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LESSONS for SUNDAYS and HOLY-DAYS.

JUNE 27th—SUNDAY AFTER TRINITY
Morning—Joshua iii. 7 to iv. 15. Acts viii. 5 to 26.
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THURSDAY, JUNE 24, 1886.

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

THE WESLEYANS AND UNIVERSITY FEDERATION.—It is understood that the authorities of Trinity University and Victoria have been working harmoniously in regard to the proposed federation of these institutions with the State University at Toronto. Already a private institution of a partially Church character is affiliated with the State University. It is also a fact that although it is affirmed that the State objects to giving grants in aid of sectarian colleges, yet that grants have been made with the special object of giving the Colleges of certain of the sects, and the private and partially Church College such help as they need. It is, therefore, interesting to know how the Methodists as a body feel in regard to the removal of Victoria to Toronto and its ceasing to be distinct, self-contained university, as proposed. At the recent conference a debating duel took place, between Dr. Dewart and Dr. Sutherland on this question. We compliment both speakers on their very able addresses. The former marshalled with skill, the somewhat threadbare arguments as to the advantages of young men of different faiths mingling together, as Mr. Edward Blake once strongly set forth. He dwelt also upon the point that a common examination would raise the standard of education. As to the first, Dr. Dewart seems not to know that the mingling he speaks of does not take place, there is no opportunity for it in the work of the colleges and the advantages even if it did occur, would be far outweighed by drawbacks of a most serious character, as practical teachers well know. As to the "common examination" argument, it is very shallow. In such matters the standard is not raised but lowered by a variety of Colleges of such a character as those now affiliated with

Toronto University. They are all mere Divinity Schools, and the standard of Arts is necessarily very low, in order that they may secure candidates for the ministry. If they were all Art Colleges, the standard would be raised by competition, but at present the standard is fixed by the weakest teaching staff, and that staff is that of the private College we allude to, which is utterly incapable of giving a tolerable arts training to its students. Dr. Sutherland's address was pitched in far nobler key than Dr. Dewart's. He spoke as a Christian divine, having profound convictions as to the overwhelming importance of the necessity of infusing education with religious influences. With admirable directness and boldness of speech he shattered the plea of those who contend that a State University cannot be anti-Christian, by appealing not to theoretic probabilities but to facts. Dr. Sutherland said:

"The Minister of Education, who to-day may be a Christian man, might to-morrow be anything else, and when to-day a paper published in the Provincial University speaks disparagingly of the denominational colleges, when a notorious infidel and political charlatan can be invited to lecture in the college halls, when a student attends Divine service on the Sabbath, and on Monday can be told by a professor that he would have spent his time better dissecting the leg of a frog, it was time to ask 'Whither are we drifting?'"

No wonder that these words elicited universal and prolonged applause from the conference. The Wesleyans need be cautious how they surrender their privileges at Victoria, as we need be especially on guard lest the University of Trinity be swamped by the enemies of the distinctive principles of the Church of England.

WHENCE COMES GREAT INFLUENCE.—The *Central Presbyterian*, published at Richmond, Virginia, has been trying to account for the "vast influence" of the "Episcopal Church"—an influence which it states is "overwhelmingly disproportionate" to its "numerical strength." It solves the problem by enumerating "elements of strength," which we quote in the hope that our readers will be encouraged to cultivate them more and more:—

"1. Its Churchliness.—It lays the greatest stress upon the Church. The position, importance, power, etc., of the Church is ever brought to the forefront. Her worship, her ordinances, her sacraments, her clergy, are always held forth as worthy of all love and reverence. Everything connected or associated with the Church shares in this devotion. You never see an Episcopalian who believes that it makes little difference what church you join, provided only you are a Christian. You rarely see an Episcopalian who will attend any other church when his own is open, whether at home or in a strange town. They do not think lightly of the sacraments, are not careless about the baptism of their children, and are very careful to see that the members of their household attend their own church and Sabbath school. They are steadily and constantly taught to love their own Church; to consider it as immeasurably, incomparably, indefinitely superior to any and all others. This one thing goes far to account for its influence and its growth.

"2. It appeals strongly to the love of order, decency, good taste. There is no danger of *gaucherie* in any of her services or ceremonies. No other denomination is so free from such danger. Her preachers may be men of very poor taste themselves and of very mediocre ability, but they are protected by their admirable ritual and liturgy. There are some dispositions on finely strung that a gross violation of taste in any part of the service of the sanctuary wounds like a blow. There is never any danger of this in the Episcopal worship. This is a great element of attractiveness. Rob her of this characteristic feature, and it would be like shaving Samson's head.

"3. The prominence given to the devotional in her Services.—The Episcopalian may have, and too often does have, a very poor sermon indeed, but he always has his liturgy. This he considers as more than compensation for a feeble discourse; this he prizes above his chief joy. The devotional part of the worship assumes chief place in time and importance. The absence of the rector makes little difference, provided they have a good 'lay reader.' When a ruling elder reads a sermon in the absence of the pastor, the faithful few who punctuate the spacious roominess of the pews is an invitation to solitude! The attraction is gone with the sermon; the idea of worship does not draw the congregation together."

Would that the whole of the above applied to the Church! Are our people, for instance, "taught to love their own Church, to consider it as incomparably superior to any and all others?" Are not many of our congregations, especially in the West, made to feel that the existence of our Church needs to be apologised for, that it is only one out of a number of "denominations," each of them equally admirable and superior to the Church of England? It is beyond all doubt that a certain College and its friends create this impression in the minds of the people.

A PLEA FOR NATIONAL CHURCHES.—Holy Scriptures teaches us to look to the history of the Jews for examples; why not, then, for precedents for ecclesiastical government? Our Lord expressly told His Apostles that He had appointed unto them a Kingdom, and that they should sit on thrones judging twelve tribes of Israel. Is it not, therefore, a reasonable inference that He intended the polity of Israel to prefigure in some sort the government of His Church? Now the constitution of Israel was a federation of twelve independent autonomous tribes, their unity depending, first, on the whole being brethren of one blood; secondly, on the reception of one covenant (that of circumcision) by all; and thirdly, on the setting up of a religious rite, which was supported by the tithes and offerings of all, and at which every man was required to assist three times a year. When the people went astray (as they were always doing), and so subjected themselves to chastisement, God raised up leaders and preachers of righteousness in the judges and prophets, but they were not taken from any one of the tribes exclusively. Thus several became in turn the leading tribe. At last the nation thought that they would prefer a King, and though they were allowed to have what they wished for, the act was regarded by Almighty God as one of rebellion; and from the days of Saul onward the history of the Hebrew people, with some gleams, no doubt, of wonderful prosperity, was a narrative of disasters. It is also to be noted that the civil revolt of Jeroboam is described not as a schism, but as from the Lord. It was only when Jeroboam set up an opposition altar and priesthood that he made Israel to sin. It seems to us, then, that the government of the Church ought to be tribal, that is to say national; each nation possessing the fullest rights of self-government, and unity being preserved by the one Baptism, the one Bread, and the one priesthood; and that there is nothing necessarily wrong in secessions from a patriarchate, provided that there be no setting up of a new creed or a new altar. It is at all events a very striking fact that the really great doctors and leaders of the Church have rarely sprung from Rome, or had any very close connection with the Papacy.

—At the recent presiding elders' convention in New York, a member narrated a tale of two boys in his district: A donkey was passing by. Said one boy to another, "Do you know what that is?" "Why yes," he answered. "That is a donkey. I have seen lots of them in the theological gardens."

TRINITY IN UNITY A NATURAL
FACT AS WELL AS A SPIRITUAL
TRUTH.

IN every ray that the sun sends forth there is a trinity in unity, typifying in nature the Trinity in Unity of the Godhead. We know by spectral analysis that every ray of white solar light is composed of three rays—a red, a yellow, and a blue ray. This is a mystery; we can understand that it is so, but not how and why it is so. We know it to be a fact by the evidence of science. So we know the Trinity in Unity of the Godhead to be a fact by the evidence of faith. There are still other analogies between the natural symbol and the spiritual truth. Science tells us that the red ray is that which especially gives out *heat*, the yellow ray *light*, and the blue ray *actinism* (*i. e.*, it produces chemical effects). Is it not easy to see in these constituents of light and their respective qualities and operations a striking image of the distinctive attributes and offices of the Three Persons of the Godhead respectively? The red or heat ray, which causes the life to germinate in the seed and to flow in the plant, typifies God the Father, by whose will and power it is that the world is created and preserved. Heat also destroys as well as gives life, and so the Creator shall also destroy His Creation, and He who gave man life shall also destroy the abuser of that life in everlasting fire. Like heat, too, He is invisible, we see Him not, but like heat, there is nothing hid from Him. The yellow ray, which is the light-giving ray, typifies the Second Person of the Trinity, God the Son, for He is the Light of the world; and as it is chiefly by the light of the yellow ray that the existence of the solar body and of other natural objects is made visible to our sight, so it is by the Son of God the Word of God, the Light of the world that God is manifested to us. "In him dwelt all the fulness of the God-head bodily, in order that by Him God might manifest himself to men. The blue or actinic or chemical ray typifies God the Holy Ghost who is our sanctifier, who, by his inward and spiritual operations, changes man's nature and sweetens the juices of fruits and infuses the beautiful colours of flowers. The Holy Ghost is the actinic ray of Divinity; Himself invisible, and doing this work in secret, He photographs the likeness of God on the soul of man.—O.D. in *Church Bells*.

INTEMPERANCE.

[COMMUNICATED]

WITH what a light heart the people of to-day rush into heresy and schism! A discreditable communication signed "S.A.C." appears in the June number of the "Dominion Church of England Temperance Journal," with the following notice as heading, "At Holy Communion in St. James' Church, Orillia, next Sunday, the unfermented fruit of the vine will be used." This is coolly commended to our attention by the information that this impiety has been arrived at by "the common sense of one of the oldest Church Temperance

Societies in the Dominion!" as if Orillia were older than Jerusalem, and its common sense outweighed the testimony of Christendom. It is also commended as "leading to an examination of the reason for this piece of ritual." As if the nineteenth century must reopen a question never raised by any but heretics of the worst sort in the centuries gone by. In the face of the shocking self-will displayed, and the utter disregard of all but that self-will, it is impossible to imagine what good can come of such discussion. It is, for example, categorically affirmed that the Jews used and "use still" at the Passover "unfermented wine." One might expect that any one of the humblest intelligence would be ashamed to reassert that much disproved error. The learned christian Israelite, Dr. Edersheim, has given a series of quotations from the *Talmud* which, quite beside his own authority, leave no room at all for even a doubt on this question. In an article entitled "The Bible and Wine" in the *Expositor* for January last, Dr. Delitzsch emphatically contradicts the assumption of "S.A.C." and of Delitzsch, Dr. Driver, the Oxford Regius Professor of Hebrew, says, that he is, "amongst living christian scholars perhaps the most profoundly read in post-Biblical Jewish literature." Argument on that question is positively closed, *causa finita est*; and there remains nothing for ignorant and intemperate writers and speakers but to inform themselves. Apart, however, from argument, the following utterances of high authority must weigh with reasonable and loyal sons of the English Church.

Upper House of Convocation, Canterbury, 5th July, 1883. The Materia Sacramenti of the Holy Eucharist. The Bishop of Lincoln said, On Tuesday last a committee was formed of five Bishops—namely, the Bishop of Winchester, the Bishop of Ely, the Bishop of Exeter, the Bishop of Oxford, and myself—who were instructed to prepare a draft reply to a *gravamen* signed by sixty-eight members of the Lower House with regard to the use of unfermented wine in the Holy Communion. I am sure I am speaking your grace's opinion, and that of my right Rev. brethren, when I say that, although we all wish it to be publicly known, this matter has engaged the attention of this House, and indeed of the Episcopate of England generally, in private conferences, yet we are of opinion that it is one of so much sacredness that there ought to be reverential reserve with regard to it. It ought to be known that there has been private conference on this subject, when all the arguments used by the advocates of the introduction of unfermented wine were charitably, fairly, and dispassionately weighed; and while we wish this to be known, we do not desire—I at least for one, and I believe all your lordships do not—that a matter of this kind should be agitated in anything like a general public discussion and controversy. Therefore, without any further preamble, I will proceed to read the draft of the resolution which has been prepared and unanimously agreed to by the five Bishops who were appointed to form the Committee:—

That this House having received a *gravamen*

numerously signed by the members of the Lower House respecting an innovation in the *Materia Sacramenti* of the Holy Eucharist, and praying this House to take such measures as they may deem best for checking such innovation; is of opinion that any agitation of any question on so sacred a subject is much to be deprecated, as tending to distress many religious persons, to unsettle the weak, and even to lead to schism; that it is quite unnecessary to raise the question referred to in the *gravamen*, inasmuch as the Church, through always insisting on the use of wine in the Holy Communion, has never prescribed the strength or weakness of the wine to be used, and consequently it is always possible to deal with even extreme cases without departing from the custom observed by the Church; and it is, therefore, most convenient that the clergy should conform to ancient and unbroken usage and should discountenance all attempts to deviate from it.

I present this draft, and I beg leave to move that it be adopted without saying any more.

The Bishop of Exeter (Dr. Temple), said, "I simply rise to second the motion for the adoption of the resolution prepared by the committee, and I desire to concur with my right rev. brother in simply putting it before the House without making any remarks."

The resolution was unanimously adopted, and it was ordered that it be communicated to the Lower House.—*Guardian*, July 11, 1883.

The late Bishop of Manchester, no unpractical or unsympathizing person, said in his last charge:—"A difficulty, threatening to be serious, has been brought under my notice, arising from what I cannot but regard as the extravagant propagation of the principle of total abstinence—the refusal of some to partake of the cup at the Holy Communion. Others will only receive in unfermented wine which, properly speaking, is not wine at all. All these are cases of very serious difficulty, menacing not only the order of the Church, but the very directions of our Saviour in the institution of the sacrament, and I really am at a loss to know how to deal with them. It seems to me to argue a lack of faith in the divine presence not to believe that Christ will give us strength to resist temptation when we are simply doing His will. We clergy have no right, as far as I can see, to consecrate unfermented wine, and the only remedy that I can suggest in a case of exceptional difficulty, is to adopt the principle of spiritual communion, and if those who approach the Lord's table choose to deny themselves the cup, to allow them to do so on their own responsibility."

If there be any wisdom better than obedience surely spiritual communion is that remedy, the optional refusal of the cup would simply authorize laymen (why not priests and celebrants?) to effect that mutilation of the sacrament in clear disobedience to Christ, which is one of our heaviest charges against the Papal Church. While as to consecrating in grape-juice or anything but wine, as always understood, it would lead directly to schism; nay, it would be itself actual schism. Faithful churchmen would be simply excluded from communion with their innovating brethren, who would they be, distinctly schismatics. May God pity us! for what is more deplorable than that the sacrament of love and unity should evermore be made the chief

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source of strife by the wilfulness of men. Churchmen can only say in this matter with the venerable Council of Nicœa, "Let the ancient customs prevail."

C.

GENESIS AND SCIENCE.

THE statement of Genesis that 'the earth was without form and void, and darkness was upon the face of the deep,' Hebraists agree in interpreting, as meaning that the earth was in a state of chaos not of cosmos, that it was waste and empty. The first verse told us of the creation of the materials out of which the worlds were to be elaborated; this second verse tells us that the original condition of the material elements of which the earth is composed was one in which they were all confused together, and without organisation, definite form and life. That it may not be suspected that such an interpretation is at all affected by a desire to facilitate its adaption to the requirements of modern science, it is sufficient to point out that it agrees with St. Augustine's notions. He did not think that the first verse signified that the worlds were created at the first in a fully organized condition, but "potentially." He says, 'For as if we consider the seed of a tree we may say that there are in it the roots, the branch, the fruit, and the leaves—not because they exist already, but because they are to come into existence from that seed—so it is said, 'In the beginning God created the heavens and the earth,' as if this were the seed of the heaven and the earth, although as yet all the materials of heaven and earth were in confusion; but because it was certain that from this the heaven and earth would be, therefore the material itself is called by that name.' So far as the earth is concerned, then, the Scripture represents its component parts or primal elements as being originally confused or bleaded together as an indeterminate, unorganized mass of matter, without life and without light.

Science can tell us nothing certain about the primal condition of the earth, how the material constituents of which it is composed came into existence, and what was their first state or condition. Scientists have made guesses and constructed theories on this question, but they have no means of proving which is right and which is wrong. There is one theory which has gained more general acceptance than any other, because it seems to accord better than others with established facts, and that is the theory of Laplace. As Professor Haughton says, 'There is a high probability that Laplace's nebular hypothesis is the nearest approach that we are capable of making to an astronomical history of the origin of the globe.' This theory offers a very close harmony between the scientific account of creation as at present understood and the Scriptural account. But we must remember that it is but a hypothesis after all, and that, if it should have to give place to another more satisfactory, the truth of the Scriptural account of creation does not depend on its acceptance or rejection. As Professor Young points out, 'Laplace offered his theory, be it remembered, with all becom-

ing hesitation and humility; to use his own words, "with that distrust which everything ought to inspire that is not the result of observation or calculation." Nevertheless the later researches of the most eminent astronomers, physicists and chemists, since Laplace's time, have tended to give confirmatory evidence in favor of his nebular hypothesis. Before going further, then, it will be necessary to understand what Laplace's notions were.

This wonderful man conceived that all the elemental constituents of our solar system originally existed in a highly attenuated, gaseous, or vaporous condition, similar to that in which some of the nebulae appear to be. He conceived that, by some means or other, a revolving motion round one common central nucleus was communicated to this mass of diffused elemental world-matter; that, as the vaporous material revolved, it gravitated more and more towards the central nucleus, leaving at various distances several concentric rings of its matter, which gradually became spheroidal bodies or planets. This theory claims to explain why the orbits of all the planets are circular, why they all travel round the sun nearly on the same plane (that of the sun's equator), and in one direction (that of the sun's rotation), why they also rotate on their own axes in the same direction, and also why all their satellites (except those of Saturn and Uranus) revolve in the same direction; all of which remarkable coincidences could not have been fortuitous, but must have resulted from the operation of a common cause. Such is a brief sketch of this theory, but as it is so important and interesting a subject, it may be well to quote a popular explanation of it by the eminent Astronomer-Royal of Ireland, Sir Robert Stawell Ball. He writes, 'As far as our present knowledge goes, we are bound to suppose that the sun must have been larger and larger the further our retrospect extends. There was a time when the sun must have been twice as large as at present; it must once have been three times as large; it must once have been ten times as large. How long ago that was no one can venture to say. But we cannot stop at the stage when the sun was even ten times as large as it is at present. Looking back earlier still, there was a time when the sun was once swollen to such an extent that the mighty orbit of Neptune itself would be merely a girdle around the stupendous globe. At that time the sun must have been a gaseous mass of almost inconceivable tenuity. We are not to suppose that the earth and the other planets were solid bodies, deeply buried in the vast bulk of the sun. It seems evident that the planets were gaseous masses in those ancient days, and undistinguishable from the sun, which gave them birth. It seems to be generally thought that this great nebula must have been originally endowed with a certain rotation. As the nebula began to radiate heat, so it must have begun to contract; and as it began to contract, it began to rotate more rapidly. But, as the nebula spins more and more rapidly, the cohesion of its parts is lessened by centrifugal force. The moment at

length arrives when the centrifugal force detaches a fragment of the nebula. The process of condensation still continues, both in the fragment and in the central mass; the fragment changes from the gaseous to the liquid, perhaps even from the liquid to the solid, and thus become a planet. Still the central mass condenses, and spins more and more rapidly, until a rupture again takes place, and a second planet is produced. Again, and still again, the same process is repeated, until at length we recognize the central mass as our great and glorious sun, diminished by incessant contraction, though still vast and brilliantly hot.

'One of the lesser fragments which he cast off has consolidated into our earth, while other fragments, greater and smaller, have formed the rest of the host of planets. There are many features in the planets which seem to corroborate this view of their origin. They all revolve round the sun in the same direction; they all revolve on their own axis in the same direction, that direction being also coincident with the sun's rotation on its axis. Most astronomers are agreed that the history of the solar system has been something of the kind that I have ventured to describe.

'At its first separation from the shrinking central nebula our earth was probably a mass of glowing gas, of incredibly greater volume than it is at present. Gradually the earth parted with its heat by radiation, and commenced to shrink also. The temperature was so high that iron, and other still more refractory substances, were actually in a state of vapour; but, as the temperature fell, these substances could not remain in the gaseous form; they condensed first into liquids, these liquids coalesced into a vast central mass, and still that mass went on cooling until it sank at length to a temperature comparatively cool. Still the earth was swathed with a deep and dense mantle of air, charged with an enormous load of watery vapour; but, as the temperature of the surface gradually decreased, at length the watery vapours were condensed, and descended to form the oceans with which our earth is so largely covered. At this point the functions of the astronomer are at an end; he has traced in outline the manufacture of the earth from the primeal nebula; he has accounted for the earth and for its internal heat. His work being done, he now hands over the continuance of the history to the biologist.'

Such is the explanation of the theory of Laplace as given by an eminent scientist of the day, not as adapted or colored by a 'harmoniser;' and a comparison of it with the Scriptural history of the genesis of the world will be found to present such a remarkable agreement as makes it perfectly astounding that Professor Huxley could conclude his reply to Mr. Gladstone by saying that 'until some further enlightenment comes to me I confess myself wholly unable to understand the way in which the nebular hypothesis is to be converted into an ally of the Mosaic writer.' Of course, from our point of view, we do not need it or call it in as 'an ally;' but, taking it as the latest and most reasonable theory Science has

Yet offered, we do say, so far from contradicting, it agrees with and illustrates in a remarkable manner the Bible account of Creation.—
In Church Bells. H. H. M.

BOOK NOTICES.

"CYCLOPEDIA OF UNIVERSAL HISTORY. By John Clark Ridpath, LL.D. The Jones Brothers Publishing Co., Cincinnati. The Balch Brothers, 10½ Adelaide St. East, Toronto.

This work is a "History of the World, in three Imperial Octavo volumes of some 2,500 double column pages, illustrated by more than 1,200 engravings, and nearly 100 maps, charts and diagrams; the term Cyclopædia being used in its etymological rather than its popular sense, and as implying a discussion of the whole circle of the subject under consideration.

Volume I treats of the various nations of the ancient world. Volume II deals with the events of the mediæval world. Volume III describes the great movements of modern times.

In every instance the author describes in separate chapters the geography of the country, the manners and customs of the people, their language, literature, art and religion, as well as the annals of the nation. Before reading this work we could hardly believe it possible to successfully treat so large a subject in the space of three volumes; but by judicious omission of trivial and unimportant details, and skilful grouping of minor events around and in true relation to the great central facts of history, Dr. Ridpath has succeeded in placing before us an intelligible and delightful panorama of human history. We can recall no important happening of any age or place that is not here treated in its causes and sequences as well as in its outlines. The author has made a life long study of his subject, and brings to his task a broad scholarship, an experience of some twenty years in teaching history in the college class-room, and the special aptitude acquired by previous successful authorship, and has, withal, taken ample time for its accomplishment, consequently we find his work systematic, scholarly, reliable and remarkably well written. The striking feature of his diction; a feature in which he is equalled by few authors whom we have read, and which was a "sine qua non" of his success in this endeavor; is his ability to write at once concisely and interestingly. In every chapter he says much and says it well. Most abridgements of history are mere "Valleys of dry bones," but so copious and free is Dr. Ridpath's vocabulary, and so rich is his store of metaphor and simile that we follow him with pleasure, even through those portions of his narrative, which, but for the rare charm of his style, would be dull and dry; while the work abounds with descriptive passages and personal sketches which cannot but be read with enthusiasm by the most critical. The surprising wealth of illustration in the work serves to elucidate the narrative and impress the incident upon the mind, as well as to adorn the page and please the eye. The engravings are after designs by the first artists, and evidently no expense has been spared to secure both accuracy of delineation and artistic excellence. They constitute a real art gallery of history in which one can spend many an hour both pleasantly and profitably.

The numerous and well executed historical maps will prove of great assistance to the careful student in locating places and tracing the boundary lines of States at various epochs of the past. The chronological charts afford a bird's eye view of events and help the reader to realize, as he can in no other way, what took place in different countries during the same period.

The genealogical diagrams will be a matter of convenience to many, while the full table of contents and complete index render the whole work exceedingly handy and useable. Paper, press-work and binding are worthy of all commendation, being alike a credit to the publisher and a delight to the reader. In our judgment this Universal History is beyond comparison the best work of its class with which we have any acquaintance. To professional men and students generally, it will

prove an invaluable hand-book of reference; for the vast majority, who have not the time to read the many volumes which give the history of different nations separately, it will serve as a complete historical library in itself, while it is, in every respect, just such a work as should be placed early in the hands of the children of every intelligent home, that they may gain that knowledge of the past, which has been called the best inheritance of mankind, and form, ere it be too late, a taste for useful reading.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

ONTARIO.

BELLEVILLE.—*Dunnet vs. Rev. Mr. Sibbald, et al.*—The Hon. S. H. Blake, arbitrator, heard the balance of the evidence in this case, on the 10th June. At the opening he stated that it would be unnecessary to present any rebuttal evidence, as the testimony given by defendant in justification of the publication of the libel did not warrant its issue.

Mr. Blake then tried to bring the several parties together, in order that an amicable arrangement might be come to, stating that Mr. Dunnet should withdraw a letter that he had written to Rev. Mr. Sibbald, and that the church people should withdraw the document that they had printed and circulated. This was agreed to by the plaintiff. Mr. Blake then stated that Mr. Dunnet should be restored to his pew, and then all disputes would be settled.

The Wardens not being present, Mr. Simpson thought they would not be bound to give Mr. Dunnet a pew. Mr. Sibbald then stated that it would not do to allow Mr. Dunnet and his family back in the church. It was agreed finally to leave the pew matter with Mr. Blake, who stated that he would insist on his award being carried out.

Mr. Blake then gave his opinion that he thought it most unjust that any persons should meet together and prefer charges and condemn another, without having first given notice of the object of such meeting, and giving the accused an opportunity of being heard; that even a community of pagans would not act in that way. He concluded by stating that the defendants should consent to the proposition already agreed to by the plaintiff.

There is only one feature in this case which is creditable and satisfactory, and that is, that Mr. Blake for once followed the advice of the DOMINION CHURCHMAN, in advising mutual withdrawals.

Mr. Blake has decided: 1st That Mr. Dunnet, on receipt of the amount of his mortgage, is to convey the church to trustees. 2nd That the vestry resolutions were repugnant to natural justice. 3rd That the Rev. Mr. Sibbald, Wycliffe College, and Messrs. Carmichael, et al, pay \$500, costs of the award. 4th That Mr. Dunnet never spread the injurious reports in regard to Mr. Sibbald with which he is charged. 5th That Mr. Dunnet cannot enforce possession of a pew.

So ends this family squabble, right in the very core and centre of the party, which just now is having quite a surfeit of litigation, and a strong overdose of scandalous exposure. But those who sow the wind of strife, must not complain if the return current is a whirlwind of disaster and shame, such as the above case and several others, have proved to the party agitators in the Toronto diocese.

KEMPTVILLE.—Amongst other organizations for Church work in this parish, is the Parochial Mission Board, composed of a president, vice president, secretary, treasurer, and five members, all being men. It aims at securing the sympathy of every one in the parish, in the mission field. Any one may become a member of the Parochial Missionary Association by paying an entrance fee. Men give a dollar; women fifty cents; and children ten cents. Each of the members of the Board has a book with all the names of the church people in his immediate neighbourhood. He makes periodical visits to the houses, and solicits membership fees, and general subscriptions for diocesan, domestic, and foreign missions. Subscriptions are received for any Church work in any part of the world. The Board meets on the first Wednesday in every month, for business. There will be a quarterly missionary meeting for the purpose of enlisting the people's active services and loyalty for the Church when they hear of the great work being done by God through the instrumentality of His Church, in all parts of the world. The rector of the parish considers that one of the best methods of convincing people o

the divine origin and claims of the Church, is to be found in her work.

On Thursday, June 10th, the Mission Board had its first public meeting in St. James's Church. There was a very large attendance. During the afternoon, Mrs. Emery had entertained the Mission Board and the families of the several members, together with a large number of friends of the mission cause, and several of the neighbouring clergy, at a lawn party. At 8 p.m., the clergy vested in the rectory, and walked in procession, with the parish banner borne before them by two young laymen. The processional hymn being "Onward Christian Soldiers." The Rev. S. Gorman sang the litany at the fald stool. The rector made a few opening remarks. Then a hymn was sung. The Rev. W. Lewin, rector of Prescott, delivered an intensely interesting and valuable address, on "The first planting of the English Church," which was listened to with rapt attention. He divided it into two parts. A hymn being sung during the pause. After his grand summary, another hymn was sung. The Rev. W. Houston, of Merrickville, gave a short, forcible, and lucid address, on "The Continuity of the Catholic Church." A hymn being sung, the venerable and enthusiastic President of the Board, R. Leslie, Esq., made a few stirring remarks, thanking the speakers on behalf of the Board, for their faithful, manly, and instructive addresses.

The offertory having been humbly presented and placed upon the holy table, and the benediction pronounced by the rector, the grand, heart stirring hymn "Faith of our Fathers" was sung with good courage as the recessional. Besides the above mentioned clergymen, there were present the Revs. W. A. Read, vicar, and S. Daw. The offertory amounted to \$22.05. After a few necessary expenses have been deducted, it will be devoted to aid the earnest Churchmen of Abernethy, in the diocese of Assiniboia, to build a new church.

On Friday, the feast of St. Barnabas, there was celebration of the divine mysteries, at 8 a.m., and choral matins at 10 a.m., taken by the Rev. S. Gorman. The Revs. W. Lewin and Houston reading the lessons. The Rev. S. Daw preached a very useful and practical sermon on some of the lessons suggested by the life and character of St. Barnabas.

MARMORA.—A confirmation service was held here on Tuesday, June 8th. The following clergy were in attendance: Archdeacon Daykin, Madoc; John Gibson, Norwood; S. Bennetts, Thomasburg. The incumbent, Rev. C. M. Harris, presented the very handsome number of sixty-four to the Bishop for confirmation. This bespeaks great zeal and activity on behalf of Mr. Harris, and indicates that his labors have been crowned with success. The congregation are now at work building a tower on the church, which, when finished, the church will be one of the handsomest stone churches in the diocese.

TORONTO.

The managers of the Hospital for Sick Children, beg to acknowledge the receipt of \$14.70 from the Ministering Children's League, towards the endowment of a Canadian Children's Cot.

TORONTO—*Church of the Holy Trinity.*—On Sunday, the 6th June, the Rev. John Pearson, who has had charge of this parish for some time, was formally inducted as its rector. The customary ceremony was performed by the Rev. Dr. Scadding, assisted by the curate of the Church, the Rev. J. Nattress. A very large congregation had assembled to see the induction, and to welcome the new rector. A thoughtful sermon was preached by Mr. Nattress, on the necessity of entire consecration in those vested with the ministerial office. We offer our most sincere congratulations to the rector of Holy Trinity, and to his flock and charge. Eminently here the right man is in the right place, and we trust that it may please the Master Shepherd to give His deputy and representative for this parish, long years of vigour to exercise his office, as in the past, for the blessing of the flock and the building up the Church sacred to the Holy Trinity.

CHURCHWARDENS' REPORT.—*Holy Trinity.*—The wardens of this church present a most gratifying report for the past year. The receipts are as follows: first, by envelopes \$1,120; by offertory \$2,416; Clergy Fund \$586; for special objects, \$5,199; making a total of \$9,321. The weekly offerings averaged, \$62.27, an increase over the previous year of \$1.81 per Sunday. For the new school \$3,087 was collected, and a considerable sum also for repairs to the parsonage and Chapel.

The clergy report 251 baptisms; 49 marriages; 62 confirmed; 836 sick visits; 3,714 communions, and an average of 400 communicants. The Fuel Club col-

lected and distributed \$2,264, to the great benefit of the members.

The parish affairs are all well worked, party is unknown, the laity are devoted to the Church, and loyal to its interests, the services are bright with music, and the clergy are full of activity and zeal, hence, peace and prosperity!

NEMESIS.—A very striking case of retributive justice, of a man being whipped by cords of his own plaiting, has just been exhibited in connection with a prominent city church, and a clergyman who was to have had charge of the parish during the temporary absence of the rector. During the interregnum, after the death of Bishop Bethune, a layman who was secretary of the Church Association, took a very active part in giving great annoyance to an incumbent who was appointed to a vacancy by Provost Whittaker. This layman sent his clerk down to that parish to hold rival services, in order to prevent the incumbent being accepted by the parishioners in peace. This clergyman was persecuted solely because the layman in question and his friends wished their nominee to be put in that place. Now mark how the whirligig of Time brings its revenges! This layman is now to be ordained, and there was a wish expressed to have him appointed to take temporary charge of a parish in Toronto. But the news of this coming to the ears of the congregation, they objected to the indignity put upon them of an illiterate person being their teacher, even for a brief term. The result is, that he, who a few years ago worked hard to boycott a clergyman, finds his very first experience as a clergyman is, that he himself is boycotted by a congregation which aided in the policy of strife with which he was officially identified! Verily a singular case of retributive Providence.

NIAGARA.

St. CATHARINES.—Last week St. Barnabas' Church held its annual dedication festival, and the services were of the heartiest character. The church was very tastefully decorated, special attention being, of course, bestowed on the altar, which looked exceedingly bright in its festal garb, surmounted by a handsome brass cross and vases of choicest flowers. Below, on either side, were grouped shrubs and ferns with fine effect. The rood screen was decorated with fern sprays and bouquets of brightest tints. Around the lectern and new litany desk, were plants and flower-shrubs. The font held a magnificent collection of ferns and flowers, that filled the church with their fragrance. The excellent effect of the decorations was further heightened by handsome banners placed in different parts of the chancel. Several of the neighbouring clergy were present, and joined the procession of choristers entering the west door, and singing "Pleasant are Thy courts above." The incumbent Rev. A. W. Macnab, sang the service. The lessons being read by Rev. Messrs. Bland and Gribble. The concluding prayers intoned by Rev. Mr. Stayner, an English priest. The Rev. C. E. Whitcombe, of St. Luke's Church, Toronto, was the preacher. He is always a welcome visitor in this parish, and affectionately remembered by its members ever since his Lenten mission held here some years ago. His sermon was most forcible, and upon a subject (worship) but little understood and still less practised among Church people. The congregation was both large and devout. At 8 o'clock on St. Barnabas' Day, there was a celebration of the holy eucharist, Mr. Whitcombe being celebrant, and the incumbent acting as server. The offerings were larger they have been for several years before.

HURON.

LONDON.—On the Sunday after Ascension Day, the Lord Bishop of Huron held a confirmation service in Christ Church, at morning service, when the rector of the church, Rev. Canon Smith, presented for the apostolic rite of the laying on of hands, a class of nineteen candidates. There was a large congregation who were deeply impressed by the solemn service. The sermon was preached by the Bishop from the words of the Psalmist: "Thou hast ascended on high; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

LONDON SOUTH.—At evensong, on the Sunday after Ascension Day, his lordship held another confirmation service in St. James's Church. The rector, Rev. Evans Davis, assisted in the service, and presented twenty-eight candidates for the apostolic and scriptural rite. The church was crowded to the door, with an attentive congregation. The Bishop preached an appropriate and very impressive service.

Chapter House.—On the three last days of last week the Guild of the Chapter House held a bazaar in the City Hall. The ladies of the Guild had spared neither labour nor expense in preparing for it, and they have the gratification of a good return for their labour of love. It was in every respect very successful. It was not intended to hold the bazaar more than two days, but the great interest manifested in it, induced them to extend the time for the third day—Saturday. The proceeds were about \$400, the amount when the expenses are deducted will be applied to the payment of the building site for the new proposed church, and building fund. The rector and the guild and their friends, are to be congratulated on the persevering and harmonious spirit of the Chapter House Guild.

MEETING OF THE SYNOD.—The opening services in connection with the meeting of the Synod were held in St. Paul's Church, at 80 m. p. 10, on Tuesday morning, the sermon was preached by Rev. John Gemley, of Trinity Church, Simcoe. At the celebration of the Holy Communion there was a fair number of communicants. The Holy Sacrament being designed, throughout exclusively, for members of the Synod, lay and clerical. The opening of the Synod by the authorized services was followed by the calling of the roll of members in the afternoon. There was a fair attendance, seventy-nine of the clergy and seventy of the laity answering to their names. Rev. Canon Richardson and Mr. C. B. Reed were re-elected secretaries, clerical and lay. Messrs. Jas. Hamilton and A. G. Smyth were electors' auditors.

On motion of Rev. Canon Innes, Very Rev. Archdeacon of Ruperts' Land, and Rev. C. R. Lee, were invited to take seats on the floor of the Synod.

The report of the committee on certificates and Synod assessments was then read by the lay secretary and the report was, by a large majority, referred back to the committee for further evidence in respect of the parishes of Listowell and Shipley, it having been protested against as illegal.

Bishop's Charge.—The Bishop gave an unusually lengthy address, dealing with a variety of topics. The Bishop spoke hopefully of the position and signs of progress of the Church in Huron diocese, the receipts for diocesan mission work amounting to \$1,561 over last year. Dr. Baldwin said that he found parishes enfeebled by help and strengthened when left to themselves. The Widows' and Orphans' Fund had been increased by \$500, being added to capital account. The recommendation was made that appointments to parishes be for a fixed term only, so that if the clergyman is found not suitable, he can be removed without any opinion being expressed on either side. The Bishop stated that only \$8,000 had been given to Algoma in the last two years, instead of \$16,000 as hoped and expected, and pressed on the clergy the urgency of the claims of this diocese. The number confirmed in the past year was 528. One church was consecrated, St. Paul's, Dart, and the cemetery at Stratford. The following list of clerical changes was read by the Bishop.

The following clergymen have left the Diocese:—
1. The Rev. J. W. Armstrong, removed to the diocese of Michigan; 2. Rev. James Ashton, removed to England; 3. Rev. R. O. Cooper, removed to the diocese of Michigan; 4. Rev. E. B. Hamilton, removed to the diocese of Michigan; 5. Rev. A. A. W. Hastings, removed to the diocese of Michigan; 6. Rev. F. Bayley Jones, removed to the diocese of Toronto; 7. Rev. W. H. Ramsay, removed to England; 8. Rev. H. Wylie, removed to England.

The following clergymen have been admitted into the diocese:—

Rev. Richard Gooch Fowell, M.A., Principal of Huron College; Rev. Richard Hicks, B. D., assistant minister in St. Paul's, London; Rev. Lestock Des Brisay, rector of St. John's Church, Strathroy; Rev. Richard D. Freeman, incumbent of Eastwood.

Ordinations.—The following gentlemen have been ordained to the deaconate:—

Rev. J. C. Farthing, B. A., Cantab, Eng., appointed to Darham.
Rev. A. F. Burt, appointed to Alvinston.
Rev. W. H. Wade, appointed to Barford.
Rev. T. H. Brown, appointed to Berlin.
Rev. Richard Shaw, appointed to Teeswater and Lucknow.

The Synod engaged for some time in a discussion on the suit of the Rev. J. T. Wright vs. the Synod. It was finally decided to adjourn, in order that an arrangement might be arrived at. At a later session, it was announced that an agreement had been concluded, of an amicable nature, based on these points: 1st. That the decisions of the courts be respected by the Synod. 2nd. That all allegations against the Rev. Mr. Reed be withdrawn, and 3rd. That a small sum to cover costs be paid by Mr. Wright. These being settled, the Synod resolved to accept the above arrangement, in the interests of peace and good will. The difficulty over, Messrs. Wright and Reed shook

hands amid general rejoicing which took place over the death of an old trouble.

In reference to the above, we have to express our liveliest satisfaction at the DOMINION CHURCHMAN, having contributed so effectively to a settlement of this matter. By throwing open our columns freely to all, we afforded the opportunity of placing the subject from every point of view, and in all its strength and weakness, before the diocese. Had we refused to admit correspondence on this topic, *this sore would have been still festering*, and nothing but free ventilation, such as we afforded, could have prevented this troublesome dispute dragging its slow length along in the future.

TYRCONNELL.—A large number of people assembled at the rectory a few evenings ago, to manifest their respect to their rector, who is about to leave them for a time, to seek, by a change of climate, a complete restoration to health. It has been already reported in the DOMINION CHURCHMAN, that the Rev. Mr. Chance had suffered from a terrible attack of sciatica, and owing to the want of a substitute to perform his duties, he had to resume his work too early, and contrary to the advice of his medical attendant, and consequently, he has not perfectly recovered his former health and strength, and hence the necessity of rest, and change of climate. It was on this account, and in order to bid their clergyman farewell, and to give him the means of faring well, that the large party mentioned, assembled at the rectory. Some of the ladies had previously sent an abundance of good things for tea, including strawberries and cream, and after a bountiful repast, a well filled purse was presented to Mr. Chance, by Mrs. C. D. Urlin, who also read the following address, which is very numerously signed:—

REVEREND AND DEAR SIR,—We, the undersigned members of your church, beg the acceptance of a purse, which we have now much pleasure in offering for your acceptance, as a small token of our appreciation of your services as minister of St. Peter's Church, Tyrconnell, and hope, if circumstances will permit of your taking a holiday to the Old Country or elsewhere, that such a relaxation from your labours will have the desirable effect of thoroughly re-establishing your health, and that we shall have the pleasure of seeing you return to us, in such renewed vigor, as to enable you to resume your duties amongst us, the performances of which by you, we all value so highly.

This address was responded to by the clergyman, who was much overcome by a deep sense of the great kindness and noble generosity of his people. After singing, reading, and prayer, the party broke up.

LONDON.—The Very Rev. Archdeacon Pinkham, of Ruperts' Land, preached at St. Paul's at matins, on Whit Sunday, an excellent mission sermon from the words of the great missionary to the Gentiles, "The love of Christ constraineth me." He referred to the commencement of his ministry in the church where he now addressed his hearers, having been ordained eighteen years ago by the first Bishop of Huron in this, St. Paul's Church, as deacon, having been afterwards ordained priest by the Bishop of Ruperts' Land. Right earnestly did he plead the cause of the increasing thousands of Manitoba and North West, who are crying out in the old entreaty, "Come over and help us."

Memorial Church.—The missionary archdeacon preached at evensong in the Memorial, and spoke in behalf of the North-West missions. His text was Psalm cxiii. 8. The congregation was very large. His pleading for the fulfilment of the divine commission, "Go ye into all lands," must produce good results.

FOREIGN.

A correspondent of the *Guardian* states the following facts, not generally known, in regards to the Episcopal Church of Scotland. They are well worth repeating:

"1. The Episcopal Church of Scotland was once, like the Church of England, the 'Established Church' of the country.

"2. In 1688 it was disestablished and disendowed by William III., Prince of Orange, because its bishops and clergy refused to recognize him as their king, and remained firmly attached to their rightful monarch, James VII. (II. of England.)

"3. Shortly afterwards William III. having swept all the incomes of the bishops and dignitaries into the exchequer, appropriated those of the parochial clergy to the ministers of a Presbyterian sect, and thus set up, on the ruins of the old Church, what is now legally termed 'The Church of Scotland'; which derives all its endowments from the plunder of the ancient Church.

"4. But the Episcopal Church, though in poverty and destitution, still continued to exist, and kept up with the most faithful and conscientious care the Episcopal succession in the Apostolic ministry, thus providing for the continuance of the due administration, in the Church, of Christ's Word and Sacrament.

"5. From 1746 to 1792 members of the Episcopal Church (having always warmly supported the cause of James, commonly called 'the Pretender,' and Prince Charles Edward against the usurping monarchs and persisting in the refusal to recognize, as king, any one not of the House of Stuart) were placed under the most severe penal statutes. It was made illegal for them to possess any churches or chapels; those which had remained in the country districts were ruthlessly burnt; those in towns were ordered to be pulled down at the expense, if not with the hands, of the Episcopalians themselves: all public service was forbidden; more than four persons, besides the family, were not permitted to meet for divine worship in any house, the penalty incurred by the officiating priest for disregard of this prohibition being, for first offence, six months' imprisonment; for second offence, transportation for life.

"6. During all this time the Church of England raised not a single voice of remonstrance against this cruel persecution; and thus, though herself in spiritual communion with the Episcopal Church of Scotland, tacitly approved of it all.

"7. Notwithstanding the malice of the enemies of our Church, and the indifference of those who should have been her friends, the bishops in Scotland, in 1784, consecrated Dr. Seabury as the first bishop of the American Church; the consecration took place secretly, in the upper room of a house at Aberdeen; and through that act, done by the venerable prelates of our Church in their hour of bitterest adversity, the Episcopal Church of Scotland became the Mother Church of the Episcopal Church of America, now the largest (sic) portion of the Anglican branch of the Church Catholic.

"8. In 1792 the Penal Statutes were relaxed; but through the bitterness of the persecution, the clergy had been reduced to forty and the bishops to four; where a century before, there had been two archbishops, twelve bishops, 1,000 clergy. There are now seven bishops and about 230 clergy.

"9. Thus the Episcopal Church of Scotland has continued to exist till this day; now (thanks be to God!) in freedom from persecution, but yet crippled on all sides by her poverty; sorely wanting men to labor in her fold; and (without which men cannot be maintained) money. She humbly asks and gratefully receives the offerings of the faithful to assist her in witnessing for the 'one faith which was once delivered to the saints;' it is her work, under the divine blessing, to win back the people of this country from the various conflicting forms of Presbyterian and Calvinistic error, to the 'faith of their fathers.' The Episcopal Church is, therefore what it claims to be, 'The Old Church of Scotland.'"

Correspondence.

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

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

THE NORTH WEST.

SIR,—The Ascension tide appeal of the Board of Missions is a fearful indictment of our missionary apathy, and *laissez faire*, at a moment most critical in the history of the Church, and of Canada. The time has come, but will be soon gone forever, when we may retrieve the past, regain the lost opportunity that was ours when Ontario was first settled. If the Church had only been able to give her ministrations to her children, as at that time they came seeking new homes in this province, the majority of population would have been of our communion to-day, and our Churchmanship, in its worship, morals, and mission spirit would never have been the frightened, weak, Laodicean thing of a covered cause. Canada's virgin soil would never have been confiscated from pious uses; and the virgin hearts of her children would have been taught in her schools the knowledge revealed from heaven, as well as that discovered upon earth. The Church of England in Canada would not have felt herself to be by the Babylonian waters of a widely prevailing trend of public sentiment and prejudice alien to her, tempting her children too often, alas! to hang their harps upon the willows of trepidation and despondency. But the free, strong, winsome life of holiness inherent in her divine faith and organization, would have laid its hand of blessing

upon us, informing all our institutions and laws with its divine "sweetness and light," and dwelling in the new skies with those who had been estranged from her fold in the darkness of an evil hour; who can tell in view of the unions that have taken place in Canadian soil, but that the ancient life of Christian unity in the apostle's doctrine and fellowship might have been given through her, in Canada, even as the *coram Canadensis* is found in Canadian rocks elsewhere, deemed azoic. That opportunity, so pregnant with glorious possibilities, was lost, but is given back to us again to-day.

Again a great West of Canada is being settled, and the plurality of the population pouring into that land is of the Church of England. If we will do our duty to our fellow Churchmen there, for the next few years, we shall have made the North West a Church of England land for all time—shall have given it the blessing lost to Ontario, but capable of being won back through the North West, as "the dew of Hermon upon Mount Zion."

The influence of the North West must be dominant in the near future, and shape the destinies of all Canada, recasting them in its own mould. The religious communions around us see this, hence the characteristic political struggle of the Romanists, and the praise worthy missionary efforts of others. But as to ourselves, the story of Jacob and Esau is reversed. The Church of England, Jacob, who has the promise, and is asked, this time, to come and receive the blessing for himself, and the land of promise, is selling it for the meagre pottage of withheld missionary offerings and work, while his brother Esau, catching something of Jacob's voice of faith, is winning all of the broken blessing he has power to receive. Would that God would make our Board of Missions a Beza leel, given "wisdom to make all manner of workmanship of the sanctuary," in to which His voice of the present opportunity bids us build our Canada.

And make us all "wise hearted" to give and to work, till "the cloud of His presence cover" us, and "His glory fill" the land. Our Eastern Canada, the chancel and chair where the voice of God shall be sounded forth, as the voice of many waters of our own Niagara, into the great nave of the western plains where the congregation is now assembling in its thousands. British Columbia, the Galilee Poarch, richly light looking out with open doors of the church, at least, towards India, and China, and the islands of the sea.

Yours, &c.

E. F. D.

CORRECTION.

SIR,—Allow me to correct a statement which appeared in your issue of last week, (June 10th), from a Streetsville correspondent, respecting the financial condition of Trinity Church in that place. For the last two years of my incumbency, the churchwarden's books showed "for the first time for several years a balance on the right side," in the same way as I have been informed, they did this year, viz.; "when all the pew rents are paid in, up to date." Moreover, we had not a two hundred dollar bequest to draw on. I may further say that there has been no debt on the church in question for the last three years. Your subscriber in Streetsville will understand my reason for writing this letter.

J. A. HANNA.

QU'APPELLE.

The following letter has been addressed to all the Bishops of the Dominion:

RIGHT REV. BROTHER,—The knowledge that I am one of the junior Bishops in the Dominion, makes me reluctant to address you on a subject that I am sure must have already received your careful attention. But, I have always found that it is better to speak out on any subject upon which one is led to feel deeply, even at the risk of being thought presumptuous in so doing; and I believe the subject upon which I am venturing to address this letter to you, and the other Bishops of the Church of Canada, to be of very great, if not vital, importance to the welfare of our Church.

Perhaps, too, the fact that I have so lately come from the Mother Church of England, and that this Diocese is more entirely dependent for support on that Church than probably any other Diocese in the Dominion, and is likely to be in the same condition for some time, may help to free the proposal that I desire to urge from the suspicion that I know some entertain concerning it, that it is desired thereby further to sever our connection with the Church of England.

I desire to ask you and the other Bishops of the Dominion, and through you, our brethren of the Clergy and of the Laity, whether the time has not come for an earnest effort to be made to obtain a change of name for our Church?

Allow me to explain why I venture to urge that the sooner some change is made, the better.

1. All legal ties that once bound us to the Church of England are undoubtedly already dissolved. The Acts of Provincial and Diocesan Synods, and our separate Canons, abundantly testify that the only tie that now connects us with the Mother Church is a voluntary compact. This tie, binding us, as it does, in a very real unity of a common discipline, and a common worship, voluntarily accepted, is, I believe, a far stronger tie, and likely to be more enduring, than any that the secular arm could impose by external authority. But, nevertheless, we must not flinch from the responsibility which this freedom from legal restraint brings with it. The Church in England may have certain advantages from her union with the State. I, at least, believe that while the advantages derived from this union are really greater to the State than to the Church, the Church should maintain them as long as she can for the benefit of her people. But, on the other hand, there are undoubtedly disadvantages under which the Church in that country labours, on account of that connection, and as the price she pays for the advantages that she reaps. She is very considerably hampered in adapting herself, and her Services to the varying needs of her people. The Church in this country, freed as she is from those restrictions, if she is ever really to be the Church of the country, should adopt a bold policy, and shew the world how there can be a true independence of action, united with an essential unity of faith, and worship, and order. And, as the first recognition of the fact—a fact that, as I have already said, is accomplished, whether we like it or not,—that she is really an independent body, having all the responsibilities of a separate corporate existence, she should adopt a name expressive of this fact, and, moreover, clearly asserting her claim to be the representative of the ancient Catholic Church in this country.

2. Every year that this action is delayed, its accomplishment will be made more difficult, or at least, more expensive. There will be more Acts of Parliament to be amended. Every year new Acts are passed Incorporating various Church bodies by the name of the "Church of England."

3. The continued use of the title "The Church of England" now, is, to say the least, altogether unmeaning in this country. As long as we were bound by English Acts of Parliament, and subject to the same Courts of Law in matters of Doctrine and Discipline, the name asserted the fact that the Church in the Colonies was merely the Church of England going forth into other countries for Missionary purposes, but having no independent existence in those countries. Now, however, that the Church, in colonies that have independent Legislatures, has also to assume independent action, and to govern itself, to continue the name is to continue what has ceased to have any real meaning.

4. But the name is not only unmeaning, it is also, I venture to say, positively unjust to many of those who come to live amongst us, and, above all, injurious to the best interests of our Church.

There are amongst us, many people who never did belong, strictly speaking, to the Church of England. They belonged in their old homes, to the Church of Scotland, or of Ireland, or of America, and as such when coming to any other country, they would naturally belong to the Catholic Church of that country. There is no reason why, when they come to Canada, they should call themselves members of the Church of England, any more than they cease to be Scotch or Irish. They may become Canadians, but not English.

Why, again should our converts from Heathenism amongst the Indians, be asked to belong to anything but the Canadian Church?

There are also many living amongst us with whom the name of the Church of England very needlessly excites no small amount of prejudice. In some cases their forefathers separated from the Church of England for political rather than religious reasons. The Church of England, is associated in the minds of many Dissenters, with political events which are very much misunderstood and misrepresented, and with which the State had really far more to do than the Church. Why should we continue to involve ourselves by our name in mere political questions which have long since ceased to have any real connection with us? We do not shrink from anything that may be involved in the closest connection with the Church of England as a spiritual body, but no loyalty to it binds us to fetter ourselves with the prejudices that have been created by its political connections.

5. Are we not also in danger, by maintaining this title, of gradually drifting into one of the worst errors of the Church of Rome, the claim of one merely local Church to a lordship over other Churches? Much of Western Europe may have been indebted to the Church of Rome for its evangelisation or the revival of religion, and for this we owe that Church a debt of gratitude. But that Church departed from the principles of the Catholic Church when it took advantage

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of the benefit that it had been thus enabled to confer on other nations, and instead of allowing those Churches, as they grew up, independent rights equal with its own in the great Confederation of the One Catholic Church, obliged them to submit to her usurpations. The Church of England, though our spiritual Mother, has, I am sure, no such desire; but the maintenance of her name by her children, when each one should rather assert its claim to be the Church of the Country to which it belongs, must foster the same idea, greatly to the detriment of the true Catholic principle.

6. But the chief reason why a change of name, it seems to me, should be made, and that as speedily as possible, is, that as long as we continue our present name, we shall not only be considered as one of various external bodies of Christians having no essential connection with the country, competing for the membership of professing Christians.

If we cannot claim to be the legitimate representative of the Catholic and Apostolic Church in this country, I do not know what right, according to the laws of the Catholic Church, by which we profess to be governed, we have to be here at all. While, if we can make that claim, it is our duty, it seems to me, to assert it by our name for the sake of those to whom we owe the clearest declaration of the truth. It may be said that each Province is competent to make such a change as this for itself, if the Church therein considers it desirable. I would answer that I think it is one of those questions, and there are others, in which it would be far better for the Church throughout the Dominion to act as one body. We, in this Province, especially, might well hesitate to take a step in such an important matter, even if we were unanimous in our desire to do so, without the concurrence of the far-larger number of our brethren in the Eastern Province.

7. If it be asked what name I would suggest, I would say that personally, I should prefer the simple name of the "Church of Canada," in accordance with all antiquity. This, it must be remembered, would in no way encroach on the title of the Church of Rome, whose legal designation is the "Holy Roman Catholic Church." But, as the Bishop of W. New York (Dr. A. Cleveland Coxe) has well pointed out with regard to the proposed change of the title of the American Church, the name the "Canadian Catholic Church," or the "Catholic Church of Canada" might be less likely to cause offence to other bodies of Christians. The words in which he defends this name are well worth repeating: and they are equally applicable to us as to that Church. "We may justly call ourselves by this name, because it does not even appear to assert that we are the only Christians in America, and therefore no other body of Christians could be offended by such a name. The Roman Catholic Church would then have its dogmatic title emphasized by our geographical name, while our real character with regard to Roman claims would not be less emphasized. The "Roman Catholics" assert that there can be no real Catholics that are not Romans. Our very name the American [Canadian] Catholic Church, would be a protest therefore against Romanism, and just the sort of protest which they would feel.

Roman they call themselves, and Roman let them be. We are the only American [Canadian] Catholics, and we shall never be in a true position till we call ourselves what we are."

I may add that I observe that both the Methodist and Presbyterian bodies, are designated in the census returns (of the North West at least) as the Methodist or Presbyterian Church of Canada. I know that to raise this question will be interpreted as the assertion of a claim that will be thought presumptuous by many who will consider it as involving more than it really does, and that it will, therefore, call forth not a little prejudice. But I am sure that our only care will be for the promulgation of the truth, and if the claim inferred in the name—to be the legitimate historical representative of the ancient Catholic Church in this land, (and this is the only claim involved in the name)—be true, it must be right that we should put forth the claim as boldly and as evidently as we can in order that we may be free from the blood of those who are ignorant of the truth through our reticence. If it is not true, the sooner the better we expunge from our Liturgy, the prayer for deliverance from schism, for it can have no meaning on our lips.

There is one other objection that I know will be raised, and that is a legal one. It will be said that certain endowments are held by the Church in this country as the "Church of England," and that if the name is changed these endowments may be forfeited. Some few private endowments be so held. But I cannot but believe that with regard to the great bulk, the identity of the body would be amply sufficient to establish the right to the property in law, in spite of a change of name. If the donors considered the identity of the Church to depend in any way on its subjection to the same Courts, or on the appointment of its Bishops under Letters Patent from the Crown,

these tokens of identity are already done away, and I cannot believe that it would be held that the endowments were given to a mere name. However, if there are any such endowments, I do not hesitate to say that their loss would be a small price to pay for the benefits that would be attained by the change.

I am, yours very faithfully in our Lord,
ADELBERT,
Bishop of Qu'Appelle.

May 14th, 1886.

ADMINISTRATION OF COMMUNION.

SIR,—In reply to an answer in your last issue, about the administration of the holy communion, "Sincerity" says it seems a breach of the rubric, which directs the words to be said by the minister when he delivereth the bread to anyone. Well, I will ask him one question, if I, or anyone, approached to receive the sacrament and did not kneel down, would the priest be warranted to administer to me. Oh! no, the rubric says, we are to receive it meekly kneeling on our knees. He says it has been said that the service was made for the people, and not the people for the service. What force these few words have. Yes, surely the service was made for the people, our Christian inheritance from God and our Lord Jesus. And it was at the early celebration when the large number of eighty persons were present. A terrible crowd; the priest was alone. But that is no excuse, as there was a noon celebration the same day. I am told it is done in churches where there is a curate, and that the practice has been creeping in steadily. I am not the only person who is deeply grieved that the clergy make so little of the Sacrament of the Altar as to hurry over it in this way. If a priest must shorten this part of the service, one would think that at least he would say to each communicant the first sentence,—"The Body of our Lord Jesus Christ," as this has never been omitted from the earliest times. If the doctrine of the Holy Eucharist is not true, it makes no difference. But if Christ's Body and Blood are present, and are taken and received by each individual communicant, then it seems to me that the priest who will hasten over this service and decide the words of administration amongst a group as is Christ was decided, it seems to me that such a priest is by indolence or carelessness, without excuse hiding the truth from his people, and making light of the Blessed Sacrament. If a priest has no time or no patience to brake the bread with reverence, and at personal fatigue, he can not believe eucharistic truth, nor teach that truth to others. If this is the very body and blood of Christ, and any priest will not take the necessary trouble to say those words, which contain the truth to each communicant as he is told to do, then such a man if he has a conscience, and any respect for the truth of the sacrament, should take charge of some smaller church where the large number of communicants would not be an excuse to slight the sacrament of the body and blood of Christ. This is what you find in Blunt.

The practice of saying the words only once for each group of communicants as they kneel before the altar, is contrary to the plain directions of the Prayer Book, and of course as well is inconsistent with the individual love of Christ, and of his church for souls, the large number of communicants is no excuse for it. The remedy for that difficulty, is to divide the number by more frequent celebrations. The question was raised at the last revision, and the Bishops assured those who desired, that it might suffice to speak the words to classes jointly in these words: "It is most requisite that the minister deliver the bread and wine into every particular communicant's hand, and repeat the words in the singular number, for so much as it is the propriety of the sacraments to make particular oblation to each believer, and it is our visible profession that by the grace of God, Christ tasted death for every man."

Now, sir, if our Christian people believe this, they should not receive it otherwise than as directed in the Prayer Book, for they must believe all or not at all.

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Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JULY 4th, 1886.

VOL. V. 2nd Sunday after Trinity. No. 82

BIBLE LESSON.

The two parables which occupy our attention today, were spoken not to the multitude by the seashore, but to the disciples alone in the house. As if our Lord would impress on them how wisely they had acted in "leaving all and following Him." What they had found was well worth all the sacrifice. Both parables speak of something of great value. Perhaps, never in the history of the world was there such general pursuit after wealth as at the present time; it engrosses men's thoughts; they will undergo any amount of toil and anxiety for it, and yet, even if they attain the object of their desire, how long can it satisfy them? Can they take it with them? No. A time comes to all when they "must leave their wealth to others." Something, therefore, that will last for ever must be of greater value. The Bible speaks of something of this kind.

1. *A Priceless Possession.* What is the only thing that will outlive this world? Man's never dying soul. How sad that it should be so little thought of! Yet our Lord tells us it is priceless, St. Matt. xvi. 26, see also Psalm xlix. 8. How important it is to know how such a precious thing can be saved; in other words, what the salvation of the soul means, and how obtained. We turn to the Bible for the answer, "The gift of God is eternal life," Rom. vi. 23; St. John iii. 16; xvii. 3; vi. 38. The possession of Christ by the soul, this gift may be ours.

2. *Finding It.* In the first parable it is likened to a treasure hid in the field; this was not uncommon in the East, when the state of society was more or less lawless. If the hider should happen to die, the buried treasure would be lost until some one accidentally digging, should discover it. In the parable he is represented as hiding it, until he can by great exertion get enough so as to purchase the field. In the second parable, too, the pearls are hidden; they are found at the bottom of the sea, and more or less risk is attached to the diving for them, a perfect pearl was most valuable, and commanded a high price in ancient times, so here on finding such, the merchant is represented as selling everything he had to purchase "the pearl of great price." Let us note a point of difference in these two parables. In one, the treasure is found unexpectedly; in the other, only after a diligent search. Our Lord must have intended to point out by this how differently people are affected by the Gospel. Yet, however, it is found all is gladly parted with to secure the treasure. The case of the women of Samaria, St. John iv. 5, 7, is a notable instance of the finding the possession unawares. Saul, the persecutor, too, Acts ix. 5, 6, was another instance, see also Rom. v. 20. It is generally, however, that "he that seeketh findeth." So the Ethiopian treasurer was searching when Philip pointed him out the "hid treasure." Cornelius, too, had long been seeking when Peter was sent to reveal it to him. Timothy, too, 2 Tim. iii. 15.

3. *Appropriating it.* Both parables represent the person finding the treasure, as parting with all he had secure it. In worldly matters people sometimes make a great mistake and are disappointed with what they find, but this is not the case with the "pearl of great price," see what St. Paul says of himself in Phil. iii. 8, see also Heb. x. 34; 1 Cor. ii. 9. As pointed out before everyone is busy, now-a-days, seeking goodly pearls; one wishes to be rich, another to rise in life, another to be respected by his fellow men; and very often find counterfeit pearls which they find out, too late, to be worthless. But we cannot pay too high a price for the "pearl of great price," even Jesus Christ. When the sinner finds Him, he finds rest and peace, and everything else becomes comparatively worthless. Let us then seek Christ now with all our heart. God loves to see us seek Him, Prov. viii. 17. Let us seek Him in His ordinances, in prayer, in the study of His Holy Word, assured that if we seek Him faithfully we shall find.

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years, and are now proved to be a most decided
success. For an equal balanced pressure pro-
ducing an even pitch of tone, while for durability
certain of operation and economy, they cannot
be surpassed. Reliable references given to some
of the most eminent Organists and Organ Build-
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BARAVENA MILK FOOD,
DEDICATED WHEAT,
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BEEF AND BARLEY EXTRACTS
WHOLE WHEAT FLOUR.

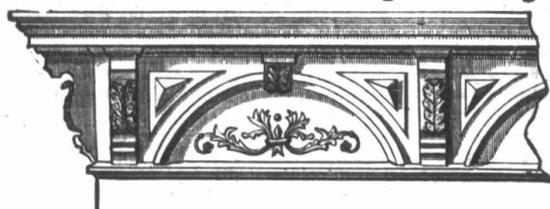
There are no food preparations known to
domestic economy that are so valuable in all
particulars as "OUR NATIONAL FOODS."
They are nutritious, easily digested, palatable,
economical, and quickly prepared. They assist
in building up a strong muscular development,
as well as brain and nervous vitality.
Persons of weak digestion or constipative
habits derive the greatest benefit from their use;
while the most active men find full satisfaction
from a diet wholly or partly composed of these
specially prepared cereals.

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The Premises formerly occupied hav-
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December, 1885.

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Latest styles in Picture Framing.

Family Reading.

THE CHURCH AND THE LABORER.

A rejoinder to Alex. McLachlan's poem, "The Knights of Labor," in *Grip*, May 15th.

In *Grip*, I see you say, dear sir,
"The Church has been too long
The bulwark of oppression, the
Apologist of wrong."
Go read your history again
And on its lessons o'er ;—
The Church has always stood between
Oppression and the poor.

Before the crushing arm of might
Unaw'd she 's stood alone ;
She 's braved the tyrant in his hall,
The monarch on his throne ;
When Plague and Famine stalk'd the land
Or fields were dyed with red,
Like Aaron, saving, she had stood
Between the live and dead.

She tamed the savage hordes that pour'd
Across the Alpine wall,
To batten on the Eagle's spoils,
In Rome's imperial fall ;
From out that wild and awful wreck,
She brought the peace of home ;
The Church it was who conquer'd then
The conquerors of Rome.

She led the Barons in their strife
Against the royal greed,
And won the Charter of our rights,
At graceful Runnymede ;
In James' reign the Bishops braved
The king's despotic power,
And, lodged like common criminals,
Lay captive in the Tower.

And in these latter days, go ask,
Who cares for England's poor,
In Devon's combs or grassy vales,
On Yorkshire's barren moor ;
Throughout the great black country,
'Mid smoke, and grime, and glare,
Where din of thousand workshops drowns
The rising voice of prayer.

Who feeds the starving laborer
By London docks, brings smiles
To all that want and wretchedness
Of Holborn and St. Giles ?
Amid the courts of Kennington,
The slums of vile Soho,
The Church's consecrated priests
Share half the weight of woe.

Through Minnesota's prairie plains,
Or broad Dakota land,
Where Indian races die before
The white man's blighting hand,
The Church* alone is brave to stay
The hand of lust and might—
For souls, themselves to weak too plead,
She pleads aloud for right.

On Gaspé's strand, on Hudson Bay,
Or in the dark tepé
That dots the whilom hunting grounds
Of Blackfoot, Blood, and Cree,
The Church's priests toil patiently
With hero heart and will,
To save the men—their fellow men
Would cheat, and crush, and kill.

How can you say in face of this,
"The Church has been too long,
The bulwark of oppression, the
Apologist of wrong ?"
Go teach your Knights of Labor, sir,
Their lesson right, and then
They'll know the Church, the foe of wrong,
The truest friend of men.

To Capital and Labor now
She comes† in wisdom's light,
Where passion blackens all the sky,
And hides the face of right :
She says, "You're friends, linked fast in one
By bonds no power can rend :
Why quarrel ? He destroys himself,
Who thus destroys his friend.

You both have mutual duties, sirs,—
The rich should justly pay,
For honest wage the laborer
Should work an honest day :
Be not misled by spurious Knights
Who talk but never toil,
Who fight no knighthood's battle, yet
Are greedy of the spoil.

You cannot solve this knotty point,
By strikes or lawless mobs,
With murdered civic officers,
Or widows' choking sobs :
With Anarchists true Knights will scorn
To make a common cause,
But rather seek to gain their own
By reasonable laws."

The Holy Church of Christ the King,
The Prince of David's line,
Rebukes the new King Capital,
With words of power divine ;
And as she stood by Saxon serf,
In fair old Angle-land,
The Church of Christ, the carpenter,
Still holds the laborer's hand.

K. L. JONES.

Barriefield, May 26, 1886.

*Bishop Whipple, of Minnesota, has been the constant friend of the Indian, and has earnestly and persistently pleaded his cause with the American Government at Washington.

†See the powerful pastoral of the Assistant Bishop of New York (Potter) published in the *American Churchman* and *Living Church*.

CHRISTIAN HOPEFULNESS.

It is a great thing for a man to be joyous who really understands this world. The joyousness of a little child who merely grasps the sunlight, oblivions of the darkness which has been and must be again, means little. It is a spontaneous and beautiful thing, but it signifies little as to the real character of human life. But when a man goes through what St. Paul did, he understands better than any other man what this world is. It is not a sign of greatness for a man to be despondent. It is a sign of sensitiveness, but not of the deepest sensitiveness. The deepest sensitiveness sees behind all the wickedness of men the unchangeable riches of the grace of God, and so is happy among things which, seen by themselves, are full of sadness.

Many of the noblest men of our time are silent, because they know no good word to say about the century in which they live. They are ready to confess the marvellous progress that has been made along the lines of human knowledge, and power, and greatness ; and yet there loom up great fears such as have not been in the hearts of men before. No man can be in sympathy with this nineteenth century and not be in sympathy with the deep sadness that ever lies with pressing burden upon many of its best and truest hearts. It is good to take a wide view of the world, and to be in sympathy with all the great movements that are going on in the world, and which make this age in advance of all the ages that have been before. But there is to come a great century, by the power of God, filled with His Spirit, recognizing just as deeply as ours the interests of humanity, but which still shall be filled with a joyousness like that of St. Paul. Take the man who understands best the wants of humanity to-day, and St. Paul shall stand beside him, and shall show that he understands them vastly more deeply. It is wonderful for any human soul to live in this century, and breathe the atmosphere by which he is surrounded. St. Paul knew all that as well as any poet or prophet of our time.

Are you learned or are you ignorant ? It matters not. The way to use either of the two conditions is not to pretend it does not exist, but to see that it is the starting point of your life, and, with the distinct kind of power which it contributes to your vitality, give yourselves to the lives of other men, and make them stronger. Whatever kind of power we have, whether artistic, or intellectual, or practical, let us recognize ourselves, and not efface ourselves, recognizing ourselves for the benefit of others and the glory of God.

There is a constant tendency among men, when they desire to reach others, to endeavour to efface themselves. The rich man thinks he must cast his riches into the sea before he can be in full sympathy with the poor man. The poor man thinks he must leave his poverty behind him and become somehow artificially rich. The learned man thinks he must consider himself ignorant ; and the ignorant man thinks he must conceal his ignorance. But true unselfishness starts distinctly

from, and never forgets, itself. It is full of self-consciousness. Something keeps it from being a stagnant pool, and turns it into a strong and vehement river, running on towards its purpose, and carrying its own distinct contribution to that purpose. St. Paul never ceases to feel the presence of the jailer by his side, but always he was conscious of that which God had given him through his imprisonment.—*Rev. Phillips Brooks, D. D.*

INFLUENCE.

No word that we speak can be without its echo, and no act of ours can be without its result. Influence is the most silent yet the most powerful and magnetic thing about us all. We never escape from it. We cannot live without influencing others. Our influence is our life, and our life is our influence. An influence never dies—once born it is immortal. More than this, it goes on growing. But Christianity helps to make our lives useful. If a man gives you a long list of the doctrines he believes, if that man's life is utterly selfish and useless, don't believe him. There must be the trinity of doctrine, experience, and practice. Life itself is not the boundary of a Christian man's usefulness. Being dead, yet he speaks. A good influence, once born, will last forever. Luther is not dead—he lives in the Protestantism of to-day. Raikes is not dead—he lives in every Sunday school to-day. Knox is not dead—he lives in the religion of Scotland to-day. Latimer is not dead—he lives to-day in the words he spoke to Ridley. Wilberforce is not dead—he lives in every freed-man to-day. It is impossible for us to live without responsibility—we are all emitting this current of electric influence. The way to do good is to be good. There must be light, then it will shine. A Christian goes about communicating good because he is good. It is said to-day that there are not nearly enough preachers. But every living Christian is a preacher in this power of the influence of his life. To-day the world's greatest need is more Christian men and Christian women. The world needs this Gospel of mercy. A worldly, fashion-loving, cowardly religion will never evangelize our fellow sinners. Why stand ye here all the day, idle ? You have been called again and again. Every man may make his life, however humble, grand and beautiful by living, not to kill time, but to redeem the time.—Make up your mind to do good ; be in real earnest about it. Do not be discouraged by difficulties ; they are things only to be overcome. Ask God to help to you—look up to Him in prayer. True wisdom comes from above. Look at Jesus Christ ; make Him your Lord and Master, your example and Saviour. He can make the feeblest of us strong. Young men, run the race of your Christian life looking unto Jesus.—*Canon James Fleming.*

HOW TO GET ALONG.

- Don't stop to tell stories in business hours.
- If you have a place of business, be found there when wanted.
- No man can get rich sitting around stores and saloons.
- Never "fool" in business matters.
- Have order, system, regularity and also promptness.
- Do not meddle with business you know nothing about.
- Do not kick every one in your path.
- More miles can be made in a day by going steadily than by stopping.
- Pay as you go.
- A man of honor respects his word as he does his bond.
- Help others when you can, but never give what you cannot afford to, simply because it is fashionable.
- Learn to say no. No necessity of snapping it out dog-fashion, but say it firmly and respectfully.
- Use your brains, rather than those of others.
- Learn to think and act for yourself.
- Keep ahead rather than behind the times.
- Young man, cut this out, and if there be any falacy in the argument let us know it.

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HOUSE CLEANING.

There have been important lessons learned from the tedious process of cleaning house which may readily be applied in other directions. When some of the rooms were entered, it seemed almost needless to disturb and displace everything in them, so orderly and cleanly they appeared. But with the curtains down come little clouds of dust, while it was simply astonishing to see how much the fair-looking carpets really needed shaking.

Into many a human heart there enters at certain times a disquieting conviction that all is not as it should be in that secret habitation. Hidden away in remote corners are lurking cobwebs of distrust and unbelief and unconfessed sin and many forms of spiritual uncleanness. It matters but little that Sabbath after Sabbath the Gospel is preached in the hearing of such a one; it does not serve to purify and cleanse the heart merely to go up to the house of God and listen to the preached Word, important as it is. What is needed is to fling wide the shutters of the soul, and let the searching light of God's law enter, with all the cleansing influences induced by conviction of sin and a realizing sense of the need of renoyation.

What if the conscious heart shrinks from the process? There is to come a time when everything hidden is to be made known, when all the motives and deeds of our lives are to stand out in the revealing light of a day of judgment, and what if the chambers of the soul are found unswept and ungarished in that trying day? Ought we not to look well to the condition of these hidden apartments, and invite the constant stay of the Spirit of God, that in our hearts there may be hidden away nothing unwholesome or unclean?—*Golden Rule.*

INCREASE OF THE MINISTRY FROM WITHOUT.

(For the Church Record.)

Your correspondent has kept a record of ministers coming to the Church from "other denominations" since Advent, 1883. There have been fifty-two additions to the ministry from this source. On an average for several years, once each fortnight a minister of some one of the sects has come into the Church. Of these records in the last two years, sixteen were Methodists, (representing five or six different kinds); three were Baptists, (two kinds); six Congregationalists; five Presbyterians, (three kinds); five Reformed Episcopal, (of whom at least three had previously been church clergymen); Romanists, six; Dutch Reformed, two; Adventists, three; German Reformed, Unitarian, Universalist, Campbellite, Jew, Secularist, (lecturer); one each. Of these, twenty-eight were received in 1883-4, and twenty-four in 1884-5. It is probable that there were other instances which did not come to my notice. It may not be generally known that the late Bishop of Florida was once a Methodist theological student. A Bishop told me he was sure not over half the clergy were born in the Church. In view of this fact is it not a silly fear that the Church will be perverted by receiving so many converts from the sects? Converts they are in almost every case, and often better informed and more thoroughly imbued with "the Church idea" than those "native and to the manner born."

SAVED BY KINDNESS.

John Roach, the famous shipbuilder, believes in the law of kindness in dealing with erring men. Out of the twenty-five thousand men employed by him, first and last, there were seventy found guilty of criminal conduct. He saved sixty of them. This is his story of the way he reformed a "confirmed drunkard." The man was a "master workman."

"He had terrible sprees, and had them pretty often. He would come raving into the shops, disgracing himself and disgusting everybody.—When sober he was penitent, and I forgave him and took him back again and again. I appealed to him till there seemed to be nothing else to appeal to. One morning he came in after one of his sprees, and said:—

"Mr. Roach, I want you to discharge me. You can't make anything of me. I have broken my promise and abused your trust over and over. You took me up when I had nothing to do, and you learned me your trade and paid me good wages, and have bore with my faults till it ain't human to ask you to bear any more. Now discharge me."

"Mike," says I, "I won't discharge you, but I'll let you resign. I'll write your resignation," for an idea struck me. I went to my desk and wrote:

"John Roach—Sir: You helped me when I was penniless. You gave me work when I was idle. You taught me when I was ignorant. You have always paid me well. You have borne with my infirmities over and over. But I have lost my self-respect, and have not enough regard for you or love for my wife and children to behave like a man, and, therefore, I hereby withdraw from your employment."

"I gave it to him, and said, 'I want you to promise me one thing—that you will always carry this with you, and that, when about to take a glass of liquor, you will take this out, read it, sign it, and mail it to me before you drink.' He promised solemnly that he would. He stayed in my employ for years, and was never drunk again."

HINTS TO HOUSEKEEPERS.

VARICOSE VEINS.—Relief may be obtained by the use of elastic bandages. Change of occupation is recommended, also a diet of fruit, bread, and milk. A shower-bath or douche of tepid water should be applied to the legs at night, also an upward friction of the legs to force the blood upward. When at rest, allow the feet to rest very high. Do not take long walks nor carry heavy weights, nor stand long on the feet. During the hot season go to the seaside and take baths wading in the sea as much as possible, which will give strength to the relaxed vessels.

POTATO SALAD.—Slice thinly eight or ten good-sized potatoes (boiled and cold); chop finely one good-sized apple, and one and one half small onions; rinse and chop the leaves of a large handful of green parsley; spread a layer of potato in a chopping tray; sprinkle liberally with salt; then half the parsley, apple and onion; then the rest of the potato, then more salt, and the other half of the parsley, apple and onions; pour half teacupful of sweet oil or melted butter over the whole, with a small cupful of vinegar; mix the whole carefully, so as not to break the potatoes.

DRESSED EELS.—Cut skinned eel in pieces about three inches long and cook for seven minutes in boiling water, to which has been added four or five tablespoonfuls of vinegar. Melt a tablespoonful of butter and mix with a tablespoonful of flour, stirring constantly so that it will not become brown. Then add salt and pepper to taste, a little thyme and parsley, a bay leaf and a few mushrooms, half a pint of water and the same of white wine. Cool the pieces of eel for half an hour in the sauce and serve. Those who object to wine may use a gill of good vinegar and the same quantity of water instead.

APPLES WITH RICE.—Peel and with a scoop take the cores of as many apples as is required for your party. Put them in a baking-dish with a little lemon peel, and a syrup of sugar and water. Cover with a baking sheet or plate, and let the apples bake very slowly until done; but they must not be the least broken. Place the apples on a dish, fill up the center of each with boiled rice, and if you wish the dish to look pretty at a small expense, place a dry cherry on the top, or a little preserve of any kind will do. Put boiled rice also around the apples, and pour over it the syrup in which they were cooked.

LEMON MERINGUE PUDDING.—One quart of milk, two cupfuls of bread crumbs, four eggs, one half cupful of butter, one cupful of white sugar, one large lemon, juice, and half the rind grated; soak the bread in the milk; add the beaten yolks with the butter and sugar rubbed to a cream, and also the lemon. Bake in a buttered dish until firm and slightly brown. Draw to the door of the oven and

cover with a meringue of the whites whipped to a froth, with three tablespoonfuls of powdered sugar and a little lemon juice. Brown very slightly; sift the powdered sugar over it and eat cold. You may make an orange pudding in the same way.

INFLUENCE OF COLD ON LONGEVITY.—Cold climates appear to be favorable to longevity. Excessive cold, however, is prejudicial to long life. In Iceland and Siberia men attain, at the utmost, to the ages of sixty or seventy. Temperate climates, on the whole, are the most conducive to health and long life. There, the human frame is more complete, the body more vigorous; and man, in every respect, reaches the highest degree of perfection. Mountains and elevated situations are also more favorable to long life than plains and low countries. The monks of old knew this; their convents were always situated on an eminence and in a salubrious situation.

LIQUOR.—Fermented wine is indeed a mocker. It promises us strength, and mocks us with weakness. It promises us substance, and mocks us with shadow. It promises us heat and mocks us with cold. It promises us life, and mocks us with premature death. It promises intelligence and wit, and covers us with confusion. It dazzles us with visions of happiness, and plunges us into depths of despair.

THE STEAMER CHICORA.—The fine Palace Steamer "Chicora" has commenced her double trips to Niagara and Lewiston. Close connexion is made with the New York Central, West Shore and Michigan Railways for the Falls, Buffalo, New York, and Boston. Aply managed and officered, this splendid Steamer presents to Excursionists great attractions, which they will doubtless avail themselves of in great numbers during the season. See advertisement.

—A minister was recently making a pastoral call at the cottage of a Scotch shepherd, and in the course of conversation spoke of the goodness and power of God, and His might in making the world, the sky, and heaven, and populating the earth with men and women. When he got through an auld wife broke in with the question, "An' did He mak' the Irish, too?" "Yes, most certainly," was the reply. "Ay, then," was the rejoinder, "He has muckle tae answer for."

—Says James Russel Lowell, replying lately to some special friends:—"The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in 'the amusement of going without religion,' may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted: a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard: when sceptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the sceptical literati to move thither and there ventilate their views. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

Children

MOTHER'S

I shot my eye
Whenever I go
But in the morn
I open them

I like to frisk
To frolic with
But I can, lik
Go tiptoe, tip

If mother say
I answer, "V
When baby w
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I like to gath
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—Margaret
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Childrens' Department

MOTHER'S LITTLE WILHELMINE.

I shut my eyes up very tight
Whenever I go to my bed at night;
But in the morning, as you see,
I open them wide as wide can be.

I like to frisk and run and play,
To frolic with kitty every day;
But I can, like a little mouse,
Go tiptoe, tiptoe over the house.

If mother says, "My dear, be still,"
I answer, "Why, to be sure I will,"
When baby wants to take a nap,
And mother is hushing him in her lap.

I have a pretty cap and skirt,
All stiffly starched, and a speck of dirt
Would fall away in fright, I know,
If it caught on ruffle or furbelow.

I like to gather pretty flowers,
To work in my garden hours and hours,
For I've a garden of my own
With roses and lilies overgrown.

My hands in mischief now and then,
Like most little hands, I fear, have been;
But crossed like this upon my breast,
Of all little hands they are the best.

Oh, up and down the land may be
Many a maiden just like me,
But ne'er a happier one is seen
Than mother's maid, little Wilhelmine.
—Margaret E. Sangster, in Harper's
Young Folks.

BOUNTIFUL NATURE AFFORDS NO FINER
SPECIFIC for skin diseases than Sulphur,
a fact that is clearly proven by the ac-
tion upon the cuticle afflicted with eruptions
or ulcerous sores, of that supreme
purifier, as well as beautifier of the skin.
Glenn's Sulphur Soap.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Fike's Toothache Drops cure in 1 Minute, 25c.

HOW THE ROBIN BUILDS ITS NEST.

BY CARRIE MILLIKEN.

When the snow has melted away and spring has finally set in, the robin may be seen flying about in search of a suitable place in which to build its nest, which is usually a tree or an old stump. It is very interesting and amusing to watch it trying to select a site for its nest. How it will twist and wriggle about until it is fixed satisfactorily. This done it flies off to a field where there is plenty of grass which it pulls up with its little bill and carries to the tree, where it is laid at the bottom of where the limbs are joined. The foundation being thus laid it proceeds to build on with grass and weeds until it is sufficiently large to allow of its standing in the nest. When it has finished this part of the work it goes to a ditch or any place where there is some soft mud and gets its bill full and carries it to its nest where it proceeds as a plasterer would in plastering a house, only instead of the trowel that the plasterer uses, the robin uses its feet and bill. When this part of the work is finished which is done only on the inside, it goes off until the mud is partially dry, then it gathers a quantity of long soft grass which it fastens into the mud with its bill until it has covered the inside all over with it; then it gathers more of the same kind of grass and places it in the bottom of the nest. While the robin that is building the nest is gone for a fresh supply of

material, her mate guards the nest, nor will it let any strange bird approach the tree where the nest is. On one occasion as I was looking out of the window I saw a robin thus employed when a strange robin came and perched on a limb above it. The robin that was keeping guard looked at the intruder for a few moments then flew angrily at it and chased it far away. It is wonderful what instinct God has given to the birds.

A WEDDING PRESENT.—Of practical importance would be a bottle of the only sure-pop corn—Putman's Painless Corn Extractor—which can be had at any drug store. A continuation of the honeymoon and the removal of corns both assured by its use. Beware of imitations.

THE FRENCH SOLDIER'S CAT.

A correspondent sends us the following anecdote which he knows to be true, being told him by an eye witness:

"During the Crimean war, a little cat, reared in his mother's cottage, followed a young French soldier when he left his native village. The lad's heart clung to this small dumb member of the family, and he gave pussy a seat on his knapsack by day on the march and a corner of his couch at night. She took her meals on her master's knee, and was a general pet in the company. On the morning that his regiment was first ordered into action, the soldier bade his little cat farewell, and left her in charge of a sick comrade. He had marched about a mile from the camp, when what was his surprise to see Miss Puss running beside him. He put her on her usual seat, and soon the engagement commenced. Twice did the Soldier fall, but the cat clung fast hold. At last a severe wound stretched him bleeding on the field. No sooner did pussy catch sight of the blood flowing from her master, than she seated herself upon his body, and began to lick his wound in the most assiduous manner. Thus she remained for some hours, till the surgeon came up to the young lad and had him carried off to the tent of the wounded.

When he recovered consciousness his first question was, "Shall I live?" "Yes, my good fellow," was the surgeon's answer, "thanks to your little cat; for if she had not used her tongue so intelligently, you would have been too exhausted by loss of blood to recover."

"You may be sure that pussy was well cared for, and, contrary to all regulations, she was allowed to accompany the young soldier to the hospital, where she was regaled with the choicest morsels from his plate, and became a very distinguished character?"

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Analyzing the Baking Powders.

"Royal" the only absolutely pure baking powder made.—Action of the New York State Board of Health.

Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. CHANDLER, a Member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOVE, the well-known late United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 93 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers) are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes of the N. Y. Tartar Co., which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. LOVE, who made the analyses of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal":

"I have tested a package of 'Royal Baking Powder' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or any injurious substances.

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CRUMBS FOR THE LITTLE ONES.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."—Isa. lv. 1. "That thirsteth." Few of us, dear young friends, know what real thirst is; to be under a scorching sun and to have no water, or but very little, and that little nasty, muddy, or brackish; or to be in a burning fever, "dried up with thirst" (Isa. v. 13). The people of Israel "thirsted for water" in Rephidim (Exod. xvii. 1.; Ps. cvii. 5). On the cross the Lord Jesus cried, "I thirst;" "in my thirst they gave Me vinegar to drink" (Ps. lxix. 21)—the common wine of the country mixed with something to stupify the sufferer, and deaden the agony of crucifixion; but "Jesus," we read, "having tasted thereof, would not drink" (Matt. xxvii. 34). St. Paul speaking of his Missionary journeys says, "In journeyings often, in hunger and thirst" (2 Cor. xi. 26, 27). But though only a few of us know what thirst is, in this sense, yet every soul is thirsting for God, whether it knows it or not. "My soul is athirst for God" (Ps. xlii. 2) is the true cry of every man. There are many ways men have of trying to slake this soul-thirst without going to God. Useless toil! It is only Christ who can give this living water; and we must each one go and ask Him for it, as the woman at the well did, "Give me this water, that I thirst not;" give me Thyself, that in me there may be springing up a well of water unto everlasting life. God grant it for Jesus Christ's sake. Amen.

A GROWING EVIL.—Scrofula, or king's evil, as an enlargement of the glands of the neck is termed, may be called a growing evil in more than one sense. Mrs. Henry Dobbs, of Berridale, was cured of enlarged glands of the neck and sore throat by the internal and external use of Hagar's Yellow Oil.

HIGH PRAISE.—Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont., says: "I have used Hagar's Pectoral Balsam in our family for years. For heavy colds, sore throats and distressing coughs no other medicine so soon relieves."

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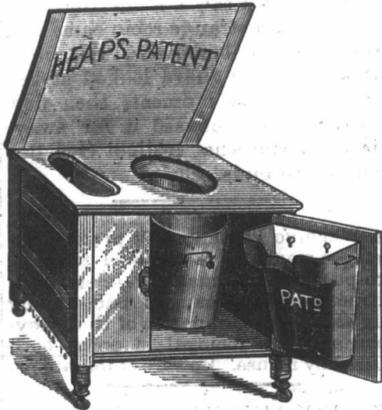
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