

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 9, 1887.

[No. 28.]

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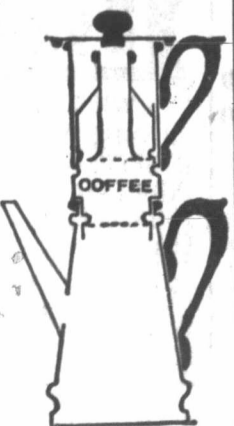
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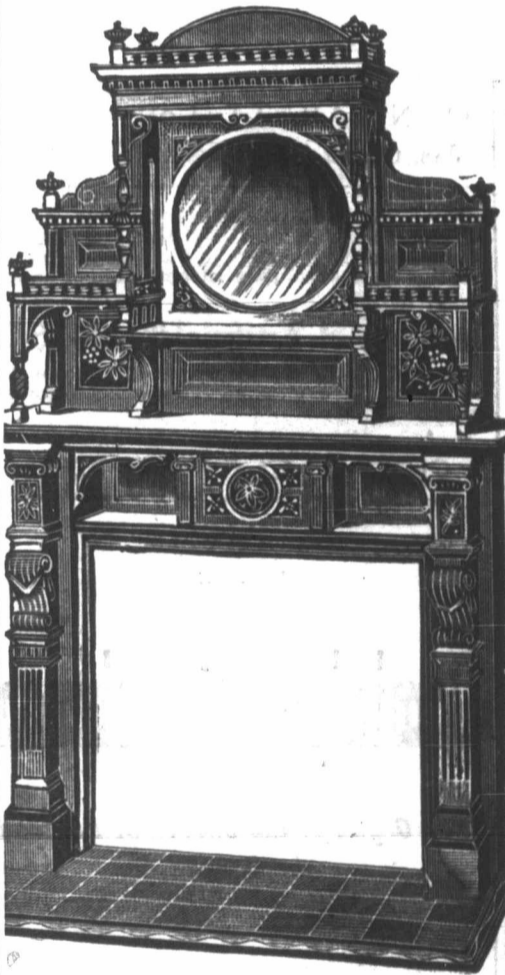


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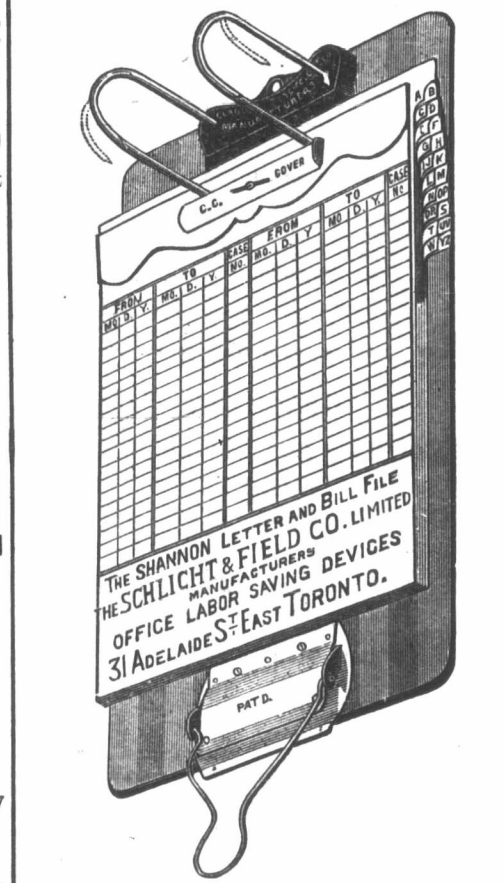
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Morning.—Joshua iii. 7 to iv. 15. John xix. 25.
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THURSDAY, JUNE 9, 1887.

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.

THE CHURCH REVIEW ON OBEDIENCE TO THE STATE.—The commitment of Mr. Bell Cox to prison has brought out again the protests of those who, like him, refuse to submit to the law of the State in matters ecclesiastical. The situation is somewhat interesting to find the loftiest of High Churchmen proclaiming the same doctrine as the extreme wing of dissenters. The *Church Review* says: "We churchmen refuse to acknowledge the authority of the Judicial Committee of the Privy Council because it is not an ecclesiastical court, and ecclesiastical cases are only able to be carried thither by an oversight in the wording of an Act establishing the Committee as a Court of Appeal. We repudiate Lord Penzance's court, because he has never taken the Church's qualification as Dean of Arches, and in addition sits as judge of a court created by Act of Parliament in the teeth of the Lower House of the Convocation of Canterbury. The priests of the Church of England have solemnly promised at their ordination to "minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded and as this Church and Realm hath received the same." Accordingly they are not at liberty to obey any canons passed by Convocation until they have received the sanction of the "Realm," nor are they to obey Parliament without the consent of the Church. There are two parties to the bargain, and one cannot act without or in opposition to the other. A lot of nonsense is talked about obedience to Parliament as long as the Church is established; but for our part we do not know what is meant by being established. It is impossible to

point to any Act of Parliament which established the Church of England, and if by being established people mean that the Bishops sit in the House of Lords, we reply that the Sovereigns of England called the Bishops to their council long before Parliament, in the modern sense of the word, was in existence; while if they mean that the Church is protected in her emoluments by law, the same can be said of all other religious bodies, and that protection we could claim were Mr. Gladstone to return to power at the next general election and disestablish the Church."

ON OBEDIENCE TO BISHOPS.—The *Review* above quoted thus delivers itself in regard to submission to Bishops. Here again we find extremes meeting. In Canada the ultra wing of one school, by way, we suppose, of emphasizing and demonstrating practically its teaching as to the episcopal order being a superfluity not a necessity, has rebelled against the Bishop of Toronto. They are in the same boat as the ultra Ritualists! The *Church Review* says: "A much more serious charge and one which is to be considered with all gravity, is that of obedience to our Bishops. We, of all men, hold the office of a Bishop in high esteem, and are only acting in accordance with Catholic principles when we magnify the episcopal character. How shall we answer the charge of disobeying our Bishops? If by obedience the world means a slavish submission to every whim and fancy of an irresponsible Pope in each diocese, then, as the truest upholders of religious liberty and the sincerest defenders of Catholic principles, we must plead guilty, ay! and must glory in our disobedience. A Bishop must, like every other ruler, govern constitutionally; and when he bids his priests do something that he has no constitutional right to order them to do, it becomes a virtue to resist him, even as St. Paul withstood St. Peter to the face "because he was to be blamed." When Bishops make themselves henchmen of discredited courts and their discredited judgments, when they read a "not" into an Act of Parliament, which is also a decree of Convocation, they ought to be withstood. But when a Bishop acts constitutionally, even if it be with harshness and without justification, not a priest amongst us will resist him. Let us remind the world that in the early days of this miserable persecution a case did once occur of a Bishop acting within his powers, but arbitrarily. All this talk about disobedience to Bishops is "leather and prunella." We will and do obey them when they act constitutionally, however harshly and unjustly, but when they exceed their powers it becomes a sorrowful and painful duty to resist them. It is a matter of standing surprise to us that the strongest opponents of Popery do not see that we are fighting the very battle against encroachments on the part of the State to set itself above God, and of some of the Bishops to make their wills override the laws of the Church, which our forefathers fought against the encroachments of the Papacy in the Middle Ages. To properly constituted authority we are ready and anxious to submit ourselves, to unauthorized claims we shall ever offer the sturdy resistance of free-born Englishmen."

ADDITION TO THE CATECHISM.—The defects of the Catechism are well known, defects of range not of definition. The Canterbury Convocation has taken up the task of supplementing this invaluable teaching manual and has added a Question and Answer as follows:—Q. What meanest thou by the Church? A. I mean the Body of which Jesus Christ is the Head and of which I was made a member in my Baptism. Of this Body part is militant here on earth and part at rest in Paradise awaiting the Resurrection." The discussion turned upon the proposal to introduce the words "part of which is visible and part invisible." The folly of this was mercilessly exposed and it was abandoned. The words of one speaker are worth

quoting and worth noting by those who hold the "invisible" theory, of which there is no trace in the *Word of God*.

Archdeacon Norris said he was anxious that the amendment should not pass, since it tended to emphasize the words "visible and invisible Church." That phrase, when it came into vogue, was a mistake. He did not pretend to be very learned in patristic divinity; but, from what he knew of the writings of the Early Fathers, there was no such phrase as that to which he referred to be found in them. In the 16th century a new meaning began to be attached to the words—a meaning unknown to the early Church. This meaning was that the visible Church was the external Church, and that the invisible Church was composed of those known only to God. That came into vogue at the Reformation, when the Reformers had to meet the charge that they were separating from the Church Catholic. Such a charge, if it were made now, would receive a very different reply. The Reformers felt themselves to be separating from the Catholic Church, and they met the feeling by putting a new meaning on the words "visible and invisible." In later times the ancient meaning of the words was restored. In *Scripture sense*, the Kingdom of Christ was intended to be visible; and they could not find in the *New Testament* any reference to the *Invisible Church*. The visible Church was a mingled society of all acknowledged members, but it was meant to be seen, like a city on a hill, or a candle on a candle-stick."

IRREVERENCE NOT SPIRITUAL.—Canon Liddon, preaching at St. Paul's Cathedral, compared primitive with modern Christianity, saying that worship in earlier times was objective, now it was subjective. Taking as his text the words, "Jesus met them, saying, All hail. And they came and held Him by the feet and worshipped Him." (St. Matt. xxviii. 9). Some endeavour to account for the demeanour adopted by the little band to whom our Lord appeared, by attributing it to a supposed Oriental proneness to that which seems to Western peoples an excess of outward demonstration. This, however, is not a true explanation. Orientals, no doubt, when approaching, or approached by, their rulers are wont to assume an attitude of servile adulation and obsequious submission. But—when away from the influences of the courts which produce this utter prostration of mind and body—they bear themselves much like other people all the world over. And Mary Magdalene and her companions did not hold Him by the feet, and worship Him because they were Orientals, but because they were human. Reverence is a movement of the soul touched by the sense of supernatural majesty. And the absence of the outward signs of reverence betokens the absence of inward reverence. To lounge in an easy chair, or loll about with the hands in the pockets, during the progress of some elaborate function in the palace of an earthly sovereign would invariably be deemed expressive of disrespectful feelings, inwardly entertained, towards the royal personage. And how can a studiously unconcerned and negligent bearing "in the courts of the Lord's house" be otherwise accounted of? Certainly it does not betoken, and is not justified by the plea, that those who dispense with the external signs of awe are so very spiritual that they do not need to exhibit them. There is nothing specially spiritual in outward irreverence.

Go on in the strength of the Lord, and put Christ's love in the trial; put upon it burdens, and then it will appear love indeed; we have not recourse to His love, and therefore we know it not.

Cold water in the name of a disciple shall be warmed in the hearth in Zion and run to account; nay, it will turn into a more precious liquor than gold potable, and prove more cordial than all earthly treasures.

FREEDOM OF SPEECH.

AN unfortunate incident in the visit of that criminal and in all senses abominable person who came to drive out the Queen's deputy from Canada, has caused several of our contemporaries to deliver themselves in regard to "free speech." It is one of the consequences we suppose of our enlarged freedom to be without any knowledge of the questions involved in this phrase, for the subject has been shelved. Had some of those who have been exhibiting excitement over the treatment shown Mr. O'Brien by the loyal population of Toronto, been less anxious to say what would please the Fenian Irish Romanists, they would have made their remarks less open to ridicule. The position taken amounts to an assertion that every man has a right to say what he wishes anywhere about anybody, in whatever language he likes without let or hindrance; to hinder him, "is to put shackles on the most sacred right of freemen—free speech!" But surely a schoolboy has sense enough to see that this is mere "buncombe," that speech is fettered, shackled, repressed in every direction, and that "free speech" as claimed by the Press is only enjoyed by lunatics and never desired by the sane. What a brute he is who observes no "shackles" in his speech! At home, in the mart, on the street, wherever such a man goes he is an insufferable nuisance. How could any meeting be conducted if "free speech" as Mr. O'Brien's friends demand, were conceded? Shackles are imposed on men's tongues from morn to night, yet no sensible man feels the terrible "tyranny" that the Press has of late been denouncing as "grinding down" those who are not allowed to say what they like. Freedom would be impossible were speech not shackled, for freedom implies subordination to mutual interests and to order. In Pandemonium free speech prevails, but liberty there, is not enjoyable in consequence, and it is freedom of speech that makes it Pandemonium. It is so elementary that we are half ashamed to write this; but when "able editors" are clearly ignorant of the alphabet of social questions, we must teach them the A B C of matters they discuss. In the particular case that has raised this discussion a man who is said by the *Times* to be "the most violent public speaker in Europe," announced that he was visiting Canada to hoot the Governor-General out of the country. He said he would raise for this purpose one million Irishmen who would carry the war up to the gates of Government House to drive the Queen's deputy out of the Dominion. Now if any man however humble were threatened to be hooted at and driven from his home by a mob he would have a right to demand that his assailant's tongue be "shackled," and his body bound over to keep the peace. When however we regard the position of the Governor-General, and the frightful calamity that would have occurred had Mr. O'Brien's episcopally blessed mission been successful, for the raising of a million of Irishmen meant civil war, with its untold horrors, we see

that some "shackles" upon the right of free speech were demanded in the interests of free speech itself, for such an insurrection of violence and blood as Mr. O'Brien aimed at inciting, would have seriously hampered every civil liberty we possess. In our judgment it was the duty of the government to place this firebrand under the "shackles" provided by the statute law to protect all law abiding people against criminals who attempt to commit a serious breach of the peace. That Mr. O'Brien was not listened to when he attempted to speak was no interference with his right of free speech, even granting such right to exist, which we deny. He called a meeting in a citizens' park, and those who went sang "God save the Queen," while he howled in vain the vilest slanders against her representative. The vocalists were merely exercising their rights of free speech, and any interference against their utterances would have been a distinct act of unlawful tyranny. But says the *Globe* and says the *Canada Presbyterian*, it was infamous to sing "God save the Queen" in a public park; the singers ought to have been driven away by the police; but it was most commendable for an Irish Roman Catholic dynamiter to use this public park in order to inflame the passions of his countrymen up to the necessary heat for engaging in a bloody insurrection against the Queen's authority! These and other Ross Bible papers, for strange to say they all play the same treasonable tune, are furious at loyalists exercising their right of free speech because it happened to interfere, with the free speech of a scoundrel who was endeavouring to bring about a civil conflict between the Irish Romanists and their neighbours. The attack made on Mr. O'Brien was largely provoked by his violent language. He called our people "asses" and "dogs," and so used his right of free speech to incite them to break the peace that he ought to have been arrested and bound over to keep the peace. The authorities however chose to allow this dangerous man the liberty he had forfeited, and seeing the law was suspended the people took the law into their own hands. This example ought to learn some persons a lesson. If lynch law is to be kept down we must put statute law in force, but those who suppress or obstruct statute law must be prepared for lynch law. That is the lesson of the O'Brien excitement, and a very valuable one if heeded. Able editors and astute unscrupulous politicians may bid for the Irish Romanist vote by denouncing those who made Mr. O'Brien's visit disagreeable. But they would serve their country and show their fitness for the responsibilities of journalism and public life, even in Opposition, better by teaching the people that "free speech" involves restraints in the interests of civil liberty, and that free speech if used and exercised as it was by Mr. O'Brien to rouse racial passions up to the commission of deeds of bloodshed, is criminal, and so far from being "a right," is a terrible and wicked wrong to all peaceably disposed citizens, and is an offence punishable by a wise law. We repeat, these people elect

to have lynch law who obstruct statute law. But law of any kind is a bagatelle to those who are hunting to secure the vote controlled by Dr. Lynch.

CLERGYMEN IN NONCONFORMIST PULPITS.

THE conduct of Canon Wilberforce in preaching in a dissenting pulpit has excited a lively discussion. There are two ways of regarding this act, which may be called the masculine and feminine ways, for one class look at this matter from the sentimental stand point, the other regard it as affected by the obligations of official position. In a word one class judge of it by *feeling*, the other by *duty*. The question was recently debated by the Bishop's House, in the Convocation of Canterbury on the following motion, which was moved by the Bishop of Winchester and seconded by the Bishop of Bath and Wells, and carried unanimously:

"In the opinion of this House it is contrary to the principles of the Catholic Church as maintained at the English Reformation, that clergymen should take part in the public religious services of those who are not in full communion with the Church of England, and it is desirable that the Bishops should use their authority and influence to induce the clergy of their respective dioceses to abstain from the practice. Nevertheless, the House deeply sympathises with the desire to bring all Christians into sincere communion with each other through an union with the great Head of the Church, and recognises the fact that there are many ways of maintaining kindly intercourse with Nonconformists which are not open to reasonable objection."

The Bishop of Winchester said "he ventured to think that the preaching or taking part in religious worship of those who were not in communion with the Church of England, was against all primitive practice, against all Catholic usage, and especially against the principles of our own Reformation. He need not refer to the primitive customs or Catholic usage, because they were all very well aware that in cases where there was any great difference of opinion, or any great division in the early Churches, it was not permitted for presbyters to take part in the services of those who were divided. He would rather speak of the Reformation, because the Reformation was to a certain extent referred to as having justified every sort and kind of division. Now the Reformation did not mean what a great many people attached to it. In the first place, it did not mean the right of private judgment; it did not mean the Bible, and the Bible only. That might have come from the Reformation, but that was not what the Reformation aimed at or what the Reformation meant. The Reformation meant this: The Church had been suffering for a long time from intolerable oppression and tyranny, and that was not only galling in itself, but more than that, it imperilled the truth of religion and faith of the people. It was extremely difficult for the people to live in true faith and to follow Christ-like principles if they were under the

supreme dominion of the Bishop of Rome, and there was therefore a very urgent need that the Church should be reformed. There was a great desire on the part of people in many portions of Europe—as they all knew well—to reform the Church, but all the efforts at reform were choked by the power of the Roman Church. The oppression and corruption of the Roman Church having become intolerable, for all European Christendom had not united to throw off the yoke of supremacy, English Christendom thought it had the right to do so, and thought it was a necessity to do so; and accordingly English Christendom, or the English Church indeed, threw off all that tyranny, that tremendous tyranny and corruption of faith which the Church of Rome involved, and determined to reform itself upon the principles of the Primitive Church. On the principles of the Primitive Church she maintained she had reformed herself—not on the principles, as had been stated, of the 4th or 5th century, though that was primitive, but on the principles of the Primitive Church of the 1st and 2nd century. She maintained the episcopate of the very beginning, adopted the same sacraments which were found in the earliest times, and really did reform herself upon truly primitive principles. It was, therefore, a true Reformation of the National Church, and the Church rose up as a great unity. Unless there had been dire necessity for such a Reformation, the Reformation would have been a terrible sin. That could not be too strongly repeated. If the Reformation had not been called for by the most imperative necessity, and had the necessity not been the direst possible, the amount of division which it was necessary to introduce into Christendom by one National Church reforming itself, would have been one of the most terrible sins ever committed by men. But they as Bishops of the English Church held that there was such a tremendous necessity, and that, therefore, the Church was justified in reforming herself on primitive models, as she did so reform herself. Now, with the greatest respect for Dissenters—and he had the greatest respect for them—the very principle of Dissent was, he thought, just the denial of the principle of the English Reformation. We acted as a great nation and a great Church, reforming itself when it was impossible to get the whole of Christendom to reform itself. The Church reformed itself as a great unity, but it was a totally different principle that for every slight difference of opinion, people might separate from our great national Church, and that any body of men might set up a new Church of their own. That, he said, was a principle which was in direct antagonism to the principles of the Reformation. It seemed, therefore, to him, that those who belonged to the great Catholic Church of this country were altogether inconsistent, and did to a certain extent rebel against the principle of the English Reformation by joining in public worship with Nonconformists, and without the slightest ill-will towards Nonconformists, many of whom were

pious and good men, he said that they were distinctly mistaken, that their principles were directly opposed to the Church of England, and formed a direct counter-move to the Reformation, and that the rulers of the English Church were not justified in any way in lowering the distinction which there was between the National Church and the various Dissenting bodies throughout the kingdom. However well intentioned the clergy might be who wished to join in public worship with Dissenters, they were untrue to the principles of the English Reformation, and, in ignoring all these things, and on treating every modern sect as on the same footing as the great ancient Church reformed at the Reformation, were simply introducing confusion. What the lower House called upon the Bishops to do, however, might not be altogether wise; and he did not think it would be desirable for them to set to work at once to prohibit and suppress the innovations to which they had the greatest possible objections. To do that would only be to stir up a good deal of ill-feeling, and, perhaps, rather increase the evil which they deprecated. In all such cases it was better to act by suasion and internal influence than by legal action, and though he thought that legal action might be successful, he very much doubted whether it was most desirable. He had the strongest possible desire for the union of all Christians, but this breaking down of old landmarks, and doing away with old distinctions, was a most unlikely mode of bringing about that result, and, although it might lead to a temporary truce, would never lead to a permanent peace.

MEETING OF TORONTO SYNOD.

THE programme of business for the Synod of Toronto Diocese has, we judge, been prepared by one of the Barmec family. The fare is chiefly a display of crockery and other utensils for a meal. Why so large an expenditure should be incurred, and the time of several hundred clergy and laymen should be spent over mere routine formalities and debates that must be profitless, is a problem only to be solved by granting that the meeting justifies itself as a show of the forms of activity. There are a few points we should like to see noted by this body. In the first place it would be a wise thing to stop decisively the ranging of a few zealots on each side into party positions as the Government and Opposition are placed in the House of Commons. By what authority do one or two persons of no especial talent or influence, based on mental or spiritual gifts, take up the seats in Synod which indicate leadership? It is an act of mere audacity, and asserts the existence of a hard and fast line of party cleavage which does not extend beyond a few members who use party weapons and tactics and phraseology to ensure their personal prominence. If in the Church the separation of classes is offensive, more so is this inexcusable attempt to embitter and perpetuate party divisions. Many would be glad to have a statement of the working of the Book and Tract enterprise engaged in by the Synod

What sales have been made? What profits realised? What is the state of the business? Rumours are afloat that the Divinity Degrees question will be raised in Synod. We trust the Bishop will stop such an irregularity. Let those alone interested rely upon the influence of Roman Catholic legislators, whose good will has been won by political friends—they have secured this, and it ought to satisfy them without an endeavour to make the Synod in any form a party to the movement. The report of the Sunday School Committee is encouraging, there are about 2,000 teachers and 20,000 scholars in the Sunday Schools of Toronto Diocese, an increase of 40 per cent. in 4 years.

The committee on proportional representation have prepared an elaborate report, which is based on a vicious and mischievous mendacity. They assume that every Churchman is a party man, that there are only two "schools of thought,"—a phrase full of absurdity by the way, and that every churchman is anxious to vote always on strict party lines, and to send as delegates only such as will vote the party ticket. *A report based on such a notion emanates not from the spirit of God, but the spirit or demon that animates the political sphere.* A Synod of the Church of Christ is insulted by having such a Report presented for its consideration. We Churchmen are not split into two hostile camps, we are not seeking each other's overthrow, we are brethren in Christ, and he who sows the seeds of strife, or lights or fans the flame of party passion or prejudice amongst us, is manifestly instigated thereto by the powers of evil. We do not want the tactical rules of the House of Commons to be our guide or authority, as this wicked report advises. If we as Churchmen cannot govern our family affairs by infinitely higher laws than are needed to keep brawling politicians in order, and cannot show by our conduct that we are moved by Divine principles and guided by Divine light, we are not fit to represent the Church of Christ in Synod. It is a profanation to assume that the Church needs for her government the same rules as an assembly of men who are divided by such hostile lines as in a political assembly separate from those in power those whose only aim is to drive them out and secure their places.

CLERICAL HONOR.

THIS is an element of character which appears to be diminishing amongst us. There are some men in the ministry of the Church who are utterly destitute of honor. How they ever came to get there is a mystery, and why they are now continued in the ministry is one of the incongruities of our Church discipline which bring a serious reflection upon us.

Such men are not wholly destitute of ability. They have a certain amount of popular talent and plausible address which enables them to produce a favorable impression upon the undiscerning and unwary. But they are wanting in the moral requisites without which intellectual

gifts become positively injurious. The prime object of such men is to promote their own personal ends, regardless of the laws of the Church and the rights and interests of others. It is convenient for them to ignore episcopal authority and to trample down the wishes and rights of rectors and parishes when their selfish ends cannot be otherwise attained. And in furtherance of their schemes to supplant others and put themselves in their places, they intrigue and plot, lie and slander, disturb the peace of families and interrupt the harmony of parishes.

Such men are a reproach to the Church and a curse to society. There is nothing manly, and open and straightforward about them. They get along only by trickery, and misrepresentation, and fraud. We have had such men in the ministry; there are some of them among us now; and the injury one such unprincipled, dishonourable priest does more than counterbalances the hard, honest work of a dozen reputable ministers of Jesus Christ.

It is time some greater precaution was taken against these wolves in sheep's clothing. Our bishops should be more careful in ordaining men to the sacred ministry of the Church; our rectors and vestries should be more discriminating in recommending men for ordination. We want moral character as well as intellectual gifts. The Church requires gentlemen to serve at her altars—men who will walk uprightly, and speak the truth in their hearts, and backbite not with their tongues, and do no evil to their neighbors. There are some men of an opposite character in the ministry to-day, as there have been in all days. They are a blight upon their profession. The Church can never prosper under their influence. It is the duty of the Church to cast them out and to proclaim more forcibly than ever, "Be ye clean that bear the vessels of the Lord.—Church Press.

CHURCH OF ENGLAND SUNDAY SCHOOLS.

Exeter Hall, London, presented an animated and festive appearance at the annual meeting of the Church of England Sunday Schools Institute. The meeting commenced at half-past six, prior to which the Church Sunday School Choir sang several choice selections from Gounod, Stainer, and other masters. The Lord Bishop of London was announced to preside, but was detained at the House of Lords. In his absence the chair was occupied by Mr. Wright, a Vice-President. An abstract of the report was read by Mr. John Palmer (Secretary). The total receipts for the general fund for the year were 2,445l., and the expenditure was 2,909l. The receipts from the trade account were 12,005l. The total number of Church of England Sunday School and Bible-class scholars in England and Wales in 1886 was 2,555,399, being an increase of 323,623 since 1880. The total number of associations in union with the Society is 346. Of these, 47 are in the metropolis, 282 in other parts of Great Britain and Ireland, and 17 in India and the Colonies. During the year eleven new associations have been added to the list, and 840 visits have been made by the Institute's representatives. Indications of Sunday School progress have been seen on all sides during the past year. The celebration of local Sunday School centenaries has been of frequent occurrence. At the last Sunday School festival held at Lucknow, 2,000 children marched in procession. The Sunday School system was introduced into Sweden about twenty-five years ago, and there are now, it is stated, 200,000 scholars, who are taught by 20,000 teachers. About the same period a law was passed in Holland prohibiting the Bible to be read or any religious instruction given in any public school. The friends of religious education in Holland at once set to work to supply the deficiency by establishing at their own expense Bible schools throughout the length and breadth of the land. The work is progressing in the Colonies. Three years ago the Toronto Church

Sunday School Association started, with twenty Sunday Schools and 5,000 scholars. After three years' steady work the Association embraces every Church Sunday School in the city, and has in connection 835 teachers and 8,800 scholars—the population of the city being about 100,000. The Bishop of Adelaide, in giving his experience of Church work in South Australia, says: "When a church is built a Sunday School is at once begun in it, and no doubt the Sunday School in these Colonies is the key to the whole position." The Bible Reading Union for Young Churchmen has completed its fourth year, and has received a substantial increase in the number of members. The Union now numbers upwards of 30,000 members, and several branches have been started in the Colonies, and also in America.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The Sunday School Association of the diocese held its regular meeting in the Synod Hall, on Monday evening, the 16th inst. The subject of the set paper being the "Early Ministry of the Church of England." The question for discussion was "the responsibility of teachers." One prominent member of the society astonished the meeting by denying the responsibility of teachers in the important duty of teaching distinct Church doctrine. It need hardly be said that the statement did not pass unchallenged.

A society has been formed in the south part of the diocese among the parishes bordering on the neighbouring Republic. Whether our brethren have caught the freedom of spirit it is not reported; but their constitution has the true ring of ecclesiastical liberty. The society is known as the "Bedford District Clerical Union," and the chief articles of its constitution read as follows:

1. We rejoice in the comprehensive character of our branch of the Church Catholic, representing primitive truth as embodied in the three Symbols of the Christian Faith, sustained by the General Council and reflected by the living voice and mission of the Apostolic Ministry as embodied in our "Book of Common Prayer."
2. We hold all baptised persons to be members of the Church Catholic, and regard it as the special duty of the Church of England, amid the scattered and divided members of Christ's flock, to endeavour prayerfully and to labour faithfully for the realization of the petitions of the Good Friday Collects.
3. We believe that a spirit of Congregationalism in any degree in any Parish, or Mission, is in conflict with the true nature of the Redeemer's Kingdom upon earth, and that as individual Priests and Deacons set over God's Flock, we shall best correct such influence by the enlarged sympathies which can be awakened or strengthened by frequent intercourse, communion and conference among the clergy whereby the spiritual life of each may be invigorated, the result of parochial isolation in a great degree lessened, and parochial experience, turned to the benefit and advantage of all.

Ominous rumours are already in circulation with respect to the coming Synod, and there are serious apprehensions that the reign of peace and good will is not yet established among the discordant elements of this distracted diocese. The dominant party are bound to control the diocese by every possible means, while the Conservative members of the Church feel aggrieved that their slightest wishes are disregarded and their men cast adrift. "O, pray for the peace of Jerusalem!"

Christ Church Cathedral Bnd of Hope.—The tenth annual business meeting of the above society was held on Tuesday evening in the Chapter house. The chair was occupied by the president, Rev. J. G. Norton, and there was a large attendance of members. After devotional exercises and opening remarks by the chairman.

The annual report was read by the Secretary, Mr. Raymond Binmore. The membership now numbers 1,874, showing an increase of 181 during the past year. The various temperance meetings have been largely attended.

The report of the treasurer, Miss Theresa Devey, showed a balance of \$75 85 on the right side.

It was decided to form a primary department in the Temperance school, consisting of children too young to take an intelligent part in the ordinary exercises,

and who would, therefore, need temperance training to be given in a very simple, clear and telling manner. Mrs. W. W. Stuart, who has kindly consented to undertake the by no means easy position of manager of this primary department, and under her direction it cannot fail to be a success.

The officers for the ensuing year are as follows:— Patrons—Right Rev. the Lord Bishop of Montreal; Right Rev. the Lord Bishop of Huron.

Patronesses—Mrs. C. Abbott, Mrs. Baldwin, Mrs. Bagg, Mrs. J. C. Baker, Mrs. W. Beach, Mrs. A. B. Chaffee, Mrs. James Day, Mrs. DeBeaumont, Mrs. J. E. Foster, Mrs. Fowler, Mrs. M. H. Gault, Mrs. Fitzpatrick, Mrs. Leach, Miss Moffatt, Mrs. Jas. Norris, Miss Stuart.

President—Rev. J. G. Norton. Lady President—Mrs. Norton. Joint Managers—Misses S. Phillips, E. Macculloch. Superintendent of Primary Department—Mrs. W. W. Stuart.

Secretary—Mr. R. Binmore. Corresponding Secretary—Miss Jerdon. Treasurer—Miss T. Devey.

Manager of House of Refuge Branch—Mr. Capel. Executive Committee—Mrs. Hubbell, Mrs. J. C. Kirkpatrick, Miss Barnjum, Mrs. M. Rhynas, Mr. Fred. Whiley, Mr. J. E. Kirkpatrick, Mr. Capel.

Visiting Committee—Mrs. W. W. Stuart, Misses Howard, Edith Sanderson, L. Stuart, Dakers, Ruebridge, M. Bethune, M. Ogilvy.

Teachers of Temperance School—Misses M. Abbott, Capel, Dakers, L. Craig, Howard, Jerdon, Kirkpatrick, E. MacCulloch, Purse, L. Stuart, E. Sanderson.

ONTARIO.

TWEED.—The Rev. S. Bennetts has resigned this mission much to the regret of all his parishioners. There are a number of parishes and missions vacant in this diocese.

DESERONTO.—The congregation of St. Mark's Church are finishing the church proper, and the work is well advanced. They have since the erection of the building been worshipping in the basement.

TORONTO.

TRINITY COLLEGE.—A meeting of graduates of Trinity College was held on the 2nd June, for the purpose of considering a proposal by a committee of the Corporation to have a representation of graduates in convocation. Mr. J. A. Worrall moved, and Dr. Kraus seconded, the following resolution, which was passed *nem. con.*

"That it is expedient, in the interests of the University, that the convocation representing its graduates should be at once revived in accordance with the provision of the Royal charter, and proceed to re-organize itself for efficient action."

Rev. J. D. Cayley moved, and Mr. G. A. Mackenzie seconded, the following motion, which was agreed to:—

"That this meeting of graduates in Toronto heartily accept the plan proposed by the corporation for the more efficient working of the convocation of our university, and pledges itself to its utmost efforts to carry out the same."

In supporting the motion Rev. Provost Body said the idea—which seemed to prevail where it ought not—that Trinity College was in a state of decrepitude or decline, was entirely erroneous. Within the last five years the college had doubled its teaching staff and greatly increased its efficiency, while the number of students and graduates was most satisfactorily increasing. He wished to disabuse the public mind of the impression that had somehow got abroad, and for which there was no real foundation, and he had no doubt the new organization they were that night inaugurating would among other services to the college help to dispel wrong views as to its condition and work.

Rev. A. J. Broughall, seconded by Mr. J. Davidson, moved, "That the following be a committee of Toronto graduates to prepare a draft constitution; to nominate the necessary officers, and to report to a full general meeting in October; to take all such other steps as are necessary for convening the graduates in the several centres; to take steps to add to the committee graduates from such other centres; that five form a quorum of the committee; that the Provost be the convener; and that the committee consist of the following gentlemen:—The Chancellor, the Provost, Dean, Revs. Prof. Roper, H. Symonds, C. E. Thompson and R. J. Moore, Drs. Kraus, Sheard and Temple, Messrs. S. J. Vankoughnet, G. A. Mackenzie, C. L. Ferguson, J. A. Worrall, J. Carson, N. F. Davidson and E. C. Cayley, with power to add to their number."

In reference to the remarks of the Provost, we may say that the reports to which he alludes arise in a certain quarter, and are industriously circulated in the interests of an institution which seems to rest its hope of prosperity on doing all the injury possible to Trinity College. We speak of what we know, and if the graduates of Trinity are wise and grateful they will awake to the fact that their Alma Mater is being malignantly attacked from the quarter indicated.

ILLNESS OF THE HON. EDWARD BLAKE.—The distinguished leader of the Opposition in the House of Commons, Ottawa, has been compelled by sickness to withdraw from Parliamentary life. Mr. Blake had a serious warning some years ago, about 1878, that the work of a political leader endangered his health very seriously, but relying on his constitutional strength he persisted in work which has wrought him grave injury. Although there have been things said and done by Mr. Blake which could not be approved by Churchmen, we need in such matters to reflect that political exigencies at times play havoc with the higher life of those who enter the political arena. We sincerely hope that the health of Mr. Blake will be soon restored, so that he may give his talents to the service of the Church and country and make amends for what harm has been done by his too great subservience to the interests of the Roman Catholic Church.

NIAGARA.

SYNOD OF NIAGARA.—The Synod of this diocese opened its annual session on the 31st May. Service was held in Christ Church Cathedral in the morning, at which the sermon was preached by Rev. Canon Dumoulin, of Toronto. Bishop Hamilton presided at the opening of the afternoon session in the schoolhouse of the cathedral. The Rev. W. R. Clark, of Ancaster, and Mr. J. J. Mason were elected Hon. Secretaries and Mr. Mason Secretary-Treasurer. In his address the Bishop said that the mission fund showed an increase of \$684 over last year, which enabled the Church to open new missions in various places in the diocese. During the year 386 males and 524 females were confirmed, of whom 176 were brought up outside the Church of England. The discussion at vestry meetings of matters foreign to the jurisdiction of vestries was condemned by the Bishop as prejudicial to Christian charity and mutual confidence. On the subject of marriage he pointed out that the civil law could not release Church of England clergymen from obedience to the law of the Church, which requires that banns of marriage must be published in the church three several Sundays during the time of morning service, or of evening's service, if there be no morning service. Persons to be married should come into the body of the church, for it is not contemplated that marriage should be celebrated anywhere except in God's house. The importance of every usage or regulation which can elevate the sacred character of marriage in the eyes of the community could hardly be exaggerated. The disposition to treat marriage simply as a civil contract, which might be made and unmade by the laws and courts of the country, should be combated. After references to the centenary of the Colonial Episcopate, the Queen's Jubilee, and the Trinity University, and the Bishop Fuller publication fund, he suggested the appointment of a committee on the observance of Sunday, particularly with reference to steamboat and railway traffic.

The Executive Committee reported as follows:—The charge for the management of the rectory land parochial endowments was fixed at three per cent., and the balance of the general expenses was divided as in previous years. The Synod assessment for the current year was fixed at 5½ per cent. of the general apportionment, including 1½ per cent. on account of expenses of delegate attending the meeting of the Provincial Synod. The sum of \$500 has been remitted to the Bishop of Algoma, and the sum of \$1,250 to the Treasurer of the Missionary Society of the Church of England in Canada, and \$61.45 has been remitted for Indian Homes in Algoma. The sum of \$1,098.89 has also been remitted on account of Foreign Missions. Consent was given to the mortgaging of the Dunnville church property to extent of \$2,000 for the purpose of erecting a new church. The apportionment of the amounts necessary to be made diocesan, widows' and orphans', Algoma and North-West missions and divinity students' funds was as follows:—Hamilton, Ascension, \$625, Christ Church, \$600; Guelph, \$550; St. Catharines, St. George's, \$3.60; Hamilton, St. Thomas', \$300; Thorold and Port Robinson, \$260; Niagara, \$230; Dundas, Grimsby, Milton and Hornby, Orangeville, Stamford and Drummondville, \$210 each; Burlington and Nelson, \$200; Ancaster, Dunnville and Port Maitland, Oakville, St. Catharines, Christ Church and St. Thomas', \$160 each; Georgetown and Stewarttown, Niagara Falls and Queenston, \$150 each; Caledonia and York, Chippawa, Fort Erie and Bertie, \$130 each; Port

Colborne and Marshville, \$120; Beverley and W. Flamboro', Cayuga, Hamilton, All Saints', \$105 each; Barton and Glanford, Louth and Port Dalhousie, Mount Forest and N. Arthur, \$100 each; Acton and Rockwood, Elora, \$90 each; Arthur and Alma, Erin and Garafraxa, Hamilton, St. Mark's, Lowville and Nassagaweya, Merriton, Homer and Grantham, Minto, Rothsay and Huston, Saltfleet, Binbrook and Barton E., Stoney Creek and Bartonville, Walpole South, Waterdown and Aldershot, Welland, \$75 each; Jarvis and Hagersville, Omagh and Palermo, Palmerston, \$50 each; Castor, Norval, Smithville and Wellandport, St. Catharines, St. Barnabas', \$25 each; Amaranth West and Luther East, Fergus, Hamilton, St. Luke's, \$20 each. The total amount is \$7,650, of which \$100 goes to the divinity students' fund, \$1,750 to Algoma and the North-West, \$1,930 to the widows' and orphans' fund, and \$3,870 to the diocesan fund. The report of the Mission Board recommended the continuance of the grants to Rothsay and Huston, Arthur and Alma, Erin and Garafraxa, Grand Valley, Dracon and Farmington, Lowville and Nassagaweya, Beverley and West Flamboro', Smithville and Wellandport, Saltfleet, Binbrook and Barton East, Stoney Creek and Bartonville, Walpole South and Palmerston. Grants were made of \$380 for one year to establish a travelling mission in North Wentworth; \$100 per year to Waterdown and Nelson, the latter to be detached from Burlington; \$300 per year for three years for a travelling mission, with headquarters at Caistorville and Attercliffe. The Episcopal Endowment Fund Committee reported through Mr. George Elliott, Guelph, that the fund had now reached over \$40,000, the amount agreed on when the Diocese of Niagara was set apart. The report was adopted, and the committee thanked for its labors. At the diocesan missionary meeting in the schoolhouse of the Church of St. Thomas last evening, addresses were made by Rev. Canon Dumoulin and Rev. J. Gough Brick, missionary in the Peace river district.

Second Day.—The Synod of the Diocese of Niagara reassembled on the 31st May, in the schoolhouse of Christ Church Cathedral, Bishop Hamilton presiding. Standing committees for the year were appointed by the Bishop, and the following delegates elected to the Provincial Synod:—Clerical—Canon Mockridge, Canon Sutherland, Hamilton; Canon Belt, Burlington; Dean Geddes, Chippawa; Canon Houston, Niagara Falls; Canon Worrell, Oakville; Canon Bull, Stamford; Archdeacon Dixon, Guelph; Archdeacon McMurray, Niagara; W. R. Clark, Ancaster. Lay delegates—Geo. Elliott, Guelph; Adam Brown, W. F. Burton, H. McLaren, J. J. Mason, F. W. Gates, F. E. Kilvert, Hamilton; C. Moss, Drummondville; W. W. White, Arthur; J. B. Plumb, Niagara; B. R. Nelles, Grimsby; W. Y. Pettitt, Oakville. The discussion on a canon to establish an aged and disabled clergymen's fund took up the greater part of the day. The consideration of other business motions, of which notice had been given, occupied the remainder of the day and the evening session.

The Synod passed a resolution pledging itself to contribute \$500 yearly to the stipend of the Bishop of Algoma.

On the third day a committee was appointed to define the duties of Wardens. The deputation that waited upon the Toronto Synod last year to press the claims of the diocese of Niagara regarding the endowment fund was re-appointed with the addition of the name of Mr. J. J. Mason, secretary-treasurer of the Synod. On motion of Canon Worrell a memorial to the Synod of Toronto diocese was drafted for transmission to that body.

A heated discussion arose upon a motion by the Rev. Hartley Carmichael as to standing committees, which led to a deadlock.

It was decided to ask the Executive of the Synod of Toronto for a return of all the securities in its possession relating to the Church property of this diocese. Also to open negotiations with the Synods of Toronto and Huron for the appointment of an inter-diocesan commission to devise a scheme for the joint working of the weaker border parishes. A resolution was passed, urging upon those in authority to put in force the law prohibiting Sunday traffic and unnecessary labour. The synod recommended that one collection in all the churches of the diocese, on the occasion of the Jubilee services, be devoted to the Widows' and Orphans' Fund of Algoma.

Committees were appointed to urge the collection of the amount of the interest on the Episcopal Endowment fund, which has been capitalized and paid over to the Bishop as income, and to arrange for the liquidation of the debt on the church at Garafraxa.

Before adjourning finally it was resolved, by a vote of 16 to 14, that the next meeting of Synod be held in St. Catharines, but owing to the small attendance when the vote was taken, it is doubtful whether the Bishop will give his consent to the change of venue.

HURON.

Ascension Day in the City.—This day was duly observed by the Church in the Forest City. In St. Paul's there was an early communion service, and the regular service for the day at the hour for matins. The first Sunday after Ascension was observed in all our churches as a special mission Sunday in the interest of the mission work in the diocese of Algoma and the great North-West. The address on the subject by our bishop having been read in the churches on the previous Sunday.

WEST LORNE.—The Lord Bishop of Huron held a confirmation service at West Lorne in the Methodist Church on Monday; he was assisted in the services by Rev. E. Higley.

STRATHROY.—The Woman's Christian Association desire to acknowledge the receipt of the sum of \$14.16 from Mr. W. J. Dyas, treasurer of the Irish Protestant Benevolent Society.

On Thursday evening, the 10th inst., his Lordship the Bishop of Huron confirmed a class of candidates for the apostolic rite of the laying on of hands, in the Church of St. John the Evangelist, when Rev. L. Desbrisay had the pleasure of presenting for confirmation thirty young soldiers of the cross. He delivered a very impressive address to the candidates for the sacred rite. The rector, Rev. Mr. Desbray assisted the Bishop in the service of the evening.

An Expected Visit from our Esteemed Friend.—His Lordship, Bishop Hellmuth, accompanied by Mrs. Hellmuth, arrived in New York Saturday. He arrives in London this week.

Christ Church.—The Church of England Temperance Society connected with Christ Church holds its meetings on alternate weeks, Rev. Canon Smith president. At the celebration of their fifth anniversary, Friday, May 15th, Rev. E. C. Sanders gave an address which was highly appreciated.

DELAWARE.—The Rev. R. W. Springer, of Grace Church, Chicago, has been spending a few days at his native place, Delaware. On Sunday, the fourth after Easter, he preached in Christ Church, Delaware, at matins, and at even song in Mount Brydges. He has returned to the sphere of his labours in Chicago. He had overrated his strength, and his zeal in Church work, so enfeebled himself, that he found it necessary to recruit his health by a short visit to Canada. While yet a student preparing for the ministry he opened a Sunday School at Bridgeport, going from house to house to gather in the scholars. A few months ago there were only five in attendance; now there is a regular attendance of 175. Since doing so well with the Sunday School he proceeded to build a church, and he has now completed a church costing \$6,000, seating 300 people, and having already 75 communicants. Before Lent, Rev. Dr. Locke, the rector, left for Europe, and Mr. Springer assumed charge, carrying on through Lent the daily services in Grace Church, and also the regular work of the mission church at Bridgeport.

LONDON.—The Chapter House Guild held a bazar of fancy work of their work in the Bishop Cronn's Hall, on Saturday, the 15th inst. It was very successful, realising in a few hours \$150. The Guild have now fulfilled their undertaking to pay for the site of the new church, \$1,200. They are worthy of every credit for their zealous labour of love. The Sunday School children subscribed in aid of the good work the sum of \$20.

MITCHELL.—The regular semi-annual meeting of the rural-decanal chapter of Perth was held in Trinity Church on Wednesday, the 25th of May, 1887. In the absence of the Rural Dean, who could not be present on account of illness in his family, the Rev. J. T. Wright was elected to the chair. The meeting, though not large, was a very interesting one. A very animated and practical discussion took place on the "Best system of increasing the contributions to the Mission Fund." All seemed to be of one mind and thought that a greater alacrity should be aroused in this department of the church's work. After a spirited interchange of opinion in which nearly all took a part, a resolution was finally passed in which it was recommended that the present system of taking up collections by itinerant collection be discontinued, and that all contributions for church work be placed in envelopes and put on the plate on Sunday during divine service. The opinion was entertained that something should be done to secure a more equitable representation of the individual Rural Deanism on the executive committee of synod, than obtains at the

present time. Some interesting statistics on this subject were read, showing that in parts of the diocese there was some reasonable ground for complaint. The chairman, for the information of the chapter, read a copy of the proposed canon on the "Clergy maintenance and Mission Fund." After discussing the matter at some length, from various stand points, it was considered that the canon was a compromise of widely divergent views on the subject; and under the circumstances it was the best that could be looked for. The chapter accordingly expressed the hope that the canon, as a whole, would receive the approval of the synod and become law at its next session in June.

HORNING'S MILLS.—On Tuesday, 24th May, the corner stone of the new church of St. John the Evangelist was laid by His Lordship the Bishop of Huron. As this was the first Episcopal visit to the pretty little village, it created quite a stir among the people, and a large crowd was gathered to see and take part in the proceedings of the day. The following clergy were present: Revs. J. C. Farthing, of Durham; J. Ward, of Markdale; O. Edgelow, of Dundalk; W. H. Blachford, Colbeck, and Mr. Wright, of Wycliffe College. The service used was that drawn up by the provincial synod for this special occasion. After refreshments all adjourned to the Presbyterian church, kindly lent for the occasion, where stirring addresses were delivered by the bishop and clergy. The total proceeds of the day amounted to \$80. The church, when completed, will be of brick, 40 by 26 feet wide with stone basement, porch and belfry. The whole cost of the church will be about \$1350, towards which about \$1100 have been promised or paid. Subscriptions are earnestly invited from friends to help to pay off this sum of \$250. They might be sent to Rev. H. G. Moore, Shelburne, or T. F. Matthews, Esq., Horning's Mills.

LONDON.—On Thursday evening, May 26, the Right Rev. Bishop Hellmuth, late bishop of Huron, arrived here from England by the express train. He was met at the station by a large number of his friends who gave him and his good lady, who accompanied him, a right hearty welcome. At matins on Whitsunday he preached in St. Paul's cathedral to a large congregation, taking as his text the words of St. Paul: " whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. At evensong the Lord Bishop of the diocese preached an appropriate sermon from the inspired narrative of the descent of the Holy Ghost on the day of Pentecost. The services were read by the Rev. Canon Innes, rector.

Helmut Ladies College.—The May day festival was celebrated on Saturday afternoon and eclipsed any similar one during several years past.

ALGOMA.

Rev. C. A. French, Garden River, acknowledges with very much pleasure the receipt, by him, of a valuable box of clothing from C. W. M. A. S. (per Mrs. O'Reilly, Toronto,) for his mission. He wishes us to say that were it not for churchwomen such as Mrs. O'Reilly and her co-workers, very many of our missionaries would have to give up in despair. Until our Indian women feel a personal contact with the paleface of their own sex, they must ever remain the "hewers of wood and drawers of water" they are today, while their Lord and Master sports in the sun. Mr. French presents his compliments to the ladies and begs to thank them for remembering his work.

The treasurer begs to acknowledge the following amounts: For Mission Fund—Miss Cowie, Montreal, \$5; George Wilgress, Esq., Cobourg, \$25; Hy. T. Walker, Esq., Cobourg, \$20; Collection, missionary meeting, do., \$55; Twenty Minutes' Society, Ottawa, per Mrs. Patterson, \$11. For Nepigon Mission—St. George's Guild, St. Catharines, per Miss Ellis, \$20. For Parry Sound Mission—Rev. Street Macklem, \$25. For Widows and Orphans' Fund—Mrs. Neville, Toronto, \$50; Collection, St. Phillip's Church, Toronto, \$51.33; do. Church of the Redeemer, Toronto, \$111.12; Mrs. Johnson, Toronto, \$1; Card collections, per Mrs. Gibson, \$97.25 and \$7.50.

FOREIGN.

After 18 years' labor the revision of the Kaffir Bible for the natives of South Africa is completed, and it is soon to be put to press.

The number of communicants at St. Mary's, Glasgow, on Easter Day was 1,120; the whole church accommodation does not exceed 1,350. The offertory amounted to £210.

A beautiful church has been built at Alltwen, Wales, through the munificence of Mr. Howel Gwyn, of Dyffryn.

Nearly one fourth of the inhabitants of the Samoan Islands are church members, and have 200 native pastors.

Mr. Edelston having resigned the office of Congregational minister at Bottisham, Cambridgeshire, is about to be ordained to a curacy in the diocese of Manchester.

The balance required for the completion of the western towers of Bristol Cathedral has now been promised.

The total number of churches in the erection of which the Bishop of London's Fund has assisted is 145. £80,000 has also been spent on parsonages and schools.

The bandmaster of the Barrack Chapel at Mary Hill has formed a fine choir of soldiers, who sometimes sing in place of the regular choir at Christ Church, Glasgow. Their singing is said to be perfect in intonation and style.

At the last meeting of the York Diocesan Church Building Society, the Archbishop of York stated that Sir Tatton Sykes, whose munificence has never been blazed abroad, had given £150,000 to its funds.

There are now twenty-seven vessels engaged in missionary work in different parts of the world under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific Ocean.

There are now in the mission-field 2 400 unmarried ladies, besides probably an equal number of the married. In the early days of missions it was not thought a lady could enter the ranks of mission workers except as the wife of a missionary.

There is a population, literally a floating one, yearly brought under the influence of the Thames Church Mission, of three hundred thousand souls, to whom the gospel is faithfully preached, and thousands of copies of the Word distributed.

The Rev. W. J. Monk, vicar of Doddington, near Sittingbourne, has returned to the farmers in his parish the whole of the extraordinary tithe collected by him during the time he has held the living—about fourteen years. The total amount is £500, and one farmer receives as much as £120.

The Irish Church Mission Society reports its finances in a healthy condition, and is doing valuable work in places where without its aid children could get no secular instruction without being brought under Romish influence.

The Bishop of Newcastle has delivered his first visitation charge in the Cathedral of the see-town. His lordship gave an encouraging retrospect of the work of the Church in the diocese, and referred to the sum of £242,795 which had been raised for Church work since his consecration.

The death is announced of the Mother Superior of the Sisterhood of the Holy Rood, who have been eminent for many years in Cottage Hospital work in the "Black Country." Sister Dora, of Wallsall, was greatly under Mrs. Newcomen's influence in training for her great work.

Baltimore, Md, June 1.—At a convention of the Episcopal diocese of Easton, held at Chestertown, Md., to-day, Rev. John S. Lindsay, of St. John's church, Georgetown, D.C., was elected bishop to succeed the late Bishop Lay. He makes the sixth Bishop elected since the death of Bishop Lay in 1888. He was once chaplain of the House of Representatives, and is 45 years old.

The Rev. Dr. Lewis P. Clover has accepted a unanimous call of the Wardens and Vestrymen of St. John's Church, Clifton Springs, N.Y., to become their rector.

NEW YORK CITY.—The surpliced choir to be introduced into Calvary church will include between 30 and 40 men and boys, and is to be in charge of Mr. A. E. Crook, of Cambridge, England. A great organ is to be introduced and so arranged on either side of the choir as to secure the best musical effects. The change is made in the interest of congregational music and by the way of doing a more effective work among the masses.

Within three years a new parish has been formed (Blyth) at Earsdon, Northumberland, with a population of 3,300 and a handsome church built. In the mother parish three fine mission churches have been built, two extra assistant clergy appointed, and two deaconesses employed. There are also four lay readers. This sound Church-work is all going on in a parish which for years had been under thorough Puritan influence.

The Rev. Dr. Huntington, speaking in New York last Sunday before the Annex Hall Branch of the Church Temperance Society, on the subject of "Wealth and Poverty," said: "I have taken great interest in the new association called the Anti-Poverty society, and have attended its meetings and listened intently, hoping to hear how poverty can be remedied. Emotion, however, even in earnest men, has never solved a problem, nor furnished a formula for the correction of a social evil. Poverty is not a thing, but a want, a vacuum, which can only be filled by putting wealth in its place. The three T's—thrift and temperance—will cure this evil.

The Bishop of Bedford, on April 27, solemnly admitted two ladies to the office of deaconesses in the Hackney parish church. Two associates were also admitted the same morning in the chapel of the Deaconesses' Home in Sutton Place. This makes a total of fifteen fully admitted deaconesses and thirty associates, which have joined the work through the East London Home. The deaconesses are now seeking to provide a permanent and more suitable home. The work done by this large band of devoted ladies in various poor parishes in East London is simply invaluable.

The parish church at Farlington, a village near York, has, after undergoing thorough restoration, been re-opened by the Archbishop of York. The church is a very ancient building of the time of Henry I. or Stephen, and is not unlikely to have been built on the site of an older one by Bertram de Bulmer, who erected the Castle of Sheriff Hutton, of which parish Farlington was once a part. Its architecture is Norman. Another illustration of the immense antiquity of the Church of England is a proposal to build a church at Chilcomb, a suburb of Winchester, where the dean stated that there was land which was held by the cathedral since the year 644.

The first synod of the Japanese church has been held, and the C.M.S. missionaries unite in expressing very great thankfulness at the result of its proceedings. Its members were the native Christians and missionaries in connection with the C.M.S., the S.P.G., and the American Episcopal Church. The effect of its proceedings is to establish an organization which seems compact, stable, and, while in full communion with the Church of England, is at the same time accessible to Christians of other denominations. One incident is noticed in the Record. Bishop Williams had received instructions from an American synod to encourage the mention of the Prayer Book alone in its constitution. But to this Bishop Bickersteth declined to assent, and, in conjunction with the Rev. A. B. Hutchison of the C.M.S., drew up a declaration accepting the Articles as well as the Prayer Book, which was attached as a postscript to the constitution.

Correspondence.

All letters containing personal allusions will appear on the signature of the writer.

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

THE INDIAN QUESTION.

SIR,—As I take a certain interest in Indian work in Canada and U.S.A., I am pleased to see the correspondence between Rev. E. S. Wilson and his friends. I do think the time has come to discuss this subject calmly. The Church of England has evangelized a good many of the Indians in Ontario and the N.W.T., and has spent thousands upon thousands of dollars in this work. So far so good. No man can object; no man dare object to this; but that the Church of England is going to make Doctors and Lawyers out of these people, I think is without her province. If they want these things they must rise to the occasion. A good deal has been said about the Indians' ownership of Canada. This is all very good, but the earth is the Lord's and the fulness thereof, and that the white races and black races of men are to stand still because of a people who have become voluntarily in their ancestors idolaters is beside the mark altogether; according to what I know, the Indians are possessed with lands and money sufficient, with forethought and energy,

to make them rich; but that we are to keep their children while they lie on their backs in the sun, is more than I think we will do. Mr. Wilson is quite right in trying to get Government aid, but this aid must be *Indian moneys* spent for the good of the Indians. Has Mr. Wilson read Tuttle's "Boy's Book" as to Indians. In almost the title page he will find General Sherman's idea; it is not a bad one. The law of God and nature declares that the "drone" must die. We must "help those who help themselves;" but I question very much the righteousness of collecting money from the poor to make other people's children gentlemen because of those people's laziness. That the Indian question is a serious one for Canada and the U. S., no one doubts, but there should be a consensus of opinion obtained before anything is done by the Church. I hope Mr. Wilson will succeed with the government; as Dr. Sutherland well says a good government is responsible for a primary education. Yours, INTERESTED.

P.S.—If we do not work in God's way, believing in Genesis, there is little hope of a good work being done.

THE BELL COX CASE.

SIR,—I read in your issue of the 26th instant touching the imprisonment of the Rev. J. Bell Cox, "that it is deplorable that any clergyman in England be so injudicious as to create a grave scandal by so open defiance of the law as to get himself into prison for contempt of court." I beg to say that it can not be gathered from the facts of this persecution, that the persecuted priest created any scandal, or put to defiance any law that he was bound to respect, or that any decent churchman does respect or acknowledge as law binding the church. The *Church Times* evidently does not agree with your view of this case, for I read in that paper of the 6th May, "That the prayers of the Church are desired for James Bell Cox, priest, in prison for *obedience* to the church's law." The court which tried Bell Cox is a creature of the state. The church has never in any way consented thereto, (no more than she did to the six bloody articles of Henry viii.) It is only Romanists and Dissenters who both love the fable that the Church of England is only a church by act of parliament, could for one moment say, that the church, clergy or laity are morally bound thereby. All churchmen respect and honor the man who, in contending for the church's liberties and rights, has been cast into prison.

I have yet to learn that the man who goes to prison rather than surrender his conscience, and for the Holy Catholic Church, is raising scandal. If Mr. Bell Cox's conduct is scandalous, so is that of the holy army of martyrs. Let the scandal in this matter be on the heads of those who promoted the persecution, allowed it, and will not stay it. Yours faithfully, C.

AGENCIES OUTSIDE THE CHURCH.

SIR,—One gets bewildered with the number of organizations of this progressive age. We have the "Christian Faith Society," "Iron Cross Society," "White Cross Army," "Red Cross Army," "Church Army," "Salvation Army," "Saved Army," "Gospel Purity Association," "Independent Mission Rooms," "Young Men's Christian Associations," "Gospel Temperance Society," "Girls' Friendly Society," "Association for Befriending Young Persons," "Lay Preachers," "Bible Readings in Halls," "Inquiry Meetings," "Railway Mission," "Prisoners' Aid Society," "Gate Mission," "Roughs' Bible Class," "Fathers' Meetings," "Mothers' Meetings," and other more secular agencies, with a number of Guilds, etc.

A very marked feature of christian and benevolent work in the present day is the multitude and variety of agencies organized outside the Church. The great majority of those doing extra ecclesiastical work, but for some reason they seem to prefer to do work outside rather than inside the Church. It is a very significant fact that so many persons are going outside the Church to edify one another to serve Christ. The Sunday service of many of these societies is held usually at the hour of public worship, the consequence being that many persons are absent from the ordinary service. There is no easy and natural passage from mission halls to churches, such as is desirable, and in too many cases people are content to remain in the mission hall. To avoid the appearance of denominationalism they prefer to do all their work in halls, tents, rooms, or in the open air rather than in churches. The crusade of the Salvation Army, is more completely outside the Church than most of the others mentioned. Nowhere does the Army seek co-operation with the Church, though it does appeal to her ministers and people for help in money. The Army has developed into a sect with ordinances and some thing like sacraments. A great deal of work is done outside the Church for special classes. It does not indeed, as a rule, seem advisable to deal with special classes of men, wherever it is possible, the "common

salvation" should be offered to all without regard to class distinctions. Many persons connected with some of the organizations referred to, are beginning to think there is no need of churches or ministers—that they can do the work themselves. But the church is not the offspring of the human brain, but a divine institution appointed by God for the conversion of the world. The Gospel offered through the Church—reaches all the maladies of the human soul—makes the drunkard sober, the impure, pure, reclaims man from all the vices, renovates the whole man, and makes him a new creature in Christ Jesus.

May 30th. P. TOCQUE.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

SIR,—It is on the platform of this society that all members of Christ's Church can meet. There are, however, not a few clergy who think that this is wholly a "dissenting" society. Among the persons present at the current May meeting I see the names of the Archbishop of Canterbury, Gloucester, Rochester, Exeter, Manchester, Bishop of Sydney, Bishops Perry, Ryan, Marsden. Of course, to some, these names have no meaning, but what of that. We are not to be "led by the nose" by everybody, so as to think "Benson" a nonentity. Yours, L.

J. BELL COX.

SIR,—In common with many in Canada, I received the *Church Review*, wherein I am requested to pray for this priest imprisoned "for conscience's sake." As I know St. Margaret's, Liverpool, well, I will give the public my reasons why I do not pray for this man now in prison. I take the position of the *Record* in this matter of J. Bell Cox. I believe it is a huge mistake giving the prominence to such an insignificant church as St. Margaret's this will give to it, and further, I do not think that if such men as J. Bell Cox, and Herring, of St. Paul's, have no more common sense than to act as they have done and are doing, they ought to be simply and solely held in contempt by all who love the Church of England. It is such men as Tooth, Cox, Herring, etc., that are giving power to the liberationists and for ever and a day hindering the Bishops in their work. By all means if these men want a church of their own and filled with the aroma of the "backwoods" Roman Catholic churches, let them have it. If St. Margaret's was let alone people would never know there was such a spot save the two or three hundred who go there and these 'Change men who want something lively. It is a nice thing to have a guard of fifty policemen before St. Paul's. When Hammond went to the next church, St. James's, he found a mighty poor congregation, and when I was there he had seven hundred in the gallery alone. He went out into the yards and houses and "compelled them" to come in. Give Bishop Ryle a dozen more "Hammonds," "Hobsons," "Major Lesters," "Postances," and No. 1 "Herrings," and you will see Liverpool a church city of the right sort. I hope Canadians will follow the advice given in *Ovr Mission News*, and learn to take *cum grano salis* any information from papers of *Church Times*, or *John Bull*, or *Review* type. The Church does not want all "Bulls." It has enough of them from Rome.

Yours, NOT ONE WHO DOES NOT KNOW.

P. S.—The Church is to me far dearer than any individual or his conscience, but I believe that putting him into the court or prison is a mistake. Men who know nothing of the case will fly to sympathise with him. I cannot do it. A man who puts a nail in the coffin of the Church of England, be he Calvinist or Ritualist gets no sympathy from me. No trucking with Rome or dissent in this quarter. I am a Churchman or nothing, and this a Churchman of the nineteenth century and not the century of the "cloven-hoof."

HURON SURPLUS COMMUTATION FUND.

SIR,—It is desirable that the members of the church should have time, before the synod meets, to consider the proposal that is to be made by the Executive Committee, and recommended by them for adoption in regard to the disposal of the Surplus Commutation Fund.

They prefer a unanimous opinion in favour of recognized and rewarding years of faithful service in the diocese. They propose that the old Mission Fund, and Surplus Commutation Fund, be and continue as one Fund, and that it be not administered separately, —the Surplus Commutation Fund as a Trust Fund, as in other dioceses, and formerly in the Diocese of Huron. A scale is drawn according to seniority; but no grant from the combined Fund is to exceed \$400. The result is that if a senior clergyman is incumbent of a weak parish or mission, he gets little, or in some

cases, no benefit whatever from the disposal of the Surplus Commutation Fund, which goes to increase the salaries of those holding parishes that are stronger, and the people in good circumstances.

The proposed scale is as follows:—Deacons, \$500; Presbyters under 5 years, \$700; 5 to 10 years, \$800; 10 to 15 years, \$900; 15 to 20 years, \$1,000; 20 to 30 years, \$1,100; over 30, (*very few indeed*), \$1,200. No grant from both Funds to exceed \$400.

There are various causes from which, in the administration of church patronage, a senior, and faithful clergyman spends all his life in missionary work; sometimes, and no fault of his, in a very weak mission.

The Surplus Commutation Fund is worked in every other diocese, and to be so worked in the Diocese of Huron, *in view of this fact*, and to reward such faithful service; but the proposal that is now to be made Law, in the Diocese, *proves the fact* I have referred to, and adds to the income,—not of the *most* needy of those who have long and faithfully served the cause of Christ in the diocese, but of those where need is *less*, and whose circumstances and surroundings in small, compact, and comfortable parishes, either *self supporting*, as synod rectories, or *nearly so*, renders such aid to be to them, a *premium* and a *favour*, on account of their *advantages*,—and that to the prejudice of their brethren where service in the diocese is as long as theirs, and where labours are *more onerous*!

Such an arrangement is not in the interest of the church *when its cause is weak*;—that it is not "just and equal" is I think quite clear; also it is not consonant with the religion of Jesus Christ. I will give some illustrations of its prospective application. There are three clergymen in this diocese who are missionaries. All, now, get \$700 a year and a house under the M. F. Canon. One is of 29 years standing, the other two of 25 years standing in the diocese. All, of course, in *good standing*. One of these missions yields, from the people \$400, and there is no house; one yields \$400, and there is a house; one yields \$600, or \$500 and a house. The effect of the new arrangement is to give the missionary of 26 years, \$800, and a house; and the third or the other missionary of 25 years, \$700, and a house, which he is entitled to at present! all these are, by the scale, entitled to \$1,100 a year; but the \$400 clause derives this altogether from one, and gives a *partial* increase to the others. Does this reward years of faithful service?

Moreover, the old Surplus Commutation Fund canon of this diocese, gave \$200 a year from a *Trust Fund*, to benefit the *oldest clergy*, and in order of seniority as far as the Fund permitted, and it was designed to benefit those who did not benefit from the patronage of the church. I simply leave these facts with your readers, for their consideration. Yours, faithfully, EDWD. SORTLEY, B.D.

SKETCH OF LESSON.

1ST. SUNDAY AFTER TRINITY. JUNE 12TH, 1887
Shadows of Good Things to Come; The Ark of the Covenant.

Passage to be read.—Exodus xxv. 10-22.

We spoke in our last lesson of the Tabernacle which was set up to be God's dwelling place, where he would meet with Israel. Moses could not enter it at once because the "glory of the Lord filled the Tabernacle," (Ex. xl. 34, 35). Afterward the priests could enter, for the glory did not always fill the tents, which were divided by a veil. Let us see now,

I. *Where the Glory of God rested.* There was one thing behind the veil called "The Ark." It was made of *shittim* (acacia) wood overlaid with gold. There were gold rings at the corners, with staves or rods (also covered with gold) running through them, by which to carry it. It was covered with a lid or covering of pure gold, called the "Mercy Seat," on which were two figures of cherubim of beaten gold, with their faces bent toward the Mercy seat, and their wings overshadowing it. Inside this Ark were the tables of the law (Ex. xl. 20), the "testimony" or words which God had given to Israel. It was called the "the Ark of the Testimony," (xl. 8), the "Ark of the Covenant," (Num. x. 38); and the "Ark of the Lord," (Josh. iii. 13). It was over this "Ark," "upon the Mercy seat," that the "Glory of God" rested (Lev. xvi. 2 last clauses).

II. *Why God's Glory rested on the Ark.* God had said when Israel sinned by making the golden calf "I will not go up in the midst of them . . . lest I consume them," (xxxiii. 8). But Moses interceded for them, and God forgave them, and afterward covenanted to go with them (xxxiii. 14, 17; Deut. ix. 18, 19, 25-29). But how could a holy and just God thus dwell with sinful men? God says: "I will appear . . . upon the Mercy seat" (Lev. xvi. 2). And this "Ark" and "Mercy seat" were a symbol or type of the way in which God could forgive them and dwell with them. It was a shadow of the real blessing which was then yet to come.

III. *What the Ark Represented.* The Ark was

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called "His glory," "His strength," (Ps. lxxviii. 61, Compare 1 Sam. iv. 11, v. 1, 2) for to Israel it was the sign of God's presence. Now Christ is said to be "the brightness of God's glory, the express image of His person," and to "uphold all things by the word of His power," (Heb. i. 3). Compare, too, St. Luke ii. 32 with 1 Sam. iv. 22. Also the name *Ark of the Covenant* with Mal. iii. 1, where Christ is called the "Messenger of the Covenant." Thus we see that the Ark was a shadow or type of Christ. It went before Israel in time of danger (Jos. iii. 6); it brought destruction to God's enemies (1 Sam. v. 3), and blessings to his people (2 Sam. vi. 11). Where shall we find God's presence now? (St. John xiv. 7, 9). And the name given to Jesus is "Emmanuel," "God with us." The covering of the Ark set forth God's mercy; it was the "mercy seat." So Christ is our "propitiation" or "Mercy seat" (Rom. iii. 25; 1 St. John ii. 1, 2). The Mercy seat was the place where God met his people (v. 22). So Jesus is our meeting place with God. God comes to us in Him (2 Cor. v. 19), and we come to God through Him (St. John xiv. 6). Let us do, then, what St. Paul tells us (Heb. iv. 16).

Family Reading.

GRANDMOTHER'S BIBLE.

"So you've brought me this costly Bible,
 With its covers so grand and gay;
 You thought I must need a new one
 On my eighty-first birthday you say;
 Yes, mine is a worn-out volume,
 Grown ragged and yellow with age,
 With finger-prints thick on the margin;
 But there's never a missing page.

"And the finger-prints call back my wee ones
 Just learning a verse to repeat;
 And again in the twilight their faces
 Look up to me eagerly sweet.
 It has pencil marks pointed in silence
 To words I have hid in my heart;
 And the lessons so hard in the learning,
 Once learned, can never depart.

"Your gift is a beauty, my dearie,
 With its wonderful clasps of gold,
 Put it carefully into that drawer;
 I shall keep it till death; but the old—
 Just leave it close by on the table,
 And then you may bring me a light,
 And I'll read a sweet psalm from its pages
 To think of, if wakeful to-night."

A GOOD EXPERIENCE.

God knows me better than I know myself. He knows my gifts and my powers, my failings and my weakness; what I can do, and cannot do. So I desire to be led; to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, in advancing His cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men. How kind, how good, how compassionate are Thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root-out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God, hear my prayer. Grant me the wondrous joy of humility, which is seeing Thee as all in all.—*Norman Macleod's Diary.*

ORIGIN OF "AN AXE TO GRIND."

When Benjamin Franklin was a little boy at school he was accosted one morning at his father's gate by a very polite stranger, who complimented him on his appearance and manners, and presently asked, "Has your father a grindstone?" "Yes," said Ben. "Well, I declare," said the stranger, "this is one of the nicest little boys I ever met. Son, do you reckon your father would let me grind my axe on his grindstone?" "Certainly," said

Ben, greatly pleased with the compliment. "Well, now," said the stranger, "this is a very polite little boy. Son, do you reckon you could turn a little for me?" "I suppose so," said Ben. "I turned and turned," said Benjamin Franklin, who told the story on himself, "till my hands were blistered and my back was sore. The stranger continued to praise me till his axe was sharp, when he turned upon me grimly and said: 'Go along to school, you little rascal, or I will report you for playing truant.' From that day to this," said Franklin, "whenever I have met a man more polite and complimentary than the occasion demanded, I have said to myself, *May be he has an axe to grind.*"

THE EXPRESSION OF FEELING.

Americans do not lack feeling, but they are sadly wanting in the expression of it—in the little deferences, the tender courtesies, the free, ready signs of affection that make home so satisfying and contenting. To give to the white-haired father or mother not only respect but confidence, to tell the joke and secret to them first, to accord to them cordially the central place in the merry-making, seem trivial matters. Yet it matters much to them who at the end of life begin to think that they are useless and forgotten; and to question whether they shall be missed when they go out into the nearing night.—*N.Y. Tribune.*

A THOUGHTFUL PARENT.

The following advice and prayers were written by a father to his two daughters on the event of their leaving home, to take positions, consequent upon the adverse circumstances of the family:

Now my dears, you are in a strange State, amongst strange people, you see faces you never saw before, and I know full well you miss all your faces and home things, but remember things do not occur by chance or accident, but the Almighty worketh all things for good to those who love Him. The same heavenly Father is ever mindful of you; He is the same everywhere, and you will find in going to Him humbly and earnestly, with all your troubles, you will receive great comfort; always remember this, dear children, and try and live near to Him. Never fail to say your prayers night and morning, humbly, earnestly and reverently; help one another in everything, comfort and love one another, and—dear, do not forget dear—is younger than you are, and has never left home before; have perfect confidence in one another, and allow no one to come between you; listen to nothing you may hear from strangers, that falls short of truth and right, do your duty to the best of your ability, avoid if possible, being told twice about the same thing, be obliging and willing to obey orders from Mrs.—, strive to please, and do everything within your power to give satisfaction; attend church all you can, and never fail to read your Bible, and pray. I have written a little prayer for each of you, which may perhaps be an assistance to you both. Lastly, never fail to tell the truth, even if it brings blame upon you; and may the Lord of heaven, the Creator and Preserver of all things, Our heavenly Father, guide, guard and bless you, may He keep you in the paths of peace, and bring you both in health and strength to us all again.

PRAYER FOR MORNING.

Almighty and everliving God, accept I humbly beseech Thee, my heartfelt thanks for the loving kindness in bringing me to the light of this another day, through all the perils of the past night; be with me during this day, endue me with heavenly virtues, preserve me in health and strength, and bring me to its close, in peace and safety; assist me to faithfully perform the duties Thou has allotted me, and ever keep me under the shelter and shadow of Thy Almighty wings; bless all my family, and friends, and grant that whatever I may do, it may please Thee, and redound to Thy honor, and Thy glory; all this I humbly ask, in the name of our great and glorious Redeemer, Thy beloved Son Jesus Christ. Amen.
 Our Father, &c.

PRAYER FOR EVENING.

O Lord, merciful Father, I thank Thee, for thus allowing me to approach Thy mercy seat to offer my humble thanks for Thy kind preservation, and protection, during the past day, and for many mercies, and blessings, Thou hast been pleased to bestow, so bountifully upon me; continue thy loving kindness and tender mercy to me this night, refresh me with sweet sleep, and bring me to the light of another day, in health and strength, in peace and safety. Suffer no evil one to approach my dwelling, or to molest anything Thou hast given me, or given into my charge; bless all the dear ones at home, and all our relations and friends, and may we all, in Thy due time, meet in the realms of bliss: forgive O Lord, the many misdeeds I have committed this day which is now past, in thought, word and deed, all of which, I humbly acknowledge and confess unto Thee, and grant me grace to live, more and more, unto Thee; all this I humbly ask, in the name of Thy dear Son Jesus Christ. Amen.

TO SAVE HIS MOTHER.

We have had a German baron among us, Baron von Karlstine, who has written a book about New York and its inhabitants. One of his anecdotes is very good and interesting:—
 On Washington's birthday he was standing in a crowd on the corner of Fifth Avenue and Fourteenth Street, waiting for the grand procession to arrive. The first drums were heard in the distance, when a young man, in his shirt-sleeves and hatless, passed through the assembled multitude and addressed the policeman who kept the people back. "Officer," he exclaimed, "my mother is sick in a house near Sixth Avenue; she has suddenly been taken much worse, and the doctor says that if the procession passes our house the noise will kill her." "O.K., young fellow," said the policeman, and left him to run up the avenue, where he stood some twenty feet before the procession and screamed, "Halt!" holding up a light rattan cane with both hands.
 The word was passed along the line, an adjutant galloped forward, bent over his horse's neck, and exchanged a few words with the policeman. Suddenly the command, "Forward! march!" was heard, and the immense body of men proceeded to the corner of Fourteenth Street, without any music except the highest possible tapping of drums. Then came, "Right wheel!" and nearly fifty thousand men, whom immense crowds were waiting to see and cheer, wheeled up Fourteenth Street to Broadway, and down Broadway they marched without music until they were beyond the distance at which they might disturb the sick woman.
 No one asked why an army of well-drilled admirably equipped men, many of them battle-scarred veterans, turked out of their path at the simple request of a single policeman, armed with but a little rattan cane. It would have been but a trifling matter for them to take Gotham; but no, the general in command, when he received the young man's thanks, reminded him that his very natural request was addressed to gentlemen and soldiers. And a gentleman, be he a soldier or not, reverses the sacred name of mother.—*Youth's Companion.*

A BAD HABIT.

None may estimate the power of a look, conveying either affection or reproof. A look from the tender eye of Jesus sent Peter, after denying his Lord, to weep bitterly. A gentleman cast a mild look of reproof on a young man who had taken the name of God in vain.
 "I am sorry, sir," said the young man, "that I have wounded your feelings by any word I have spoken."
 "I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my benefactor and friend, to whom I owe every blessing, I am jealous of the honor of God."
 "I spoke, sir, without thought, I meant no harm."
 "I believe it, my young friend; but your Creator

requires you to be thoughtful of his honor and your duty to him. As thoughtlessness cannot justify, neither can it be an excuse for any sin."

"I see that I have done wrong, sir; will you pardon me?"

"I am glad to hear this frank confession," and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found in Him a merciful God, slow to anger and ready to forgive; and if you ask Him through faith in Jesus Christ, forsaking every sin, you shall find mercy too."

"Accept my thanks, sir, both for the matter and manner of your reproof. I will never swear again, nor take the name of the Lord in vain."

"A good resolution, if made in humble dependence on the grace of the Holy Spirit of God for help and strength."

HINTS TO HOUSEKEEPERS.

Complete crops—corn and clover.

Seasonable—paint and whitewash.

Prepare to fight insects and weeds.

Good fences indicate good farming.

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Put and keep all farm tools in repair.

Don't fail to grow roots in plenty the coming summer. Decide now where they will grow.

Carefully "hand-pick" the garden seeds you saved last season, saving only the perfect ones.

If the growth of a young pig is suddenly checked he feels the force of the blow as long as he lives.

Raw onions chopped fine and mixed with food twice a week, is better than a dozen cures for chicken cholera.

Cabbage and turnips for milch cows should be cooked and fed after milking, so as not to injure the flavor of the milk.

The best way of protecting full-grown peach trees is by mulching heavily under the tree as far out as the branches extend.

An Eastern farmer says that he does not know of anything finer than a good ox team, and that wherever you see one you see good crops.

Peach trees growing near the house, where dish and wash water are thrown out, are long-lived and free from worms and disease.

SPICE CAKE.—One and one-half cups of sugar; two-thirds cup butter; one cup raisins seeded; two-thirds cup sweet milk; three cups flour; two eggs; one heaping teaspoon cream tartar; one-half even spoon soda, or two tea-spoons baking powder; cinnamon, nutmeg and cloves to taste.

CHOCOLATE FROSTING—One cup of light-brown sugar, one-half cup of cold water, whites of two eggs and one-quarter of a cake of grated chocolate. Boil the water and sugar till it forms a brittle thread as it drops from the spoon. Have the eggs beaten very stiff, and as you pour the syrup on stir them briskly. Pour it very slowly at first till the eggs are warm. Flavor with vanilla and add the chocolate, then beat till nearly cool and spread between three layers of cake and on the top.

A TRUE HERO.

The giving of a man's life for his friends, is the highest act of heroism to which man can raise himself. In these prosaic days it is inspiring to read of such a glorious act as is commemorated by the following inscription, on a monument in the Church named therein:

"To the Glory of God, and in memory of Thomas Henry Swinburne, aged 25, a native of this parish, who lost his life in an attempt to save a youth, at Gateshead, August 9th, 1886.

The adjoining window was erected by the Holy Trinity institute members and friends. This tablet is placed here by the Ancient Order of Foresters as a token of admiration for their late heroic brother. A.D. 1887.

The story is this. On August 9th, 1886, says the Forester's *Miscellany*, Brother Thomas Henry Swinburne, who was a member of Court Milton, was proceeding home as usual from his work at the Friar's Goose Chemical Works, and in passing over a large open space strewn with refuse from chemical works, &c., and protruding through which are two or three shafts or ventilators from an underground drain, constructed to carry off chemical liquid refuse—the gases from which are of the most deadly character—he observed a young lad crying in evident distress. Naturally of a sympathetic nature, Brother Swinburne inquired the cause of the lad's agony, and ascertaining that one of the lad's associates was immured in one of the shafts he forthwith laid aside the dinner dishes with which he was encumbered, took off his coat, and descended the shaft for the purpose of effecting a rescue. Down the dark and pestilential shaft he clambered, and, gripping the lad under his left arm, he started to ascend again; but had not ascended more than three or four steps ere he was overcome by the noisome gases, and fell backward with his burden again, utterly insensible, and to all appearances dead.

Another brave youth, named Quinn, an apprentice, who worked along with Brother Swinburne, then descended the shaft. Alas, however, only to meet with a similar fate. In the meantime, other persons had become aware of the "terrible trap," and one, Edward Scullion, having obtained a "muzzle" from one of the chemical works, descended by means of a rope, and, assisted by others at the top, brought out the three lifeless bodies. Scullion has been publicly presented by the Mayor of Gateshead with the Albert Medal of the second class.

The public of Tyneside have erected beautiful monuments over the graves of Quinn and Swinburne, the latter one being adorned with the Foresters' horn, and the letters A. O. F. nicely worked in on the ribbon scroll which suspends the horn.

To these we would now add, "Well done, ye good and faithful ones."

THE CAPTIVE BIRDS.

"Liberty to the Captive."—Isa. lxi, 1.

We have somewhere read of a traveller who stood one day beside the cages of some birds that were exposed for sale, ruffled their sunny plumage on the wires, and struggled to be free. A way-worn and sun-browned man, like one returned from foreign lands, looked wistfully and sadly on these captives till tears started in his eyes. Turning round on their owner, he asked the price of one, paid it in strange gold, and, opening the cage, set the prisoner free; and thus he did with captive after captive till every bird was away soaring to the skies and singing on the wings of liberty. The crowd stared, and stood amazed; they thought him mad till, to the question of their curiosity, he replied: "I was once myself a captive; I know the sweets of liberty."

And so they who have experience of guilt have felt the serpent's bite, the burning poison in their veins; who on the one hand have felt the sting of conscience, and on the other the peace of faith, the joys of hope, the love, the light, the liberty, the life that are found in Jesus—they, not excepting heaven's highest angels, are the fittest to preach a Saviour, to plead with man for God or with God for man.—*Guthrie*.

—How many of us are experiencing the joy of one who desired to support a Bible reader "because it was such happiness when she laid aside the cares and duties of the day here, that on the other side of the globe she could have a substitute, who would be entering upon the new day of service, and thus her work for the Master would cease neither day nor night?"—*Missionary Review*.

A LADY BORN.

An aged truckman bent under the weight of a big roll of carpet. His bale-hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament, and smiled at his look of bewilderment. No one ventured to help him. A fashionably-dressed young woman came along, took in the situation at a glance, and, without looking to the right or left, stepped into the gutter, picked up the hook in her dainty, gloved fingers, and handed it to the man with a pleasant smile. The idlers looked at each other and at the fair young woman. The old truckman, in a violent effort to express his thanks politely, lost his hat. It rolled into the gutter where the hook had been. This was almost too much for any woman, young or past young, but this New York girl was equal to the occasion. Into the gutter she tripped again and got the soiled hat. When she handed it to the truckman a happy smile was seen to play about her lips. "God bless ye miss," the old man said, as the fair maiden turned her back on the idlers and went on her way.

RELIGION IN DAILY LIFE.

But then comes this inquiry: "My work, as pointed out by my station, is not what is called God's work—it is man's work. If a man's work is anywhere it is with me—yet it is my duty. As head of a business; partner in a firm; mistress of a house; servant in another's home; or employed in another's affairs—mine is man's work. Man's feet and turmoil about me, not God's cause. Can I think of God only while I do it? Should I not be dreaming instead of working? How can the higher life you speak of in sermons be marked out for me?"

Then, why do all St. Paul's most exalted revelations to us, not only of higher earthly life, but of heavenly life, wind up into advice—tender, kind, sympathetic advice—to wives, husbands, children, servants, masters? The idea of living out of God's world in order to live to God is quite a later idea—I will not call it a bad one—but it is a later one. The way in which, living to God was first conceived was altogether life of the world, and in the world filled with the freshness of the thought that you might do your work for God—call it God's because no one else has a final claim on it—make it God's by offering it up in its plainest details in Him, and saying to him that as it was all you could do for Him, though you would fain do more, "would accept this simple offering?" And he would. Nothing so welcome as the sweet incense of obedient days. A very holy person once said, "That the most excellent method he had found of going to God was that of doing our common business (as far as we are capable) purely for the love of God. That God never failed offering us His grace in each action. That He Himself distinctly perceived this offer, never failing to do so, unless he had wondered from the sense of God's presence, or had forgot to ask His assistance. That our sanctification did not depend on our changing our works, but in doing for God's sake what we commonly do for our own."

This is the way to live. Not to shut the door as it were of the Presence Chamber of God, while you go about your work elsewhere forgetting Him, till hours, and ministers, and proper times summon you to appear in your best mind before Him. But to do all in the presence of God, and ask Him to be present at all. This would soon teach you secrets in your own heart which are not known to you now.—*Archbishop Benson*.

—Every day a self-denial. The thing that is difficult to do to-day will be an easy thing to do 365 days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

The most comforting of David's psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh, we had missed much of that tenderness which quivers in so many of his letters.

Childrens' Department.

ONLY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact? Only one ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do 860 days hence, if each day it shall be repeated. What power of self-mastery shall he enjoy who seeks every day to practice the grace he prays for?

Every day a little happiness. We live for the good of others, if our living be in sense true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.

THEN TELL IT.—To the victim of pain and aches no tidings can give greater pleasure than the means of relief. Polson's Nerviline exactly fills the bill. Nerviline cures rheumatism. Nerviline cures cramps. Nerviline cures headache. Nerviline is sure in lumbago. Nerviline, the great cure for internal or external pains. Trial bottles costing only ten cents may be had at any drug store. Buy one and test it. Large bottles of Nerviline only 25 cents, at all druggists. Nerviline, nerve pain cure.

A GOOD JOKE.

Boys are often fond of practical jokes. Such things may sometimes be done, but never to any one's inconvenience.

In one of our colleges, a professor who made himself very friendly with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a corn-field. He was advancing slowly with his work toward the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a joke. "I will hide his shoes; we will conceal ourselves behind the bushes, and see what he will do."

"No," said the professor, "it would not be right. You have money enough; just put a dollar in each of the old man's shoes, then we will hide behind the bushes and see what he will do." The student agreed to the proposal, and they concealed themselves accordingly.

When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him, but saw no one, and looked up gratefully toward heaven. He then put on the other shoe, and found another dollar. He looked all around him, but saw no one. He then knelt upon the ground, and returned thanks to God for the blessing which had thus been conferred upon him. The listeners learned from the prayer that the old man's wife and one of his children were sick, and that they were very poor; so that the two dollars were a great relief sent to them from heaven.

"There," said the professor, "how much better this is than to have hid the old man's shoes." The student's eyes filled with tears, and he said he would never play another joke upon any one, except in kindness.

LOVE MAKES THE DIFFERENCE.

O, it is just as different as can be!" said one of my young friends.

"What is?" I asked. "Why, being a Christian. Everything is so different from what I expected."

"What did you expect?" "When you used to talk to me about being a Christian, I used to say to myself: 'No, I can't now; for I should have to do so many hard things, and I never can do them.'"

"What hard things?" "O, I used to think: 'Now, if I become a Christian, I shall have to walk just so; shall have to go to church and prayer meeting; shall have to pray and read the Bible.' It is so different from what I thought!"

"Why, James, what do you mean? You go to church and prayer meeting; you read the Bible and pray."

"O, yes; but then I love to do them. That makes all the difference. I love Jesus, and love to do all he wishes me to do."

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

B. B. B. STOOD THE TEST.—"I tried every known remedy I could think of for rheumatism, without giving any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was." Henry Smith, Milverton, Ont.



CAPE BRETON RAILWAY.

SEC.—STRAIT OF CANSO TO GRAND NARROWS.

Tender for the Works of Construction.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Cape Breton Railway," will be received at this office up to noon on Wednesday, the 6th day of July, 1887, for certain works of construction.

Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the office of the Cape Breton Railway, at Port Hawksbury, 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.

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At the Rectory, Smith's Falls, Ont., on Tuesday, 31st May, 1887, the wife of the Rev. Rural Dean Nesbitt of a daughter.

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

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

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

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WORK FOR GOD.

The work is not ours, but His, and He is the Worker, or Doer of it.

There are several different ways of working for God.

We may make the best plans we can, and carry them out to the best of our ability.

Or, having carefully laid our plans and determined to carry them through, we may ask God to help us, and to prosper us in connection with them.

There is yet another mode of working; to BEGIN with God, to ask HIS plans, and to offer ourselves to Him to carry out His plans. Working this way we leave the responsibility with the great DESIGNER, and find His service of sweet restfulness.

Some men work from natural restfulness; others because they love work and delight to be engaged in it; and others again ask the Lord to help and assist them. The true workers are those in whom God dwells and works—He working in them both to will and to do of His good pleasure.

Many hard workers will lose their crown—not because they did not work, but because they did, and so intently that they did not let the Lord work in and by them."

"For the Son of Man is as a man taking a far journey, who left his house, and gave * * * TO EVERY MAN HIS WORK."

"And every man shall receive his own reward according to his own labor.

"And the fire shall try every man's work of what sort it is.

"And behold, I come quickly; and My reward is with Me to give every man according as his work shall be."

Remember you are a co-laborer with God and do not try to make God a co-laborer with you.

AN AWFUL DOOM of any nature is usually avoided by those who have foresight. Those who read this who have foresight will lose no time in writing to Hallett & Co., Portland, Maine, to learn about work which they can do at a profit from \$5 to \$25 and upwards per day and live at home wherever they are located. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Both sexes. All ages. Particulars free. A great reward awaits every worker.

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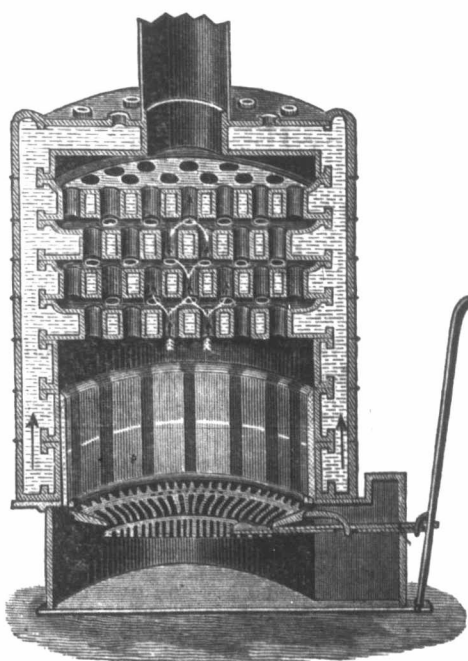
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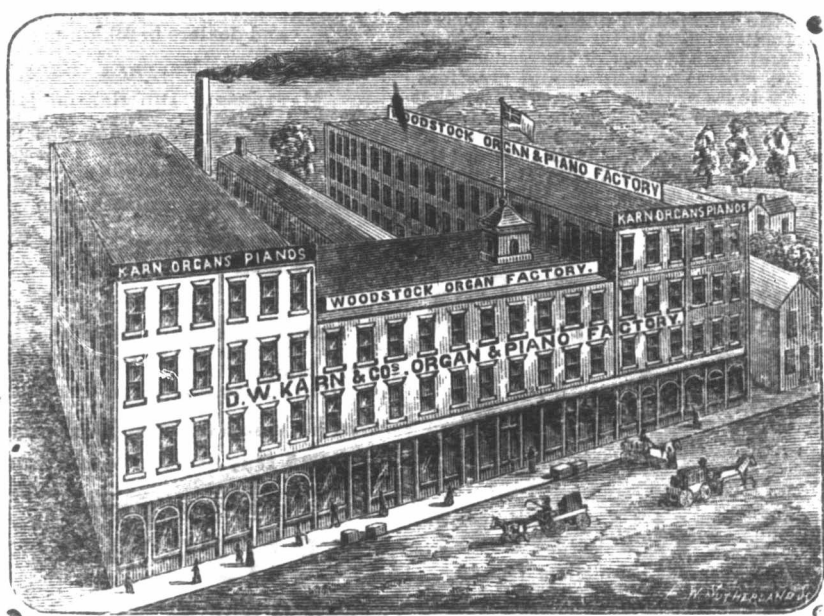
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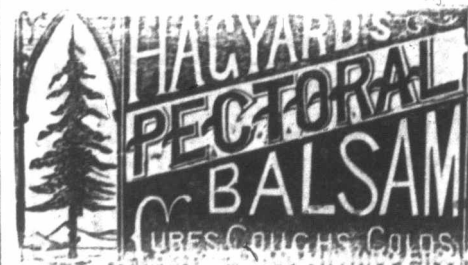
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