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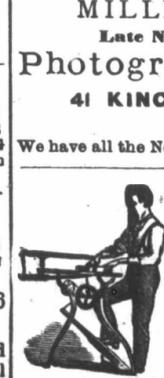
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Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

JUNE 3rd—ASCENSION DAY.
Morning—Daniel vii 9 to 16. Luke xxiv. 44.
Evening—2 Kingsii, to 16. Hebrews iv.

THURSDAY, JUNE 3, 1886.

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

THE BLESSINGS SHOWERED ON LOYALTY.—The marvellous success of certain missions in England cannot be disputed. Let our readers compare the work say of a thoroughly Church mission like that of St. Alphege, London, with the efforts made to conduct such a mission on what are called undenominational lines. In one case we have a permanent, growing work, in the other a scattering, unproductive series of excitements. At the St. Alphege mission there are three clergymen, three laymen, and ten sisters among a population of 8,000, mainly poor, whose case, the Bishop of Rochester says, "is very exceptional." About 4,000 adults and children have been baptized, 1,000 persons have been confirmed, the communicants roll numbers 700, and 1,000 people attend Bible classes. There are ten services every Sunday, three every week day, clubs of all kinds, lodging houses for girls and women, a creche for children, a children's kitchen, mothers' meetings and mission room meetings, and guilds of all kinds, in all there are thirty-nine branches of work.

The vicar, the Rev. A. B. Goulden, in a recent speech said: "The workers at St. Alphege's knew that the Sacraments are the extension of the Incarnation, and that Christ does really stand in their midst; and he had no hesitation in stating that, if there is to be any reality in the work, it must be based on the full Catholic faith. That was what is taught at St. Alphege's—full Sacramental and full Evangelical teaching. He said these two, for he believed that if you separated the one from the other, you had a very lame duck indeed. But wherever the faith was taught in its oneness and fulness, as it was at St. Alphege's, there the same results would follow. During the

past year the number of communions made was 12,550; 120 persons were confirmed; the numbers belonging to the Bible class (adults) were 1,523; the number of children receiving Christian instruction in Sunday schools, etc., was 1,572; the members of guilds amounted to 1,800; the Band of Hope was 500 strong; the clubs had 853 members; and if they were not so cramped for want of room these figures would be considerably larger; the children's kitchen, where 500 children had been fed every week during the past winter; and in the mothers' meeting there were 170 women.

"He begged them to understand that a parish with a magnificent church, and perhaps established and fully organized for centuries past, was a very different thing from a mission like St. Alphege's, which began from nothing. This was a poor and simple mission; it had not a room which it could call its own. There was not a place which belonged to the mission. Every single room had to be rented. Why, it was their grand assembly room; but the rooms were most wretched, and the staircases so rickety that every time you go up or down them you are in danger of tumbling down. That was the condition of the mission, a condition which ought not to be compared with a parish possessing a grand church and full parochial machinery. All his people were converts to the Church of England. He did not find a single Church of England person in the place when he first began the mission. The spot on which the permanent church now stood was the site of the 'Manger Mission,' which, as was well known, was a little stable wherein he began his work. The animals stood in their stalls while he stood in the middle; they kicked and he spoke; and the effluvia was intolerable. That room in which they were then assembled was a public-house and skittle-alley."

Such are the results of, such the blessings showered up on loyalty to the teaching and life of the Church.

SOCIAL DISTURBANCES.—Bishop Potter, of New York, has addressed a letter to his clergy on the labour troubles, which is worth the general attention of both clergy and laity. Dr. Potter writes: "The growth of wealth among us has issued not in binding men together, but in driving them apart. The rich are further from the poor, the employer from his workmen, capital from labor, than ever before. Too many know less and less how the poor live, and give little time or none at all to efforts to know. The wage of the labourer may be, doubtless in most cases it is, larger than it was thirty years ago; but his wants have grown more rapidly than his wages, and his opportunities for gratifying them are not more numerous, but less. He knows more about decent living, but his home is not often more decent, and daily grows more costly. His mental horizon has been widened, but fit food for it is no more accessible. Instincts and aspirations have been awakened in him which are certainly as honorable in him as in those more favorably situated, but wealth does little either to direct or to satisfy them. The manners of the poor, it is said, are more insolent and ungracious than of old to the rich, and this discourages efforts to know and serve them. I do not see why poverty should cringe to wealth, which is as often as otherwise an accidental distinction, and quite as often a condition unadorned by any especial moral or intellectual excellence. But we may be sure that the manners of the poor, if they be insolent, are learned from those of people whose opportunities should at least have taught them that no arrogance is more insufferable or unwarrantable than that of mere wealth. And if we are reaping to day the fruits of these hatreds between more and less favored classes, we may well own that the fault is not all on one side, and that it is time that we awaken to the need of sacrifices which alone can banish them."

THE DUTY OF THE CLERGY TO SPEAK OUT ON SOCIAL QUESTIONS.—Dr. Potter takes the same view on the labor commodity question as "Layman" set forth a few weeks ago, and he urges the clergy to preach the message of God to employers.

"When capitalists and employers of labor have forever dismissed the fallacy, which may be true enough in the domain of political economy, but is essentially false in the domain of religion, that labor and the laborer are alike a commodity, to be bought and sold, employed and dismissed, paid or underpaid as the market shall decree; when the interest of workman and master shall have been owned by both as one, and the share of the labouring man shall be something more than a mere wage; when the principles of a joint interest in what is produced of all the brains and hands that go to produce, it is wisely and generously recognized; when the well-being of our fellow men, their homes and food, their pleasures and their higher moral and spiritual necessities, shall be seen to be matters concerning which we may dare to say, 'Am I my brother's keeper?' then, but not till then, may we hope to heal those grave social divisions concerning which there need to be among us all, as with Israel of old, 'great searching of heart.'

"I beg you, revered gentlemen, to set these things before your people with great plainness of speech. In New York centres the capital that controls the traffic and largely the manufacturers of this new world. In your congregations are many of those who control that capital. In all our parishes are people who employ labor or reap the benefits of it. To these it is time to say that no Christian man can innocently be indifferent to the interests of the workingmen and women; that wealth brings with it a definite responsibility first to know how best to use it to serve others as well as ourselves, and then resolutely to set about doing it; that luxury has its decent limits, and that we in this land are in danger in many directions of overstepping these limits; that class churches and class distinctions of kindred kinds have nearly destroyed in the hearts of many of the poor all faith in the genuineness of a religion whose founder declared, 'All ye are brethren,' but whose disciples more often seem by their acts to say, 'Stand thou there.' 'Trouble me not,' when their brethren remind them not merely of their manifold needs but of their just rights."

—Look at the battle of Waterloo, look at the trenches of Sebastopol, look at the charge of Balaclava, and see how the commonest men can recognize the invincible claim and sovereignty of duty even at the cost of life! The world is not wholly bad. Amid its sin, amid its want, amid its misery, there move everywhere the white-winged messengers of mercy.—Canon Farrar.

—A modern hymn, as a rule, is full of man, full of his wants, of his aspirations, anticipations, his hopes, his fears. Full of his religious self perhaps, but still full of self. But an ancient hymn, as a rule, is full of God, full of His wonderful attributes, and of His Son and His acts, His sufferings, His triumphs, His majesty. Certain ancient Christianity did justice to the need and moods of the soul, just as in the Psalms they found the soul's separate needs of hope, fear, penitence, and exultation so abundantly provided for.—Canon Liddon.

—However much you may regard secret prayer, you cannot keep your religion in the closet. If your closet does not benefit the world it does not benefit you. An everyday religion, one that lives the duties of our common walk, one that makes a honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, and improves all opportunities, will best and most heartily promote the growth of a church and the power of the gospel.—Bushnell.

THE SACRED COLOURS.

BY REV. H. C. STUART, M.A.

AS blue is the color symbol of the First, so is red the proper color to represent the second Person of the Holy Trinity. Red is a figure of blood; consequently, the purest red which is scarlet, most fittingly represents the most precious Blood of Christ, which alone can wash away the sins of the world. The interpretation of the scarlet of scripture, by many of the fathers of the Church, is too well-known to need repetition here. If they could see a figure of Christ in the red signal at Jericho, so may we see in its reverent use in our churches, a most appropriate symbol of our crucified and risen Lord. We see, from this consideration, the meaning of the scarlet color used in the adornment of the priest and tabernacle. There seems to be a further confirmation of the use of red for the purpose of representing our Lord, in the particular description of those enemies who tried to usurp His Kingdom. As Satan for his own fell purpose of destroying the souls of Christ's subjects "transforms himself into an angel of light," so among other things, in his daring attempt to deceive the very elect, does he assume the livery of Christ. The scarlet body of the Revelations sits on a red dragon. It is unnecessary to mention the attested "signs" of our Lord mentioned in later times. The blood-red cross seen for three days over the site of the Temple at Jerusalem, and the red vision of Constantine,—if they teach us nothing else,—show us that red was in those days looked upon as the color specially belonging to our Lord.

Equally intelligible is yellow as a symbol of the Holy Spirit. The pale beautiful light from the seven-branched candle stick represented the Holy Spirit with His seven-fold gifts. This yellow light illuminated the holy place and all its furniture, the table of shew bread, the altar of incense, and the priest clothed in his sacred vestments of blue and scarlet, thus apparently figuring not only the nature but also the office of the Holy Spirit in making known to us the Father and the Son. In other places the same Divine Person is represented in the burning bush, and specially in the fierce glory of the Shekinah.

If the three primary colors were fitting to represent to the eye the Persons of the Holy Trinity, how wonderfully does God surround us with such wholesome reminders of Himself! Every drop of water signifies not only the purity that should be ours, but it is able to present to our admiring eyes the perfect symbol of God, in the three primary colors therein collected where they gleam and glisten like the purest gems the eye of man ever beheld.

How fittingly do the colors seen in the heavens remind us of God! There is not only the blue, but also the rosy and the golden lights of the sunset and the early dawn. If people refuse to see in these primary colors as seen in the heavens,—symbols of God,—no one will be so bold, with his Bible in his hand, to deny this representation in the three primary colors of the beautiful rainbow which are there seen in perfection,

Amongst the passages of scripture which appear to thus represent the Sacred Persons of the Holy Trinity under the triad of color, (Rev. ix. 7.) may be mentioned: "I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone."

These breast plates would assuredly be symbolical of God, and the color of the two first, in the reversed order of the tabernacle mode of precedence, may possibly be intended to symbolize the truth that the judgment of mankind is committed to the hands of Christ. The beautiful yellow color of brimstone is as well-known as are the cleansing properties of the substance itself.

The artistic division of the three primary colors into shade, color, and light, is in wonderful agreement with the history of God's revelation of Himself to mankind. Thus, we are taught by the sequence of colors as used in the Levitical Code, that the Israelites dwelt in the shadow as compared with those who were made members of Christ, and brought into the full and marvellous light of the Holy Spirit working and shining in our hearts. This also serves to illustrate the teaching of our Lord that the state of a Christian child is more blessed than that of even St. John the Baptist.

The adaptation of the three primary colors to represent the Three Persons of the Blessed Trinity thus appears to be a scriptural arrangement. The color of the various Festivals and Seasons of the Church's year seem to have been originally combinations of these colors so arranged as to represent the particular attributes of the Divine Persons so commemorated.

Every reader of history knows that the early Church was much distracted by heresies concerning the different Persons of the Holy Trinity, and that on the great Festivals the eloquence of the Church was directed to prove the doctrine of the Divinity of the Divine Person commemorated on the day in question. Anyone who has seen the rays of light collected in the prism, knows that the three primary colors thus brought together, unite in producing a pure glistening white. Thus white represents the perfect union of the Three Divine Persons of the Holy Trinity. As such it is used in the Eastern, the Roman and Sarum rules, for Christmas, the Circumcision, the Epiphany, Easter and Ascension Day. In the Eastern Rule, white is used on Whitsunday, although green is also permitted. White seems to us most appropriate for this Festival of the Holy Spirit, for reasons quite apart from its doctrinal signification. But the Roman and Sarum rules agree in the use of red. Most old writers on the Festivals of the English Church derived the name Whitsun Day from *white-Sunday*, from the chrisoms of the newly baptized. If this derivation is now generally abandoned, it nevertheless reminds us that from the days of the great outpouring of the Holy Spirit on the Day of Pentecost, and from the day of the regeneration by water and the word of the 5000 newly baptized by St. Peter, down to the present time, it has been a custom

in the Church to have numbers of people baptized on this day for the "remission of their sins."

This Festival, then, has been always marked as a special day for unregenerate souls to be washed *white* in the Blood of the Lamb. This idea has always been associated with the Festival. But, although the Western Church has not, for some reason, followed the rule, we should expect, as to color, she has never been remiss in teaching faithfully the doctrine associated with this Festival. Not only in the East has the color of ecclesiastical vestures proclaimed the doctrine of the Divinity of the Holy Spirit; but as a matter of fact, throughout the whole West from the days of the Macedonian heresy, this doctrine has been faithfully preached.

THE FAILURE OF ROMANISM AS A MORAL TEACHER.

HOW is it that the moral sense of the Irish people, who have always had a reputation for extreme devotion to religion, has become so seriously impaired and the hatred of authority risen to a height at which even the social virtues have almost disappeared? The answer to the question suggests grave misgivings with regard to the worth of the moral training which the Irish people have received for generations from the priesthood of the Roman Catholic Church. It would seem, indeed, that notwithstanding all the advantages of their position, and especially those they derive from the love and confidence of their countrymen, the clergy have failed to instil into Irish minds the most elementary principles of morality. We may talk of the failure of the Tudors, or, indeed, of the failure of all government for three centuries back, to solve the Irish difficulty; but what is the significance of these failures to be compared with the failure of the Roman Catholic Church to impart to their flocks that mental and moral discipline which makes peaceful and prosperous citizens? M. de Tocqueville has said that it is the moral character of citizens which mainly determines the order or disorder which prevails in a community. The saying is perfectly true. Yet it would seem that the clergy are actually powerless to keep their people from drifting into acts of lawlessness and immorality. They have been building churches and cathedrals without number in all parts of the country. For two generations they have been powerfully supported by the religious orders, who make it their special work to impart moral culture; they have had all the advantages that could be derived from a national system of education over which they have had practically unlimited control; and it cannot be pleaded that the Government has in any way interfered with the discharge of their ecclesiastical duties. Neither can it be said that infidelity has eaten the heart out of Irish religion so as to admit of the people drifting easily into anarchy and crime. Yet the peasantry seem to be to-day as ready as they were in the sixteenth century to engage in deeds of plunder

and murder and outrage. Why has the Roman Catholic Church failed to suppress the Ribbon societies, which she has so often condemned, mainly, we believe, because they were inconsistent with her own authority? Why has she of late abstained on critical occasions from denouncing them at all? Why does Archbishop Walsh speak so tenderly of the crimes of dynamiters, when he warns the English Government to be wise in time, lest the assassins should hold their feast of freedom amidst the conflagration of English towns and the ruins of English civilization? Why do prelates and priests listen to socialistic doctrines proclaimed as a governing rule of life without uttering a protest? Why are the priests now generally the chairmen of the National League tribunals which exercise terrorism over local districts? Does it not appear, indeed, as if they had joined hands with the people not only in their agrarian but in their national policy to save their purely religious authority, and that the Pope has sanctioned the bargain through the fear that the steady friction of political ideas might weaken the feeling of attachment which has hitherto bound the peasantry to the Church? It is not difficult, then, to understand the failure of the Church to train Irishmen aright. But a Church which displays such an immoral laxity, springing from policy rather than conscience, capable of attenuating the claims of the moral law because its promulgation is inconvenient, conniving at great crimes which threaten the moral disintegration of society, does not know the true condition on which authority in these days can be maintained, and deserves to lose its influence. The sacrifice of its moral prestige will by-and-by bring about that intellectual revolt which has done so much to weaken Roman Catholicism everywhere on the continent of Europe.—*Edinburgh Review.*

GENESIS AND SCIENCE.

BEFORE leaving the narrative of the first day, attention must be drawn to the striking testimony which Science gives to its accuracy in two particulars. (1.) It must be noticed that the Scripture does not state that God created the light, but that He said, 'Let there be light, and there was light'—a sentence of such perfect simplicity and sublimity that even the heathen critic Longinus was enraptured by it. But the expression is not only poetically beautiful, but also scientifically true. For Science teaches us that Light is not a distinct material substance which God could fitly have been said to create or form, as He created inorganic matter and the animals, but that it is a mode of motion, a condition of the ether produced by its vibrations and undulations set in motion by certain physical agencies. The Bible description, then, —'God said, Let there be light, and there was light'—is not only one that Science cannot object to, but also one that it must confess to be unequalled for accuracy and appropriateness. Moreover, whatever the scientific knowledge or ignorance of men, those words, 'Let there be light, and

there was light,' will be always correct and appropriate, and will convey an intelligible meaning to all men and to all time; whereas scientific terms, if such could have been used, would have had either to *change* or to *clash* with the changing theories of every age. As Taylor Lewis says, 'It could not endorse the language of Science, because it is continually changing.' It has also been aptly suggested that 'Newton would have had to tell us of the light bearing particles emitted from the surface of all luminous bodies, reflected or refracted according to the state in which they found themselves when they arrived at the confines of the medium in which they were travelling. Thomas Young and Fresnel would speak of the luminiferous ether through which the light spreads itself in waves; Clerk Maxwell of the electric displacements throughout this medium, whose rapid periodic displacements constitute light. And none of these hypotheses alone would have accounted for, or described, all the facts of the case. Their language will again require a change, a Science waits the arrival of the Newton of physical optics who shall reduce them all to one harmonious whole.' Taylor Lewis also says, with equal force, 'Truly, had God waited until Science and Philosophy had perfected their lexicon, His sublime revelation of the order of the world's genesis would never have been given to mankind. Divine wisdom has adopted a better method. It has employed words and images that can never become obsolete.' The Scripture in relating the first experience of light, says nothing about the scientific causes of the phenomenon; for if it had, the words would for ages have been either misunderstood or not believed; but, consistently with the principle everywhere acted on in the Bible, the scientific fact is mentioned only under its phenomenal aspect, under the visible manifestation of it with which every one is familiar. It is only this *phenomenal* representation of Nature which can be a *universal* language. Taylor Lewis's words are again worth quoting:—'What would now have been the credit of the Scriptures had they been written in the style of the Aristotelian or Ptolemaic science, which in its day, perhaps, was thought to be the *ne plus ultra* of astronomical truth? And yet this grand old Book stands, and will continue to stand, though Science and Philosophy are ever changing their countenance and passing away. It is one of the few things in our world that never becomes obsolete. It speaks the language of all ages, and is adapted to all climes. Ever clear and ever young, it has the same power for the later as for the early mind; it is as much the religious vernacular of the occidental as of the oriental races. Instead, then, of being its defect, it is its great, its divine wisdom that it commits itself to no scientific system or scientific language, whilst yet it brings before the mind those primal facts which no science can ever reach, and for this purpose uses those vivid conceptions which no changes in science and no obsolescence in language can ever wholly impair.'

(2) The accuracy of the Scripture narrative of the first day has been confirmed by the tes-

timony of Science in another particular. According to Scripture, light existed long before the sun came into its present condition as the sole source of light to the earth. Well, Science says the same thing. According to Laplace's theory, the time came when the rotation and gravitation of the nebulous matter, both of the main mass and of the smaller planetary masses, produced heat and light. Light then was universally diffused, our earth and all the other planets being, in an early stage of existence, self-luminous suns. Being smaller than the main mass they more quickly radiated their heat into space, and cooled down and solidified into non-luminous bodies, but it is believed that Jupiter, Saturn, and Uranus have still a luminous photosphere of their own. As Mr. Proctor says, 'There is reason to believe that they are still passing through the fiery stages which belong to the youth of planet life.'

Thus does Science confirm the statement of Scripture that Light existed (both in the main nebulous mass and in each planet in succession), before the sun attained its present form and constitution; yet no feature of the Scripture record of creation has more often provoked the scorn and hostility of sceptics, or has been a more favorite point of attack. Celsus thought it an unaccountable thing that Moses should speak of a day before the existence of the sun. Voltaire said that the effect was here put before the cause, and he added, in mockery, 'Let us bow before the Supernatural.' Strauss pronounced it absurd to speak of light before the sun, and still more of the differences between day and night, and of the previous existence of vegetation. But we have seen how modern Science renders such objections futile, and frames as the most probable hypothesis an order of creation which is in perfect agreement with the Scripture account. This has been, indeed, 'a complete victory for Faith gained by the aid of Science.'—H. H. M. in *Church Bells*

BOOK NOTICES.

CATHOLIC VERSUS ROMAN. Just published, Hunter, Rose, & Co., 225 p.p., price \$1. This book contains a series of ten lectures, eight of which were preached in St. Luke's Church, last winter. Two, the vi. on the Inquisition, and the viii. on differences of doctrine between the Catholic Church and the Roman Church, have never been delivered, and make their appearance for the first time in this volume. Five of the lectures were published in these columns shortly after their delivery. Our readers are, therefore, able to form their own opinion of the character of the book. The lectures were not prepared with a view to publication. They have been given to the world in book form, the author states, as the results of a disputation coming from all parts of Canada and the United States.

For ourselves, we are heartily glad that those solicitations have prevailed. We have long felt the need of some readable book setting forth clearly what the Catholic Church is and how it is distinguished from the Roman perversion of Catholic truth and order. We know of no book that approaches this in both these respects. The root evil of the schisms and divisions among Christians is worklessness of thought-ignorance, and indistinctness as to the constitution and history of the Church of Christ. We venture to think that the haze will be a good deal cleared away from the minds of all intelligent readers of these lectures. Their leading

characteristic, in our judgment, is clearness of statement and cogency of argument. The book bristles with facts and simply smashing arguments. There is an argument against what are the Petrine claims, which, in our judgment, is quite new and which completely knocks away the very foundation upon which the Papal claims of supremacy and infallibility rest. The vi. lecture points out in an unmistakable way, the important part the Inquisition played in rivetting the chains of the Papal autocracy upon Europe. It will be a thrilling revelation to many of our readers. For us, Mr Langtry justly states no one whose knowledge is derived from the ordinary sources of history, and who has not made this subject a special study, can have any idea of the terrors, the injustice, the cruelty and fiendish barbarity of the Inquisition, which for five hundred years filled Western Europe with torture and terror, and groans, and tears, and blood.

The two last lectures, on the continuity and Catholicity of the English Church, and answers to Roman objections, are worth twice the price of the book to any Churchman. The book ought to be in every Churchman's house, and we predict for it a wide and rapid sale.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

ONTARIO.

BELL'S CORNERS.—*Presentation.*—On Thursday, the 20th inst., a very pleasant surprize awaited the incumbent of this parish. Upwards of fifty of the congregation assembling in the comfortable, convenient, and commodious parsonage lately completed, asked him to become their guest for the evening. After due justice had been done to the very bountiful supply of delicacies produced from the well stored baskets of the ladies, the company was invited to listen to the following address, which was forthwith read by John Dawson, warden of the county of Carleton.

To the Rev. H. B. Patton, B. A.

REVEREND AND DEAR SIR,—We, the members of Christ Church, have assembled in your new home for the purpose of thus publicly manifesting our happiness at the completion of the parsonage, and at your having at last established your residence in it. It is our wish that as long as you make it your dwelling place, or wherever your lot may be cast that your life may abound in true happiness and comfort, and that no circumstance may arise to diminish your enjoyment of this life. We humbly request you to accept this purse and chandalier as a small token of the deep respect in which we hold you, and of appreciation of your efforts in the promotion of church work. We also express the wish that your labours in the cause of Christianity may always be crowned with success, and that in the end, you may meet with reward from Him who is ever willing to render due compensation to His true and faithful servants. On behalf of the donors and the ladies managing committee. We remain, reverend sir, your faithful and attached parishioners,

JOHN DAWSON } Wardens.
THOS GRAHAM }

The incumbent made a feeling and suitable reply, heartily thanking his many well wishers, and urging increased perseverance in the work for God's glory. The congregation of St. Paul's Church, Hazeldean, have also contributed towards the furniture of the new house a handsome dining and drawing room centre table.

A meeting of the clergy of the rural deanery of Carleton was held in this parish on the 26th inst. with congregational services at Bell's Corners and Hazeldean. A movement to erect a church at Fallow field during the ensuing summer is well under way.

BROCKVILLE.—*St. Peter's.*—Owing to absence from home on account of ill health, your correspondent is very late in reporting the observance of the Easter festival by this parish. I am informed that the services for the day were very beautiful, and well attended. The music is pronounced by competent judges to have been the finest and most appropriate ever sung to the glory of God in this church. The decorations were of the best although not particularly elaborate. The reredos "The Lord is risen, Alleluia," was by Mr. F. P. Burt. The two banners in the chancel bearing the words "O death where is thy sting," and "O grave where is thy victory," as well

as the pulpit drape were painted by the facile brush of Miss Garlick. Miss Briggs furnished the drape for the prayer desk, while the magnificent hanging for the lectern, a New York painting on plush, was the gift of Miss Jones. The beautiful golden crosses on the whole set of markers the work of Miss Atkinson's needle. A lovely pair of altar vases were presented to the church as a memorial of the late George Redmond, Esq., and now grace the altar. The number of communicants was large, and the services were unusually hearty. The vestry meeting which took place on Easter Monday evening, was well attended, and was most harmonious, a marked contrast to the gathering a year ago. The financial showing was excellent, and provisions were forthcoming for all outstanding current claims. The former churchwardens, Messrs Weatherhead and Greene, were re-appointed. A committee to take into consideration the state of the church edifice, was nominated, and the salaries were fixed for the ensuing year. The usual routine business and all other necessary matters were arranged.

On the evening of the 6th inst., the "crystal wedding" of our pastor and his estimable wife, was appropriately celebrated by the congregation at the rectory. A social meeting was held, when a pleasant programme of music was rendered, and a presentation suitable to the occasion was made to Mrs. Low. The rector replied on behalf of himself and Mrs. Low, in his usual happy manner. After a very enjoyable evening, the assembly broke up at about 11 o'clock.

The Young Men's Literary Guild brought the winter's work to a close by a conversazione in the Victoria Hall, on the evening of the 13th inst. The night was stormy and the attendance although satisfactory was not large. A most excellent programme was presented, and all present unite in pronouncing it one of the most interesting entertainments of the season.

BELLEVILLE.—A confirmation was held by his Lordship the Bishop of Ontario in St. Thomas' Church in this city, on 30th of April. 34 candidates—10 males and 24 females. The rector, Rev. J. W. Burke, presented the candidates. A very good congregation was present and was edified and instructed by the solemn and holy rite. A celebration of the Holy Communion followed and all the candidates and many others communicated. The offertory was donated to a charitable purpose. With the exception of last year, confirmations have been held annually in this Church since 1881.

TORONTO.

LEAVING FOR WINNIPEG.—Mr. and Mrs. A.M. Patton prior to their final departure for Winnipeg, were entertained to tea in St. Luke's school-house by several of the members of the congregation. Afterwards they were presented by Rev. John Langtry, rector of the church, on behalf of the congregation, with the following beautifully illuminated address, which was accompanied by a silver card case for Mrs. Patton:—
"To Mr. and Mrs. A. M. Patton: Dear friends,—
Though we have had but a hurried notice of your final departure from amongst us, we beg to assure you that we are but giving expression to the feelings of the whole congregation of St. Luke's, with which you have both been so long associated in earnest, loving work, in not allowing you to go away without a public expression of the very real sorrow which the knowledge of your approaching departure has occasioned. From your first connection with the parish you have both maintained an earnest and unremitting interest in everything that concerned the prosperity of St. Luke's. To your encouraging confidence and unremitting care, the inception and completion of our beautiful new church is largely due; and we assure you that you carry with you to your new home the esteem and affectionate regard of all with whom you have been associated in that good work. That the work to which you gave so much anxious thought and labor has been blessed by God, and crowned with a success that surpasses our most sanguine expectation, will we feel assured be a grateful remembrance to you, and will encourage you not to be wearied in that well-doing by which your life amongst us has been so signally marked and blessed. That God may grant you a rich recompense of reward, and pour out upon you and your family, who have grown up among us, his richest blessings, in body, and in soul, is the heartfelt prayer of your many deeply attached friends in St. Luke's."

St. Anne's Branch of the O. E. T. S.—This branch held its last regular meeting on the evening of the 21st May, in Ashdown's Hall, Dundas st. The rooms were well filled by the members of the Society and their friends; and an enjoyable evening was spent in listening to the songs and recitations which had been prepared for the occasion. Abundant refreshments had been provided by the ladies and were evidently appreciated by those present. This branch of the

Society has held weekly meetings during the past season, and has varied its proceedings by occasional debates on Temperance questions; among others as to the efficiency of the Scott Act, and the influence of the system of high licenses in checking the evils of intemperance. This practice is, as far as we know, a new departure in the working of the society, and can hardly fail to be both interesting and useful, affording as it does to the members the opportunity of discussing these questions and eliciting much information on these subjects.

WYCLIFFE COLLEGE.—*Commencement Exercises.*—The annual commencement exercises of this private College were held on the 21st inst. A statement of finances was read. The Principal departed from his usual course of fulminating after the fashion of the Pope, against all and sundry who do not owe allegiance to him or his friends, and contented himself, and gratified his audience the more by merely expressing his confidence that the men sent out would prove loyal members of the party for whose interests the college existed. The members of council were elected at a previous meeting, and were, as before, made up wholly of the more active and prominent members of the late Church Association, the policy of which this private college was established to maintain. The prizes were appropriately distributed by the Principal of the Presbyterian College, who must have felt especially at home.

AN INEXCUSABLE MIS STATEMENT.—In a letter to a contemporary one of the professors of University College affirms that "the Anglican Church by the assent of its authorities to the affiliation of Wycliffe College with the University of Toronto, has given official recognition to the great principle of non denominational state education!" What an extraordinary statement this is, it has not a shadow of any foundation, in fact, it is as pure fiction as Jack the Giant Killer. The authorities of the Church of England have not in any way whatever recognized the private college alluded to. That institution is just as absolutely a private undertaking as the Bank of Montreal or Gurney's foundry. The authorities of the church have not by any act whatever assented to or dissented from the affiliation of Wycliffe College with the University, it is none of their business, they have no right to interfere with an institution which has only the private ends of a party in view, and which is run on lines which no church authorities could recognize, for those lines are utterly antagonistic to Church authority and authorities.

NEWSPAPER BLUNDERS.—Our clever friends, the reporters, at times make sad mistakes. One of their favorite blunders is that of speaking of private individual visitors to public gatherings as "representatives." Thus at a recent meeting to welcome a very able and gifted Presbyterian pastor, one of our clergy is said to have been present who "represented the Church of England." Perhaps the last person ever likely to be selected to represent the Church, is the one thus spoken of.

EVANGELICAL CHURCHMAN PUBLISHING COMPANY v. MACLENNAN.—The most interesting of the cases to be tried at the next sittings of the County Court of the County of York is that of Evangelical Churchman Publishing Co. v. Maclennan, et al, which is an action for calls on stock in "The Evangelical Churchman" held by the late Edward Fitzgerald, Q. C. The defendants, who are the executors of Mr. Fitzgerald, besides denying that he was a shareholder and that there was any proper call, etc., plead that if Mr. Fitzgerald ever held any shares in the said company he was induced to take the same by representations on the part of those who formed the said company, that the said company would own and publish a newspaper intended especially for the members of Church of England families and to be known as "The Evangelical Churchman," that the said name would correctly describe the character of the said newspaper; that the said newspaper would be loyal to the Church of England and would strive to promote the prosperity of the said Church and to encourage love and confidence between the members thereof, and to aid in the building up and extension of said Church among those not already members thereof; that the said Edward Fitzgerald soon discovered that the said title was wholly inappropriate and misleading, and that the course deliberately adopted and constantly pursued by the said company and by those entrusted by them with the management of the said newspaper, was not calculated to promote the objects aforesaid, but on the contrary thereof was eminently calculated to injure, weaken, and divide the said Church; to breed mutual suspicion, distrust, and hatred among the members thereof, and to destroy the confidence, respect, and affection of many of the lay members thereof for their Bishops and Pastors, and to hinder members of other religious bodies from joining the said Church; that the said newspaper persistently

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defamed many loyal and conscientious clergymen and laymen, members of the said Church, by applying to them opprobrious epithets, such as "Sacerdotalists," "Sacramentalists," "Romanizers," and "Jesuits in disguise," and warned its readers against them as enemies of and traitors within the said Church of England; that it stigmatized the theological views and belief of many, if not most, of the clergy of the said Church as false, and represented many of their clerical acts as of dangerous tendency; that it advocated the formation of parties in the Church of England, stating it to be a Christian obligation to act with a party and be a party man, thus encouraging the subordination of individual and impartial judgment on matters affecting said Church to the dictates and aims of party leaders therein. It is understood that Bishop Sweatman, Rev. John Pearson, Rev. Canon Dumoulin, and other clergy of the Church of England have been summoned as witnesses, and some interesting developments are expected.—*Toronto Globe*, May 11. We understand that the plaintiff's solicitors, (Messrs. Blake & Co.) after obtaining one or two adjournments, finally withdrew the case from the courts the day before that which had been fixed for the trial, and compromised the claim on terms very favorable to the defendants.

HURON.

SINCE TRINITY CHURCH.—This Church was very tastefully and appropriately decorated with flowers on Easter day and the services well and heartily rendered. The rector, the Rev. John Gemley, preaching with his usual effectiveness most excellent sermons at both services. From the very great interest manifested by all classes in the welfare of the Church, we hope soon to hear that the debt on this beautiful little church is extinguished. The usual vestry-meeting was held on the Monday following, and Messrs. G. A. Curtis and Daniel Matthews were elected Wardens, and Sheriff Deedes and J. H. Ausley delegates to the Synod. The Wardens' accounts show an expenditure of \$3 805 for the past year, including the payment of interest and an instalment on the mortgage debt. Ample provision has also been made for the payment of another instalment during the present year in addition to the ordinary expenses of the church.

ALGOMA.

The Bishop of Algoma requests us to say that his address, after this date, shall be Bishophurst, Sault Ste. Marie, Ont. He also asks his correspondents to understand that in case their communications fail to receive immediate attention, the cause of delay will be his absence from home.

QU'APPELLE.

REGINA.—*St. Paul's*.—The churchwardens report that they entered on their duties on Easter last, with an indebtedness of \$276 21 (as per outgoing wardens' statement) which has been discharged in the year's working.

Of the arrears of subscriptions due to Easter last, \$54 were collected. The total receipts for the year amounted to \$1,508 65. The total mentioned includes a sum of \$101 50 (proceeds of a lecture delivered by Mr. Davin, assisted by Mr. Watson, and other ladies and gentlemen with music, &c.) paid into account by the Ladies Guild, and held at their call for expenses being incurred in additions to the rectory, &c., also a sum of \$150 paid in by the Ladies Guild, towards the interest on mortgage debt, but it does not include a sum of \$138, the further part realized by the Ladies Guild at a bazaar held last October, which balance has been expended by the guild in painting the church and rectory, and providing storm windows for the latter, nor a sum of about \$104 paid by the incumbent for the bell, monies collected by him. The gross payments out, amount to \$1 423 68; balance to hand over to incoming wardens, \$84 95. The clergyman's stipend for the year was \$500. The bell is mainly contributed by friends of the incumbent in England and different parts of Canada, and to his untiring energy is due this valuable addition to the church, and also the obtaining of funds for the tower, locally but inclusive of a transfer of about \$28 from the bell fund, and a donation from Mrs. Deane of \$80. The font (of sandstone) is the gift of a lady in England, and bears a suitable inscription in memoriam of Capt. Lowey, North West Mounted Police, killed in the late North West Rebellion. It may also be mentioned as not coming within the accounts, that the chandelier now in use is the gift of Mrs. P. R. Neale and Miss Jukes. The painting of the rectory and church was paid for out of the funds obtained by the earnest and patient work of the Ladies' Guild above referred to, whose labours in behalf of the church we beg respectfully to bring before the members. The number of members of the church exclusive, of the younger branches of families, is about 190. There have been

held at Regina during the past year, 181 services, (Sundays 108, week days 73). Besides these services there have been thirty-nine communions, the greatest number at any one being forty-three; the number of communicants is very good considering the congregation being seventy-one. There have been also twenty-two baptisms; eight marriages; and seven burials. The churchwardens state there are several important works deserving the attention of the vestry and churchwardens of the ensuing year, (i) an increased stipend to the incumbent should be kept in view; (ii) enlargement of his premises by way of stable, woodshed, etc., (and we believe that nothing short of covering the house outside will make it properly warm); and (iii) painting the tower and fencing the grounds.

The churchwardens congratulate the parishioners, first, that the church commences its financial year practically clear of current debt. Second, that in the average of communicants there is considerable increase. Third, that the regular services average fair attendance, but we cannot but feel that the distance of the church from the centre of population, and its almost inaccessibility in the spring and heavy snow periods, are drawbacks of so serious a character that a modification of such conditions should if possible be obtained. And generally on the many improvements and additions to the church during the year; and last, we may record the gift of two sanctuary chairs from the Lieutenant Governor and Mrs. Dawdney, on the zeal and activity of the incumbent, and on the part of the members and on the ably conducted choir, all which, should stimulate the new officers to greater zeal for the enlarged usefulness of the church, especially whenever practical, to the full support of the services of the church, so as to lessen the draft upon the English mission, which is collected to a great extent from the working classes in England—farther to carry the Word of God to the homes scattered wide on the surrounding prairies.

SASKATCHEWAN.

His Lordship the Bishop of Saskatchewan is making arrangements for carrying on the work of Indian training at Emmanuel College on a much larger scale than has hitherto been attempted. Up to this time, the Indian students have been in training only for mission work, and their number has, therefore, been necessarily very limited. It is now proposed to train as large a number of Indians as possible, not only in the ordinary English branches, but in the elements of chemistry, especially in its application to farming or agriculture. The college possesses a very good chemical laboratory, and for the last four months lectures on chemistry have been delivered daily, with experiments. The pupils are taught how plants grow—what substances in the soil and atmosphere form their food—how different kinds of crops withdraw from the soil different constituents or different proportions of the same constituent—how, therefore, the soil becomes impoverished and in need of replenishment from manure—how, especially ordinary farm manure, ought to be treated as best to preserve its ammonia in full fertilizing vigour, and generally whatever relates to an intelligent cultivation of the soil.

The college possesses two hundred acres of the best farming land. A part of it is now being prepared for farming and gardening, that the pupils may have practical out door training in addition to that of the class room. Indians will be trained in this way, with the view, in some cases, of their becoming intelligent farmers, and in others, acting as schoolmasters to Indian children on the reserves.

The Bishop has received a most encouraging letter from the Marquis of Lansdowne, Governor General of Canada, in which His Excellency warmly approves of training Indian students in agricultural chemistry in the way proposed by the Bishop, and expresses his desire to be helpful to the carrying out of the plan. He also states his intention of giving prizes to the most deserving Indian pupils. Other encouragements to the Indian work of Emmanuel College, have been received during the past week. The Hon. Lawrence Clark, of Prince Albert, has sent a draft for \$700 to the Bishop, as a contribution by officers of the Hon. Hudson's Bay Company and two of the sons of the late William McKay, Esq., H. B. C., Factor at Fort Pitt, for a testimonial to the memory of the deceased gentleman—the money to be invested, and the interest to form a scholarship to be given to a deserving Indian student, to aid him in obtaining higher education at Emmanuel College, the scholarship to be known as the "William McKay Scholarship."

The Bishop having laid his plans for extended Indian work before T. Swanton, Esq., of Prince Albert, that gentleman at once signified his appreciation of them by promising the immediate gift of a large and valuable piece of land adjoining the college property. The Mayor of Prince Albert, Thos. McKay, Esq., has also signified his intention of being helpful to the scheme.

On Sunday, 2nd May, the Bishop held an ordination and confirmation at St. James' Church, South Branch. The 2nd May was the twenty-fifth anniversary of his Lordship's marriage, (silver wedding) and the following day, May 3rd, was the twelfth anniversary of his consecration as Bishop of Saskatchewan.

St. Mary's Church.—The annual Easter meeting of the congregation was held on the evening of Easter Monday, his Lordship the Bishop of Saskatchewan being in the chair. The Mayor of Prince Albert, Thomas McKay, Esq., being incumbent's churchwarden. A resolution was passed that a subscription list be opened to obtain funds to put St. Mary's in a thorough state of repair. It is proposed to weather board and ceil the whole building, and to paint it within and without, to erect a spire, and put a substantial wire fence round the churchyard. The Bishop stated that he would supply \$200 towards the object. The Mayor was elected as delegate to the Synod.

FOREIGN.

The Ven. Archdeacon Darby, D.D., was installed as Dean of Chester, on the 29th ult.

The Bishop of Peterborough at a meeting in Leicester delivered an able address on the work of sisterhoods.

A parishioner of St. Mark's Church, Manch Chunk, (the Rev. M. A. Tolman, rector,) on Easter Day gave \$10,000 to be devoted to charitable purposes.

A fine organ with thirty seven sounding-stops has just been opened in Bangor Church, County Down, which has been in course of construction for nearly a year, and is the first erected in this country.

The Church of England Workingmen's Society have presented silver badges of membership to their new right reverend honorary members, the Bishops of Ely and Southwell. Both bishops commended the work of the society.

In appreciation of his lengthened ministerial work in the town, the Rev. Prebendary Vaughan, who has just relinquished the incumbency of Christ Church, Brighton, has been presented with a testimonial consisting of 1,500l.

On April 20th the Bishop of Cork, Cloyne and Ross held a confirmation in St. Fin Barre's Cathedral for the city of Cork and vicinity. Two hundred and seventy young persons were confirmed, a number somewhat in excess of the annual average.

The Free Church Presbytery of Edinburgh by a large majority has voted in favor of disestablishment and disendowment. They do not wish the established Church of Scotland, Presbyterian, to have any advantage over them.

The Primus has issued the usual mandate for filling up the vacant See; and the Dean of Edinburgh has summoned the clerical and lay electors of the diocese for the purpose of electing a bishop on Tuesday, 1st June, at noon, in St. Mary's Cathedral.

The Greboes are a tribe of West Africa, formerly deeply sunk in heathenism. The American Episcopal Mission has been doing such a vigorous work among these benighted people that the King and Queen have become members of the Church.

"Episcopal duty in some parts of Australia has its humorous side," says the *Brislat Courier*. "One prelate, on his first journey around, was flung into the deep mud by a restive horse. Rising ruefully, with his chaplain's help, and surveying the place, the Bishop consoled himself with the reflection, 'I have left a deep impression in that part of the diocese, at any rate.'"

The Rt. Rev. Robert B. Knox, Bishop of Down, has been elected by the Irish bishops to succeed Archbishop Baresford as Primate of the Church of Ireland. He will become Archbishop of Armagh, and Dr. Reeves, who was elected bishop by the Synod of Armagh, will be the Bishop of Down.

The death is announced of three noted clergymen: Canon Ormsby, of York, whose admirable history of the archdiocese is well known; the Rev. Daniel Capper, who founded the Lay and Clerical Society;

and the Rev. Richard Moore, Vicar of Lund, one of the oldest beneficed clergymen of the Church of England, and certainly the oldest magistrate in the county Palatine.

A series of services in celebration of the six-hundredth anniversary of Holy Trinity Church, Hull, have been held. The afternoon service was attended by the Hull Rifle Corps, this being the annual church parade. In the evening the church was attended by the mayor and corporation, the Hull Board of Guardians, members of the Hull Trinity Board, and other public bodies. The preacher was the Archbishop of York.

It will be remembered that last year a large company of Cambridge graduates went out to the mission work in mid China. One of them has since devoted his fortune of \$500,000 to the work. In March fifty-three more offered themselves to the Church Missionary Society, and now thirty graduates and undergraduates have written to the secretary, offering themselves for mission work, when they have fulfilled certain pledges to work at home and openings are found for them.

Over a million pounds is still spent yearly in pilgrimages to Mecca and Medina. Many of these Mohammedan pilgrims travel immense distances. Thus nearly six thousand of them are from the Sudan and neighbouring parts of Africa, 7,000 are Moors, 1,400 Persians, 16,000 Malays and Indians, and 25,000 Turks or Egyptians. These are the figures for the year 1885, when there were 53,010 pilgrims to these two famous shrines.

At the annual meeting of the Carlisle Diocesan Church of England Temperance Society, the chairman said that the society throughout England had been continually increasing in numbers, until it had now a member roll of 700,000. There were now 4,000 clergy who had taken the abstinence pledge for the sake of those amongst whom they worked, and their principles were also spreading among sailors, soldiers, and railway men.

Bishop Magee of Peterborough, preaching in his cathedral the other day, said; "A christened man, through christening, is a Christian. Conversion is a violent, a noisy, a convulsive thing, instead of being a gentle growing and turning of the heart. It depends not upon some certain and positive fact, but on some thing they feel, or feel they feel, or think they felt years ago. It is not, then, so safe a thing to rest upon as the certain fact that God has received us in His family by Baptism."

In the course of making excavations in connection with the new street leading past Christ Church Cathedral, and the open space which is being laid out in the neighborhood, the workmen came upon a most interesting find, namely, the remains of the original Danish structure erected in the twelfth century by King Sitric. Among other buildings exposed to view the foundations of the Chapter House have been revealed. Beneath were discovered two tombstones, one that of an Archbishop, supposed to mark the grave of Gregory (1161), or Henry de Londres (1228), and the other that of a female, supposed from the badge of a cat visible on the stone to be the burial-place of Jane, Countess of Kildare. The ruins now exposed to view have been inspected daily by large numbers of persons, including several Roman Catholic ecclesiastics.

Correspondence.

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

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

ECCLIASTICAL HISTORY CHART.

SIR.—With regard to "Ecclesiastical History Chart," kindly give me space to say, (1) the chart is sent in two sheets so that the purchaser may use his own option in pasting one above the other (which would be by far the most convenient way where it is to be used in school), or hanging the two sheets side by side in private houses. (2) In the earlier copies sent out there are one or two typographical errors in dates, thus the date of Henry V. is put 1814 instead of 1414; and that of the Commonwealth 1840 instead of 1640. This misprint is unfortunate but can be very easily corrected, and I would ask those who

have received uncorrected copies, kindly to change the two figures 3 into 4 and 8 into 6, writing with the same coloured ink as printed, and erasing where necessary. I did not notice the mistakes at first but shall see that all the other copies are correct. Yours faithfully,

Arthur, May 21st.

A. J. BELT.

DO THE CLERGY DESIRE LAY HELP.

LETTER NO. 5.

SIR.—It is with great diffidence that I venture to give an answer to this question. I know that if I reply simply in the affirmative many lay Churchmen will say that I am wrong—that I am doubtless a parson, and that I voice only the opinions of my cloth. Yet a negative answer would probably provoke at least as many disclaimers from the clergy. What, then, is the truth? I believe that there is a considerable difference of opinion, and that each side is perfectly honest in its conclusion. Your correspondent, "Plain Dealer," in the DOMINION CHURCHMAN of April 1st, 1886, avows his conviction "that in many parishes the clergyman is not only indifferent to, but is even strongly prejudiced against lay help," and the published expressions of some (especially among our younger clergy) have undoubtedly afforded ground for such a statement. I have heard of a parish not a hundred miles from Toronto, where the clergyman had, as lay Superintendent of his Sunday School, a Churchman, who, to my knowledge, was almost an ideal superintendent. Yet, so strongly did this clergyman hold the opinion of the IV. Council of Carthage "laicus, praesentibus clericis, docere non audeat" that whenever he went to catechise his Sunday School, if he heard from without the voice of his Superintendent addressing the scholars, he would sit down on the doorstep, even on the coldest and stormiest day of a Canadian winter, until the conclusion of the address, sooner than enter and sit down to listen to a layman.

I know another parish, where a layman, at the request of his rector undertook for a time to address the Sunday School teachers at the week night service on the lesson for the following Sunday. But so soon as this new departure resulted in a largely increased attendance, the rector announced that he would in future himself deliver the address, whereupon his "lay helper" retired, and the congregation fell back to its original thinness.

Yet one case more;—a well known and earnest clergyman (who works hard himself, and believes, I am sure, that every Churchman and Churchwoman should work too), not long ago asked for—and obtained—a number of lay helpers, whom, (under the license of his Bishop) he set to work in the newer portions of a city. It is stated (but I hope incorrectly) that some of the clergy of the parishes thus invaded, finding the new services an attraction which depleted their afternoon schools and Bible classes, have already objected to the innovation, and warned their flocks against straying into new paths.

These instances (and many others which I could mention) indicate that "Plain Dealer's" opinion is not without foundation in fact. Nevertheless I believe him to be wrong in his conclusion that our clergy are "prejudiced against the employment of lay help."

Let us be candid in this matter. Lay help is one thing—lay interference and assumption of authority over our Bishops and clergy, is another and a very different thing. Yet it is, I fear, the more common of the two. Your correspondent "O" (DOMINION CHURCHMAN, May 6, 1886), has evidently had some experience of the latter form, for he says, "not only was my official life to be subject to a trial and testing so painful and galling that no man could bear it; but even the affairs of my private and social existence were to be interfered with." Of this form of lay help (?) even our Bishops have had some experience; and from this caricature and counterfeit of the genuine article we may well pray to be delivered.

But to lay help, (properly so called) I am convinced that our clergy as a body do not object, nay, rather, I believe that such help, tendered in due subordination to clerical and parochial authority, and given under the reasonable limitations which every true Churchman should heartily concede, would be heartily welcomed and gladly utilized by the great majority—if not by all—of our Bishops and clergy. Let us try the experiment,—which owing to impatience of control on the one hand, and on the other, to that dread of fire which is said to be characteristic of burnt children—has not been fairly tried. I believe that the result will be one at which all true Churchmen will rejoice,—and among them none more heartily than, Yours, "R."

CORRECTION.—In Rev. O. P. Ford's letter of last week for "uniting," in ninth line read "writing," for "superstition" in the next column read "supposition."

THE PERILS OF THE FAITH.

SIR.—The Montreal Divinity College, following the wake of Wycliffe Hall, has applied to the Quebec legislature for a charter empowering it to confer degrees in divinity. What sort of divinity it is sought thus to honour may be guessed from the fact that the deed of donation of the college building contains such clauses as may at any time render it nugatory upon the mere opinion and motion of two laymen on grave matters of doctrine, thus compromising the character of the Church in that diocese, and all the more that the Bishop of Montreal is the president of the corporation. Here, for example, are some of the conditions of the Trust:—

IV. The right of use given to the College is intended to be perpetual, and to exist so long as said College complies with conditions of this gift, and so long as the teaching in this College shall be what is commonly known as Evangelical, that is to say in harmony with the doctrines re-affirmed at the Reformation in 16th century, embodied in "The 39 articles of the Church of England," (interpreted in their plain and natural sense) and distinguished from, as well as opposed to, that system of theology which maintains, contrary to Scripture and the Book of Common Prayer, that in the Sacrament of the Lord's Supper a presence of Christ is effected by the words of consecration in or under the forms of the elements of bread and wine, which was not there prior to the utterance of said words.

V. In the event of said College failing to fulfil any of the foregoing conditions, or in the event of the teaching of the said College not being in the sole opinion of said Trustees, or of the majority of them, in harmony with the doctrines referred to in the last preceding clause, the said Trustees shall have the right, without any demand or notice being necessary, to resume and claim possession of the said property and buildings.

VI. If the College cease to exist or the Trustees re-take possession under the preceding clause, the property shall return to Mr. Gault.

How people of sense or modesty or the least faith in their Church could ask the legislature to confer so serious an authority, under such conditions, seems a perfect marvel. The conditions are, at any rate, a perfect specimen of sectarian zeal, to be lamented by every churchman. But the reception which the applicants have received at the hands of the legislature may serve to open their eyes as to its utter unreasonableness, and prove far more profitable than a homily. The Quebec legislature has juster ideas of what a Divinity College should be than the petitioners. Here is the Montreal Star's account of the vigorous handling to which the little bill was subjected:—

MONTREAL THEOLOGICAL COLLEGE BILL.—Quebec, May 6.—The Montreal Theological College Bill passed through committee this morning, but so modified with conditions as to be practically a new measure, even should it ever come into force. It is stipulated for instance that it shall not come into force or to be sanctioned by the Lieutenant Governor until the Diocesan Synod, of Montreal, shall have pronounced favourably on it. Then the Synod is to be represented on its board of trustees by delegates elected by it, the number of whom to be agreed between the Synod and the corporation of the college. Mr. Gault, to make over his trust to the Bishop of Montreal and his successors who are to have sole supervision of the ecclesiastical teaching of the college.

Our diocese is sufficiently like Montreal to be interested in this curious episode of the theological fanaticism.

Yours,
Port Perry, 20th May, 1886.

JOHN CARY.

TITHES.

SIR.—It is much to be regretted that the discussion on tithes and on the work of the Society of the Treasury of God, should have assumed at last so personal and acrimonious a character. Perhaps a mutual friend may succeed in suggesting a *modus vivendi*. Mr. Herbert Spencer's dictum, in the beginning of his Philosophy, that, as there is "a soul of good in things evil," so there is "a soul of truth in things erroneous," is a very sound one to apply in this instance. Let us endeavour to extract the "soul of truth" from both sides of this perplexing equation, leaving the "things erroneous" to cancel one another. All will agree, surely, that, as a rule, members of the Church of England have not contributed, and do not contribute, anything like what they should do towards the maintenance and extension of the Church. There is scarcely a missionary or parish priest but feels this. There is scarcely an individual—Churchman or otherwise—but knows that with other denominations fewer families are required to maintain a minister in their midst than are required amongst ourselves. In large towns and cities it could be easily shown, we think, that the congregations of other religious bodies pay

on the average, higher salaries to their ministers, and give more to missions and other church work, than do our own congregations. (We leave out of the calculation the proceeds of endowment, and speak only of voluntary contributions). If this is the case, then some such organization as the S. T. G. is pressing required to arouse our people to a sense of their duty, and in this direction the S. T. G. is doing a noble and much needed work. But it may be the S. T. G. is going a little too far in laying down a certain cast iron rule; in appealing to the rigid enactments of the law of Moses, and in demanding that that law should be rigorously carried out in the new dispensation. It is true that "the law was our school-master to bring us to Christ"; and the well instructed churchman understands that the revelation of God has been a matter of growth, of progress, of "evolution," if you will. It took many centuries for this "evolution" to reach its present stage. Certain principles in the germ were established from the first, those germs have been developed and expanded, but God's religion has been one and the same all the way through, from Adam to Christ, and until now. The law was the Gospel in the germ. And yet scarcely so; for the "germ" was implanted when the Lord God declared, "the seed of the woman shall bruise the serpent's head." The law and the prophets might rather be called "the blade and the ear"; the "full corn in the ear" being the incarnate Lord. If we keep this in mind, revelation appears to the Christian a beautiful and symmetrical whole, and more than that, it accords marvellously with "science." We see a growth, a progress, an "evolution" in the revealed Word, which harmonizes as no other religious system in the world does, with all that we learn of the workings of nature. There have been no reversals of God's dealings with men, but simply unfoldings of His revelation. Certain principles were promulgated from the first; but the working out in detail of those principles suffered modification according as society assumed in succession the family, the patriarchal, the tribal, the national, the Catholic phase. Of these eternal principles of worship, one was the devoting a portion of our *time* to God's service, another, the devoting a portion of our *substance*, another, the "glorifying God with our bodies" as well as with our spirits and souls. In other words, God's worship always required, and does still require, the consecrating to Him of our time, our wealth, our bodies, our souls, our skill, our art, our science, our acquirements in every way. As long as the human race was in its childhood, it had to be ruled by definite and minute regulations. The law, as "our Schoolmaster" laid them down with great precision. But when Christ came we were no longer under the law, we then "left school," so to speak. In leaving school, however, it is not expected that all the practices of school life should be at once and for ever abandoned and severed, rather we assume that those practices have become a second nature in the scholar, and though he is no longer under discipline, still the principles which the precise rules of school life embodied, will, we trust, affect and govern his whole future life. Bishop Temple in his essay on "The Education of the World," has most ably presented this idea. If all Christians were to bear in mind this thought of the unity of God's revelation throughout, we should never hear such foolish and irreverent assertions as were made some years ago by a certain revival preacher of the name of Mackay, in the city of Hamilton, to the effect that Almighty God "tried ritualism for a while, and it was a failure, and so He abandoned it." In educating the world then, God from the first laid down certain principles which are eternal, but as to the working out in detail of those principles He has in His wisdom allowed us, now that we are no longer under the schoolmaster, full scope for development "according to the diversities of countries, times, and men's manners," (Art. 34) in this Catholic stage of the Church.

Applying these principles.

1. To the observance of the Sabbath and other holy days. Very little, as Mr. Harding says, is mentioned of the Sabbath in the New Testament, nothing enforcing its observance. The Catholic Church has carried out the *spirit* of the old commandment, but most rightly has not kept to the *letter*, in observing Sunday instead of Saturday, and Christmas, Easter, and Whitsunday instead of the three feasts of Israel.
2. As to ritual, here again the Church recognizes the spirit of the old law, in giving to God of our best in our worship, in music, and art, without adhering slavishly to the letter in the matter of colours and tunes and the form and fashion of the sanctuary.
3. As to giving of our money. Here, again, the principle of devoting a portion of our means is eternally obligatory, but the details—as to what the portion should be—is, we must all acknowledge, not laid down with distinctness in the New Testament any more than the details of the other two. And is not this most wisely ordained? Is it not better for the expansion to Catholic proportions of God's revelation that

there should be no such cast iron rule as that of tithes? In primitive times—in the nomadic or patriarchal stage of society—or even in the national state of Israel's history, a crude and simple state compared with modern society, the law of tithes worked equitably enough. But in these more civilized days, our fiscal affairs have assumed so complicated a phase that political economy is now an abstruse science. And our relations in money matters, as in other things, are so involved that such a law as that of tithes, if uniformly enforced, would work most inequitably. Let us take a case, an imaginary one, an exaggerated one, if you please, to illustrate our contention.

A firm—legal or mercantile—has an income of \$50 000 a year. As conscientious Christians they tithe their income, and "give to God" \$5 000 a year. What is that to them? A mere flea bite; they would never feel it; they have still \$45,000 to divide among the partners. That same firm, however, has in its employ a clerk, to whom is paid a salary of \$500 a year. This man has to support his wife and family on this pittance; it is as much as he can do, with all the scrimping and parsimony he can practise, to make both ends meet. Is he to give \$50 a year out of this? If so, he would indeed "cast more into the treasury" than all his masters of their abundance. Fifty dollars out of five hundred is an enormous amount, entailing fearful hardship. Five hundred dollars out of five thousand is a comparative trifle, which the giver would scarcely feel. To conclude. Herein we sympathize with the S. T. G. That it reminds us of the law, which has been almost forgotten; it reminds us of our "school days," and the great principles then inculcated, and it makes us see how shamefully we have departed from the spirit of our early training. And herein we sympathize with Rev. Dr. Carry. That to insist on the enforcement of particular rules which God gave (most wisely) when we "were under tutors and governors until the time appointed of the Father," would act most vexatiously and inequitably, in these days of complicated systems of social life, when we have arrived at our manhood, and have attained unto "the liberty where with Christ has made us free."

G. J. Low.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JUNE 13th, 1886.

VOL. V.

Whit Sunday.

No. 29

BIBLE LESSON.

"The Sower and the Seed."—St. Matt. xiii. 8 8, 18 23.

In our lesson to-day our Lord adopts a new way of teaching. He had hitherto taught in a plain manner, giving definite commands to His followers, speaking "with authority," St. Mark i. 22. Now He speaks in parables, a mode of teaching which proved full of attraction, and which, according as His hearers were "for Him," or "against Him," either taught them deep spiritual truths, or left them as careless and uninfluenced for good as before they heard them. This is supposed to have been the first parable spoken by our Lord. Jesus having probably spent the night at Capernaum which was by the Sea of Galilee, went down to the shore in the morning, followed by a multitude of people. He finds His boat ready for Him, compare St. Mark iii. 9. He enters it, pushes out a little way, and talks to the people from it, as they stand or sit along the shore.

(1) *The Sower.* It was probably early spring. It was often our Lord's custom to take some familiar event, and on it base His address. He does so to-day. His eye may have noted a farmer at work in his field getting in his crop. See how Jesus begins His sermon, verse 8, "a sower sowing." His object is to show how the Word of God may be heard by different people with very different results. The sower is first of all Christ Himself, and next His appointed minister, and all who are called to teach. A Sunday school teacher is a sower. How important to realize the responsibility.

(2) *The Seed.* What is the sower's business, as he travels up and down the furrows of the field? Is it not to see that every part of the field gets its proper share of the seed he is scattering, and that the seed is the best. What does the seed mean? see St. Luke viii. 11, "The Word of God." This is one of our Lord's titles, St. John i. 1-14. What do we generally mean by the expression? The message of salvation for God's own holy word. One word sums up the

message, see Acts viii. 5; 2 Cor. i. 19. "Jesus," was the seed sown by the apostles, and still the seed sown by the Church. How important then that just as the field must be properly prepared for the reception of the seed, so our hearts must be prepared by God to receive the good seed of His word. Let our prayer be that of David in Psalm cxxxix. 23. (Prayer book Version.)

(3) *The Soil.* Let us note the few kinds of soil the seed is said in the parable to fall on, verses 4 5 7-8. Do all the seed spring up? Do all that spring up take root and grow? Do all that grow ripen? No. Where is the fault? Is it in the sower or the seed? in neither. The fault is in the soil. These four kinds of soil are pictures of four kinds of hearts, only one good. Which is ours like?

(a) *The Hard Wayside,* verses 4 19. The seed lies on the surface, birds pick it up; so in a heart like this God's message never sinks in; many go to God's house; never think of sin or the Saviour, the word spoken makes no impression on the heart hardened by bad habits; Satan snatches it away as soon as it falls.

(b) *The Stony Places,* verses 5 6 20 21. This does not mean bare rock or soil full of stones, but ledges of rock covered with a thin coating of soil, what we call in this country "brule." The seed spring up quickly, grows well while the moisture lasts, but is scorched by the hot sun because it has no root. So the teacher's words often fall on scholars' ears, and into the heart, he or she tries to keep right for a time, perhaps even present themselves for confirmation, but can't stand the laugh or sneer, so give up; why? Because not rooted in Christ, Ephes. iii. 17; Gal. ii. 7. Yet trial is often good for the rooted soul, 1 Pet. i. 6 7.

(c) *The Thorny Ground,* verses 7 22. Some seed falls into ground where there are plenty of thorns and weeds already which take the seeds' nourishment, so no fruit. Just so with the teacher's words, they make an impression on the heart, the scholar sees the hatefulness of sin, determines to forsake it, but has not counted the cost. Temptations present themselves, cares of life, desire of getting on, pleasures, so no fruit, because thinking so much of these things no time for God's service. Yet these things, not wrong in themselves, if only they are not allowed to engross and fill the mind. Remember our Lord's injunction "seek first the kingdom of God."

(d) *The Good Ground,* verses 8 23. The sower fails not entirely, nor will the teacher. God's word falls on good ground too, takes root, grows, bears fruit, "unto holiness," Rom. vi. 22, in different degrees. How are we receiving the "good seed," St. Luke viii. 18. Let us pray in words of Litany for "grace to hear meekly Thy word. * * * And to bring forth the fruits of the Spirit," see also Collect for 2nd Sunday in Advent.

Family Reading.

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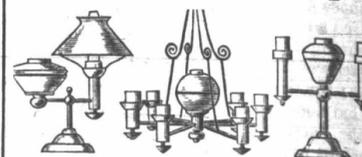
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I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a permanent cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed for a reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. E. G. ROOT,
Branch Office, 37 Yonge St., Toronto.

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to others, and rebukes those who neglect the house of God.

14. It brings you the pleasant consciousness that you have helped to keep sacred the day which God has set apart for His worship.

15. It widens your influence and makes you more of a power for good in the community.

16. It will save you from the remorseful reflections that would have come had you neglected the worship of God, and dishonored the Lord's day.

17. It will confirm you in good habits.

18. It will be a help to you in self-discipline.

19. It will prepare you for whatever providence may await you in life, and enable you to bear them when they come.

20. Every day well and faithfully spent in the earthly courts of God will be a welcome reminder of the unceasing worship and splendors of the Church Triumphant.

Spiritual Blessings connected with the Worship of God.

- 1. Gladness. Psalm cxvii, 1.
2. Guidance. Psalm xlii, 8.
3. Prosperity. Psalm cxxxv, 6.
4. Satisfaction. Psalm lxxv, 4.
5. Communion with God. Psalm lxxxiv, 2.
6. Answered Prayers. St. John ix, 31.
7. Holiness. 1 Chron. xvi, 29.
8. Contentment. Psalm xlii, 17.
9. Spiritual Growth. Psalm cxvii, 13.
10. Unselfishness. Psalm cxxxv, 9.
11. Refuge in Trouble. Psalm xxvii, 5.
12. Divine Help. Psalm xx, 2.
13. Nearness to God. Psalm cxlvi, 2.
14. Loving-Kindness. Psalm cxviii, 9.
15. Joy. Psalm lxxxvii, 4.
16. Spiritual Converse. Psalm xxix, 9.
17. Praise. Psalm lxxv, 1.
18. Privilege. Psalm lxxxiv, 10.
19. Constancy. St. Luke xxiv, 53.
20. Consecration. St. Luke ii, 36-37.

The Emptiness of Excuses.

1. It is too hot, or it is too cold to attend church. Would you offer such an excuse if you had an appointment with one who was to pay you a sum of money, or to make over to you a farm or a house? Would such an excuse be offered if you desired to go to a place of amusement? Are the engagements you make with men of more account than the obligations you are under to God?

2. The congregation are unsocial. The Church of Christ was not instituted for social purposes. It is not a club. The Church was established for the purpose of educating souls for eternal life. It is your duty to receive the benefit of that education, whether people are social or unsocial. You are answerable for your conduct and not their's. You wrong your own soul by keeping away from God's house for such a trivial excuse.

3. I hear the same things said every Sunday. This is true; but they are not essential repetitions. Eating, drinking, sleeping and breathing are repetitions, but who complains because they are such? Life abounds with repetitions. Should we not expect them in whatever pertains to our spiritual good? The love of God, salvation by Christ, the forgiveness of sins, and the blessed hope of heaven cannot be told us too often. Both warnings and encouragements need to be constantly repeated. The law of God is: "Line upon line, and precept upon precept."

4. I do not have becoming clothing. This is paying more deference to externals than to the higher and spiritual man. God looks upon the heart. He judges us by that. The rich and the poor are the same in His sight, and the blessings of His house are as freely bestowed upon the one as the other. To stay away from church because you have not the clothing to gratify your taste or vanity is a weak position, for it is a confession that you think more of the opinion of the world than you do of the favour of God.

I do not feel like attending church. This is a poor excuse. Duty is one thing and feeling is another. Discharge the obligations of life because they are obligations, and not wait for moods or emotions. The feeling you desire never will come from neglecting a known duty. Make your church-going a habit, and then you will be in the spirit of it. You will need no urging nor offering of excuses.

SUNDAY NIGHT.

BY M. R. H.

Three little curly heads golden and fair,
Three pairs of hands that are lifted in prayer,
Three little figures in garments of white,
Three little mouths that are kissed for good night,
Three little gowns that are folded away,
Three little children was rest from their play,
Three little hearts that are full of delight,
For this is the close of a sweet Sunday night.

And mamma had clustered them all round her knee,
And made them as happy as children could be.
She had told to them stories of Jesus of old,
Who called little children like lambs to His fold;
Who gathered them up in His arms to caress,
And blessed them as only a Saviour could bless,
While the innocent faces grew tender and bright,
With the sweet, earnest talk of the calm Sunday night.

And the blue eyes of Bennie had widened with fear,
While Maizie had dropped an occasional tear,
When they heard of the lions and Daniel so bold,
And Joseph who once by his brethren was sold,
And the children who walked 'mid the furnace of flame:
Till the angel of God in his purity came;
Walking unharmed in their garments of white;
Oh, these were sweet stories to hear Sunday night!

And Maizie had said—the dear little child—
Looking up in the face of her mother so mild,
"I wish—oh, so much!—I wish, mamma dear,
When the angels were walking they'd come to us here;
I'd like once to see them, so shining and fair,
Come floating and floating right down through the air;
Let's ask them to come," said the wee little sprite,
"Let's ask them to come to us this Sunday night."

And then mamma told her in her grave, gentle way,
How the angels were guarding the children each day;
How they stood softly round by the little ones' bed;
How the blessings descended alike on each head;
But when they were naughty or wilfully bad,
Then the Father was grieved and his angels were sad.
" Oh, I mean to be good," lipped the baby, " and then
I may see them some time when they're coming to Ben!"

Oh, the innocent children! how little they knew
Of the dear eyes in heaven bent on them below;
Of the guardian spirits, who close by their side
Are watching and waiting to strengthen and guide;
And now as they lie wrapped in dreams and in sleep,
How ceaseless the vigils the angels will keep;
And mamma prays, " Father, oh, guide them aright,
And send Thy good angels to guard them to night!"

HOLY COMMUNION! NEED I RECEIVE IT?

A strange question surely for Christians to ask! Jesus said, " Do this in remembrance of Me," and professing Christians now ask: Need we " do this?"

If Jesus Christ is our Lord, His word is sufficient. He has commanded it, and were there no other reason it would be our duty to obey His command. Obedience is at the very root of our Christian Life, and if we put our opinions before Christ's commands we may be sure there is something wrong.

But God's commands are very loving, He always makes His promises go hand in hand with them. He not only bids us come to the Holy Communion, He invites us to meet Him there, and promises to feed our souls and give us the joy and comfort of His presence within us.

It is then not only our Duty but our Highest Privilege, our truest joy, to seek in sweet Communion with Jesus, at His Holy Table, the strength and comfort we need so much.

But how are we to go? We cannot live up to it! people say; we have so much to worry us! So many cares! We don't want to eat our own damnation! Better to stay away.

Yes! it is better to stay away than to come lightly and after the manner of dissemblers with God.

If you want to live in sinful pleasure, or to live Godless worldly lives, don't come to the Holy Communion, for St. Paul says, " Ye cannot drink the Cup of the Lord and the Cup of Devils; ye cannot be partakers of the Lord's Table and the table of devils." 1 Cor. x., 21.

But remember what the choice means: we cannot choose the world now and God hereafter. We

are living for Eternity! Communion with God here is the only true preparation for Communion with God in heaven. But there are others who long to come and feel that they are sinful and therefore unworthy:

" O agony of wavering thought,
When sinners first so near are brought;
It is my Maker—dare I say?
My Saviour—dare I turn away?"

It is true, we are all unworthy! If we had to wait until we were worthy we should never come at all. No sinner could be worthy to stand in God's presence! But Christ came because we were sinners. He has given us Grace because we were sinners. He has given us the Holy Communion because we were weak, helpless sinners, and therefore we know that sinners are welcome. Sinners! yes! but sinners seeking grace and strength to fight against sin. A poor woman who was a sinner came to Jesus, and He did not spurn her from Him, but it was with the Tears of Penitence, and the Offerings of Love. Another—a despised stranger conscious that she had no claim of her own, was content as a dog to be fed with the crumbs. Did Jesus send her away Empty? Listen to His words. O woman great is thy faith, be it unto thee even as thou wilt.

Come with such Penitence and Faith and Love, and, though unworthy, you will come worthily, or in a worthy and acceptable manner.

In the Church Catechism are five simple heads of self examination—

- 1.—Repentance—Do I repent truly of my past Sins?
2.—Amendment—Do I steadfastly purpose to lead a new life?
3.—Faith—Have I a lively faith in God's mercy through Christ?
4.—Thankfulness—Have I a thankful remembrance of His Death?
5.—Love—Am I in Charity with all men?
Try and use these faithfully in searching your hearts. Don't want to know the best but the worst of yourselves, and if you are in doubt and difficulty, just as you would go to a Physician about your bodies, you may go to God's Ministers about your souls.

A STORY OF TITHES.

Many years ago a lad of sixteen left home to seek his fortune. All his worldly possessions were tied up in a bundle which he carried in his hand. As he trudged along he met an old neighbour, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

" Well, William, where are you going?"
" I don't know," he answered. " Father is too poor to keep me any longer, and says I must now make a living for myself."
" There is no trouble about that," said the captain. " Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle-making, at which he had helped his father while at home.

" Well," said the old man, " let me pray with you and give you a little advice, and then I will let you go."

They both kneeled down upon the towpath (the path along which the horses that drew the boat walked). The old man prayed for William, and then this advice was given: " Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap, give a full pound, and I am certain you will be a great, good and rich man."

When the boy reached the city he found it hard to get work. Lonesome and far away from home, he remembered his mother's last words and the last words of the canal boat captain. He was then and there led to " seek first the kingdom of God and His righteousness." He united with the Church. He remembered his promise to the old captain. The first dollar he earned brought up

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the question of the Lord's part. He looked in the Bible and found that the Jews were commanded to give one-tenth, so he said, "If the Lord will take one tenth I will give that." And so he did. Ten cents of every dollar was sacred to the Lord.

After a few years both partners died, and William became the sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and intrusted his book-keeper to open an account with the Lord and carry one-tenth of all his income to that account. He was prosperous; his business grew; his family was blessed; his soap sold, and he grew rich faster than he ever hoped. He then decided to give the Lord two-tenths, and he prospered more than ever; then five-tenths. He educated his family, settled all his plans for life, and told the Lord he would give Him all his income. This is the true story of a man who has given millions of dollars to the Lord's cause.—*Gospel in All Lands.*

ASCENSION DAY! MAN IN HEAVEN.

Ascension Day! How much there is in those two words! What a glad day it is! But how sadly little it is thought of.

Jesus Christ has ascended up on high. He has taken our human nature into Heaven. It is His coronation day. The Man Christ Jesus is King of kings, and Lord of lords.

He went up in the act of blessing, (St. Luke xxiv., 51) and He continues blessing. On the Cross He finished the work of redemption. At His ascension He entered upon His work as our High Priest and Intercessor.

The Gospel is the glad tidings of all that Jesus began to do and teach until the day on which He was taken up. From His Throne in Heaven He continues to do and teach, and will until the end of time.

Ascension Day bids us look up through all the mists and clouds of earth, "Within the veil, whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec." Heb. vi., 20.

1. *He is the Forerunner*—For us.—His ascension then, is the pledge that we shall follow, and so He said to His disciples, "I go to prepare a place for you, that where I am there ye may be also."

Yes, Ascension Day opens Heaven to us. It tells us that Jesus has set before us "An open door and no man can shut it."

2. *He is our High Priest*.—We look in the history of the Jewish Church to the "patterns of things in the Heavens," "the figures of the true," and see the High Priest entering year by year into the Holy of Holies, not without blood which he sprinkled "upon the Mercy Seat and before the Mercy Seat." It was a mystery to many a Jew then, but it is made plain to us now. We see the picture there of Christ, as "by His own Blood He entered in once into the Holy Place." "Into Heaven itself, now to appear in the presence of God for us," and we remember that "He ever liveth to make intercession for us."

We say continually at the end of our prayers "through Jesus Christ our Lord." Ascension Day is helping us to understand more clearly what we mean by it. It takes us into Heaven and shows us our Great High Priest pleading for us continually, His own great sacrifice, and offering up our prayers and praises, to be accepted, unworthy as they are, for His merits.

If we tried to remember this, and think of it upon our knees, it would surely make our prayers more real and more earnest.

3. *He is our King*.—The King of Glory ascended to His Throne. He sends down boundless gifts of grace to us on earth; "He openeth His hand and filleth all things living with plenteousness." As we look up, our ears seem to catch the strains of the angelic song of praise "Lift up your Heads, Oh, ye Gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in."

Do we ask "Who is the King of Glory?" We hear the answer echoed back "The Lord, strong and mighty—the Lord, mighty in battle." He had

trodden the wine press alone, and alone He returned as Conqueror.

But the answer is given again, and seems to look forward to another entry when the hosts of the redeemed will be with Him, "the Lord of Hosts: He is the King of Glory."

Jesus is gone into Heaven as God and Man. We can look up there, by faith, and see One Who knows all our needs, for He was tempted like as we are: One, too, Who can succour and deliver us in all temptations, for He is God blessed for ever. Oh, may we so look in faith to our ascended Lord that we may one day see Him face to face, in those "many mansions," where He has gone to prepare a place for us.

THE BOY WHO WANTED HIS BAPTISM "TAKEN OFF."

BY J. F. CONOVER.

When John Sizer was about four years old, his mother brought him to Church for holy baptism. He was very much pleased to be a baptized boy, and almost inclined to hold himself above other boys who had not been made children of God by the loving sacrament. He had something of a right thought in this. It is, indeed, a high and noble privilege to be taken by God as His child, and become the heir to all His covenant promises.

John's mother used to say to him that now he was baptized, he must not act like a wicked, worldly boy, but like the child of God he was; and his mother explained to him further what that meant. He thought he would be glad to do right, and could do it easily, and he set out to try, with courage and hopefulness. But very soon, like older people, he found that serving God faithfully was not altogether easy.

He was tempted to be selfish and disobedient, to be angry and envious; and even found it hard to speak the truth when trouble would come to him if he did; and sometimes he found even honesty in his way when he very much wanted apples, cake or some other nice thing. But then, the thought would come to him, that he was a baptized boy, and must be good, and so he would fight against the sin, not always with success.

Finally, there were so many things he wanted to say and do, that as a baptized boy he ought not to say or do, that he became weary, petulant, and almost discouraged in the contest with sin, and then he came to his mother and said:

"Mother, I want to go to Church and have my baptism taken off! I don't want to be a baptized boy any longer."

"Why, Johnny!" exclaimed his mother, greatly shocked, "How can you say that? How very wicked!"

But Johnny persisted that it was all the time interfering with what he wanted to do, and that he had had enough of it.

His mother took him on her lap and explained to him that his baptism could not be taken off, and that it was a very precious gift of God to protect him against sin and sorrow in this world, and give him eternal joy in the world to come; and that if he could cast it off he would become a child of Satan, and be shut out of heaven. And before the conversation was over, Johnny thought it would really be a dreadful thing to have his baptism taken off, and that, as it could not be removed, he must continue to act as a child of God, which, I am glad to say, he did, with increasing success and delight. He soon learned to ask God for help to do this, "by diligent prayer," as the Catechism instructed him.

How few people there are to whom baptism is so intensely real as it was to John Sizer! But it ought to be just as real to each one of us. Children of God by the new birth we ought to honour our Father in our lives. We can never dissolve the relation; we cannot have our baptism "taken off." No doubt, some at times wish, with John Sizer, that this were possible, and, sadly enough, act as if all the vows of baptism had been lifted from them. But the vow remains, and the only dutiful, secure, and safe conduct is to keep them ever in mind and fulfil them.—*The Young Churchman.*

—PETLEY AND PETLEY. This old and reliable house has a grand display of carpets and house furnishings at remarkably low prices and are now showing a fine assortment in dress goods and summer prints, the latter in dress lengths from 50 cts. up. Intending purchasers will find it to their advantage to call and examine their well selected stock.

—FLOWERS AND SHRUBS. As this is the season of the year for beautifying your grounds and making handsome flower beds call at Mr. H. Slight's conservatory 407 Yonge St., who will give you the advantage of his large experience in helping you to select suitable plants from his large and beautiful stock which will enable you to make your homes attractive and as is prices are moderate you can do so at a very little outlay.

HINTS TO HOUSEKEEPERS.

Charlotte Kusse.—Line in a mold with sponge cake; break six egg yolks in a vessel with twelve ounces of sugar, and add a pint of milk or cream, stir on the fire until it thickens, add an ounce of gelatine steeped in water; when cold, mingle with a quart of well-whipped cream, and then fill the molds and put on ice; when cold turn out and serve.

Chicken Soup.—To a chicken, or any equal quantity of fresh meat, add one gallon of water, an onion, a slice of bacon, one tablespoonful of flour, a teaspoonful of pepper, a teaspoonful of salt, and a bunch of thyme or parsley. Beat up in a tureen the yolks of two eggs, with a cupful of milk and a small lump of butter. Pour the soup, when done, into the tureen on this boiling hot.

Delicate Cake.—Of three quarters of a cupful of butter, beaten to a cream, with two cupfuls of powdered sugar, add three cupfuls of flour sifted with two teaspoonfuls of baking powder, one cupful of sweet milk, one teaspoonful of essence of almonds, and the whites of six eggs that have been beaten to a stiff froth. Bake in flat tins, well buttered, and cover with icing when cool.

The fashionable parlour is not crowded with an endless number of ornaments; of course there are costly works of vertu, but not a reckless profusion, as was seen only a few seasons ago. There must be manifested a pleasing harmony in all this home splendor. Fashion requires that the carpets, upholstery and curtains, even the dainty decorations, have the same colors, same class of designs.

The Virtues of Milk-Punch.—Many medical men recommended rum and milk in cases of debility, loss of blood, consumption, etc. A very celebrated doctor says that "the old and well-approved combination of rum and milk should be taken in the dose of two teaspoonfuls of rum to half a pint of hot milk, and that it is then the most powerful restorative and promoter of alimentation that is known."

Here is one of Soyer's modes of preparing a goose stuffing which is most appetizing. Four apples peeled and sliced, four or five onions, as many leaves of sage and of lemon thyme; boil in a stew-pan with water to cover; when done pulp them through a sieve, remove the sage and thyme, add enough pulp of mealy potatoes to cause it to be sufficiently dry without sticking; add pepper, salt, and stuff the goose.

Washing Lace.—Make a lather of good white soap, have it just lukewarm, lay the lace in over night. In the morning squeeze out, and put in fresh water, a little soapy. Rinse and blue slightly, pin on a cloth and hang out. When dry dip it in sweet milk, squeeze out and lay on the cloth, rick out and pull in shape, lay cloth and all between the leaves of a large book, like a geography, and put a weight on it until dry.

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Childrens' Department

LADDIE.

CHAPTER V.

Eighteen months have passed away since my story began, and it is no longer dull, foggy November, but May, beautiful even in London, where the squares and parks are green and fresh, and the lilacs and laburnums in bloom, and the girls sell lilies of the valley and wallflowers in the streets, and trucks with double stocks and narcissus "all a-growing and a-blowing" pass along, leaving a sweet reviving scent behind them. The sky is blue, with great soft masses of cotton-wool cloud, and the air is balmy and pure in spite of smoke and dirt, and sweet Spring is making his power felt, even in the very midst of London. It is blossoming time in the heart as well as in the Kentish apple-orchards, and the heart cannot help feeling gay and singing its happy little song even through its cares, like the poor jarks in the Seven Dials' bird shops ruffling their soft breasts and knocking their poor brown heads against their cages in their ecstasy of song.

Dr. Carter had good cause for happiness that day, though, indeed, he was moving among sickness and suffering in a great London hospital. He had some lilies in his coat that Violet fastened there with her own hands, and as she did so he had whispered, "Only another week, Violet," for their wedding day was fixed in the next week, and was not that a thought that suited well with the lovely May weather, to make him carry a glad heart under the lilies? The wedding had been long delayed from one cause and another, but principally because the search for her old mother had been altogether fruitless, in spite of the confidence of the police.

"We will find her first," Violet would say; "we must find her, Laddie." She adopted the old name quite naturally. "And then we will talk of the wedding."

But time rolled on, days, weeks, and months, till at last it was more than a year ago that she had gone, and though they never gave up the hope of finding her, or their efforts to do so, still it no longer seemed to stand between them and give a reason for putting off the marriage, but rather to draw them nearer together, and give a reason for marrying at once. But on Dr. Carter's writing-table always stood the pair of pattens, much to the surprise of patients; but he would not have them moved, and in his heart lay the pain and regret, side by side with his love and happiness.

The doctors were making their rounds in the hospital with a crowd of medical students about them. There was a very interesting case in the accident ward, over which much time was spent, and much attention paid. I am not doctor enough to describe what the nature of the case was, and if I were, I daresay you would not care to hear; but it was a very interesting case to the doctors and nurses, and that means that life and death were fighting over that bed, and science bringing reinforcement in its power in aid of the poor battered fortress that the grim king was attacking so severely. An easy victory on one side or the other is very uninteresting to

lookers-on, though of the deepest moment to the patient. And so the doctors passed on, with hardly a word, by the two next beds, in one of which life was the conqueror, hanging out his flags of triumph in a tinge of colour on the cheeks, brightness in the eyes, and vigour in the limbs; in the other, death was as plainly to be seen in the still form and white, drawn face.

After the doctors and students had passed by and finished their round, Dr. Carter came back alone to No. 20. He had taken deep interest in the case, and had something to say further about it to the nurse. He was a great favourite with the nurses, from his courteous, gentle manners, so they were not disposed to regard his second visit as a troublesome, fidgety intrusion, as they might have done with some. He had not been quite pleased with the way in which a dresser had placed a bandage, and he altered it himself with those strong, tender fingers of his, and was just going off better satisfied when he found the flowers had dropped from his coat. If they had not been Violet's gift it would not have mattered, but he did not like to lose what she had given, and he looked about for them. They had fallen by some quick movement of his on to the next bed, where death was having an easy victory.

The old woman's arms were stretched outside the bed-clothes, and one of her hands, hardworked hands, with the veins standing up on the backs like cord, had clasped, perhaps involuntarily, on the flowers, the lilies and the dainty green leaf.

"Here they are, sir," said the nurse; "they must have dropped as you turned round." And she tried to draw them from the woman's hand, but it only closed the tighter. "She doesn't know a bit what she's about. Leave go of the flowers, there's a good woman," she said close to her ear; "The gentleman wants them."

But the hand still held them. "Well, never mind!" Dr. Carter said, with just a shade of vexation; "let her keep them. It does not matter, and you will only break them if you try to get them away."

"She's not been conscious since they brought her in," the nurse said; "it's a street accident; knocked down by an omnibus. We don't know her name, or nothing, and no one's been to ask about her."

To be continued.

THE VINEYARD.

A father said to his three sons on his death-bed, "Dear children, I can leave you nothing but these little buildings and the vineyard near them, in which, however, there is a treasure lying concealed. Dig diligently, therefore, in the vineyard, and so you will find the treasure."

After their father's death, the sons dug the whole vineyard with the greatest diligence, but found neither gold or silver. On the other hand, the vineyard, since they had worked it so diligently, produced a much greater abundance of grapes than formerly, and they earned from it twice as much money.

It then appeared to the sons

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what their deceased father had meant about the treasure, and they wrote on the entrance of the vineyard in large letters:—"For skillful hand and willing heart behold In industry the richest mine of gold."

HINTS FOR HOUSEWIVES.

"Will you give me," said sighing May, "A receipt for a happy day," "And why should I not, foresooth," Said cheerful and busy Ruth: "Take of heavenly faith and trust, Of patience with fellow dust, Of gentle manners and speech; A liberal handful each; Flavor with quick, keen sight For all that is lovely and bright Around, below, or above; And mix them together with love."

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IN SEASICKNESS. Prof. Adolph Ott, New York, says: "used it for seasickness, during an ocean passage. In most of the cases the violent symptoms which characterize that disease yielded, and gave way to a healthy action of the functions impaired."

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DOLLY AND HER BASKET.

Grandma and mamma had gone to spend the day at a friend's house. Dolly was to go too, after school. When she went home to dress herself, Betty said, "Oh Miss Dolly, your grandma forgot her best cap! You'll have to carry it to her, for she won't enjoy the evening unless she can wear it."

So Dolly put the cap in a big basket so as not to crump it. In her hurry she let the strings hang out. But they were not hurt.

When Dolly went in with the cap, grandma was much pleased, and kissed the little girl, who was always willing to wait on an old lady.

It is beautiful to see boys and girls polite to old people.—Shepherd's Arms.

DR. JOHN GILL, of London, once had a dame call on him and say:

"Doctor, your white bands are too long."

Said he:

"Here is a pair of shears, clip them to suit yourself."

"Thank you," she says, "I have a pair of scissors and I will use them."

So she clipped the white bands.

"Now," says the dignified doctor, "you need some like attention, and you will allow me to clip some, too."

"Certainly, doctor, go ahead."

Taking the scissors with gravity he said:

"Come, then, good sister, put out your tongue."

He cured that case of gossip.

A POOR LITTLE SLAVE.

BY REV. J. W. HANDFORD, FRERE TOWN.

I had been round one Sunday evening just before dark, to see the boys in the dormitory, when coming home I met what looked like a bundle of rags in the semi darkness. Closer inspection showed this to be a poor little slave girl, who was unable to go any further because of hunger and bad ulcer. Bringing her home, Mrs. Handford soon cheered her with some food and clean clothing, and then we sent her to the girls' dormitory; for her home was some distance away, and we felt that her master or mistress ought to have the trouble of looking for her. A week passed before she was discovered by a fellow-slave, but when the woman tried to take her, she ran away and hid herself. The woman appealed to me, but I told her, that I must see her master. Some days elapsed before he came, and then he appeared in the form of one of the chief Arabs of the town. I told him that I could not deliver up the child until I had represented the matter to the Consul. He strongly objected to this, fearing that he would lose the child altogether. But I was firm, for I hoped the Consul might be able to free her through the Governor. But I am sorry to say he could not secure this. When the order came for her to be sent over, she cried most piteously, and on the way once more ran away and hid herself. She was, however, soon found, and she had to be carried. I am sure many boys and girls in England would have wept to hear her piteous cries as she was forced away from us.

Pray, dear young friends, that this horrible slavery may soon be stopped, and that all may learn to love one another in Christ Jesus."

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THE SHEPHERD-BOY.

A light-hearted shepherd-boy was keeping sheep one bright spring-morning in a flowery valley between wooded hills, and he sang and jumped for joy. The Prince of that country, who happened to be hunting in the district, saw him, and calling him up, said, "What makes you so merry, my little fellow?"

The boy, who did not know it was the Prince, replied, "Why should I not be merry? Our most gracious Prince himself is not richer than I am."

"Indeed!" said the Prince; "let me hear then, directly, how much you have."

The boy replied, the sun in the bright blue sky shines as smilingly for me as for the Prince, and hill and valley look as beautifully green and blooming for me as for him. My two hands I would not part with for a hundred thousand



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BIRTH.

At "Mondie Cottage," Belleville, Ont., on Sunday the 17th inst., the wife of the Rev. Albert L. Green, of a son.

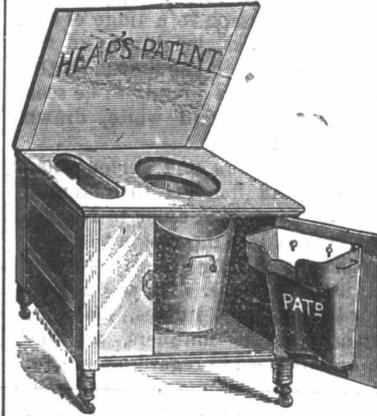
crowns, and I would not sell my eyes for all the pearls in the Prince's treasure-chamber. Over and above this, I have all I want; for I do not want anything more than I have. I have sufficient food every day, and have clothes enough to dress myself tidily with; and every year I receive as much money for my trouble and work as I find necessary. And can you say that the Prince has more?"

The good Prince laughed, and, making himself known, said, "You are quite right, my good lad; and you can now say that the Prince himself perfectly agrees with you. Only continue in the same happy spirit."

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"Gentlemen," said a tattered tramp, as he approached a settee in City Hall park, which was entirely occupied "I am very tired. Will one of you be kind enough to get up and give me a seat?" No one moved; but all gazed at the impudent nomad with a stony stare. "Gentlemen," pleaded the vagrant, "you have no idea how tired I am. I left Montreal"—Suddenly the seven men on the settee with one accord jumped up and fled, without looking around. "Yes," said the tramp, as he stretched himself out at full length on the bench, "I left Montreal when I was a boy."

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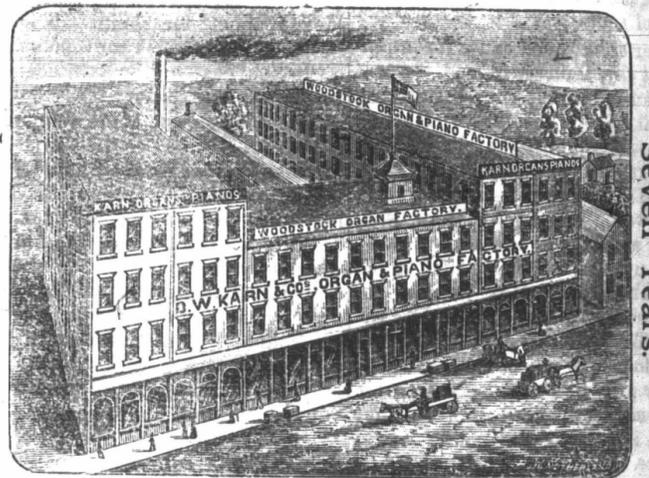
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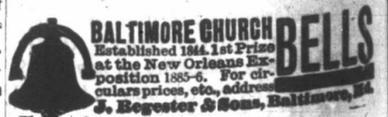
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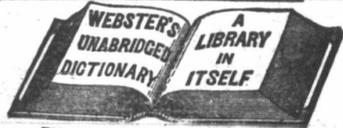
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 Please convey to your Board of Directors my sincere thanks for the very prompt manner in which my claim was paid on the day on which the proofs were completed.
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