

The Bishop of Newfoundland exercises episcopal functions there only as a Bishop *in partibus*. The anomaly is apparent. A bishop living in one hemisphere, and one of his churches in another. The office must be at once uncomfortable to its Bishop, and, in a great measure, useless to the people. The consolidation of the Church in Canada will perhaps remedy this anomalous state of things.

PHILIP TOCQUE.

Toronto, May 18th.

#### Synodical Returns.

SIR,—I see that in the letter which appears to-day I have a slip in calculation, but the correction only impresses the point which I bring forward. Making the year for returns run from Easter to Easter, we find that the weeks in the current year drop from 55 to 50, and the returns will naturally show a parallel depression. In counting the years from Easter, 1890, to Easter, 1897, the weeks are 51, 55, 50, 51, 55, 51, and 54. But it is clear that this precludes all idea of comparison, and makes the returns little better than wasted labour. No accountant would follow this scheme in a matter of business: they must all smile quietly at our antiquated policy.

JAMES GAMMACK LL.D

East Toronto, May 12th, 1892.

#### Notes and Queries.

SIR,—Do we not pray for the departed in the prayer for the Church Militant, when we pray "that with them (i. e., with 'all Thy servants departed this life in Thy faith and fear') we may be partakers of Thy heavenly kingdom"?

A CATHOLIC.

ANS.—Another meaning is admissible, but from the consideration of what time this closing sentence was added, the spirit that actuated the revisers in 1661, and the characters of the leading revisers, we must infer that they included faithful departed in their supplication. The "militant here in earth" was a legacy from 1552, and we can scarcely imagine a reason for the addition made at a later date, unless it was to widen the former limitation. Compare the words in the Burial Service, where the expressions are fuller, but with the same ambiguity.

SIR,—Mr. Gladstone said in a speech once, "Take the Church of England out of the history of England, and the history of England will become a chaos without order." Perhaps you can give me the entire sentence, which I have forgotten. On what occasion were the words spoken?

D. J.

ANS.—The words quoted, with the very small addition, "without life and without meaning," are met with in a speech that Mr. Gladstone made on May 16th, 1873. The occasion was the debate in Parliament upon Mr. Miall's amendment for the disestablishment of the Churches of England and Scotland. The whole speech is given in the London Times of May 17th, 1873, and Hansard Parl. Debates, vol. 216, p. 46.

SIR,—What are the duties of a vicar's warden and people's warden, respectively, and the Canon rules or laws respecting such? Which should take charge of the books and finances of the church, according to the law of the Church?

H. H.

ANS.—The churchwardens are appointed at the annual Easter meeting of Vestry, and form a corporation to represent the interest of the church and the members thereof. In conjunction with the incumbent they have charge of all the possessions and interests belonging to the church, but as they are a corporation their duties cannot be severally assigned, and the corporate powers cannot be exercised by one of them without the consent of the other. It is, however, the usual custom for the people's warden to have charge of the books and finances, though he cannot give a cheque for money without the signature of the other warden. Their duties are pretty clearly laid down in the Constitution, &c., of the Incorporated Synod of Toronto, which may be had at the Synod office, and the *Churchwarden's Manual*, that is based upon the Constitution. For a wider discussion and authority see Blunt's *Book of Church Law*, and Cripp's *Law Relating to the Church and Clergy*. But one must distinguish between Canadian and purely English Church law.

Blood poisoned by diphtheria, the Grip, typhoid fever, scarlet fever, etc., is made pure and healthy by Hood's Sarsaparilla.

### Sunday School Lesson.

Sunday after Ascension.

May 29th, 1892.

#### THE ASCENSION.

Jesus forty days on earth after His Resurrection. (Acts i. 1-3.)

##### I. HE ASCENDED INTO HEAVEN.

Jesus ascended visibly before His disciples. His body went up into heaven, as well as His soul. (Read St. Luke xxiv. 50-52, and Acts i. 6-11.)

##### II. THE MEANING OF THE ASCENSION.

The Jewish tabernacle with its sacrifices explains a great many things to us about Jesus Christ.

The most solemn day of all the Jewish year was the Day of Atonement, that is, the day when God and man were reconciled, or when peace was made between God and man. Let us try to learn from the ceremonies of this day the meaning of the Ascension.

Suppose we have come to the court of the tabernacle. We stand outside, we may not enter, but we see the brazen altar standing within the court, outside the door of the tabernacle. We see the High Priest and his assistants. The High Priest kills a bullock and a dove, and offers them to God upon the altar for his own sins and those of the other priests. The High Priest then takes the blood in a basin, and goes into the most Holy Place, where the mercy-seat is and the Presence of God, and sprinkles the blood on the mercy-seat. Presently the High Priest comes back again, and now slays a goat and offers it upon the altar. The goat is for the sins of the whole congregation. He then takes the blood as he did before, and goes to the Holy of Holies to sprinkle the blood on the mercy-seat. But some one asks, "Why does he go in, and why does he sprinkle the mercy-seat with the blood? Was not the sacrifice finished when the beast was slain?" "Yes," another answers, "the sacrifice was over, but the High Priest goes in to present the sacrifice to God, because the atonement is not completed until this is done." This is just what Jesus Christ does for us. He offered the sacrifice of Himself as our High Priest on Mount Calvary. He then went up into Heaven—not to make the sacrifice, that was done on Calvary, never to be repeated, but He went up to heaven to present the sacrifice to God—to offer it as an atonement for our sins (Heb. iv. 14; ix. 11, 12, and 24; x. 12). Jesus is in heaven presenting the sacrifice offered once for all on Calvary.

##### III. THE LESSON OF CHRIST'S ASCENSION.

- (1) We ought to be thankful for His sacrifice and His mercy.
- (2) If Christ has ascended we must ascend. (Phil. iii. 20; Collect, Ascension-Day.)
- (3) Fix our eyes on Christ, and our hearts also, (Heb. xii. 2, "Looking unto Jesus.")
- (4) Join Him in the presentation of His sacrifice, that one, "full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world," which He made once for all upon Mount Calvary, by receiving Holy Communion, our Eucharist or "sacrifice of thanksgiving."

### Family Reading.

#### The Best that I Can.

"I cannot do much," said a little star,  
"In making the dark world bright:  
My silvery beams cannot struggle far  
Through the folding gloom of night;  
But still I'm a part of God's great plan,  
And I'll cheerfully do the best that I can."

"Oh, what is the use," said a fleecy cloud,  
"Of these tiny drops I hold?  
They will hardly freshen yon lily proud,  
When caught in her cup of gold;  
But still I'm a part of God's great plan,  
And I'll cheerfully do the best that I can."

A child went merrily forth to play,  
But a thought, like a silver thread,  
Kept on winding in and out all day  
Through the happy golden head.  
"Mother said I'm a part of God's great plan,  
So must try to do the best that I can."

So she helped a poor neighbour's child along,  
Though tired her own small feet;  
And she sang from her heart a little song,  
Her father thought so sweet!  
And he said "I too am part of God's plan,  
And though weary, must do the best that I can."

"Changed Lots; or, Nobody Cares."

#### CHAPTER XXI.

(Continued.)

When Dorothy found that nothing but grateful words were spoken of Nance, to whom even now in the midst of her joy her heart turned with loving affection, her cup was full, and with much simple pathos she told the story of her illness the year before, and how poor mother had married Joe just to keep her alive, and what hard times had been brought to her by this marriage, and she made tender-hearted Sibyl cry over poor Jenny's woes.

When Dorothy heard that Joe Lovell had followed her twin sister the evening before at Southampton, her eyes had blazed with a sudden indignation, and her father, who had been watching every change in her expression, saw distinctly his little Dorothy once more before him, whose passionate nature had so puzzled him; his children might be alike in many ways, he mused, but they were also very different; under the treatment Dorothy had received lately, his gentle Sibyl would have been crushed.

"Mother'll be terribly frightened when she hears Joe's looking for me and the police is looking for him." She said presently, "Couldn't I let her know somehow that I'm here, and that you are not angry she took the baby; she'll be fine an' glad."

At once both Mr. and Mrs. Chisholm began to plan some way of communicating with poor Nance, and rewarding her for her long and faithful devotion; Sibyl eagerly pointed out she, too, had been the object of this devotion, so she, too, had a right to be grateful.

"She saved my life, didn't she?" she pleaded. "I ought to be as grateful to her as Dorothy; I am sure I remember her a little."

Then Dorothy spoke of baby Violet, and Sibyl listened with great interest. Something, too, must be done for Jem's little sister, and Dorothy explained she had hardly any clothes, for Joe said he would not spend money on her, she would not live long; but poor mother loved her dearly, and would break her heart if she died.

When Dorothy explained the reason which had eventually led her to run away from the caravan her eyes blazed again, and then she described her journey, and how, when she had to leave the train at Redhill, a longing had come to her to try to find out again the big house she still faintly remembered, and how she had wandered about all that day, and paying sixpence for a night's lodging, had found refuge in an old woman's cottage, and then wandered again; and just as she was feeling she could not walk much further without some food, she had recognized a lane, and, following it, had found herself on the common. Then following the wall which skirted the park, she had at last once more caught sight of the gate which she had been looking for.

Mr. Chisholm felt he could not delay a post without expressing his gratitude to Mrs. Carey and Mr. P—. Had they not stretched out helping hands to his poor desolate child in the time of her great need? The next morning came a letter from Mrs. Carey telling them Joe Lovell, having found out her name at the hospital, had again been at her house pretending to great anxiety with regard to his daughter, who had run away from him. Her servants had told him that the lady was looking for him, and that she had gone out to inquire about him at the police-station; and since this she had heard nothing more. Mr. Chisholm wrote at once to the police-stations in the county where Dorothy had left her foster mother.

As the days passed on, and Dorothy gradually unfolded all the hopes and fears which had ruled her past life, giving them glimpses of the generous impulses, the brave self-denial, the love which had helped her to bear patiently, her parents' thankfulness overflowed, and they felt that no reward could be too great for the woman who had lavished so much love and care on both their children; all Joe's misdeeds must be forgiven for his wife's sake.

There had been some little delay in discovering the gipsies, for, frightened by what he heard of