonable rate, without the stipulation that the choir and chancel should be built at once.

The Bishop next spoke of the unsuitability of the temporary place of worship they had hitherto had in that neighborhood, and the encouraging attendance at the Sunday School, which was now held on a portion of the cathedral site. As to the progress of the neighborhood, he said that he entered into residence at the See-house on Dec. 3 last, and had no neighbors. Now there were nineteen houses either finished or approaching completion, and other eighteen houses were under construction. Hence he thought that some of his sanguine views were being realized. He would venture to sketch the future of that spot. He believed it was going to be a most important centre of Toronto. It was near the Canadian Pacific Railway, and Bathurst street would probably eclipse Yonge street. It would be possible to use part of the close as a synod hall, and he looked forward to that cathedral as the centre of church life in the diocese and as a bond of union for all the parishes. They had a scheme in view for twenty-six canons to reside two weeks each in the Prebend's house, to take their turn in the cathedral services, and then go back and interest the people in its work. In conclusion, the Bishop hoped the cathedral might be the means of infusing a much deeper spiritual life than had ever before existed in the diocese. [Applause.]

The Rev. Dr. Potts, in a brief and happy speech, expressed his sympathy and good wishes for the work in which they were engaged.

Archdeacon Boddy and Canon O'Meara, of Port Hope, also made some appropriate allusions to the occasion.

The taking of a collection, which His Lordship placed on the stone, the singing of "O Lord of Hosts," the Doxology and the Benediction brought the ceremony to a close.

The clergy and their ladies were afterwards entertained at the See-house by the Bishop and Mrs. Sweatman.

OPENING OF ST. BARNABAS CHURCH.—Service was held for the first time in the nave of this new church. His Lordship the Bishop said the occasion was one of exceeding gladness and congratulation. It was the first time they met as a congregation, and they would naturally expect a few words from him as their chief pastor. He would not say much, but he would bear thankful testimony to their liberality and zeal as a people. It was a matter of unfeigned satisfaction to himself to see the progress of church extension which the occasion manifested. They began a new life as a congregation in a new church, and he hoped they would greatly cultivate that life and also continue their efforts, so that when the building was finished they might present a completely equipped house to the service of God. St. Barnabas whose name their parish and church bore, and whose life and character they were setting before them as their pattern and example, was, they would remember, "A good man and full of the Holy Ghost and faith." His name signified "Son of exhortation," or "Son of consolation." He had the peculiar gift of the Holy Spirit of exhortation. He had the earthly gift of wealth, and was one of the first Christians who sold their goods and gave them to the Church. These of them who had means, possessions and wealth would remember this and pray for grace to use their wealth to God's praise and glory. Barnabas had particularly the gift of the Holy Ghost, and each of them ought to see that he was not destitute of that gift imparted to them in their baptism and given to them for use in the service of His Church. He hoped their Church would be built up a living temple, a true Church, a spiritual temple not made by man; and that pure worship of God, in spirit and in truth, might always be within its walls, and that the blessed Word—the Gospel of peace—might there have free course and be glorified. The following clergy were present besides the Rector: the Rev'd Professors Clark and Roper, Rev'd Symonds, R. Harrison, C. Darling, Judd, Tocque and W. Grant and Ingles. The Rector thanked the Bishop and friends for their services and gifts. Mr. John Donaldson has collected between one and two thousand dollars for this church. The site and building have cost about \$8,000, of which about \$5,000 remain as a debt. The building is of the Gothic style of architecture of the thirteenth century, and when completed will be from end to end 145 feet long. At present the nave only is built and a temporary chancel. The nave is 76 by 36 feet. It is of red brick, with an open timber roof, 40 feet to the ridge, inside. Aisle arcades are built, so that by removing the temporary partitions now filling them, the aisles can

be erected and opened on the church without disturbing the nave.

NIAGARA.

The Rev. C. E. Whitcombe, who has spent the late winter in San Francisco, is visiting his old home and friends at Ancaster, Ont.

HURON.

LONDON.—A special meeting of the Vestry of St. Paul's Church was held in Bishop Cronyn's Hall on Wednesday evening, June 8th, the Rector, Canon Innes, presiding. The Church members were well represented by a good attendance. The meeting was called by the Rector to take into consideration the following letter which was read in St. Paul's Church on the Sunday previous:

The Rev. Canon Innes, Rector of St. Paul's, London: REV. AND DEAR SIR,—I am requested by His Lordship the Bishop of Huron to say that he desires to establish his chair in St. Paul's Church. If this meets your wish and those of your Vestry, on receiving an affirmative reply, I shall be prepared to submit conditions for such an arrangement. I am, Rev. and Dear Sir, yours very faithfully,

V. CRONYN, Chancellor, D. of H.

Moved by Mr. E. Reed, and seconded by Mr. R. Bayley, that this Vestry desire to express their appreciation of the desire of the Bishop to place his seat in St. Paul's Church, and they leave in the hands of the Rector and Wardens full power to carry out the details of such agreement as may be deemed desirable by the Bishop and Rector and the Wardens, it being understood that such arrangements are based upon the agreements now in force in Montreal and Hamilton. The motion was carried. Rev. Canon Innes stated that the main condition was the building of a new vestry, which is absolutely necessary. The total would be about \$1,500, and they had already about \$500 cash subscribed. It was proposed to run an addition to the present vestry out to the north, and build it large enough for Bible class room, or for holding evening services. The vestry would be divided by folding doors, and the whole be thrown into one when the occasion required. He was sure the saving in gas would in a short time pay for the building.

Mr. Marsh (churchwarden) said it would save in gas \$100 a year, to hold the week night services in the vestry. He thought \$2,500 was a more likely estimate of the cost.

Mr. W. J. Reid (churchwarden) moved that this meeting take into consideration a plan for raising the necessary funds for the vestry extension, and that a subscription list be opened at once, and that a committee be appointed to assist the churchwardens.

Mr. Reid's motion was supported by Mr. R. Bayley and Mr. Wild, and passed unanimously. Mr. J. S. Pearce was appointed treasurer.

His Lordship Bishop Hellmuth and Mrs. Hellmuth have left for England. They expressed their delight with their visit to the Forest city.

LONDON SOUTH.—His Lordship the Bishop of the diocese held confirmation service in St. James' Church the first Sunday after Trinity. The incumbent, Rev. Evans Davis, had the pleasure of presenting a class of young soldiers of the cross for the apostolic rites. There was a large congregation.

AMHERSTBURG.—Essex Deanery.—His Lordship the Bishop of Huron is expected to hold a confirmation in Christ Church, Amherstburg, on July 14th.

Rural Deanery of Norfolk.—The Rural Decanal Chapter of the Deanery of Norfolk met at Port Rowan, May 25th. At 11.00 o'clock, a.m., there was morning service and a celebration. The preacher was the Rev. John Gemley, R.D., who gave an excellent sermon. The Chapter met for the despatch of business at two o'clock. The secretary of the Deanery, the Rev. R. J. Newell, being absent through illness, Col. Mabee was appointed secretary pro tem. The Rev. J. R. Newell was re-appointed secretary. The statistics of the Deanery were presented and showed a decided increase over last year in contributions to missionary and other purposes. The secretary was expected to deliver a lecture at the evening meeting, but he being absent, the Rural Dean gave a lecture on Memory, which was exceptionally good, as indeed all Mr. Gemley's are. A hearty vote of thanks was tendered him at the close of the meeting. The Chapter will next meet at Delhi.

ALGOMA.

GARDEN RIVER.—The Right Rev. the Lord Bishop of Algoma visited this mission on Sunday last, preaching to the Indians in the morning, and to the railway employes in the afternoon. As usual the "utterances" of the Bishop were such as we had great need of. It is, indeed, a subject for much congratulation that even in this missionary diocese the Church has not forgotten to place in authority one who can grace the office of "Bishop" with a "gift of speech" rarely met with. It is good for our isolated people and missionaries to be now and then reminded that in the "great behind"—the "far extending eastward"—there are resources of civilization a "tithe" of which may in the coming unknown show themselves in Algoma. We were glad to see one of the contractors present. If railways were only run on the elder Dodge's principle, there would be more money in them, all the world over. The Bishop leaves for Port Arthur and neighborhood in a few days. The missionary assisted his Lordship at the celebration, &c

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.

S. S. LEAFLETS.

SIR,—In the Leaflet issued from Toronto for the first Sunday after Trinity are the question and answer: "Who founded the Church? Christ founded the Church through the Holy Spirit."

Perhaps some learned reader would inform me what Scriptural authority there is for such a statement. The Leaflet gives St. Matt. xvi. 18, which speaks of our Lord building, not founding His church; and 1 Cor. xii. 13 which, I fancy, must be a mis-print. The latter text says that "by one Spirit are we all baptized into one body," i. e., into a body already existing. I have always been taught that the common notion of God the Son coming down to this earth to found a new church was an unscriptural and dangerous Romish error. Unscriptural—for the Bible teaches that there never was a time when God had not a church on this earth, and that the church of the Christian dispensation is essentially the same as the church that preceded it. Dangerous—for such a notion not only destroys the continuity of God's church, but implies a sense of weakness and failure on the part of the divine mind, obliged, so to speak, to start a new organization, and a new system, and a new religion for the salvation of mankind. It is this very notion that has led some modern Sectarians of our day to renounce the Old Testament, and even the Lord's Prayer, as given prior to the day of Pentecost, and sundry others to speak of that day as "the birthday of the church." The simple truth which has been impressed on me—and a very great and comforting truth I have long felt it to be—is that God's church has always been on earth, no one knows exactly when founded; that this church passed through several dispensations; that various revelations were made to it from time to time, and at last the best revelation of all was made in the person of Jesus Christ; always the head of the church and at intervals appearing; that He having taken our complete human nature on Him, made one last crowning revelation to His earth-born brethren, and directed and instructed his officers—officers of His own existing church—how to extend this church's blessings universally, and make its borders co-extensive with mankind—to make God's own church; in short, Catholic instead of Jewish. To teach children that our Lord founded a church is going a long way, it seems to me, to place Him on a level with Contucius, or Plato, or Auguste Compte. To teach children that they are now members of the church of God to which Abraham and David and Isaiah and St. John the Baptist belonged, and of which God the Son was, and is ever to be, the Head and High Priest, is to strengthen their belief in a revelation from Heaven, in the unity and continuity of the faith from the days of Adam to now, and in the wisdom and love of their heavenly Father, who in the fulness of time sent His Son into the world that the world (and not any single race) by Him might be saved. But this is a very different thing from founding a church 1887 years ago. There is another rather curious answer in this leaflet, which states that the church of God is now "composed"—"of all who are baptized into Christ, and continue to believe in Him." The italics are mine. I should like to ask whether the prodigal son in the far country, and surely not then "continuing to believe," was not a member of the church of God all the while and privileged at any moment to return and say, "I will arise and go to my

father." Very loose theology, it seems to me, is given us in these leaflets, and to be received with great caution. Yours, etc.,

A COUNTRY PARSON.

June 13, 1887.

THE CHURCH AND CHURCH UNITY.

SIR,—For ten years I have given this subject a careful and prayerful consideration, and after reading through once more "Fundamental Church Principles" in Contemporary for Sep. 1886, I think I have something that I have been long looking for. I believe there is, there can only be one church here below.

I believe that in the truest and highest and noblest and grandest sense, it is a "association of which Christ is the head," and in its earthly, corporate existence. Baptism is the initiatory rite. Moreover I do hold, that its ministry ought to consist of Bishops, elders, deacons, and that it ought to be the aim of all "churches" to have this three fold ministry. Now, Sir, I think we shall very soon have a national church in Canada. To this National Church all bodies should gravitate. I think, then, that any body who has a man duly prepared for the work of that body and willing to wholeheartedly subscribe to the two common creeds, (Apostles and Nicene, and who hold to the two sacraments, he ought to be encouraged to receive Episcopal ordination, and in his own body act and work as fully ordained minister. If he wants to join us, and has received a special training therefore, let him sign and lawfully obey the 39 articles of the Church of England, and give consent to the "Book of Common Prayer," and pledges himself in public duties to use this and no other. I am no very great divine; I am only a humble Presbyterian, but I would like, sir, to have the views of the more learned on the subject. I firmly believe we shall have to come to "one" Church or "no" Church, and we cannot give up Episcopacy. It does not, however, follow that every man is to wear the same kind of coat here below. It may be all very well for soldiers, but the difficulty with us is this: we have too much fighting; will not some of our Bishops give us a little of their mind on this matter? I am, Sir, yours,

P. S. I have never looked down on a man who wants to be a Churchman, as I tell everyone I come in contact with. "I do not want you to be a member of the Church of England. You are in Canada, man, and you want a Church for yourselves." The man who does not work for it is not doing right, and if I had a tendency for a non-liturgical worship, I would (like "Wilberforce on the slave question,") go to the "Provincial Synod of the Church of England," or to the Roman representatives here, and demand again and again ordination for my men on their willingness to subscribe the creeds, and to preach and administer the two sacraments. If the Church refuses this she does it at her peril. Is there no man in Canada to try the question. It will not do for the nonconforming bodies to say there is nothing in "Church officers." There is.

SKETCH OF LESSON.

BRD. SUNDAY AFTER TRINITY. JUNE 26TH, 1887.

The Daily Sacrifice.

Passage to be read.—Ezodus xxix. 38-46.

Let us think first what is the truth which this lesson teaches us, and then carefully study the lesson itself.

One thing must always follow wrong doing, that is punishment. People sometimes say, "God is so merciful. He will forgive sin. He will not punish it." This is a great mistake. God is just, and cannot pass over sin (Exodus xxxiv. 7; Josh xxiv. 19; Job x. 14; Rom. ii. 2, 3). God is holy, and therefore hates sin (Ps. v.; Heb. i. 14). God is true and has said, "The soul that sinneth it shall die, (Ezek. xviii. 20). But God is love. He loves the sinner, though He hates the sin, so He has made a way to punish and put away sin and to save the sinner.

How is this mercy given to man? Through the all-atoning sacrifice of Christ. God laid the sin of the world on One Who could bear it (Is. liii. 6). He alone could take the place of all, because He alone is perfectly holy (2 Cor. v. 21). He suffered death (Phil. 2 8), the curse (Gal. 3 13), and the hiding of His Father's face (St. Matt. lxxvii. 46).

And all this He, the God-Man, bore in our stead. As our last lesson said, He was our Representative. To day we learn of what He did instead of us as our Substitute. Before Christ came, the people had a picture or shadow of Christ dying for them. This lesson explains the type or picture which the Israelites saw.

I. THE BURNT OFFERING.—You remember that a great Altar of brass was erected at the door of the Tabernacle. When a sacrifice was killed—an ox, a sheep or a lamb—the blood was sprinkled on the four

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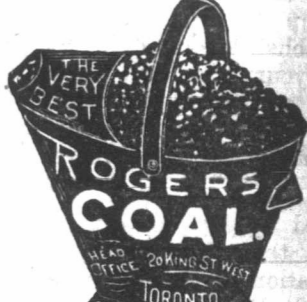
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horns of the altar; and then the sacrifice itself was consumed upon it by fire. This lamb, of course, was not guilty, it had not deserved death. The people understood that the sacrifice was for them, and that God had accepted another life instead of theirs.

When the guilt of the people had been put away they were instructed to offer themselves, their whole life and being to God (Ps. c. 3). The spotless lamb was a type or shadow of Christ, the sinless Saviour, and so it was acceptable to God.

III. THE MEAT OFFERING.—Something else besides the lamb was laid on the altar. The people were instructed to bring flour (as much as was sufficient for the food of one man daily), and also oil and wine. Then the sacrifice was complete. All was consumed. But these latter gifts, called the meat offering, could never be offered alone. The sacrifice, the sprinkling of the blood, the taking away of life, must come first. Then Israel could bring to God what He had bestowed, to show that they willingly consecrated God's good gifts to His service.

Once more compare carefully the shadow with the reality, the type with the anti-type, the bleeding lamb with the suffering Saviour. Note how Christ was slain, His blood poured out, His life offered up, and think "all this was for me!" Remember, too, how the flour and oil and wine meant, "All that God has given me—life and strength and joy, it is my duty to consecrate to His service.

But these offerings were to be made daily. Each morning and evening similar sacrifices were presented. Yet all these offerings could not take away sin (Heb. x. 1, 2, 11). But when Christ's sacrifice was completed on Calvary, He secured for us, by it, perfect redemption. It was offered once for all (Rom. xiv. 10; Heb. vii. 27). His blood

"Shall never lose its power
Till all the ransomed Church of God
Be saved to sin no more."

Family Reading.

JUDGE NOT!

"Judge not, that ye be not judged; for with what judgment ye mete it shall be measured unto you again."

I am not so upright,

That on another's weakness I should lay
The weight of my reproach; the with'ring might
Of scorn uphold not in its scorching way.

What do I know of Truth

Or Purity, but what I learned of Thee?
O, Thou impartial Judge! in wrong and ruth
Help me to bring earth's weary ones to Thee.

This for myself I crave,

O loving Father! that the cross I bear
May prove a staff, not one alone to save;
Lord, bid it shine with mingled faith and prayer.

That they who pass me by,

May see the cross illumed, and learn to hold
More closely theirs, that happy by and by,
Will be exchanged for a bright crown of gold.

A contrite spirit, Thou

Wilt not despise, when it shall come to Thee;
Lord, though the fruit hangs trembling from the bough,
I must not taste; unto Thy help I flee.

And not alone for me,

Would I entreat Thy blessing; all who sin,
And who have never learned Thy love to see,
Open Thine heart and take these wand'ers in!
London, Ont. FRANCIS M. ASBURY.

TWO LEGENDS WITH A MORAL.

1. In Joinville's Memoirs of Saint Louis IX, under the date A. D., 1250, we are told that during the encampment of the Crusaders at Acre, a monk called Fr. Yoes le Breton, of the order of the preaching Friars, was with them. This Fr. Yoes was one day sent for and despatched to the ambassadors of the Sultan, to say that the king had ordered him to accompany them to Damascus to inform the Sultan what were the king's intentions respecting the Saracens. This Fr. Yoes did; but I must relate the following incident in his own words:

On going from the king's residence to the lodgings of the ambassadors, he met a very old woman in the street, having in her right hand a porringer full of fire, and in her left a chalice of water. Fr. Yoes asked, "Woman, what art thou

going to do with this fire and water which you are carrying?" She replied, that with the fire she wished to burn up paradise, and with the water to quench the flames of hell, so that there should be never more a paradise or a hell. The Monk asked why she uttered such words. "Because," she said, "I wish not that anyone should do good for the reward of Paradise, nor shun evil from fear of hell; but every good ought to be done from the perfect and sincere love we owe to our Creator, God, who is the supreme good, and who loved us so much that He suffered death for our redemption; which death he submitted to for the sin of our first father, Adam, and for our salvation."

2. In Roman History we read that if ever the fire which burned on the altar of the Temple of Vesta was extinguished by the neglect of the priestess-in-charge, an event which was regarded as portentous of some terrible calamity, it could not be rekindled by any ordinary means, but only by the priest producing sparks from the friction of two pieces of the sacred wood, *arbor felix*, or from the burning rays of the sun, concentrated with a glass. Even so, only the Spirit of God can renew that which has been decayed by the fraud and malice of the Devil. Only the wood of the Cross, only the Sun of Righteousness, only the fire which comes down from Heaven, can illumine and warm the soul.

HINTS TO HOUSEKEEPERS.

A HANDSOME CLOCK FOR THE PARLOUR MANTEL.—Take a common pine box, twelve inches long, five inches high, use your own ingenuity to turn or fashion out four standards for the corners about one inch high. Purchase an ordinary little circular clock—they may be found for a dollar, but for two dollars find one with a handsome circular frame around the face—saw out a circular piece from the centre of the front side of the box, just large enough to admit the clock face, and show about one-half inch of the frame around the face, then cover the box smoothly with rich dark red plush, put the clock in the box with the face in the circular opening, cover the lid of the box with plush and fasten on. Have ready some moulding about an inch wide, which may be procured at a trifling cost from any picture frame dealer; bronze the moulding carefully with any good bronzing powder, then glue the moulding firmly around the edges of the box and bronze the standards. Now to beautify the clock find some plaster of Paris statuette, eight or ten inches long, four or five wide, and not too high; to look well on top of the clock bronze it to compare with the moulding, and place on top of the box, and you have a handsome parlour ornament.

A FINE CLIMBING PLANT.—People seeking a nice climbing plant are advised that there is none in cultivation that surpasses the simlax in the graceful beauty of its foliage and orange fragrance of the flowers. Its peculiar wavy formation renders it to be the most valuable of all plants for vases or hanging baskets, as it can be used either to hang or droop, as required. In cut flowers, particularly for wreaths, it is now considered indispensable by all florists. It is very highly prized by ladies in the dressing of their hair on festive occasions; flowers white. Soak the seed in warm water for twelve hours, plant in pots, and in a moist, warm place.

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

FIVE drops of the "solution of chloride of iron" to a gallon will purify the muddiest water and render it as fine for drinking as the purest spring water. Strain through flannel before using. A water pail usually holds about two gallons and a half. Put twelve drops of the solution in it and let it stand over night; then strain off and use.

TO CLEAN SILVER.—Dissolve two teaspoonfuls of ammonia in a quart of hot soapsuds. Into this put the silver. A soft brush may be used to remove the dirt from chased silver or repousse work. Wipe with a soft cloth and polish with a chamois.

GOOD EXAMPLES.

I have many great examples before me. I have Abraham, the friend of God; Enoch, who walked with God; Isaac, who meditated in the fields. I admire them and look up to them. I have the saints and martyrs, the apostles, the fathers, the confessors, and I admire them and their glorious sufferings and deaths. I have had parents and friends, perhaps good and holy ancestors, and I am proud of them. I have the greatest example of all—that of our Lord Jesus Christ, who died the death of the righteous, and resigned His soul to His Father with a great thirst for the redemption of all mankind. All these are before me, and the prayer "Let me die the death of the righteous," is often on my lips; but I must remember that he who would die the death of the righteous must live the life of the righteous. What am I doing in my present life, and should I be content were it suddenly to be cut short?

Oh Lord! I entreat Thee to give me reality! I fear a sentimental dreaming over the great deeds and holy deaths of others. Grant that I may discipline myself, and so live that I may not fear to die.

IGNORANCE.—Men will confess their ignorance about almost anything except religion. You may catechise them upon any subject, and to many of your questions they will answer "I don't know." Question them upon religion and they know all. Few "I don't know" come in then. Here is a sample of such ignorance. It will show how much of the subject the individual understood, yet his conceit was great. A man once said to me with contempt, "Just to think that a priest can forgive my sins; there is transubstantiation for you." One could have patience with such people if they would admit only a little, that they are not "well larnd," as it is commonly put in the accepted phraseology of the back-woods country; but when they know, or think they know more than bishops, it is contemptible.

MAN'S CHANGEABLENESS.—What a difference there is in men on different occasions. Many at election times are all spirit and enthusiasm; they have interest and life. They fly here and then there. But look at those very men in church, and you would think they are as drunk and as dead as the devil can make them. What is the cause of this? Carelessness, indifference and inconsistency.

PUNISHMENT.

Some time ago, as I was coming up the street, I met a young married friend, holding her little boy by the hand. The child had evidently had a fall, for the pretty suit he wore was covered with splashes of mud.

"Just look at Willie's new coat," she said in an aggrieved voice. "It is perfectly ruined; and I have had such trouble to get it made. Is it not too bad?"

While I was expressing my sympathy, the little fellow looked up into my face with a woeful expression on his own.

"And mamma is going to whip me just as soon as we get home."

"I certainly am," she said in her same indignant tone, "I have told him at least fifty times to take hold of my hand and he never will do it, and this is the consequence."

"It seems to me," I answered, somewhat dryly, "that if you have condoned the sin of disobedience for forty-nine times, it is for the sin of falling down that the child is to be punished; for if the accident had not happened, I imagine that the fiftieth act of disobedience would also have passed without comment."

Her cheek flushed for a moment, then her honest hazel eyes met mine steadily.

"Your reproof is a just one," she said, "and I shall not forget it."

I would like other young mothers, also, to carefully consider this question of punishment, for it is a most important one. While grave moral faults are often passed over carelessly, a child is frequently very severely dealt with for the tearing of a dress, or the breaking of an ornament, or any other fault that involves trouble or expense, even though the mischief may have been unintentionally done.

Shocking as the statement may sound, is it not true, that when the angry mother relieves her annoyance by punishing the object of it, she is really revenging herself upon it for the trouble it has occasioned?

Certainly it is very provoking to have beautiful things broken and work that has been the result of much patient labor destroyed through heedlessness and carelessness, yet some time ago, when I heard a child who had torn a handsome dress, answer sagely to another who had told her that "mother would whip her for tearing it." "No; my mother never whips for clothes." I felt sure that she was in wise as well as loving hands.—*Selected.*

SHE ALWAYS MADE HOME HAPPY.

There is said to be a tombstone in England bearing this inscription: "She always made home happy." It was a tribute from a husband and children to one whose life had been a noble type of wifehood and motherhood. In what patience must that woman have possessed her soul!—How very near to Jesus she must have lived, and how much of His Spirit He must have given her!—When we read of such a life, we are led to exclaim "O Lord, who is sufficient for these things?" We stop, thinking such a standard too high for mortals to attain. Then we remember the words of Paul:—"I can do all things through Christ who strengtheneth me." To get the strength, we must hold close communion with Jesus; and although we cannot be absent from the little ones to be alone with Him as often as we wish, yet we can have Him in the nursery with us all the day, and through His grace we may be enabled to be faithful to the trust He has given us.

A mother's influence is boundless. "My mother said so," in a child's estimation, is as strong an argument for the truth as "The Bible says so" is to an orthodox divine. There is an influence in the every word and look of the mother; for the language of the lips is not the only language spoken at home. It has been said that the human countenance is the painted stage and natural robing of the soul; it is no single dress, but a wardrobe of costumes innumerable. Hence we teach by something that never goes into words. This teaching is of a high order, although noiseless in its pretensions. The mother is the mainspring which controls all the machinery of the home:—

"A noble life, but written not
In any book of fame;
Among the list of noted ones,
None ever saw her name;
For only her own household knew
The victories she had won,
And none but they could testify
How well her work was done."

THE NINETY AND NINE.

On the Aletsch Glacier (writes a tourist) I saw a strange, a beautiful sight—the parable of the "ninety and nine" re-acted to the letter. One day we were making our way with ice axe and alpenstock down the glacier, when we observed a flock of sheep following their shepherds over the intricate windings between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way one sheep had got lost. One of the shepherds, in his German tongue, appealed to us if we had seen it. Fortunately, one of the party had a field-glass. With its aid we discovered the lost sheep far up amid a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-

nine sheep out on the glacier waste (knowing they would stand there perfectly safe), and went clambering back after the lost sheep until he found it. And he actually put it on his shoulder and "returned rejoicing." Here was our Lord's parable enacted before our eyes; though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realise but those who saw the incident.

METHODIST USING THE LITURGY.

The following extract from the London *Methodist Times* may be of interest to the readers of the *Standard*. If we mistake not, there are comparatively few, on this side of the Atlantic, who are aware that many of the Methodist congregations in England use not only a liturgy in their public worship, but that the liturgy used is that of the Church of England, without alteration or abridgment. These congregations belong to that branch of Methodism called Wesleyans; called so from their following closely the custom of Wesley and his early followers, who, in their Sunday worship, never departed from the order of the Establishment:

"In the great cities, where the liturgy is used, it has been in numerous cases a gain every way. The best type of spiritual Methodism has been associated in the past, and is associated in the present with our liturgical quite as much as with our non-liturgical services. Sometimes a liturgical service produces the best results, sometimes the worst. The same varieties occur with non-liturgical services. In London, in the past, there has not been sufficient variety. Nearly all the London services were liturgical. That is now being altered; non-liturgical services are being provided for those who prefer them. In the provinces we generally suffer from the opposite extreme. It would be a great gain if we had one or two liturgical services in every great centre. A few years ago, a liturgical service was introduced into a new suburban Methodist Church in the great town of Bradford. There was a great outcry against it from outsiders but it has been a conspicuous success. Several families that had gone to the Established Church have returned. That congregation is now one of the largest, most spiritual, and most active in Yorkshire. A similar attempt to establish a liturgical service in Leeds was defeated by a narrow majority of the local authorities. Methodism has suffered irreparable injury in Leeds, from the short-sighted policy which has insisted upon a cast-iron uniformity of worship."

The letter below is definite on this point. The undersigned, three years ago, glancing over the Report of the "Ecumenical Methodist Conference," held in the City Road Chapel, London, England, in 1881, found, in an address by Dr. Marshall, of the United States, the following: "Since I have been here I have heard a ritual service that occupies an hour every morning. If that was done in America it would be said, 'Why, you are not Methodists—you are really Episcopalians.'" The writer, out of curiosity, was prompted to write to the pastor of the City Road Chapel for information as to the book that was used in the congregation, and in return came this reply:

47 CITY ROAD, LONDON, Dec. 5, 1883.

MY DEAR SIR:—The Liturgy of the Church of England, as found in the "Book of Common Prayer," and as read in the Established Churches of this country, is used on Sunday mornings in our City Road Chapel, and has been from the beginning. The same service is read on Sunday morning, in most of our London chapels, and in some of the chapels in Manchester, Liverpool, Bristol, Bath, and other places, but not in a large majority of our chapels throughout the country. Our own Wesleyan connection is the only branch of Methodism, I believe, that uses the Liturgy of the Church of England. If you will refer to the "Deed Poll," we are required to read in all our chapels, in the morning service, either the above Liturgy, or Mr. Wesley's Abridgment of it, or at least the lessons pointed out in the Kalendar. The "Abridgment" is very rarely used, and I think not in a single chapel in London or Liverpool.

The two Lessons appointed are generally read and nothing more in the vast majority of chapels. The other branches of Methodism have no Liturgical form whatsoever.

It may be interesting to you to know that I am writing this letter in the very room where John Wesley died, and which is now my study.

I remain, yours truly,

RICHARD ROBERTS.

We call attention to the expression above from the *Methodist Times*, "The best type of spiritual Methodism has been associated in the past, and is associated in the present, with our liturgical quite as much as with our non-liturgical services." Many good Methodists on this side of the water rest in the idea that forms of prayer are a hindrance to the growth of spirituality. But what a mistake! Those who properly use such forms know for themselves to the contrary. Among the English Methodists of the past no names, for holiness of life and high spirituality of mind, surpass the two Wesleys and John Fletcher, and yet they ever remained ministers of the Church of England, used her services, and claimed that for growth in religious life, no prayers were more helpful than those of the Prayer Book.—*W. Bower, in Standard of the Cross.*

THE CONSTRAINING MOTIVE.

When a teacher was wanted by Dr. Mason, of Burmah, for the warlike Bghais, he asked his boatman, Shapon, if he would go, and remind him that, instead of the fifteen rupees a month which he now received, he could have only four rupees a month as a teacher. After praying over the matter, he came back, and Dr. Mason said, "Well, Shapon, what is your decision? Can you go to the Bghais for four rupees a month?" Shapon answered, "No, teacher, I could not go for four rupees a month, but *but I can do it for Christ.*" And for Christ's sake he did go.

A BRAHMIN'S TESTIMONY.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, official students and others, has just been published:

I have watched the missionaries and seen what they are. What they have come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them unhealthy clime? Is it for gain or profit that they come? Some of us country clerks in Government office, receive larger salaries than they. Is it for an easy life? See how they work and then tell me. Look at the missionary. He came here a few years ago, leaving all and for our good! He was met with cold looks and suspicious glances.

He was not discouraged; he opened a dispensary, and we said, "Let the pariahs (lowest caste people) take his medicine, we won't;" but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine has not been returned to him. Now what is it that makes him do all this for us? *It is the Bible!* I have looked into it a good deal in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And they now bring it to us and say, "That is what raised us, take it and raise yourselves." They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love, and say, "Look at it, read it, examine it, and see if it is not good."

A QUIET HEROINE.

There lived at Mondovi, Italy, before the middle of the last century, a young girl named Rosa Govona. She had lost her parents and had no fortune, but cultivated in her heart the domestic virtues and a love for her fellow-creatures, which moved her to seek out the unfortunate for the purpose of aiding them.

One day, meeting with a poor girl, an orphan, who had no means of living honestly, the good Rosa took her by the hand, lovingly led her to her house, and said to her: "You shall live with me; you shall sleep in my bed, drink from my cup, and eat of the labor of your own hands."

Considering the utility of the cause, and feeling a desire to extend the good work in a larger sphere, she went in 1755 to Turin, where she succeeded by the aid of charitable friends in opening an establishment of a kind similar to the one she had left at Mondovi.

In 1756 the king, Carlo Emanuel III., hearing of her disinterested labors, gave her more ample accommodations and free quarters in the convent of San Giovanni, where, under the royal patronage, improvements were introduced, certain trades were taught, and the institution took its name from its founder, "Delle Rosine," while over the door of the entrance were inscribed the words of comfort that Rosa had addressed to her first protegee: "You shall eat of the labor of your own hands."

Not satisfied with this success, it is said Rosa wished equally to benefit other cities; she went through the various provinces, collected the young girls who desired an honest and quiet life by labor, and founded asylums similar to those of Turin and Mondovi at Fossano, Chiieri, Savigliano, Novaro, Saluzzo and San Damiano d'Asti, which she provided with all that was necessary for their well-being and successful operation.

She led a useful life of twenty-one years after leaving her native place, and all this time was devoted to the constant cares and anxieties incident to the careful management of these eight philanthropic institutions, and to make provision for the future of so many poor but honest girls.

February 28, 1876, was the one hundredth anniversary of the death of this noble woman, who by prayer, faith and an earnest spirit, accomplished so much everlasting good. Upon this anniversary her native town, Mondovi, honored in a becoming manner the memory of the heroine, Rosa Govona.

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THE LITTLE BIRD'S SONG.

A little bird with feathers brown Sat singing on a tree; The song was very soft and low, But sweet as it could be.

And all the people passing by Looked up to see the bird That made the sweetest melody That ever they had heard.

But all the bright eyes looked in vain, For birdie was so small, And with a modest, dark brown coat He made no show at all.

"Why, papa," little Gracie said, "Where can the birdie be? If I could sing a song like that I'd sit where folks could see."

"I hope my little girl will learn A lesson from the bird, And try to do what good she can, Not to be seen or heard.

"This birdie is content to sit Unnoticed by the way, And sweetly sing his Maker's praise From dawn till close of day.

"So live, my child, all through your life, That, be it short or long, Though others may forget your looks They'll not forget your song."

IT SAVED MY WIFE'S LIFE.—This is the report of a Princess street gentleman who had the opportunity a few nights since of testing Polson's Nerviline, the great pain cure. Be prepared for any emergency by having a bottle of Nerviline at hand. It costs only 10 cents to test it, as you can buy test bottles at any drug store. Get a 10 or 25 cent bottle to-day. Sure in rheumatism, neuralgia, cramps, colic, headache. Nerviline, the sure pop pain cure. All druggists, 25 cents a bottle.

DANGER OF KEEPING BAD COMPANY.

The crows, one spring, began to pull up a farmer's young corn, which he determined to prevent. He loaded his gun, and prepared to give them a warm reception. The farmer had a sociable parrot, who, discovering the crows pulling up the corn, flew over and joined them. The farmer detected the crows, but did not see the parrot. He fired among them, and hastened to see what execution he had done. There lay three dead crows, and his pet parrot with ruffled feathers and a broken leg. When the bird was taken home the children asked:

"What did it, papa? Who hurt our pretty poll?"

"Bad company! Bad company!" answered the parrot, in a solemn voice.

"Ay! that it was," said the farmer.

"Poll was with those wicked crows when I fired, and received a shot intended for them. Remember the parrot's fate, children. Beware of bad company."

With these words the farmer turned round, and, with the aid of his wife, bandaged the broken leg, and in a few weeks the parrot was as lively as ever. But it never forgot its adventure in the cornfield; and if ever the farmer's children engaged in play with quarrelsome companions, it invariably dispersed them with the cry, "Bad company! Bad company!"

TRY IT.—"What shall I do for this distressing cough?" Try Hagyard's Pectoral Balsam; it is soothing and healing to the throat and lungs, and loosens the tough mucous that renders breathing difficult or painful.



CAPE BRETON RAILWAY.

SEC.—STRAIT OF CANSO TO GRAND NARROWS.

Tender for the Works of Construction.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Cape Breton Railway," will be received at this office up to noon on Wednesday, the 6th day of July, 1887, for certain works of construction. Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the office of the Cape Breton Railway, at Port Hawkesbury, C. B., on and after the 6th day of June, 1887, when the general specification and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 27th May, 1887.



TIMBER AND LAND SALE

CERTAIN lots and the timber thereon situated in the Townships of Allan, Asignack, Bidwell, Billings, Carnarvon, Campbell, Howland, Shegandah, Tehkummah and Mills on the Manitoulin Island, in the District of Algoma, in the Province of Ontario, will be offered for Sale at Public Auction in blocks of 200 acres, more or less, on the first day of September next, at 10 o'clock, a.m., at the Indian Land Office in the village of Manitowaning.

Terms of Sale.—Bonus for timber payable in cash, price of land payable in cash, a license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut. The land on which the timber grows to be sold with the timber without conditions of settlement. For full particulars please apply to Jas. C. Phipps, Esq., Indian Supt., Manitowaning, or to the undersigned. No other paper to insert this advertisement without authority through the Queen's Printer. L. VANKOUGHNET, Deputy of the Supt. Gen'l. of Indian Affairs.

Department of Indian Affairs, Ottawa, 2nd June, 1887.

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—ON—

Social Etiquette.

Compiled from latest and best works on the subject by "Aunt Matilda." Price, 40 cts.

This book should be in every family desirous of knowing "the proper thing to do."

We all desire to behave properly, and to know what is the best school of manners.

What shall we teach our children that they may go out into the world well bred men and women?

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WHAT MAKES MEN.

What care I for cold or snow?
School bell rings, and off I go,
Mother's hand has wrapped me warm
I am ready for the storm,
And my heart is light and gay,
As I trudge along the way!

Mother says—"Learn all you can,
Then you'll make a better man."
So, I pack my books and go,
Through the rain, or wind, or snow,
For I hope some day to be
Just the man she'd like to see!

Well I know that boys must learn
To be ready for each turn:
Never idle, nor afraid;—
By rough struggles men are made!
So, each morning, off I start,
With a merry, willing heart!
[Jennie Harrison, in The Shepherd's Arms.]

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

LOVE MAKES THE BURDEN LIGHT.

A gentleman once met a little girl carrying a big baby-boy on her back on a hot summer day along a dusty, country road. Her face was glowing with heat, and streamlets of perspiration were running down it, and her hair was flowing in the summer wind. The gentleman was struck with the romping fresh child, but thought she was overburdened.

He stopped and asked her if the baby was not too heavy. She looked up through a mist of golden hair, and a wave of smiles, and said: 'Oh, he is not the least heavy, he is my brother.' Love was the spring that made her burden light, her duty well done; and love is the secret of the obedience of all CHRIST'S children.

FILIAL RATS.

A well known naturalist one day, by the side of the road on a sandy heath, noticed an army of rats moving slowly along in the most perfect order, from an old mill towards a neighbouring barn. This was nothing very wonderful; but on nearer approach he saw among them two young rats leading an aged rat, who seemed to be blind, in a very curious manner. The old rat, who no doubt was the father of the young ones, had firm hold in his mouth of the centre of a long wheat straw; each end of this was carefully held by the dutiful sons, and in this way "papa rat" was led safely along, and the migration of the family happily accomplished.



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We are desirous of increasing the circulation of the Dominion Churchman to 30,000. We want it extensively circulated in every city, town, and village in the Dominion. As an inducement we will give the above magnificent amount in premiums to those who will undertake to get up Clubs on the following plan:

CLUBS OF THREE.

CLUB NUMBER 1.

Any person sending us the names of three new subscribers to the DOMINION CHURCHMAN with three dollars, will be entitled to either one of the following premiums: Seekers after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Masleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Diogenes the Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7 1/2 inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

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Any person sending us the names of five new subscribers to the DOMINION CHURCHMAN, with five dollars, will be entitled to either one of the following premiums: Relations between Religion and Science. By Bishop Temple. Female Characters of Holy Scripture. By Rev. Isaac Williams. The Characters of the Old Testament, same author. Sermons preached in English Churches. By Rev. Phillip Brooks. Chantry House. Nuttie's Father. The Three Brides. The clever Woman of the Family. Hopes and Fears. The Heir of Redcliffe. By Words, a collection of tales new and old. Love and Life. Stray Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies' new, long shape, all leather Pocket Book.

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I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—Mrs. C. Phillips, Glover, Vt.

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Ayer's Sarsaparilla

sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

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My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

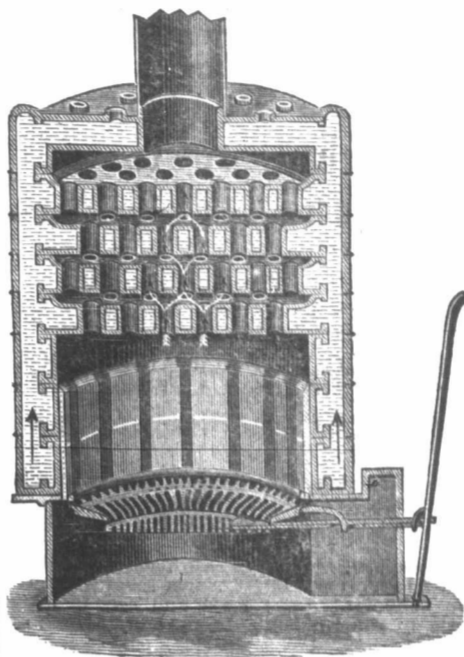
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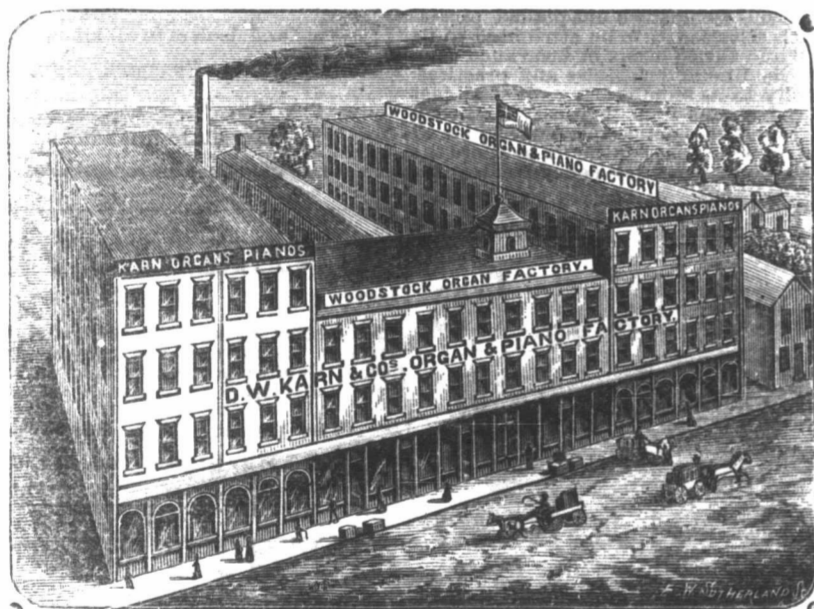
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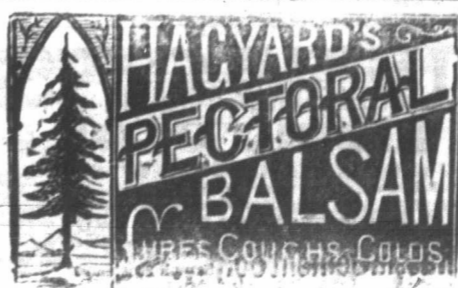
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