

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JUNE 1, 1882

[No. 23.]

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# To The Electors OF Centre Toronto.

GENTLEMEN.—At the general election in 1878 I appeared before you as the advocate of a protective policy, and you were good enough to elect me. I had, as mechanic and manufacturer, been all my life a member of the Reform party. But the helplessness of the Mackenzie Administration during the trying days between 1874 and 1878, and their refusal, on theoretical grounds, to give to Canadian industries that measure of protection which, as every practical business man saw, had become absolutely necessary, led me, preferring country to party, to abandon old political associations, and support the statesmen who stood pledged to a protective policy.

The tariff prepared by Sir John Macdonald and his colleagues has been in force only three years, a very brief period indeed, in the history of a country. But I do not hesitate to declare, speaking from a tolerably wide experience, that it is doing its work more efficaciously than the most ardent protectionist could have anticipated. Industries which under the assaults of American capital were compelled for five years to draw heavily upon their resources, are now paying a living profit; and the prosperity of the manufacturer is necessarily shared by the skilled artisan and workman. The latter, instead of having to be content with three or four days' work per week, are now working full time for better wages. New industries have sprung up, and old ones which had become extinct under the one-sided free trade system have been revived. Indeed, more factories have been established since 1878 than for twenty years previous. The country, from one end to the other, is highly prosperous, and while I acknowledge that this is due in a measure to bountiful crops and to the universal revival in trade, I claim fearlessly that the protective policy has been an important factor in bringing about this happy state of affairs.

It is because I am profoundly convinced that the reversal of that policy, or even a doubt as to its permanence, would be disastrous in the extreme to every branch of enterprise, that I again appear in Centre Toronto and seek your suffrages. I need hardly tell you that for a man in my position and at my time of life there is no charm in the pursuit of politics. But I feel it to be my duty in the interest of Canadian industry, and I trust I may say without egotism, in the interest of our common country, to put aside all private considerations and resist the attempt now being made at this election, if not to overthrow, at all events to discredit the National Policy. For that, in my opinion, is the real issue in this contest. As a large employer of labour, and one having a stake in commercial enterprises of almost every kind, I do not hesitate to say that the return of the free trade party to power at this jun-

ture would be nothing short of a national calamity. Capital, always timid, would take alarm; many new industries which are being nourished by the tariff would undoubtedly be ruined; old industries would suffer as before, and the general business of the country would be thrown into confusion, and, not improbably, into panic.

These considerations, so grave for every employer, and for every man dependent upon his daily labour, have induced me, instead of seeking the repose to which, after a long life of toil, I might fairly claim to be entitled, to ask you to return me to Parliament once again. You know that I have no personal ambition or selfish end to gratify. But I am deeply anxious, in common I am sure with all business men, no matter what their party affiliations may have been, to preserve and perpetuate the policy to which Canada already owes so much. The loss by the demoralization that would follow on the heels of the return of the free trade party cannot be estimated; nor can any estimate be formed of the loss the country would sustain through the flight of capital, which is awaiting the verdict in this election before investing in new and important enterprises to the launching of which the maintenance of the present tariff is essentially necessary. Upon these broad grounds I ask you for your votes, in order that the hands of Sir John Macdonald may be strengthened in the work that yet remains for him, and that the prosperity which now prevails may not be menaced, in so far as Centre Toronto can help it, by the fatuous policy that brought disaster upon us in other days. The National Policy, according to the late First Minister, is a "national folly and a national crime," so that no man can be in doubt as to the course Mr. Mackenzie and his leader would pursue should they, unhappily, be returned to power.

I may add that I warmly approve of the great vigour and energy displayed by the Government in opening up and developing the North-West. Their policy in that respect, although at one time derided by their opponents, has already met with unexampled success. Immigrants are pouring into Manitoba and the fertile region beyond it at the rate of fifteen hundred per week, and it is probable that not less than 60,000 persons will go up there this year. The peopling of those vast territories will add enormously to the wealth and strength of the Dominion, and it is to the interest of the merchants, manufacturers, and mechanics of Old Canada that the trade policy which gives them control of the expanding markets of the North-West should be maintained and rendered permanent, as it only can be, by a decisive expression of public opinion at the polls.

I am, gentlemen,  
Your obedient servant,  
ROBERT HAY.

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A map of the locality, together with plans and specifications of the works, can be seen at this office and at Brighton, on and after "Thursday the Eighth day of June next," where printed forms of tender can be obtained. Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$3,000 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.

Department of Railways and Canals,  
Ottawa, 22nd May, 1889.

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## LESSONS for SUNDAYS and HOLY-DAYS.

June 4. TRINITY SUNDAY.—  
Athenasian Creed. Proper Preface in Communion service.  
Morning... Isaiah 6 to 11. Rev. 1 to 9.  
Evening... Gen. 28, or 1 & 2 to 4. Eph. 4 to 17, or (St. Matt. 3.)

THURSDAY, JUNE 1, 1882.

UPWARDS of £900 of the requisite £1,000 for a suffragan Bishop for the diocese of St. Alban's has been guaranteed.

A new polar expedition is to start this month from Amsterdam in order to search for Mr. Leigh Smith and his missing vessel, The Willem Barents, which has already twice successfully been upon Polar explorations, is the ship selected for the purpose.

An appeal is made for bells for the Slave Market church, Zanzibar. Bishop Steere is now in England (sent home against his will by his medical advisers in Zanzibar), and encouraging the friends of mission work to contribute generously to the completion of a church on which so much patience and energy have been bestowed.

In the diocese of Massachusetts, during eight years, there have been built thirty new churches and twelve chapels; twelve rectories have been bought or built; the clergy have increased by twenty-seven, eight being from the ministries of denominations. The Sunday-school lists have increased by forty-five per cent., and the communicants have gained fifty-five per cent.

The "Salvation Army" has got into some trouble about its processions. Some members of the Army have been sentenced by the Hampshire magistrates to imprisonment with hard labour. The magistrates said there had been reasonable grounds for believing that there would be a breach of the peace if the procession was allowed, and that therefore the police were justified in trying to prevent it, and that the defendants had persisted in having the procession in Whitchurch, and had resisted and assulted the police, and so the magistrates convicted them and sentenced them to a month's imprisonment with hard labour. An application was afterwards made on their behalf in the Court of Queen's Bench. Lord Coleridge said if it were true that these persons were in prison with hard labour which was an ignominious punishment for what might have been done under the influence of religious enthusiasm, it was desirable the case should be heard as soon as possible.

The Lord Chief Justice accordingly made the rule returnable in four days peremptorily.

It is said that discoveries have recently been made which confirm statements made some time ago as to the present existence of inhabited cities among a hostile and jealous people in Guatemala in a similar condition to that in which Cortez found them.

The death is announced of one of the most learned of Kentish antiquaries, Mr. John Brent, of Canterbury. He was a frequent contributor to *Notes and Queries*, the *Gentleman's Magazine*, and the *Antiquarian Magazine*. He was one of the oldest members of the Society of Antiquaries and of the British Archaeological Association. His work upon "Canterbury in the Olden Time" bears testimony to his indefatigable industry and his ability as an antiquarian topographer.

The "Reformed Episcopal" schism is getting into fresh trouble. The pretended "Bishop" Gregg is declared by the pretended "Bishop" Sugden to be a seceder, and an attempt is made to deprive Mr. Gregg of his position as incumbent, Trinity meeting-house, Southend. An action has been brought by two of the trustees of the building on the ground that Mr. Gregg has set up a new and distinct sect. The alterations specially pointed out were the omission of the words "canonically received, and the addition of the words "not as of Divine right" in relation to the episcopacy. The action was not successful.

The advantage arising from communications by the electric telegraph on the meteorological observations is illustrated by a message received in England from New York early in the week beginning May 1st. It was to the effect that a large depression, which was likely to develop dangerous energy, was crossing the Atlantic and was likely to arrive in England about Wednesday or Thursday. The weather became disturbed after the middle of the week and there were copious rains; but the threatened gale did not arrive till Saturday. A great amount of damage was done in various parts of England. Trees were blown down, conservatories unroofed and in some places lives were lost. In Devon and Cornwall the hurricane is described as of unparalleled violence.

The Bishop of Rochester recently met the churchwardens of the rural-deaneries of Greenwich and Woolwich. In the case of St. James's, Hatcham, and East Wickenham, presentments were made indicating the existence of contrary opinions relative to the internal arrangements at those churches; but the Bishop declined to receive oral statements. Afterwards in delivering his charge, he explained the duties and powers of churchwardens, and pointed out that voluntary church rates might still be made, though they could not be enforced, for the purpose of raising funds for the necessary repairs. He also stated that bells could not be rung without the consent of the incumbent. He said that in cases of sequestration or vacancies occasioned by death or other cause it was the duty of churchwardens to provide a stipendary curate.

A party of upwards of 1,000 pilgrims recently arrived at Marseilles from Paris, on their way to Jerusalem, provided with tents and other conveniences to enable them to camp on the plains of Syria. They take statues for the church of the Holy Sepulchre, and two crosses to be used as standards.

At the election of churchwardens for the parish of St. Mary's, Bridgwater, an objection was made to one of the former churchwardens that he had pulled out his watch during a service in the church and thus had shown impatience. The objection appears to have been sustained for another churchwarden was elected.

The pectoral cross appears to have been worn in England at a much earlier period than some have supposed. The Archbishop of Canterbury from A.D. 995 to 1006 was Elfric. His will is easily accessible and has been translated with his homilies. In this will he bequeaths to "Archbishop Wulfstan a cross to hang round his neck, and a ring and a Psalter," and to Bishop Elphege a cross.

On the festival of S. S. Philip and James, the Archbishop of Canterbury consecrated in the chapel of Lambeth palace the Rev. John Miller Strachan, M.D., and the Rev. Herbert Bree, D.D., to the bishoprics of Rangoon and Barbadoes, vacant by the respective resignations of Bishop Titcomb (owing to the effects of a fall), and of Bishop Mitchinson, who is to help the Bishop of Peterborough. The Bishops of London, Winchester, Ely, Antigua, and Bishop Mitchinson assisted the Primate. Canon Bailey, Vicar of West Tarring, formerly warden of St. Augustine's, Canterbury, preached on St. John xvii. 8.

Ireland appears to be getting worse rather than better. More coercive measures are being adopted and Parnell has not the slightest control over the extreme forces now at work there. The practice of "boycotting" is still practised in addition to murder and agrarian outrage. The Rev. John Coffie, a Tipperary incumbent has been completely boycotted for reading prayers to a party of emergency men in the private house of one of his neighbours. Though he was formerly so popular in his district that Romanists as well as non-Romanists used annually to attend to plow his land, he is now deserted even by his own labourers, and has had to do his own farm work himself.

On the 27th ult. the Bishop of Gloucester and Bristol consecrated the new church of St. John the Evangelist, Stanfield. The church is in the early English style and the Bishop stated that he had never consecrated a country parish church on which he looked with greater satisfaction, and he hoped that it would be taken as a model for parishes of the same size. It is to seat 240, and has cost less than £2,400. The chief contributor has been the Earl of Ducie, but the parishioners have contributed according to their means. The fittings of the church are of English oak, and the floor of the chancel is laid with mosaic work. The Bishop preached from the words "Touch me not," and spoke strongly of the too great familiarity with holy things common at the present time.

The new modes of locomotion are causing the destruction of one after another of the archæological remains of the mother country. The new railway at Hythe requires for its completion the demolition of the ruins of Sandgate Castle. The value of the structure is estimated at £20,000, and an agreement has been entered into with the South Eastern company to substitute a work suitable for the defence of that part of the coast. Henry the 4th lived in it for a short time, Henry the 8th rebuilt and armed it, and Queen Elizabeth was entertained in it in 1558. It was restored and armed in 1806 at the time the French invasion was expected.

On the loss of Mr. Emerson by the United States, the *Guardian* says:—"By the death of Mr. Emerson, America loses not so much a profound thinker as a formerly brilliant essayist whose light has been gradually quenched. His friends have probably reason to rejoice that his genius went out calmly, instead of expiring in abrupt and startling convulsions. Mr. Emerson's temper, character, and opinions were in many respects so unlike those of Carlyle, that some wonder is now felt at the readiness with which resemblances were once traced between these remarkable men. But affinities exist which cannot easily be formulated; and perhaps Carlyle and Emerson differed as opposite poles of the same magnet."

**MONEY FOR CHURCH PURPOSES.**

HOW is money to be raised for Church purposes? Everybody acknowledges that there is an ever growing demand on the Church to strengthen her present positions, and to enlarge her borders. One of the great requisites she urges is—more money! Well, how is this money to be raised? Who is to raise it? The work of CHRIST'S Church in Canada and in the world at large demands more money. In many places it languishes for the means of grace because there no money to sustain the same. To whom is the Church to look to undertake the burden of raising the money? This question may be fairly answered by asking another question. To whom do people look for instruction and example? Is it not to the clergy? Let the clergy teach the people that they cannot be practically intelligent Christians unless they recognize God's work to be done by them through the sacrifice of their substance, and when they come down from the pulpit let them go from house to house and see that the people understand that "giving" is a "Divine grace" which is to be perfected in them and "to abound." But let the people feel that the clergy do not approach them on this question as a matter of business, but as a matter of grace, and let them see in their clergy the ambassadors of Christ, not begging friars.

**GENERAL SYNOD OF THE CHURCH IN IRELAND.**

AT the meeting of this body for the present year two subjects were introduced and discussed of considerable interest. One of them was the subject of general religious education, a subject which equally concerns us in Canada, and respecting which we have made no progress since the State renounced all recognition of religion in this country. Indeed nothing whatever has been done by the Church in Canada to unite religious education with secular. If we are mistaken in this particular, we shall be glad to learn where, when and how the thing has been attempted to be realized.

The Church in Ireland has a Board of Religious Education, and from the discussions carried on and the resolution ultimately arrived at, it is evident that the Church there is in earnest about the matter. We know of no diocesan Synod either in this ecclesiastical Province or in the Dominion of Canada which has even entertained the question, while the Church in Ireland has not only a Board of Education for securing the religious instruction of the youthful members of the Church, but has also a training college in which teachers can be trained for giving instruction in the principles of the Church as well as in imparting secular education; and the question arose at the meeting of the General Synod as to the formation of a scheme modifying the arrangements of the training schools, and that the Board of Religious Education should be empowered to carry such scheme into execution, if deemed desirable. Some objection was made as to entrusting a Board with the powers given to the Synod, and ultimately the following resolution was passed:—"That in view of the fact that many schools under the patronage of members of the Church of Ireland are now in connection with the Board of National Education, this Synod considers the maintenance of an institution or institutions for imparting religious education to those training for the situation of master in such schools to be absolutely necessary, and therefore hopes that the several diocesan synods will, at their next meeting, take the matter into their serious consideration, particularly as it appears that seven gentlemen are now personally responsible for all the expenses of the only institution now existing for religious training of schoolmasters and schoolmistresses belonging to the Church of Ireland."

It is to be hoped that the attention of our diocesan synods in Canada will be called to the same subject.

A considerable discussion also took place relative to assistance required for the support of several cathedrals, the most noted of which was that of St. Patrick's, declared by the legislation of the Synod to be the national cathedral. Large congregations attend this church, many of whom contribute nothing to its support or repair. It was very clearly shown in the course of the discussion that if they did not want the cathedral of St. Patrick's, the national cathedral of the Church in Ireland to fall absolutely into ruin the Synod must spend money upon it. It was finally agreed to allocate £1,000 for the repair of the cathedral in question.

**BOOK NOTICES.**

**RED LETTER DAYS: A Memorial and Birthday book, with a Birthday Index, by FRANCES RIDLEY HAVERGAL.** New York: ANSON D. F. Randolph & Company. Toronto: N. Ure & Company. Price 85 cents. Handsomely bound in cloth, 820 pages.

**CHARACTER BUILDING: Talks to Young Men, by the Rev. R. S. BARRETT.** New York: Thomas Whittaker. Neatly bound in cloth. Price 50 cents. This is a work we can strongly recommend as worthy the attention of our rising generation.

**"ONLY A TRAMP," or the Golden Links. By GRACE STEBBING.** Cloth, pp. 222. New York: Thomas Whittaker. Price \$1.

We took up this book with considerable diffidence, but having once commenced the reading, it was impossible to lay it down until we came to the end. We feel that we can well recommend all who have it in their power to journey with "Our Tramp," and assure those who do will be the bet-

ter and happier for it. Parents who desire to place in the hands of their young folks a good, instructive, and at the same time entertaining work, will not fail to at once put "Our Tramp" on their library table.

**JOHN INGLESANT: a Romance. By J. S. SHORHOUSE.** Macmillan & Co., Publishers, New York. Willing and Williamson, Toronto. Price \$1.10.

It is something refreshing to meet with a story, true or fiction, so entirely unlike, in style and matter, the ordinary run of narrative literature in the present day, as this very peculiar and singular book certainly is. It is a *melange* of romance, history, and philosophy: exceedingly well composed for such a difficult piece of mosaic. The body of the tale lies in the reign of the first and second Charles, in England, France, and Italy; and the hero, in search of the "greatest good," travels through the experiences of schoolboy, pupil of the Jesuits, royal page, confidential agent of Rome, Italian chevaliere, concluding as an attached member of the Church in England, with a taste for Italian-violin music only! The vein of romance is interesting, the history of the period absorbing, and the philosophical and religious speculations attractive; the whole drift of the reasoning and moral, sufficiently sound. If there be one weak point in the book, it is a shallow knowledge of the historical position of the Church of England; a leaning in favour of its utilitarian advantages; a fuller appreciation of the former point would have prevented such slips as calling the Roman schismatics (in Elizabeth's reign) "Catholics," or their brand-new organization "the older Church." The spirit, however, is good; though the letter fails sometimes. It is, as far as it goes, a good dissuasion from Romanism.

**Diocesan Intelligence.**

**MONTREAL.**

From Our Own Correspondent.

**MONTREAL.**—Trinity Church in the city, has been closed for these few Sundays back.

Rev. R. Irwin, has accepted, it is said, an appointment to Rougement.

The Rev. Mr. Thicke will be inducted into his charge by the Bishop on Sunday.

The Bishop-elect for Algoma has sent in his resignation as rector of St. George's. It takes effect 1st August.

**ADAMSVILLE.**—This week, May 13, witnesses two interesting ecclesiastical rites performed by our Bishop. The first which, (D.V.) ere you receive this will have been performed, is the consecration of a church in this place. It is not exactly a new church for it has been in use for some years, but its builder, or owner, was Mr. Adams, who primarily erected it for a sort of union meeting-house, but has deemed it wiser and the more proper thing to have it solemnly consecrated to the worship of God according to the rites of the Church of England. The second is the laying of the corner-stone, or as the Freemasons put it, the superincumbent corner-stone, of St. John's church, West Shefford, the Quebec Grand Lodge of F. and A. Masons being present to lay the under-stone. We have heard it said that his lordship the Bishop would personally prefer that on such occasions the religious rites of the Church should alone distinguish the occasion. But the Masonic assembly will draw a greater crowd, and possibly augment considerably the offerings generally made at such times. Of one thing we may be certain, it will be the Masonic ritual, its ceremonies, symbols, regalia, that will be regarded with the utmost attention and remembered when the religious ceremonies will be forgotten.

**ONTARIO.**

From Our Own Correspondent.

**SHANNONVILLE.**—Consecration and Confirmation.—The Bishop of Ontario visited this parish on Saturday, 6th ult., the day following the Confirmation held in St. Thomas's church, Belleville, noticed in our last issue. The day was fine and pleasant, and a good congregations was assembled and took an earnest interest in the services. The present church

is an ex since du Roberts, very conv deed to place of destroyed of the on this Jones, fro Tyendina Burke, f ten o'clock ceeded to incumber and Lev read for the 24th Trinity and sign consecra began, a teen for This cla prayers, and att The Bisl chair at occurred old, cam her side life thus the gra grateful munion didates ceived services and the departe solemn which t incumb and pro in this hear of The gave an 12th ul this mi SYNCO the we Miss Toront Hill 4 5-00. Divi Holy 19-14; Colum Whitf Cobou St. M. Christ Trinit Paul's ALG tion: WU Batte 4-00; Mono SYN the w Wi Berki Cold; Cold; Geor; Toro; Dr 2-00; of th Mi acco 2-00, PA the Algo cent Ci Ton by t tary

is an excellent stone structure built a few years since during the incumbency of the Rev. William Roberts, now incumbent of Amherst Island. It is very conveniently situated, and is very creditable in deed to the congregation and village. It takes the place of the old church (a wooden edifice) which was destroyed by fire some five or six years ago. Several of the neighbouring clergy came to assist on this occasion namely Venerable Archdeacon Jones, from Napanee, Rev. Rural-dean Baker, from Tyendinaga, and Revs. R. S. Fournier and J. W. Burke, from Belleville. The services began about ten o'clock. The Bishop and attendant clergy proceeded to the door of the church, and were met by the incumbent, Rev. A. F. Echlin, the churchwardens, and Lewis Roberts, Esq., and after the petition was read for consecration, proceeded up the aisle reciting the 24th Psalm. The declaration of consecration of Trinity church was read by the Rev. A. F. Echlin and signed by the Bishop who read the rest of the consecration prayers. The Confirmation service then began, and nineteen candidates (five males and fourteen females) were presented by the incumbent. This class by their diligence, and hopeful spiritual prayers, seem to have amply rewarded the care and attention bestowed on them by their pastor. The Bishop administered the holy rite seated in his chair at the chancel steps. A very touching incident occurred when a very aged woman, over eighty years old, came forward as one of the candidates, and by her side knelt a very young girl. The extremes of life thus brought together to receive the blessing and the grace so needful for all, suggested solemn and grateful thoughts. A celebration of the Holy Communion then succeeded, and all the Confirmation candidates and several others of the congregation received that Holy Sacrament. The whole of the services were bright and hearty, the singing excellent and the adornment at the church in good taste. All departed pleased, and we trust much edified by the solemn scenes they had witnessed and the services in which they had joined. We congratulate this worthy incumbent and the whole congregation on their efforts and prospects. The Church seems likely to flourish in this parish, and we hope under God's blessing to hear of its continued progress and success.

THE Rev. Wm. Crompton, of the diocese of Algoma, gave an interesting address on Friday evening, the 12th ult. The village of Lonsdale has been added to this mission, and weekly service commenced there.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending May 20th, 1882.

MISSION FUND.—Parochial Collections: Holy Trinity, Toronto, balance \$11.70; Thornhill 69.50, Richmond Hill 43.50; Brampton 77.25. Donation: C. H. R., 5.00. January Collection: St. John's, Norway, 4.00.

DIVINITY STUDENTS' FUND.—April Collection: Holy Trinity, Toronto, 23.75; All Saints', Toronto, 19.14; Holland Landing 2.28; Brooklin 80 cents, Columbus 28 cents; Mulmur West, Honeywood 1.04, Whitfield 58 cents, Elba 40 cents, Ebenezer 30 cents; Cobourg, 15.00; Singhampton 45 cents; Orillia 11.10; St. Mark's, Otenabee, 1.00, Lang, 2.05; Etobicoke, Christ church, 2.26, St. George's 2.07; Tecumseth, Trinity church, 66 cents, St. John's 99 cents, St. Paul's 1.55, Christ church 55 cents; Brampton 6.01.

ALGOMA FUND.—Donation: C. H. R., 5.00. Collection: Trinity College chapel, Toronto, 27.89.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Batteau 2.67, Duntroon, 2.65; St. John's, Norway, 4.00; Cookstown, on account of assessment, \$1.09; Mono Mills, balance of assessment, 11.26.

SYNOD OFFICE.—Collections, etc., received during the week ending May 27th, 1882.

WIDOWS' AND ORPHANS' FUND.—October Collection: Berkeley and Chester, balance of assessment, \$22.01; Coldwater, balance of assessment for 1880, 12.30; Coldwater, in full of assessment for 1881, 16.26; Georgina, balance of assessment, 8.41; Holy Trinity, Toronto, 96.20.

DIVINITY STUDENTS' FUND.—April Collection: Percy 2.00; Church of the Redeemer, Toronto, 4.80; Church of the Ascension, Toronto, 9.55.

MISSION FUND.—Parochial Collections: Percy, on account, 2.00. January Collection: Fenelon Falls 2.09.

PAROCHIAL MISSIONARY ASSOCIATION.—Church of the Ascension, Toronto, for Mission Fund, 19.05, for Algoma Fund 35 cents, for Foreign Mission Fund 25 cents.

CHURCH BOOK AND TRACT SOCIETY, DIOCESE OF TORONTO.—The following tracts have been published by the Society, and can be obtained from the Secretary, Box 2654, P.O., Toronto. No. 2, Apostolic Suc-

cession; No. 3, Lent; No. 10, Rules for Lent; No. 4, Good Friday; No. 5, Ascension Day; No. 6, Woman's Mission Aid; No. 7, Preparation for Confirmation; No. 8, Have you been Confirmed?; No. 9, Advent; No. 11, Good Friday; No. 12, The Church as seen by a Congregational minister; No. 13, Reasons for partaking of the Holy Communion; No. 14, The Church is it visible, or invisible? Nos. 2, 3, 4, 5, 6, 7, 9, 11, and 13, 25c. per 100. No. 7, 50c. per 100; Nos. 12 and 14, 75c. per 100. Specimen copies sent upon application. Clerical subscribers of \$1 per annum to the Society, are entitled to receive back the amount of their subscriptions in publications of the Society. All orders should be accompanied by the price in cash or 3c. postage stamps. Applications for free grants will receive due consideration.

St. John: The Evangelist's.—On Sunday afternoon last, the Bishop administered the rite of Confirmation to twenty-five persons.

BOLTON AND SANDHILL.—His Lordship the Bishop of the diocese confirmed twenty-two at St. Mark's church, and twenty-seven at Christ's on Tuesday, 9th ult., making a total of forty-nine in this parish. This parish is in charge of Rev. D. H. Cooper during the absence of the Rev. W. Hoyes Clarke.

THE semi-annual meeting of the Ruri-decanal Chapter of Northumberland was held in Grafton on Tuesday, the 9th of May, 1882. Divine service was held in the parish church at eight o'clock in the evening. Evening Prayer was said by the Rev. D. H. Harris, the lessons being read by the Rev. C. R. Bell. The sermon was preached by the Rev. F. W. Squire, who took for his text James 1st chap. and 19th and 20th verses. There was a congregation of seventy-five. On the following morning at eight o'clock, the Holy Eucharist was celebrated in the church by the Venerable the Archdeacon of Peterborough, assisted by the Rev. F. W. Squire. At eleven o'clock the members of the Chapter assembled at the rectory where the regular meeting was held. After the business of the Chapter had been transacted, the Rural-dean expressed his desire to hold a missionary meeting in connection with the next Ruri-decanal meeting, the first Tuesday in October at Peterborough, consequently no preacher was appointed for that occasion. C. Roles Bell, Secretary-Treasurer.

WOODBRIDGE.—Christ Church.—On the Queen's Birthday the Rev. O. P. Ford made a new departure and kept the day in unusual fashion. Beginning with an early celebration of the Holy Communion, he had choral Evensong at 1.30 o'clock, the officiant being the Rev. J. D. Cayley, rector of St. George's, Toronto, and Precentor of the diocese. The service was all proper, and was given smartly and devotionally by the church choir under the leadership of Mr. Edwards, the organist. The lessons were read by the Revs. J. Laugtry and G. T. Taylor, and an able sermon on intercessory prayer—especially for the Queen and all in authority, was preached by the Rev. A. H. Baldwin, all of Toronto. There were present in the sanctuary in surplices the Revs. Canon Tremayne (Lambton Mills), J. Thompson (Weston), C. Paterson (Deer Park), J. McCollum, C. Short, O. P. Ford, and Ed. Ransford. In the nave of the church were the Revs. Rural-dean Osler, A. Fidler (Whitby), and A. J. Broughall (Toronto), besides a goodly contingent from the city, who with the local congregation completely filled the building. Both officiant and preacher wore white stoles; the other clergy simply the choir dress. After the service some went pic-nicking; others enjoyed tea and speeches in the Agricultural Hall, all meeting in the evening in the Orange Hall, where a most pleasing concert was given to a crowded audience, the choir boys of All Saints' Church, Toronto, under the conduct of Mr. H. G. Collins, their choirmaster rendering most efficient assistance. Socially and financially the day's programme was such a success that Mr. Ford hopes to repeat it.

NIAGARA.

From Our Own Correspondent.

WATERDOWN.—On the evening of Ascension-day, there was held in Grace church a choral festival in which the Church choirs of Waterdown, Aldershot, Burlington, Dundas, and Bullock's Corners, some fifty voices in all, took part. There were present of the clergy the Revs. Clarke, of Ancaster, Geoghegan, of Bullock's Corners, Bevan, of Lowville, Clerk of Mary Lake, Muskoka, and Miller and Carmichael, of Hamilton. The shortened form of Evensong was used, and the sermon, which was listened to with the deepest attention by a very large congregation, was preached by the Rev. Canon Carmichael. The music, except the solos during the offertory, which were taken by Mr. Manson, of the choir of Bullock's Corners, was all

composed by the incumbent, Rev. J. Francis, and was sung for the first time in public on this occasion. Connected with the choral reunion, was the reopening of the chancel of the church after renovation and re-furnishing. The walls and ceiling have been kalsomined, the windows frosted, and the floor raised two steps. A new altar table and cloth, handsome carpet of ecclesiastical design, and altar-rail with massive iron standards finished in blue and gold, have also taken the place of the former unchurchly fittings. After the service there was an adjournment to the Town Hall, where refreshments were served in abundance, and after songs and recitations by several talented amateurs, the proceedings of the evening were brought to a close about 11.30 o'clock by the singing of the National Anthem. Since the present incumbent took charge of the parish late in the year 1878, the church has been still further improved by the raising of the choir seats, the addition of a powerful Mason and Hamlin organ, new and beautiful carved reading and pulpit desks in walnut, and handsome memorial font in Ohio stone. The parsonage, one of the most substantial and commodious in the diocese, erected during the incumbency of the Rev. Canon Houston, has been put in thorough repair, and the surrounding grounds much improved in appearance. At the outstation, Aldershot, three miles distant, the neat little church has been improved internally by the raising of the choir seats, placing in its correct position the reading-desk, and the addition of a large and sweet-toned organ. Money also is now on hand for external repairs. The parish, one of the prettiest and most compact in the diocese, stretching down to the shores of the beautiful bay of Burlington, is now possessed of one of the most desirable and conveniently situated Church properties in the neighbourhood, a credit alike to clergyman and parishioners.

CROWLAND.—This is the first time this name has found a place in the DOMINION CHURCHMAN. Since the sub-division of the very extensive mission of Welland and Fonthill by the separation of Fonthill and Pelham township, etc., to form the "Welland and Lincoln Travelling Mission," the Rev. R. C. Caswell, of Welland, has formed a new mission station at Cook's Mills, Crowland township, three miles east of Welland. Service is held here at the Town-hall, on alternate Sundays at three p.m. Throughout the winter, the roads being deep mud and slush, probably the worst roads in Canada, there has been a large attendance and constantly increasing. At the present time the ordinary attendance is eighty or ninety. Although the point where service is held is only three miles from Welland, those who attend come mainly from two, three, or four miles further on towards Chippawa. On Wednesday evening, May 17, the Bishop of the diocese paid his first visit to this new mission, and was much pleased to find the little Town-hall crowded to its utmost capacity with a congregation of 125 persons. The services of the Church are at present new to the greater part of the congregation; however there is a sufficiently large nucleus of Church people to make the responses in a satisfactory manner. The Bishop made an earnest and impressive address on the text Romans xii. 1. The mission has been started too recently to enable the incumbent to feel justified in presenting any for Confirmation this time; but he hopes at the next visit of the Bishop to have a large class gathered together from these good people of Crowland, hitherto like sheep without a shepherd. We have spoken of this as a mission; but we are nevertheless not under the fostering care of the Mission Board. A year ago Welland became a self-supporting parish, including in its limits Fonthill, which helped to make up the salary of the incumbent. Five months since we made a still further development by obtaining the separation of Fonthill, etc., as a new mission; Welland increasing its guarantee to the incumbent by the same amount formerly given by Fonthill, relying hopefully upon the new outstations for the supply of that amount to the common treasury.

WELLAND.—The annual visit of the Bishop for the purpose of administering the solemn rite of Confirmation in Holy Trinity church, took place on Ascension-day, March 18th. As all were desirous of being present at the evening service, at which the Confirmation was to take place, there was only a small congregation in the morning for Matins and Holy Communion. But it is hoped that this holy day will in course of time be better observed both here and elsewhere, being as it is the crowning festival of the series commemorating our Blessed Lord's sojourn on earth, as the Bishop pointed out in his address on this occasion. The Rev. W. E. Grahame, of Thorold, and Rev. A. C. Jones, of Fonthill, assisted in the service. In the evening the church, which is only seated for 200 persons, was filled to overflowing, fully 300 being present, many being accommodated with chairs, benches, and boards, and many having to stand. The first part of the service was read by the Rev. W. E. Grahame,

the lessons by the incumbent, the Rev. R. C. Caswall, who also read the latter portion of the prayers. The Preface to the Confirmation Office was read by the Rev. C. R. Lee, of Port Colborne, after which the Bishop requested the whole congregation to offer up silent prayer for a few minutes on behalf of those who were about to be confirmed. A most valuable addition to the ritual of our authorized formularies, which, it is to be hoped, may be duly provided for by our Provincial Synod whensoever an enrichment of our Book of Common Prayer is taken in hand. The candidates consisted of nine girls and five boys and men; one of the latter being from Port Robinson by letters of request from the rector. After the laying on of hands the Bishop gave (more particularly for the benefit of the many strangers present) a clear statement of the origin and history of this holy ordinance, followed by an appeal to those whom he had just confirmed, founded on the words of St. Paul in Romans xii. 2: "Be not confirmed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." After this the stirring and appropriate hymn, "Onward, Christian Soldiers," was sung by the choir and congregation to Sullivan's grand tune in the S. P. G. K. tune book, the choir in this, as in the other musical parts of the service, singing heartily and enthusiastically; we have reason to hope also in a right spirit, "as unto the Lord, and not unto men." Without the voluntary efforts of our choir and organist, our service would indeed be cheerless; and on the Scripture principle of "Honour to whom honour is due," we cannot but express hearty appreciation of their unwearied perseverance and successful efforts to promote the worship of God in Holy Trinity church. Before the singing of the last hymn the incumbent requested the congregation to remain for a few minutes after the concluding benediction, that they might witness the presentation by the Bishop of certificates of honour to those of the Sunday scholars and Confirmation candidates who had at a recent examination recited the whole of the Church Catechism without the slightest error or omission. Fifteen thus received these certificates at the hands of the Bishop to each of whom His Lordship said some specially appropriate words of encouragement. Several of the recipients were children of former parishioners of the Bishop in Port Robinson and in Toronto. This was a novel and most interesting feature of the evening's proceedings, and gratifying to very many besides the children immediately concerned. The certificates were elegantly printed in black and red on cardboard. Altogether the work of the Church here will have been greatly advanced by this visit of the Bishop; all being benefited by the labours requisite as a preparation for it, as well as by the results proceeding from it afterwards.

Rev. Rural-dean Osler sails for England, and Rev. Thos. Geoghegan, for Ireland, during the first week in June.

**HURON.**

From Our Own Correspondent.

**GALT:—Evangelical Union.**—The old Union Church was sold by auction on Saturday last. So are the union churches fast disappearing. There is one still known as a union church not far from Lucan, in which the Church clergyman takes his turn of the pulpit. Let us ask the supporters of those union churches if the doctrine taught in them by all the preachers is the same? If it be, why then the never-ending schism? If, on the other hand, the doctrines of the teachers be as many and diverse as the sects are numerous, is the term Union appropriate.

**INGERSOLL.**—His Lordship the Bishop of Huron held his annual Confirmation service (annual it may now be fitly designated) in the church of St. James's, Ingersoll, when the rector, Rev. E. M. Bland, had the happiness of presenting for the rite of laying on of hands, a small but well-informed class of eleven candidates for admission to the full communion of the holy Apostolic Church. His Lordship preached a very impressive sermon, especially appropriate to the young soldiers of the cross. How admirable are the services and the discipline of the old Church from the baptismal font to parental instruction and the Sunday-school, and from the Sunday-school, after careful instruction by the parson, to Confirmation and the Holy Sacrament!

**HURON.**—The Chapter House.—Since the appointment of the Rev. H. W. Ramsay to the parish of Windsor, the Ven. Dean Boomer has had to depend on casual supplies to assist him in his ministerial labour in the parish of the Chapter House. On last Sunday his Lordship the Bishop of the diocese

preached at Matins very forcibly on behalf of the missions of the diocese. The collection at the close of the service was large. This week the Dean has been happy in obtaining an assistant minister. The Rev. Mr. Uniacke has been offered and has accepted an appointment to the vacated curacy. Mr. Uniacke is from the diocese of Fredericton, N. B. He is, I believe, a scholar of King's College, and of high attainments. He commenced his ministry by officiating and preaching last Wednesday evening in the Chapter House.

**LONDON SOUTH.**—On Sunday, May 14th, the good people of St. James's had again the pleasure of witnessing one of the most deeply interesting rites of the Church—the Apostolic rite of laying on of hands. A class of twenty candidates was presented to His Lordship, the Bishop of the diocese, by the rector, Rev. Evans Davis. The Bishop preached an excellent sermon from the words of the Apostle Paul to the Church at Galatia:—"The life which I now live in the flesh, I live in the faith of the Son of God who loved me and gave Himself for me." "This," the preacher said, "is a very suitable text for such a solemn day. Life is a very solemn problem. Who is he that can solve its mystery. There is as great difficulty between your life and body as there is between yourself and the house in which you live. This life which is so solemn is abounding in praise. Do you remember the saying of a good man in England that there would be a candle, and the light thereof would never go out? Thank God, that candle had been lighted for over 800 years, and has never yet been extinguished. This life which God has given us is a divine inheritance. Think highly of this life which God has given you: 'I live by faith of the Son of God who loved me and gave Himself for me.' Not for me only but for all. This heart, the life He hath given us is not our own, we are but stewards. Who gave us the power to work and think? God has given it to us only for a time, and while we have it we are to make use of it in His service. 'Be faithful and I will give you a crown of life. I will make thee ruler over many cities, and I will cause thee to sit on twelve thrones.' We are not proprietors of this life, but merely stewards; Christ is the way of life. Go to Him without money and without price, and you will find that life which I would like to see in every person here this day. Ask Him to make your life more sublime, and He will fill your heart with love. Is this life you now live in the flesh what your heart yearns for? And now my young friends who have been confirmed, and others as well, may God give you that life which He has promised, and that you may all accept it and make use of it is my humble prayer. May He give you that blessing of which we have been speaking this day."

**ALGOMA.**

From Our Own Correspondent.

**ROSSEAU.**—The Rev. Alfred W. A. Chowne begs to acknowledge with hearty thanks the sum of £2 from Miss Abbey, Bath, England, towards the parsonage fund. Also a parcel of Prayer Books and Bibles from the Rev. E. F. Wilson, and a number of "Good Words" from Miss Ley, of Cobourg, Ont.

**GORE BAY, MANITOULIN.**—The Rev. W. M. Tooke begs to acknowledge with thanks a parcel of valuable and handsome articles for the bazaar, from the Church Woman's Aid Society of St. Mark's, Port Hope, per the Rev. J. S. Baker, which was sent free of expense, through the liberality of Mrs. Ward, Port Hope; also a valuable parcel from Mr. W. S. Young, Toronto; Sunday-school and other papers from H. L. Murphy, Thadford, Rev. J. S. Baker, Port Hope, and Mrs. Rowad, Campbellford.

**S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.**

THE COLLECT, ETC.

First Sunday after Trinity.—No. 28.

**T**HIS week we enter upon the cycle of Church teaching in regard to the precepts of Christianity, until Advent Sunday, when the round of doctrines relating to our Lord's life and work begins anew. As was stated in the last paper, the British Catholic Churches possess the singular and honourable characteristic of emphasizing the great doctrine of the Trinity by her arrangement of the Christian year. We are so familiar with the long series of twenty or more Sundays called "after Trinity" that we do not perhaps realize what the effect must be of having the doctrine thus kept before our minds as a matter of course for half of every year. It is probable that the distinct emphasis laid upon this doctrine from the

early days of the British Church was due to the influence of St. John, direct or indirect, in the moulding of the offices and practices which distinguish "the Church of our fathers" 1500 years ago as well as now. Certainly, no section of Church Catholic has been more free from those heresies against which St. John proved himself the Apostolic champion of the Catholic faith, and which are met so completely in his writings in the New Testament. The colour prescribed for use in honour of the Trinity at the time of the Reformation was blue, which has, with red and white, become one of the national colours; as those three are also the principal sacred colours prescribed in the Bible for use in the Church of the former dispensation. It is a subject of gratification that both in the three-fold cross of the British ensign and in these national colours the stamp of true religion is inwoven with the record and customs of the empire.

Very remarkable is the Gospel with which the Church begins her observance of Trinity season—the story of the rich man and Lazarus: remarkable in this connection as an exemplification of the absence of love towards the poor, selfish indulgence in luxury, and as an illustration of the condition after death.

In accordance with all this, the Epistle, from St. John, is a passage which teems with the subject of love—some thirty times does the word "love" occur within a few verses. PERFECT LOVE—love from which all mere fear has been eradicated—is held aloft as the standard we are to strive for; while hate, so lightly regarded by the world, is stigmatized as the principle, and therefore the guilt, of murder!

Well, indeed, does the Collect for this day make mention of "the weakness of our mortal nature," craving for the "help of God's grace" that we may be able to do good things, and so please Him not only in will, but in deed. Very hard is it to overcome the worldly passion of hate towards others, in nothing do we realize our human weakness more: in nothing is God's strength more conspicuously "made perfect" in the midst of such weak material.

Coincident with this Sunday this year is the Feast of St. Barnabas the Apostle, one of St. Paul's companions,—an evangelist and martyr as well as apostle. He is said to have been a Jew of Cyprus, and originally one of the Seventy disciples. His name means "son of consolation," a name perhaps given him because of his generous self-sacrifice of all his property, so that the proceeds might be given to those in need. Four hundred years after his death his body is said to have been discovered with a Hebrew copy of St. Matthew's Gospel lying next his heart.

This week also occurs the commemoration of St. Alban, noted as the first martyr of whom we have any record in the British Church. His death occurred in the opening years of the fourth century, nearly 300 years before the Roman mission entered Britain. His martyrdom was preceded and occasioned by the generous act of sheltering a priest, Amphibalus, who was being persecuted, and who lived, through this act, to do good service in Wales, and at last to receive the crown of martyrdom himself. St. Alban's name is inseparably connected with the scene of his life and death, the place called after him in Hertfordshire, where a bishop's see has lately been erected as the centre of a new diocese. The many conversions connected with the martyrdom aptly illustrated the old saying: "The blood of the martyrs is the seed of the Church;" and as the years roll on, his name and memory receive increasing lustre.

**THE CATECHISM.**

Q. Hitherto you have spoken rather of the death unto sin, than of the new birth unto righteousness: is this latter connected with Baptism?

A. Yes: by our Lord Himself, when He says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Q. But was Christian Baptism then instituted?

A. No; but like other words of His this saying had reference to the kingdom He was about to set up, as e. g. St. John iii. 14, and vii. 37, 39.

Q. What is this New Birth?

A. It is an engraving into Christ the Second Adam, and through this the reception of a principle of spiritual good, to counteract and destroy the evil we have received by our first birth in the first Adam.

Q. What does a birth suggest?

A. Entrance into a new state, a new family—we are born anew into the family of God.

Q. Does the water contribute anything to this?

A. Not of itself; but the Holy Ghost employs it as an instrument of His operation; "By one Spirit are we all baptized into one body." 1 Cor. xii. 13.

Q. But does not St. Paul so speak of spiritual Christians?

A. No; he speaks of a church whose members he calls "carnal," and some of whom had been guilty of gross sin.

Q. Can such a term as "new birth" designate the entrance into such a society as the Church?

A. Yes, if the Church is the mystical body of Christ,

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and if each member has an invisible relationship to Him as its Head.

Q. May not our Lord mean by "born of water and the Spirit" a conscious change having nothing to do with Baptism?

A. We cannot reasonably think that He would express so mysteriously the simple change implied in repentance and conversion.

Q. But may there not be a birth of water in Baptism and another of the Spirit later on?

A. No: for a birth is one, and this birth is "of water and the Spirit"—one thing and at one time.

Q. What makes us sure of this?

A. That in many other places of Scripture the reception of Baptism is connected with spiritual blessings or benefits; as with salvation, St. Mark xvi. 16; with remission of sins, the gift of the Holy Ghost, and salvation, Acts ii. 37, 38; with regeneration, Titus iii. 5; with salvation, 1 St. Peter iii. 21.

Q. Any other places?

A. Yes: Acts xxii. 16; Ephes. v. 26; Romans vi. 1-4, Col. ii. 12.

Q. What then do you conclude?

A. That our New Birth is the work of the Spirit, through the application of water in Holy Baptisms in the name of the ever blessed Trinity.

THE SERMON ON THE MOUNT.

The mount on which the sermon was delivered was probably the singular elevation now known as Kurn Haltin. It is the only conspicuous hill on the west side of the lake, and is singularly adapted by its conformation, both as a place for retirement and for the gathering together of large multitudes. The people had probably seen our Blessed Lord wending his way hither the evening before, and hither in the morning, eager to listen to the gracious words that fell from His lips, the multitude followed Him—not only from the densely peopled shores of the Sea of Galilee, but even from Judea and Jerusalem; nay, even from the distant sea coasts of Tyre and Sidon. They had crowded to touch His person and hear His words. From the peak where He had just chosen and commissioned His disciples, He descended to the flat summit of the hill, and first of all gave attention to the physical wants of those of His hearers who were sick, healing their diseases, and dispossessing the unclean spirits of the souls which they had seized. And then when the multitudes were seated in calm and serene attention on the grassy sides of that natural amphitheatre, He raised His eyes and opening His mouth, He delivered primarily to His disciples, but intending through them to address the multitude, that memorable discourse which will be known forever as the Sermon on the Mount.

The Sermon began with the word blessed, a new revelation of blessedness. The people were expecting a Messiah, who should break the yoke off their necks, a king clothed in earthly splendour, and manifested in the pomp of victory and vengeance; but Christ reveals to them another king, another happiness—the riches of poverty, the royalty of meekness, the high blessedness of sorrow and persecution. And then followed a comparison of the new law of mercy with the old law of threatening. The old was transitory, this permanent; the old was a type and shadow, the new a fulfilment and completion; the old demanded obedience in outward action, the new was to reach down to and control the thoughts; the old contained the rule of outer conduct, the new the secret of obedience. The command, "Thou shalt do no murder," was henceforth extended to angry words and feelings of hatred. The guilt of adultery was declared to be involved in a lascivious look. The law of equivalent revenge was superseded by a law of absolute self-abnegation. The love due to our neighbour was extended also to our enemy. Henceforth the children of the Kingdom were to aim at nothing less than this: namely, to be perfect, as their Father in heaven is perfect.

Biblical Notes and Queries.

Questions. ANGLICAN writes to know the authority for the use of a lay server at the celebration of the Holy Communion. (2) Supposing such an adjunct to be necessary and legitimate, what are his duties?

Correspondence.

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

MULTIPLICATION OF UNIVERSITY DEGREES.

DEAR SIR,—During the last session of the Ontario Legislation, there was a bill proposed and referred

to the Private Bills Committee, to enable the new Divinity School in Toronto to have the power of conferring degrees granted to them. The consideration of the Bill was postponed until the next session, in order that an expression of opinion from the whole Church in the Dominion, through the voice of her Synods, might be heard, either for or against the granting of such powers; as they conceded that it was only fair that a matter of such importance to a Church, of which the majority of that Committee were not members, should not be hastily acted upon, especially as it appeared to be a measure sprung upon the consideration of the House.

Such being the case, I take the liberty of bringing the matter under your notice, and also I hope of all the members of the Church throughout the Dominion; in order that it may be brought up in the Synod of each diocese, and such an expression of opinion, couched in the form of a memorial, passed by them, which would embody in it not only the sentiments of Churchmen, but also such reasons and common sense arguments against this multiplying of titles, and other objections which would commend themselves forcibly to the minds of men who are not expected to think with ourselves in this matter, they not being members of our Church; and who, unless very strong arguments were used, would naturally side with the men who are advocating this bill. So that I trust that the very foremost men amongst us, and those best able to give a reason for the faith that is in them, will take up the subject at once, and not slack their hand until they have brought it to a successful issue; and so as much as possible, to put a stop to the breaking up of our Church into infinitesimal parties, which is being now attempted by these men, who at the election of the present Bishop of Toronto promised that if we—that is the so-called High Church party—would agree to certain concessions, and meet them as it were on neutral ground, that the opposite party would drop their main differences, and work with him as united members of the Church of England in Canada; and that they would abolish the society known as the Church Association, which latter they have fulfilled in the letter but not in the spirit of the agreement, as evinced by their desire to build up an institution in direct antagonism to the College which the Bishop is in duty bound to uphold; and as he could not well be the head of this rival institution, some one else must be, which would result in the fact of their being an imperium in imperio. Trusting that this subject may receive all the consideration which it deserves,

I am yours truly, H. B. WHITE.

May 15th, 1882.

VESTRY MEETINGS.

SIR,—Allow me to endorse the remarks of Mr. Rowe in your issue of the 4th inst. It seems to me that there is some lack of statesmanship in our Ecclesiastical Parliaments; and enactments are made inconsistent with each other, or with the laws proper of the Church. For instance, a standing law of the Church is that every parishioner should communicate at least three times a year; yet by our constitution of Synod we admit to the highest lay position, that of delegate to Synod, one who has communicated only once. Is not this contrary to the spirit of the Church's laws? If a legislator of the Church need communicate only once, of course the inference is that the rank and file may do so less frequently.

Again, as to vestry meetings, Mr. Rowe well pointed out the anomaly, that in a church where pews are rented, all who pay have a right to vote, no matter what their religious views may be; whereas in a "Free" church all who call themselves members of the church and habitual attendants may vote, whether they pay anything or not.

We of the diocese of Ontario have lately remedied (after a fashion) this inconsistency, by excluding from voting in all our churches, whether the pews are rented or free, all those who cannot subscribe themselves as "members of the Church of England, and of no other religious body." But it seems to me the remedy is worse than the disease; and I fear it is a piece of legislation, if not unjust, at least so unjust in its character, that it will probably give rise to endless annoyances hereafter; and our narrowing policy will repel men from our communion, instead of attracting them. There are very many of our congregations which contain men who are not strictly Churchmen; yet, attracted to the Church by one cause or other, are most active, useful, liberal members thereof, far more so than many who would sign their names readily enough "in a book to be kept for that purpose," but beyond that act would do nothing whatever to promote the Church's temporal welfare.

Let me put a case founded on my own experience, not here, but in other places of which I have had charge. In a certain parish, let us say, there is no Presbyterian service. In consequence of this, most of the Presbyterians come to the Church. They are re-

gular attendants and liberal subscribers; their weekly envelopes form quite an item in the clergyman's income. At the Easter vestry a surplus is in the hands of the churchwardens. Why should a number of men who have given nothing vote as to the disposal of that money, while those whose liberality contributed to that surplus, are disfranchised? Or again, suppose a special vestry meeting is to be held, in which some important temporal affair of the Church is to be discussed. Our canon is very particular in emphasizing the word temporal. Say the matter under discussion is the increase of the clergyman's stipend, or enlarging or improving the church or parsonage. Now these Presbyterians are the very ones the clergyman would like to have there: their liberality (for I have always found such "hearers" very liberal) would provoke to jealousy, it might be, those who boast of their being "members of the Church of England," but do nothing in her behalf. Yet such men, because they cannot sign the book, must be excluded, and the close-fisted, so-called members of the Church may come and vote upon the monetary affairs of the Church, to which they contribute little or nothing.

I think the principle adopted by the South African Church, the true one: viz., 1st., As the vestry is only concerned with the temporal affairs of the parish, all those who subscribe, and they only, should vote. 2. The Representatives to the Synod should be elected by communicants only, i.e., by those who communicate at least three times a year.

In the second case, instead of the "book to be kept for that purpose," the communicants' roll would form the voters' list, while in the former case representation by taxation would be the basis of all legislative action as to the temporal affairs of the individual parish.

Yours, &c., GEO. J. LOW.

May 15th, 1882.

HURON STANDING COMMITTEE.

SIR,—The Rev. F. Harding has given your readers another letter respecting the proposed canon emanating from the Standing Committee; it appeared in your issue of May 18th. How any person could commit himself in the way he has done, is a problem of difficult solution. He manifestly contradicts what he had written in his letter dated Easter Even, 1882. He there wrote, "the draft of the canon submitted by the Chancellor after full, manly, and independent discussion, was referred to the committee named in Mr. Wright's letter, to be presented, not at the evening, but at the ensuing session of the Synod." In his subsequent letter, dated May the 5th, he states that "the full text of this canon has not been brought into such a shape as to please the Standing Committee itself," and that "if it be not put into such a shape as to meet the views of the Committee, it will either not come before the Synod at all, or it must come under the patronage of some individual." He described the nature of the canon in his former letter, and very complacently declared that the gratitude of the whole Church would be merited by the Standing Committee, if it could be made to answer the purpose intended. What are we to understand by such contradictory statements? No wonder he hopes that further discussion of this matter should not take place in the public press. But why fear publicity of a matter deserving the gratitude of the whole Church? He complains that I manifested towards him an amount of personal bitterness quite uncalled for. I simply stated facts which he cannot refute, and which were the natural outcome of the description he gave of the canon. He declared it was to meet cases of false witness borne by a clergyman against his neighbour, and I openly charged the Standing Committee with having committed the offence, thereby having broken the commandment of their God: certainly this was apropos to the occasion. It was but a practical illustration of ministerial duty, and as necessary for the safety of others as for myself. Who would be safe in the power of such a body of men, having manifestly shewn a disregard for justice? I assert that the Standing Committee who took part in the proceedings of Dec. 8th, 1881, and of June 20th, 1881, stand convicted before the Church of an unjust, unprotestant, and unchristian proceeding, in accusing, judging, and passing sentence upon their neighbour, in his absence and without his knowledge, basing their action upon clear and palpable untruth. Why, even Judaism in its most degenerate days could find one at least to rebuke a council by asking, "doth our law judge any man before it hear him, and know what he doeth?" Personal bitterness indeed! Was there no personal bitterness in the cruel act of endeavouring, by false testimony, to injure a clergyman and his family? Unless honesty has forsaken the Church, it must stand aghast at such a proceeding. The exposure should be more "deserving of gratitude" than the framing of a canon which would be capable of dethroning the rights of conscience, and haunt the homes of men with the grim spectre of the torturing rack and thumb-screw of other days. To

charge me with personal bitterness!! It sounds very much like those false witnesses who encompassed Naboth's death, pretending to hear accents of personal bitterness in the dying groans of the murdered man. Personal bitterness indeed, because I have told the Church the truth. No, I have not manifested personal bitterness against any one, but have endeavoured to protect my fellow man against the personal bitterness of men who are capable of bearing false witness against their neighbour. Such proceedings as those of which the Standing Committee have been guilty, are enough to destroy the fruits of godliness amongst the Church's members.

Mr. Harding asks, what right have I to demand the full text of the canon? I did not demand, but made a request that it might be supplied, and appear in the columns of the DOMINION CHURCHMAN; a request I conceive to be reasonable, after the way it had been advertised. Let the reader notice Mr. Harding's admission. He says, "I agree with Mr. Wright in all that he says about the sufficiency of our present canon." Why then, as Mr. Dykes so forcibly put it in his manly address to the members of the Church, should "a wholesome canon be reconstructed into an instrument of torture, even to trenching upon the rights of a British subject?" It would be well if the Church had more such laymen, and she would then be spared the humiliation which the Standing Committee of this Evangelical diocese have put upon her. Mr. Harding declares the present canon sufficient, and asks me if I will not spend a little of my zeal and energy in helping to make it something more than a dead letter. Perhaps the Standing Committee would meet the request. Finally, your correspondent exclaims, "surely he is not afraid that he will be the first to be tossed by a 'bull' which he helped to bring into existence!" I helped to bring such a thing into existence!! No, no. It is not even worthy of Perillus.

Yours truly,  
The Parsonage,  
St. Mary's, May 20th, 1882. J. T. WRIGHT.

#### REV. MR. RAINSFORD AND CONVERSION.

SIR,—I notice a choice morsel in your last number, emanating from the pen of Rev. W. S. Rainsford. He states that "many in the ministry being ignorant of the righteousness of God, &c., do terribly stand in need of conversion." Now by his sending a copy of a "High Church Vicar's Conversion" to every minister in the diocese of Toronto, he leaves us in no doubt whatever that High Church ministers specially "do terribly stand in need of conversion"—conversion of course to his views. How relieved the bishops must be when they know that there is a short cut to reproving, rebuking, &c., patented by W. S. Rainsford, A. D., 1882. I would suggest to this modest young countryman of mine, who performs in St. James's, Toronto, the propriety of sending copies of this wondrous little book to every Church Sunday-school which is supplied by those equally instructive leaflets issued by the *Evangelical Churchman* Publishing Company—leaflets which teach the rising generation for their comfort, that they receive two benefits in Holy Baptism—water and a name. What may we not expect from such instruction!

Who does not know that the unrighteousness of those High Church ministers complained of consists in their earnestly and lovingly holding the doctrine and worship of Christ's Church, in accordance with their Ordination vows; choosing to suffer for Christ's sake, rather than teach Calvinism or any other *ism*, diluted by Rainsford, Sheraton, Blake, & Co., to suit the taste of the sensual and self-willed. Is it any wonder that Agnosticism is on the increase, when sworn defenders of the Church are its avowed enemies?

Yours, &c.,  
Armour, May 22nd, 1882. A. SLEMMONT.

#### MISSION HOUSE, GARDEN RIVER.

DEAR SIR,—Will you kindly allow me space in the columns of your valuable journal, to acknowledge with many thanks the following subscriptions, as received in full up to date, towards the erection of our new church at Garden River:—Dec. 1881, Rev. E. F. Wilson \$30-00; 1882:—Feb. 27th, J. W. G. Whitney, Toronto, \$20-00; May 1st, Miss E. Hunt, London, England, \$5-00; May 12th, The Lenten savings of St. Mark's Sunday-school, Parkdale, \$7-62; also offer of \$1-66, from children's service of said Sunday-school, per the Rev. C. L. Ingles, B.A., tota, \$9-68. In addition to the above I beg also to acknowledge the receipt of \$10-00 from the Rev. J. Doggle, and \$4-50 per the Editor of *Church Times*, for the mission of Garden River.

I may also add that the proposed new church is to be erected on a rising ground close to the beautiful Sault Ste. Marie River, and over the place where lie the bones of the old Indian Chief, Shingwaukoon,

his wives and others. While deeply thankful for the above contributions, we yet require a larger amount before we can begin in good earnest. A letter just to hand from a lady friend in England—an earnest and living worker—brings the pleasing intelligence, that she has £14 collected and ready to send us in May for our church. May God put it into the hearts of others to come to our help.

Yours, &c.,  
May 15th, 1882. P. T. ROWE.

P. S.—Owing to the sad burning of the steamer Manitoulin the mails were all lost, and it may be that friends have written or sent us remittances by that mail, and if any having done so do not hear from us, they will please write us again, and oblige yours,  
P. T. ROWE.

#### CLOAKED COVETOUSNESS.

A VERY rich man, who talked much about religion, went to a shop to buy some hymn-books. He had some kind of hold on the people in the shop, and they could not well afford to offend him. He beat down the price asked, with the keenness of a sharp man of business, till what he offered left no profit to the seller, but was actually less than cost price. In very weariness the bookseller yielded, and made out his bill. Then pulling out his purse the successful buyer said, "Owe no man anything, but to love one another," and paid the money. No doubt he thought he was doing good by bringing a text before the tradesman, but there was another text he might have quoted, "It is naught, it is naught, saith the buyer, but when he goeth his way he boasteth." His hard bargaining made the shopkeeper think hardly of him. When he began to draw attention to his religious profession, he ran the risk of raising prejudice against religion.

#### TAKE NO DENIAL.

A NOTABLE instance of praying to God, and resolving to take no denial, and prevailing when hope seemed gone, was that of the pious wife of a hard drinking man named Martin, in West Riding, Yorkshire, England, who prayed twenty-one years for his reformation and conversion. When that long time had passed, and no answer had come to her prayers, she went one night, at midnight, to the public-house where her husband spent much of his time, and found him sitting in the bar-room with several other men and the landlady.

"You go home," said Martin, very roughly, when he saw his wife enter the room.

"Wait a little while, and your husband will go with you," said the landlady.

"Mrs. Tolman," replied the poor wife, advancing to the table where they were sitting, "I have waited twenty-one years for my husband to 'go with me'—and all that time I have prayed for him."

She steadied her voice, and added:—

"I am certain, too, that God will answer my prayers. As sure as he is sitting in your bar, I shall live to see him pass your house and have no inclination to go in."

She turned to go out, and Martin rose and followed her, saying not a word.

That night was the turning point in his life. The long felt promise to the heart of the pious wife that her husband should "go with her" began to fulfil to her patient waiting.

He went to church with her, and was melted by a sermon on the words, "Where thou goest, I will go, . . . thy people shall be my people, and thy God my God;" he went with her to the altar; he went with her on the road to life, and helped her to lead their children in the narrow way.

#### SLEEP IN JESUS.

Is not that one thought, that our beloved ones sleep in Jesus, enough? They sleep in Jesus, and, therefore, in infinite tenderness, sympathy, care and love. They sleep in Jesus; and He is the Light, and therefore they sleep in light. They sleep in Jesus; and He is Love, and therefore they sleep in love.—And what better? This is better—that they who sleep in Jesus must surely awaken; for as it is written, He is a quickening, awakening, life-giving Spirit, and so to sleep in Him is to sleep in the very fount and core of life and power. If from Jesus all our powers and talents come here on earth, sure He will give us more and nobler when we sleep in Him and wake in Him to a risen and eternal life. And more: it is written that them that sleep in Jesus will He bring with Him. At the last day we shall

see, face to face, those we loved—and before that—O doubt it not! Oftentimes, when Christ draws near our spirits, He comes not alone, but loving souls—souls whom we knew in the flesh on earth—bear up His train, and hover near our hearts, and join their whispers to the voice and inspirations of Him who loved us, and who will guide us with counsel here, and after that receive us into glory, where we shall meet those beloved ones, not, as our forefathers dreamed, as meagre shadows, flitting through dreary and formless chaos, the body of the flesh alone put off, but the real body, the spiritual body, to which flesh and blood was but a husk and shell, living and loving more fully, more utterly, than ever before; because it is in Christ, who is the fount of life, and freed in Him forever from hell and death. And if you wish for a sign that this is so, come to the Holy Communion and take the bread and wine as a sign that your bodies and theirs, are fed from the same fount of everlasting life—the dead and risen and everlasting body of Christ Jesus, which He has given to be the life of the world.

#### THE BAG OF PEARLS.

AN Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly but in vain along the level sand for some caravan of travellers from whom he might beg some bread. At last he came to a place where there was a little water in a well, and around the well's mouth the marks of an encampment. Some people had lately pitched their tents there, and had gathered them up and gone away again. The starving Arab looked around in the hope of finding some food that the travellers might have left behind. After searching a while he came upon a little bag tied at the mouth and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what it contained, he threw it on the ground, and cried out in despair, "It is only pearls." He lay down in the desert to die.

Pearls are very precious. If the man had been at home, this bag of pearls would have made his fortune. He would have received a large sum of money for them and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you have not bread you will die. The Arab knew the value of the pearls that he found; but he would have given them all at that moment for one morsel of bread—would have given them, but could not, for there was no bread within his reach. So, although he was very rich, but he was left to die of want.

Pearls and gold cannot preserve the life of the body, far less can they satisfy the soul. Bread is more precious to a hungry man than pearls; and the bread of life is more precious still. Christ has expressly said, "I am the bread of life." How foolish it is to spend ourselves in gathering things that cannot feed us when we are hungry, and cannot save us from our sin! "Seek first the kingdom of God, and His righteousness," and keep other things in a lower place. The chief thing for each one of us is to win Christ the life of our souls forever; and then we may gladly accept whatever good things in this life God may be pleased to give us. "What is a man profited, if he gain the whole world and lose his own soul?"

He who is rich when he comes to die, but is still without Christ for his soul, is like the Arab in the desert with his bag full of pearls, but perishing for want of bread.

#### HONOUR THY FATHER.

A LITTLE girl looked in through the open door of a house where the family sat at tea. She was about six years old, but her face had written on it a mournful story of sorrow and sin already made part of every-day life. Her dress was ragged and dirty, and her whole look was that of one who had never known the care and love that make early years bright. She was a neighbour's child; but she had so bad a name that the other children in the court were forbidden to speak to her. How-

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ever, as her hungry eyes were fixed on the well-covered table, and the happy group round it, the woman of the house saw her. She pitied the poor forlorn child, and asked her to come in and have some tea. Hardly a minute had passed before she was shocked to hear from the little lips words that could only have been expected from a man hard in sin. She stopped her, and said, "You will have to go out, if you talk like that." The child looked up, half in wonder, half in defiance, replying, "Why father says far worse than that when he's had beer." She had not quite lost the instinct that taught her to take for granted that her father was right. She felt that what was said against her was said against him, and she was ready to defend what they both did.

These words went to heaven. What a charge for the angels to bring before God! What an appeal for pity for her, and judgment on her father! He denied his child the help of a good example, which was her right from him. What he taught her was sin. She learned his evil ways and words. Poor child! She was born of a father whose bad life had broken down his own health, and of a mother whom his ill-usage had weakened. So she began life with all the temptations of the sickly, with the sins of her father visited upon her. He who ought to have been her guardian and helper, bringing to her the love of the Divine Father, made her young life wretched, and her young heart hard, by coarse neglect. More than this, he was Satan's chief worker in staining her soul. Surely it had been better for him that a millstone had been hanged about his neck, and that he had been drowned in the depths of the sea, before he brought on his soul the guilt of so "offending" that little one, for whom Christ died.

The case is no rare one. There are many fathers of the same sort, so sunk in selfish sin, so enamored to some low lust that there is nothing left in them which a child can love or honour. The fifth Commandment cannot be kept; for he who would be honoured must be honourable. There are two sides to the commandment. Fathers often force their children to hate or scorn them; or make them feel that they cannot love, and can only pray for them. They are their children's worst foes, because they have most power to harm them. Is it any wonder that God so often in His great mercy takes the little ones away, out of the reach of those who prove unfit for the holy trust of rearing a child for God?

I NEVER DID ANYBODY ANY HARM.

No doubt you have very often heard words like these. Perhaps you have heard them from your own lips. They were used very lately; and I will tell you how.

One night a dog barked fiercely. He was giving a needless warning. A thief was in the yard behind the house. He was caught, and taken away by the police. Next morning his case was tried, and he was punished.

For some time the man was detained in the house, before the police came for him. He said little. But one thing he said was this, "I never did anybody any harm."

So the next time you are tempted to talk any nonsense about having never done anybody any harm, remember my story. If you do not think of it, perhaps some of those to whom you make the boast may remember it. In that case they may not think any better of you, but may think you are hiding some very bad sins—in fact, that you are saying the words, simply because they are not true.

And if such a harsh judgment is passed on you, do not be angry or disappointed. You know the old proverb which says that a man is known by the company he keeps. I am rejoiced to get the stupid and lying words, "I never did anybody any harm," into very bad company. For now it is to be hoped that all decent people will avoid those words, and all other words that have the same meaning.

As soon as the man I speak of made his self-righteous remark, the two people who were in the room with him, expressed their regret that they could not say the same of themselves. So, as often happens in this upside-down world, the real culprit was well satisfied with himself, while people of another sort were ready to acknowledge their offences against God and man.

Beware of people that say they never did anybody any harm. Perhaps they will not pick your pocket by day, or break into your house by night. But if they

are not "knaves," they are what the Bible calls "fools."

And, after all, "fools" often are more dangerous than "knaves." True, they do not deliberately set about the doing of a thing which they know to be a great wrong. But their ignorance of themselves and of their own sinfulness exposes them to all sorts of evil doing. A man, who has resolved to commit a sin, may be kept from doing it, and may simply retire, having done "no harm." But a man who knows nothing about himself, and has neglected to learn about the faults that are to be avoided, will go on blindly; and if he does not "fall into the ditch" on one side of the road will blunder into the ditch on the other. And if both sides are safe, Satan will "find some mischief still" for his feeble hands to do in the middle of the road.

I have done a great deal of harm, and so have you. Which is the worse of the two I know not. But I am sure that the better of the two is that one who knows his sin, confesses it humbly, fights against it perseveringly.

It is said that "don't care comes to a bad end." This is not more true that "did no harm" keeps bad company. Avoid them both, if you want good companions and a good end.

AN AIMLESS LIFE.

So you think. At least you say so. And in your more gloomy days, I doubt not, you really mean what you say. Your life seems to you to be without an object; there is no great thing for you to do. And you would like to be of more service during life's little day.

Well, then, let me reason with you about this. I do not care to reason you out of the notion. For it would not be well to make you quite satisfied, or to take from you the earnest longing for better things.

My reasoning is short. I simply put before you a picture, and I ask you to look at it. The scene is the shop at Nazareth. Two figures stand before you: they are at work. One of them, the elder, is St. Joseph: the younger is the Lord Jesus Christ.

It is hard to understand it. We can see why the Infant at Bethlehem was waiting for His work: mysterious it is, yet we can see the meaning of it. And the Man Christ Jesus,—we do not wonder much at the short time of His active work; for the work was "finished," and no more was needed. But the long tedious years at Nazareth,—what can we think of them? We might be content, if those years were spent in such training as the best teachers in the world could give. But the life of the Son of Man, till He was thirty years of age, gives us no such satisfaction. He is "the carpenter's son." His "brethren" and "sisters" are like others of their rank. He has no special worldly advantages. What a wasted life! How aimless it seems! What is the meaning of it?

It was not wasted; not one moment was lost. It was not aimless: a deep and holy purpose was in it all. To tell all its meaning would exhaust the hours of eternity.

And now for your life. Does God think it wasted? No,—if you do not waste it, but use its precious hours in doing just what God has given you to do. It is not the thing you do, but the Master you serve that gives your earthly life all its significance.

And so you do wrong,—wrong to God—if you call your life aimless: for no one can tell the mark to which God is urging you, or the result that life's feeblest throbs may attain under His direction.

For the meaning of it you must be content to wait. "It doth not yet appear. But some day, when your eyes are opened, you may see what bright companions witnessed all your little trials, what a glorious heaven shone above your weary head. Perhaps you are alone in despising your lowly lot, or your inglorious efforts. Things are not as they seem. The life of patient toil that Jesus bore so long, that "call not thou common."

The best posture, after all, is one that seeks to maintain the calm temper of content,—neither exalting self, or despising the plan of God, partially unfolding in your life. God knows best, and you can trust Him.

Precious ointment is not more grateful to the smell, nor morning dew more refreshing to the sight, than domestic love is to the soul.

RELIGION AT HOME.

If a man wants to know what he is, he can find it out pretty well by watching himself for a few days when he is at home. He cannot judge himself at all by what he shews himself to the world. He cannot guess how far he is kind and thoughtful and courteous by what his companions in pleasure or his business acquaintances find him. These people have him more or less in their power, and will avoid him, or make his life very uncomfortable if he is coarse and ill-mannered. He must, for his own sake, be on his good behaviour when he goes from under his own roof. When he comes home, then he is tested. How does he look, and speak, and act with those who are in his power, whose love he takes for granted, with whose patience he can take liberties, who dare not retaliate, who cannot leave him? What is his manner with his parents, his wife, his brothers and sisters, his children? Do they find him what he likes to be thought by those outside, whose good will and good word he wants to win or keep?

Charity begins at home. It ought to do so. The practice of the small courtesies of life is a part of charity, without which no man, whatever his wealth or rank, has a right to the name of Christian or gentleman. That which is all spent out of doors, and on the members of other men's families, is a worthless imposture. If a man cannot be kind and well-mannered, he is to be pitied; but if he can, surely those who bear his name and share his home have the strongest and first claim. He would not allow any one else to be rude to his mother or sisters,—what right has he to be so himself? He ought to shew at least as much respect for his own mother as to other people's mothers. He ought to be as thoughtful and polite to his own sisters as to sisters of his friends. He insults himself if he treats his wife as if she had no claim to the courtesy he shews as a matter of course to his neighbour's wife.

People who only meet men from home would often wonder could they see them at home. Many a girl would be saved from a sad marriage could she see the man who wants to win her, when he goes back to his mother and sisters. She would know the value of the refined manner and thoughtful gentleness that mask the vulgarity of a bully and a coward. She would understand what she might expect, when he had grown accustomed to her as his drudge and slave, on whom his ill-temper might be safely let loose, and who might be set to any work he pleased, without any ceremony or any thanks.

Men often make wretched the lives of those they live with, and risk the loss of love which ought to be most dearly prized, through want of thought and kindness. They also lose the training home life should give them. Home makes them more selfish and coarse instead of refining and strengthening their better natures. They do not think of the pain they give by gruff words and looks, and by want of right regard for feelings which affection makes quick to feel. But they ought to think. Except they have no brains or no hearts they are without excuse. One dead fly makes the ointment stink. So this one fault makes a man's refinement loathsome. He may be regular in private and family prayers, a constant Church-goer and communicant, a well known worker for charities, blameless in outward life and manner before the world; yet this does not prove him right before God, it ought not to satisfy himself. What is he with his mother, his wife, his sisters, his little children? The answer to this question may prove him vulgar, coarse, and without any real religion that God Almighty counts worth having.

JUST AT THE WRONG TIME.—Mr. Robert Wilson, of the City Surveyor's office, and Street Commissioner of the Eastern Division for the Board of Public Works, Toronto, Ont., who is very fond of shooting, says: "To lose a duck hunt is a loss for which there is no adequate recompense. This misfortune lately overtook me. The boys got together recently and made arrangements for a good hunt. At the time the arrangements were entered into I was in good health generally; but, just as the shooting was to take place, my old enemy, the rheumatism, came back to stay with me awhile again, and I had to forego the pleasure. The rheumatism has been a source of great bother to me, and I have done a great deal of doctoring for it, without much good. When this last attack came on me and crippled my hands so that they were drawn up, a friend of mine recommended St. Jacobs Oil, the Great German Remedy. I tried it, I am happy to say, and the result is that I am now cured and as well as ever. St. Jacobs Oil succeeded where more than a score of other liniments and medicines had failed."

IF NEARLY DEAD after taking some highly puffed up stuff, with long testimonials, turn to Hop Bitters, and have no fear of any Kidney or Urinary Troubles, Bright's Disease, Diabetes or Liver complaint. These diseases cannot resist the curative power of Hop Bitters; besides it is the best family medicine on earth.

### Children's Department.

#### DOCTRINE OF THE BLESSED TRINITY.

NEARLY 1400 years ago, on a remote spot in Ireland, one might have seen a crowd of its wild inhabitants collected round a tall man of commanding appearance, apparently a stranger. They were Kelts, of the same race with the aborigines of this country, and like them their bodies were painted blue, or loosely wrapped in coarsely woven plaids. The stranger wore the dress of an ecclesiastic, and while those around him were full of fierce excitement, his countenance showed the peace which passeth all understanding. He had come across the sea to win them to the true faith, and now he was speaking to them of the Lord Jesus, who came from heaven to suffer and die for men. "And who," they asked, "is the Lord Jesus?" "He is the Son of God most High, and our Lord and God," was the answer. "What," replied they, "is there more than one God? that cannot be." The question was not an unnatural one, for the Kelts, though heathens, were not idolaters. They had a fixed belief in one great spirit, and one alone, though they knew not how to worship him aright. Looking earnestly upon them, the missionary answered, "There is one God and one only; but in this God are three Persons, the Father, the Son, and the Holy Ghost." "But the three Persons of whom you speak," said they, "is each God?" "Yes, truly," replied the missionary. "Three and one!" exclaimed his hearers. "How can this be?"

The missionary seated himself on a little green hillock, and plucked a trefoil which grew by his side. "Look here," said he as he held it up, and pointed out the three leaflets united at the stalk, "behold the three and the one." The men were silent: this parable from nature seemed to sink into their hearts: they mused a little and then said, "Tell us more of this great and wonderful God."

Such is the story related in history respecting the first preaching of St. Patrick in Ireland, and it so connects his memory with this great day, which is consecrated to the mystery of the ever blessed Trinity, that it cannot be out of place on it to review those few particulars of his life which have been preserved to us.

Patrick, the son of a Christian man, rich, and of Roman extraction, was born in Scotland, at the mouth of the Clyde, not far from the modern town of Glasgow. He received a Christian education, but it seemed at the time thrown away on him. He was careless of eternal things, and was guilty at least of one great fault, the memory of which was bitter to him all his after life. God was pleased to rouse him from his insensibility by heavy trial. In his sixteenth year some Irish barbarians made a foray on his father's estate, plundered it, and carried off the young Patrick with many of the vassals and servants. They took him back to Ireland, and forced him to keep their cattle on the mountains through the winter months, himself half perishing with hunger and cold. But trouble brought him to his God. He found his only comfort in prayer and songs of praise, and thus he learned to bear his heavy cross with patience. Nor this only. A love for his persecutors arose in his heart, and on being restored to his own country he formed a resolution of returning to Ireland to preach the Gospel there. It dwelt so strongly on his mind, that in his very dreams he heard pitiful cries for help from that benighted country, and saw hands stretched out towards him for relief. He withstood his friends and relations,

who made him great offers of promotion at home, and tried to terrify him by long stories of the dangers and hardships to which he would be exposed in Ireland. These dangers and hardships were well known to him, but he heeded them not.

Yet not unprepared would he rush to so arduous a work. He spent many years in fitting himself for it: then, having been ordained deacon, priest, and finally bishop, he passed over to Ireland, his mission field.

Of St. Patrick's work in Ireland we cannot with certainty give many particulars, but we know he found the country heathen, and left it in great measure Christian. It is said that he travelled through the country on foot, preaching the Gospel and baptizing; that he boldly proclaimed his Master's name in the very seat of Druidism (the false worship of the Kelts) at the great yearly meeting of the kings and chiefs of Ireland; that he converted several of these princes, especially the kings of Dublin and Munster; and that finally he ordained many clergy, and settled them in different parts of the country to minister to the people.

In these labours forty years passed away, years of hardship and sometimes of persecution to himself, of untold blessings to others. Then his Master called him to Himself: he died, and was buried, we are told, at Down, in the province of Ulster.

Let us pray that in this age of unbelief, the holy truths which this early missionary taught, and especially the great verity of this day, may be deeply implanted in our hearts and shown forth in our lives; that grace may be given us to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity, till we be found meet to echo the song which resounds through the courts of Heaven, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

#### PARENTS AND CHILDREN.

I WENT one morning to ask about a boy who had been absent from Sunday-school. "James was not at school again yesterday," I said to the father; "did you send him?" "Yes, sir, I did," was the reply; "he's been playing truant again: he gets worse and worse. You see, sir, the reason of it is this: I can't do my duty to that boy. I've got heart complaint, and if I was to get into one of those passions, I might die in it. But I'll tell you what you must do, sir; you mustn't take any of your light canes, for he'll not care for that: take a good besom end and lay on to him." He had hardly done speaking, when the boy came in with his mother. As soon as Mrs. — learned the state of the case, she showed that she had no fear of heart complaint; with one blow she made the boy reel to the end of the room.

Poor boy! No wonder that he was one of the hardest cases to deal with, and that he looked on all as foes to be outwitted or openly defied. His father thought he could not "do his duty," because he feared to let himself get into a rage. His mother had no thought of any means of rule but rough words and hard blows. Poor boy! his was an extreme case, but there are many fathers and mothers as stupid and unfit to have the bringing up of a child as these were. It is bad enough that two coarse, ill-tempered people should make one another more wicked and miserable than they would have been alone. But it is fearful that children should, with no fault of their own, be in the power of

those who make their lives wretched and their natures bad.

Perhaps most children must be punished. It may be that, in many cases, what is called corporal punishment is, if rightly used, more merciful than other kinds, which are recommended instead of it. But, whatever way is chosen, it must be remembered that punishment is for the child's good, and not to vent the anger of the parent. It should be given as calmly and carefully as a dose of medicine. No one who is out of temper can distinguish between accident and wilful wrong, between what shows an inward fault, and what only gives trouble. No one who is "in a passion" can "do his duty" to a child by using the best means to help him to be and do right. Children feel injustice keenly, and are quite alive to the weaknesses and faults of their elders. A child does not see why his passion, for which he is punished, is worse than that which his father shows while punishing him. He perhaps thinks that their places would be changed, were he the stronger. An angry parent may frighten a child into submission for the time, but he will never win his trust, or gain an influence that will last. He who cannot control himself has no right to expect to rule others.

One thing must be kept in mind, which ought to make parents more patient. Faults in children come mostly from the faults of their fathers and mothers. They are little copies of the big failings of their elders, and are caused by them. Surely then they claim careful, kind, gentle treatment. And often, were prevention used, there would be less need of cure. Were more trouble taken to form character and guide the life right, there would be fewer faults to correct and keep down. Very often children are treated as drovers treat cattle,—beaten back with hard words and blows, because they do not know a way which they have never learned, and in which no one leads them. If fathers and mothers would try to be and do what they wish their children to be and do, they would need to use fewer words, and perhaps no blows. If they would make their children sure of them as friends and helpers and sympathisers, instead of trying to make them fear them, education would be happier for both.

Shame on the father whose step hushes the little ones' free joy, and whose name is used as a bugbear to frighten them into being good. Shame on the mother whose child will not tell her of a fault, as he would run to her side if he had hurt himself. Great allowance must be made for "naughty children." No mercy should be shown to bad parents. Many people spoil those whom God has given to their care. Far more do so by hardness and want of sympathy, than by over gentleness.

ADVERSITY diffuses a kind of sacred calm over the breast, that is the parent of thoughtfulness and meditation.

BRIGHT'S DISEASE, DIABETES.—Beware of the stuff that pretends to cure these diseases or other serious Kidney, Urinary or Liver Diseases, as they only relieve for a time and makes you ten times worse afterwards, but rely seely on Hop Bitters, the only remedy that will surely and permanently cure you. It destroys and removes the cause so effectually that it never returns.

Do not take such vile trash as cheap Whiskey Bitters and stimulants that only pander to a depraved appetite. Burdock Blood Bitters is a pure vegetable medicine, not a drink. It cleanses the blood and builds up the system. Sample bottles 10 cents.

#### PRODUCE MARKET.

TORONTO June 1, 1882.

Wheat, Fall, bush. ....	1 20 to 1 31
Do. Spring .....	1 34 .. 1 38
Barley .....	77 .. 91
Oats .....	48 .. 50
Peas .....	80 .. 88
Rye .....	80 .. 85
Flour, bri. ....	5 85 .. 5 90
Beef, hind quarters .....	6 00 .. 10 00
Do. fore quarters .....	7 00 .. 8 00
Eggs, fresh .....	28 .. 30
Turkeys .....	1 00 .. 2 0
Butter, lb rolls .....	25 .. 27
Hay, ♀ ton .....	9 00 .. 13 00
Geese .....	0 80 .. 1 10
Paranips bag .....	65 .. 70
Paraley, doz. ....	1 .. 20
Mutton .....	11 00 .. 13 00
Lamb .....	13 00 .. 14 00
Hogs, ♀ 100lb .....	9 50 .. 10 00
Potatoes, new bag .....	1 40 .. 1 50
Carrots bag .....	70 .. 80
Beets bag .....	70 .. 80
Turnips .....	40 .. 45
Onions, bag .....	1 25 .. 1 50
Cabbage doz .....	75 .. 1 00
Beans .....	2 75 .. 3 00
Wool, ♀ lb .....	23 .. 24
Cauliflower doz. ....	75 .. 80
Apples, barrel .....	3 75 .. 4 00
Chickens, pair .....	75 .. 85
Fowls, pair .....	75 .. 80
Ducks, brace .....	45 .. 60
Do. dairy .....	20 .. 21

The only safe and effectual medicine that acts at once upon the Bowels, Liver, Skin and Kidneys, while it cleanses the Blood and strengthens the system, is Burdock Blood Bitters, the great Vegetable Renovating Tonic. Sample bottles 10 cents.

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## THE GREAT GERMAN REMEDY.

## RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

Tooth, Ear and Headache, Frosted Foot and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

Directions in Eleven Languages. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. **A. VOGELER & CO.,** Baltimore, Md., U. S. A.

JUNE 1, 1882.

DR. R. V.

The C.

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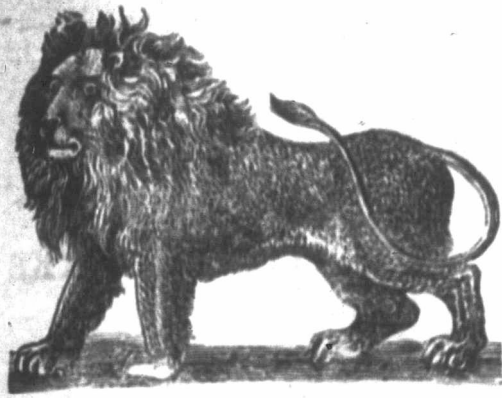
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GENTS.—I have taken one bottle of Dr. Austin's Phosphatine, recommended by Dr. Bentley, of this place, and have received great benefit from it. I believe that after taking five or six bottles I shall be quite free from a nervous tremour which has troubled me since I was 16, and now I am (61) sixty-one years of age. Yours truly, J. S. WETHERILL.

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TRENT NAVIGATION. Fenelon Falls, Buckhorn Rapids and Burleigh Canals. NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on "Wednesday, the Fifth Day of July next," for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls. The works at each of these places will be let separately. Plans of the respective localities, together with plans and specifications of the works, can be seen at this office on and after "Wednesday, the Twenty-first Day of June next," where printed forms of Tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough. Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:— For the Fenelon Falls work... \$1,000 Do Buckhorn Rapids work... 500 Do Burleigh Falls work... 1,500 And these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications. The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882.

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