

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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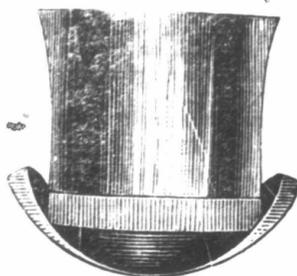
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LESSONS FOR SUNDAYS and HOLY-DAYS.

April 26 3rd SUNDAY AFTER EASTER.
Morning—Numbers xxii. Luke xix. 11 to 28.
Evening—Numbers xxiii. or xxiv. Philippians iii.

THURSDAY, APRIL 23, 1885.

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

CHAPLAINS FOR THE FORCES IN THE NORTH-WEST.

—What strange questions arise in times of public anxiety! How men seem to cast off their prejudices, however long cherished, however fondly they have been regarded as "principles" by an act of self-deception! As strange a question as we ever heard arise, and as complete a stripping of religious prejudices usually called "principles" as ever took place, have come to light in the demand for Chaplains for the troops in the North-West. Chaplains indeed! Here again we see the advantage of the Romanists, they have sent priests with their troops and the Government of Canada will pay for these Chaplains, and most properly so, they are a necessity and a vital element in the comfort of the men. But what sort of chaplains are the non-denominationalists going to send? The lovely theory of an invisible Church, made of an heterogeneous assortment of denominations goes of into space like an airy nothing, when faced by a practical test of its existence. The Roman Church asks no questions in the press, but as a matter of course sends the chaplains. What is called the "Protestant Church," is sending its members by the thousand to dangers most grave, and to prolonged absence from God's temples, but this amazing organization must be either stone blind, or deaf, or dead, or callous, for it is sending no clergy, no chaplains, to keep up a witness for God in the far North in the days of peril, or to watch and solace the sick and dying! What a peculiar thing the "Protestant Church" must be to thus ignore a most solemn responsibility! But the thing is a mere figment, a mere phrase, useful only for platforms and party papers, but non-existent as a practical fact. Here is a problem for the Ministerial Association, they are

everlastingly speaking of this phantasm, the invisible Church. Men are asking for chaplains to be sent to the North-West, who, in ordinary times, are bitterly antagonistic to a government recognizing or aiding any Church. Let these persons now leave their talk and their theories and act by meeting the demand for Chaplains for the brave fellows who are offering their lives for their country. Surely the "Protestant Church," is at least as anxious for its children as the Romanist Church?

SPECIAL STATE PRIVILEGES TO ROMAN CATHOLICS.

—One of the fruits of State non-denominationalism, the fetish which enthralled the minds of so many in the bond of irrational idolatry, has produced in Canada the phenomena of a supposed absolutely neutral form of government, it is neither Romanist, nor Catholic, nor Protestant. But under this calm stream of neutrality, there is a strong set of a current towards the Church of Rome. The Papal party are united, they have a policy, and their power is a great factor in the governmental force of Canada. Their separate schools evidence this, they alone enjoy this great privilege. The same leaning to this arrogant foreign Church is seen in the favors granted by the Imperial Government to the Romanists of Ireland. The letter below is worth noting as a sign of the times, it was addressed to Mr. Mundella, Minister of Education, by the Vicar of St. Paul's Tottenham, England.

The following is the copy of a letter sent to the Education Department:—

"February 23, 1885.

"SIR.—It appears from a circular issued by the Commissioners of National Education in Ireland, that they are prepared now (February 18, 1885) to grant aid to nuns and monks towards building vested school-houses."

"On the strength of this circular, I venture to write to you and to ask—'Is the Education Department also prepared to grant aid to the managers of voluntary elementary schools in England to enable them to build or enlarge their school-houses?'"

"It seems to me that if the Education Department is not prepared to act in England as the Commissioners of National Education in Ireland, then justice for Ireland means injustice for England."

"If the Education Department were to allow a grant in aid of building my school-house, it would very shortly be enlarged and the school board rates diminished *pro tanto*. Should, however, the Department not be able to follow the example set them by the Education Commissioners in Ireland, I would respectfully suggest that it is high time to mete out equal justice to all, so that the two countries, (for, alas! they are two) should stand on a platform of perfect equality. I would venture to add, with profound humility, that the Protestant members of the Church of England are not inferior in loyalty to the members of the *Latin Church* now settled in Ireland."

This letter, or your reply, is not to be regarded as private. No. It must be made public as the press can make it. It seems monstrous to pet up nuns and monks, and to refuse aid to the clergy of the Church of England in the matter of education.

Mr. Mundella's reply is as follows:—

"SIR.—Mr. Mundella desires me to say, in reply to your letter of the 23rd inst., that there is no intention of assimilating the grants for education in England to those in Ireland."

I remain, sir, yours faithfully,
"H. J. BRYANT."

It is monstrous to pet up nuns and monks, and refuse aid to the English Church, but it is done in Canada as well as Ireland.

THE LIVERPOOL RITUAL PROSECUTION.

—The Church Times says: "A very remarkable document has just seen the light, namely a joint protest against the Liverpool prosecution from Canon Cadman, Sir Emilius Bayley, and the Rev. Field

Flowers Goe, who state they have good reason for believing that they substantially express the opinions of a very large number of their Evangelical brethren. They say, and the justice of their remark is beyond the reach of cavil:—'If the desire be to suppress Ritualism, experience shows that prosecutions will not do this. If the desire be to preserve or advance the interest of Evangelical truth, we are of opinion that those interests are likely rather to be injured than promoted by an appeal to the Law Courts. The apostle enjoins us to serve one another by love. How that service can be rendered to Ritualistic brethren whom we believe to be exceeding the wise limits of our own Reformed Church, may be a difficult question. But the duty remains; and we cannot forget with what force Archbishop Sumner once reminded some zealous remonstrants—'You must remember that, after all, the end of the commandment is charity.' It is impossible to conceive a more foolish defence than that which Bishop Ryle has offered for his conduct. The prosecution of Mr. Bell Cox is therefore as much Dr. Ryle's personal act as if he had begun it in his proper person. It is the merest cant to set flowing the bitter waters of bigotry and strife, and then to turn up the whites of his eyes and say—'That God may give us a right judgment in all things, and heal the unhappy dissensions of our Church, is my earnest prayer.'"

WHO APPOINTS THE ORGANIST?

We are often asked this question. It seems to us that a small hand book is wanted for the guidance of all those who are brought into official relation with Church business. The Church Times gives the following answers to correspondents: "The appointment of the organist depends on the source of his income, if no local custom settles the matter otherwise. If the vestry find the money, or are trustees of it, they appoint; if not, the incumbent usually does so, or the incumbent and churchwardens jointly. If a voluntary church rate pays him, then the churchwardens have a share in the appointment. But in every case, however, and by whomsoever he is appointed, the incumbent has entire control over his performance, and can forbid his playing at all. He cannot claim to play as of right by reason of his office, if the incumbent prohibit him."

WHO SHALL ORDER DIVINE SERVICE?

1. The vestry has no right of dictation as to what shall be done or left undone in Divine service. 2. In strict law, there must be an offertory at every communion; so that you can insure as many offertories as you have celebrations in the week. 3. The churchwardens (not the vestry) have equal control with the incumbent over all offertories made at Holy Communion. It is held by lawyers, but has not been decided in any court of law, that the incumbent has sole control over all collections made at other services. We do not know of any tract advocating surpliced choirs. But there is one simple common-sense argument which anyone can see at once; that there may be much difference in the means, and so in the dress, of the members, while the surplice, being common as the uniform for all alike, makes good all deficiencies and inequalities, thus securing that no one will be kept away by the great clothes difficulty.

A VALUABLE PUBLIC OFFICER.

—The Government and people of Canada have a most efficient and faithful Immigration Agent in Mr. John Donaldson. His good sense, earnest sympathy, and zeal are continuously in active service for the good of those who are brought under his care. There are thousands in Canada who owe to him that they were saved from ruinous perils and placed in a life of independence. Mr. Donaldson has been especially thoughtful in his services to the Rev. W. Crompton, whose value he appreciates very highly as an emigration advocate in the Old Country.

A WORD FOR ENGLISH FRIENDS.

IT is a familiar and usually an amusing experience to old country settlers, in Canada, to receive letters and messages from "Home," which reveal an ignorance in regard to this continent which they cannot condemn without self-reproach. Even well educated and travelled Europeans are sadly lacking in knowledge regarding our country. It seems impossible to realise certain geographical facts without personal observation of them. Lest we should be unjustly hard upon our friends in the old world, we admit that, however wide may be the gap of their ignorance on such matters, it is fully equalled, often greatly exceeded, by the defective knowledge of the old land which characterizes those who have not passed some prolonged period of their life on the soil of Britain. Our magnificent distances and water stretches create a certain habit of observation and judgment, which renders it a matter of difficulty for the native Canadian to clearly realise the geographical phenomena of a "tight little island" like England or Ireland, just as those born and bred in a land where the sea is in sight, both Eastward and Westward, in the innermost parts, are a long time in Canada before they get accustomed to the long range of our distances.

The troubles in the North-west are agitating the hearts of the relatives and friends of those who, in the eastern provinces, Ontario, Quebec, Nova Scotia and New Brunswick, are as far from the conflict as those in England are from the Soudan! But we admit that it is a very natural anxiety for English people to have in regard to their friends in the North-west. There are thousands in Ontario and Quebec who regard, for instance, Winnipeg or Brandon as dangerously near the rebels. We cannot wonder at people in the old land then being in great alarm as to the settlers in Manitoba. Still less can we wonder at persons who were intending to emigrate to the North-west, that is to Manitoba, which is the best known Province of that enormous region; we say we cannot wonder at such persons being so alarmed by the troubles in the more western district, as to abandon their intention to emigrate there, or at least postpone their removal. As the DOMINION CHURCHMAN is read in many English homes, from the Tweed to the English Channel, and constantly quoted in English newspapers, we take the opportunity, we indeed regard it as a duty, to assure those who have loved relatives or respected friends in the North-west, that the rebellion is confined to a very distant region. So distant, indeed, from the older parts of Canada is the disturbed district, that it has taken over three weeks for troops from Ontario to reach the scene of the troubles, although they were carried the main distance by a railway! But to give double assurance to this, we give below, and beg, particularly, our English contemporaries, the Guardian and other Church newspapers, to quote the following Resolution, passed, on the 13th April, by the Legislative Assembly of Manitoba, sitting at Winnipeg. It is as follows:

"That whereas, it is believed that the present troubles in the North-west are affecting immigration to Manitoba, this House desires to place on record the fact that there is not the slightest disturbance in Manitoba, and as the existing trouble is confined to the districts of Alberta and Saskatchewan, along the north branch of the Saskatchewan river, some hundred miles north-west of the settled portion of Manitoba, therefore all who contemplate coming to Manitoba this spring can do so with the most perfect security."

We may add that we shall be glad to give any information to our English friends in regard to the location of settlers in whom they are interested, while the ordinary channels of communication are not in working condition. But we repeat, so far as Manitoba is concerned, there is not the slightest ground for anxiety, or reason for delaying settlement because of the troubles in the far, far West. As to Ontario, there is no spot on this earth where life and property are more secure; "Peace with plenty crowned," is the blessed lot of this noble Province, so also is it true of every portion of old Canada, and so in a very short time, with God's blessing, will it be as eminently true of this magnificent country from the Atlantic to the Pacific.

A PLEA FOR CHILDREN.

BY A SCOTTISH CHURCHMAN.

NOT for the waifs and strays who run about our streets, happy or miserable as it may be in rags and tatters, not for the children of heathenism, starving for the Bread of Life,—it is not for these, needy though they be, that I venture to speak, but for our own, the carefully nurtured, protected children of the higher classes, the children growing up in our midst to be the men and women of the near future.

I have to lay it down that numbers of these cherished little ones are in one way scarcely better off than the heathen. In this way—that, whilst their bodies and brains are tended and trained to their utmost capacities, the finest part of them, their *souls*, is utterly neglected—left without discipline, without food, without spiritual education. We are content to leave the very essence of the wondrous creation to find its development by any chance impulses!

When the fact is stated in this naked way we are inclined to disagree—at any rate to say it is exaggerated. Is it so? If we begin to think of the families we know, do we not find some illustration? Not in all, thank God. There are parents who are fully alive to the needs of the little bodies and souls given over to them. Provision is made for the whole nature, for the health and growth of the immortal as well as for the lower human part. But are there not parents who either do not recognise the spiritual needs of their children, or who, through actual ignorance, or worse—indifference, pass them entirely over, and make no more definite provision for them than if they did not exist?

I maintain that it is simply idle to bring up a child without any regard for his soul and then to expect him to "turn out well," as it is called, and something more than idle to expect him to be a Churchman. Happy indeed, common sense would say, if he has any religious belief, any religious practice at all.

Is it not of such neglected material that "advanced thinkers," free thinkers, and all the unhappy race of sceptics are made? There is no necessity that the parents themselves should be unbelievers. Their share is only to convince their children that their creed does not affect their lives. That is quite sufficient.

If family prayers exist, the children are expected to appear at what is to them too often, but not necessarily, a dreary function. They are taken to church on Sunday mornings and the rest of the day is given up to utter dullness. It is required of the governess that she shall instruct her charges in the Church Catechism; and duly, when the children are well on in their teens, the heads of the schools where they are being educated, are told that they are to be confirmed when the Bishop comes. After that rite, they are expected, when at home at least, to go to Holy Communion at intervals,—three or four times a year will do.

Having reached this point, the parents feel that they have done all that can be required of them—the fact being, that, from first to last, the whole spiritual teaching has been absolutely untouched by the father, the mother, or the clergyman,—each one, in his several capacity, the God-given teacher of childhood. People are paid to take this holy office off the hands of the parents that they may attend to the higher claims of society.

Well, the seed is sown, or, to be accurate, is left unsown. Be sure the ground is not empty. Where there is not tillage and good crops there will be weeds. What are the results? Can we be surprised, though the parents may be, that, as soon as the boy is his own master, he finds a nothing within to keep him back from giving himself, body and soul, to "pleasure." Well is it if that word does not take in such amusements as degrade him even in the eyes of a very indulgent world. And the girl? Custom and opinion probably keep her course well within the correct lines, but what about the inner life? what about the beautiful soul which God has given whereby each may come within touch of Himself? Alas, it has lost its childhood's innocence without attaining the purity and strength of Christian womanhood. It knows no form of happiness beyond that round of amusements and social engagements for which the body and its various powers have been preparing for years. Into these, therefore, she plunges without any safeguard beyond public opinion and the canons of good taste.

The years go on, and she is lost in that gulf of worldliness which is the suicide of the soul. And the father and mother say to each other, "How strange that with Jack's advantages, and after all the money we spent upon him, he should have done so badly, and that Edith should be so selfish and extravagant! Certainly it can be through no no fault on *our*

part." I suppose no grief is so essentially sad as the disappointment of parents; and yet there are hundreds who are, at this moment, deliberately doing all they can to ensure it for themselves.

We may not conceal it either, that there are also many of a more enlightened sort who, calling themselves thorough Churchpeople, and doing all they can for their children's spiritual education, yet nullify much of the teaching by their own slender hold upon truth, their own practical denial of its value. I mean those who are only half in earnest themselves. To them, God, the Soul, Eternity, are not the first facts, the facts beyond all other facts. The first facts are position, love of approval, getting on, culture, &c.—the special thing, whatever it may be, in which all their desires culminate.

This subordination, possibly an unconscious one, of the Unseen to the world, has its natural consequence. The collision between the two comes sooner or later, and the Right has to give way to the Expedient. Possibly, the father and mother are scarcely aware of what they have done, the conscience soon gets its fine edge worn off, but there are acute little ones around for ever at work taking impressions, and these receive the fatal print, "There are some things of more importance than religion."

Ah! let us wake to the value of the treasure we hold in the souls of our children. They come to us from the mint of God, stamped with His image, ringing true to test, so fair to look upon, priceless in value.

Oh, the shame of it if, when the Day of Reckoning comes, we return His own treasure to Him, scarcely showing a trace of the image He gave, the value deteriorated, the true gold mixed with a base and spurious metal. Will this be an offering we shall like to bring? Good Friday draws on apace, and well may we set ourselves to learn, in its awful light, the true value, the unspeakable value, of the souls for which the very life-blood of God was given.

And that lesson, once learned, the rest will follow. We shall recognise that the soul must have its nourishment, its education, its means of development, equally with the body.—*The Scottish Guardian*.

THE LATE BISHOP OF LINCOLN.

THE energy displayed by the Bishop of Lincoln in his Episcopal duties, and the practical power shown by him in the administration of his enormous diocese, astonished all those who had hitherto regarded him only as a student and a theological writer, and who at first had felt apprehensive that however much the Bishop's learning and lofty character might adorn the diocese, the actual work would suffer. In a marvellously short time Bishop Wordsworth made himself familiar with every part of the two counties then comprised within the diocese, and with his marvellously retentive memory was able at any moment, with little assistance from notes or tables, to recall the

condition and needs of almost every parish, and the character of its clergyman.

"Space forbids us to enter upon the many great works which have illustrated this Episcopate. One side of it was brought before our readers last week in connection with the appeal for Southwell Bishopric Endowment Fund—an appeal to which we need not say the Bishop's death has imparted increased urgency. We may, however, add to the late Bishop's acts of munificence the large support given by him to the association for the augmentation of poor benefices, which has flourished under his care, and the considerable sums given to the county hospital, the new schools of art and science, and many other similar hospitals.

"Bishop Wordsworth will ever be remembered in the Church as the reviver, after several centuries' desuetude, of the office of Bishop-Suffragan, which has proved of such great benefit in some of our larger dioceses, especially those of London and St. Albans. It was he, too, who took the step, almost unprecedented, of convening a diocesan synod, thereby setting an example, which, if not as yet largely followed, may in changed conditions of the Church become of immense value in settling controverted points. To him also the Diocese of Lincoln owes the establishment of the diocesan conferences of clergy and laity, over which, till the failure of his health last year, he always presided, with a dignity and a courtesy which greatly enhanced the weight and persuasiveness of the words with which it was his habit to sum up the debates, seeking to lift the question out of the region of controversy and to present it in its larger aspect, thus harmonising opinion and moderating extremes.

"A great, lofty, self-denying life, characterised by the most large-hearted charity and the most humble, has ceased for us. May the Church be the permanently better—truer to her mission, more faith to her Great Head—more earnest in seeking and saving those that are lost—for so grand an example."—*The English Guardian*.

SEASONABLE PRAYERS.

FOR THE DOMINION.

OMNIPOTENT GOD, Governor of all things, whose power no creature is able to resist, save and defend our country from all secret conspiracies and open violence. More especially we beseech Thee, at this time, to deliver the North-west territory from the hands of rebellious and lawless men. Abate their pride, frustrate their designs, and defeat their enterprise; that the people of this Dominion, being protected by Thy power and encompassed with Thy favour, may continue in peace and quietness to serve Thee their God and Saviour, and to enjoy the blessings of the land and the fruits of their labours; that so we may ever acknowledge Thee to be our defender and mighty deliverer in all dangers and adversities; through Jesus Christ, our Lord, Amen.

FOR THE VOLUNTEERS.

MOST gracious God and Heavenly Father, the protector of all that trust in Thee, we humbly beseech Thee to preserve, amid the perils and dangers to which they may be exposed, the young men of this and the other Provinces of the Dominion, who have cheerfully gone forth to deliver their country from the insurrection of wicked men. Be Thou unto them, O Lord, a strong tower against the face of their enemies, that, being kept under the shadow of thy wings, and supported by thy power, they may triumph over all opposition, and return to their homes in health and safety, to offer with Thy grateful people, in the courts of Thy House, the sacrifice of praise and thanksgiving unto Thy Divine Majesty, for such Thy preservation and providence over them; through Jesus Christ our Lord. Amen.

TO CORRESPONDENTS.

We are compelled to hold over a large quantity of Diocesan news and communications for want of space.

TRICHOTOMY.—In this article, instead of Gen. xiv., 27, read Gen. xlv. 27.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—Rev. J. Ridley, who resigned his position as assistant minister at the cathedral at Quebec, has accepted an appointment in the diocese of Huron.

KNOWLTON.—The vestry of St. Paul's Church was held on Monday, Rev. J. J. Scully in the chair. S. F. Belknap, Esq., was appointed rector's warden, and Geo. G. Foster, Esq., was elected people's warden, Hon. W. W. Lynch and T. M. Prime, Esq., M.D., lay delegates to the Synod; Geo. G. Foster, Esq., delegate to Dunham Ladies' College; Messrs. Davis, Mills, Courtney and Tarbell were named sidesmen.

LACOLLE.—The vestry meeting was held in St. Saviour's Church at 10 o'clock a.m., Rev. J. G. Garrett, in the chair. William Featherstone, and Heman Derick, were elected churchwardens; Daniel Salt and Robert Outhet, sidesmen; Joseph Braithwaite and James Stuart, delegates to the Synod. The financial condition of the church was found very satisfactory. The wardens state the collections this year were larger than any previous year.

SHERBROOKE.—Rev. B. B. Smith has accepted the co-rectorship of Kingston cathedral. It is rumored that his position at Sherbrooke will be filled by Rev. Mr. Thorneloe, of Stanstead.

MONTREAL.

MONTREAL.—Easter Sunday was observed in old time manner, the churches being well attended and the services were of the same joyful and impressive character that has ever marked them when commemorating the festival of the Saviour's resurrection. The churches with scarcely an exception both in city and suburbs were decorated in an elaborate manner with flowers, and the music specially selected for the occasion was well rendered and impressive.

A FUNNY MISTAKE.—In his sermon on Easter Sunday morning, the Rev. J. G. Norton, rector of the

Cathedral, referred to the "hopeless misgovernment of the West under the Roman Empire" at the time of our Lord's crucifixion. Mr. Norton has been represented as speaking of modern Canadian matters and the Northwest "denouncing the misgovernment of the North-West!" The Reverend gentleman never in his life alluded to any question of party politics from the pulpit; and on the occasion referred to, his thoughts and words were occupied with a remote age and country.

THE CATHEDRAL TROUBLES.—The feeling between the two parties at Christ Church Cathedral is intensely bitter, and does not seem to be growing any less after what occurred at the vestry meeting on Monday evening. The opposition party state that they will endeavor to have the vote taken on Monday annulled, and a meeting was held this morning at the office of a leading member of the bar, to see if it were possible to protest against and nullify the votes of the ten choristers, by whom alone it is said the election was carried. The other side, who favor the rector, state that they are perfectly satisfied with the result, and that they rely upon the common sense of their opponents to let by-gones be by-gones.

After the parade of the Prince of Wales Rifles on the occasion of the commencement of their annual drill, the regiment was formed into a hollow square, when the chaplain of the corps, Bishop Bond, addressed the men. His Lordship said that though present as a chaplain he hated war—which was worse than pestilence and famine, as it generally breeds both. War, however, was sometimes a necessary evil. It was sometimes better to have war, than peace without honour, or where liberty was in danger. No doubt the old saying was true: "Insure peace by being prepared for war." God Almighty avert from us the horrors of war! Should the Prince of Wales' Rifles be called out to take part in the present troubles, they should maintain confidence in each other and in their officers in particular. The officers in turn must look to the men for their confidence. If the battalion was called out they should be properly equipped before leaving for service. The speaker had seen a battalion leave Bonaventure depot on a previous occasion lacking actual necessities, and as a result a number of invalids had to be sent home the following day. Such a state of affairs was undoubtedly due to carelessness on the part of the officers. If the Prince of Wales' went out at the call of the Government, Bishop Bond supposed he would have to go too, though he was an old man. However, a younger man the Rev. J. A. Newham, of the Cathedral, had volunteered for the duty in case of an emergency. After mentioning the necessity for strict perseverance in case of a campaign, his Lordship concluded: "God bless you all, for time and eternity, in body and in soul."

Dean Carmichael, the assistant chaplain, next addressed the regiment, saying that all eyes were now on the militia of Canada. The Prince of Wales' Rifles never stood in a more responsible position than they did at present. They might be called upon at any time to protect their countrymen and countrywomen. Every man in the battalion now practically stood in the shoes of the old veterans of the Prince of Wales' Rifles and should strive to maintain its dignity and name.

At the conclusion of the speeches the men gave the speakers three cheers and a tiger.

RELIABLE (?) REPORTS.—*Catholicus* writes: "A Church paper, of April 8th, under the heading 'Easter Sunday in Montreal,' the following notice of the services held at one of our principal churches appears:—

St. John the Evangelist.—At this church there were, besides the usual services, several extra celebrations of the Holy Communion. At the morning service Rev. Edmund Wood, M.A., rector, preached a most appropriate and eloquent sermon. At all the services the music was very fine, as is always the case at this church on festival occasions. At evensong, Gounod's Messe Solennelle and Dr. Amie's Evensong in A and Burnet's in F were chosen, and were well rendered."

Had the Rev. Mr. Wood preached, his sermon would undoubtedly have been, as they always are, "most appropriate and eloquent," but, unfortunately for the correctness of the paper, the rector did not preach at all on Easter Day, the sermon in the morning by the Rev. Dr. Wright, and that in the evening by the Rev. Mr. Kittson. Gounod's Messe Solennelle was "certainly well rendered," but it was of course sung at the communion service in the morning and not at evensong.

No wonder that a paper which makes such glaring misstatements, even in matters connected with its own city, is incurring the deserved distrust of all Montrealers. A friend of the writer recently complained to the editor, of the omission from its columns

of some very special services which had been held in this city, and the answer he received was "Well, they didn't send us any notice of them!" If secular journals were to depend for their local news, on what was sent them, what extremely interesting and reliable papers they would be.

ONTARIO.

BELLEVILLE.—*St. Thomas' Church.*—Rev. J. W. Burke, rector, occupied the chair. The churchwardens submitted their financial statement for the year. The auditors reported that they found the books kept by the rector with scrupulous exactness and correct in every particular. They were pleased to note the prosperous condition of the church finances, and the small amounts still due on the pew rents. This satisfactory result was owing to the untiring diligence and perseverance of the churchwardens. Mr. P. J. C. Phillips was chosen as the rector's warden and Mr. T. B. Wragg as the people's warden. Rev. J. W. Burke spoke in commendable terms of the zeal and energy of the retiring churchwardens, and thought they were entitled to the thanks of every member of the congregation for the careful and able manner in which they had discharged their duties for the year. The retiring delegate, Mr. P. J. C. Phillips, was reappointed.

Christ Church.—The statement of the pastor and churchwardens bore testimony to a very prosperous year both in the Church and Sunday School. Rev. E. W. Sibbald named Mr. Gorman as his churchwarden, and the vestry appointed Mr. London as people's churchwarden. A hearty vote of thanks were tendered to the donors of the window, the lamps and the lectern, also to the choir and the Ladies' Aid Society for their valuable services. Mr. Overall, seconded by Mr. Wallbridge, moved that the thanks of this Vestry be tendered to our respected pastor for his untiring zeal for the welfare of the congregation, and we trust that his life may be long spared to labor amongst us.—Carried unanimously. Mr. Sibbald replied in feeling and appropriate terms. The congregation appointed Mr. W. A. Hungerford as lay delegate to the Synod.

St. John's Church.—At the vestry meeting in St. John's Church, the financial report which was presented showed a balance on hand. The small debt of the church was reduced \$275 during the year, or one half, and it is expected that this year the whole amount will be wiped off. Rev. D. F. Bogart appointed Mr. J. W. Brown as his churchwarden, and Mr. John Black was elected as the people's churchwarden. Messrs. Geo. Downey and F. Ford were appointed auditors. A vote of thanks was tendered to Rev. Mr. Bogart for his services during the year, which have proved so successful to the whole congregation; also the choir and the ladies Guild. Mr. Geo. Downey was elected lay delegate.

SOCIETY OF THE TREASURY OF GOD.—*Rules.*—1. To give a tithe of income, or earnings, to God.

2. To use all possible influence for the restoration of the Law of the Tithe.

3. To disseminate information on the subject of the Tithe, by the distribution of Pamphlets, etc., and by any other means possible.

4. To pray that God will bring His people to the knowledge of their duty regarding His Tithe. (Once a week is suggested).

The "Society of the Treasury of God" is started for the purpose of restoring the Law of the Tithe, and awakening the mind of the Christian Church to the fact that a tithe of all increase is due to God from every Christian man, not as a matter of gift, but as a debt.

The manner of working of the Society will be as follows:—

1st. To band together in one all who now practice the Law of the Tithe.

2nd. To form Tithe Associations in Dioceses and Parishes.

3rd. To bring the subject before the Church by the publication and distribution of pamphlets, tracts, and leaflets, or in any other way which may be found possible.

MEMBERSHIP.—1. Any person may become a Life Member by payment of \$10.

2. The Annual Fee for Membership shall be \$1.

N.B.—Liberal contributions are earnestly requested from all who are interested in the movement, as the expense of printing and postage will be very large. There are four thousand Clergy alone to whom it is desirable to send Circulars, etc. \$500 is required to meet present needs.

I sympathise with the objects of the proposed Society of "The Treasury of God," and would commend it to the attention and consideration of the Bishops and Clergy of the Anglican Communion. The Rev. E. P. Crawford is a priest and the Rev. C. A. B. Pocock a deacon of my Diocese.

J. T. ONTARIO.

NAPANEE.—*St. Mary Magdalen.*—The Easter Vestry meeting of this Church brought out a good attendance. Archdeacon Jones opened the meeting by some thoughtful remarks on the duty of showing gratitude to officials and workers. The wardens appointed were Messrs. Herring and Wright, with the following sidesmen, Messrs. Judge Wilkinson, Harshaw, McGuin and Dr. Rutan, and Mr. McGuin was elected delegate to the Synod.

AN EASTER OFFERING.—*To the Rev. Thomas Godden, Incumbent of St. John's Church, Stirling.*—REV. SIR,—We, your friends and members of your congregation, feeling the inadequacy of your stipend in consequence of the mission being so small, and knowing you must require our substantial support, and your great kindness manifested to us, especially in times of sickness and bereavement, for our spiritual and temporal welfare, assisted as you have been by Mrs. Godden in every effort to cheer and comfort the afflicted, to you in this small present our sense of gratitude for the year past, and hope to receive your ministrations in Stirling for many years to come. Mr. Godden in reply said: My dear friends—my feelings can better be imagined than described when, on Monday night, your representatives, Mr. Jas. Boldrick and Mr. T. J. Naylor called at the parsonage and took me entirely by surprise by presenting me with the above address, accompanying it with what one would least have expected these cramped times, a roll of ten fascinating V's. Your flattering address reached, I fear, a little over the mark; yet it is encouraging under mortal weakness to be brought to feel that one's slight ministrations have tended to some personal comfort. But your indulgence again at this joyous season to my feeble efforts in the Master's work by so unexpected a token of gratitude and goodwill in the above amount, certainly demands my warmest thanks. Amidst the little ruffles on the surface of time, incident to a clerical calling, I assure you your kind words and appreciation of the moiety done by me and mine the past year inspires us with fresh zeal, and "to thank God and take courage." But I would be derelict in my duty in many ways as a watchman, and caring only for the popular will, if I did not often experience and apply to this naturally trying vocation, words which I lately read at the back of which your kindly repeated action brings cheer. They are these: "Earth wouldn't be earth if every day saw a cloudless sky, and there were no rough places and no crooked paths." May our united efforts be ever directed towards the one great end, guarding well our inherited privileges, sternly upholding the principles of the doctrine of Christ, and ever aiming towards the unity of the spirit in the bond of peace.

TORONTO.

St. Philip's Church.—The annual Easter festival under the auspices of the Ladies' Aid Society was a great success, the school house being crowded. A chief feature was the society's bazaar, whereby a handsome sum was realized. Choice selections of vocal and instrumental music were rendered by talent selected from the congregation, which is strong in this respect. The performers were much appreciated.

THE TRACT SOCIETY.—The annual meeting of this society was held in Toronto on 14th April. It was reported that of Bibles, Testaments, periodicals, tracts, and hand-bills 503,544 had been sold or distributed.

SABBATH DESECRATION.—A conviction has been obtained in the Police Court against a boy for selling newspapers on Sunday. A fine was imposed to vindicate the law.

MUSKOKA PRODUCTS FOR ENGLAND.—The Toronto *Mail*, the leading Conservative organ of Canada says: The Rev. Wm. Crompton, of Stisted, Muskoka, who is on his way to England for a vacation of a few months, was in the city yesterday. He has been residing twelve years in Muskoka, and as travelling clergyman of Algoma diocese has started twenty churches. During his stay in England, he intends to visit the different clergymen of the Established Church, and

endeavour to clear away some wrong impressions which have been circulated about this country. He also intends to look after the interest of the Church of England in Canada during his trip. He will give information collected by himself as to the opportunities offered to agriculturists in Muskoka district. He takes with him a box containing specimens of twenty different kinds of wood which he collected. One piece, bird's eye maple, of which there are 1,000 acres, heavily wooded, is a very fine specimen. He will give information as to the product of the soil per acre, and the amount of capital necessary to make a start. He states that a good start can be made with £500, but that a man with £1,000 will in a few years gain a competency. He also takes with him specimens of woolen goods manufactured at the Bracebridge woolen mills from Muskoka wool, and also cereals and grain. Rev. Mr. Crompton leaves Halifax on Saturday for England, by the steamship Sardinia.

The veteran missionary is not officially authorized to appeal for help on behalf of the Church in Algoma. But he may make statements as to the condition of the diocese, and expose its needs and the dangers gathering around its progress from party plotters. There is no law of God or the Church or of man to prevent English Church people showing their personal good-will to Mr. Crompton, and their sympathy with his work. He can also ask the prayers of God's people against the machinations of those who regard a diocese as a mere field for party operations. He can also speak of those whose party tactics are to support a clergyman or seek to starve him out, according to the degree in which he recognises that "One," and one only, "is His Master ever Christ," or forgets his vows and manliness by subserviency to party bosses, who fain would boast Muskoka is our wash-pot, over Algoma will we triumph.

AMBULANCE CORPS FOR THE NORTH-WEST.—Mr. Wragge, Grand Trunk Superintendent, has collected a number of very liberal contributions in Toronto, Hamilton, London, &c., towards fitting out an ambulance corps for the North-West, which left a few days ago well equipped. Dr. Natrass, brother of the esteemed curate of Holy Trinity, is in charge, and the corps is made up of a fine body of medical students of high standing and promise, with a few assistants. We trust they will have no experience in this work of mercy!

BARRIE.—*Juvenile Concert.*—The juvenile concert at the town hall was all that it promised. Careful preparation was evinced and Miss Mason, under whose direction the juveniles have been trained, is entitled to great credit and she must feel a sense of gratification that her efforts are appreciated. Space will not allow any extended notice of this excellent entertainment, but we were particularly pleased with the opening chorus, and the march in fancy costume. The tableaux were good. In the operetta the parts of Jack, the Chief Pirate, Indian Chief, and Tom, were well sustained, and Paquita and Dr. Birch were very creditable. The whole entertainment was much above the ordinary level, and well deserved the patronage and support it received.

NIAGARA.

GEORGETOWN.—The vestry meeting of this Church held on Easter Monday, was a very harmonious one. The parish was declared to be in a prosperous condition, and cordiality and sympathy exists between the incumbent and people. The congregation have undertaken several improvements for the summer—renovating the church inside, the building of a new chimney necessary for the improved heating of the church, and the pointing of the stonework outside, etc. The congregation have very much increased, and the expectation, for the year are bright. Messrs T. J. Wheeler and Samuel Beaumont, two energetic churchmen, were elected churchwardens. Mr. Samuel Philips was elected delegate to the Synod.

STEWARTTOWN.—This little congregation is one of the most energetic in the whole diocese. The members are devoted churchmen. Till recently there was a debt on the property, and when the demand for the Episcopal Fund came it was unanimously agreed that this debt should not be augmented, but that it should be promptly paid. Accordingly the people became stirred up with enthusiasm, and not only paid their share of the Ep. En. Fund, but also put their hands in their pockets to a good amount and paid off the whole debt of the church. The result was that the church is completely out of debt and has a surplus on hand, also an increase of salary was unanimously granted to the incumbent, the Rev. C. Graham

Adams, M.A., for the ensuing year. Messrs. Morrison and Ashenburt were re-elected wardens. Mr. Wm. Thompson delegate. We cannot speak too highly of Mr. Morrison, the financier of the church, for what he has lately accomplished for the church.

ORANGEVILLE.—*St. Mark's Church.*—Vestry meeting was held on Easter Monday and was attended by a larger number of members than usually. F. C. Stewart and W. L. Walsh were chosen churchwardens, and F. Irwin delegate to the Synod for three years. The envelope system of contributing to the funds of the church was adopted, and bids fair to be a very great success. After the usual business of the meeting was transacted, the subject of putting the choir in surplices was talked over, and communications which had been received from parishes where choirs had been in surplices for some time were read, all of which were unanimous in recommending the custom for three reasons especially—it secured more regular attendance and more reverent conduct, and obliterated distinction in dress between the rich and the poor. This information was thought very satisfactory.

THE LATE C. S. SMITH.—*In Memoriam.*—The following resolution was passed at the vestry meeting in St. Alban's Church.—Whereas, our Heavenly Father, in His divine providence hath called to rest our well beloved brother and associate friend in Christ, Charles S. Smith, we, the incumbent, wardens and vestry, desire to express our deep sense of the irreparable loss the parish of St. Alban's has sustained by his sudden removal from our circle. For many years he has faithfully served the parish as a vestryman, warden, and lay delegate, and was ever ready to promote the interest of the same by his earnest counsels, great liberality, and deep-minded sympathy. His sweet urbanity of manners, ever won for him the entire respect of the community among whom he resided so long. The sincerity of his christian life and walking before God was well illustrated by that quietness and confidence which mark at all times the earnestness of the principles in which as a christian he had been educated and trained as a devoted son of the church of his Father, and now that he is called to the rest of the sure and certain hope of a joyful resurrection, we, the members in session, desire to express to his bereaved family our heartfelt sympathy in the loss sustained, pray that the God of all consolation will heal their sorrowing hearts. Resolved—that a copy of the above minute be inscribed on the books of the church, and published in the *Acton Free Press* and the *DOMINION CHURCHMAN*. Signed on behalf of the congregation, Rev. W. J. Piggott, incumbent, John Perkins, Geo. Hynds, churchwardens.

Deceased was a prominent and zealous churchman, in whom St. Alban's loses a valuable friend. A sorrowing wife and five children, are left to mourn the loss of a kind and considerate husband and father. Their grief is too sacred for a stranger's eye, but as a brother in a double sense of the deceased, we assure them of our sympathy and commend them to His care in Whose presence their beloved now rests awaiting re-union in the tearless land.

LUTHER AND AMARANTH MISSION.—Good Friday services were held at St. Alban's, Luther, and in St. Clement's, Colbeck. Matins was said at St. Alban's, at half-past ten a.m., the preacher being Mr. W. R. Blachford, lay reader. At two p.m. began a service to bring before us the three hours agony of our Blessed Redeemer. The preacher was Mr. G. H. Webb, the junior lay reader of the mission. At half-past seven, evensong was said, and a sermon preached by Rev. R. T. W. Webb, missionary in charge. The singing all through the day was without accompaniment, and was very hearty. At St. Clement's, Mr. W. R. Blachford conducted the service at 3 p.m. The congregations were good and we believe that the services proved profitable to those who attended.

Easter Day.—Shortly before Christmas last some members of the congregation of St. Alban's waited upon the missionary in charge, asked his permission to organize a surpliced choir. The permission was given and the co-operation of the missionary promised. The work of training the men and boys was begun by Mr. W. F. Webb, the present organist of St. Mark's Church, Hamilton, and was carried on by the Rev. R. T. W. Webb and his assistants. On Easter Day the choir came into church for the first time to conduct the services. The behaviour of those in the choir was most commendable, and the music was sung very heartily and reverently. The boys are much assisted by the young ladies who constituted the old choir, and who still keep their usual seats at the front of the nave, additional seats having been erected for the men and boys. Our choir now numbers about twenty-five, and a very marked improvement in the services is

noticeable. All our service is very congregational. We sing music which is well known, and which every one can join and so render it not only possible but easy for "young men and maidens, old men and children, to praise the name of the Lord." Let us pray that all those who put on the white robe to lead God's worship here on earth may hereafter in the white raiment of the redeemer sing eternally before the throne the praises of God and of the Lamb. The congregations are steadily increasing; it seems very probable that St. Alban's will have to be enlarged ere long. There is much work to be done, but we can look with thankfulness to the past and with hopes to the future, and "Praise God from whom all blessings flow."

HURON.

SARNIA.—A Young Ladies Guild was organized on Monday, April 13th, in connection with St. George's Church, it commences with a membership of twenty-four, its object is to do some definite work for the church. In future the holy communion will be administered on the third Sunday of the month at half-past eight o'clock.

The vestry meeting of St. George's Church was held on Easter Monday evening, the rector, Rev. T. R. Davis, in the chair. The rector submitted his annual report of work done in the parish, which, on motion, was ordered to be entered in the minutes of the vestry book. Financial reports showed the total revenue of the church for the past year to have been over \$6,000. All the funds are in a most satisfactory condition. Mr. Thos. Kenny was re-appointed rector's warden, and Mr. J. P. Bucke was re-elected people's warden for the current year. Dr. Poussette and Mr. A. C. Clarke were appointed delegates to the Synod. On motion, votes of thanks were tendered to the rector, to the Ladies' Aid Society, to Mr. R. S. Gurd, Miss Kenny, Mrs. H. Neal and Miss Rothwell, for gifts of church furniture, altar cloth, and pulpit drape; to the members of the choir and organist; to Mr. C. Mole, vestry clerk, and the churchwardens.

CHATHAM.—Christ Church East vestry, held in Christ Church Sunday-school, Monday, 3rd inst., present Rev. N. H. Martin, incumbent, S. F. Jarvis, and S. Stephenson, church wardens, Mr. Dallas, vestry clerk, pro tem, who read the minutes of the last meeting. Rev. Mr. Martin spoke a few words, regretting the financial condition of the church for the last year, after which he called on the committee appointed some three weeks ago to make special collections to make up the deficiency of the Rev. Mr. Martin's salary, which was at that time \$1,100, also to get those who had not paid up their pew rent to do so at once, what with the subscriptions and paid up pew rents, the amount was reduced to \$500, and there being still arrears of pew rent about \$400. There was a great deal of discussion of the organist's salary which most of the pew holders thought too much to pay these hard times, which with the music, tuning, and organ boy for blowing, brought it to about \$500 to \$550 a year, it was voted that \$350 be allowed the present warden to pay organist, music, tuning, and organ boy, and \$125 to the sexton instead of \$175 as at present paid, it was considered that about \$300 in salary would be saved, the salary of vestry clerk was done away with, a very neat lectern was presented to the church by the late vestry clerk, who has gone to the old country, the following officers were appointed for the coming year:—Wm. Richards, minister's warden, Isaac Snuble, people's warden; lay delegates, R. S. Woods, M. Wilson, J. L. Bartham; sidesmen, R. S. Woods, T. S. Jarvis, S. Stephenson, O. S. Moore, J. Sturman, F. J. Gillet, Jas. Moore, R. V. Bray; auditors appointed were John Moorish, Jas. Richardson. The meeting adjourned for two weeks to receive the auditors report. Rev. N. H. Martin closed by pronouncing the benediction.

CHATSWORTH MISSION.—Rev. Geo. Keys, R. D., missionary. *St. Paul's Church.*—Geo. S. Bayley senior churchwarden, John McElheran junior churchwarden, John McElheran delegate to Synod. *St. Luke's Church.*—Geo. Lee senior churchwarden, Wm. Crawford junior churchwarden, Wm. Davidson delegate to Synod. *St. Mark's Church.*—Daniel Taylor senior churchwarden, Robert Givens junior churchwarden, Andrew Irvine delegate to Synod. *St. John's Church.*—James Bryant senior churchwarden, Thos. Crawford junior churchwarden, James Bryant delegate to Synod.

MITCHELL.—On Easter Sunday, Rev. B. P. DeLom officiated in Trinity Church for the last time as Rector of that Parish; though he will not fully commence his evangelistic duties for some weeks. Rev. J. Ridley, of Quebec, has been chosen as Mr. DeLom's successor, with the approval of his Lordship, the Bishop

ARVA.—The Lord Bishop officiated at St. John's Church, at Matins, on Good Friday. He preached an excellent and appropriate sermon with his wonted impressiveness. The parish of St. John's Church is one of the oldest in the diocese, and enjoys a fair endowment, having been an organized parish previous to the legislative sacrifice of the Church of Canada. The church of St. John is a handsome ecclesiastical structure, and has a chastely designed Memorial window of the first Bishop of Huron.

WINDSOR.—We fear our diocese is about to be deprived of one of our Church clergymen. The congregation of All Saints Church, Winnipeg, has given a unanimous and very flattering invitation to the Rev. W. H. Ramsay, Rector of Windsor, to accept the Rectorship. Mr. Ramsay has not as yet given a decisive reply to the invitation. There has been a great advance in the churchly ordering of the Church services, in the attendance at the Church, and the observance of the days and seasons, according to the Book of Common Prayer—all outward signs of increasing spiritual life. In Winnipeg, whereto he is invited, there is a most promising field. The immigration to the great North-west will soon be as brisk as ever, and, in part at least, conducted in connection with the Church. A large and influential society has been incorporated in connection with the Church of England, for the purpose of dealing practically with the question of immigration. Among the members of the council are Rev. C. Prothers, Canon of Westminster; Rector of Whippingham and Chaplain to the Queen, Sir William Vincent, and Rev. J. Bridges, the Emigrant's Chaplain. A large quantity of land has been secured on very advantageous terms in Manitoba, near the railway. The emigrants will be assisted to establish themselves and to cultivate their lands. Out of the capital subscribed, a tenth portion will be set apart to provide the settlers with religious ministrations, under the control of the Society for the Propagation of the Gospel in Foreign parts. The society has also in view to establish an agricultural training college, for the benefit of young men of means desirous of settling in the country. Mr. Bridges sails to Canada with the first party of settlers on May 23rd.

BLLENHEIM.—Rev. R. J. Uniacke, incumbent of Chesley, Deanery of Bruce County, has been appointed to the Mission of Blenheim, in the Deanery of Kent.

LONDON EASTER VESTRY MEETINGS.—*St. Paul's Church.*—Rev. Canon Innes, Rector, Chairman. Churchwardens—Wm. J. Reid, T. H. Marsh, Esqrs. Delegates to the Diocesan Synod—Richard Bayley, J. B. Reed and Wm. Barker, Esqrs.

Memorial Church.—Churchwardens—B. Cronyn and W. Tackaberry. Delegates to Synod—V. Cronyn, J. A. Roe, and F. Rowland.

Chapter House.—Churchwardens—E. A. Taylor and Isaiah Danks. Delegates to Synod—James Shanley and W. J. Imlach.

St. James' Church.—Churchwardens—C. Richardson and R. B. Hungerford. Delegates to Synod—W. Moore and G. D. Sutherland.

St. George's Church.—Churchwardens—J. U. Lings and Samuel Gibson. Delegates to Synod—J. U. Lings.

St. Matthew's Church.—Churchwardens, W. Brown and John Stansfield. Delegate to Synod—John Stansfield.

NORFOLK.—*Christ Church.*—The financial reports and other important matters held over till next communication.

BRANTFORD VESTRY MEETINGS.—*Grace Church.*—The vestry meeting of Grace Church was held on Easter Monday; Rev. G. C. Mackenzie in the chair. Mr. L. E. Blackadder and Mr. B. H. Rothwell were chosen as wardens. Other officers were elected as follows: Vestry clerk—F. Bishop, re-elected. Sidesmen—Messrs. Leonard, Smith, Moore, Botham, Bunnell, Bishop, Jones, Wilson, Burnley, Jackson, and Weekes. A satisfactory financial statement was submitted by the wardens, showing a balance in hand, after meeting all current expenses, and in addition paying off over a thousand dollars on the indebtedness of the church. The total revenue from all sources was some \$6,000. Messrs. Dymond, Botham and Dr. Griffin were elected Delegates to Synod.

St. Jude's.—The vestry meeting of St. Jude's Church was held on Easter Monday, the rector, the Rev. Wm. Young, in the chair. The vicar's warden, Mr. John Spence, read the report, for the first time for many

years brought a small balance in favor of the church. During the year the free pew system was discarded, and the majority of the seats were rented. To this change is due the pleasing feature in the annual financial report. A new school house is now under way, the material is on the ground, and funds for a commencement are in the hands of the Wardens.

The Wardens chosen were, Mr. Spence, and Mr. A. Hemsworth.

Votes of thanks were passed to Mrs. Wier, the organist, and the choir, also to the Wardens.

Messrs. Spence and Hemsworth, were appointed lay delegates to the Synod.

OSHEWKEN.—The vestry meeting of St. Paul's Church was held on Easter Monday, the Rev. Mr. Caswell in the chair. The meeting was opened by singing a Mohawk Hymn. The wardens appointed were Chief Wm. Wedge and Chief P. Powles, and the Synod delegates, Chief A. J. and Wm. Smith. The Church is prospering.

Egg Festival.—An egg festival was recently held in St. John's Church, Oshweken. A nice round sum was realized. Rev. Mr. Anthony took the chair and called on Mr. W. Reep, Interpreter, for a speech, and also to explain to the people the absence of Mr. Caswell, who was unable to be present owing to the bad roads. Geo. Loft, Interpreter, also made a few remarks, thanking the people for turning out in such large numbers. The music was furnished by the St. John's church choir. The proceedings were brought to a conclusion by the singing of the National Anthem.

ONONDAGA SETTLEMENT.—The annual Easter Vestry meeting was held in St. John's Church, Onondaga Settlement, when the following officers were elected for the current year: Wardens—Joseph Smith, and Alex. Bomberly; delegate to the Synod, Elijah Turkey; Sidesmen, Jacob Johnson and Geo. Powles; Sexton, Isaac Henry. Pastor and people are working harmoniously together, and notwithstanding many obstacles are making arrangements to have their church opened on June 24th, St. John the Baptist's Day, on which occasion there will be a sale of Indian work and a grand holiday.

ALGOMA.

MAGNETTAWAN MISSION.—The Bishop of Algoma, accompanied by Mr. A. J. Young, Catechist commenced his annual visit through this mission on the 15th of March with matins at Pearceley, seven miles north east of Magnetawan. A nearly start was made as the service was to begin at 10.30, but owing to a snowstorm the roads were so blocked with snow as to be almost impassable. Thanks to Mr. Irwin, who kindly lent a strong horse and volunteered to pilot us, Pearceley was reached about noon without any misfortune, and to the surprise of the settlers, who had judged it impossible for us to have accomplished the journey. The Bishop read the lesson, preached and administered the Sacraments of Baptism and Holy Communion. The congregation was small, owing to the weather, many being disappointed at being compelled to miss the Bishop's service. Service over, we adjourned to the house of Mr. T. Pearce, who had kindly provided dinner, here the Bishop subsequently baptised three children and administered the rite of confirmation to Mrs. T. Pearce, all of whom were prevented by the weather from getting out to church. Again the horses were put in and a start made. The snowdrifts were very deep, however, the journey was accomplished safely and Magnetawan reached in time for evensong at St. George's Church. Prayers having been read, the Bishop preached an eloquent sermon from the text Heb. ch. ii. verse 18. Three young persons received the rite of confirmation, the Bishop addressing them in a few earnest words of counsel and encouragement. Nine persons partook of Holy Communion, including the newly confirmed. The attendance was good, and the service hearty, and the day will ever be remembered as a red letter day at Magnetawan. Next day an early start was made for Midlothian, where matins was held at St. Peter's Church, the Bishop again preaching. Three persons received the rite of confirmation, fifteen the sacrament of the Lord's Supper. The people turned out well and the service was very hearty, the singing being very good and deserving of special mention. Subsequently a business meeting was held. After refreshments a start was made for Dufferin Bridge, twelve miles distant, which was reached by 8 o'clock, here we were welcomed by Mr. and Mrs. Richard Irwin, who had invited a few members of the congregation to meet the Bishop. Next day, Tuesday, matins was held at St. John's Church at 10.30, here there was a good congregation. Prayers was read by Mr. Young,

the Bishop preached from the text, Psalm xlviii. 13 and 14; baptising eleven, ten children, 1 adult, and confirming five, thirteen receiving the sacrament of the Lord's Supper. At the close a business meeting was held, the Bishop expressed the pleasure he felt at seeing the church so nearly completed, and pointed out the necessity of organizing a Sunday-school. Here too, the service was most hearty. In the afternoon a start was made for Sequin Falls, two and a half miles south, where evensong was held at St. Paul's Church. After prayers the Bishop preached, confirming six persons, three adults, and administered the sacrament of the Lord's Supper to nine persons. The evening was spent with Mr. and Mrs. Fry, who also kindly sheltered us for the night. This completed the Bishop's third winter tour, and he left early on the 18th March, for Toronto.

ROSSKAU.—The annual vestry meeting of the Church of the Redeemer was held on the evening of April 6th, churchwardens and other officers were appointed. The church accounts showed a deficit of about \$55. It is earnestly to be hoped that all members of the Church will do their best to support the Church and its minister in spirit and substance. Arthur Ditchburn, Edward Clifford, wardens.

The following contributions are gratefully acknowledged:—*Mission Fund.*—Sunday School Church of the Ascension, Toronto, \$40; Rev. E. Rexford's Bible Class, Quebec, \$25; C. W. Johnson, Esq., Aspdin, \$10. *Sheyiwandah Church.*—S. J. (widow) and three children, \$1; M. H. (widow) and three children, \$5.50; per S. Shreve, Esq.; C. J. R. Orillia, \$4. *Missionary Boat.*—Rev. P. P. Carling, Newfoundland, \$20; Widows and Orphans Fund offertory, per Rev. J. S. Cole, Manitowaning, \$3.

PORT SYDNEY.—The Rev. R. W. Plante desires to acknowledge the following:—One copy of the "Church Times" (regularly) from Mrs. W. Stewart Darling, Toronto; a package of very useful papers for distribution from All Saints Sunday-school, Collingwood, per Miss Jennie Hamilton, also a box containing Sunday-school books and other kinds, clothing, etc., from Mrs. Geo. F. Platt, Paris, Ontario.

UFFINGTON.—Good Friday was commemorated in St. Paul's Anglican Church as usual. In the afternoon the incumbent, Rev. J. Gresson, conducted the meditations on the "seven last words" from the cross. The service opened with the Good Friday collects and an introductory address after each meditation. The congregation feelingly united in the singing of the hymn. There was a fairly good congregation notwithstanding the severity of the weather, some having walked from the out stations through three feet of snow. In the evening the combined choir of Purbrook and Uffington rendered very creditably the service of song, entitled "the Man of Sorrows" illustrating the passion and death of our Lord. Miss Moffatt sang very nicely the solo "He is despised" from Handel's Messiah, and Miss Kirby ably officiated at the organ.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

MAY 3rd, 1885.

VOL. IV. 4th. Sunday after Easter. No. 28

BIBLE LESSON.

"The Covenant with Abraham."

Genesis xv. 1, 18.

We saw in a former lesson God's promise to Abram, ch. xii. 2, that He would make of him a great nation. We find that Abram had been waiting some years and yet the fulfillment seemed as far off as ever. Today we see how God specially encouraged His believing and waiting servant. Abram had just refused to be enriched by the King of Sodom; and the Lord would not suffer His servants to be a loser by rejecting the offers of the world, verse 1 tells us, "The Word of the Lord came unto Abram in a vision." This is the first time this expression is used in the Bible, "the Word of the Lord." It was afterwards to comprehend what we know by the name of the Bible, and was also to be one of the great names of the Lord Jesus, 3 John i. 14. Abram had "a vision;" God spoke to him, the series of revelations from God

seem to have lasted two nights and the day between.

(1) Abram questioning, verses 2 and 8. Abram did not doubt God, but his faith was tried; he was blessed with riches, but he had no son, he must have sometimes felt puzzled and sad. God knew he needed to be encouraged, so he hears the mysterious voice, "Fear not, I am thy shield and thy reward exceeding great." Thus He would show Abram that He would keep him safe in every danger, so he might rest in Him. And so it is with the believer now; no dart of the enemy can penetrate the shield which covers the weakest believer in Jesus, Ephes. vi. 16. Abram had looked to God, not to man for "reward;" this word bids him trust on in God Himself, Prov. xi. 18. Abram ventures to ask God to tell him a little more, verses 2, 3. Abram was childless, and what could God give him more, if the gift of a child was not God's will. He does not murmur, but he is a little despondent. His question is a prayer for more light, as afterwards in verse 8, he asks for some token from God to assure him. He felt that he "lacked wisdom," and so "asked of God," see St. James i. 5, 6.

(2) Abram Believing. What did God do? verse 5. He led Abram outside the tent, and bid him to count the stars, shining with Eastern splendour overhead; his descendant should be as numerous as the stars. In thus beholding the glory of the creation, he was to learn that God was able to perform what He had promised, Isaiah xl. 26; Ps. cxlvii. 4. It was not easy for Abram to believe that; years had passed since he left his native country, and still he was childless; but God had said it, and that was sufficient; Abram knew it must come true, Num. xxiii. 19. Verse 6 tells us Abram "believed," and God was pleased with him. This faith then was simply trusting God's word; it accepted God's promise without curiously enquiring how it could be. Abram was justified by faith. Here is implied the great gospel principle of Justification by Faith. Faith is at the root of all "good works," which as our twelfth article says, "do spring out necessarily of a true and lively faith."

(3) Abram assured. God, to encourage Abram, gave him special orders about a sacrifice, verse 9, which was to be a solemn sign or pledge of the covenant between God and himself. Abram obeyed, the sacrifice was prepared, laid in order, and Abram waited and watched. At last a "deep sleep" comes upon the watcher, verse 12, and in his sleep God speaks to him, and tells him what would happen to his seed many years afterwards, verses 13 to 16, and then Abram awoke from the trance, and God allowed him to see a symbol of the Divine Presence, verse 17, like the pillar of the cloud by day, and of fire by night, Exod. xiii. 21. The lamp of fire passed through the pieces, as Abram had passed between them before, thus ratifying the covenant, compare Jer. xxxiv. 18.

Let us learn from this record of Abram's faith to "wait on the Lord," Psalm xxvii. 14, Isaiah xl. 31. We do not see visions now, or hear God's voice speaking to us "with our outward ears," because we have God's Word to guide us, full of messages from Him, and, as we gaze at God's glory, mirrored in the Gospel of His dear Son, we may behold a wondrous future before us: peace in the hour of death, and then life eternal.

Lord give me such a faith as this,
And then, whatever may come,
I'll taste e'en here the hallowed bliss
Of an eternal home.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

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

THE BARK OF CHRIST AND LITTLE SHIPS.

SIR.—In a notice, inserted in a recent issue of the "Globe," the Toronto Clerical Association published a synopsis of a paper read at their meeting, on the future of the sects. I was much struck with the purport of that paper, and felt assured that the DOMINION CHURCHMAN, the faithful warder on the battlements of our Zion, would notice it, not from any ill feeling towards those who, unfortunately, still differ from us, but to strengthen the faith of those who believe in the "Holy Catholic Church," and to point the members of that Church on to the fast approaching time when brethren, (alas, now divided from us) shall, by the good spirit of God, cease rending the seamless garment of Christ. In reading the history of the Church, from the earliest days of her historians to the present time, I often wonder why those excellent Christian men, who have left the Church, are not led to see, and ask the question, what become of all those restless spirits, who have abandoned the Catholic

Church, and either originated some human society, in which their peculiar idea of religion held a prominent place, or joined some already existing body, who held religious opinions agreeable to the state of their mind at the period of secession.

We have a grand symbol of the Church in St. Mark iv. 36 and following verses, in the ship tossed on the waters of Galilee's Lake, we have that ship, out-riding the storm, and getting safely into port with all her crew, because she carried the Saviour of the world "the Lord was in the midst of her." Now at the end of the 36th verse we read: "And there were also with Him other little ships," we read no more of them than this, they were either lost in the storm or put back, whichever fate befell them they are completely obliterated, no more mention is made of them or of those on board. The good old craft, the Church, with Christ on board, cleaves every billow and wave that the spirit of the power of the air raised against her, and conveys in safety to the shore, every soul that was on board. The waves raised by Satan may beat against and threaten to engulf her, but when, with our prayers we awaken the "high and holy One," "Who may be asleep on the pillow," the good old craft, the Church, then, as she is doing now, rights herself, and nothing can swamp her, nothing can sink her, the other little ships are lost, nothing is said of them, you sweep the horizon of the ocean of time, and find them not.

Yours, etc.,

Toronto, March 20th, 1885.

A READER.

CONVERSION.

SIR.—I have read very carefully the letter of Cleric and noted that mere "opinion" of his expressed in its first sentence, and which he cannot help being impressed with. Well there are now and have been in days gone by, a very large number of people sadly affected by that "cannot help" sort of feeling, which is simply the result of a long and determined refusal to attend to things which by a little mental and physical application of a genuine character, they can help very well and could have often helped very effectually. I should certainly feel in duty bound to thank Cleric, not only for his opinion referred to, but for all the other mere opinions contained in that very brief letter, were it not that every one of them is wholly void of any value either to myself or anybody else. By way of exchange for his sage suggestion as to "the exegetical ability of our writer layman," I have a very respectful suggestion to make to "our" Cleric, viz: that he pay less attention to things which he "cannot help" and a good deal more attention to things which he can help. If some such suggestion as this, had been faithfully acted upon long ago by even one half of all the clerics of the Church of England, "our" cleric should in all probability not now have found it necessary to make any such suggestion as he made. Among the various things which in future he can help (avoid), is the very inexcusable inattention and reckless carelessness displayed in his letter and manifested in both misstatement and false statements in one so brief on Conversion. He could have helped such a misstatement as is contained in the following: "Having read some of the articles on Conversion by layman which, etc.," and instead thereof correctly and truthfully have said "letters against popular modern conversion, etc." He can help, or ought to be able to help, such absolutely misleading and untrue statements as are contained in the next three sentences of his short letter. In flat contradiction to what he says in the second sentence about good churchmen, I tell "our" Cleric that while it is quite true that "good churchmen differ but little on the real nature of conversion," the great mass of them absolutely deny "its necessity on the part of every one, etc." But when I say this, two things at least must be borne in mind. First, that such churchmen do not deny the necessity of true conversion for certain individuals, nor do they deny the necessity of some other spiritual change for the better, in the case of many other individuals, which change however is not by any means conversion. And the second thing to be noted is that "our" cleric's idea of "good churchmen" is probably very different from mine. He very likely uses here the word "good" in the goodey, goodey sense; while I never use it in that sense and never shall. In the third sentence "our" cleric tells us what he is able to "perceive" in one of my letters. If he can "perceive" in it what he here imagines he does, then certainly nobody need envy him his perceptive powers; and any one who depends upon them will be grievously misled and deceived. A cleric who in a letter containing only six sentences, on the subject of Conversion, can say that "that this which has always appeared to me (cleric) as a teacher of these doctrines, essential to all," and then half a dozen lines; further down also say, "there are many subjects of far greater importance which might be discussed with much more profit and advantage every way, etc.," had better keep clear of the word technicalities until he has learned what it means and when and where it may be properly used. In point of fact it has no more sense

er true and legitimate application, where he introduces it than would have the word temporalities. In the DOMINION CHURCHMAN of the 26th Feb. last, "our" cleric will find one of my letters in which I challenge proof for certain things which most certainly ought to be proved if they can be, for so long as the proof is not forthcoming, "our" cleric's idea and view of conversion has no more authority to rest on, than has the doctrine of the immaculate conception of the blessed virgin Mary, which has no authority at all. Possibly when "our" cleric writes his next letter he may think it well to remember that fiction is not fact, and twaddle is not truth, and so govern his pen accordingly.

LAYMAN.

CONVERSION AND REPENTANCE.

SIR.—I am indeed sorry to have been the innocent cause of "Layman's" two letters, and in answering his second, I hope the more learned of your readers will overlook the milk-and-water style, that an answer to such a production must necessarily assume. When I wrote my first letter, I had not read any of "Layman's," so it was in no sense an attack upon his position; had I read them and intended it to be, it would have been perhaps more to the purpose. I am well aware that anyone consulting an English-Latin Dictionary, would find "to convert" translated "convertive," but am at a loss to understand, what that has to do with my having given the Latin Verb from which "convert" is derived in the Present Tense of the Infinitive Mood. It matters very little in this controversy, what the derivation of "conversion" is, I only gave it in my first letter to show (our translators of the authorized version of the New Testament having rendered the Greek verb *epistrophe* in its many forms, sometimes by "convert," and sometimes by "turn") that these two renderings were synonymous; and also the folly of anyone trying to read a technical meaning into this Greek verb, wherever it happens to be translated by the verb "convert" and not "turn." We see that, in some cases, the revised version has the verb "turn" where the verb "convert" is used in the Authorized Version. See Acts iii. 19 verse.

I cannot follow "Layman" into the Astronomical and top spinning by-paths into which, with Dr. Authon's aid, he has wandered, but have a word to say as regards "repentance" in its connection with "conversion." We are told of St. John Baptist, "That he should be filled with the Holy Ghost from his mother's womb, and many of the children of Israel shall he convert (see Greek text) unto the Lord their God." In the account we have of his ministry in the 3rd chapter of St. Matthew, we find the word "repentance" and nothing said of "conversion."

I should not say, as "Layman" insinuates, that "to repent" and "to be converted" are synonymous, for in such passages as Acts iii. 19, Acts xxvi. 20, we should have a useless repetition, but yet one of these verbs may sometimes very well presuppose the other, as in the case of the account of the Baptists mission, in which we read only of repentance, although we were told he was to "convert."

I am inclined to agree with Oosterzee, where he speaks of "an *epistrophe* visible to others, the result of an inward *metanoia*." The word *metanoia* implies change of mind and purpose, whereas our word repentance, which has its root meaning in a sense of pain, does not fully render the Greek word.

I find Alford defines *epistrophas* thus: "The general New Testament sense is returning to God as a penitent after sin."

Theophylact, and Beza (no mean authorities on the meaning of a Greek word) explain the word translated "converted" in Luke xxii. 32 by the word "repent." I have examined some of the leading modern divines of "The Church" on this subject. I will quote Plumptre, having read your opinion of him in the DOMINION CHURCHMAN of 2nd April. "The English word (viz., conversion) expresses the force of the Greek, but the "conversion" spoken of was not used in the definite half-technical sense of later religious experiences (on Matthew xviii. 3). See Greek text of James v. 19, 20: "My brethren, if one of you be led away from the truth and one convert him, know ye, he that converteth (turneth) a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." St. James is addressing "Brethren in this passage, members of the kingdom of God, viz., the Church of Christ, they have been converted to the Church, and he tells them, if a brother sees a brother churchman, dashing headlong to ruin, and lays hold upon the rein and literally "converts" him, i. e., turns him around; he shall cause the forgiveness of a multitude of sins, the converted penitent's sins, I presume. When "Layman" says "it is alas! quite true that the great majority of these need some very important spiritual remedy and spiritual change for the better," I cannot understand him, after the study of this passage of St. James, adding, as he does, "other than conversion." Yours truly,

W. B.

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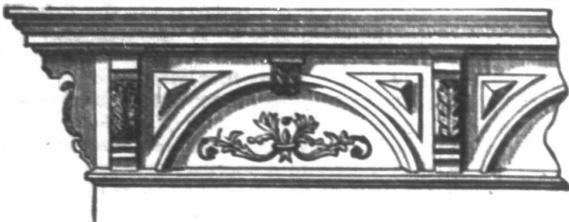
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Family Reading.

THE CHURCH—ONE.

That God intended His Church to be *one* cannot be gainsaid. If there had been Gods many and Lords many, there would naturally be Churches many. But there is one Lord, and His Name One, therefore the Church is One, (Zech. xiv. 9; 1 Cor. viii. 5, 6).

From this it follows that the Jewish Church was one. Our Lord did kind acts to the Samaritans; He never withheld these from any individual, whatever his creed, but as a *religious body* He gave them no countenance whatever.

To the Jewish Church His attitude was far different. Circumcised the eighth day, at twelve years old found sitting among the learned old Jews in the Temple, keeping the Jewish feasts, entering the Jewish Synagogue "as was His custom," and teaching daily in the Temple, He was to the last a loyal Jew. "Think not," He said, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil," (Matt. v. 17). To the lepers He said, "Go show yourselves unto the priests," (Luke xvii. 14); to His own disciples, "the Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not," (Matt. xxiii. 2, 3).

From the outpouring of the Holy Spirit we date the beginning of the Christian Church. The Day of Pentecost was its birthday. Was Christ's Church to be *one* also? Of this there can be no question. Unity is the mint mark of true Christianity. It is the reflection of the Divine nature. Every Christian doctrine bears this stamp. Listen to St. Paul's description: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all," (Eph. iv. 4-6). See what this amounts to when expanded. One and the selfsame Spirit is influencing and giving life to every member of the "one body;" if so, unless resisted, it must tend to unite them. Then, they all press towards "one hope;" the paths do not cross or diverge, they all tend towards the same goal, and so should draw together. Again, they all serve "one Lord," so one Object of worship entails "one faith," in those that worship Him. Into the Church, or "one body" holding this "one faith," they are admitted by "one baptism." And being by baptism adopted into one family, there is for the baptized "one God and Father of all." Plainly the Church is to be one.

But in what sense one?
 1. *Not in the Roman sense.* When the heresies which had been foretold by the Apostle (1 Cor. xi. 19; 2 Thess. ii. 3), began to appear, Rome began to set up a unity of her own, hoping thereby to suppress them. The word went forth that all the other Churches throughout the world were to obey the will of Rome, both in doctrine and discipline. If Rome spoke, there was to be an end of all strife. To this day the world is told to look on the Bishop of Rome as the Sovereign Pontiff, the universal bishop. If he speaks, his sentence is final, because his judgement is infallible—he cannot err!

It was a great temptation, no doubt, to set up a great spiritual empire, after the likeness of Pagan Rome, which was to rule the world. But inasmuch as it was human, not divine, it signally failed. Roman unity, not being Scriptural unity, is not Church unity.

2. *Not in the Puritan sense.* As the Puritans deny the existence of a visible Church, it follows that they also dispense with a visible unity. They maintain that the passages of Scripture quoted above can be satisfied by a spiritual unity alone. It is easy to see that this is a violent recoil from the merely external unity set up by Rome. But in the attempt to straighten the bent stick it has become warped in the other direction. While asserting the truth of "one spirit," they have suppressed the truth of "one body."

The only Church our Lord contemplated was a visible Church. There is absolutely no reference in Scripture to any other Church. That Church is

repeatedly described as "one body" (Rom. xii. 5; 1 Cor. x. 17; xii. 18; Eph. iv. 4). Therefore the Puritan idea of the Church as consisting of earnest Christians, known only to God, while worshipping in separated bodies, is not Scriptural.

The truth, as usual, is two-sided. "There is one body and one spirit," (Eph. iv. 4). It must not be merely outward, as Roman unity too often is, for the body without the spirit is dead. It cannot be the Puritan fiction of a supposed spiritual union of Christians who do not kneel together, or work side by side, for that is not union at all. It has never been realised, for it never can be realised. "Can two talk together, except they be agreed?" (Amos, iii. 8).

No, the union first contemplated by our Lord was first spiritual. It was to be a reflection of the union between Holy Father and Holy Son. Thus, in His high priestly prayer, He says: "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in Us, * * * that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one," (John xvii. 20-23).

How close, how spiritual that union was to be, we are not able to conceive. It is beyond our utmost thought, for God's thoughts are higher than our thoughts, (Isa. lv. 9).

But could it be all this, and not also be visible? Could there be this reflection of the union between God the Father and God the Son, and with it visible disunion, separated bodies of Christians, divisions and rivalries, such as we behold in these days? Was it for this Christ prayed?

His own prayer supplies the answer. The union He prayed for was at least to be visible to the outside world. This unity, at once inward and spiritual, and outward and visible to all mankind, was to be a continual witness to the world of Christ's divine mission and God's love to His Church. So the prayer ran, "that they also may be one in Us: that the world may believe that Thou hast sent Me, . . . and that they may be made perfect in one: . . . that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me," (John xvii. 21, 23).

One instance will suffice as an illustration of the effects of disunion as an obstacle to the conversion of the world. "When I asked," said Bishop Selwyn, "one of the most remarkable of the New Zealand chieftains why he refused to be a Christian, he stretched out three fingers, and pointing to the centre joint, said, 'I have come to a point from which I see three roads branching. This is the Church of England, this is the Church of Rome, and this the Wesleyans. I am sitting down here doubting which to take.' And (added the Bishop) he sat doubting at that 'cross road' until he died."

Dawn of Day.

THE RIGHT AND THE WRONG ROAD.

A crowd gathered around a man at one of the Birmingham railway stations. He was in much trouble and anger, and he spoke out loudly, blaming everyone but himself. He had started from Rugby, meaning to go to London. Through carelessness he got into the wrong train, and at about the time when he ought to have reached London he found he was close to Birmingham. He had been sleeping all the way, and did not find out his mistake till the ticket porter told him. He was too late for an appointment he had made. There was no help for him in what was a very serious loss. Finding out his mistake, and wishing that he had not made it, was of no avail. His regrets could not bring him back and put him where he wished to be, and might have been had he only taken the right train. It was a lesson for him, which he would not be likely to forget.

But did it teach him to be wise and careful in the great journey of life? There is one end which all wish to reach. There is only one way which leads to it, and it is a narrow one, needing pains to find and keep. Those who are careless in choosing out of the many ways, and who are borne on, tak-

ing for granted that all is right, prepare for themselves a terrible awakening. They not only do not go in the right direction, but they move fast in the wrong, farther and farther away from even the place at which they started. To find out this, to blame themselves for it, to wish it had not been so, will not put them where they would like to be. The wrong road leads to the wrong end.

OUR BETTERS.

When James Hand came to that part of the Church Catechism where we are taught to order ourselves lowly and reverently to all "our betters," his bold comment upon the text was:

"I have no betters; I am just as good as anybody." "Well then, James, if you have no betters, and if you are just as good as anybody, then I have a wonderful boy in my class. I have known you for some time, but I did not know you were such a very good and very superior boy as to stand on a level with anybody in the parish—with old Mr. Whitehead, whom everybody honors for his gentle and spotless life."

"Now, teacher you are making fun of me, and the bigger boys laugh at me."

"But why do they laugh? Is it not just because you brag and try to make yourself out bigger and better than you are? Is it modest for a little boy to talk as you do? But, James, about a year ago, you and Jack Bluff got into a fight. Now, what was that about?"

"Why, he said that he was a better boy than I was, and I said he wasn't."

"And then you fought hard until I came up and stopped you, just when Jack had got you down and was beginning to kick you. Now, who was the 'better,' boy then?"

"Why, Jack was, I suppose, but I don't like to talk about that."

"Well, we are not going to talk about it long; but we must try to understand the Catechism."

"Was he any kinder and gentler than you?"

"No, indeed; he was a rough talker, and he hit hard."

"Have you ever quarrelled with him since?"

"No, I have not. That settled it. He was a 'better' boy than I was!"

"And so, now, you order yourself respectfully to Jack Bluff, who, you say, is your 'better.' It does seem to me, James, that you can help us to explain this part of the Church Catechism. But, James, who was that man that came up and took Jack Bluff away the day of the fight?"

"Why, don't you know him? That was Aaron Strong; he is my 'boss.'"

"Your boss? What do you mean by that?"

"He is over me at the factory. He keeps us all in order, and tells what we are to work at, and how we are to do it."

"And, I suppose, James, as you are as good as anybody, you need not mind him, unless you want to."

"We have to mind him, for if we don't he turns us off, and some other boy takes our place. After that fight he would not let either Jack or me do any work or draw any wages for two weeks. Mind him? I tell you he doesn't stand any nonsense from the boys."

"Well, James, that will do. I wish that you had not had that fight, and that you had not been kept out of the factory two weeks; but you have illustrated our lesson. You have your betters. Both Jack and your boss are your betters. Jack is your superior in strength; and your boss is your superior in office and power. Now do as your Catechism tells you, and order yourself lowly and reverently, that is, very respectfully, to all your betters, so you will enjoy peace and promotion, and not suffer punishment and shame." But here comes our Rector. Let us ask him if he has any betters?

"Oh, don't tell him about me."

"I am not going to do that. I don't tell all I know about my friends or my scholars."

"Mr. Bigheart have you any betters?"

"Of course I have. It is with me, as it is with my two brothers in the army and navy. The Colonel in the army has the General over him,

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and the Captain in the navy has the Admiral over him, and I (the Rector of this parish) have the Bishop of the Diocese over me. Tell the boys that I have my 'betters' and they have theirs."—*Pacific Churchman*.

—o—
A LEGEND.

(ST. MATTHEW XXV. 34-41.)

A Poor, Wayfaring Man of Grief.

A poor, wayfaring man of grief
Hath often crossed me on my way,
Who sued so humble for relief,
That I could answer Nay.
I had not power to ask his name,
Whither he went, or whence he came;
Yet there was something in his eye
That won my love, I know not why.

Once, when my scanty meal was spread,
He entered; not a word he spake;
Just perishing for want of bread,
I gave him all; he blessed it, brake,
And ate, but gave me part again.
Mine was an angel's portion then;
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mocked his thirst;
He heard it, saw it hurrying on.
I ran and raised the sufferer up;
Thrice from the stream he drained my cup;
Dipped, and returned it running o'er;
I drank, and never thirsted more.

'Twas night: the floods were out; it blew
A wintry hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warmed, I clothed, I cheered my guest;
Laid him on mine own couch to rest;
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stripped, wounded, beaten nigh unto death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit and supplied
Wine, oil, refreshment; he was healed.
I had, myself, a wound concealed;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn.
The tide of lying tongues I stemmed,
And honored him 'mid shame and scorn.
My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried "I will!"

Then, in a moment, to my view
The stranger started from disguise;
The tokens in his hands I knew;
My Saviour stood before my eyes!
He spake, and my poor name he named;
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not; thou did'st it unto me."

—o—
AN ILLUSTRATION.

A gentleman went around with a paper to raise the minister's salary. He went to a poor man who had attended the church twice, who put down £10. The gentlemen asked if he did not mean 10s. "Ten shillings?" said the man, "do you think that spiritual benefit and comfort that man gets from such a minister as ours through a year is only worth ten shillings? I reckon it to be worth more, but really I cannot afford to give more." "Well," said the man, who was collecting, to himself, "if this man can afford £10 I can afford £25." He had never before given more than ten shillings. When a man gives sixpence, who is laying up thousands of pounds, I can only consider that he forms a pretty accurate measure of the value of his religion. A man who was pulled out of the river by another, offered him four pence. "No thank you," said the man, "I don't want it, take your valuation for what you are worth."

A SENSE OF HONOR

The following is taken from an editorial in *The Century*:

There is little doubt that the thing which most needs to be preached to this generation by ministers of the Gospel, by all who have public influence or private authority, is—a sense of honor! It must be shown and insisted upon that every position in life where one person is employed by another to do a certain work, imposes an obligation to fulfil the duties of the place with an honorable and disinterested regard for the interests of the employer. It must be shown that this view of employment applies to the cook, the errand-boy, the cashier, the legislator, the governor, the president. This is a trite, and apparently simple and perhaps somewhat stupid view of the opportunities of a "smart" and ambitious young American of our day; but unless this commonplace view of responsibility is laid hold of by increasing numbers in the future of our country, we will not say that our society will go to pieces, but we will say that our calamities will increase, and that we will get into troubles, and not soon out of them, compared with which the dangers and distress of the past will be almost insignificant.

—o—
LIFT UP YOUR HANDS.

EXODUS xvii. 12; HEBREWS xii. 2.

Our God has saved us with a mighty hand,
And outstretched arm, great signs and wonders
showing;
We seek the quiet of the Holy Land,
Our Canaan fair, with milk and honey flowing.

Around us foes are watching, dangers throng,
We march as pilgrims through a desert dreary;
Yet even now we sing our triumph song,
The spirit faints not, though the flesh be weary.

Where God has called us onward still we go,
For work or war with steadfast will preparing;
Our cause is God's, we fear not toil or foe,
Inspired by faith and love and holy daring.

Each cheers his fellow, and our hearts are one,
We trust in Him whose arm of power is o'er us;
Until in Canaan's rest our work is done,
We follow Him Whose Presence goes before us.

—o—
HINTS FOR WORSHIPERS.

Public worship is not a matter of taste or choice, it is a duty; to omit it without good cause is sin, and when omitted for cause, feel very sure that God will consider the cause a good one. When kept from public worship, increase your private devotions.

Be in your accustomed seat at church before the service begins. Excepting unavoidable accidents or hindrances, it is just as easy to do this as to be in time for the steamer, the cars, or business appointments.

When you come into the house of God, employ the time before service in serious meditation, devotional reading, and silent prayer, as a preparation for the act of worship in which you are about to engage. Talking or whispering before, during, or after service is not preparation, is not worship, is not reverence, but is an annoyance and wrong to others.

If you are late, do not go to your pew while the people are kneeling in confession, absolution, or prayers, but wait quietly at the door until they rise from their knees.

Do not whisper your confession, prayers and responses; speak out. The service is yours not the minister's. Deadness, or febleness of devotion in the people, is just so much weight on the minister, as well as being destructive of the devotional spirit of the service.

Conform to the postures of standing and kneeling if physically able. *Half-sitting* is not kneeling.

What would you think of your minister if he should do this? Reverence of posture is due from you equally as much as from him. If you are "not a member of the Church" the amenities of good usage ought to suggest conformity, whatever may be your religious preferences.

At Holy Communion engage in private devotion both before and after partaking. You cannot too carefully prepare for that solemn duty, nor, after receiving, too earnestly plead for its benefits. Receive the Bread in the palm of the ungloved hand, and the Chalice with both hands. Do not forget your offering. Keep your seat after the benediction, until the remaining elements are consumed.

After the benediction—to be received kneeling—pause upon your knees for a few moments to thank God for the privileges you have enjoyed, and to ask for grace that you may improve them to your soul's welfare.

Do not suddenly turn the quietness and sacredness of public worship into a confusion of tongues and merriment, but quietly retire from the sacred precincts of the Lord's House.

If you are tempted to criticise the services, the sermon, the singing, or any of your fellow-worshipers, first turn your thoughts inward and criticise yourself.—*Moore*.

—o—
THE DRUMMER BOY.

Bishop Clark contributes the following to the *Orphanage Record*.

"A clergyman formerly connected with this diocese, and who acted as chaplain during the war, among other interesting incidents in his experience relates the following touching story. After a terrible battle had been fought, and the wounded gathered into the hospitals, as he was passing about among the sufferers, he came to the bedside of a little drummer boy, too young and fair to have left his mother's side to go forth to encounter the trials and hardships of war. It was near midnight, when the chaplain's attention was arrested by the child who had been severely, and as it proved to be, fatally wounded. As he leaned over the cot, he heard the boy calling faintly after his mother and sister, and saying at intervals:

'Mother, I have heard your prayers.'
He was in that state of partial delirium which made him insensible to everything which fell from the chaplain's lips, and after endeavoring in every way to fix the wandering thoughts of the poor sufferer, he took up a volume that was lying on the pillow, and found it to be a Prayer Book, with the inscription on the fly-leaf, "From your mother and your sister."

"It then occurred to the chaplain that if he should kneel down by the boy's side, and repeat the Lord's Prayer, the wandering of the child's mind might be arrested by the language which would be familiar to him; and as soon as he had said the opening words, "Our Father who art in Heaven," the boy distinctly repeated, "Hallowed be Thy name," and so continued to repeat after the minister to the end. The association awakened by the prayer, evidently impressed him with the feeling that he must be at home in his own chamber, and in somewhat fainter but still audible tones, he went on with the simple verse with which he was accustomed to close his evening devotion;

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

"As the words faded into silence, he closed his eyes and slept, to wake in the light of Paradise.

"In the midst of the stillness, the chaplain heard the venerable surgeon, who had stood behind, undiscovered in the gloom, repeat in soft and solemn tones:

"Humble as a little child,
Weaned from his mother's breast,
By no subtleties beguiled,
On Thy faithful word I rest."

"Let me die the death of the righteous, and let my last end be like his."

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound Ont.

PARENTAL TRAINING.

A facetious writer in one of the late magazines, has a paper on the proper "Training of Parents." It is a clever *jeu d'esprit*, but the idea will bear a much more serious and practical treatment than the writer gave it. We hear much of the proper training of children, but this implies properly trained parents to begin with, and it is certain that the want of proper training in the household always comes from the want of proper training of its normal heads, and matter have become inverted in consequence. If parents cannot properly train their children, naturally, children will train themselves and parents likewise. It is feared that comparatively few to whom the responsibility of parentage comes, have much appreciation of that responsibility or fitness for the office. A crying need of the times is the proper "training of parents."—*Churchman.*

Births, Deaths, Marriages,
Under five lines 25 cents.

BIRTHS.
On the 31st March, wife of Rev. A. Fletcher, of Alliston, of a son.

At the Parsonage, Bothwell, on the 9th inst., the wife of Rev. R. F. Dixon, Incumbent of Bothwell, of a son.

CAN DEAFNESS BE CURED?—Mr. John Clark, of Millbridge, Ont., declares that it can, and that Hagyard's Yellow Oil is the remedy that cured him. It is also a specific for all inflammation and pain.



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SHELBURNE AND DUNALK MISSION.

VOL. I.

MONTHLY PAPER—APRIL 1885.

No. 9.

REV. HENRY GRATTAN MOORE, B.D.

MISSIONARY IN CHARGE.

CHURCH SERVICES.

ST. PAUL'S, SHELBURNE.—Sunday.—Morning Prayer at 10.30 a.m., Sunday School 3 p.m. Evensong 7 p.m.

Holy Communion is celebrated on the first Sunday in the month, after Morning Prayer, and on the third Sunday in the month at 8 a.m.

Holy Baptism is administered at any Service.

Friday Evening.—Evensong at 7.30 p.m., Choir practice at 8 p.m.

ST. JAMES', DUNDALK.—Sunday School at 2 p.m., Evensong at 8 p.m.

ST. PAUL'S CHURCH, SHELBURNE.

The Easter Vestry was held on Thursday, April 9th. There were 13 members present. Mr. Riky read the Churchwarden's report for the year just closed, showing a balance in hand of \$109, also report of building debt, which was reduced \$80 by the proceeds of the Harvest Home; also report of Sunday School, showing a balance due Treasurer 74 cents.

The following officers were appointed: Churchwardens—Simon Jelly and George Timbury; Treasurer—T. F. Belfry; Secretary—R. A. Riky; Delegate to Synod—W. Jelly; Sidesmen—John Seth and C. H. Irwin.

The following were appointed a committee to examine the church and report on the best means of repairing it: C. H. Irwin, W. Jelly, R. A. Riky and F. H. Thompson.

The Vestry then adjourned till the 1st Thursday in May, at 7.30 p.m.

ST. JAME'S CHURCH, DUNDALK.

The annual Easter Vestry was held on Tuesday evening, April 7th. P. Messrole and Thomas Laking were appointed Churchwardens.

The accounts for the year ended April 5th, were read, from which it appears a total sum of \$209.64 was collected during the year, and the expenses were \$215.51, leaving a balance due the Treasurer of \$5.87.

CHURCHWARDENS' ACCOUNTS, EASTER 1884 TO EASTER, 1885.

Received.

Subscriptions to Clergyman's stipend.....	\$80 00
General Offertory	48 48
<i>Do for Diocesan objects:</i>	
Algoma, \$2.90; Home Missions, \$1.90; Mission Fund, \$5.59; Widows and Orphans, \$2.17; Foreign Missions, \$1.62; Jews, 31 cents....	14 49
Harvest Festival (Sept 28th, 1884)	15 77
<i>Offertory, Church Debt, March 22nd:</i>	
A. Jackson, S. Edgerton, Henry Johnstone, \$2 each; Thos. Laking, J. Lamon, E. G. Lucas, Rev. H. G. Moore, \$1 each.....	10 00
Harvest Home, including subscriptions from G. G. Lucas and P. Messrole, \$2 each.....	17 00
Concert for Organ Fund	17 25
Subscriptions to Organ Fund. Collected by Messrs. Mossop and Dale	27 75
Subscription to Missions, collected by Mrs. Laking and Mrs. Messrole	20 20
Do. collected by Miss Johnston and Miss Ludlow	7 00
Do. collected by Miss Copeland	6 70
Balance due Treasurer	5 87
	\$215 51

Paid.

Rev. H. G. Moore	\$50 00
Do. from Offertory	42 68
Paid to E. B. Reed for Diocesan objects	14 49
Do. Subscriptions to Mission Fund	33 90
Printing, Oil &c.	2 80
Travelling expenses of Preacher, at Harvest Festival	4 35
Church improvements.	20 85
Paid Mrs. Bell, on account of Church debt, 1884	7 57
Do. Do. March 1885	8 50
Paid for Organ	45 00
Balance	5 87
	\$215 51

SUBSCRIPTIONS TO MISSION.

Miss. Sarah Copeland's Card, Proton Tp.

Rev. H. G. Moore, \$2.00; Wm. Copeland, Joseph Goodfellow, S. McCullough, R. McCullough, Joseph Coulter, Thos. Copeland, Samuel Edgerton, 50 cts. each; George Coulter, Thos. Hall, Mrs. Edgerton, A. Crawford, 25 cts. each; Mrs. McLean, Mary Jane Hall, 10 cts. each. Total \$ 6.70.

Collected by Mrs. Laking, Moore, and Miss. H. Jelly: Rev. H. G. Moore, \$2.00; John Jelly, E. Belfry, T. H. Belfry, Dr. Norton, R. A. Riky, Thos. Jennings, A. Jelly, W. Jelly, \$1.00 each; Wm. Young, 75 cts; Wm. Rooney, A. Baird, Irwin Bros., G. Timbury, Mrs. Timbury, Wm. Collins, Mrs. Dunbar, Joseph Black, F. H. Thompson, Wm. Calback, Mrs. Ayling, F. Newman, Jacob Walker, Angus Bell, S. Jelly, 50 cts. each; Mrs. M. Outcheon, 35 cts.; Mrs. Phelps, Miss Willer, E. Coulter, F. Galbraith, C. Gamon, Parkins, M. Morrison, Mrs. Allen, Mrs. Hemstreet, Mrs. Surbray, Wm. Bradford, Robert Carr, Mrs. Barber, Wm. Reaburne, George Dean, Mrs. Henderson, Mrs. Gabriel, Mrs. Sloan, G. Reaburne, Mrs. Hawthorne, Mrs. White, Thos. Wright, 25 cts. each; Mrs. Collins, 15 cts. Total \$24.25

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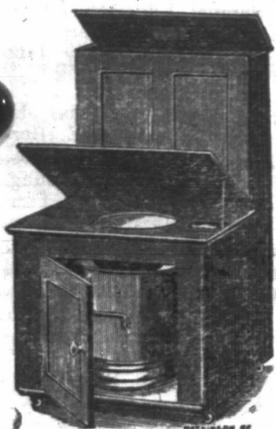
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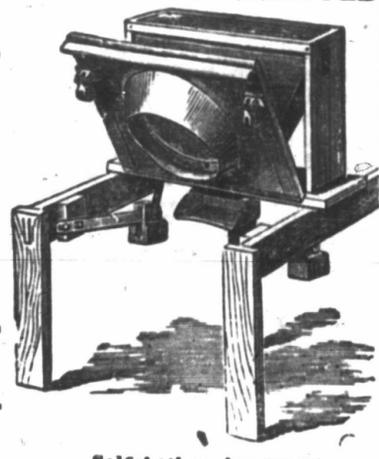
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