

and a row of shade trees, arbor vitæ, willows, and be planted each side of the roadway. Let a handsome church be now built. Rev. Canon Innis to be perpetual rector *de facto*, the Incumbents of St. James' and of Byron ministers. The city clergymen and, after a time, the incumbent of St. George's assisting when possible. Many others are desirous of officiating. The offertory would defray the costs.

THE CHURCH SUNDAY-SCHOOL.—Why not commence the Sunday school at once? 'Tis madness to defer. As to teachers, the difficulty will be in the selection of the best from every Sunday-school in the city; from St. James', St. George's and from some who have never taught since they did so in the good old land.

WALKERVILLE.—Honour to whom honour is due. Many readers of the DOMINION CHURCHMAN have known the history of the event to which this church owes its birth and continuous existence. A Detroit distiller, desirous of the welfare of his employees, many of whom dwell there, built a church at Walkerville. It has been since that time almost wholly supported by his liberality. He handed it over to the Methodists; they unable to maintain it returned it. He then gave it to the Anglican Church; it was entirely owing to this that the Rev. Mr. Jones received and for some time held the appointment. The Incumbent now is Rev. E. Furguand, a southern clergyman, who inherits the warm affection and undying sympathy of those lovable people. Mr. Furguand, we are happy to say, enjoys the love of the church to whom he ministers. As a slight token of that love and esteem of his flock, he was presented with a gold watch by them.

ALGOMA.

SAULT STE. MARIE.—The Geo. B. Cooke gratefully acknowledges the receipt of ten dollars from Mrs. McKnight and sons, Vienna, to be applied as follows—five towards the Memorial chapel fund, and five to the Wawanoosh Home.

The Bishop of Algoma desires to acknowledge with many thanks the receipt of the following contributions for the Steam Yacht fund—C. D., Nova Scotia, \$40 00; J. E. Lount, Esq., J. Pratt, Esq., Dr. Bridgland, all of Bracetridge, \$5 00 each; R. and G. Strickland, Esqrs., Lakefield, \$20 00. Contributions to any of the funds addressed to A. H. Campbell, Esq., Treasurer of the Diocese, at Toronto, will be duly acknowledged.

ROSSEAU.—On Thursday the 4th of January, an entertainment was given to the Sunday scholars of the Church of the Redeemer in the Parsonage, Rosseau, when thirty-eight children were entertained at tea, after which the prizes for attendance, good conduct, and proficiency were distributed to those who had earned them. The evening was spent in a most enjoyable manner. We have to thank the C. W. A. S. of Toronto, and Miss Fanny Dixon, of the Rectory, Guelph, for their liberal aid, inasmuch as many children in different parts of the mission were made happy by gifts from their bounty. The money for the prizes was collected in the neighbourhood by Mrs. Chowne.

BRITISH.

The Bishop of Lincoln writes to the *Times*:—"The question concerning diplomatic relations with Rome appears to be attracting public attention, and as it may probably affect the interests of religion, as well as of State policy, let me be permitted to offer some observations upon it. The readers of Bishop Burnet's *History of his own Time*, will remember his strong language on the Earl of Castlemaine's embassy to Rome in 1687. 'This,' says the Bishop, 'was high treason by law. Jeffries' (Lord Chancellor) 'was very uneasy in it' (vol. i. 708, 716). The Bishop describes also the reception of the Papal Nuncio, Cardinal Dadd, at Windsor, on July 3, 1687; it was not thought prudent to receive him in London (vol. i. 716, *Earl Somers' Tracts*, ix. 268). In 1689, Lord Castlemaine was tried in the House of Commons on a charge of high treason, for 'going as an ambassador to Rome' (*State Trials*, xii. 598), and was sent to the Tower. The Earl pleaded that he did not go to Rome for any religious purpose, but only to show courtesy to a temporal prince, and for a secular purpose. You will recollect that in the year 1848 (February 7), Lord Lansdowne brought in a Bill into the House of Lords to enable her Majesty to open and carry on diplomatic relations with the Court of Rome. That Bill was read a third time on February 28, and was sent to the House of Commons, in which it was reserved for a late period of the session, and was read a second time on August 17, 1848. The Bill came into committee on August 24, when Mr.

Henley moved that instead of the words 'Court of Rome,' the words 'Sovereign of the Roman States' should be inserted. Lord Palmerston assented to Mr. Henley's amendment, which was carried, and the Bill became a law on September 4, 1848. The title of the Act (11 and 12 Vict. cap. 108) is as follows:—"An Act to enable her Majesty to establish and maintain diplomatic relations with the Sovereign of the Roman States." The words 'Church of Rome,' 'See of Rome,' 'Bishop of Rome,' 'Sovereign Pontiff,' do not occur in the Act. Probably, neither Lord Palmerston nor Mr. Henley nor any member of either House of Parliament, had any foresight in 1848 of the events which took place twenty-two years afterwards (in September and October, 1870), when the Bishop of Rome ceased to be 'Sovereign of the Roman States,' and that title was transferred (by the *plebiscite* of October 2) to Victor Emmanuel, king of Italy. The question, therefore, which may now be submitted for consideration, is whether, as far as 'diplomatic relations with Rome' are concerned, we have not now been thrown back (by the Italian Revolution of 1870) to the times of James II. and of Lord Castlemaine, and whether the Act of 1848 (which debarred any ecclesiastic from being accredited as ambassador from Rome) has any other validity at the present time than to enable her Majesty to maintain friendly relations with the King of Italy."

Several of the Hampstead clergy have been taking part in prayer meetings in Dissenting chapels. At the churches served by these clergymen the facilities offered to their own people for common prayer and praise on week-days consist of a single evening service (and at Trinity Church one morning service), the observance of Saints' Days being entirely ignored. A correspondent, in calling our attention to this strange proceeding on the part of the reverend gentlemen, asks how they can reconcile the formal act of publicly ministering or leading the prayers of the congregation in a Nonconformist meeting-house with their ordination vow "to minister the doctrine and Sacraments and the discipline of Christ as this Church and realm hath received the same," and how they can take part in a service conducted in a building avowedly erected for the promotion of schism by men who contravene the twenty-third Article, which affirms that "It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments, in the Congregation, before he be lawfully called, and sent to execute the same."

The Bishop of Lichfield, in his pastoral, hopes that the sounds of party strife in the Church are dying away, and that peace has been advanced through the intervention of Archbishop Tait. He holds that in the late Primate's room a truly noble Archbishop has been chosen. He considers the great danger of the clergy is their forgetting the grandeur of their work, and he desires that this year should be one of especial evangelistic effort adapted to the wants of different localities.

Dr. Wordsworth, Bishop of St. Andrews, is the author of these pleasant lines:—

As Abram's name to Abraham,
In earnest of undying fame,
Was changed by voice from Heaven;
So, raised to the Primal Throne,
May Benson turn to Benison,
Proclaim henceforth in richest boon
Blessing received and given.

S. S. Teacher's Assistant.

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. What is the next Article of our Faith?
A. That Jesus ascended into heaven.
Q. How is the ascension described?
A. Luke xxiv. 50, 51; see Acts i.
Q. On what day did Christ ascend?
A. On the fortieth day after Easter.
Q. At the Ascension did He suddenly disappear?
A. No; He rose above the earth in the sight of His apostles, and a cloud received and hid Him.
Q. Whither did He ascend?
A. Into heaven, where God manifests His special presence, and where He sat down at the right hand of God. Ephes. i. 20 22; *vide* Ascension-Day psalm xxiv. and Lesson, 2 Kings ii.
Q. Since Christ is God, why needed He to be exalted by the Father?
A. Because He had emptied Himself of His glory, and had taken the manhood into such union with the Godhead, that as man needed to be glorified by the Father with the glory which He had with Him before the world was. John xvii. 5.
Q. For what purpose of salvation is Christ at the right hand of God?

A. To appear as our Great High Priest in the presence of God for us. Hebrews ix. 11-24.

Q. What part of the Jewish ritual typified our Lord's entrance into heaven?

A. The entrance of the High Priest once a year into the Holy of Holies. Hebrews ix. 7, 11, 12.

Q. But did He not cease to act a High Priest after He had completed our atonement on the cross?
A. No; He exercises an unchangeable Priesthood of intercession, for He is a Priest *for ever*, after the order of Melchizedec. Hebrews vii. 21 26.

Q. How does He act in doing this?

A. We know not the form in which He pleads and presents His sacrifice, but we believe it is really done. Christ is figured even in heaven as a Lamb slain.—Rev. v. 6.

Q. Can the sacrifice of Christ be repeated?

A. No; so far as pain and death are concerned, but if He be a Priest, He must have something to offer.—Hebrews viii. 3.

Q. What then does He offer?

A. He offers Himself as the Head of His Body the Church; and in doing this He necessarily offers His people, their hearts and lives and services in Himself; as the living members of Himself, their Head.

Q. Have we on earth any means of joining ourselves in this His act of intercessory priesthood?

A. Yes; as He presents the memorials of His death in heaven, so we, in the Holy Eucharist, join in His commemorative act, for as often as we eat this bread, and drink this cup, we shew forth His death till He come. 1 Cor. xi. 26.

Q. How else does the Eucharist enable us to join in Christ's intercession?

A. Because "We being many are one bread and one body, for we are all partakers of that one bread."—1 Cor. x. 17. If by partaking of that bread we are members of the Body of Christ, we are members of That which He is ever presenting before God.

Q. What does the intercession of Christ embrace?

A. Everything; for He says "Whatsoever ye shall ask the Father in my name, that will I do." John xiv. 13.

Q. Does sin deprive us of the benefits of Christ's intercession?

A. Not if we repent of it. 1 John ii. 1.

Q. For what purposes of grace did Christ ascend into heaven?

A. For five: 1. To receive the glory which He had before the world was; John xvii. 5. 2. To appear as our High Priest; Heb. iv. 14. 3. To send down the Holy Ghost; John xiv. 7. 4. To rule all in our behalf; Eph. i. 22. 5. To prepare a place for us; John xiv. 2.

Q. How are we to honour the Ascension of Christ?

A. By coming to God through Him; Heb. iv. 16, vii. 25. By setting our affections where He is; Col. iii. 2.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

"AMERICAN CHURCH REVIEW."

SIR,—Referring to my letter to you of 15th inst., will you allow me to say that I have received a communication from the editor of the *American Church Review* in which he says "no one can be a greater admirer of the policy of England in the East than myself, or wish more to encourage the friendly relations between England and America." He reminds me that the policy of the *Review* is to give both sides a fair hearing; a feature which I had not noticed, but it accounts for the great variety of opinion therein, and there are some excellent papers; one on Dr. Pusey in the current monthly number is the best of the many I have seen. At the same time I question the wisdom of such articles as the one I alluded to, as having a tendency to irritate, and not have any bearing on Church matters.

The editor says the *Review* is open to reply to the article on "Egypt and the Eastern Question."

Yours faithfully,

P. HARDING.

Apsley Jan. 26, 1888.

CHRISTMAS IN HAWAII.

SIR,—Perhaps a few lines from an old subscriber, now resident in a remote corner of the world, may not be without interest to some of your readers. I therefore purpose with your permission, to say a few words as to how the festival of Christmas is kept in these Islands of the Pacific. There are in this group six inhabited islands, in four of which English Missions are established. The pro-cathedral at Honolulu claims the first notice; it is a plain wooden structure neatly fitted, the Edwardine ornaments of Church