

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 16, 1887.

[No. 21

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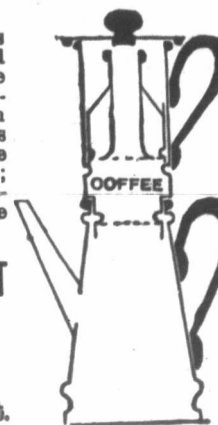
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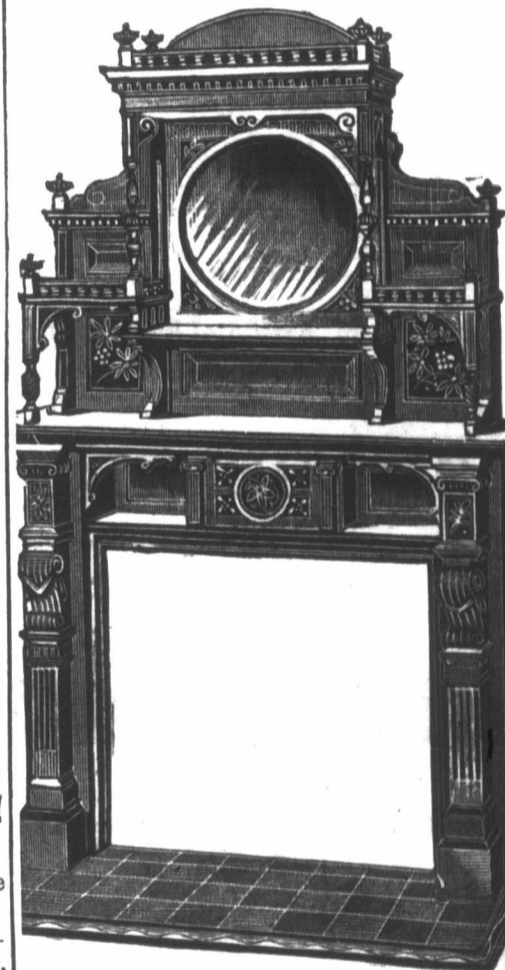
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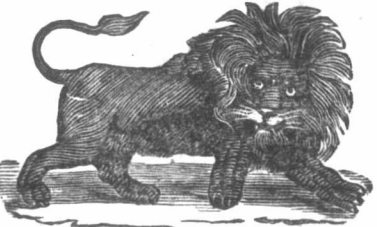
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LESSONS for SUNDAYS and HOLY-DAYS.

June 16th—SECOND SUNDAY AFTER TRINITY
Morning.—Judges iv., Acts iii.
Evening.—Judges v. or vi. 11. 1 Peter iv. 7.

THURSDAY, JUNE 19, 1887.

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

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

HOUSE OF COMMONS JUBILEE SERVICE.—The English House of Commons attended St. Margaret's Church, on the 22nd May, where a Jubilee service of thanksgiving was held. Over 400 members were present including non-Churchmen, even Quakers were present. *The Home Rulers as a body stayed away!* The sermon by the Bishop of Ripon was a splendid oratorical display. The following passage has interest to us Canadians:

"The Bishop said that they were celebrating the fiftieth anniversary of a Sovereign who had caused more important strides to be taken than any before in the history of England. In the past half century much had been done to spread the power, the greatness, and the glory of our country. Had our ideal been forgotten? There was a tendency to despise our own epoch, to say that it was a prosaic and a money-loving age, one in which gain was the only desideratum. This was unjust, for the age was one of progress. We had seen the rise of the steam-engine and the progress of the telegraph. We had found Canada a settlement, and had made it a nation. Africa was no longer a dangerous unknown region, but a marvellous continent. The age had witnessed the discovery of the doctrine of evolution, of the conservation of energy, and of the subtle molecular movement in the physical world; it had given us a Darwin, a Huxley, a Spencer, a Tyndall, a Stanley, a Baker, and a Speke. He did not call that a prosaic age which had witnessed the philanthropic enterprises of Florence Nightingale, Sister Dora, and Octavia Hill; which had shown us martyrs of science like Brewster and Professors Palmer; martyrs and heroes of the faith like

Livingstone, Pattenon, Hannington, and Moffat; heroes of the battlefield like those of Balaclava and Rorke's Drift. The age was full of memories never to be forgotten. It had given us glorious words which would exist for evermore, and of these it was enough if he only quoted one—"I refuse to believe that what is morally wrong can be politically right"—words which might compare with that noble utterance of Gordon: "I have done my best for the honour of England." In conclusion, Bishop Carpenter alluded to the events of the Queen's life during the last fifty years—her joys and sorrows as well as her acts of kindness and sympathy towards all in distress, which brought home to people's mind the truth that lay in those great words of Edmund Burke, "Genuine sympathy is a healing and cementing principle."

ALIENS AND MONGRELS.—The London Times says: "It is worth while to remark, as illustrating the worth of Mr. Gladstone's testimony to the tolerance of the Irish majority, that the *Irish World* the other day denounced the Wesleyan body in Ireland as "a miserable handful of aliens of whom the country would be well rid," and that one of Mr. PARNELL'S Irish American friends, to whom he was indebted for a hearing in Congress some years ago, lately spoke of the whole of the Ulster loyalists as "mongrels." These expressions of feeling, even when the expediency of conciliation is manifest, suffice to show what chance of fair play the minority would have in Ireland under Home Rule. There are in Canada three-quarters of a million of Methodists and nearly as many Presbyterians, and to these the language of Mr. O'BRIEN'S close allies, may be commended when they are considering how they are to deal with his attacks on the personal character of the representative of the Queen."

Had the Times known Canada by its press it might have made some stinging comments upon the fact that the chief organs of the Wesleyans and Presbyterians in Ontario for political reasons, in order to help their political friends in securing the Irish vote, openly sympathised with Mr. Parnell and his *Irish World* allies and condemned the effort of the Home Government to bring their murderous policy to an end by force of law! We commend to the attention of our Wesleyan and Presbyterian friends the fact that the chief Home Rule organ has styled them "aliens" and "mongrels." Of course our brethren of the ancient Church of Ireland, of which the schismatical Church of Rome is so deadly a foe, are also included in the term "mongrels." Perhaps this language of the Home Rule organ, will enable certain Irish Churchmen in Canada, to realise the prospect before non-Romanist Ireland, if Home Rule were granted. The boar and rabbit were reconciled, but it was by the rabbit getting inside of its enemy! That will be the fate of Irish Protestant bodies when Rome rule prevails.

THE IRISH MURDER CONSPIRACY.—The Times of the 7th of June, publishes another instalment of its "Parnellism and Crime" articles. Opposite its leader page it prints a fac-simile of the tenth page of the *Irish World*, of New York, of Feb. 16th, 1884, and also the greater portion of Patrick Ford's address published in the same issue. The publications are accompanied by an explanatory article describing the various funds mentioned, and the fate of the men connected therewith. In an editorial on the subject the Times says, the whole conspiracy whether carried on by mealy-mouthed gentlemen who sit at London dinner tables, or by fiends who organise murder, is one and indivisible. It is paid out of the same purse, worked by the same men, directed to the same ends, and inspired by one universal hatred of England, and a determination to bring about, if possible, a complete separation between England and Ireland. Whether the money goes to support Gladstonians in Parliament or to equip desperadoes for the committal of outrages in English towns, is a mere matter of

tactics. Whenever we find the constitutional agitators with the mask laid aside, we find that their language, sentiments and aims are identical with those of the ruffians by whose support they live in Parliament pretend to be ignorant of.

There are "mealy mouthed gentlemen" who sit at Canadian dinner tables, aye, who occupy Canadian pulpits, who also, are involved by their open sympathies in the conspiracy with "fiends and organized murder."

We are gratified to find that the view we took as to the real object of the O'Brien mission, is that taken by so weighty authority as the London Times, which says, Mr. O'Brien's mission was "a direct preaching of sedition and civil war." Yet for such preaching, forsooth, that was intended to have brought death into scores of our homes, the *Globe* and the *Canada Presbyterian* demand free speech! But the Irish vote is more valuable and sacred than citizen's lives.

In the Times of May 18th, there are extracts from a minute book which has been given up by one of the conspirators, in which details occur showing that these Home Rulers were hatching schemes to blow up English towns. In 1881, PATRICK FORD, in this same *Irish World*, declares that the funds he was in charge of, were intended "to lay the big cities of England in ashes." Yet these friends and their hell-born schemes, said the Ontario Legislature and the Dominion House of Commons and the Ross Bible press of Canada, ought not to be coerced!

METHODIST RITUALISM.—The following description of an Eastertide service is given by one who was present at "the Methodist Chapel," as he styles it, Bedford:

"Punctually at half-past ten the first notes of the organ announced the commencement of the service, and the choir of men and boys, followed by the ministers, entered by the chancel door, and took their accustomed places. Charles Wesley's grand Easter hymn, to the old familiar tune with its pealing Alleluias, was sung as the introit. Then followed the Easter morning liturgical service, chorally rendered, "Christ our Passover," and the proper Psalms for the day being heartily sung. The *Te Deum* (from an MS. service) and the *Benedictus* (Dykes in F) were well rendered. Then was sung the Apostles' Creed, "recited as a chant of triumph," with effective organ accompaniment. The anthem appointed for the morning service was "Christ is risen from the dead." In the ante-communion service an attractive feature was the really grand rendering of the Nicene Creed (Woodward in E Flat), than which a more devotional, simple, and impressive interpretation of it we have never heard."

This "chapel" is largely attended and its affairs highly prosperous, in spite of the service being inaugurated by a procession!

IN QUEEN ELIZABETH'S TIME.—Oddly enough, at the same time we were alluding to the Jesuits entering the Church of England, and fomenting strife in the disguise of Evangelicals, the *Church Times* was thus answering a correspondent:

"If there are any Jesuits in Anglican Orders, you must look for them where they were found 300 years ago, that is, in the extreme Protestant ranks. (See the late Dean M'Neile's *Rome's Tactics*). The openly romanising party in the Church of England consists almost exclusively of very worthy people who are rather stupid and very ignorant, which is not the material of which Jesuits are made."

For ultra-Protestants to make boast of being descended from Jesuit plotters, only shows that there are "worthy people" here who are "stupid and ignorant," only one would not expect to find them governing a College, or wearing high divinity degrees!

GOD SAVE THE QUEEN.

FROM every heart in that vast Empire that rejoices in the sceptre of Victoria there will rise up in her Jubilee Coronation Day an earnest GOD BLESS THE QUEEN! To sketch even in an outline the history of the most memorable and the most glorious reign the past records or the future is likely to see, would be for us a work of supererogation, as the press is teeming with memoirs of this illustrious epoch. We content ourselves with joining in the sublime chorus that belts the world with thanksgiving to Him whose goodness and mercy shone upon England when our Queen was crowned and Whose guiding love has followed her footsteps and directed her counsels to this year of Jubilee. However vividly the historian may pourtray the life of England during the era of the reigns of George the Scandalous, or William the Bluff, one needs to have had a personal view of that life to realise the revolutionary changes made during the reign of Victoria the Good. Take any department affected by morality and the reforms have been made most gratifying. We remember a time when such brutal sports as bull baiting and dog fights and men fights were practically not under the ban of the law, so openly were they carried on. We have seen prize fights within ear shot of a church during service with the police looking on. We have seen other sports in which animals were put down to the brute level of prize fighters, indulged in within sight of a public school. We have seen scores of farmers returning home from market week by week, almost to a man drunk, many of whom were styled "gentlemen farmers," being freeholders. We have seen lunatics locked up in cellars, confined alone under an uninhabitable house and heard them howling at their misery. We have seen streets and courts in small towns through or into which no civilized person ever entered except policemen, so terrible negligent were parochial visiting agencies. However much cruelty in sports may now be practised it is done in secret places. However individual men may drink to excess, no wholesale drunkenness exists. A drunken gentleman is now impossible, for the vice kills gentility. However sad may be the dark places in our cities, they are known and efforts are made to ameliorate the lot of the destitute and to reclaim the criminal poor. The parochial system is now a reality, taking to the most wretched of outcasts the light and help of Christian love. The whole ground for philanthropic and Christian work is not cultivated, but it has been snapped and broken up. We have seen handsome churches allowed to become so filthy and weather-open that services were abandoned in them and the sacred edifice turned into a hovel. And we have known more than one such Church restored to beauty and devotion as a result of the Church revival that will for ever make glorious to Churchmen the Victorian age. The changed habits of English society are largely due to the influence of the Queen. She set a shining example of purity, gentleness

and refinement that struck downwards through the court circle to the aristocracy, the middle classes, and did a noble work in civilizing the barbarous life that was so prevalent in the lower classes of England in the last generation. *Every social reformer for the last fifty years felt that he had the Queen at his side to give encouragement and praise.* That has been a mighty impulse for good. Every religious movement has had the Queen's smile and blessing. Every philanthropic enterprise has drawn stimulus and inspiration and often the wisest counsel from the Throne. Every human activity in her realm, calculated to enlarge the people's happiness or develop their better capacities, or soften the rigours of misfortune, has found in Queen Victoria a warm, generous, sympathetic supporter. Breaking through the bonds of royal custom the Queen has again and again sent the tenderest messages of sympathy and condolence to the afflicted, to poor colliers, especially is her name precious for loving womanly words when bereavement or suffering had befallen them and their friends. In many a pit deep underground at the mid-day meal on Coronation Day these men will gather and give cheers for their Queen.

To us in this land that lives in the broad light of a civilisation we have inherited, we whose social life is blessed as that of no other people under the sun, we owe so much to the virtues, the beneficence, the example and the influence of Victoria, that with one heart and voice we say with emotion and gladness, GOD SAVE THE QUEEN.

THE LAST JUBILEE.

THE Jubilee of George III. was most notable, as being the first occasion on which the English people joyfully celebrated the fiftieth anniversary of their sovereign's reign. True, that Jubilees had previously been held, in the reigns of Henry III. and Edward III.; but they were commemorations of those kings having attained the fiftieth year of their age. We have but little detail of the Jubilee of Henry III., and not very much, although more, of that of Edward III., which was celebrated in 1363, in a proper and jubilant manner—for the king was determined that all his subjects should rejoice with him; so special and general pardons for specific offences were issued, with no fees to pay on liberation; all exiles were recalled, all debtors to the Crown were set at liberty, and a more doubtful boon to the community at large was granted, namely, letting loose all prisoners for criminal offences. By the way, it was in this year that the custom was inaugurated, on Maunday Thursday, of the king washing the feet of, feeding, and clothing as many poor people as the sovereign was years old,—a custom which still exists in a modified form. There is very little doubt but that Edward III. took the idea of a Jubilee from Pope Boniface VIII., who instituted (A. D. 1300) a festival under that name, which, occurring every hundred years, should last from Christmas to Christ-

mas. Clemen VI. appointed it to take place every fifty years; Urban reduced it to thirty-three; and Paul II, settled it at twenty-five years, at which it now stands, the last having been celebrated in 1875. In these years indulgence was granted to those who confessed and received absolution, who partook of the Blessed Eucharist, who visited three churches, or paid three visits to one, said at each visit several prayers for divers objects, gave alms to the poor, and fasted one day. But this exclusively religious Jubilee is not at all parallel with ideas of a year, or even a day, of rejoicing. Nor was the Jewish Jubilee of similar character. It was, as we find from the twenty-fifth chapter of Leviticus, one year of rest in every fifty. "Ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family . . . ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vine." One of the chief features of the Jewish Jubilee was help to poor brethren and their manumission if, from circumstances, they had sold themselves in bondage. "And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bond servant; as an hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of Jubilee, then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." The name "Jubilee" is evidently derived from the Latin "Jubilo," I rejoice, instead of the Hebrew "Jovel," a blast of a trumpet; and it is of early occurrence in our language, as in Chaucer's first edition of Chaucer's "Canterbury Tales"—printed probably in 1478—we find, in the Sumpnoure's Tales,—

So dede our sexten (sexton) and our fermerer (sick attendant)
That have been trewe freris this XL year.
They may now God be thanked of his love
Maken her Jubilee and walkyn all above.

At the time of the celebration of king George's Jubilee, England was in somewhat evil case, for it was in the midst of that large and cruel war with France, whose King and Queen were our guests then, as the French Princes are now. The King was personally popular, his dress and manners were homely, he was easily accessible to and moved among his subjects without reserve or ostentation. Thus "Farmer George" was beloved of his people. His virtuous life, a contrast to that of his eldest son, was a special bond of union, loyalty to the throne had not gone out of fashion, and although his little foibles and peculiarities were not only ruthlessly exposed in caricature, but frequently burlesquely exaggerated, yet "All the people shouted and said "God save the King."

It is worth recording that the Jubilee of King George was made the occasion for establishing the first "Society for suppression of cruelty to brute animals." The event is all

the more noteworthy when we read that at Oxford a bull baiting took place at the Jubilee celebration. Another Jubilee scene is difficult to realise, there were 6,715 French prisoners in Portsmouth at the time, to each of whom three pence was given. The debtors' prisons were relieved of their inmates, and doubtless they and theirs, more than any others, rejoiced at the Jubilee of King George III.—*The Graphic*.

THE PRESBYTERIANS ON CHURCH REUNION.

THE memorial or "overture" (in the Presbyterian dialect), adopted by the New York and New Jersey Presbyteries, which are the chief representatives of Presbyterianism in this country, in response to the declaration of our House of Bishops, are in their spirit and dignity far behind the action of the Congregationalists of Connecticut, and the Baptists of this State, which treated the matter with seriousness and honesty, as realising the evils of divisions among Christians. Proff. Schaff and Proff. Shedd must have chuckled in their sleeves when they put their names to such a document, even if the former did not draw it up. It has exactly the artifice and "smartness" that best preserve the traditions of Presbyterian cleverness in dealing. It reminds one of the modern science of politics, by which laws are passed that *nobody* believes in, only to pacify a faction, catch the votes of a class interest, or to "corner" a Governor or head off a political party. It is the kind of utterance that men never make in their individual, but only a "corporate" capacity, and it is an old saying that corporations have no conscience.

If, however, we are to take them as meaning what they say, one would infer, that, in spite of all the increase of education and learning in these days, and the more Catholic tendencies of modern thought, they prefer to throw themselves back upon the "horrible decrees" of the Westminster Confession, which, like Mahomet and the Koran, they once enforced with fire and sword throughout Old and New England.

In the first place, they affect to accept the Bishops' statement of the Scriptures, but add to it, that "the Holy Spirit teaching in the Scriptures, is the Supreme Judge of all questions of religion, doctrine and morals." Of course this implies that every man is his own judge of truth with such help from Divine Light as he may claim to have—which is Quakerism. It implies what contradicts Scripture itself, that there is no Habitation of God through the Spirit on earth, no Body of Christ, to which the Spirit's abiding is promised, no Pillar or Ground of the Truth, no keeper and witness of God's Word, no authority in the world in controversies of faith; but that if Wesley claims to have it revealed to him that Calvinism is a falsehood and delusion, or Whitfield equally pronounces Arminianism such, both are right in preaching so, and the Supreme Judge "speaking (only) in the Scriptures" reserves the decision to the

next world. This defiance of Christ in His own Kingdom, this unbelief in the reality of the Incarnation, furnishes its first postulate to the popular infidelity to the Ingersoll class.

Their second proposition recognises the Nicene Creed as an "admirable statement," &c., but adds, that "they also regard it as a duty to hold fast to the Westminster Confession as the symbol of their own faith, believing that it contains the system of doctrine taught in Holy Scripture." The Nicene Creed is a symbol, but is any platform or statement by a party among Christians a "symbol?" This is of a piece with Dr. Schaff's studied effort to destroy the distinction between "the faith wherein we stand and whereby we are saved," which we use as an act of worship in the Historical Church, and any mere string of theological definitions and ecclesiastical opinions set forth in such documents as the XXXIX. Articles, Augsburg and Westminster Confessions, Saybrook Platforms, &c. The Synod of Dort, the Lambeth Articles and the Dublin Articles were all predecessors of the Westminster Assembly's concoction, and why not just as good? They all gave the five points of Calvinism just as bitter. But it was because the Church would not admit them into the XXXIX. that the Westminster Assembly was called to enact treason against the Church. And yet it is an everyday declaration of Presbyterian ministers that they want no more Calvinism than there is in the XXXIX. Articles. But these gentlemen here tell the world that they prefer to stick to the good old predestination "*without any foresight of faith or good works.*" It is simply degrading to see the Catholic symbol of all Christendom thus dragged down to a level with some abhorrent local fanaticism.

The third proposition is a mere truism, as to means of grace, but does the Holy Ghost "use them" without "using" any ministry to administer them? The Kingdom is Christ's, the Divine-Human High Priest, and it is the office of the Holy Ghost to take Christ's things and show them to us—to make Christ's sacraments efficacious and give to us what He promised.

The last proposition declares that they believe in the "presbyter bishop" and that they find this "presbyter-bishop in all ages in unbroken succession until the present day." It is hard to see what this means unless it means sublime audacity. If they should claim that the Apostles were elders, we can't contradict, but would that do away with the two distinct orders of Apostles and Elders? All clergy are *ministers*, but does that reduce the higher orders to deacons? Calvin's parody of the Church organizations is itself a witness to the three orders—of the ministry, not the laity. That the word "overseer" was applied to presbyters in single congregations does not disprove the statement of Theodoret, that the same word was used for the successors of the Apostles. Even Mosheim challenges the Presbyterians to show that the Angels of the Seven Churches were presbyters and declares they never can. Besides, the Scripture

Presbyters were never laymen, nor the deacons either.

So it is, we have to go over the whole ground again. People fancied Sectarianism was giving up its original spirit and grounds of separation. The movement for unity is merely to induce us to give up all Catholic and Apostolic claims and come down to their level, and so leave to the Church of Rome the only historical character of Catholicity and Apostolicity. What admirable allies of Rome they are, to be sure!—*The Church Eclectic*.

ON FORMS OF PRAYER IN PUBLIC WORSHIP.

FROM reason alone we might infer the propriety of presenting united petitions and supplications under a common form. When a petition is to be presented to the Queen or Parliament, great pains are taken to draw it up in proper form and to compose it in appropriate terms. And if people are so particular when addressing an earthly tribunal or an earthly sovereign, much more surely should they be careful as to what they say when addressing the Almighty Ruler of both heaven and earth, in accordance with the Scriptural precept, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven and thou upon earth, therefore let thy words be few."—Eccl. v. 2.

It is evident also on grounds of reason that no one can join in a prayer so as to make it his own unless he knows, if not the very words, at least the subject of the matter before hand.—It is perhaps seldom that a so-called extempore prayer is anything more than a collection of phrases often heard before in slightly different order, but if purely original the worshipper have first to hear, then to understand, to consider, to judge, to approve, or reject; but whilst these intellectual processes are engaging the minds of the worshippers, the prayer is going on and several sentences may be lost before they can overtake the minister. He himself, unless he says a form committed to memory, must, of necessity, be searching in his mind for the fittest words and the best modes of expression—to the hearers his prayer may be a sound and nothing more—to himself it may be a mere mental exercise.

Another point perplexing to many, can only be discussed on grounds of reason.—Those who object to the use of forms taken from a book, when the words employed are in prose order, have no scruples about using the same words taken from a book, if in rhyme or metre. But if the same religious feelings be expressed in the one as in the other; if in our Psalms and Hymns we confess our sins, make supplication for ourselves and others, render thanks, and give praise and glory to God; why may not our worship in prose be taken from a book when it expresses the same feelings? Surely St. Paul thought so when he said—"I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit,

and I will sing with the understanding also."—1 Cor. xiv. 15. The apostle makes no distinction, and evidently assumes that forms may be used in both cases.

But there is no need to depend on grounds of reason alone—we have both precept and example in the Holy Scripture for the use of forms, abundant, clear and direct. Under the old dispensation the public services were wholly liturgical, *i.e.*, according to fixed forms. This is now universally granted—even private prayers were according to forms, as Edersheim and other recent writers on Jewish customs clearly show. Our Lord regularly attended the Temple service, He never objected either to its ritual or to the forms in use, nor did He ever hint that any other supposed simpler or freer way of worship would be set up by Himself or His Apostles. As a matter of fact we know that no change was made in the mode of prayer and praise. Animal sacrifices came to an end when the one Great Sacrifice was offered; the ceremonial observances of the law which our Lord fulfilled in Himself ceased when He had fulfilled them; but public prayer or praise He did not alter nor abolish. He added one service—the memorial sacrifice of His Death and Passion, the Holy Eucharist, to be used as a continual remembrance of that one atoning Sacrifice, which the burnt offerings and oblations under the law had continuously forshewn—a service from its very nature requiring a special form of administration; and the earliest Prayer-books we have are all forms for the celebration of the Holy Communion. Again, our Lord Himself lays down a condition of acceptable public worship, which would be wholly impracticable unless forms of prayer were used. We often hear His gracious promise quoted, "Where two or three are gathered together in My name there am I in the midst of them;" but the teaching of the preceding verse is seldom noticed, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven."—St. Matt. xviii. 19. And no two persons could agree on any matter without considering it beforehand. They must know what they are to ask for before they ask it, and this supposes an agreement as to the words and the form in which they are to present their petitions.—G. B. A. in the *Scottish Guardian*.

To be continued.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

The Diocesan Synod of Nova Scotia will meet in Halifax on the 6th day of July next to elect a successor to the late Bishop.

MONTREAL.

Christ Church Cathedral.—The long promised and often deferred introduction of a surpliced choir is at last a reality in this Church, to the great satisfaction

of all the earnest members of the congregation. As soon as the organization of the choir is perfected there will be nearly fifty men and boys, and an auxiliary choir of thirty ladies. Such a choir body of singers under the direction of their zealous choir-master, Professor Couture, who is an earnest member of the Church, should render fully and religiously the master pieces of our grand old cathedral services.

The annual picnic given by the temperance school of the Cathedral Band of Hope on Saturday 1st, was in every sense a complete success. All met at the Synod Hall at 11 30, where busses were waiting to take them to the grounds of the Athletic Club House company at Cote des Niegues, and a lovelier and more fitting spot for a picnic could not have been made choice of. The caretaker was most obliging, and invited the teachers to go over the club house, which is a very fine building, beautifully kept and replete with comfort. After doing full justice to an excellent repast, the young people amused themselves in various ways until the excitement of the races commenced. The successful competitors were:—Mabel Berry, Nellie Spiers, Maud Terriot, Annie Jacobsen, Edith Maguire, Lydia Morrison, John McHarg, Fred Phillips, Frank Lessier. The prizes were then given, after which the youngsters were treated to a generous supply of cake and lemonade, and then all took their seats in the 'busses, and thus was brought to its close a day which will long be remembered with pleasure by the members of the temperance school of the Cathedral Band of Hope.

The members of the Church in this city are very much afraid that they may soon lose Canon Norman. His name is constantly before the public as the possible successor of the late Bishop Binney. He has all the qualifications necessary to make him a large minded prelate, with intense devotion to the Church which he so faithfully served all these years. This diocese can ill afford to lose his services at this critical period.

Trinity Church.—On Trinity Sunday, his Lordship Bishop Bond held an ordination in this Church. The assisting priests were Rev. J. F. Renaud, Canon Simpson, and Canon Mills, the Rector. His Lordship, choosing as his text 1 Corinthians iii. 10, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon," preached therefrom an earnest sermon, in which the duties and offices of those who sought to be admitted to the diaconate or priesthood were clearly set forth, as was also the necessity of such orders in the Christian Church, and the obligations of the people towards their minister, to whom their salvation was entrusted, was commented upon. The following were ordained to the priesthood:—James Senior, Wm. Sander, B.A.; N. A. Fitzroy Bourne, Geo. Forsey, Nelson P. Yates, and Jean Roy. The following were made deacons:—G. Smith, R. B. O'Sullivan, W. Harris, and N. A. Meek. Rev. Mr. Forsey was formerly a Wesleyan Methodist minister and is now serving very acceptably to the Church in the parish of Cowansville. Mr. G. Smith, who passed the best examination, is a graduate of Bishop's College, Lennoxville. The examinations took place three or four weeks before the time of the ordination. This plan now adopted in many English dioceses, although inconvenient to candidates living at a distance, has many advantages, and might profitably be introduced generally in the Church.

St. George's Church.—The annual meeting to receive and read the reports of the various parochial societies connected with woman's work, was held in St. George's school-house last week, the Very Rev. Dean Carmichael in the chair. The meeting was opened with singing and prayer, and the Dean read the reports in the order of the age of each society.

The District Visiting society, which has lived a life of careful, yet generous liberality for forty-nine years, reported, through Miss Janey Evans, the parish as divided into eight districts, under eight lady visitors. During the year the poor were regularly visited, all real cases of distress met, the pensioners of the church were comfortably provided for, and the sick, as far as possible, attended to, thanks to the continued kindness of Dr. Molson. The income of the society from sacramental and special offertories amounted to \$1,200.69, the expenditure to \$988.06, leaving a balance to continue the work through summer of \$212.62.

The Dorcas Society, which provides clothing for the poor, reported, through Miss Evans, thirty members, meeting for work from October till Lent, an income of \$281 and a balance of \$188 to carry on the

work till next meeting. Thanks were given to the subscribers, Mrs. Mackay, Mrs. Gilmour and Geo. Nield for donations. This society has been in unbroken existence for forty-seven years.

The mother's meeting, which aims at relieving the Dorcas of all cases able in a measure to help themselves, by purchasing material at reduced prices, and doing the work either at home or at the meetings, reported, through Miss Beckley, an increase of funds through the Provident fund, and the general prosperity of the work. Receipts, \$199.27; balance to credit, \$31.59. Thanks were given to Miss Lizzie Evans and Mrs. Harrison for giving the Bible lesson at each meeting.

The Provident fund, which endeavors to promote habits of saving amongst the poorer members, reported, through Mrs. L. J. Skelton, the amount deposited with interest accrued at \$100.

The Band of Hope, under the management of Mrs. Albert Holden, assisted by ten ladies, reported through Miss Ada C. Clark, a large increase in the roll, an average attendance of eighty-four children at the weekly meetings. A series of instructive addresses suited to children, by the manager, Mrs. Albert Holden, and creditable compositions by some of the boys and girls on the subject of temperance. This society, which has been in existence for fourteen years, and has since its formation taken over 2,000 pledges from children, confines its membership to boys and girls, each member ceasing to be counted as such when passed the years of childhood. The income amounted to \$25.33, and the balance in hand \$5.80.

The Young Ladies' Missionary society, under the management of Miss Durnford, reported the funds placed at their disposal by the dean as amply sufficient for all needs, and also a marked increase in membership. During the winter ten boxes of clothing and other useful articles were sent to the families of missionaries, seven to missionaries in the diocese of Montreal and three to Algoma. The receipts for the year amounted to \$141.20, expenditure \$125.41, balance to credit \$15.79. The dean stated that he had money in hand to add to this balance when the society resumed work.

The Industrial school.—This society, under the management of Mrs. Cameron and Mrs. Adams, meets each Saturday to teach young children sewing and other useful household arts. The attendance this year was larger than any of the past years.

The Girls' Friendly society, under the management of Mrs. L. J. Skelton and ten working associates, reported twenty-four members and three probationers. The meetings were well attended all through the winter and work done by the members for the diocese of Algoma. The receipts for the year amounted to \$59.45, expenses \$36.69; balance to credit \$22.76.

After the reports were read, the Dean stated how thankful he was to read the record of woman's work done in the parish, and above all to find that every society had, after paying all debts, a balance of cash on hand.

The Rev. Mr. Tucker also expressed his satisfaction at the work done, and spoke of wider fields of usefulness in the future. The total amount of money accounted for was \$2,005.

ONTARIO.

OTTAWA—Handsome done. At the regular monthly meeting of the Ottawa Branch of the Woman's Auxiliary Missionary Association, the committee appointed to solicit contributions towards the Jubilee Thanksgiving offering to the Widows' and Orphans' Fund of Algoma, presented their report which showed a total amount of \$300.

BAY OF QUINTE CLERICAL UNION.—The meeting of this Clerical Association, which took place this week in Napanee, was in all respects highly successful. There was an unusually large attendance of the members from the district, which extends from Kingston to Trenton, the chief interest on this occasion arising from the presence of the Provost of Trinity College, on the invitation of the Archdeacon. The union met in the school room of St. Mary Magdalene's church on Tuesday, and that day was devoted chiefly to a discussion of the prospects and development of the University, of which the Provost is the Principal. It is well known that since the arrival of so distinguished a scholar and divine as Dr. Body, one of the most eminent of young Cambridge Fellows, there has been new life and vigor infused into Trinity College, and both students and funds have steadily increased. He is evidently one of those men who can inspire enthusiasm into the minds of others, and this country is fortunate in having the benefit of his leadership in the important matter of higher education. On Tuesday evening there was a full choral service in the church, and those who were absent missed a spiritual and intellectual treat in the two addresses delivered by the Provost and by the Rev. J. W. Burke, Rector of Belle-

ville. It would be difficult to exaggerate the interest elicited by the speakers in the topics selected, both being handled by master minds with rare power and eloquence. The Provost's subject was the devotional character of the church's Mattins and Evensong and the spiritual connection of one part of the service with another, and his words and thoughts were as well adapted for the clergy as the laity present. They seemed to throw fresh and beautiful light on the familiar forms of devotion, which too often are forms and nothing else. Mr. Burke with native eloquence insisted on the importance of the use of Prayer Book offices in public, and the benefit of becoming better acquainted with its contents. Now and then his humor provoked a smile, as when he said, "Don't be afraid of a ghost hiding in any corner of the Prayer Book," referring to the visitation of the sick, and the absolution pronounced. He showed that in all her services the church intended publicity—a common joining of as many of her children as possible in every rite, whether baptism, or marriage, or the churching of women, the visitation of the sick or the burial of the dead. All that was said by both speakers met, we need scarcely say, with the warm commendation of the large body of the clergy present, who regretted that more of their lay friends were not in church to be similarly edified. On Wednesday morning there was an early celebration of the Holy Communion, the Archdeacon and the Provost officiating. At ten o'clock the Litany was sung by the Rev. W. Roberts, Mus.B., the Archdeacon presiding at the organ. The latter, we may state, sang the service effectively on both evenings in church. On Wednesday evening, with no organ accompaniment whatever, he led the congregation in their heartily sung Canticles and hymns with great success, supported by his reverend brethren and a few choir members. On this evening Dr. Body was the only speaker, continuing his subject, and enforcing the duty of making worship rest, and start from Christ and not from self. He showed the evils of the latter, and how all gifts and devotions and efforts for God would be hallowed and enabled by the motive of offering them from the single desire to promote the Glory of God. At the conclusion of the service, the Archdeacon expressed his gratification at the present and profitable meeting of the Union in Napance, and thanked cordially the friends who so kindly extended their hospitality to the visiting clergy. We omitted to state that the afternoon was devoted to the discussion, opened by the Archdeacon, on Hebrew viii. 16, in which all members of the Union took part, and which was continued to six p.m. A most cordial vote of thanks was unanimously given to the Provost for his kind attendance and all his valuable and instructive addresses. The next meeting of the Union has been fixed to take place at Picton, in the month of September, on invitation of the Rector, Rev. E. Loucks. Present at the meeting—Archdeacon of Kingston, Provost of Trinity College, Rev. Messrs. Burke, Loucks, Baker, Stanton, Forneri, Serson, Elliott, Prime, Cooke, D. F. Bogert, Roberts, Harris, Bennett, Smythe, Armstrong, Scantlebury, Anderson, Forster, Atkinson.

TORONTO.

OMEMEE.—Fell asleep in Jesus, in this village, on Tuesday midnight, May 31st, Wm. Curry, in his 78th year. The subject of this brief memoir was born in the city of Armagh, Ireland, and came out to Canada in 1834. After remaining five years he returned home for a short time prior to his final establishment in this country. On his arrival in 1841 he engaged in business in Peterboro, and married Susanna, the daughter of Mr. Chas. Hale, of that town, and by whom he became father of nine children, all but one living. In 1853, Mr. Curry removed to Omemee and commenced business, in which he was engaged up to the period of his decease. In politics he was a Liberal-Conservative, and in religion a member of the Church of England. During his many years residence here, he not only endeared himself by his gentle and upright life, to the whole community, but received at their hands civilly and ecclesiastically every position of trust and honour that could be accorded him, and he literally died in the public harness. His end after a brief period of suffering (only three days) was peace, and he quietly passed away surrounded by his bereaved children and sorrowing widow. In the words of the preacher of his funeral discourse, "He was a loyal citizen, a faithful friend, an affectionate parent, a devout churchman, and a consistent Christian. In a word one feeling voiced by the people of the whole township of Emily whom he so diligently served, sums up the public estimate 'How shall we fill his place again.' Up to the last hour his faith never wavered in his religious belief, and his very last words bore testimony to the comfort afforded by his nursing mother, the Church. The promises of God to him were all yea and Amen in Christ Jesus, and the worship on earth in what through a long life time from the grand old Cathedral of Armagh to the sim-

ple village church of Omemee, he had been engaged, proved to him the foretaste as in his 'Te Deum Laudamees,' he closed his earthly praises, the worship of heaven.

HONOUR TO WHOM HONOUR IS DUE.—On the 7th June a deputation, representing we may say the whole of the people of Ontario, waited upon Mrs. Robinson to present her with a gift as a token of the warm appreciation felt by all classes for the manner in which she has presided over the Government House, Toronto, for nearly seven years. The presentation consisted of a cottage on an island in Lake St. Joseph, Muskoka, to be named "Queen's Cottage, Victoria Island." A parchment address accompanied the gift bearing a picture of Government House and richly executed wreaths of roses. We need hardly say that Mrs. Robinson made a happy reply to the address, expressing, as she said, her deep sense of the graceful generosity and of the cordial and friendly feeling which has so long existed between my husband, as Lieutenant-Governor, myself, and the people of this city and province.

SAVAGE ATTACK BY GLOBE ON CANON DUMOULIN.—The Toronto *World* writes very sensibly as follows:—"Canon Dumoulin having ventured to express the opinion that a limited Sunday street car service might prove a great convenience to church-goers, the *Globe* makes an opportunity to abuse him in a lengthy article characteristic of the source from which it emanates. Canon Dumoulin will find in the sympathy of every generous mind, in and out of his own congregation, all the vindication he requires. Those who have taken the trouble to read the *Globe's* lampoon have been chiefly impressed by the fact that the editor contents himself with personal abuse of the Canon, and does not argue the street car question at all. Sunday street cars may be right or may be wrong, but there can be no difference of opinion among decent people as to the vileness of the attack which the *Globe* has made upon Canon Dumoulin. Several staunch Liberals who are not Churchmen have expressed to the *World* their utter detestation and reprobation of that attack." The *Telegram* says:—"Canon Dumoulin has been subjected to almost a column of sneers, gibes, innuendoes, mean insinuations and spiteful flings at the hands of the *Globe* newspaper. The organ of his Grace at St. Michael's cannot forgive Canon Dumoulin for his manly stand in defence of the Protestant Bible when the agitation over the Ross version was at its height. Nor can it forgive his plain words spoken from the park platform at the meeting to protest against the proposed coming of O'Brien. But it is surely a disgraceful thing that a clergyman cannot express an opinion on so non-political a matter as the running of street cars without being abused in the Grit organ like a pick-pocket and told that his church is breaking-up and his congregation going to pieces." The *Globe* was furious at traitor O'Brien's free speech being hindered, but pray what is such an attack on the Rector of St. James but an attempt to shackle free speech? Surely a clergyman's reputation is as valuable as Mr. O'Brien's right to spout treason? But the *Globe* is now edited by a Fenian and nothing is sacred to him that interferes with the dominance of the Romanist Irish.

Holy Trinity.—A large and interested congregation witnessed the spectacle of the children's annual flower service held at Holy Trinity Church on the evening of Trinity Sunday. After the full choral service and a sermon preached by the Rev. John Pearson, especially adapted to the children and their parents, representative children from each class of the Sunday school marched to the foot of the chancel steps and placing their offerings of flowers, with money, on the large alms dish held by the rector. The church and font were most handsomely decorated with wild and other flowers. After the service the offerings of flowers were taken by the choir boys to the children's and other hospitals to gladden the inmates.

Young Womens' Christian Guild.—On the 6th of June a large number of young ladies met in Shaftesbury Hall and formed the Young Womens' Christian Guild of Toronto. Mrs. John Harvey was elected president, Miss Brown, secretary; and Miss Henry, treasurer. A resolution was passed by which the members pledged themselves to assist in bringing about the early closing of the stores. They promise not to purchase anything after six o'clock and will try and persuade their friends to do the same.

We give the above insertion, although not a church matter, for two reasons. In the first place we earnestly desire that success will attend the effort to secure an early closing of stores. The hours during which the lady assistants in stores are kept at work is a scandal to civilization. We need a "Stores Short Hours Bill" to protect young girls from the serious injury to health they incur by so long attendance in

a foul atmosphere, by standing so many hours and by wearying services at the counter. As this danger is incurred solely to please their own sex, who are cruelly thoughtless in this matter, we regard a Womens' Guild as an admirable enterprise. But the second reason is a lesser one. The word "Guild," like a red rag to a bull or turkey, has peculiar powers of exciting the Puritan schools of thoughtlessness. Our contemporary has fulminated against this noble old word until his breath has seemed as flames of fire. Will he turn his wrath on Mrs. Harvie? And if not, pray why should a Presbyterian guild be innocent and a church guild iniquitous?

St. Alban's Cathedral.—The ceremony of laying the corner stone of this building is to take place on Thursday, 15th inst., St. Alban's eve, which will occur during the meeting of synod, thus giving opportunity for the clergy and lay members from the country to be present without inconvenience. We understand that, except to a very limited number of official persons, no special invitations are to be issued; the Lord Bishop will no doubt issue a public invitation to members of the church generally. In consequence of the masons' strike it will hardly be possible for the building to be covered in before the coming winter, though the building committee, we understand, are making special efforts with a view to as early completion as possible.

NIAGARA.

NIAGARA.—During the recent synod at Hamilton a motion for the appointment of a delegation to the next diocese convention of western New York, was lost, owing to a misunderstanding about expenses of the members. We are ashamed to say so. The vote would have been re-considered, but the time for adjournment had just arrived, and the few members of synod were impatient to be released from their long and wearying labors. Notwithstanding, we are assured that there will be a good attendance from this diocese at the next convention of western New York at Buffalo. Besides being very near neighbors, there is no bishop in the American church who stands higher in our estimation than Bishop Coxe, and none to whom we are more indebted for frequent and most valuable assistance on special occasions at Hamilton, and likewise at Toronto. In this respect the synod of this diocese is united.

CAYUGA.—We deeply regret to hear that the Rev. A. Boulton, rector, has been an invalid for the past few weeks. Clerical and lay assistance has been given him for Sunday duties. We trust to hear of Mr. Boulton's speedy recovery.

DRUMMONDVILLE, Ont.—Many letters and papers from England frequently are misdirected to this place, (Niagara Falls South P. O.) instead of to Drummondville, Ontario, in the province of Quebec, because no province is mentioned—but Canada only in the address. Many English correspondents do not think of adding the name of the province in Canada when they write to friends in this extensive Dominion. It is quite necessary they should do so to prevent delay or loss.

BARTONVILLE.—On the 29th ult., the Bishop of Niagara administered the holy rite of confirmation to 17 candidates at St. Mary's church. The Bishop's address was deeply impressive and greatly appreciated by an overflowing congregation.

HURON.

LONDON.—Jubilee offering of the Churchwomen of Canada to the Algoma Widows and Orphans' Fund: Mrs. Boomer again thankfully acknowledges donations sent to herself as follows:—Per Mrs. Thompson, of Hamilton, Mr. and Mrs. Gwiller, \$5; Mrs. Cory, \$1; Mrs. Thompson, \$5; Instalment of Galt collection, \$19.50; Mrs. Shortt, Rectory, Walkerton, \$2; Miss Mercer, dedicated money, \$1.15; Miss A. L. Shaw, \$2.50; Money box at Mothers' Meeting, \$2.25; second instalment from Memorial Church \$4; Mrs. Edgelow, Rectory, Dundalk, Mesdames Bullen, Barker and Jackson, \$1 each; Miss S. Garnett, \$1; Miss A. Macbeth, \$1; Mrs. Delahooke, \$2; Mrs. Gill, \$5; Mrs. W. Anderson, \$5; a Friend, 50c.

By special request of the Bishop of Algoma, the time is extended for the gathering in of all contributions to the fund. Due notice of the latest date will be given in our paper.

STRATHROY.—At a meeting of the ladies of St. John's Church the officers of the parochial branch of the Woman's Auxiliary were appointed, viz:—Mrs. Des Braisay, president; Mrs. Smythe, vice-president; Mrs. J. Lanfesty, recording-secretary; Mrs. Maxwell, corresponding-secretary; and Mrs. G. V. Scatcherd, Treasurer.

THORNDALE.—*Middlesex Deanery*.—Rev. F. F. Davis, late of Manitoba, has received and accepted an appointment to the incumbency of St. George's Church, Thorndale, and Grace Church, Nissouri. Mr. Davis received his education in Huron college, and has been for some time in the great North-West.

SOUTH ZORRA.—Rev. R. W. Johnston, late incumbent of St. John's church, Sandwich, has been appointed to the parish of South Zorra, Deanery of Oxford. Zorra is well known, having been for years the field of the labour of first Bishop of Algoma.

CHATHAM.—Rev. N. H. Martin, of Christ Church, Chatham, has declined the appointment to Sandwich East.

The three places of Maxwell, Eugenia Falls and Flesheron, lately under the charge of Rev. H. Ward of Markdale, have just been attached to the mission of Dandalk, under the care of Rev. O. Edgelow, who has now five stations to serve.

GODERICH TOWNSHIP.—*St. Stephen's*.—One of those pleasant events that tend to show that voluntary labour will have its sure reward, took place here Tuesday 31st ult., when Miss Whitely, the esteemed organist, was presented by the congregation with a silver watch, chain, and card rack in recognition of her valuable services for the past three years. The presentation was made by the incumbent the Rev. Geo. W. Racey, who expressed the hope that she might long be spared to fill the position of organist of the church and the esteem in which she is held by the congregation. Miss Whitely expressed her thanks in a few well chosen words and after spending a short but pleasant time the company withdrew.

SASKATCHEWAN.

The Bishop designate has just returned to Winnipeg from visiting that part of his diocese lying in the district of Alberta. He had previously visited Prince Albert and the missions in its immediate vicinity, and he now desires to bring to the notice of Church people in Eastern Canada what are felt to be pressing wants for the diocese, in the hope, and with the most earnest prayer that there wants will be speedily supplied.

1. *Work among the Indians*. (1) The Piegan Reserve. The Bishop designate visited the Piegan Reservation, situate on the Old Man's River, about sixteen miles from Macleod, in the district of Alberta. He was met there by the Rev. H. T. Bourne, who had been working on this Reserve for some time past, and was introduced by him to North Axe, the head chief, and chiefs Morning Plume, Running Wolf, and Big Swan, together with a large number of the members of the tribe. The Indians spoke in grateful terms of the work done among them by Archdeacon G. McKay, who was their missionary previous to his removal to Prince Albert; they expressed the most eager desire to have Mr. Bourne reside on the Reserve and devote his whole time to their welfare, and the hope that he would have a teacher with him to instruct their children. They added, that they were willing to allow the missionary to reside on a certain site named, which is situated about a mile east of the Agency buildings. The interview took place within three hundred yards of the premises recently erected on the Reserve by the Roman Catholics, and North Axe and others stated that their consent had never been obtained for the erection of these premises, and that they did not want them there; they wanted such a man as Rev. McKay, who had not only tried to teach them religion but had instructed them in house-building, ploughing, &c.

The Bishop, therefore, desires to place Mr. Bourne on the Reserve at once (he is residing for the present at Macleod), and to do this Mission and School buildings are necessary, which, if they are to be substantial and permanent, will cost at least fifteen hundred dollars. It may be added that Mr. Bourne's stipend (\$800) is paid half by the congregation of St. James' Cathedral, Toronto, and half by the Board of Missions of the Canadian Church.

(2) Rev. S. Trivett, of the Blood Reserve, fourteen miles south of Macleod, and Rev. J. W. Tims, of the Blackfoot Reserve, near Gleichen, are both anxious to start a school for Indian girls: each school would be on a small scale at first. To start such a school will require an addition to the mission buildings in each case, and the salary for a matron. The Toronto branch of the Womens' Auxiliary has promised to send Mr. Tims a matron for his school, and has most kindly guaranteed her salary. The bishop heartily endorses this scheme, and hopes that the funds may be forthcoming to give it a fair trial, since, if successful, it is impossible to estimate the benefits likely to

arise from them. The two clergymen named, like most of the missionaries among the Indians in the diocese of Saskatchewan, are supported by the Church Missionary Society. Speaking of this work the Society's committee of correspondence say, (C. M. S. Intelligencer for May, p. 320). The committee learnt with much thankfulness of the action of the Canadian Womens' Auxilliary of Missions, in guaranteeing the sum of \$300 yearly, to support a lady missionary among the Blackfeet, and they will cordially welcome any lady that may be sent to co-operate with the Society's missionaries, upon the assurance that she is in sympathy with the principles of the Society.

2.—*Work among the White Settlers*. (1) A travelling missionary in the district of Saskatchewan. The seven hundred and fifty dollars being the half of a sum of fifteen hundred dollars sent to the Bishop designate to be divided between the dioceses of Saskatchewan and Algoma by a kind friend, who merely stipulated that the gift should be acknowledged in the *Evangelical Churchman*, the news of the receipt of which reached the Bishop while he was at Prince Albert, enabled him to think of appointing a travelling missionary to visit the following places, viz.: Carrot River, Birch Hills, Carlton, and other settlement in the district of Saskatchewan—places hitherto quite out of reach by the present staff of clergy. This position has, therefore, been offered to Rev. A. H. Wright, at present in charge of the congregations at Prince Albert, who has accepted it, and will enter upon his new duties as soon as a clergyman can be obtained for Prince Albert. Mr. Wright has special qualifications for such work, and as there are several Church families at each of these places, who hitherto have been almost without the means of grace, his labors in this new field are likely to be of the highest value to the church. The Bishop feels that his action is a venture of faith, but is confident that pressing work so providentially entered upon, will not be permitted to languish for want of funds.

(2) A clergyman for Pincher Creek, Rev. R. Hilton, who resides at Macleod, but the large settlement at Pincher Creek, the nearest point of which is about 32 miles from Macleod. Pincher Creek is chiefly settled by gentlemen having large horse or cattle ranches. It has a nice little church on which, unfortunately, there is a debt. The Bishop has asked the congregation to guarantee six hundred and twenty dollars per annum towards the stipend of a resident clergyman. The proposition has been most favorably received and a committee appointed to carry it into effect. The Bishop promised to try and get three hundred and eighty dollars per annum from outside sources to make up altogether a thousand dollars yearly. Such a sum paid for two or three years to a good man, who would ride about visiting the people and identifying himself in the best way with them, will lead, it is confidently believed, to the establishment of a strong self-supporting congregation at an early date.

(3) *A Clergyman for Bauff*. A clergyman is needed at once for Bauff and other places on the main line of the C. P. R., west of Calgary. It is well known that both the Dominion Government and the C. P. R. are expending large sums of money at the point to accommodate those who are likely to visit it for health and recreation. A large number of men are employed there just now and others are going on daily. Three miles from Bauff, at a place called Anthracite, two hundred men are employed in the anthracite coal mines.

Then there is Laggan, the most westerly point in the diocese on the railway. It is desirable to guarantee the whole stipend for the clergyman at Bauff, in order that the various congregations to whom he will minister, may bend all their energy to the erection of churches. In a year or two, no doubt, and under the right man, the mission will not only be self-supporting, but may be expected to assist other work in the diocese.

3. *Educational*.—The late deeply lamented Bishop just before his death, took the preliminary steps for opening at Calgary a grammar or high school.

He selected the site for this institution, and if he had liked, his well-known energy would no doubt have accomplished something there by this time. His successor has, with the full approval and hearty sympathy of the people of Calgary, completed the negotiations for the purchase of the site selected, and desires at once to begin on a small scale the important work. The object is to afford to boys and it is earnestly hoped, at an early date for girls also, a higher education than the public schools provide, on a thoroughly religious basis. How important this work is in the life of every diocese all churchmen know.

May God put it into the hearts of those who read this appeal, to assist in any way in their power, in the doing of this great work.

At a large meeting of the congregation of the Church of the Redeemer, Calgary, held on May 29th, the Bishop designate in the chair, it was decided that the congregation should be self-supporting, and a committee was appointed to obtain guarantees for a

stipend of fifteen hundred dollars, to be paid to a clergyman to be selected by the Bishop, whose whole time will be devoted to duties of rector of the parish.

The position is in every way a desirable one, and under a good man of sound and moderate views, should speedily be of great value and importance. The present incumbent, by his own desire will, on the arrival of his successor, confine himself to the duties of missionary work at Fish Creek, High River, and other settlements in the vicinity of Calgary, to which with the exception of Fish Creek he has hitherto been unable to devote much attention. The action of the church people at Calgary, will cause their congregation to be the first self-supporting one in the whole of the immense Diocese of Saskatchewan.

The two congregations at Prince Albert are guaranteeing \$10.20 per annum, towards the support of a clergyman. This sum together with the grant of \$4.80 from C. & C. T. promised by the Bishop for two years, makes up a reasonable income for a clergyman who it may be hoped, will so labor as that the work may be self-sustaining at the end of two years.

The present address of the Bishop-designate is Winnipeg, Manitoba.

FOREIGN.

The Rev. Edward Bartlett, M. A., has been elected Bampton lecturer at Oxford for 1888.

In 1829 there were no convents or monasteries in England. There are now 413 of the former and 224 of the latter.

In the Diocese of California, more than 600 persons were confirmed during the year just closed.

The Bishop of Manchester is promoting a scheme for employing workingmen evangelists in his diocese, to be licensed by him and under his control, to conduct missions in any parish where they may be invited by the incumbent.

AUSTRALIA.—The churches in general held their harvest thanksgiving services early in March. In many places handsome gifts of altar vestments were presented, and the churches were beautifully decorated with corn, fruit and flowers.

The New York *Independent* furnishes a numerical exhibit of the communicants of the various churches in the country, according to which there has been a total increase within the past four years of over 1,600,000. Of this number nearly 79,000 were Episcopalians.

Special mission services extending over a week, and conducted by the Rev. H. H. Waters and the Rev. Dr. R. H. McKim, have been held quite recently in Grace Church, New Orleans, the youngest parish of the Diocese of Louisiana.

The Bishop of Jamaica, the Rt. Rev. Enos Nuttall, D.D., was in New York last week on his way to Barbadoes to attend the synod. The metropolitan, the Rt. Rev. W. G. Austen, D.D., Bishop of Guiana, the oldest bishop in the Anglican Church, will preside at the synod.

By the Scottish Episcopal Church Directory for 1887 it appears that there are in that Communion 301 churches, with 259 clergy; the membership is 87,392, being an increase of 5,346. The number of communicants is 34,479, an increase of 698.

The Navy Mission Society has, in its ten years' existence, done much for these out-door laborers. I has now thirty mission stations, where large public works are going on; and at each, one of the Society's missionaries is engaged.

An Anglican Church Conference, which took place at Brussels in May, was largely attended. Twenty-five chaplains from Belgium, France, Germany, Switzerland and Holland took part in it, under the presidency of Bishop Wilkinson. Some valuable papers were read and thoroughly discussed. Geneva was selected as the place of meeting for next year's conference.

The mission extending over a fortnight, lately held by the Rev. W. Hay Aitken and the Rev. J. Stephens in the large country district of Clogher, was greatly blessed, hundreds professing to have received spiritual

help. All Christian bodies attended the services. At the close Mr. Aitken conducted a quiet day for the clergy.

Among the clergymen still in office who took orders before her majesty ascended the throne, may be mentioned the following: Canon Harvey, of Gloucester, formerly rector of Hornsey (ordained in 1821); Dean Eliot, of Bristol, and Lord Saye and Sele, Archdeacon of Hereford (1823); Bishop Philpott, of Worcester (1881); Bishop Cloughton, of St. Alban's (1834).

An important meeting was held at the Palace in Dublin, at which the Bishop of Dublin presided, to take steps to make the "Victoria Jubilee Fund" a success in the united dioceses of Dublin, Glendalough and Kildare. This fund is to be in behalf of the education of the sons and daughters of the clergy. It is hoped to secure not less than \$115,000 by the offerings on the 19th of this month, and besides this, liberal private benefactions are anticipated.

The address of Canon Jelf at the Restoration Service at the Parish Church of St. Mary's, Chatham, was particular happy. "The Norman and the Plantagenet, York and Lancaster, Tudor, Stuart, and Hanoverian sovereigns, have all been prayed for on this actual spot." And again: "The Chatham parish church stood here 800 years before the battle of Agincourt, 400 years before the earliest dock-yard, and 450 years before the destruction of the Spanish Armada; and parts of this building existed before there was any House of Commons." The memorial stone was laid by the Duke of Cambridge.

At the invitation of Lord Plunket, the Archbishop of Dublin, a "Quiet Day" for the clergy of the Diocese of Dublin, and others, was held recently by the Rev. H. W. Burrows, Canon of Rochester, at Old Connaught House, Bray. The devotions of the day began with a celebration of the Holy Communion and addresses at St. Paul's Church at 8.30, and there were four other addresses at intervals, the whole concluding with the Te Deum and Benediction at 5 p.m. It is hoped that this simple retreat may be followed by others at regularly recurring periods for the deepening of the spiritual life among the Irish clergy.

Archdeacon Blakeney, Vicar of Sheffield, reviewing church work in that town, says in the twenty eight years he has spent in Sheffield, sixteen churches have been built and consecrated, nineteen parsonages and seventeen sets of schools erected, seven churches restored (amongst them the parish church at the cost of £22,000), and a very large number of mission-rooms erected in various parts of the town. The people of Sheffield have, during the last twenty-seven years, raised upwards of £500,000 for church work of various kinds. In 1860 the working classes were conspicuous by their absence from the churches. That is no longer. From every bona fide working man who attended a church in Sheffield in 1860, there are ten now.

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.

CHURCH EMIGRATION SOCIETY OF ENGLAND.

SIR,—I notice a paragraph in your last issue, relating to a party of English emigrants, who recently settled in this town and neighborhood which has gone the rounds of several newspapers, and which is slightly incorrect. The emigrants in question, numbering in all some fifteen souls, were sent out to me under the auspices of that excellent and recently organized institution, the Church Emigration Society, and were not promised situations during my later visit to England as stated in the paragraph in question, their existence being unknown to me until about a month before their leaving England. They were sent to me in consequence of representations made by myself to the Secretary of the Society, Rev. Canon Cooper, in the course of a correspondence during the winter upon emigration matters generally, and I am happy to say through my exertions, they all obtained suitable and immediate employment, and have now become happy, contented and valuable citizens of our great Dominion.

While on this subject and before I close, I would most cordially commend the work of the Society to my brother clergy throughout the Dominion. Had this Society been formed some twenty-five years ago, what a different position would we occupy now in

Ontario. The loss we have sustained during the last quarter of a century by the neglect of immigrants, is simply incalculable and may be reckoned by hundreds of thousands. Not one of us but has bitterly lamented this sad and humiliating fact which is forced upon us almost hourly, especially in this western section of Ontario. There are whole tiers of townships in this western peninsula, in which at least, seventy-five per cent. of the settlers, either through their parents and by their early bringing up, legitimately belonged to us, and would have remained ours had any organized efforts been put forth to retain them. But our woeful indifference has driven them in multitudes and by stern necessity, into the ranks of dissent; and the Church of England, in many cases, have been a veritable quarry, out of which have been built large and flourishing Methodist and Baptist congregations.

To remedy this deplorable state of things as far as is possible, to stop this devitalizing dream that has been going on for the last forty or fifty years, as well as to advance the material well-being of English emigrants this Society has been formed. Each individual who leaves England under its auspices, is provided with a commendatory letter to the Canadian clergy, he having previously furnished the Society with the following "credentials," viz: a certificate of good character and standing in the church from his parish clergyman, ditto from the two churchwardens, and a physician's certificate of bodily health. If these prove satisfactory, the Society makes a money grant if required towards the emigrants' expenses, and generally sends him to some clergyman who has, as in many cases, previously promised to obtain employment for him, which considering the superior class of persons sent out (mainly skilled farm-laborers) is not at all difficult. In fact in the case of farm laborers, the difficulty is all the other way, and since I have become known in my new capacity of "emigration agent," I have been literally besieged with applications for farm hands and domestic servants, of whom I could at this moment I believe, place at least one hundred and fifty in this town and neighborhood.

Most earnestly, therefore, would I commend this admirable Society to the Canadian clergy. In my case it has added fifteen regular church goers to my congregation, and at least ten to my communicant's roll. Were my experience to become general throughout the Canadian Church for the next few years, what a "glorious revolution" would be effected in our memorial standing and strength. And why not? The material exists in practically inexhaustible quantities in England, and the demand for farm hands and domestic servants is practically inexhaustible here in Canada. Not a clergyman in Canada but could place at least a dozen of such individuals annually. Verbum Sap.

Truly yours,

R. F. COOPER.

Tilsenborg, Ont. P. S. The address of the Secretary, is "Rev. Canon Cooper, 9 Victoria Chambers West, minister, London S. W., England. "He will gladly answer letter."

ALGOMA W. AND O. FUND.

SIR,—Will you permit me to tell your readers that by special request of the Bishop of Algoma the time is extended for the gathering in of the "Offerings of the churchwomen of the Dominion to the Clergy Widows' and Orphans' Fund of Algoma," due notice being promised them of the date at which our grand total will be ready for the summing up. So many questions as to the "when?" and "where?" reach me, that only by means of the invaluable press can they be fully answered. Sums intended for this special fund should be specially mentioned as to be placed to its account when they are sent through the hands of their diocesan-treasurer. I note that no less than \$317.99 are acknowledged "for Widows' and Orphans' Fund of Algoma," during the last week only. Now this is good news for Algoma and for all its friends, but as success brings success, by the very encouragement born of it, the promoters of the Jubilee Fund would be glad to know if some of the contributors at least did not intend to prove their loyalty to their Queen as well as their love for Algoma by so timing their gifts that they should arrive very near the date at which it was at first deemed best to close the subscription list? May I venture to call the attention of every diocesan-treasurer to this matter that they may rectify past mistakes and prevent any similar ones in future. The response to the committee appointed at Ottawa was most encouraging, \$300. Our own London gifts are nearly up to \$200, but then we have six more collectors to hear from. From Winnipeg, by kindness of Mr. Leggo, comes \$22, and seeing the great needs of the Nor-West' this is a kindly and graceful act of sympathy. Montreal has a good record to show, and did room permit I could tell you of many other hopeful signs of coming success to our cause. We all remember the rhyme of good old John Bunyan,

"A man there was, some called him mad,
The more he gave the more he had."

and, better still, we have the assurance given by inspiration "There is that scattereth, and yet increaseth."

Thanking you for once more granting me space in your paper, I remain, very faithfully yours,
H. A. BOOMER.

London, Ont.

SOLDIERS VERSUS MISSIONARIES.

Atvos non vobis malficatis, Apes.

SIR,—When a soldier at the head of four or five thousand men goes forth and subdues a tribe of people after killing, it may be, a couple of thousand of them, and leaving them none the better for his presence, he is thanked by parliament, gets a handle to his name, and a nice purse of money. When a missionary goes out alone unto a people savage and terrible, and does not return until he benefits as well as subdues them. What does he get? The government tell him he is and has been "a fool," the general public tell him so, and the Church has not even a good "living" for him. He does well if he escapes the poor-house. Can any one say this is an over-drawn story. I challenge the world to prove it otherwise. We hear a great deal about "missions" and "colonial bishoprics." But can you find me, sir, a dozen retired missionaries in Canada to day, holding anything like good position. I do not know if these missionaries are like "pioneer settlers." They get the "mosquito," "blackfly," "government pamphlets," and the "stump farm," but by the time civilization reaches them they are already "booked" for a new country. This is a religious age. There is no doubt of it. Is it "religion" of a godly sort? A missionary does not go into the Church for money, neither does he go in to have all "Purgatory" on earth. Let us have a little common sense, and think of those in the west and in the lands beyond the sea. It is to Canada's everlasting shame that \$600 was collected as the price of carrying "Saskatchewan Jack," (late Bishop of Saskatchewan) to his home after all he did for the west. This was the sum the "papers" said was collected. There are some places not 1,000,000 miles from Toronto, that could do a good deal if they could speak.

I am, Sir, yours,

ANTI-HUMBUG.

SKETCH OF LESSON.

2ND. SUNDAY AFTER TRINITY. JUNE 19TH, 1887
JUBILEE LESSON ON THE CHURCH OF ENGLAND.

- 1. What do we celebrate this year? The Queen's Jubilee—the fiftieth year of her reign.
- 2. How should we keep it? With joy and thankfulness to God who has given us so "religious and gracious" a Queen.
- 3. What cause for thankfulness have we as her subjects? The wonderful growth of her Empire, and progress in science, arts, and commerce.
- 4. What cause for thankfulness have we as members of the Church of England? The marvellous revival of spiritual life during her reign.
- 5. What does this revival of life show? It shows the Presence of the Holy Spirit in the Church.
- 6. When was the Church planted in Britain? Probably before the end of the first century.
- 7. What do we know for certain? That there was an organized Church in Britain in the third century.
- 8. How do we know this? Because three British Bishops went to a Church Council in the South of France, A. D. 314.
- 9. Whom did Pope Gregory send to convert England? He sent Augustine and forty monks in the year 597.
- 10. When Augustine landed in Kent, what did he find? He found the Church already there, and a Christian Queen, who had a Bishop for her Chaplain.
- 11. What does this fact prove? That the British Church was entirely independent of the Pope.
- 12. But what happened in the course of time? By degrees the Pope claimed more and more power over the Church of England.
- 13. Did England submit to the Pope? No: Kings, Bishops, and Parliaments constantly protested against his usurpations.
- 14. How long did his usurped authority last? From the 11th century to the Reformation in the 16th.
- 15. How was it overthrown? The Bishops of the Church of England, in Convocation assembled, declared that the Bishop of Rome, as a foreign Bishop, had no authority in England.
- 16. What blessings were thus restored to the Church? Her ancient freedom and independence of Rome.
- 17. Did the Church thus become a new Church? No; it was the same old Church of England, only free from bondage.

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21. What is our duty to the Church? To love and never forsake her—to live by her rules—to do all we can to build her up.

Family Reading.

DOMESTIC CHANGES OF THE LAST FIFTY YEARS.

In this jubilee year of Queen Victoria the air is filled with reports of manifold changes and improvements. The Archbishop of Canterbury, in a speech at the Mansion House, said, "If there was one word characteristic of the reign of our gracious Queen, it was the word 'Progress.'" There has been political progress, and social progress, and progress in science, art, religion, education, invention, and in all departments of public life. But there has been little said as yet about the changes that have been witnessed in domestic life. Let it be our modest task to refer to a few of the changes in this respect. Wherein do things differ now in our houses and homes from what they were in the days of our mothers and grandmothers?

In some of the most important points of home life, in household relations and arrangements, there is little of change to record; furniture, dress, service, cookery, and other domestic affairs are very much now as they were in other reigns and times. In fact, there has been in some of these things the reverse of progress. I do not think, for example, that servants are now better than in olden times; dress may be cheaper, but certainly is not better in substance than in times before stuffs and "shoddies" came in. It is the same with furniture; the old things were more solid and substantial than in this age of veneer and French polish. Still, there are sundry novelties and inventions of recent times that have brought additional comfort and pleasure to our homes.

For example, what an immensity of time and toil is saved by the sewing machine, an instrument unknown a few years ago! Other American inventions as ingenious, if not so important, are of recent introduction. In the South Kensington Exhibition, popularly known as "The Inventories," there was quite a multitude of machines and contrivances of varied use quite unknown in former days. A whole host of useful things are produced from caoutchouc, or indiarubber, from "mackintosh" cloaks and shoes to the substitutes for ancient "clogs," familiarly called by our American cousins, "rubbers." Even in so small a matter as a light, what a contrast in the safety match to the old tinderbox or phosphorus bottle of fifty years ago!

Letter-writing is one of our common occupations. What an advance we have seen in every epistolary and postal arrangement! The use of metal pens, whether steel or gold, is a great improvement over the old goose-quill pens, the frequent mending of which by a penknife must have been a great nuisance and waste of time. Paper is cheaper and better, with envelopes of every sort. Postage is vastly cheaper, and the conveyance of letters cheaper and safer, both by home and foreign mails. Do you know that no steamer had ever crossed the Atlantic to America until Victoria came to the throne? Railroads had only begun to run. The postage to Scotland was more than a shilling, and the time twice what it is now. There were no cheap newspapers in those days, and the so-called "taxes on knowledge" made books and advertisements, as well as newspapers, dear.

Photographs, with all their family and social pleasures, were unheard of in the early years of Victoria's reign. The new art of sun-printing was just beginning to be spoken about among scientific men; but it took years of invention and experiment before the now universal photograph, whether in portrait or in landscape, became popular.

In the department of the kitchen and larder there is not much change to mention, except it be the introduction of gas cooking-stoves and register grates. The enormous supply of all sorts of provisions in tinned cases—meats, soups, and vegetables, fruits, and even milk—is the chief novelty in the store-room.

In bedrooms the old wooden beds are very generally superseded by iron and brass bedsteads. The huge four-poster beds, with their heavy drapery, have disappeared from all but old-fashioned state rooms. We are told by Burton, and J. K. Lord, and other travellers, that not a few of the British four-posters have found their way to the houses and tents of Arab sheiks, and there do duty as the raised dais, on which the chief sits in ceremonial dignity smoking his pipe.

With regard to general changes in our houses, the last fifty years have seen improved drains, water supply, baths, and other sanitary arrangements. In the homes of the rich there are also various conveniences in the matter of lifts, speaking tubes, electric bells, and other comforts unknown in earlier years of the reign.

Last, not least, let us be grateful for what our parlours and libraries show of improvements in books and magazines. Take the illustrations alone. The art of wood-cutting has made immense advance since the days of the *Penny Magazine*, the first volume of which was contemporaneous with her Majesty's accession. Compare the pictures in that once popular periodical with those in similar works of our own day, the *Leisure Hour*, for instance, and the advance in illustrated literature is striking. Most conspicuous is this improvement in every branch of youthful literature. To go no further than the publication now in the hand of the reader, the earlier years of the Queen's reign could not have witnessed the production of a periodical known throughout Her Majesty's empire as *THE GIRL'S OWN PAPER*.

HINTS TO HOUSEKEEPERS.

IT MAY NOT be necessary and yet not amiss to urge farmers to sow or drill a good supply of sweet corn to cut up and feed to milch cows during the month of August, when pastures dry up, or partially so. There can be no doubt that such corn is a wholesome and profitable supplement to pastures at that time, or if there is, a single experiment will dispel the doubt. Oats may not be a profitable crop to raise, and in some sections of the country they are not, but a few acres to be fed by cutting the bundles in a cutting box and feeding with bran in connection with other winter feed will pay well.

A FARMER ought to have vaseline about the barn. For wounds, sores, inflammation, etc., I know of no salve so healing and antiseptic, or so agreeable to handle as this. It is not a mysterious mixture, sold as a great animal specific, yet it has many virtues, and farmers would do well to use it often in cases where one hesitates as to what can be best used. It is perfectly harmless.

SALERATUS is excellent for removing grease from woodwork which has been painted. Spread thickly over the grease spots, moisten, and after it has remained a half-hour, wash off with tepid soapsuds.

IT IS SAID if feather beds and pillows be left out in a drenching rain every spring, and afterwards exposed to the sun and air on every side until dry, they will be much freshened and lightened.

FOR mildew pour a quart of boiling water on an ounce of chloride of lime. When it is dissolved add three quarts of water. Into this put the garment and let it soak twelve hours. If not very bad the spots will come out in less time.

ALMOND JUMBLES.—Three-fourths of a pound of almonds, blanched and chopped fine, one-quarter of a pound of butter, one pound of flour, one cupful of sour milk, five eggs, and one-half teaspoonful of soda. Flavor with rose.

FRICASSEED EGGS.—Boil 6 eggs fifteen minutes, take them from the fire and put in cold water until thoroughly cold. Remove the shells carefully, and cut the eggs in slices one-quarter of an inch thick.

Heat half a pint of milk or cream scalding hot, add a piece of butter, a little salt and cayenne pepper. Then add the slices of eggs, taking care not to break them, and let it cool long enough to make the eggs hot. Serve in a hot dish. A nice relish for lunch or tea.

THE celebrated food preparation "Koomis," which costs 25 cents per bottle at a drug store, may be thus made at a cost of less than seven cents: Take one pint of milk, add one tablespoonful of sugar and stir. Then in a separate vessel put two tablespoons of pure water and one-quarter of a two-cent yeast cake thoroughly stirred and mixed. Pour the two liquids together and let stand twelve hours in warm room, but not near fire. Set for an hour in a cool room, and then use as often as the patient may wish and in any quantity desired.

EVERY day is a little life, and our whole life is but a day repeated. Therefore live every day as if it would be the last.

STEEL knives which are not in general use may be kept from rusting if they be dipped in a strong solution of soda, one part of water to four of soda; then wipe dry, roll in flannel and keep in a dry place.

PUBLIC WORSHIP.

The first duty of every person, who has any religious belief, is to attend the services. Giving for the support of God's cause is another duty. The responsibility of discharging those duties rests with each individual. It will not do to say that you will not be missed. Everyone's example is worth something. No man can free himself from the relation he bears to society at large. Regular attendance at public worship is the casting of one's influence on the side of religion, with all that word implies. Habitual absence from Church is a blow aimed at all that makes life beautiful and good. Those who have not much to give in the way of money can feel, that, in always being present at the Church's services, they are yielding a support that counts largely towards the Church's strength and growth.

Bishop Coxe has written many good things, but perhaps he has never written anything more timely and true than the following on "Christian Unity," in a late issue of *The Independent*:

I do not like the man who tells me that we have no differences worth speaking of; who is forever shaking hands and professing to disregard realities, which nevertheless, he proceeds to magnify among his own people with the same narrowness as before. Neither do I believe in the *bon Dieu, bon diable* ideas of our newspapers and our politicians. I venerate truth and I cling to what I honestly suppose to be truth, and I respect too absolutely the convictions of others to ask them to surrender them, save only should they be discovered to rest on false foundations. The problems now before us are to be worked out not by unreal men; not by Congregationalists who are not Congregationalists, Presbyterians who are not Presbyterians, or Episcopalians who have knelt to be ordained by bishops in forms which mock Almighty God, unless they are deeply and conscientiously accepted.

—MR. C. E. A. LANGLOIS, the manager of the St. Leon Water Co., since the introduction of his water in Toronto, has made many friends. His philanthropic exertions to supply Ontario has obliged him to put Toronto agency in other hands. His choice of Messrs. John Good & Co. as his successors recommends itself highly, and we bespeak for Mr. Good a great harvest of prosperity out of St. Leon.

—PETLEY & PETLEY'S—The clergy and laity would do well to visit this establishment and examine the immense quantity of clothing, carpets, dress goods, &c., that they are now offering at wonderfully low prices, which cannot but fail to convince any person they can purchase goods here to their entire satisfaction.

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THE GLAD HEART.

In one of the fashionable squares at the West-end of London, there is a house which a short time ago required certain slight alterations in the interior. The owner, a wealthy and titled lady, was living in the house at the time when the workmen were engaged in their task, and one day the master carpenter had occasion to consult with her about the work to be done. He was shown into the room where the lady was sitting among her dainty and luxurious surroundings—costly draperies, rich furniture, rare works of art, books and flowers. But the lady herself looked listless and weary as she leaned back in her lounging chair and gave her orders.

"Stay a moment, Mr. Rowe," she said, as with a respectful bow, he was preparing to leave the room after learning her wish on the matter in question.

Mr. Rowe paused, and waited to hear what the lady had to say.

She did not speak for a minute, and then the words came with a strange hesitancy, as though she almost repented of uttering them.

"Perhaps you can help me," she said, "to solve a problem which has been in my mind all day." Then she paused again.

"I could not sleep last night," she said, presently. "I am troubled with sleeplessness, and sometimes I cannot rest at all. This morning I was looking out of my window at early dawn, and almost before it was properly light your workmen came along the square to this house. I heard their voices and their laughter—for they were actually laughing! What have they to be happy about? In this house we never laugh. Tell me what it is which makes the difference?"

Mr. Rowe thought it was the hardest question he had ever had to answer. "They are good honest men, my lady," he said, "and I suppose they are contented."

"Yes, that is it," replied my lady; "but content with what? They have no luxuries, no refinements; life for them is a mere drudgery—they have to work from dawn till dark to earn a bare subsistence. I have not a want ungratified which money can satisfy; I having nothing to do but to enjoy myself, yet they laugh and are happy, and I—I tell you I never laugh. I find life dull and monotonous and weary. What is the reason of this difference when things ought to be exactly the other way?"

"I cannot tell you, my lady," replied Mr. Rowe, "more than this: so long as he has work to do, and health to do it, a good workingman is as content and happy as a man can be. He asks no more than regular work and fair wages."

"I don't understand it," said my lady. Then, as she appeared to have more to say, Mr. Rowe bowed respectfully and left the room.

And my lady was left to her meditations. Where did her thoughts lead? Clearly happiness did not come from wealth or from position, from birth or education. That they should be happy, these poor workmen—wanting nothing but "regular work and fair wages"—was a puzzle to this lady on whom fortune had heaped her gifts, and who was not happy. She was realising for the first time that it is not the gifts of this finite world which bring content or satisfaction, but that amid hard work and poverty the glad heart and cheerful countenance may testify to their presence.

Do we understand what makes life happy? Do we realise that to work honestly, patiently, and bravely day after day, at the work which is given us to do, following the example of Him who sanctified work, to do all to the glory of God, and by His grace to give our lives to Him—that this is happiness and peace—the joy which the world cannot give nor take away? E. D.

THE COASTGUARD'S WIFE.

When Hal married me in London, mother was caretaker of a house set apart for offices, and Hal first saw us when he came on business to a ship-owner's. Our life was restricted, as we lived underground, and only appeared upstairs after

office hours. You can fancy what a change I found it when he took me away to his seaside home at Morthoe, in North Devon, where he was coastguard. I first saw the sea in September, when a gale blew. I shall never forget what I felt when Hal put his arm round my waist and led me along a jagged path to a point where we overlooked the Mort Rock. The waves were rolling landwards like heaving mountains, which tried their strength against the rock of death, and then gathered themselves together again to break on the shore in a voice of thunder.

Was this the sea of which Hal had said that it laughed in the sunshine, and sang soft melodies when the moon lit a track of light to the heavens above? He had spoken of the joy of a fresh breeze and a full sail when the *Petrel* skimmed the waters more lightly than its namesake; and now he showed me this—this awful seething deep, where brave men perished and left their wives to weep.

"Oh, Hal!" I cried, "I shall never dare to let you set sail on that dreadful sea. I shall not know a happy moment while you are abroad in such danger."

Experience, however, made me brave. Many times Hal faced the terrors of the deep in his performance of duty, and God gave him back to me unharmed. I grew to love the sea, and our babies knew no sweeter lullaby than its song; for, like their father, they were born sailors—yes, every one of them, for they were all boys.

The September gales had not harmed me during twelve years. Other wives on that dangerous coast had cause to remember them with grief, but God permitted us to tread a prosperous path heavenwards, and our earthly home was unbroken while we together strove to prepare for a more abiding one, where "there shall be no more sea."

But there came a day when my first dread of it returned, reinforced by a mother's fears as well as a wife's. Hal had started out betimes, taking our eldest boy with him in his own boat. They had put off from a creek close by, crept round the point, and made towards Rockham, where they had set their lobster pots, and then intended to put in to Lea, where they hoped to sell their lobsters to the visitors who crowd that little place during the autumn season.

I was busy at home all day. The wind blew fresh and the waves broke heavily, though I did not heed them. Evening closed in, but father and the child did not come. The wind rose to a gale, and the waves broke like turbulent giants. Later on the neighbors came in and asked whether Hal had returned, and one went in to Lea, but came back without tidings.

Oh, that weary night when I waited and watched alone!

At the first streak of dawn I woke Dick, my second boy, and together we braved the gale and fought our way to Lea—the only place where it would be possible for a boat to run in. How quiet the little harbor looked! How safely anchored the one ship which lay in port!

Not a soul was astir but Dick and me. We stood in the shelter of the trader and looked yearningly for those whom we waited. The sun rose, and still we waited. The village awakened, and kindly faces gathered round us, but our watch was unended. Gentle hands tried to lead us home, but Dick and I were not to be moved. We waited.

It was again evening when at last a hand—the hand I had despaired of ever clasping again—took mine firmly, and my husband said, in strangely altered tones, "Come home, wife. Come home, Dick."

Hal, thank God, was safe! But where was my boy?

In the darkness and storm God had called a little child unto Himself. The *Petrel* had gone down, and father and son were lost to each other in the shock of striking the rocks. Hal was saved by a fishing smack which safely outrode the storm, but we all, father, mother, and boys, wait till the sea gives up its dead "for the touch of a vanished hand, and the sound of a voice that is still."

But out in that fierce storm "Christ walked upon the waters," and when death seized our darling his clear, childish faith would exclaim with the sailors of old, "Save, Lord, or I perish!"

We know he did not perish, so we still wait. Yes, we wait for the dawn of the eternal day, for we sorrow not as those without hope, And yet—oh! tears are bitter, and mine are a mother's tears!—*Edith Cornforth.*

THE BRITISH CHURCH.

The *Church Times* puts a point in reference to the relative positions of the British and Romish Churches in early days very forcibly as follows:—

"The fact is as alleged, that the decrees of the Council of Arles, in which British Bishops were sent to the Pope for confirmation; but those who urge that as a proof that Papal supremacy then prevailed, and that the British Church in the fourth century was subject to the Pope in the sense that the Anglo-Roman body is now, suppress, in their usual fashion, several other facts of the highest importance, which entirely change the aspect of the matter. First, it was the invariable custom of every Council which was more than local (and Arles was intended to be a General Council, barely missed being so, and is actually called so by St. Augustine) was to send its decrees not to the Pope only, but to every Bishop who, not having been present and consenting, was to be affected thereby, and chiefly to all the Patriarchs, to secure their adhesion; since no canons began to bind anywhere till they had been first accepted and published by the Bishop of the place, and it is plain that the dissent of any powerful Metropolitan, and still more that of a Patriarch, would seriously interfere with the authority and credit of a new canon. But the Churches of Gaul did not send their local canons, passed in their own diocesan and provincial Councils, to the Pope for his approval till the end of the ninth century, after the issue of the False Decretals, which, amongst many other forgeries, contained one pretending to be an official letter of Pope St. Marcellus, at the beginning of the fourth century, ruling that decrees of all Councils require the Pope's sanction to make them valid. And, finally, the Council of Arles itself was summoned to try over again a question which the Pope himself had decided in a Council at Rome only the year before. The business at Arles was an appeal from his judgment, and the Fathers of Arles did not say, "Rome has spoken, the cause is ended," but re-opened the whole matter, and took no more account of the Pope's ruling than if he had been a petty rural Bishop. These are the plain facts of the case; and you can see what a different story they tell. To this day the disciplinary Canons of the Council of Trent itself are no part of French ecclesiastical law, because the French Church refused to publish them, though it accepted the doctrinal decrees, but stood out against all the pressure of Rome on the matter."

HOW TO RUN A PARISH DOWN

This is easy. Almost any one who chooses can do valiant work in this line.

1. It can be done by being irregular at divine service, thus letting people see how little you think of the worship of God.
2. By sitting bolt upright during the prayers, so as to advertise to others the fact that anyhow you are not a sinner, and have no faults to confess.
3. By snubbing strangers—this plan always works admirably.
4. By differing from everybody else in the parish, on every conceivable point, and holding on to your preference in spite of everything.
5. By never doing any church work and by always finding fault when you are asked to help.
6. By never contributing one dollar, and by saying the rector is always begging—this succeeds invariably, even when every other effort may fail.—*Ch. News., Miss.*

A JUBILEE HYMN.

At the special service held for the House of Commons, was opened by the united choirs of Westminster Abbey and of St. Margaret's singing the National Anthem, in which the congregation joined with great heartiness. The following appropriate alternative verses were sung, the first being written by the Rev. S. Baring-Gould and the second by "C.N.S." :-

Lift we both heart and voice, With one accord rejoice, On this glad day, On our Queen's Jubilee, Bend we God the knee Singing right heartily, God save the Queen. God, hear our nation's prayer, Safe in Thy loving care, Guard Thou our Queen. Ruler of earth and sea, Through all eternity, In one blest Jubilee, Keep Thou our Queen.

The Cantic from the Accession Service was substituted for the Venite. The First Lesson (1 Kings iii. 5-14) was read by the Hon. and Rev. Francis Byng (chaplain to the Speaker), and the Second (Rom. xiii.) by Archdeacon Farrar. The Proper Psalms were the 20th, the 21st, and the 150th. After the Third Collect Handel's Coronation Anthem was given with fine effect; and just before the sermon the following hymn, written by the Bishop of Ripon, and set to music by Dr. Bridge, who has introduced into it the Prince Consort's well-known melody of Gotha, was sung :-

For the priceless gifts of knowledge which by genius now are ours, For the ever patient science which extended human powers, For the girdle which has girdled with quick sympathy the earth, For the intercourse of nations which checks the steps of death, For the deepening sense of brotherhood which makes all nations one, For the dawning love by which, O God, Thy Will may yet be done, We praise Thee, O God.

O God of knowledge, in Thy Light, May we the world behold, And see the law of brotherhood In love and not in gold.

For the heart that passeth knowledge, and exults o'er the defined, For the broadening life of culture which has lifted and refined, For the voices of the singers who have purified our thought, For the painters who from Nature new revelation caught, For the tellers of sweet stories who have melted while they taught, For the great desire which daily grows to live the life we ought, We praise Thee, O God.

Great God of gifts, be ever near, That when Fair Art we see, Through beauty so divinely sweet, Our souls may rise to Thee.

For the bond of love which strengthens in the fire of constant trouble, For the quick response to crying need that bringeth blessing double, For the sorrow that cemented, for the good Prince still lamented, For the tenderness excited, over hopes so early blighted, For the queenly heart which, broken, made sympathy her throne, For the greatness born of justice, not of policy alone, We praise Thee, O God.

O God of comfort, Whose abode Is not alone in Light, Unfold to us the higher law Of Charity and Right.

For the word which, heard in many tones, One Love is yet proclaiming, For the glorious devotion, which our indolence is shaming, For Thy Kingdom, wide extending, for the evil that is ending, For the good which we have seen, for the greater good unseen, For the wisdom all-inspiring to uplift our power of knowing, For the Love which stooped to raise us, who in Thy love are growing, We praise Thee, O God.

O God, make all earth's varied notes To blend in one sweet tone, And fashion of our broken lights The Rainbow round Thy Throne. Amen.

CHINESE CHILDREN.

Do you ever wonder what a Chinese day-school is like? Supposing we skip over to the west end of this village and take a peep at the boys' school.

As we go up the front steps, what is all this fearful racket? Do you feel a little delicate about going in, lest you should intrude on a quarrel of some sort? Oh but you needn't! The little boys in our school are not tearing each other's hair, nor scratching out each other's eyes, nor knocking each other down; not a bit of it! They are just doing what is expected of every good little scholar in China: that is, every mother's son of them is studying his lesson over out loud. By out loud, I mean in a perfect roar.

As they do this all day long, a good many of them quite ruin their voices. When you hear them trying to sing together, it reminds you of the frog class that sings every evening out on the village moat before hopping in for the night. You think little scholars

who have to work like that must be sorry when they hear the nine o'clock bell in the morning and glad when it creeps around to four in the afternoon? But there you've made another big mistake. Oh, lively American chicks, who wriggle and squirm in Sunday-school and day-school, and bate being caged up anywhere as badly as the wild birds do, what would you say if you had to go to school with the first streak of daylight and if school kept till after dark? If the Chinese scholars ease life somewhat by not studying hard all the time, who can blame them?

But if you think our little long-queued friends don't know much, we will set them to reciting, and I suspect you'll be amazed to hear even the we ones reel off chapter after chapter and book after book. One Pekin scholar recited the whole of the New Testament at a single examination. The Chinese have fine memories, and are always cultivating them and proud of them. But the scholars are brought up not to care a fig what it all means,

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SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Cape Breton Railway," will be received at this office up to noon on Wednesday, the 6th day of July, 1887, for certain works of construction. Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the office of the Cape Breton Railway, at Port Hawkesbury, C. B., on and after the 6th day of June, 1887, when the general specification and form of tender may be obtained upon application. No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 27th May, 1887.

TIMBER AND LAND SALE

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

Terms of Sale. - Bonus for timber payable in cash, price of land payable in cash, a license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut. The land on which the timber grows to be sold with the timber without conditions of settlement. For full particulars please apply to Jas. C. Phipps, Esq., Indian Supt., Manitowaning, or to the undersigned. No other paper to insert this advertisement without authority through the Queen's Printer. L. VANKOUGHNET, Deputy of the Supt. Gen'l of Indian Affairs. Department of Indian Affairs, Ottawa, 2nd June, 1887.

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so their brains are only well stored lumber rooms.

It is very hard work to get "why?" and "how?" into a Chinese school. The boys do not know why a thing is so, or how it is so, and they don't care; and, what is worse, the native teacher doesn't want them to care. Why should he? His life is hard enough at best, and the "why?" and "how?" laddies are a great deal more trouble to live with and take care of, as every American mamma will testify. It has occurred to the writer that, to secure the ideal boy, it would only be necessary to take a little interrogation point (of course you know I mean an American boy), and a little Chinese boy, just as big and just as old, and roll them up in a ball—when presto! out would come the loveliest little fellow that ever wore a cap, asking just questions enough and never one too many.

At the other end of the village where we live are the little girl scholars—bless their dear, little, pinched up, aching toes, and their long, shining braids and bright eyes. You could love them without half trying. A little maiden, not a thousand miles from here, had them all at her birthday party a while ago. They played "Drop the handkerchief" just as you do, only they use their belts, and call it "Drop the girdle." They also played "Blind-man's buff" after your fashion, finding it rather hard to catch their little American sister with her free dancing feet. Then we all sat down on the floor and played a game of jack-stones. Think of their knowing that too! Isn't it droll? Their game is a little different from yours. They call it "Bah-Bah." Fancy the clever little witches putting "Sally over the log," "Sally over the fence," "beans in the pot," "horses in the stable," "riding the elephant," "setting the table," and coming out triumphantly on the "double fives," having beaten us soundly!—*Mission stories of Many Lands.*

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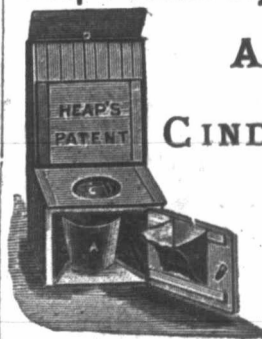
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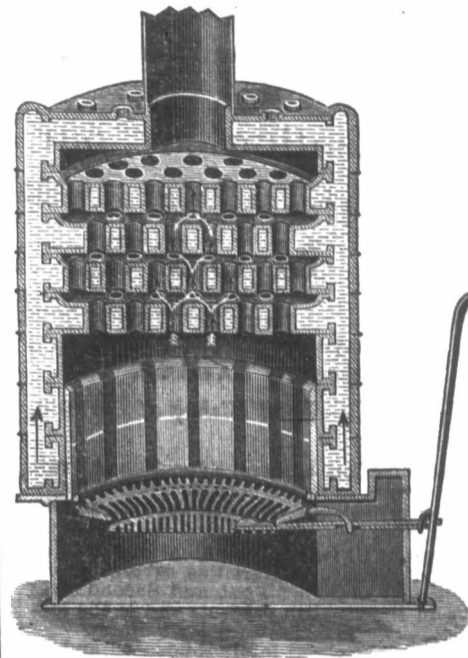
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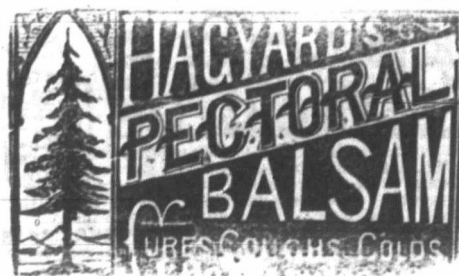
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