

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 18, 1882.

[No. 20.]

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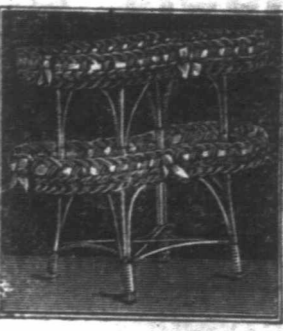
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F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 18th April, 1882.

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LESSONS for SUNDAYS and HOLY-DAYS.

May 21. SUNDAY AFTER ASCENSION DAY.—
Morning...Deut. 30. St. John 7 to v 28.
Evening...Deut. 34 or Josh. 15. 2 Tim. 4.

THURSDAY, MAY 18, 1882.

THE Convocation of Canterbury reassembled on the 9th of May; the Convocation of York on the 11th.

The death is announced of the Rev. Thomas Gloster, A.M., rector of Marmullane, Passage West, and Canon of St. Fin Barre's, Cork.

The Rev. J. G. Poolley, D.D., has been appointed to the stall in St. Patrick's recently vacated, on account of ill health, by the Rev. Dr. Mac Ilwaine.

Two years ago Bishop Maclagan conducted the Three Hours service on Good Friday in Lichfield cathedral, and his example has this year been followed by Bishop Thorold at Holy Trinity, Clapham-Common.

It is proposed to totally disfranchise the city of Gloucester. The commissioners who have been engaged in an inquiry into the matter fix the number of corrupt electors at 2,756, out of a poll of 4,904, and an actual register of 5,871.

The Representative Body have issued their report on the financial position of the Church in Ireland, including an account of the sum received by them during the year 1881. The total amount received from all sources for this last year £158,818, an increase of £6,050 over the receipts of the previous year. There was also an increase of £9,000 in the amount standing to the credit of the various capital accounts on the 1st of January, 1882, as compared with the state of the same accounts January 1st, 1881.

The Bishop of Bombay, preaching at a recent ordination in his cathedral from 1 Tim. iii. 9, said: "It is well that thus, at the very commencement of your ministry, the Church should put before you the more unpopular views of what you are to teach; for the world is intolerant of mystery and dogma. Speaking from much close observation, I say deliberately, that if you wish to be popular, to have a wide influence, sink Christian dogma as much as possible, and exhibit in your lives and from the pulpit, the practice and teaching of certain Christian graces. But this

will not be to make Christian people. For Christianity is not a set of morals; it is a life—and more, it is Christ."

Bishop Schereschewsky has been seriously ill, but is now recovering.

The Irish agitator Parnell has been released on patrol; but Mr. Green is still in prison. The Victorian age will be celebrated in history.

There is a large foreign colony in Egypt. Two years ago the number of foreigners settled there was 68,653, of whom 8,795 were English. There are 1,825 Europeans in Egyptian government employ, at an average annual salary of £285.

A bill has been introduced into the House of Commons, called "The Walton Vicarage Bill," which has for its object the raising of the income of the Bishop of Liverpool (which is now £4,200 a year), by extinguishing the vicarage at the next avoidance!

The foundation stone of the new English church of All Saints' was laid in the Via Babuino, Rome, on Easter Sunday at 3-30 p.m. by the British Ambassador; the Rev Dr. Nevin and his friend the ex-canon Campello were also present, the United States' chaplain having postponed his own Church services in order to enable himself and Sir Augustus Paget to attend the ceremony.

There are accounts of a renewal during Easter-tide of the anti-Jewish riots in the south of Russia. In Balta, a town of Pondolia, of 20,000 inhabitants the unusual means have been resorted to by the police master of calling out a body of Jews to protect their own interests, and bringing five hundred peasants from a neighbouring village to render assistance. But the peasants turned back as soon as they learned the object of their journey.

The Order of St. John of Jerusalem have resolved to raise a fund for the special purpose of erecting at Jerusalem a free hospital for the special treatment of ophthalmia, the disease now most severely felt in those parts. The Duke of Manchester, the Earl of Glasgow, Lord Conyngham, Sir Edmund Lechmere, Sir Bartle Frere, Sir T. Dick Lauder, the Bishop of Gibraltar, and other members of the Order, have already commenced a subscription in aid of the proposal.

The Dean of York recently gave a valuable lecture to a large audience in Sheffield on "Robert Nelson, his Life and Times." The Dean highly eulogized the character and work as one who in difficult times and under adverse circumstances was a great power in the Church. Nelson was one of the earliest members of the Society for Promoting Christian Knowledge, and also one of the founders of the Society for the Propagation of the Gospel in Foreign Parts. His celebrated devotional work on the "Fasts and Festivals of the Church," published anonymously in 1698, has had an immense circulation. The Dean remarked in his lecture that no one had done more to shield the Church from Romanism on the one hand and Puritanism on the other than Robert Nelson, and that such

men as he was were the strength of the Church; to them they looked under God for the promotion of a pure faith and a pure worship.

The number of communicants at the cathedral of Notre Dame on Easter Sunday was near six thousand.

Information has been received of the massacre in December of nineteen natives who were engaged by Mr. James Stewart, C.E., as carriers on the new road he is constructing between Lake Nyassa and Lake Tanganyika.

The number of communicants at the parish church of St. Leonard's, Streatham, on Easter Sunday was five hundred and six, an increase of more than one hundred and fifty on the previous year. It is gratifying to find that as time progresses, Christianity is more and more recognized as a system of "Sacramentarianism" as well as one of "Sacerdotalism"—the two being closely connected.

The mounds in the Delta of the Nile, where was the land of Goshen, are to be explored, if a fund can be raised for the purpose. It is thought probable that records may there be found of the Hebrew sojourn in Egypt. The sites of the cities of the Hyksos would also yield Phœnician monuments. At Naukratis, on the west of the Delta, relics of the Greek connection would be found; and the excavation of other sites in that region would most likely elucidate the history of the fourteenth dynasty, which had its capital at Hois.

Some of our friends occasionally bring the charge against clergymen that they "do not command the confidence of the great body of our people, and unless other preachers can be found," there is no hope for the Church. Now it must be evident to every thinking person that such sweeping statements prove too much. If there were any force at all in the argument attempted to be founded on them they would militate just as strongly against Christ's teaching when on earth, which certainly did not command the confidence of the Scribes and Pharisees, and was very little in harmony with the people who cried all of them "Crucify Him." And so with the Apostles who were commanded not to preach in Christ's Name. And then again if the clergy are always to preach such things as please their people, the question may be asked, Who is to do the reproving, the rebuking, the exhorting, the making disciples of all peoples, with other disagreeable but equally necessary duties to be performed by some one?

At the vestry meeting held at St. John's, Miles Platting, Mr. Rennie said it was a great scandal that the poor people of that parish should have their rector, Mr. Green, torn from them, who had done everything in his power to afford the parishioners large facilities and privileges for the worship of God. He asked, where were the three "aggrieved parishioners"? They had disappeared from the scene altogether. It was his opinion that the only reason for detaining Mr. Green was that he gave the poor people too many privileges. What a privilege it was for them to rise on Easter day and

go to Communion at six o'clock. There were no such privileges before Mr. Green came among them. He trusted that whatever befel Mr. Green, the people would continue to back him up in supporting the Catholic cause. Mr. Oakes, churchwarden, in moving a vote of sympathy with Mr. Green said he believed their rector had not been legally imprisoned, for he had it on the authority of one of the three complainants that they did not apply for Mr. Green's imprisonment. The Church Association therefore—that intensely law-abiding society—must have asked for his imprisonment, and if they did so without the consent of the complainants, they had been guilty of an infraction of the law in imprisoning Mr. Green. Mr. Hayward, in seconding the motion, said that in the papers that morning, the Bishop of Manchester was bewailing the spread of infidelity, and not without good cause, he had serious forebodings as to the future. He did not know whether the reflection had occurred to the Bishop that infidels had had exhibited before them one of the most serious blots upon Christian religion that had been witnessed during the century. How could the Bishop expect infidelity to decrease when professing Churchmen who neglected their duties were allowed to prosecute a man like Mr. Green, who so fully obeyed the law and so faithfully strove to exercise the reverence of the people towards the God whom infidels denied? The Bishop of Manchester had had a good deal to do with the prosecution of Mr. Green. He allowed the persons whose characters they had heard, these practical infidels, to interfere with the affairs of the parish, without regard to the wishes of the Church officers or the other communicants.

IN MEMORIAM.

ON the 28th April, Irwin Wallace, sexton of St. John's church, Norway, in the 80th year of his age.

The deceased emigrated from the county of Sligo to Canada in 1832, and settled at Norway, then comparatively a wilderness. He was appointed sexton of St. John's under the late Dr. Beaven, about thirty years ago, and retained the office till within a few days of his death.

He was a man of singular earnestness of character, and a most faithful servant of the Church. His last illness was marked by entire resignation to the Divine Will, and a firm and explicit trust in the Redeemer. He will be much missed by the congregation, and by many friends and acquaintances in the surrounding neighbourhood. His funeral on Sunday last was very largely attended.

OUR YOUNG PEOPLE.

FOR teaching the children of our congregations the principles of religion, the Church authoritatively directs one specific means, when she orders that "The Curate of every parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the church, instruct and examine" the children of his parish in the Church Catechism. This special provision, so useful not only to the children, but even perhaps more so to older people, has for many years been almost entirely laid aside, so that it has become a very rare thing indeed to meet with an instance in which it is attended to. And yet it is a "law" of the Church—a very definite law too, about the meaning and intention of which there never has been, and there never can be the

slightest misunderstanding; although the noisy sticklers for what they term "law" are just the men who totally disregard it. They are quite ready to resort to the persecuting element on the slightest variation of color, position, or perfume, and in fact, anything else that is of no consequence whatever; but this most important and most useful law of the Church receives from them no more consideration than does the equally unequivocal law as to the daily service, morning and evening. The additional attention paid in the present day to pulpit "exercises"—sensational preaching—has left no opportunity for observing the Church's injunctions in these matters. Of late years the Sunday-school has been made the substitute for public catechizing; and while it fails to answer all the purposes intended by the Church it has some advantages of its own. It gives young men and women some Church work to do, and furnishes additional help in retaining them in connection with the Church, instead of fostering an excuse for their resorting to other religious bodies, whose members know better how to utilize activity and zeal when they meet with them. Teaching in the Sunday-school also, if properly directed, furnishes a stimulus for some regular theological training, which should be of the greatest service in acquiring sound Church principles, and giving the minds of our young people some firm basis on which to rest their religious belief. The best and quickest way to learn anything is to begin to teach it, the effort to do which immediately sends the mind in quest of truth; and it is for this reason more than for the instruction conveyed to the very young, that the Sunday-school has been found to be so efficient an ally of the Church.

For those who are advancing into manhood or womanhood, societies of young people may be useful in connection with the Church. They may be termed "guilds" or anything else more attractive. The name is of little consequence, provided that the object is mutual improvement in Church matters, with perhaps some special mark of the displeasure of the society when any of its members are found neglecting their own Church or attending schismatical services. "Flower services," and children's services, have their several advantages in interesting the youthful portions of our flocks, and may be adopted with much beneficial result. In towns and large villages cottage lectures may be very advantageously adopted; as well as a parish reading-room, which should have books of a definite Church teaching, such as SADLER'S "Church Doctrine—Bible Truth," interesting books of travel, especially in the Holy Land; works on the new discoveries in the East, which will be found to interest a far larger class of both young and old people than many suppose; works on Physical Science, Evidences of Christianity in a popular form; with an Atlas, Dictionary, Concordance, and a few other generally useful books of reference such as CHAMBER'S Cyclopædia. But perhaps more than all these matters, there should be a lending library, which should not be confined to Tales and other works of Fiction, but should include Travels and Voyages as well as some of a definite Church character. Tract distribution, and in towns district visiting will also be found of great service in giving our people something to do which will have a churchly character, and exert a beneficial religious influence.

"AS OTHERS SEE US."

IF, as BURNS intimates in his well known couplet, it is a very high privilege to see ourselves as

others see us, leading as it does to being saved from many a blunder and foolish notion, then the Revs. SEPTIMUS JONES and J. P. SHERATON, Principal of the would-be thought Divinity School, must have greatly enjoyed the following, which we take from the *Toronto World* of the 8th inst. The extract forms part of an article classifying the Toronto clergy:—

"There are also two more who, while they would on every occasion vote with the extreme low, are theologically speaking of the nondescript class, their sympathies being with Presbyterianism and nonconformity in general, rather than with the Church of England, namely, the Rev. SEPTIMUS JONES, Church of the Redeemer, and Rev. J. P. SHERATON, so lately dressed in the garb of a Presbyterian Doctor of Divinity, Principal of the Protestant Episcopal Divinity School, and attached to the Church of the Redeemer."

The fidelity of the classification is patent, the portrait is what is called "a speaking likeness." The diploma of D.D., given to Mr. SHERATON by a Presbyterian University unmistakably shows that Presbyterians recognize him as one of themselves, in sentiment at least. It would be a long story to explain why these clergy sympathize so strongly with Presbyterianism. We shall do them no wrong, however, in saying that "the power behind the throne," the strong, obstinate will, rough tongue, and imposing show, by which they are both ruled, are those of one who was once outwardly a Presbyterian, and is yet one inwardly. This layman who holds Presbyterian principles, clings to Presbyterian bigotries, loves Presbyterian forms of Church government and worship, and who once said to this writer, "I look on a bishop as nothing more or less than a Moderator of a Synod," has a passion for bringing the Church of CHRIST into line with Presbyterianism, so that his inward convictions and outward conformity to the Church may be forced into harmony. Hence the "bossing" by him of Messrs. JONES and SHERATON, hence his incessant troubling of the Synods in a vain endeavour to destroy the Catholicity of the Church where he is very ill at ease and out of his religious element.

MISSIONARY WORK.

A HAPPY illustration of the work being accomplished by the missionary bishops of the English Church.

The Bishop of Grahamstown writes under date November 15, 1881 to the *Net*. "To-day I had such a glorious function; I only wish I could photograph the scene for you. It was a Baptism of three adults, after a fashion you have never seen (two males and one female) in the river. We started from the mission, Mr. Cox leading the way; then Mr. Newton—both arrayed in surplice and stole—then myself in my robes, pastoral staff in hand, and behind was a train of natives, men, women, and children, nearly two hundred, all decently dressed: the women first, very clean and tidy, then the men. We trudged along in procession, over a very rough veldt for the best part of a mile to the selected spot which Mr. Cox uses on such occasions, my younger brethren rather outstepping me. I thought of old Eatimer struggling up Broad street to catch up Ridley and bidding him "play the man" (Thank God the end in view was not the same). When we got to the river I had to use my staff as an alpenstick to clamber down the defiles leading to the waters, where some flat stones gave standing room for the clergy and the baptismal party, with their witnesses, while the people in a semi-circle lined the rugged bank behind. After the Baptismal questions the men retired to a sort of dongha, during which time a hymn was sung; they came forth in a kind of white robe or cotton blanket (used for these occasions) and marched into the water nearly up to

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their middle, while Mr. Cox dipped them under the waters repeating the solemn words, and a loud amen was poured forth from all around. The murmuring of the waves among the rocks made us raise our voices; the sound was quite as musical to my dull ears as the hymn tunes had been, though they were well sung. The woman only knelt on the rock, and had the water poured over her head. Then there was another hymn while the men dressed and came back to receive the concluding exhortation; altogether it was a very solemn and impressive rite. I propose to commemorate the event, and mark the spot by sending a plain wooden wayside cross from Queenstown to be erected on the bank.

MISSIONARY ENTHUSIASM.

PROPERLY speaking, the Church of Christ is the one great missionary society. Over her gates we read, from age to age, the inscription which was traced by her great Founder in almost His parting words—"Go, make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." If the Church of Christ could cease to be missionary she would be utterly untrue to the plainest commands of our Lord, and the missionary spirit is not by any means only the spirit of actual missionaries: it is the spirit of all true Christians, who have the faith at heart, who have their Lord's honour at heart. Every serious Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked upon the face of a heathen in his life; just as every serious Christian bears within his heart the spirit of the martyrs, though he may never be called upon to witness his faith with his blood; for the wish to spread the knowledge of the love of Christ is, if I may so speak, a strong overmastering impulse in every man, in every woman who really knows and loves Him. The man who knows the happiness of peace with God through our Lord Jesus Christ cannot but desire that other men should share it; and this desire in its higher, its stronger, its more heroic forms, is one of the greatest gifts of God to His Church. It is that divine enthusiasm of which our Lord Jesus Christ spoke in the words, "I am come to send fire on the earth."—Canon Liddon.

BOOK NOTICES.

AMERICAN CHURCH REVIEW, April number. New York. "The Problem of Evil," by Bishop Clarke, is a thoughtful paper, as far as it goes. The explanation of the existence of evil is found in the evident meaning of man's earthly life as a time of discipline in which those faculties capable of unlimited expansion, with which he is endowed, are exercised and developed by discipline, and there can be no such thing as moral discipline without the existence of moral evil. We cannot but fear, however, that the writer has treated "prevalent theories" with such supercilious disregard as to suggest to the common mind grave doubts of the existence of a personal Devil.

The article on "The Revision of the Common Prayer," is more conservative than that in the January number on the "Enrichment of the Liturgy" by Dr. Dix; but it is also far less learned and less devotional in its tone, indicates a meagre knowledge and a very wooden Anglican view of the subject.

The article by Dr. Wilson on "Authority in matters of Religion," states clearly and well in its opening pages the true relation of authority and individual investigation in matters of faith; but the speculations about the Nicene Creed, which follow, have a very uncatholic ring about them, and ought to be read with caution.

"The Financial Question in the Church," by Dr. Craik, is a piece of earnest, special pleading in behalf of rented pews, and will no doubt be read with interest by that large number of clergymen who have to quiet their consciences for what is practically, whatever may be said about it, an exclusion of God's poor from God's house.

"The Revised Version," by Bishop Bedell, and

"A last word on the Revision," by Bishop Doane, are both suggestive and instructive articles of an adverse character.

"Church Music and its future in America," is a well written, interesting, and instructive paper.

Dr. Chambre's article on "Divorce," and Dr. Butler's on the "Beginning of the Reformation in Sweden," are both able and very interesting articles, the latter full of tragic incidents.

"The Comprehensiveness of the Anglican Communion," by Mr. Hodge, is a scholarly and timely paper, pressing lines of thought that are much needed in these times.

"Christianity proved by the Resurrection of Christ," "The Centennial Jubilee of German Literature," and Book Notices, of an extended and very valuable character, complete an interesting and instructive volume. We cannot conclude without calling attention to the cheap edition of this thoughtful and instructive magazine, only one dollar a year, which makes it almost wrong for any clergyman or literary man to be without it.

CATHOLIC CATECHISM.

No. XXI.

RUBRICS IN THE OFFICE FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION, INTERPRETED BY COMMON SENSE.

(Continued.)

2. *The Three Warnings.*—1st. These exhortations are distinct from the Notice of Communion directed to be given in the rubric after the Creed, because that direction is given before the sermon, and these exhortations are after the sermon. These exhortations were originally introduced when the Church laity were in danger of two extremes—one, that almost total neglect of the Holy Communion which sprang up during the middle ages, and the other, that fearful irreverence which naturally resulted from the dreadful "views" of Holy Communion held by the Puritans. These exhortations were doubtless placed here by the Reformers, as necessary in times when sermons respecting the Sacrament were not common. They seem to be out of character for a Church in which there is a regular Celebration on all Sundays and holy days. It was probably intended to group them generally with the sermon, without disturbing the offertory and prayer for the Church militant. It is also likely that the expression, "warning," may be taken not to include cases where the minister does not consider unusual mention to be imperatively necessary. From these considerations, it has become the custom, where Celebrations are frequent and regular, and are regarded as the distinctive public worship of the Lord's Day, to read these exhortations only occasionally, as for example, before the three great festivals.

The Rubric before the Invitation.—It would be unnecessary to limit this invitation to "those that come to receive the Holy Communion," if it were unlawful for any to be present but such as "came to receive." In other words, this limitation is perfectly consistent with the presence of others.

Rubric before the General Confession.—The latitude allowed for the saying of this Confession by "one of the ministers and the people together" seems to be a noble recognition of that priesthood of the laity which acknowledges their share in the offering of the Holy Eucharist.

Rubric before the Absolution.—The words "stand up" imply that the celebrant should kneel during the Confession. The direction, "turning himself to the people," is again specifically made, implying that the priest (or bishop) has been turned from the people. *The comfortable words* point us from the priest, His minister, to Christ THE ABSOLVER; and common sense would recommend that the celebrant should pronounce these words as well as those of the absolution, rather than read them out of a book.

Rubric before the proper prefaces.—Again the celebrant is directed to "turn to the table."

Custom of saying "Holy, holy, holy."—A comparison with the Books of 1549 and 1552 shows

that the time at which the people should join in is at the words, "Holy, etc." The custom of giving this hymn to the people to sing or say, is that of the Catholic Church from the earliest ages.

Rubric before the prayer of humble access.—The priest is assumed to be at (*i.e.*, in front of) the Lord's Table, to which he had previously turned, and is merely directed to kneel down where he is. It is a pious custom, in saying this prayer, for the celebrant to lay his hands reverently upon the edge of the Lord's table.

Rubric before the prayer of consecration.—There are two expressions in this rubric, which common sense may without difficulty understand. 1. Standing before the table. 2. Break the bread before the people. 1. The meaning is evident from the fact that there is no direction for changing his position from the prayer of humble access, but only his posture from kneeling to standing. 2. The meaning is best interpreted by the Prayer Book itself. For instance, in the Rubric after the Psalm in the Order for the Solemnization of Holy Matrimony, wherein the man and the woman is directed to kneel "before the Lord's Table," and the priest is to stand "at the Lord's Table," the specific direction being given him to "turn his face towards the man and woman." With no direction to turn toward the people in our Rubric, common sense would interpret "before the people" as "in the presence of the people," *i.e.*, *coram*, as for example, in another place in the office for matrimony: "Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company." It has been assumed, especially of late years, that the intention of the Reformers was that the people shall be enabled to see the manual acts of consecration being performed. In the face of the assertion of Article XXV. that the Sacraments were not ordained to be "gazed upon," it is hard for common sense to understand why people should be encouraged to "watch" the performance of the manual acts of consecration. If, however, it be thought by any necessary that the people should have evidence as eye-witnesses that the priest does faithfully break "the bread" there is a way allowed in what is called "elevation of the elements," that is, turning to the people and holding out to their view the consecrated elements. This was prohibited by the Reformers in the Prayer Book of 1549, which ordered that the words before rehearsed (*i.e.*, of consecration) are to be said turning still to the altar, without any elevation, or shewing of the Sacrament to the people." Nevertheless even this prohibition has not existed since 1552.

"The action," says a well-known liturgist, "of turning round, or half round to the people, holding the paten in the left hand and breaking the Bread with the thumb and forefinger of the right hand, is quite unjustified by the Rubric, and a kind of action very unsuitable to the solemn dignity with which this part of the office should be invested."

Again, common sense can find no reason for pronouncing the words of Institution in a different voice from the rest of the prayer, or for introducing pauses.

(To be continued.)

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—The inaugural exercises of the Sabrevois Schools were held on the 4th inst. His Lordship Bishop Bond presided, and among those present were the Rev. Canon Baldwin, Rev. Canon Evans, Rev. J. J. Roy, and Rev. C. Miel, of Philadelphia. After prayer an address was presented to the Bishop by the members of L'Eglise du Redemption, the teachers and pupils of the Sabrevois Mission Schools. His Lordship made a suitable reply. The children then underwent an examination, and Mr. Miel gave an address in French on the Bible. In the evening the prizes were distributed, Dr. Sullivan gave an address, and Bishop Bond closed the proceedings.

COTE ST. PAUL.—*Cur. of the Redeemer.*—Mission of the Church of St. James the Apostle. On the evening of the 5th of May last, the Right Rev. the Lord Bishop of Montreal visited this mission and administered the rite of Confirmation. There were eighteen candidates, eleven of whom were from the mission and seven from the parish church. The Confirmation service proper was preceded by the Litany, which was said by the Rev. Canon Norman, D.C.L., and who also presented the candidates one by one. To these the Bishop made a very earnest address before and after administering the rite: pointing out the great importance of the step about to be taken, the confession of Christ and the assuming of the vows made for them in their baptism; besides warning them of the necessity of continual watchfulness and of constant prayer for the assistance of God's Spirit to enable them to persevere unto the end. The service throughout was most impressive, and earnest, the singing and responding (as is usually the case in this little church) hearty, and the demeanor of the candidates themselves exceptionally reverent, thus evidencing the care of Canon Norman in their preparation. This event constitutes the 5th of May a red-letter day in the history of this mission. It is only about four years ago that the work was started under circumstances not over-encouraging, previous efforts in the same direction having utterly failed. For a year or more at first the services were held chiefly in an office or storeroom of a manufacturing firm, who kindly lent it for the purpose, the attendance averaging fifteen to twenty. Since then a lot of land has been purchased on which a very neat and well-appointed church has been erected capable of accommodating about 120 persons. A Sunday-school is in operation having at present some thirty scholars. Prior to this Confirmation there were eight or ten communicants, and the average attendance at the Sunday services would be about fifty. Very great interest is evinced by the people themselves, affection for the little church and appreciation of the services is characteristic of all, and this notwithstanding that the work is to a very great extent carried on by laymen, the clergy only occasionally being able to be absent from the parish church. The results provoke the thought that "It is the Lord's doing." "Not unto us, O Lord, not unto us, but unto Thy name give the praise."

ONTARIO.

From Our Own Correspondent.

KEMPTVILLE.—The handsome church built in this place in memory of the late Venerable Archdeacon Patton, is to be opened sometime about the 15th of June next. Timely notice will be given, as it is expected that the occasion of dedicating it to God's service will draw a great many Churchmen together from all parts who hold the memory of the good Archdeacon in reverential love.

ROCKINGHAM.—Much satisfaction is expressed that the Mission Board have granted \$400 to the Bishop of Ontario towards the support of a missionary to be stationed at this place. There is a genial society of Church members, Mr. Watson and family being prominent among them. It seems that there is really a prospect now of hearing that "the voices that have been sounding so long from these wilds of Ontario" have been answered, and that a missionary is stationed at Rockingham.

BELLEVILLE.—The Lord Bishop held a Confirmation service in St. Thomas's church on Friday morning the 5th inst. The chancel part of the sacred edifice was brightened up with some floral decorations. The musical portions of the service and hymns were rendered by the organist and choir with great sweetness and expression. The number of candidates presented and confirmed were twenty-nine, of whom eight were males. After the administration of the holy rite by the Bishop, sitting in his chair, brought forward to the chancel steps, he addressed the newly confirmed members; and in simple, but most expressive terms, brought home to their understandings and hearts the nature of the obligations they had assumed, and the manner in which they should set themselves resolutely to carry them out by walking in all the ordinances of the Lord blamelessly, and by doing their duty in their vocation as members of God's Church as well as in their secular callings. He showed them of what inestimable value a good example was to silence unbelievers and gainsayers, and earnestly and affectionately exhorted them to persevere unto the end, reminding them of the divine saying that "No one having put his hand to the plough, and looking back, is fit for the kingdom of God." Afterwards the Holy Communion was administered to a large number of participants, including nearly all those who had been confirmed. The

Bishop left Saturday morning for Shannonville, the rector of St. Thomas's, Rev. J. W. Burke, accompanying him.

TORONTO.

GRACE CHURCH.—The Lord Bishop held a confirmation in this church on Sunday, the 14th, when thirty-five persons received "the laying on of hands."

PORT HOPE.—The regular quarterly meeting of the Ruri-decanal Chapter of Durham and Victoria was held on Tuesday, the second of May, at the residence of the Rev. Dr. O'Meara, rector of St. John's church at this place. The session commencing at noon with the customary prayers by the Rural-dean. There were present the Rev. Rural-dean Allen, Dr. O'Meara, Mr. Baker, W. E. Cooper, A. B. Chaffee, S. W. Jones, and J. W. Forster. The afternoon session was spent in considering a portion of the first chapter of St. Paul to the Philippians as far as the 21st verse. Service was held in St. John's church in the evening at 7:30 p.m. Prayers were said by Mr. Cooper; the lessons were read by the Rural-dean. The sermon was preached by Mr. S. W. Jones, the text, 4th chapter of Colossians, at the 3rd verse, taken in connection with the 6th chapter of Ephesians 19th verse. It was decided that the next place of meeting should be Millbrook. The Rural-dean to use his discretion in calling the session either in September or October. J. W. Forster, Secretary.

PARKDALE.—On the third Sunday after Easter a new altar cloth was used in St. Mark's church for the first time. The free-will offering of Mrs. Gordon, one of the parishioners, who intends very shortly to join her husband in the North-west. The most pleasing feature is that the work was one by the lady herself, the materials all coming from Cox and Sons, London, England. The cloth is Utrecht velvet; on the super-frontal there is worked a passion flower and a lily alternately, and underneath the words, "Sanctus, sanctus, sanctus," worked in gold silk. The fringe, also of gold silk, is very handsome. During the winter an association for Church workers was formed under the title of "The Parochial Association of St. Mark." To this any may belong who can and are willing to devote at least one hour a week to some Church work. The association has already a good membership, and has been, as far as we can say, an instrument in the hands of God for awakening a deeper interest amongst our laity in the work of the parish, more than one becoming awakened to the fact that "there are differences of administrations," and that "the Body is not one member but many." On the 26th April the annual service of the association took place, when an excellent address was delivered by the Rev. O. P. Ford, of Woodbridge, on the text, 1 Pet. ii. 9, setting forth the priesthood of the people, as members of Christ, as all are bound to work for the Body, but more so when we bind ourselves into a society for the purpose. A temperance association has also been formed on the lines of the Church of England Temperance Association which is to be a branch of the proposed diocesan association. The membership has already reached fifty-two, these persons (both male and female) having taken the first pledge.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—*Church of the Ascension.*—The Rev. Canon Carmichael preached at both services on the 7th inst. In the morning he preached from Isa. vi. 8, and made some forcible allusions to the Bishop-elect of Algoma, Dr. Sullivan. He said he was thankful that the election was free from party strife—the whole Church was unanimous. He referred particularly to the mixture of zeal and resignation with which Dr. Sullivan bowed to the call of the Church, when he made use of the words contained in the text—"Here am I: send me." Dr. Sullivan, he said, had resigned much; but what struck the Canon most forcibly was the way in which the man rose to duty, the way in which he realized the "God aspect" of the whole thing, and the humble-minded, graceful manner in which he bent his neck to the yoke. "He who lauded missionary zeal showed it; he who spoke with a tongue of eloquence, stepped out into a nobler field, a life of eloquence; far more powerful for God and the Church than any word he ever uttered in his noblest oratorical flights. And now that the child has done its duty towards the Church, it remains for the Church to do its duty towards him. In common honesty the whole Church, as one living body, owes him that support and countenance that only a united Church can give."

St. Mark's.—An adjourned vestry meeting was held in St. Mark's church for the purpose of receiving the

churchwardens' statement of accounts, and report of the auditors for the year ending Easter, 1882. The meeting was very largely attended, the Rev. R. G. Sutherland, rector, in the chair. The statement presented compared favourably with those of previous years. The efforts have increased from \$1,790 at Easter, 1879, the ending of the first full year, to \$2,234 at Easter, 1882, and during the same period the liabilities have been decreased \$788, while the property has been improved. The report of the churchwardens, as presented, was adopted, after which the meeting adjourned. After the adjourned meeting a special vestry was opened to consider changes that had taken place in the services since the opening of the church. A resolution was introduced disapproving of the manner in which they have been conducted, but was rejected by an overwhelming majority.

ORANGEVILLE.—*St. Mark's.*—Easter services were more hearty than usual this year. The church, in addition to the improved appearance caused by the introduction of a new pipe organ, choir and prayer desks, reredos and altar, was very tastefully decorated with flowers. White material was substituted for the coloured cloth which lines the panel of the reredos, altar, and pulpit. The book-markers were of white silk worked with appropriate emblems, and a hanging of the same material adorned the pulpit, bearing the text, "He is risen," in gold letters. Flowers in pots were tastefully grouped in front of and upon the altar, as well as in the pulpit, pulpit steps, organ, and font. At 8:30 there was an early celebration of the Holy Communion, which was very well attended. At 10:30 the church was filled to its utmost capacity by a very attentive and devout congregation, and a large number of communicants were present at the second celebration. In the evening the service was one for children, those of the Sunday-school filling the choir seats and front part of the church, which they entered from the basement through the church grounds, singing an Easter carol as a processional. The organist took up the carol, and all joining with their voices, the effect was very impressive. The rector preached a sermon suited to the occasion. The young ladies and men of the choir deserve praise for the manner in which, under many and great disadvantages, they labour to promote the glory of God by leading the congregation in the musical and responsive parts of the Church services. On Monday a fairly representative vestry met in the basement. The statement made by the wardens was pronounced to be on the whole satisfactory, although there was unfortunately a deficit of one hundred dollars in the amount of the rector's stipend, some \$1,250 having been raised by the congregation for all purposes. Considerable annoyance was manifested by the vestry at the fact that the congregation was still assessed by the Mission Board in the large sum of \$500, notwithstanding the large inroads made upon this once very large parish by the building of other churches in the immediate neighbourhood. The resignation of Judge McCarthy, incumbent's warden, having been very reluctantly accepted, Rev. A. Henderson appointed Mr. James Hewitt, Mr. Hann, the efficient and energetic warden, although having fairly earned a respite from his labours, was prevailed upon to retain his position for another year. Mr. H. N. Heal was appointed representative to the Synod. On Monday evening the Trinity College Choral Club gave an excellent entertainment in the Town Hall to a large and highly appreciative audience. The students were assisted by local talent in the persons of the Misses Doyle, Ketchum, Stewart, and Bennett. The piano was kindly lent by Miss Stewart. After the concert, the students were entertained in a very handsome manner at the residence of Mr. Hann. The proceeds of the concert will be applied towards the reduction of the debt on the organ.

HURON.

From Our Own Correspondent.

WINGHAM.—Rev. Mr. McCosh, of Bayfield, has been asked to accept the incumbency of St. Paul's, Wingham.

WATFORD.—The Guild of Trinity church held its annual meeting at the residence of Mr. Thomas Woods on Friday evening, the 21st ult. A large number of the members were present, and took part in the business of the evening. Mrs. Thos. Fawcett, treasurer, and Mrs. P. E. Hyland, secretary, presented their annual reports. The accounts were duly audited, showing a balance on hand of \$7.46. The society showed a good work done during the year, and since its organization three years ago. The social held at the rectory under the auspices of the Guild on the 5th inst., was a great success. The sum realized for Church purposes was quite large. This closes the socials for the season. They have been held regularly every two weeks for six months, and

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HENSALL church, de men on Sun ter and Her Good Samar ing.

EXETER.—members of their Ledg Christ Chu preached b riv. 8, 9: honey in tl thereof in l his father did eat."

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MILL this pls Paris, a very ded by young able ev George the foll To the with ? that w midst. us with the Gt Christ troubl in our accept our est

have resulted favourably for the church, both in the amount obtained, and in affording an opportunity of meeting friends and spending a pleasant evening.

HENSALL.—The Rev. E. J. Robinson, of St. Paul's church, delivered an interesting and impressive sermon on Sunday afternoon to the Oddfellows of Exeter and Hensall Lodges: subject, the Parable of the Good Samaritan. The church was filled to overflowing.

EXETER.—Christ Church:—On Sunday morning the members of Exeter Lodge I. O. O. F. assembled at their Lodge room, and marched in procession to Christ Church, where a very interesting sermon was preached by the Rev. E. J. Robinson, from Judges xiv. 8, 9: "Behold, there was a swarm of bees and honey in the carcass of the lion, and Samson took thereof in his hands, and went on eating, and came to his father and mother, and he gave them and they did eat."

LONDON.—St. Paul's.—Presentation to choristers. A number of the congregation of St. Paul's and the members of the choir met in Bishop Cronyn Hall for the purpose of presenting Miss Lizars with a gold necklace and locket, and Mr. William Skinner with a gold chain and seal. The rector, Rev. Canon Innes, in making the presentation, expressed on behalf of the congregation the high appreciation in which the choir is held, and the many obligations under which they have laid the congregation. The recipients have been long connected with the choir of St. Paul's, and their services, always willingly given, deserve this proof of recognition.

STRATHROY.—The readers of the DOMINION CHURCHMAN who rejoice in the unremitted progress of the Church, have ere now learned that the members of St. John's church are not the less energetic of her children. They are ever labouring for her well-being and well-doing. They are now busy in church building. A few years ago a small place of worship sufficed for the congregation. Ere long it was found necessary to increase the size of the church. They added a chancel and part of what was then designed to be part of the body of a future church. The time for the completion of that design has come. The old part is being removed and replaced by adding to the second building a continuance of it, the chancel part in the Gothic style of architecture, so it will exceed in ecclesiastical design and carrying out anything in the progressive town of Strathroy. The contract for the work was let to Mr. W. F. Fawcett, with whom it is a work of love as much as of business to complete the church of St. John.

BRANTFORD.—St. Jude's church was filled to the doors by the friends of the Rev. T. B. Davis, to hear his final message to them. His text was Acts xx. 85, and he spoke of his ministrations among his beloved people. The service was one of great solemnity, and the severance of the bonds of friendship and love between pastor and people was a sore trial. The rev. gentleman has ministered here for three years, and none knew him but to regard him with much personal favour, his manner being always so genial and kind. The presentation we mentioned in our last, was a solid silver pocket Communion service. He will be succeeded by the Rev. Mr. Young, who comes highly recommended for his attainments and virtues. Mr. Davis will take a holiday before entering upon his work at Sarnia, whither he has been sent. When Mr. Davis came to St. Jude's the debt was about seven thousand dollars, but through his zealous efforts coupled with those of the ladies of the Church it is down now to three thousand, and the parish is in a most flourishing condition.

MILLBANK.—Before the Rev. D. J. Caswell left this place to enter upon his new sphere of labour in Paris, he and his family were made the recipients of a very pleasing surprise. The parsonage was invaded by a company of between forty and fifty of the young people of the parish, who spent a very enjoyable evening together, during the course of which Mr. George R. Hanon, in behalf of the young ladies, read the following address:—

To the Rev. D. J. Caswell: Rev. and dear Sir,—It is with feelings of profound regret and deepest sorrow that we contemplate your early removal from our midst. For the last five years you have spoken to us with manly eloquence the words of eternal life of the Gospel of our Blessed Lord and Saviour Jesus Christ, and by your kindly sympathy with those in trouble, and friendly counsel, you have won a place in our affection that cannot easily be refilled. Please accept the accompanying purse as a slight token of our esteem, and rest assured that yourself and wife

and beloved family will be followed by our earnest prayer that the Giver of all good may continue to shower down on you and yours His choicest gifts and in His infinite mercy grant that we all may meet at his right hand never more to part."

The purse was presented by Miss Annie McKee. Mr. Caswell replied, thanking the young for this kindly expression of their good wishes, spoke of his deep interest in the welfare of the Church and his earnest hope and prayer that harmony and love and peace may continue in the parish as it has during the past five years. The incumbent was also presented by the member of his Bible-class in the Millbank Sunday-school with a valuable Oxford Bible a few days before, and Mrs. Caswell was the recipient of several beautiful presents from the Sunday-school children and from several of the church people in the parish.

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

The Sunday after Ascension.—No. 26. THE COLLECT, ETC.

FOLLOWING upon Ascension Day—so fearfully neglected in these days—comes the Sunday called after it, the Sunday in the Octave, which naturally under the circumstances receives a large portion of that honour which the Church seems unable to secure for the day itself. Indeed, this Sunday represents a most momentous period in the history of the infant Church of Jerusalem, Christ after His sojourn of forty days, laying the foundations of His Kingdom, the Church, is now gone into heaven, and the OTHER COMFORTER has not yet come. It was a time of expectation, and was therefore called at first "Expectation Sunday." In point of time in our Lord's career, it may be taken to correspond with His solemn "Session" or "sitting" at the Right Hand in heaven.

The Gospel for the day is taken up with some of our Lord's solemn preparations of His disciples for the condition of affairs during His absence, and before the descent of the Holy Spirit formally to inspire the Church. "When the Comforter is come" is the sentiment presented to them, "look forward to that event and comfort your hearts about My bodily absence from you, for He shall testify of Me." There would be great danger of their being "offended," or caused to stumble by that new condition of affairs, so their Lord provides against it in due time.

The Epistle for the day takes up the general idea in words more suited to our condition in these last days of the world. St. Peter's watchword word, provided for us by the Church in this Epistle, is "The end of all things is at hand: be ye therefore sober and watch unto prayer." FERVENT CHARITY, above all things, is prescribed, and a constant reference of all things to God in our ways and works. For this, the prayer of the Collect, mindful of our Lord's triumphant exaltation to the heavenly regions, is that we might have for our sojourn and its duties here all the "comfort" that the Holy Spirit gives, the effect of which is that glorious result, our exaltation to the same place in due time "whither our Saviour Christ has gone before."

This week occur the Church's commemorations of two of the grandest names in the early ages of the Church of England, Augustine and Bede. The former was first Archbishop of Canterbury, under the new regime of the Anglo-Saxon monarchs, the older foundation of the British Church being almost entirely swept aside in that part of England by the heathen Saxons from the Continent. Augustine was sent by the Bishop of Rome, who manifested great personal interest in the Saxon heathen. The little flame already burning in the royal palace of the heathen king of the Saxons in Kent, was thus re-enforced by a powerful influence, as Augustine and his procession of missionary monks came to the side of the Christian queen Bertha and her chaplain bishop Lindbard. The old British church of St. Martin—still, after thirteen hundred years, represented by a very ancient building—was brought into requisition for the revival of Christianity. The one great blot on Augustine's memory is his injudicious and arrogant treatment of the clergy of the British Church with whom he soon came in contact beyond the bounds of Kent. The Church of Augustine, however, spread so well, that one hundred years later she possessed such a leader as Venerable Bede in the more northerly parts of England. This was one of the historians of the English Church, a most learned as well as a most saintly man. It is interesting to remember that this holy man is said to have died on the Eve of Ascension-day, 26th May, 785, singing the antiphon of the Magnificat, almost in the very words of our Collect for the Sunday after Ascension-day—"Exalt us unto the same place whither our Saviour Christ is gone before."

Q. What is the seventh and last petition of the Lord's Prayer?

A. DELIVER US FROM EVIL.

Q. How is this explained in the Desire?

A. "That He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death."

Q. What, then, is the one great evil?

A. Sin; for were it not for this, the devil could not hurt us, nor everlasting death overtake us.

Q. Mention some of the things you intend in this petition?

A. Profaning God's Name, lying, stealing, disobedience, impurity, malice, pride.

Q. What must unrepented sin end in?

A. Everlasting death—a misery that cannot be remedied. St. Mark ix. 43-48.

Q. What words are often added to the Lord's Prayer?

A. The doxology—that is, a form of giving glory to God.

Q. As the doxology is no part of the original prayer, is it right to use it?

A. Yes: just as we say the Gloria Patri at the end of each Psalm.

Q. Where was it probably taken?

A. From 1 Chron. xxix. 11.

Q. What does Amen mean?

A. So be it. May it be so. God, our Father, grant it.

THE ASCENSION.

How beautifully the saints of old grasped this idea of the Ascension. They remind us that it was Christ's human nature and ours in Him which was exalted to the right hand of power. Almighty God went up to heaven in our nature. The marks of the Cross and spear were on his glorified body. He stood on a mountain, and the air parted to receive its Creator. As such we should now behold Him could the heavens be opened. As such He manifested Himself to St. Stephen, St. Paul, and St. John, (Acts vii. 9, Rev. i.). As such the Catholic creeds proclaim Him seated on the right hand of God, sharing with the Father and the Holy Ghost all dignity, authority, and power (Heb. viii. 1; Matt. xvi. 28); and yet standing as ready to shield and defend His people. As such He will come again at the end of the world to judge the quick and the dead. Angels will be with Him then, not two or three, as at His Resurrection, but ten thousand times ten thousand, and thousands of thousands. The cloud that was His chariot at His Ascension will be the cloud of witnesses, His saints accompanying when He descends to judgment.

Let us remember, then, for our comfort, that He ascended as man (Heb. x. 12, 13), and that His Ascension is not only the earnest but the accomplishment of ours. For God hath raised us up together with Him and made us sit together in heavenly places in Christ Jesus. He is now at the right hand of power, as our Representative and Intercessor. Hence He is able to save to the uttermost all who come unto God by Him. He is the Head of the Body the Church, and so the channel of communication between Himself and His members. Through Him, our ascended Lord, all gifts and graces come to His Church and to her members.

Whitsun-day.—No. 27.

THE COLLECT, ETC.

THIS great festival, commemorating the descent of the Holy Spirit to the Church on earth, was coincident in point of time with the Jewish feast of Pentecost: viz., the fiftieth day after Easter. This was, in the early Church, one of the principal occasions for Baptism. It is supposed that the name "Whitsunday" was derived from the Saxon or Old English word "wit," meaning wisdom—the Holy Spirit being the Fountain of the Church's wisdom since that descent. One special observance of the Jewish feast was the offering of the first loaves made from the new wheat of early harvest, the first cut sheaf of which had been already offered on the period of the Passover, fifty days before.

The Gospel chosen for this day is the passage from St. John's Gospel about "Another Comforter." Therein our Lord describes the golden chain whose links are LOVE, OBEDIENCE, WISDOM. First, the love of Christians to their Lord; second, their loving performance of His commands; third, the indwelling influences of the Holy Spirit. We should never forget that the recognized fountain of our obedience to our Lord's will, is not fear of the consequences, but love for Him.

Instead of a reading from one of the Epistles, we have to-day for the Epistle a passage from Acts ii., describing the descent of the Holy Spirit—the actual event commemorated on Whitsunday. On that occasion "the wonderful works of God" were announced and proclaimed by the Apostles in various earthly languages "as the Spirit gave them utterance;" so that there was no foreigner of whatever nation

tongue present at Jerusalem then but heard the Gospel preached by unlearned and simple Jewish fishermen and others of humble position in his own language.

The Collect is a prayer that we, as well as those to whom the Holy Spirit first came, may have "a right judgment in all things," and be able "evermore to rejoice in His Holy Comfort."

The Monday and Tuesday of this week, like those of Easter week, are also kept with special observances. The Wednesday, Friday, and Saturday are Ember-days—days of special supplication for those to be admitted to Holy Orders on Trinity Sunday.

Thursday, the 1st June, is marked by the commemoration of St. Nicomedes, a Roman priest and martyr, who incurred persecution from having buried the body of another martyr. He is said to have been a disciple of St. Peter.

THE CATECHISM.

Q. "WHAT IS THE OUTWARD SIGN OR FORM IN BAPTISM?"

A. WATER; WHEREIN. HOLY GHOST. Q. Are there any types in the Old Testament of a Baptism in water?

A. The New Testament mentions two; Noah saved in the Ark, and the passage of the Red Sea. 1 St. Peter iii. 21; 1 Cor. x. 1-10. See also Exodus xxx. 21; 2 Kings v. 14; and the first prayer in the Baptismal office.

Q. How did God prepare the Jews to receive the Baptism of Christ?

A. By John's Baptism of water as well as his preaching of repentance; and to this baptism Christ Himself submitted.

Q. What should we learn from this?

A. That if Christ received the baptism of His servant, which He needed not, much more ought we to regard the Baptism ordained by the Eternal Son of God.

Q. Why is water the outward visible sign in baptism?

A. Because Christ ordained it, St. Matt. xxviii. 19; St. Mark xvi. 16; and expressly in the words "except a man be born of water and the Spirit, he cannot enter into the kingdom of God." St. John iii. 5.

Q. How do you know that our Lord means Baptism here?

A. Because at no other time and in no other way can we be born of water as well as the Spirit; and because from the day of Pentecost, when Christ's kingdom was set up, men were admitted into it by Baptism. Acts ii. 38-41; x. 47, 48; xvi. 33; xxii. 16; Romans vi. 1-4; Gal. iii. 27; Eph. v. 26; 1 St. Peter iii. 21;—and because the Church from the beginning has connected Regeneration with Baptism. See the address in Adult Baptism—"Beloved, ye hear in this Gospel," &c.

Q. What does the word "wherein" refer to?

A. The fact that the person to be baptized is assumed to be in or under the water. See the Rubrics in the offices for Adult and Infant Baptism—"dip him or it in the water."

Q. Why does the Church allow "pouring on water" instead?

A. She is warranted in doing so by the principle "I will have mercy, and not sacrifice;" as applicable in severe climates.

Q. Is it probable that all baptisms were originally by immersion?

A. It is most improbable: for three thousand in one day at Jerusalem there was not water enough, where the only supply was from cisterns, nor was their immersion physically possible for twelve men.

Q. What was the probable form of administration?

A. What is seen in the old pictures of the catacombs—the person baptized stands in the water, and the baptizer stands beside the water, pouring water on him.

Q. If the quantity of the water is not necessary, can you say what the essence of the Sacrament consists in?

A. Applying water in the Name of the Trinity.

Q. Can you name any places in the New Testament where "baptizing" cannot mean immersion, but only washing?

A. St. Mark vii. 4, where "wash" is "baptize" in the original; and where the "baptism of tables" or margin "beds," is the Greek for "washing."

Q. What does Baptism "in the Name of the Father, and of the Son, and of the Holy Ghost" imply?

A. A real appropriation of the person baptized to the Holy Trinity; and a transfer of him from the kingdom of Satan to the kingdom of God, whose Name is then named upon him.

Q. What must we believe to be the effect of this commanded Invocation of the Trinity?

A. That it is accompanied by the grace of the Trinity. The greatness of the Name and the power of Christ who commands its use forbid us to doubt.

A man should not omit good, when he hath, nor commit evil, though he have an opportunity to do it.

Biblical Notes and Queries.

Answer.

I notice in your issue of the 27th April, under the heading of Bible Notes and Queries, an incumbent appointed a warden who, "on several occasions, has professed himself a Presbyterian." This is in accordance with the rules of the Church, as a clergyman has sole right to select for his warden a member of his congregation who, to the best of his knowledge is a consistent person, a constant attendant and worker of the Church.

VERITAS.

Conversion may be defined as a man's turning away—an aversion from sin and a turning-conversion to God, having had his conscience purged from "dead works to serve the living God," Heb. ix. 14. This turning to God from sin is first inspired by the Holy Ghost, which reproves, convicts, convicts of sin him who has hitherto believed not in Christ, St. John xvi. 8, 9. Conversion signifies the first exercise of the new disposition implanted in the regeneration which took place in Baptism, when a man was born of water and of the Spirit, St. John iii. 5, and obtained the remission of original sin and the gift of the Holy Ghost, Acts ii. 28. It is a voluntary act on the man's part, and the sequel of God's act of regeneration, Hosea xiv. 2, Joel ii. 13, Acts ii. 40. Regeneration is the implantation of a gracious principle, Ephes. iv. 7, Titus iii. 5, 1 Peter iii. 21; Conversion is the exercise of that principle, 1 Peter ii. 1, 2. Regeneration is a single act, complete in itself and never repeated, Gal. iii. 27, 28, Ephes. iv. 1-6, Hebrews vi. 4-6; Conversion, as the beginning of holy living, is the commencement of a series, constant, endless, and progressive. "Draw me, and I will run after thee," Cant. i. 4. Regeneration is never a matter of direct consciousness to the subject of it, Eccles. xi. 4, 5. 1 John iii. 8, 1 Cor. ii. 11. Conversion to be true must consist of three parts, as is shown in the fifty-first Psalm, contrition, confession, and satisfaction. Contrition—sorrow for sin "after a godly sort," 2 Cor. vii. 9, 10, 11, that the soul has offended a God so infinitely good, holy, and loving, proceeding not from remorse or fear but from that perfect love which casteth out all fear, 1 John iv. 18, such as that of David after his double sin of adultery and murder, Psalm li. 1, 2, 7, 8, 9, 10, 11, 12, 17: Confession—full, open, free, extenuating nothing, accusing no one else, sincere, the penitent acknowledging his own villainess, weakness, and self-deceit, that he is not worthy of God's grace, to abide in His presence, or to be the temple of His Holy Spirit, Psalm li. 3, 4, 5, 6, 7, 9, 10, 11, 12: Satisfaction—a resolution not only to avoid sin and its occasions in the future, but also to make amends therefore, and to heal the breaches made in the walls of God's spiritual Jerusalem—the Church—by the scandal given to her members, knowing well that till this is done, no sacrifices on our part can avail aught with God, Psalm li. 16, 17, 18, 19; Romans vi. 13, 14, 22; 1 Cor. vi. 11; Hebrews ix. 14; 1 Peter iv. 2, nor can the conversion be true, and as such acceptable to God, Psalm l. 8, 9, 16-23; Prov. xv. 8; xxi. 27; Isaiah i. 11-17; lxvi. 3; Jerem. vi. 20; vii. 21-24; Amos v. 21-23.

ED. RANSFORD.

Questions.

Can any clergyman give conclusive evidence as to what the derivation of the term "Whitsun" really is? If so, will he be good enough to give it in answer to this?

J. W. B.

1. What is the reconciliation between Ezek. 18 and the doctrine of original sin, and also the clause in the Second Commandment as to iniquities of parents being visited upon children?

Question 2: How reconcile the duty to keep to the ordained minister of God set over one with St. Matt. vii. 15, and St. John x. 5.

F.

Can any of your readers give a legal opinion as to the declaration of the House of Bishops respecting those who are entitled to the administrations of the Church? Could any one legally demand the administration of the Holy Sacrament of the Lord's Supper who is able to contribute to Church funds—support of the clergyman, etc.—and yet refuses to do so? J.

Correspondence.

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

HURON STANDING COMMITTEE.

SIR,—In your issue of last week I notice a letter from the Rev. J. T. Wright, which manifests towards me an amount of personal bitterness quite un-

called for. I introduced nothing personal, except that I corrected an error into which my reverend friend had fallen, through a printer's mistake.

I now write to ask, what right has he to demand that the Standing Committee shall give to him, or to the public, the full text of a canon which has not been brought into such a shape as to please the Standing Committee itself? It may or it may not be brought into such shape at the next meeting. If it be the committee will father it, and stand as its champions before the Synod. If it be not put into such a shape as to meet the views of the committee, then it will either not come before the Synod at all, or it must come under the patronage of some individual. In either case those opposed to it can take their stand against it on the floor of the Synod. I agree with Mr. Wright in all that he says about the sufficiency of our present canon. But he knows as well as I do that it is almost inoperative. Will he not spend a little of his zeal and energy in helping to make it something more than a dead letter? Surely he is not afraid that he will be the first to be tossed by a "bull" which he helped to bring into existence!

Hoping that further discussion will be reserved until this matter comes in due course before the Synod, I am yours truly,

FREEMAN HARDING.

Haysville, Ont., May 5th, 1882.

OLD HYMN BOOKS.

DEAR SIR,—Will you kindly permit me through the medium of your columns, to appeal to your readers for help in my mission work in a way that I believe many will be both able and willing to assist, viz., by contributing disused copies of the old Diocesan Hymn Book (there must be a great many such where Hymns A&M have been introduced) for use at outstations.

Yours truly,

EDWARD SOWARD, Missionary, Galway.

Kinmount P. O.

GRATIFYING PROGRESS.

SIR,—As I headed my last letter on this subject "A Last Appeal" I suppose I should "for ever hold my peace," so I don't wish you or your readers to regard this as a begging letter so much as a letter of general thanks and a record of work done by the kind help of Canadian Churchmen. Our Indian church is now almost a substantial reality. The building is now sided, nearly shingled, and will be floored, and the door and window sashes put in within a week, very nearly all the material being on the ground. Nearly all the work has been done by an ingenious young Indian, J. B. Noah, who has proved himself a first-rate mechanic. The church presents a very creditable appearance (45x25) with three Gothic windows on each side. So far it has cost us only about \$350, and will when finished not exceed much more than \$700 I think.

The building will now stand until we get enough to plaster it, and then we will wait till funds for seating and general finishing are forthcoming. The Indians have paid \$58 in cash towards the building, giving also \$14 to the Mission Fund, and guaranteeing \$50 per annum towards the clergyman's stipend. They have also collected in the towns and villages in small sums about \$120, besides \$16 from a tea meeting last fall. They have worked nobly, and deserve well of their brother Churchman. We have now ninety-nine souls, all told, on the Reserve, who have given their names in as adherents of the Church. Trusting this may prove interesting to you readers, and gratifying to those who have so kindly assisted us.

Very truly yours,

R. F. DIXON.

Bothwell, Ontario.

P.S. I might herewith acknowledge the receipt of \$2 from a "Well-wisher," dated Sandwich, Ont.; also \$1 from a lady in New Brunswick.

A HIGH CHURCH VICAR'S CONVERSION.

SIR,—I am sorry to find, Mr. Editor, from two references in Mr. Clementi's letter of April 27th, that a little book I took the liberty of sending to all the clergy in the diocese has been, I think, misread; and my motives, I fear, misunderstood. When you get a good thing, pass it on, say I. I simply added the short title printed to the cover of each, to save it from the waste-paper basket. Through the hands of an old-fashioned High Church clergyman in England, the book came to me. I was much struck with its genuineness, and breadth; it did not insist on the reproduction in another, of the writer's own experience, which is so common a mistake in books of this sort. Mr. Clementi says the writer implies that "any

who doubt palpable evidence cannot be a statement contrary: again read such Mr. Editor's own and of conversionousness h righteousness divine loss Thine;" converted answer of enable the book did others as diocese, had man God, it h

May 11

God al He says. and time whom He believe t book whi His truti when we us to those wh Bible, he and love first in t agrees w like ther them a counted choosing obedient What do fancy? formed. And He Him, b One n on the l made to takes e promise which t crown, The wa He nev him. I God's j joined. Anot God's g believe love ar their c lonely c Fear c God a has re that si for the to save words is the Man m that G and ac Feeling be. F differe Agai but th ceive ments they h value. that E tery, they v like a action clear: Nov and w way r a grea heed: We a

who doubt the experience in their own heart, the palpable evidence of the conversion there spoken of, cannot be saved." The writer nowhere makes such a statement, nor does he imply it. Very much the contrary: as Mr. C. can see for himself if he will again read the last page (46) over. No one repudiates such a doctrine more distinctly than I do. But, Mr. Editor, it is simply turning away from most patent facts to deny that many in the ministry of our own and other Churches, do terribly stand in need of conversion. But "being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves to the righteousness of God." They have never learned the divine lesson "Our wills are ours to make them Thine;" and have not, nor can have, till they are converted or changed (call it what you will), "the answer of a good conscience to God," which alone can enable them "to serve Him with a quiet mind." The book did me good. In hope that it might stir up others as it did me, I send it forth; not only in our diocese, but in several others. Since doing so I have had many reasons for knowing that, in the mercy of God, it has not been sent altogether in vain.

Yours, &c.,
W. S. RAINSFORD.

May 18th. 1882.

HAVE FAITH IN GOD.

God always says what He means, and means what He says. He can do what He wills, in His own way and time. He is true, and does not lead astray those whom He asks to trust Him. We believe, or say we believe this. And we also speak of the Bible as the book which God has caused to be written to teach us His truth and His will. We profess to turn to it, when we want to know of God and of what He wants us to believe, and do, and be. Yet among those who talk most of faith in God, and love for the Bible, how little real down-right honest, living faith and love there seems to be. Men very often believe first in themselves, and believe in God as far as He agrees with them. They obey His laws as far as they like them. They trust His promises as far as He gives them a feeling in themselves that they are to be counted on. Thus there is a wilful picking and choosing out of the Bible,—very little right faith and obedience. The real question with men is not, What does God say? but, What seems to suit my fancy? So each man's rule of faith and duty is formed very much according to the sort of man He is. And He is very apt not to take that which is best for Him, but what is worst.

One man is of a very hopeful disposition. He looks on the bright side of all things. He can hardly be made to feel the seriousness of His daily life, and he takes eternity for granted. He dwells on God's promises. He puts out of sight the conditions to which they are bound. He rejoices in hope of the crown, but never thinks of the cross and the warfare. The warning against sin and sloth may be for others. He never dreams that they have any meaning for him. But as God's laws have promises in them, so God's promises have laws in them. What God has joined, man may not part.

Another is filled with a sense of his own sin, and God's glorious holiness. He cannot bring himself to believe that for one so unworthy those great words of love are true. He longs to be as others are who enjoy their cheer and strength, but he stands afar off in lonely doubt, hating himself, not daring to love God. Fear casteth out love. This is a sore wrong against God and Himself. God is love, and to sinners He has revealed Himself by that name. Knowing all that sinners would be, He sent His own Son to die for them. His love is boundless, and so is His power to save. His word of promise is as true as are His words of warning. The weakest longing for His grace is the first gift of grace, and assurance of love. Man must not wait for an angel to come to tell him that God's love is real. He must take it for granted, and act upon it, putting away each doubt as sin. Feeling about God's love does not make it be or not be. Faith receives its power, though it may in many different degrees feel its consolation.

Again, many believe God's words that are plain, but think those are not true which need faith to receive them. Thus they doubt the grace of Sacraments, and even neglect them altogether, because they have only God's word as to their meaning and value. They think, when God speaks of mysteries, that He must mean something else that is not a mystery. Because they cannot see how a thing is done, they will not believe it is done at all. They act just like a patient, who would refuse all medicines, the action of which the physician did not make quite clear to him.

Now all this great sin and great folly. God is God, and we are to be saved, if we are saved at all, in His way not ours. The Bible is a large book, and there is a great deal more in it than most people give any heed to, or really believe to be of use, or even true. We are no judges of what is more or less important.

The Bible is not for us to judge. We shall be judged by it.

Those who are earnest in shunning evil and doing good, must be so, trusting in the sure promises which tell of grace and of salvation, and holding fast in faith to Christ. Those who have joy and peace in believing must be careful to "maintain good works," thus giving proofs that Christ indeed lives in them. Those who devoutly and thankfully use the Sacraments and means of grace Christ gives, must do so as a sign of faith in the unseen Saviour who works in hidden ways, and as a means of gaining power from God to serve God more faithfully.

HONOUR AND SHAME.

No one can degrade a man but himself. What he is and does that is base and bad, not what others say about him or do to him, dishonours him. If he is true and noble, he is the same still, though treated as the filth of the world. Outrage and libel do not change what he is, and may leave him nobler. If he is low, the favour of the world that he deceives makes him no less low: punishment only warns him to what a depth he has gone down. Our Lord was scourged and spit upon, and put to the most shameful of all deaths; but this did not shame or degrade him: He was, through it all, the highest, noblest Man, and He was God.

Shame is in doing and being wrong, not in being caught, and treated as a wrong doer. That which cometh out of a man, which is in him, and shews itself in his words and deeds as his, defileth the man. All need, now-a-days, to be warned of this truth. Much is said that seems to show utter forgetfulness of it. Many people do not care what God knows them to be, or what they think of themselves, so that men do not find them out. They feel no shame, except others cry "shame" on them, or do something on them that marks them with disgrace. The high-minded are careful to have a conscience void of offence, to be true in God's eyes, and to deserve man's favour whether they get it or not.

SEEN BY ITS OWN LIGHT.

"The sun can be seen in nothing but its own light." This is one of those simple truths which by their simplicity slip away unnoticed until pointed out by some great mind which is great enough to note what is simple. One of the marks of true genius is, as the powers of the mind enlarge, to carry with us a childlike spirit. The fact that the sun, which lights up all nature, lights up itself, may be a childlike, but certainly is not a childish thought. The proverb in which it is embalmed is one of the "jewels five words long," that on the stretched forefinger of all time sparkles for ever." By its aid we are led on as by an easy flight of steps to ascend other and higher rounds of the ladder of truth. God who is light, dwells in light, and can alone be seen by that light which He sheds upon the mind. In Thy light, O God, can we alone see light. Men grope hopelessly after God until He reveals Himself not only to them, but around them and in them. We require not only a light without, but a light within. The Bible in our hands is of little avail without the Holy Spirit, as the celestial fire, to kindle a flame of love in our hearts. A child who prays for God's blessing in reading the Bible may know more really about the truth than the greatest scholar who is too proud to bend the knee. "All Thy children shall be taught of God."

NEIGHBOURING.

It is reported of St. Matthias the Apostle that he once said words to this effect:—If a good man's neighbour does evil, the good man is to blame." Compare this with what is said of a wise man long ago: he saw a child do wrong, and therefore struck the father of the child. The Christian apostle and the heathen philosopher teach much the same doctrine on this point. We must not give our neighbours or our children the whole blame of their faults. We must take a good share of it ourselves.

One part of this duty is commonly neglected. People who take care of their children decline to

be their neighbour's "keepers." The "don't neighbour." This is their greatest virtue; so they think, at least. But all depends on what "neighbouring" is.

If it is idle gossip or rude meddling, the less of it the better. "Let none of you suffer as a murderer, or as a thief, or as a busy body in other men's matters." 1 St. Peter iv. 15.

But if it be words or deeds of kindness, when such are needed the more of it the better. "Then they that feared the Lord spake often to one another, and the Lord hearkened, and heard it." Malachi iii. 16.

One sort of "neighbouring" is very useful. I must urge you not to neglect it. "Let us consider one another, to provoke unto love, and to good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." Hebrews x. 24, 25.

If you shrink from this work, do not give up the attempt till you have read the last verse of every chapter of the General Epistle of St. James; and have considered our Lord's answer to the question, "Who is my neighbour?" St. Luke x. 29-37.

I WILL COME UNTO YOU.

By the power of the Holy Ghost the Son of God took flesh, and was made man. When the Holy Ghost came down, on the day of Pentecost, He did not come to take Christ's place on earth, but to make Him present in a new way, and to build up His mystical body, the Church. Christ had disciples and followers who believed Him and loved Him, but He had not, before the Spirit came, "members" united to Himself, parts of His very being. This is the great blessing we enjoy. This lays on us our great responsibility. Christ is present, as He said, "I will not leave you comfortless, I will come unto you"; "Lo, I am with you always." We know it true that it was "expedient for us that He should go away." Because we love Him and love to be united to Him, we rejoice because of His going to the Father. We know that we have Him as our Saviour in a more blessed way than was given to those who were the Man of Sorrows' closest friends. "Baptized into Christ" by the power of the Spirit, we "put on Christ," we share His very life. We can "dwell in Him, and He in us." We are "members of His body, of His flesh, and of His bones;" we are one with all those who are in Him, whether in the Church on earth or at rest.

So the power of Christ is ours, that we may live Christ-like lives. There is no height of holiness which we may not reach; there is no strength of patience, and gentleness, and love, which we cannot shew, through Him in whom we live, and who lives in us, enabling us to do all things.

So also our guilt is great if we make the divine life in us be vain, or if we drive away the presence of our Lord. Sin takes a new dreadfulness when we look at it as done by those who are "an habitation of God through the Spirit," to whom it can be said, "know ye not that Jesus Christ is in you, except ye be reprobates." We rejoice in the truths of which Whit-sun-day tells, but we must rejoice with trembling. We can put forth, if we will, the very power of the Almighty in our strife with sin and our efforts after holiness. But, "how can we escape if we neglect so great salvation," or use the members of Christ in that sin, to deliver us from which He died for us and lives in us.

He that sows not holiness in the seedtime of his life, cannot expect to reap happiness in the harvest of eternity.

A NEW CATECHISM IN DRAYTON.—Q. What is rheumatism?

A. Rheumatism is a humorous sensation that causes men to rub their joints with St. Jacobs Oil, play practical jokes, throw things around, wear crutches and stay indoors, swathed in red flannel.—Drayton (C.) New Era.

Q. What is St. Jacobs Oil?

A. A peculiar substance of a very penetrating nature, which causes rheumatism to leave the system astonishing quick,—insuring evenness of temper thereby, and ability to do one's work satisfactorily. It banishes crutches, retires flannels, produces happiness, and brings us down to a serene old age without the martyrdom of pain.—Exchange.

CAN'T GET IT.—Diabetes, Bright's Disease, Kidney, Urinary or Liver Complaints cannot be contracted by you or your family if Hop Bitters are used, and if you already have any of these diseases Hop Bitters is the only medicine that will positively cure you. Don't forget this, and don't get some puffed up stuff that will only harm you.

Children's Department.

THE GIFT.

Our of all kingdom under the sun
What shall I bring to thee, little one ?

Bring me the smile of my mother's eyes,
Dearer than sunshine out of the skies ;
Bring me a kiss from her lips to set
Warm on my cheek, with the tears still
wet.

Nay : there are treasures far over the
sea,
What shall the flying ship bring to
thee ?

Out of the silence of unknown land
Bring me the touch of my mother's
hand ;

Keep thou the treasures of sea and
shore,
Bring me the sound of her voice once
more.

Nay : there are wisdom and wealth and
power.

Little one, choose of these thy dower.

Give me my mother's sweet love untold,
Better than measureless wealth of gold,
Wiser than wisdom of sages all ;
Let me hear only her soft footfall.

Little one what thou askest me,
Only Death's angel can bring to thee.

THE CHRISTIAN'S LIFE.

WHEN on His Passion eve our Lord
was seated in the upper chamber
at Jerusalem, with His disciples around
Him listening to His last words of con-
solation, instruction, and encourage-
ment, He said to them, "A little while,
and ye shall not see Me : and again, a
little while, and ye shall see Me, because
I go to the Father." Mysterious words !
full of sadness, yet not of despondency,
for though they speak of the Lord's
being withdrawn from sight, do they
not close with the promise of seeing
Him? The way they disclose may be
gloomy, its end is a vision of light.

Doubtless our blessed Lord, in thus
speaking, meant to prepare His disciples
for the sad time when, hidden from
their sight, He would be laid in Joseph's
grave, and for the forty days during
which He would be seen of them after
His resurrection and before His ascen-
sion to the Father. But we are also
taught that they depict the life which
the Christian leads upon earth while
his ascended Lord is in heaven.

Do you recall any bright summer days,
glowing with sunshine from morning to
evening, without one cloud darkening
the sky? Such days are very glorious,
but they are no type of the Christian's
life. Or any days of constant down-
pouring rain, uncheered by a single ray
of sun? These wet days may be wel-
come to the parched earth, but they
too fail to typify the Christian's life.
No, the day which does shadow it forth
is a chequered one. It is described in
the prophecy of Zechariah, a day when
"the light shall not be clear nor dark,"
but when "at evening time it shall be
light." If you bear in mind that Christ
is the Sun of righteousness, you will
see how this prophecy corresponds with
our Lord's words to His disciples ; and
it is certainly fulfilled in the life of every

Christian. As our Lord sees best He
unveils to His people the light of His
countenance, or He hides it from them.
And it must needs be so. There must
be the cloud as well as the sunbeam, or
how would the manifold graces of the
Christian be called forth? What but
tribulation worketh patience, and pa-
tience experience, and experience hope?
No, the Christian day is neither clear
nor dark, but it brightens towards its
close. The gracious promise stands
that "at evening-time there shall be
light."

About eighty years ago, in a secluded
village in Westmoreland, a little boy
was brought to Baptism, and received
the name of Leonard. He was the
eldest child of the curate of the parish,
a man poor in this world's goods, as
are still many of the clergy of that
district, but rich in good works.

Leonard's early life was bright, though
scarcely with a brightness of earth. He
was plainly fed and poorly lodged, but
love illumined all, the love of his Hea-
venly Father, and of fond, earthly pa-
rents. Years passed, and other chil-
dren were added to the family ; then
the clouds of sorrow gathered. A deso-
lating fever entered the pastor's cottage ;
father, mother, all were stricken, and
when from the gates of the grave Leo-
nard struggled back to life, he found
nothing left him on earth but one little
baby brother. The orphans were pen-
niless too, for the expenses of illness
and death had consumed their father's
little property, and his income ceased
with his life. A friend came forward,
however, and put Leonard to school,
while the baby became the nursing of
the village, received into one cottage
after another, as a precious legacy from
the pastor they loved. It was a sad
change for Leonard, from a happy home
to school—school with no home to re-
turn to. The clouds still hung about
his path, but he went on bravely, and
so his nature was strengthened and re-
fined ; tribulation worked patience.

He knew his father had devoted him
to the Church's special work, and this
made him very diligent at school. When
school was over there was no money to
send him to college, but one of his fa-
ther's friends finished his education in
his own house, and at the proper age,
clergymen then being wanted in the
neighbourhood, the Bishop ordained him
to a curacy not far from his birthplace.
And now a bright time of Leonard
Whitley's life began. Certainly his in-
come was only £60 a year, and he had
to serve two churches nearly three miles
apart, with a scattered population. He
had plenty to do ; still he was very
happy ; he loved his work, he loved his
people, and he loved the few books
which had belonged to his father. So
time passed till he was forty years old,
when anxiety and sorrow again brooded
over him. His brother, Michael by
name, whom we spoke of last as the
baby in his father's parish, was now a
man. He had not received such an edu-
cation as Leonard's, and as he grew up,
and was desirous no longer to be a bur-
den to the friends of his childhood,
nothing occurred to him but to walk
over the hills to Whitehaven, and ask
to be taken as sailor-boy on board one
of the brigs which carry coals from that
port to Ireland. It was rough work, but
he got through it, and maintained him-
self respectably as a sailor, till at the age
of thirty he was taken ill with rheumatic
fever. His little savings were soon
spent, and he wrote to his brother, who
went to him, and, as soon as he was
well enough, brought him to his little
parsonage.

By degrees the fever abated, but the
limbs remained paralysed, and it soon
became evident that Michael would not
be able to earn his bread. And now
Leonard had seriously to ask himself
how the income which had scantily sup-
ported one, could be made to provide
for two. He had always lived so fru-
gally, that there was little he could
give up now. However, there were a
few comforts he could deny himself, and
he could earn something more by open-

ing a school for the sons of the neigh-
bouring farmers. They could not pay
him much, however, and his income
was not very largely increased. Often
there was hardly food enough in
the house for both brothers, and Leo-
nard (or Mr. Whitley, as we ought to
call him) would often on holidays go to
one of the farmers in his parish, and
help in the field work, that he might
feel at ease in accepting a meal there,
and so leave more for the sick man at
home. Yet strive and save as he would,
after a year he found himself in debt.
Quite overpowered, his health broke
down, and he was laid up with a severe
illness. It seemed now that the floods
of affliction were overwhelming him, but
he struggled through the storm. The
clergy round were eager to help one
whom they respected so much. They
took his work for him while he was ill ;
they found out and paid the oppressive
debt ; they obtained a small pension for
Michael, and when Mr. Whitley re-
covered, they put him in the way of ear-
ning something by writing of an evening.
So he started again with fresh spirits,
nor did he ever again sink into despondency ;
patience had worked experience, and
experience hope.

After many years of suffering Mi-
chael Whitley was at last released. His
brother missed him sadly ; he felt alone,
though not lonely. From this time his
health and his eyesight began to fail,
but he struggled on, till, at the age of
sixty, he became quite blind, and was
obliged to give up his curacy. Friends
pitied him very much, but he was
hopeful and full of confidence that he
should be provided for. And so he was.

Just at this time a rich man was build-
ing near one of our noblest cathedrals a
house of shelter for those who had
grown old and continued poor in the
service of the Church, and hearing of
old Mr. Whitley, he invited him to it.
So the aged clergyman went to dwell
under the minister's shade, and found
there as much of rest and home as he
could enjoy on this side the grave. Very
grateful it was to his weary spirit and
worn-out frame. For a few years his
frail form was seen daily entering the
house of God, and now he rests close to
its walls.

You may think it strange to illustrate
"light at eventide" by an old age,
blind, and dependent on the bounty of
others ; but remember that it is not
earthly light or earthly splendour that
is promised us ; and for inward, Divine
light, be sure that in that peaceful shel-
ter it beamed upon the weary servant of
God, shining more and more unto the
perfect day.

PATCH, BUT NOT CROSS-PATCH.

"MOTHER, I just can't wear this
patched coat to school!" said Fred,
flinging himself into a chair, and stick-
ing out his feet, while his face was
drawn up in such an ugly scowl you
would have thought him a dreadful
boy.

"Why, Fred, I am surprised ; only
this morning you looked at these
patches and said: 'Good for you, mother,
these sleeves are jelly, now the elbows
are all in ;' and when you put it on you
smoothed it down, and gave me a kiss,
and told me I was the best mother in
the world."

"Y-e-s, so I did," and at the pleasant
voice of his mother the boy drew in his
feet, and the frown went off his face a
little. "But you don't know how hard
it is," added Fred, every boy in my
class has a new coat, and some brass
buttons and all. I can see the very
shine of them now," and Fred kicked
the poor cat as it was lying in the sun-
shine streaming over the bright kitchen
floor.

"Come, come!" spoke up his mother,
"this will never do! Your coat is well
enough, if you only think so; at any
rate I cannot buy you a new one," and
Mrs. Green put the baby in his arms
and began dishing up the soup for
dinner.

Out on the little porch went Fred with
baby. The sun was so bright and warm
that in spite of all his trouble he
couldn't help feeling just a little happy.
Seating himself on the step he began to
talk to the dear little fellow, as he often
did when in earnest about things.

"Baby, wouldn't you hate to wear
patches? Patches on the elbows,
patches on the knees, patches all over!
Why, I am almost all patches, and the
boys have nicknamed me 'Patch.' I
tell you, baby, it is pretty hard ; but
when I get to be a man, you shan't
know what a patch looks like." Here
the baby crowed and jumped as though
he understood every word.

"Come," called mamma, "bring baby
in ; your dinner is ready."

Fred seated himself at the small
table and waited for his mother ; but
she took the rocking chair by the stove,
and commenced to sing baby to sleep.

"Mother, arn't you going to come?"
"No, son ; I feel too tired now."

Fred helped himself to a plateful of
the delicious soup ; but somehow it
didn't taste good, and there was a big
lamp in his throat, and glancing round
to his mother he saw a sad, troubled
look on her face. She had stopped
singing, and was stroking baby's hair
softly. He couldn't stand it any longer ;
but jumping up he ran to her, and hug-
ging her tight round the neck, boy-
fashion, burst out with,

"Mother, don't you look so sorry. I
can wear the patches as well as not,
and the old coat's real warm. I guess
it won't kill me if the boys do call me
'Patch ;' and Mr. Maxwell said yester-
day I learned ever so fast, and he hoped
some day you'd be proud of me. But
you can't if I don't get over these proud
fits, can you? Come now, mother, let's
eat up all the soup, and have a good
time.

And they did : and how they both en-
joyed that dinner ! Just before Fred
started for school that afternoon, he ran
up to his little room kept so clean by
his own hands, and there he asked the
loving Saviour to give him more help to
overcome the small trials of everyday
life, and to make him a wise, good boy,
adding at the close, "Please make me a
comfort to my mother."

He reached the school-room just as
the bell rang, so he was spared any
taunts from the boys then. But at re-
cess Harry, remembering how easily he
had fired him up in the morning, began
again calling him "Patch," but to all
surprise Fred's laugh rang out pleasantly
and he answered:

"Yes, I s'pose that's my name as
long as these clothes last. But, boys,
look ! I tell you there's some fine work
on this old coat ; and if I've got to wear
it and be called "Patch," I'd better
keep my temper, and not give you a
chance to make it "Cross-patch."

DON'T GIVE UP.

A GENTLEMAN travelling in the nor-
thern part of Ireland heard the voices
of children and stopped to listen. Find-
ing the sound came from a small build-
ing used as a schoolhouse, he drew
near ; as the door was open he went in
and listened to the words the boys were
speaking. One little boy stood apart,
looking very sad. "Why does that boy
stand there?" asked the gentleman.
"Oh, he is good for nothing!" replied
the teacher. "There is nothing in him.
I can make nothing of him. He is the
most stupid boy in the school." The
gentleman was surprised at his answer.
He saw the teacher was so stern and
rough that the younger and more timid
were nearly crushed. After a few
words to them, placing his hand on the
head of the little fellow who stood
apart, he said : "One of these days you
may be a fine scholar. Don't give up ;
try, my boy—try." The boy's soul was
aroused. His sleeping mind awoke. A
new purpose was formed. From that
hour he became anxious to excel, and
he did become a fine scholar. It was

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Dr. Adam Clarke. The secret of his success is worth knowing: "Don't give up; but try, my boy—try."

ARE YOU LIKE HER?

How pleasant it is to see a little girl trying to be useful! There is little Rhoda May sitting in a poor old woman's cottage, and writing a letter for her to her absent son. It is an act of great kindness to the old lady; for she does not know how to write herself, and would not be able to let her "dear boy John" hear from her at all, if some one did not write instead of her. That "some one" is good little Rhoda. She has given up her play this afternoon—and no one loves play more dearly than Rhoda—in order that she may, in this way, help her aged friend. Rhoda wishes very much to be useful. I wonder whether you are like her.

SIGNS.

WHEN I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift.
 When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.
 When I see a boy always looking out for himself, and disliking to share good things with others, I think it a sign that he will grow up a very selfish person.

THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.

A MOMENT'S work on clay tells more than an hour's labour on brick. So work should be done on the children's hearts before they harden.

ANSWER THIS!—Can you find a case of Bright's Disease of the Kidneys, Diabetes, Urinary or Liver Complaints that is curable, that Hop Bitters has not or cannot cure? Ask your neighbours if they can.

Ague and all Malarial and Biliary complaints are most promptly cured by the great blood cleansing, liver regulating tonic, Burdock Blood Bitters. It acts on the Bowels, Liver, Kidneys and Blood. Trial bottles 10 cents.

PRODUCE MARKET.

Toronto, May 16 1882

	¢	¢
Wheat, Fall, bush	1 22	1 23
Do. Spring	1 22	1 26
Barley	78	85
Oats	43	44
Peas	78	82
Soy	83	84
Flour, brl.	5 80	5 60
Beef, hind quarters	6 50	8 00
Do. fore quarters	5 00	6 00
Mutton	8 00	9 00
Lamb	8 50	9 50
Hogs, 100lb.	8 50	9 75
Potatoes, new bag	1 00	1 15
Carrots bag	60	70
Beets bag	60	70
Turnips	40	45
Onions, bag	1 15	1 20
Cabbage doz	75	1 00
Beans	1 15	2 25
Wool, 1 lb	23	24
Cauliflower doz	75	00
Apples, barrel	3 00	
Chickens, pair	60	80
Fowls, pair	60	85
Ducks, brace	45	60
Do. dairy	30	31

Diphtheria, that terrible scourge of the present day, attacks chiefly those whose vitality is low and blood impure. The timely use of Burdock Blood Bitters forestalls the evils of impure blood, and saves doctors' bills. Sample bottles 10 cents.



ST. JACOBS OIL
 THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

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

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.
A. VOGELER & CO.,
 Baltimore, Md., U. S. A.

CONFEDERATION Life Association.

THE FOLLOWING PROFIT results

in this Association will be of interest to intending insurers:
 Policy No. 618, issued in 1872, at age 30, for \$1,000 on the All-life plan. Annual premium \$37.82.
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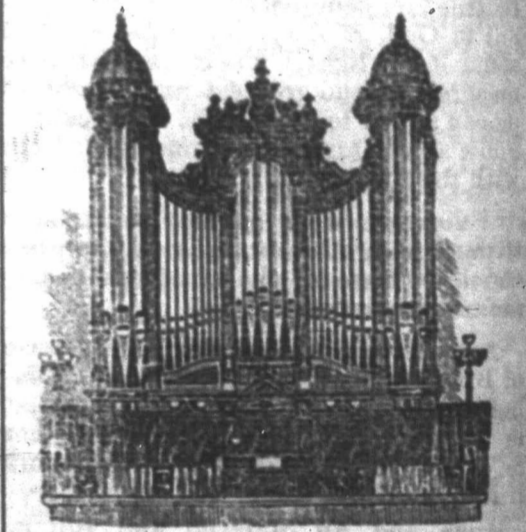
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