

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 25, 1882

[No. 22.]

INSURE YOUR PROPERTY
IN THE
SCOTISH UNION & NATIONAL
INSURANCE CO.,
of Edinburgh.
Assets over \$33,000,000.
Office 60 Church-street,
BANKS BROTHERS
House, Land Insurance, and
General Agents.

Private Funds to Loan in Large or
Small Sums: lowest rates.

WATSON THORNE & SMELLIE.
Barristers, Solicitors, &c.
Offices: Marshall's Buildings,
49 KING STREET WEST,
Toronto, Canada.
Hornce Thorne,
Geo. H. Watson,
Robert Scarth Smellie.

WILLIAM G. STORM, R.C.A.,
Architect & Civil Engineer
Has had large experience in DESIGNING and
CONSTRUCTING CHURCHES and SCHOOL-
HOUSES, as well as in General Building.
Plans and Specifications of every kind carefully
and accurately prepared.
Office:—18 & 19 Union Loan Buildings,
TORONTO STREET, TORONTO.

PETERKIN BROTHERS.
Wood Carvers, and Gilders,
Manufacturers and Dealers in
Window Cornices, Pictures, and Mouldings.
71 Queen-street, West, Toronto.

SUTHERLAND'S, 288 Yonge-street,
Toronto. The Dominion Book Store. Books
New and Second-hand; Clergymen's Libraries
bought; Sunday School Libraries supplied. All
orders mailed free on receipt of price.

St. Matthew's Depository of Church
Literature Quebec.

THE QUEBEC CHURCH CATE-
CHISM: Questions and Answers on the Cate-
chism, the rite of Confirmation, and the
History of the Church of England. Price 10c.

THE QUEBEC CATECHISM; for the
younger classes of Sunday Schools. Price 5c.
These Books have been prepared by several
clergymen of the diocese of Quebec, and are re-
commended to the clergy and Sunday School
teachers, supplying as they do, a want which
has hitherto been felt by many. They have
already circulated largely in the Provinces of
Quebec and Ontario.

A liberal discount to the clergy and Sunday
Schools. Specimen copies mailed to any ad-
dress on receipt of price. Apply to—

C. JUDGE, Hon.-Sec. & Treas.
Quebec, 3rd March, 1882. P.O. Box 1058, Quebec.

TIMMS, MOOR & Co.,
PRINTERS,
7 & 9 King-street East, Toronto,
Office over Willing and Williamson's store.

Every description of Church, Professional and
Commercial work promptly executed at lowest
rates.

Orders left at the DOMINION CHURCHMAN Office
will receive our best attention.

GRATEFUL-COMFORTING.
EPPS'S COCOA
BREAKFAST.

"By a thorough knowledge of the natural laws
which govern the operations of the digestion and
nutrition, and by careful application of the fine
properties of well-selected Cocoa, Mr. Epps has
provided our breakfast tables with a delicately
flavoured beverage which may save us many
heavy doctor's bills. It is by the judicious use of
such articles of diet that a constitution may be
gradually built up until strong enough to resist
every tendency to disease. Hundreds of subtle
maladies are floating around us ready to attack
whenever there is a weak point. We may escape
many a fatal shaft by keeping ourselves well for-
tified with pure blood and a properly nourished
frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold
in packets and tins only (1 1/2 lb. and 1 lb.) labeled.

JAMES EPPS & CO.,
Homeopathic Chemists,
London, England.

\$5 to 20 per day at home. Samples worth
25 free. Address: STINSON & Co.,
Portland, Maine

ATKINSON'S
PARISIAN TOOTH PASTE
is not a new preparation, many persons in
Toronto will remember it for twenty years
back.
It is a good, safe, and pleasant Dentifrice;
25 cents a pot.

The Church Embroidery Guild.
ORDERS for all kinds of CHURCH
EMBROIDERY, Altar Linen, Sets for private
Communion, Coloured Stoles, Linen Vest-
ments, Alms Bags, Altar Frontals, Desk and Dossal
Hangings, etc., etc., received and carefully
executed at the lowest possible cost.
Apply to the PRESIDENT,
173 Gerard-street, east.

E. MERRETT,
Artistic Wall Papers.

163, King Street, West,

PAPER HANGING a Specialty.

Clearing Sale
for a short time. He has received his new stock
of
Dress-es, Silks, Satins, Brocades, Cur-
tains, Tweeds, Etc., Etc.,

for the Spring Trade, and although all goods are
sold at the place at wholesale price, he will on
and after Monday, the 27th of March, take 10 per
cent. off all purchases of a dollar upwards. There
will be no exceptions in this sale. It includes
Cottons, Prints, Spools, etc. Our Black Satins
at 90c. is worth \$1.25, yet you will get ten off;
our Black Silks at \$1.25 is worth \$1.75, and ten off
that. No goods marked up, all goods marked in
plain figures.

This is a genuine dissolution sale, and the first
I have ever had. All first-class stock.

A. B. FLINT,
35 Colborne-st, Toronto.
March 25, 1882.

ESTABLISHED 1842
GEORGE HARCOURT AND SON
TAILORS,

AND
Rebe Makers.

Just opening a very superior stock of
NEW SPRING GOODS,
suitable for the above trade.

65 King Street East,
TORONTO.

\$72 A WEEK, \$12 a day at home, easily made
ostly outfit free. Address TRUE & CO
August Maine.

Samson lost his strength with his hair. Thou-
sands of men and women loose their beauty with
their hair, and very large numbers restore the rav-
ages of time by using the famous Cingalese Hair
Restorer. Sold at 50 cents per bottle by

Mr. W. A. Wing, Westport, writes:
"I wish to inform you of the wonderful
results which followed the use of North-
rop and Lyman's Emulsion of Cod Liver
Oil and Hypophosphites of Lime and
Sedu. A cough of six months standing
had reduced me to such an extent
that I was unable to work. I tried
many remedies without effect; at last
I used this Emulsion, and before three
bottles were used I am glad to say I
was restored to perfect health."

ARMSON & FLOYD,
IMPORTERS OF
SILKS, LACES, AND TRIMMINGS.
49 King-st. West,
TORONTO

THOMAS BAKER,
ENGLISH AND FOREIGN THEOLOGICAL
BOOKSELLER,
30, Goswell Road, London, England,
ESTABLISHED 1849.

T. BAKER'S stock consists of up-
wards of 200,000 volumes in every
branch of Theology, Biblical, Critical, Patristic,
Liturgical Devotional, Controversial, and Hort-
atory.
Catalogues, published periodically, and
sent post free on application.

NEW BOOKS.

THE VOYAGE OF THE VEGA:
round Asia and Europe, by ALEX. NORDAN-
SKIOLD. \$6.00.
THE MAKING OF ENGLAND: by
GREEN. \$3.00.
A SHORT HISTORY OF ART. By
JULIA DE FOREST. \$2.40.
GERMANY, PAST AND PRESENT.
By S. BARING-GOULD. Two vols. \$4.00.
**SWISS LETTERS AND ALPINE
POEMS.** By the late FRANCES RIDLEY
HAVERGAL. \$2.00.
**MEMORIALS OF FRANCES RIDLEY
HAVERGAL.** By HER SISTER. \$1.50.
**MANITOBA, ITS INFANCY, GROWTH
AND PRESENT CONDITION.** By Rev. Prof.
BRYCE, Head of Manitoba College. \$2.65.
HOWSELL & HUTCHISON,
76 KING STREET EAST,
Toronto.

STUDENTS
will please note

THE LIBERAL DISCOUNT
given them at

R. J. HUNTER'S
CLOTHING

AND
FURNISHING HOUSE.

CORNER OF KING AND CHURCH ST'S.
TORONTO.

Stock now complete.

Best of Reading for little Money—in large 4to
size, paper cover. 30cts. each. Mailed free.

SARTOR RESARTUS: By THOS.
CARLYLE: 64 pages.

**MRS. CAUDLE'S CURTAIN LEC-
TURES:** By DOUGLAS GERROLD, 60 illus-
trations, 48 pages.

GREMM'S FAIRY TALES: 70 illus-
trations, 64 pages.

ESOP'S FABLES: 114 illustrations,
64 pages.

SANDFORD AND MERTON: With
70 illustrations, 64 pages.


SWISS FAMILY ROBINSON: 40 illus-
trations, 64 pages.

ROBINSON CRUSOE: With 40 illus-
trations, 60 pages.

**THE LIFE OF THE PRINCE CON-
SORT:** By THEODORE MARTIN, D.D.; 6
parts. 20 cents.

CLOUGHIER BROTHERS,
BOOKSELLERS AND STATIONERS,
37 KING STREET WEST,
TORONTO

Would you avoid the Biliary complaints inci-
dental to spring and summer? Cleanse the sys-
tem with **Burdock Blood Bitters.** It regu-
lates the Liver, Bowels, Kidneys and Blood, and
is the purest tonic in the world. Trial bottles 10
cents.


FIVE O'CLOCK TEA TABLE.

PIONEER RATTAN
FURNITURE FACTORY,
BROCKTON,
ESTABLISHED 1873.

All kinds of Rattan, Reed, and Willow Furni-
ture in Stock and made to Order.
Orders by mail promptly filled.

ASHDOWN & CO.,
BROCKTON. Near Toronto.

FAIRCLOTH BROS.
IMPORTERS OF
WALL PAPERS.
ART DECORATIONS.
ARTIST MATERIALS &c.
256 Yonge-Street,
TORONTO.

Paper Hanging, Calcomining and genera
House Painting.
Workshops 21 Victoria street.

SPRING GOODS.

We are now re-
ceiving our
Spring Goods
and can certify
they are still
STYLISH,
of our own man-
ufacture, and
excellent value.
Please come
and see them.


79 King Street East.

FOR
BOOTS & SHOES

Be sure and go to

H. & C. BLACHFORD

87 & 89 KING EAST.

They have the
Largest & Best Assortment

IN
TORONTO

MANUFACTURER
AND
IMPORTER
to H. E. H.
Princess Louise,
386 YONGE-STREET,
(opposite Gould-street)
Toronto (formerly
near Agnes-street).
This is the oldest and
most reliable firm from
whom to buy Umbrel-
las, Parasols, Satchels,
Trunks, Lunch bas-
kets, etc.

Recovering, Lining, and Repairing Umbrellas
and Parasols, a specialty.

Cingalese. A name well known in connection
with the **Hair Renewer**, which restores gray
hair to its natural colour by a few weeks use.
Sold at 50 cents per bottle by

N. PEARSON, DENTIST,
No. 3 KING STREET WEST TORONTO

ITALY 1881.

ESPOSIZIONE MUSICALE IN MILANO Sotto il Patrocinio di S. M. la Regina,

Palazzo Del R. Conservatorio

AT THE GREAT ITALIAN MUSICAL EXPOSITION

Recently closed at Milan, was probably the MOST EXTRAORDINARY COLLECTION OF MUSICAL INSTRUMENTS, old and new, ever brought together; fully illustrating the great progress which has been made and present high excellence in this department of manufactures.

THE GRAND SILVER MEDAL, being the only highest award in this department, was conferred upon the

MASON & HAMLIN ORGANS.

Their manufacturers value this extraordinary distinction the more highly because of the importance of the occasion, especially as an INTERNATIONAL MUSICAL INDUSTRIAL COMPETITION IN A COUNTRY SO PRE-EMINENTLY MUSICAL.

At all the great WORLD'S INDUSTRIAL EXPOSITIONS for fourteen years these Organs have received the HIGHEST HONORS, being the only American Organs which have received such at any.

IMPROVEMENTS. During the year just closed this Company have introduced improvements of greater value than in any similar period since the introduction of the American Organ by them, twenty years since.

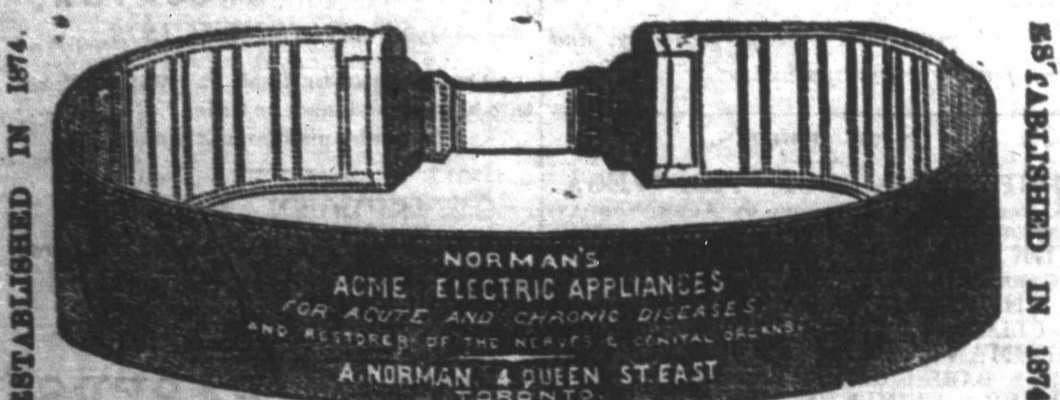
ELEGANT STYLES are now received from their factories daily, surpassing in capacity and excellence anything which has before been produced, and certainly worthy to be ranked with the VERY FINEST MUSICAL INSTRUMENTS IN THE WORLD.

POPULAR STYLES, including also, the most valuable of the recent improvements, and adapted to all uses, public and private, in plain and elegant cases, are at \$22, \$30, \$37, \$66, \$72, \$84, \$90, \$93, \$99, \$102, \$105 to \$200, and up.

EASY PAYMENTS. These organs are sold for cash or easy payments, or will be rented until rent pays for an organ.

A NEW ILLUSTRATED CATALOGUE, just issued, fully describing and illustrating ORGANS, with set price lists and circulars, will be sent free to any one desiring them. Certainly no one should buy or rent any organ without having seen these circulars, which contain much useful information about organs.

MASON & HAMLIN ORGAN AND PIANO CO., 124 Tremont Street, BOSTON; 46 East 14th Street (Union Sq.), NEW YORK; 149 Wabash Avenue, CHICAGO.



NORMAN'S Celebrated ELECTRO-CURATIVE APPLIANCES.

Relieve and cure Spinal Complaints, General and Nervous Debility, Rheumatism, Gout, Nervousness, Liver, Kidney, Lung, Throat and Chest Complaints, Neuralgia, Bronchitis, Incipient Paralysis, Asthma, Sciatica, Sprains, Consumption, Sleeplessness, Colds, Indigestion.

Ask for Norman's Electric Belts, and you will be safe against imposition, for they will do their work well, and are cheap at any price.

TESTIMONIALS.

Mr. Norman, Toronto, January 25th 1878. Dear Sir,—I have much pleasure in certifying that your Electric Belts, Baths, &c., were found most efficacious in my family, after the prescriptions of some of our local medical advisers had been persistently tried in vain. ALEX. S. MACGILL. A. Norman, Esq., Waterville, N. B. Dear Sir,—Please send me a waist belt. Enclosed find price. Head band got for my wife has almost cured her of neuralgia. Yours truly, C. L. TILLY. Mr. Norman, Dalkeith, Ontario. Dear Sir,—I am pleased with the belt I got from you, and wish you would send circulars to the following addresses. Yours truly, N. M. Mr. A. Norman, Belgrave, Ontario. Dear Sir,—The belt I got from you last September did me lots of good. I was not able to work then, but I am now. Please send me another and a pair of kneecaps and two pair of insoles. Enclosed amount \$21. Please send them by mail. Yours truly, JAS. PRARR.

Numbers of such testimonials can be seen at my office, proving that they are doing a good work, and worthy the attention of all sufferers. Circulars free. No charge for consultation.

BATHS.

I have entirely refitted my establishment with marble and other baths, which are now the best in the city. Electric, sulphur and vapor baths, and hot and cold baths always ready. Ladies and gentlemen, whether invalids or not, will find these baths tonic, strengthening, cleansing, enlivening, cheering and comforting. Come and try them.

A. NORMAN, 4 Queen Street East, Toronto. for Repaire, best in America, and Electric Batteries always on hand at reasonable prices.

OPHIUM HABIT CURED in 10 to 20 DAYS. THOUSANDS of references from persons cured. No pay until cured. Dr. J. STEPHENS, Lebanon, Ohio.

FREE TO ALL! One set (6) Silver Steel Tea Spoons, 1 Silver-plated Sugar Shell, 2 dozen colored Japanese Baskets, 1 elegant colored Engraving, The Lord's Prayer, with colored portraits of Washington, Lincoln, Garfield and Arthur, size 19x24 inches. All sent post paid, provided you will cut this out and return with 11 three cent postage stamps to my postage and packing expenses. Address: E. G. BIRDOUT & CO., 10 Barley St., N. Y.

SHORTHAND Writing thoroughly taught by mail or personally. Situations procured for pupils when competent. Send for circulars. W. G. CHAFFEE, Oswego, N.Y.

BLUMYER MFG CO BELLS Church, School, Fire-alarm. Fine-toned, low priced, warranted. Catalogue with 100 testimonials, prices, etc., sent free. Blumyer Manufacturing Co., Cincinnati, O.

H. J. MATTHEWS & Bro. 83 YONGE STREET, TORONTO. Gilders & Art Dealers, Pier and Mantle Mirrors, Picture Frames, Engravings, Paintings, &c.

THE GREAT SECRET

Of the wonderful success of the WILLIAMS SINGER SEWING MACHINES

lies in the fact that the material used in their construction is of a very Superior Quality, and that extraordinary pains are taken to see that every part is properly fitted and adjusted to its position.

Ladies who have used our Machines for fourteen or fifteen years have noticed with extreme satisfaction that they have not been subjected to the irritating annoyances endured by persons using other machines, such as skipping stitches, breaking threads, etc., etc.

The Williams Machines do not take fits or get out of order, or become played out in three or four years like some inferior machines, but with ordinary care will last a lifetime. Thousands of parties who have used our Machines for ten years and upwards are continually recommending their friends and acquaintances to buy the Genuine Williams Singer, and to take no other Sewing Machine.

HEAD OFFICE—347 Notre Dame-st., MONTREAL. TORONTO OFFICE—58 King-st., west.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

GZOWSKI AND BUCHAN, 50, King Street East, Toronto, BANKERS & STOCK-BROKERS

American and Sterling Exchange, American Currency, etc., bought and sold. Stocks, Bond and Debentures bought and sold on commission. C. S. GZOWSKI, JR. J. EWING BUCHAN.

IT STANDS AT THE HEAD

The Light Running Domestic. A. W. BRAIN, Sole Agent, and general Sewing Machine Agent. Repairs of all kinds of sewing machines, needles and parts for all machines.

OFFICE, 7 Adelaide-st. East TORONTO.

N. P. CHANEY & CO.

FEATHERS AND MATTRESS RENOVATORS.

230 KING STREET EAST. All orders promptly attended to. New feather beds and pillows for sale; also a quantity of new mattresses. Cheap.

PHOSPHATINE.

TORONTO, March 20, 1882.

Messrs. LOWDEN & Co. DEAR SIR,—For the past two weeks I have been using Dr. Austin's Phosphatine in my family with the most satisfactory results. It is unquestionably a most valuable medicine.

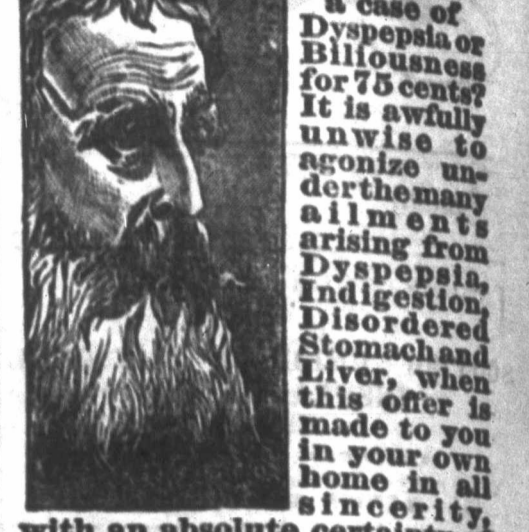
Yours truly, W. H. WILLIAMS, Special Correspondent Toronto GLOBE.

BARLOW'S INDIGO BLUE!

Quality and Quantity Always Uniform. For sale by Grocers. D. S. WILBERG, Proprietor, 233 North Second Street, Philadelphia, Pa.

Mr. H. McCaw, Custom House, Toronto, writes, "My wife was troubled with Dyspepsia and Rheumatism for a long time; she tried many different medicines, but she did not get any relief until she used Northrop and Lyman's Vegetable Discovery and Dyspeptic cure. She has taken two bottles of it, and now finds herself in better health than she has been for years."

WILL YOU EXCHANGE



a case of Dyspepsia or Biliousness for 75 cents? It is awfully unwise to agonize under them any ailments arising from Dyspepsia, Indigestion, Disordered Stomach and Liver, when this offer is made to you in your own home in all sincerity,

with an absolute certainty of curing you. ZOPESA (from Brazil) cures Dyspepsia and Biliousness. A single dose relieves; a simple bottle convinces; a 75 cent bottle cures.

It acts directly upon the Stomach, Liver, and Kidneys. Cleansing, Correcting, Regulating, Zopesa gives energy and vim to the Brain, Nerve, and Muscle, simply by working wonders upon the Digestion, and giving activity to the Liver. Cut this out, take it to any dealer in medicines, and get at least one 75 cent bottle of Zopesa, and tell your neighbor how it acts. It is warranted to cure Dyspepsia and Biliousness.

NIAGARA NAVIGATION COMPANY.

'82 CHICORA. '82

SPRING ARRANGEMENT. Commencing Monday, 22nd May.

The steamer Chicora will leave Yonge-street wharf daily at 7 a.m., for Niagara and Lewiston, making close connection with New York Central and Canada Southern Railways. Tickets and all information at W. R. CALLAWAY'S, 20 King-street West, and 25 York-street, or BARLOW CUMBERLAND'S, 35 Yonge-street 24 York-street.

SALESMEN WANTED

to begin work at once on Sales for Fall, 1882, for the

FONTHILL NURSERIES,

THE LARGEST IN CANADA. Head Office, Toronto Ont.; Branch Offices, Montreal, P.Q. and St. Paul, Minn.; Nurseries, Fonthill, Ontario.

We can start, in addition to our already large force,

100 ADDITIONAL CANVASSERS.

and want men who can give full time to the business. Steady employment and good salaries to successful men. It does not matter what your previous occupation has been. If you are willing to work, your success is almost certain. The best of references required. Apply to STONE & WELLINGTON, Nurserymen, Toronto, Ont.

FRECKLES.

ABEL'S FRECKLE LOTION will remove and prevent FRECKLES and TAN, will cure Pimples on the Face in one week. No colouring or paint used in the manufacture of Abel's Freckle Lotion. It is free from all impurities, such as Lead, Chalk, &c. It will make a grey complexion clear and beautiful. One trial will convince the most sceptical. If your druggist does not keep it, send to

J. DILWORTH, Chemist, 168 King-street East, TORONTO. Sent free on receipt of one dollar.

MENEELY & COMPANY, BELL

FOUNDERS, WEST TROY, N.Y. Fifty year established. Church Bells and Chimes. Academy Factory Bells, etc. Patent Mountings Catalogue FREE. No Agencies.

TORONTO STEAM LAUNDRY.

HAS REMOVED TO 54 & 56 WELLINGTON ST. WEST. (A few doors west of the old stand.)

Office—At 65 King St. West. G. P. SHARPE

BIG PAY to sell our "Rubber-Printing Stamps." Samples free. TAYLOR BROS. & CO. Cleveland, O.

The DOMINION Year. If price will be departed their subscription label on their The "Dominion Church of E dium for ad the most ex Dominion. Frank W McEe, N FRANK LESSON May 25... WHI Mo In O Ev 20... MOY M EV 30... TUF M EV THE F Glos the found a service preached St. Mar interesting carefully through t tron. Th opening s The as Burke co the polic the disc says they Fenian c if not, M Rome signor C desirabil Queen o followin ments: over the course c move a vidence mercy The inc sing th from O earth subject But w which is give obeyin of his render

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Wootten, Editor, Proprietor, & Publisher.
Address: P. O. Box 2649.
Office, No. 71 York Chambers, Toronto St., Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

May 25...WHITSUN-DAY.—
Morning...Deut. 16 to v 18. Romans 8 to v 18.
Proper Psalms 48, 68. Athanasian Creed.
In Communion service, Proper Preface till 3rd inclu.
Evening...Isa. 11, or Ezek. 36, v 25. Gal. 5, v 16, or
Proper Psalms 104, 145. [Acts 18, v 24, to 19, 21.
26...MONDAY IN WHITSUN-WEEK:—
Morning...Gen. 11 to v 10. 1 Cor. 12 to v 14.
Evening...Num. 11, v 16 to 31. 1 Cor. 12, v 27, & 13.
30...TUESDAY IN WHITSUN-WEEK:—
Morning...Joel 2, v 21. 1 Thess. 5, v 12.
Evening...Micah 4 to v 6. 1 St. John 4 to v 14 to 24.

THURSDAY, MAY 25, 1882.

THE Raikes' Memorial church in the city of Gloucester has been begun. The Mayor laid the foundation stone. The proceedings began with a service at the cathedral, where a sermon was preached by the Dean of Llandaff.

St. Mary's, Newton Solney, is one of the most interesting churches in Derbyshire, and has been carefully restored at a cost of £9,700, raised chiefly through the liberality of Mr. R. Ratcliff, the patron. The Bishop of Lichfield conducted the re-opening services which were largely attended.

The assassinations of Lord Cavendish, and Mr. Burke continue as great a mystery as ever, and the police are said to despair of finding a clue to the discovery of the perpetrators. Mr. Parnell says they probably belong to some branch of the Fenian organization; and he most likely knows: if not, Mr. O'Donovan Rossa assuredly does.

Rome keeps pretty well to her old lines. Monsignor Capel lately published a pamphlet on the desirability of diplomatic relations between the Queen of England and the Pope of Rome. The following is a specimen of the Monsignors' arguments:—"The Pope has a supreme jurisdiction over the people of God. He can stop the ordinary course of sacramental mercies. . . and he can remove again the ban. It is the rule of Christ's providence that what His Vicar does in severity or mercy on earth, He Himself confirms in heaven. The individual Catholic knows. . . that every blessing that comes to his soul is derived ultimately from Christ's Vicegerent. Therefore kings of the earth who have despotic authority, which their subjects obey in deed, but disown in their hearts. But we must never murmur at that absolute rule which the sovereign Pontif has over us, because it is given him by Christ, and in obeying him we are obeying the Lord. . . . He has the responsibility of his own acts, not we; and to his Lord must he render account, not to us even in secular matters,

it is ever safe to be on his side, dangerous to be on the side of his enemies."

The festival of the choirs of Worcester, Hereford, and Gloucester will be held at Hereford during a whole week, commencing September 12th. The preliminary arrangements have been made, and several oratorios to be given are announced.

The Bishop of Manchester states that there are in his diocese seventy benefices having each an annual income of less than £200. He proposes to raise a fund extending over seven years to apply to these parishes. The Bishop actually considers it a matter of very great importance for the clergy to be relieved from the incubus of financial embarrassment, which, he says, seriously affects their usefulness.

Now that the science of statistics has become so popular, it has become interesting to institute comparisons which formerly were but little made. For instance—in London the total number of churches is now 907, as against 620 in 1869. Of these 488 have a weekly celebration of the Holy Communion, an increase of 384 in thirteen years; 46 have daily Communion; 150 choral celebrations; 268 daily service; 476 surpliced choirs; 319 free seats; 37 eucharistic vestments; 10 incense; 59 altar lights; and 270 the eastward Position. The use of incense seems to be declining; as, in 1876, eighteen churches were returned as using it: on every other point there is a steady increase.

The Dean of Wells, the Rev. Dr. Plumtre, proposes to submit to the lower House of Convocation at its next meeting:—"1, That the Act of Uniformity, as far as it concerns the Ornaments Rubric, be repealed. 2, That the Convocation of the two provinces of Canterbury and York should apply to the Crown for leave to frame a canon regulating the dress and ornaments of the clergy and others taking part in the public worship of the Church. 3, That the canon to be so framed should provide (1) that the clergy shall wear at all times of their ministrations, over their ordinary apparel a cassock black or coloured, and the hood belonging to their academical status, and, where there is no such status, a decent black hood, not of silk; and (2) that lay persons taking part in public worship may wear over their ordinary apparel or over a cassock, black or coloured, a white linen garment with sleeves.

The second annual conference of theological professors, bishops' chaplains, and representatives of theological colleges, was held in the chapter-house of Christ church, Oxford, April 12th and 13th. Canon Ince, the Regius Professor of Divinity, presided, supported by the Margaret Professor of Divinity, the Archdeacon of Oxford, the Cambridge Regius Professor of Divinity, and others, including the Rev. Prebendary Gibson, of Wells Theological College. Representatives were also present from numerous other colleges and schools. The principal thing of general interest, was an expression that there should be a uniform system of inquiry into the fitness of all candidates, whether graduates or non-graduates, so that no men likely to do good service shall be excluded, while those who have failed in entering Holy Orders through one

avenue should not, by any negligence, be allowed to obtain easy excess through another.

It is authoritatively stated that since the remission of the appeal in the case of Martin v. Mackonochie from the Judicial Committee to the Arches Court no proceedings have been taken by Martin. Judgment was given on the 22nd of February, and notice have been given on the part of Mr. Mackonochie that steps will be taken in the event of an application being made by Mr. Martin. Unless the promoter proceeds the case will collapse.

The annual conference of the clergy and laity in the Archdeaconry of Salop was held at Shrewsbury, the Bishop of Lichfield presiding. After the celebration of the Holy Communion, his Lordship delivered an address, which was followed by a discussion of the following topics; 1, How can all classes of the people best be reached by the Church in town and country places? 2, What is wanted in our parishes in order to give more general and steady assistance to our foreign missions? 3, Village reading and coffee rooms as parochial agencies.

The second session of the fourth synod of the diocese of Salisbury was opened by the Bishop in the Chapter-house at Salisbury, April 19th. More than three hundred clerical and lay members were present, including the Earl of Eldon, Earl Nelson, Lords Heytesbury and Ashley, the Archdeacons of Sarum, Wilts, and Dorset, the Dean of Salisbury, and many influential heads of families in the counties of Wilts and Dorset. The Bishop who is in his 80th year preached with great force and ability.

M. Monsabre in his Lent lectures at Notre Dame cathedral defended Papal infallibility and the Inquisition. M. Hyacinthe Loyson has been moved thereby to challenge the Dominican orator to a public discussion on these points; asserting that he himself, when occupying the same pulpit, preached a very different Catholicism, and that M. Monsabre's doctrines would not have been tolerated by any previous Archbishops of Paris or by monarchical governments. M. Monsabre suggests a private conversation on the subject as preferable to a public discussion.

New Zealand is rapidly establishing for more than a merely ornamental claim to the title of the England of the Pacific. Her commercial activity and innate resources as a consuming and commercial community are rapidly placing her in the centre of the Pacific trade. This trade extends to America; and should the Panama canal ever become a reality, it will be important for New Zealand to establish a coaling station somewhere half-way across the Pacific. But France is seizing or acquiring a suzerainty over one island after another in the Pacific Ocean.

When the late Earl of Beaconsfield purchased the Suez canal shares, it was somewhat extensively felt that for an English Premier to meddle in anything like stock jobbing would be sure to involve the nation in trouble as well as in loss. Events have proved however that, from a financial as well as a national point of view the purchase of the

shares has been a great success. There were 176,602 shares bought by the British Government in 1875 for £4,000,000. They are now said to be worth £20,500,000. Some peculiarity about the matter might reduce the actual selling price, but it is stated, that there would be no difficulty in realizing about eighteen millions.

In Brecon Priory church a stained glass window, which has cost more than £700, has recently been dedicated to the memory of the officers and men of the 24th regiment, now the South Wales Borderers, who fell in the South African campaign. The offerings made at the dedication were to be devoted to the erection of a church on or near the spot where one of the great actions took place in Isandula. The Bishop of St. David's preached an eloquent sermon on the words, "Be thou faithful unto death, and I will give thee a crown of life." A tablet bears an inscription in memory of the twenty-two officers and 655 non-commissioned officers and privates lost in the South African campaigns of 1877-9.

Rome has just added another "Saint" to her cathedral—St. Labre, who was chiefly known by his devotion to filth. The French organ of Ultramontanism, the *Univers*, thus expresses its admiration of him:—"Even when covering himself for the sake of decency, he yet did nothing to make himself comfortable, he never washed, but protected the vermin which swarmed upon him. It was an edifying example to others (!) Carezani, a pious priest, had observed them, formidable in size and marching in troops over the clothes of this servant of God." This apostle of dirt is also thus eulogized by others of his admirers:—"A nook of the Coliseum afforded him his retreat, and there he passed whole nights in making genuflexions. He could not be induced to quit his tatters, save as a sense of shame required him to be less exposed; he gathered his food from the dung heap, wresting his morsel from the dogs, or sharing it with the swine." And this is the latest example given by Rome for the imitation of her votaries.

CHURCH COURTS.

As we state in another column of this issue, the Dean of Wells, Dr. PLUMTRE, purposes to bring before the next meeting of Convocation, a series of resolutions which, if carried into effect, would modify the Ornaments Rubric, or at least would define its precise meaning and application. But any number of steps taken in this direction will be very far from meeting the difficulty. It was not because Mr. Toorn was determined to adopt a certain kind and amount of ritual, whatever authority might forbid it, that he was cast into prison; nor is it for any such reason that Mr. GREEN, to the eternal disgrace of both Church and State in England, has been incarcerated in Lancaster jail for more than a year; nor that a few other zealous priests are threatened with the same fate by the "Persecution Company." It is because the Court which has condemned them is, openly or tacitly, acknowledged by all to possess a very doubtful character in a constitutional point of view. Its lack of constitutional authority is clearly made out from the very circumstance of the institution of the Commission of inquiry now sitting. Nothing else is required to establish the fact.

Now, inasmuch as all laws, ecclesiastical as well as civil, are very much modified, extended, or limited by the decisions of the courts having

authority to apply them to special cases; and where these decisions are contradictory, the latest judgment delivered is accepted as "the law," the importance of the question as to the authority of the court is evident. The Bishop of Winchester has recently given a lecture upon the subject, which is well worth attention. He says the existing Church courts resolve themselves into three: the court of the first instance, or the Bishop's court; the court of appeal, or the Archbishop's court; and the final court of appeal, which is at present the Judicial Committee of the Privy Council. By the Clergy Discipline Act, the Bishop's court is of this nature. In all cases of delinquency the Bishop can issue a commission to inquire whether there is a *prima facie* case. If the commission finds there is one, the clerk may submit himself to the judgment of the Bishop, or the case may be tried in the Bishop's court; or the clerk might pass over the bishop's court and have his case heard in the Archbishop's court. In that court the Archbishop does not sit in person, but in the Province of Canterbury by the Dean of Arches; in the Province of York, by the Chancellor of York. Beyond this there is an appeal to the QUEEN, who during the present century has sat advised by her Privy Council. The Public Worship Regulation Act made further changes; and now instead of issuing a commission the Bishop has to hear the complaints made, and if he considers them frivolous can veto them; or if they consent to abide by his judgment, he can settle the matter; but if not, the Bishop can send the case to the court of the Province, which is now Lord PENZANCE'S court, from which there is an appeal to the Privy Council as before. The great objection to that court is that the Archbishops were supposed not to have appointed Lord PENZANCE of their own free will, because he really took office before the Arches court was vacant. And so Mr. GREEN objects to yield to Lord PENZANCE, not because of the injustice of his sentence, but because of the unconstitutional character of the court which tried him. In a somewhat similar way the Judicial Committee of the Privy Council is also considered unconstitutional; and as we have already remarked, the issuing of a Royal Commission to inquire into this matter, and to consider the formation of ecclesiastical courts from the Reformation settlement down to the present day, shows that the Bishops and the late Government thought so too. There are, of course, many difficulties in the way of settling the question. Some desire that the Crown should in cases of doctrine and ritual consult with the Bishops or with a body of ecclesiastical experts; while others desire that there should be a mixed court of lawyers and ecclesiastics, while others again wish for a purely lay court, so that it shall give a purely legal opinion, and that the Church shall not be in any way involved by having any of her officers sitting upon it. There is also another suggestion, and it appears to deserve the greatest consideration—that the Archbishop's court should be the final ecclesiastical court, but that the Archbishop should not sit alone but be assisted by his com-provincial Bishops. That would certainly be a court of the most primitive and practical character; and then the appeal would be from that court to the QUEEN in a secular court if there was any wrong done to the civil rights or temporalities of her subjects. It would also be better if the Judges were to give their decisions *seriatim*, with the reasons which led them to give those decisions; and the Privy Council ought not to be asked to lay down what is the doctrine of the Church; that should be left to the Archbishop's court.

The Bishop of WINCHESTER in the course of remarks he made after the conclusion of his lecture said that the law was not sufficiently stringent as to neglect of duty. As a matter of fact, there are certain definite acts which can be charged against a man, but it is not so easy to charge a man with neglect of duty, and the charge of unfairness, on the ground that prosecutions are all on one side, ought to be laid against the "aggrieved parishioners," or his lordship might have added, "and against the Persecution Company." Whatever is the meaning of the Ornaments Rubric, and supposing the decisions of the Privy Council to be altogether wrong, the Bishop thought there was no doubt it was meant that the vestments should be "retained and be in use," but that their use should not be obligatory. He did not, therefore, think it necessary, under these circumstances, that any clergyman should, notwithstanding the remonstrances of his Bishop and the Archbishop, say he must still continue to use those things which were only permissible and not obligatory. He could not help thinking, therefore, that—though he sympathized with him as suffering for conscience sake—Mr. GREEN was mistaken.

UNIVERSITY OF TRINITY COLLEGE.

SATISFACTORY progress is being made with the Supplemental Endowment Fund, which will, it is hoped, soon reach \$80,000 from Toronto and its neighbourhood. In response to an invitation from the Bishop of ONTARIO, the Provost will bring the claims of the University before the clergy and laity of that diocese on June 6th, during the session of the Synod at Kingston. Arrangements are also being made for a visit to Hamilton at an early date. The fund has already become sufficiently large to warrant the Corporation in authorising the Provost to secure the services of a second Professor in Theology. This post has been accepted by a distinguished Cambridge graduate, G. A. S. SCHNEIDER, B.A., of Caius College. Mr. SCHNEIDER, whose brilliant degree was Second Class Classical Tripos, and First Class Theological Tripos, will commence residence (D.V.) in October. This, the first fruits of the new Endowment Fund, is a great encouragement to the friends of the College to carry out the whole of the work at present proposed by the Corporation, including the endowment of a chair of Physical Science, the erection of a chapel worthy of a great Church University, which is so greatly needed, and improvements urgently required to the existing buildings. The whole sum asked for is \$100,000. The prospects for the next season are very encouraging.

"THE LABARUM."

COUNT CAMPELLO'S ESSAY IN THE WORK OF ITALY'S REGENERATION. A NEW LITERARY VENTURE.

(From a private letter from Rome.)

THE secession of Count Enrico Campello, Canon of St. Peter's in Rome, last September, from the ranks of the Roman Church, created no little excitement, and gave rise to many speculations as to his future career. The ex-Canon has, it is believed, determined to submit himself to the Church of England or one of the churches in communion with her. Meanwhile, recognizing the power of the press as a material factor in the regeneration of a people, he has started a newspaper under the significant title of *The Labarum*, which

is equivalent to the standard," the by Constantine said to inscribed initial letter arranged a this paper standing to contend, of ment of so when it came names cor came out Sunday, I great Hol- ciples entu mising. prophecy, would be Cavour's proposed the Pope, sovereign of an Ital the editor ber, ent against I Vatican. been ma breach in anachron revolutio demande will not Italy. State" th full char ing all editor th return to will see hearts, but also and in l Tr The professi Catholi whole tian, formally veloped six CEC the Ca taught, accordi In agre sacred accordi Rome, of the Aposto three bishop are or hands, ters of I hold priest able g which with I

is equivalent to styling it the "Christian Standard," the word signifying the banner fashioned by Constantine the Great, after the model he is said to have seen in a vision, on which was inscribed the monogram X P (Chr), the Greek initial letters of Christ's name, the P being so arranged as to form a cross. The first number of this paper appeared on March 15th. Notwithstanding the difficulties against which he had to contend, owing to the defections at the last moment of some of his promised contributors, who, when it came to the push, feared to have their names connected with the new venture, the paper came out punctually, and has appeared daily, Sunday, Lady Day, and Good Friday, and other great Holy-days excepted, ever since. The principles enunciated therein are bold and uncompromising. A Genoese journal, having hazarded the prophecy, that the line taken by Count Campello would be the advocacy of the realization of Count Cavour's "free Church in a free State" by the proposed cession of Rome and Civita Vecchia to the Pope, so as to allow of the latter being a sovereign in deed as well as in name in the midst of an Italy free from the Alps to the Apennines, the editor, in a vigorous article in the first number, entitled "Not a Single Stone," protests against Italy giving up one inch of territory to the Vatican. Such a concession, he says, might have been made before the Italian cannon made the breach in the Porta Pia, but it would now be an anachronism perpetuating universal discord and revolution. As for guarantees, these should be demanded from the Pope and the Curia that they will not offend against the laws and security of Italy. The idea of a "free Church in a free State" the *Labarum* would work out by giving each full charge within its proper sphere and by restraining all intrusion on the other's ground. The editor thinks it certain that if mankind will only return to the sublime teaching of Christ, the world will see the rekindling of love and faith in men's hearts, not only faith in a future beyond the grave, but also faith in their native country, in morality, and in liberty.

THE COUNT'S DEFINITION OF A CHURCH.

The number contains also Count Campello's profession of faith, his definition of the "pure Catholic religion." "I accept," (he says) whole and entire the faith of the Christian, Catholic, and Apostolic Church, as formally expressed in its ancient Creed and developed in conformity with the Divine Word in the six Ecumenical Councils . . . that faith which the Catholic Church has always and everywhere taught, and which was received by all as divine according to the axiom of St. Vincent of Lerins. In agreement with this Catholic faith I hold the sacred hierarchy to be of divine institution, which according to the testimony of St. Clement of Rome, and of St. Ignatius, martyr, both disciples of the Apostles, and also from the testimony of the Apostolical Canons, that the discipline of the first three centuries was preserved in it, consists of bishops, priests, (presbyters), and deacons, who are ordained by the means of the laying on of hands, and who are all called by St. Paul ministers of Christ and stewards of the mysteries of God. I hold the election of the bishop and of the parish priests to be a divine, and, therefore, an inalienable gift of the clergy and Christian laity—a right which should be exercised by them in conformity with the regulations of the sacred Canons.

THE POPE'S POSITION.

"I recognize in the Bishop of Rome a certain

primacy of moral influence, a primacy of universal love and solicitude, which primacy, however, by means of the divine institution of the episcopate, gives him no other place than that of being first among his equals. I, at the same time, reject every other attribute, prerogative, and title whatever of honour or of jurisdiction, and especially the decree of his personal infallibility, which emanated from the Vatican Council in 1870.

LITURGICAL WORSHIP

"I hold to be of Apostolical, and, therefore, of divine institution. The sacred Liturgy, which is nothing other than the worship publicly rendered to the Divinity, and that Jesus Christ, teaching men that God is to be worshipped in spirit and in truth, abolished, indeed, by the new covenant, the material worship of the Hebrews, but instituted a new one, which He revealed to His Apostles, after His Ascension by means of the Holy Spirit, bringing to their remembrance all things that they had heard of Him. I hold, however, that this public worship should be carried out according to the synodical ordering of the various national Catholic Churches, and that, therefore, it should be rendered in the language spoken and understood by the people, and largely by the reading of the Holy Bible, so that the people, together with the priest, may understand all that God says in His Revelation, and that they may be able to respond in the prayers.

ECCLESIASTICAL CELIBACY.

"Although I hold ecclesiastical celibacy—or that state in which one has renounced marriage for the sake of religion—to be a state of holiness and perfection highly acceptable to God, I nevertheless reject as absurd the supposition that it was the intention of Christ and the Apostles to make it a law obligatory on the priesthood. Such a law was at no time practised in the early Church. On the contrary, this same virtue of continency was never universally practised. For this reason the law of celibacy must be regarded as unjust, tyrannical, and contrary to the very law of God. Therefore it should be done away with.

AURICULAR CONFESSION.

"I hold, finally, the institution of Confession to be wholesome and divine: but it must be free and moral."

This profession of faith Count Campello holds to be not contrary to that held by the Churches of England and Ireland, the Episcopal Churches of Scotland and America, or that of the old Catholics of Germany and Switzerland, or the Gallican Church at present ministered to by Father Hyacinthe Loyson and overseen by the Bishop of Edinburgh. To one of these bodies, most probably to the Church of America, Count Campello will affiliate himself, with a view to establishing a reformed national Church of Italy, such as Father Gavazzi has not yet succeeded in bringing about.

In subsequent numbers Count Campello has made further advances towards freedom of worship, but has chiefly directed his pen to the advocacy of political freedom as opposed to the galling yoke imposed by an ecclesiastical despotism. He has also given some graphic pen and ink portraits of the Cardinals in immediate attendance on Pope Leo XIII. These have been more truthful than complimentary.

CHURCH THOUGHTS BY A LAYMAN.

No. 39.

Open letter to the Chancellor of Queen's College, Kingston.

SIR,—I have just read the apology you recently made on behalf of the Council of Queen's College,

justifying their conferring the degree of D.D. upon the Rev. J. P. Sheraton, Principal of the Protestant Episcopal Divinity School, Toronto.

You may ask, "What concern is it of yours?" I reply, you have by this act placed me and many others in a most invidious position towards one of our clergy with whom we come often into contact, for it will be our duty to ignore this decree at the risk of being charged with discourtesy to both giver and receiver. You ought not, however, to complain, as I believe it to have been a meddling interference with the affairs of the Church of England. I propose to show that it bears on its face evidence of being inspired by a desire to invest a Church clergyman, whose policy is helpful to Presbyterianism, with a factitious weight and influence in carrying on a war in which Presbyterianism is deeply concerned, a war against the historic authority, the doctrinal standards, the immemorial usages and sacred traditions of the Church of England, a war organized with intent to injure the spiritual influence of the clergy, calculated and designed to harass them in the discharge of their duties and certain to inflict irreparable damage upon the Catholic Church. It is a rule in all States that no citizen shall receive a decoration from a foreign power without special license from the Crown, or other chief officer. The tender of such honour to an obscure person by a foreign power is suspicious, it is a reflection upon the wisdom of the rulers of his own land, and naturally leads the minds of men to the conclusion that such person is honoured most where least known, or is dignified for the services of a traitor.

It is humiliating to Canada to see educational honours debased by being granted for motives so irrelevant, so entirely inadequate as those which you state to have inspired the selection of Mr. Sheraton, a Church of England clergyman, for the degree of D.D. by a Presbyterian College.

Your confession that you had no relevant, no adequate motive, demonstrates that it is not expedient to declare the inspiration of this singular act. I have for a life time held the conviction that one of the chief glories of the Presbyterian Church was that it stood side by side with the English Church in reserving its academical honours for distinguished scholars, and declining to confer the highest degrees of learning upon such illiterate persons as other sects dub D.D. without authority or justification. That conviction you have turned into an illusion. A Presbyterian D.D. is to me no longer an assuredly learned divine. I do not find in your apology any reference to Mr. Sheraton's scholarship, except in such terms of faint praise as is proverbially disastrous. He was, you say, "distinguished as a student in natural science and oriental languages." That is all. Do you, does the Council of Queen's College, do the clergy of your Church think such a blank record of mediocrity, a mere pass-man's course, a reason for being raised to the rank of D.D.? You go on to state that "he ministered in more than one diocese, and everywhere gained the affection of his parishioners and the esteem of the general community." That sounds more like the address of a surprise party, or a testimonial given as solace to an unfortunate ministerial failure by a few sympathizers; as a reason for giving a man a D.D. degree it is absurd. Its nonsensical character is however surpassed by its irrelevance and its irrelevance is eclipsed by its defective accuracy. If Mr. Sheraton had been a successful minister, as you rather insinuate than declare, why did he abandon the noblest work of man, the cure of souls, to take service, in a distant province, as a professional agitator in stirring and keeping up the fires of strife, plunging voluntarily into a quarrel in which and in a diocese where he had no legitimate concern?

These two reasons based upon his college and ministerial career are indeed so like satirical chaff that had Mr. Sheraton heard them he would have winced under them as one ill-clad shrinks from the east winds of spring. You proceed to give as a further cause of this honour being paid Mr. Sheraton that "he is distinguished by catholicity of sentiment and animated by a warm desire for living in unity among Christians." That sentence made me gasp for breath. It is one "entire and perfect crysolite" of untruth. "Distinguished by catholicity of sentiment?" Why, sir, the truth is that Mr. Sheraton is not distinguished for anything, but he is notorious as an insignificant antagonist of Catholic sentiment, Catholic doctrine, Catholic usages, Catholic piety and Catholic good taste. Mr. Sheraton as a priest of the Catholic Church always reminds me of an ill-conditioned terrier in a cathedral who leads his miserable life unmoved, untouched by the sacred associations, and unconscious of the solemnity of the building and of the pious functions to which such a temple is devoted. To speak of Mr. Sheraton as having "Catholic sentiments," is, from his standpoint, to slander him. Catholicity is his bane, his bogey, as soon as Catholic sentiments prevail, Mr. Sheraton's occupation will be gone.

Everything in a view depends upon the stand-

point of the observer. In this case we within the lines of the Church are on the same ground as Mr. Sheraton; you are outside the lines, your point of view is a remarkably bad one for judging Mr. Sheraton. I will take the liberty, therefore, of correcting your sketch. Now let me point out that Mr. Sheraton is under most solemn vows to teach only the Catholic doctrines, and practise only the usages of the English Church, his whole manhood, body, soul, and spirit, is pledged to the work of the priesthood. He has sworn to use diligence in driving away erroneous doctrine, to contend valiantly against such errors as divide the Presbyterian and other sectarian bodies from the Catholic Church. When you compliment him on his "Catholic sentiments" you really mean that he is just as loyal to your Church, or any so-called "Evangelical" Church as he is to the Church at whose altars he has been ordained to serve, that is that Mr. Sheraton does not war with the errors of these bodies but fraternizes with them and holds their sentiments. The patrolman is "in" with the night prowlers, and in the gush of his Catholic sentiments, the watchman's sympathies flow out to those whose unlawful activities he has sworn to arrest! Little wonder such an unfaithful watchman on our ramparts is made the recipient of rewards from a Presbyterian college!

But, thank God! such an event is so rare that I never heard before of its like, nay, I know that there is not another priest of the Church of England who would so accept the wages of unfaithfulness. Your highly imaginative expression, a phrase, no doubt, which is the joint product of your fancy and charity, "Mr. Sheraton is animated by a warm desire for living in unity among Christians," is a very comical not to say farcical reason for making him a D.D. You might have adduced also the equally cogent, relevant, and adequate reason that the honour was conferred in recognition of Mr. Sheraton's warm desire to keep the ten commandments, for surely the first duty of a Christian is to live in unity and peace with his brother Christians!

But to show how little exactitude is seen in your apology, pardon me again pointing out another spot of falsity which is manifested by the light of this fact, that Mr. Sheraton is the paid agent of an organized conspiracy against the unity of the Church of England, and is actively working to disturb the peace of his brother clergy by incessant attacks upon them both individually by name and by cowardly insinuations against such Church institutions as they support. No, sir! if the Church were to come to unity, if its gaping wounds were to heal, Mr. Sheraton would be placed in a position like unto Korah and his company when the earth closed and by unity gave them their quietus.

"But it is possible," you may reply, "that the desire alluded to is for unity among Christians, and Christians only, and that you so-called High-Churchmen are not Christians." Certainly, we have been spoken of as unworthy this name, and Mr. Sheraton's ideas as to the amenities due to his brethren are, to say the least, peculiarly narrow, and his "love of the brethren" in our case so negative that it is clear we are not so recognized. Growing more eloquent as you proceed, your apology goes on to say that "Mr. Sheraton seeks to infuse into his students a spirit of supreme devotion to their Master." I do not care to be critical, but I have all along supposed the undergraduates of a college were not students of a man but of Arts, Theology, or Science. It seems the P. E. D. S. young men are students of Mr. Sheraton, who, no doubt, is a study indeed. But I am puzzled by your phrase, "devotion to their Master." Pray who is he? Not the Master of Masters, the Head of the Church certainly, for if they were supremely devoted to the Head they must necessarily be devoted to the "Body," for they are one. But the P. E. D. S. students are taught that there is no "Body," no visible Church at all, only some impalpable, invisible, visionary conglomeration of infinitely diverse spiritual elements, as attenuated as a comet's tail and as without form and void as chaos itself. The devotion to the Master must therefore mean devotion to Mr. Sheraton and their master. Who that is we shall show in another letter, but he will turn out not to be anything divine or even spiritual, but very human, very carnal. We have exhausted your list of reasons and have shown that they resolve themselves into, 1st. A college career of mediocrity. 2nd. A ministerial life of incapacity and failure. 3rd. A service of antagonism to Catholic truth; and with an active devotion to a bitter party warfare inimical to unity and peace. One reason remains in which is veiled the only moving motive, in our judgment, for a Presbyterian college thus honouring a priest of the Church of England. Mr. Sheraton, you say, "was some years ago appointed editor of the *Evangelical Churchman* and Principal of the Protestant Episcopal Divinity School." Mr. Sheraton's course as editor of the *Evangelical Churchman* is run, his crown is not the applause of his brethren in the ministry, not the plaudits of the educated laity, not the "Well done, good and faithful servant" of his conscience or the

Church, but only the dishonouring, the mocking chaplet of a dignity conferred for treasonable complicity in the designs and hearty sympathy with the policy of the chief historic enemy of the Church of England whose cause he was ordained to defend against those from whom he has stooped to receive the reward of unfaithfulness. The *Evangelical Churchman* was a "Broad Church" ship, modelled after the designs of Robertson and Stanley, and sailed by its Editor under the "Evangelical" flag. The promoters, the passionate zealots who were moving the Toronto diocese into angry commotion over a theological disputation as between "High" and "Low" Church tenets, have for years been proving their fitness to deal with such high questions by keeping up a so-called Evangelical paper rank with Broad Church heresy, and staring in every number with anti-Evangelical teaching! Not the clergy alone, with the exception of a few hot partisans, but every well read layman, both Churchman and dissenter, saw the scandalous incongruity between the title of this paper and its teaching. Every man with even a smattering of theology proper knew that the differences between the High Churchmen, whom Mr. Sheraton's paper so malignantly attacked and slandered, and the honest Evangelical, were very small indeed compared to the wide gulf between the tenets inculcated in the *Evangelical Churchman* and those of Evangelicalism. Of all feuds that between Robertson and the Evangelicals was most bitter, of all antagonisms the semi-scepticism of Stanley is most opposed to Evangelical dogma, yet under Mr. Sheraton's rule, and even yet, the *Evangelical Churchman* taught the doctrines of Robertson and promulgated the half-infidel notions of Stanley! It is no secret, it has been proclaimed from the house-tops by himself, that the head of Queen's College is really a "Broad Churchman." "Birds of a feather flock together, and a fellow-feeling make us wondrous kind," says the proverb. We thus get at the root of the mystery of this degree in Mr. Sheraton and Principal Grant standing to their respective Churches in analogous positions. The Principal of Queen's has "Catholic sentiments" irreconcilable with the Presbyterian polity and dogmas, he is in that Church as a revolutionary force which if not sternly repressed by creed and discipline would rend it into fragments. Such is the relative position of the Principal of the Protestant Episcopal Divinity School to the Church of which he is a priest. Mr. Sheraton, like Principal Grant, is a revolutionary force, he is kept down, to his infinite chagrin, by the doctrinal standards of the Prayer Book, but is mining under the very key of the Church's stronghold, and his new degree is given him by his sympathizers and co-workers in order to facilitate his movements in preparing the way for the destruction of the Catholic Church. In another letter I will deal with another aspect of this matter.

CATHOLIC CATECHISM.

No. XXII.

Rubrics before receiving and administration.

1. *The celebrant receiving.* The usage of the Catholic Church generally, East and West, is for the celebrant to receive standing, because his receiving is part of his official action as priest. The Rubric with the 21st canon obliges the celebrant to receive the Communion every time that he celebrates, even if he should do so more than once in the same day. Common sense would indicate that as he is not ministering to others, when communicating himself, that he should not speak audibly in so doing, especially as the devout will naturally be then absorbed in private devotion, which it is out of place to disturb unnecessarily.

2. *The Delivery to Communicants.*

(a). To the bishops, priests, and deacons, actually taking part in the service, not merely present unofficially among the congregation—this is in accordance with the Rubric of 1549, "that they may be ready to help the chief minister:—(b). in order probably refers to the distinction of the sexes, first to the men and then to the women, according to early Catholic usage; (c). into their hands, the change adopted by the Prayer Book of 1549, "into their mouths," arose from the superstitious practice of conveying the sacred elements away secretly; but in 1552 the manner of receiving was again put back to the use of the hands, so that receiving into the mouth is now un-rubrical. Certainly common sense is against the receiving of the consecrated bread between the finger and thumb of the hand, thereby not uncommonly resulting in unseemly accident. A very seemly custom is that spoken of by S. Cyril, and happily

practiced now, namely, into the right hand supported by the left hand crossed underneath it.

When he delivereth the bread, and when the minister delivereth the cup to ANY ONE.

Common sense reads this plainly as compelling the administration both of words and consecrated elements, to each communicant individually.

Moreover, in this carefully worded direction the Reformers evidently had in view: 1st, The Catholic doctrine that by the grace of God, Christ tasted death for every man. The opposite and quite un-rubrical practice of saying the words only once to each group of communicants as they knelt before the altar is opposed to the plain direction of the Rubric and of canon 21, and inconsistent with the individualizing love of Christ and His Church for souls. The large number of communicants is no excuse for this practice. The remedy for that difficulty is to divide the number by more frequent celebrations.

Rubric after Communion.

The covering of the consecrated unconsumed elements is again limited to a cloth of fair linen, the same word *pulcher* is here also the equivalent of fair, as in the case of the altar cloth. This is called in the Western Church the *corporal*, in the Eastern Church the *veil*, which must be of linen, doubtless symbolizing the reverence paid to our Lord's natural body at the sepulchre. Common sense would see in the careful retention of this custom by the Revisers of 1661, a strong belief that a special sanctity belongs to the elements by virtue of their consecration. Compare the 6th Rubric at the end of the Office.

Rubric before the Blessing.

"Let them depart" implies that the congregation are not to be dismissed by the minister at an earlier part of the service, nor should the people depart until the priest has consumed the remainder of the consecrated elements; for if they do, common sense shows that the priest would have no other communicant to call to him, to assist him in reverent consuming.

Rubrics at end of Office.

1. *If there be no Communion, and when there is no Communion in preceding Rubric, are explained by (2) making an insufficiency of communicants a bar to a full Celebration; and by (3) specifying the minimum number of communicants necessary. 4 names the "least" frequency with which the Holy Communion is to be celebrated where there are many priests and deacons, and does not bar a greater frequency. 5. Common sense understands these terms, "it shall suffice," in the same manner as does the Scottish Liturgy of 1637 and Bishop Cosin; namely, Scottish Liturgy says, "Though it be lawful to have wafer bread, it shall suffice that the bread shall be such as is usual, yet the best and purest wheat bread that can be gotten." Bishop Cosin says, in his Comment on the Prayer Book of 1604: "It is not here commanded that no unleavened or wafer bread be used, but it is only said that the other bread shall suffice, so that though there was no necessity, yet there was a liberty still reserved of using wafer bread, which was continued in divers churches of the kingdom (and Westminster for one) till the 17th of King Charles. . . . Calvin thought fit to continue it, and so it is at this day."*

On this vexed question, let hear the interpretations of the Rubric in Archbishop Parker's time, by Bishop Andrews, by the custom of Westminster Abbey, the royal chapels, &c., &c., viz., "That for peace and quietness, where wafers were objected to, the best and purest wheat bread that may conveniently be gotten, be used."

6 Is against reservation of the Blessed Sacrament, and bears witness to the opinion of the Revisers of 1661, in respect of the effects of consecration. 7 Is a relic of the primitive custom of the offering of the elements in successive order by the people, for the use of the celebrations. 8. A minimum number of three communions per year is necessary in the eyes of ecclesiastical law, to make a man a communicant.

The Black letter Rubric is the priest's best defence against the accusations so readily made in some quarters, of superstition in the use of reverent acts and postures.

(To be continued.)

MAY 2
THE
Mountai
missions
Mountai
ton and
KING'S
6th June
SYND
the wool
MISSIO
\$88-12, 1
12-84; 1
tanguis
80 00; 8
Orillia
16-50;
16-05,
22-45,
church,
28-20;
Scarbor
Penetar
Thankin
9-00; S
Saints'
1-50, St
St. Pau
Special
nonary
WIDC
Carleto
Cannin
assessn
84-67;
7-00; F
ments'
Rev. Jc
1-07.
Georgi
DIVI
Bolton
1-25,
Toront
Shanty
Banda
North
Luke's
Mono,
Dysart
Georg
7-58;
Palgra
Cross
Churc
1-00;
ALG
All
in thi
five p
St.
21st,
churc
on of
St.
matio
twent
Th
the s
An
butio
St. J
sendi
room
June
To
Th
May,
foll
5th I
1.
ficien
possi
cent
two
case

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

THE overgrown mission of Edwardsburg and Mountain has been divided by the Bishop, into two missions, with head-quarters at Cardinal and South Mountain, under the charge of Revs. W. J. Muckleston and W. D. Mercer, respectively.

KINGSTON.—The Synod will meet on Tuesday, the 6th June.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending May 13th, 1882.

MISSION FUND.—Parochial Collections:—Shanty Bay, \$38-12, East Oro, 18-15; Cartwright, 25-25; Apsley, 12-34; Fenelon Falls, \$88-50; Geogina, 37-75; Penetanguishene, 6-00; Newcastle, 118-00; UXbridge, 80-00; Streetsville, 84-35; Churchville, 24-15; North Orillia and Medonte, additional, 3-25; Perrytown, 16-50; St. Paul's, Mono, 14-40; St. John's, Mono, 16-05; St. John's, Mono Mills, 26-00; Haliburton, 22-45; Guildford 4-25, West Dysart 4-75; Christ church, York township, 35-90; St. Stephen's, Toronto, 28-20; St. Paul's, Scarborough, 32-00; St. Jude's, Scarborough, 33-90. July Collection:—All Saints', Penetanguishene, 4-00; St. Matthias's, Toronto, 2-15. Thanksgiving Collection:—All Saints', Penetanguishene, 9-00; St. Matthias', 3-66. January Collection:—All Saints', Penetanguishene, 8-00; Pickering, St. John's, 1-50; St. George's 1-00; Cannington, 12-00; Manvers, St. Paul's, 1-00; St. Mary's 1-00; St. Alban's, 1-00. Special Collection: St. Matthias', Toronto, 1-75. Missionary Meetings:—Mono Mills, 5-15.

WIDOWS' AND ORPHANS' FUND.—October Collection:—Carleton (Weston), on account of assessment, 3-86; Cannington, 10-00; Mulmur West, on account of assessment, 7-00; Darlington, balance of assessment, 34-67; Bradford, on account, 3-80; Cavan, additional, 7-00; Fenelon Falls, 6-00; Innisfil 30-00. Annual Payments under New Canon:—Rev. John Farncomb, 7-20; Rev. John Vicars, 8-93. Donation:—Rev. John Vicars, 1-07. For the Widow of a deceased Clergyman:—Georgina, St. James's, 42-26; St. George's, 3-10.

DIVINITY STUDENTS' FUND.—April Collection:—Bolton, 2-78, Sandhill, 1-26; Pickering, St. John's, 1-25; St. George's 1-25; Trinity College chapel, Toronto, 22-50; Newcastle 5-59; St. Thomas's Shanty Bay, 10-00; Stayner 2-65, Creemore 1-45, Banda 90 cents; York Mills 5-12; Grafton, 5 00; North Orillia and Medonte, St. George's 1-16, St. Luke's 2-87; St. Paul's, Mono, 97 cents; St. John's, Mono, 1-36, St. John's, Mono Mills, 60 cents; West Dysart 51 cents, Guildford 43 cents, Georgina, St. George's, 2-55, St. James's 1-53; St. Mark's, Carleton, 7-58; Campbellford 4-50; St. James's, Albion, 38c., Palgrave 39 cents, Charleston 33 cents, Campbell's Cross 33 cents, St. George's, Albion, 34 cents; Christ Church, York township, 12-50; St. Peter's, Vereulam, 1-00; Manvers, St. Mary's, 1-00, St. Paul's 1-00.

ALGOMA FUND.—St. Matthias', Toronto, 1-78.

All Saints'.—The Lord Bishop held a Confirmation in this church, on Thursday the 18th, when forty-five persons received the "laying on of hands."

St. James's and St. Matthias's.—On Sunday the 21st, the Lord Bishop held Confirmations in these churches, when a large number received the laying on of hands.

St. George's: His Lordship the Bishop held Confirmation in this church on Friday, the 19th inst., when twenty candidates received the holy rite.

THE Synod will meet on Tuesday the 13th June, in the school-room of the Church of the Ascension.

Any persons in the city, desirous of sending contributions to the bazaar, in aid of the Church at Hilton, St. Joseph's Isle, can have them forwarded free by sending them to the Church Women's Mission Aid rooms, Mechanics' Institute, on or before the 23rd of June.

TORONTO CHURCH SCHOOL FOR BOYS—PRIZES.—At "The Poplars," Grosvenor-street, on Monday, 14th May, Rev. R. Harrison distributed to his pupils the following prizes and honours for the half-year ending 5th Feb., 1882.

1. Thompson E. Smith, prize for General Proficiency, representing 85 per cent. of the total marks possible in the senior division of the school, 75 per cent. having been obtained in nineteen out of twenty-two subjects, and as high as 95 per cent. in several cases. 2. Percival T. Greene obtained 73 per cent.

of the possible marks of the class, 75 being the limit for General Proficiency prizes; but he obtained every 75 per cent. in Arithmetic, Attendance, Book-keeping, Conduct, Dictation, French, Latin, Reading, Spelling, and Writing, with "honourable mention" in Algebra, Composition, Meanings, Science, and Scripture. 3. George A. Greene obtained the prize in Attendance, Conduct, and Science, with "honourable mention" in Arithmetic, Book-keeping, Composition, Dictation, French, Latin, and Scripture. 4. Frederick Foster, prize in Attendance, Conduct, and Spelling, with "honourable mention" in Dictation, Geography, Reading, Scripture, and Writing. 5. The General Proficiency prize in the intermediate division was obtained by John H. Ince, who obtained 83 per cent. of the total marks, 75 per cent. in seventeen out of twenty subjects, and as high as 90 in several. 6. Next in Proficiency is James W. Bain, who obtained the necessary 75 for prize in Attendance, Conduct, Dictation, British History, Latin, Meanings, Science, Spelling, and Tables; "honourable mention" in Geography, Grammar, Natural Science, Reading, Recitation and Scripture. 7. Hugh E. Rose, prize in Conduct, Geography, Grammar, Canadian History, British History, Meanings, Reading, Recitation; "honourable mention" in Dictation, Scripture, Spelling, and Tables. 8. Percival R. Rutherford, prize in Arithmetic, Attendance, Conduct, Dictation, French, Geography, Latin and Meanings; "honourable mention" in Natural Science, Reading, and Tables. 9. Henry P. R. Temple, prize for Attendance and Reading; "honourable mention" in conduct and Latin. 10. Thomas W. Hague, prize for Attendance, Conduct, Reading, and Spelling; "honourable mention" in Tables, Meanings, and Writing. 11. George Ince, prize for Attendance and Conduct; "honourable mention" in Arithmetic and Reading. 12. John S. A. Hague, prize for Conduct; "honourable mention" in Arithmetic and Attendance.

The prizes for the highest marks in the current half-year will be given after the summer holidays. Some progress has been made in providing a suitable playground adjoining the school, though the park is available to a large extent for recreation during the intermission of studies. Mr. Harrison has been obliged to refuse, for the time being, a large number of applications for boarders, but hopes that in the autumn some suitable arrangement may be found possible.

NIAGARA.

From Our Own Correspondent.

OAKVILLE.—The Bishop came through the storm of the 11th instant, and confirmed fifteen in St. Jude's church. Since his consecration he has administered confirmation every year in this parish. A goodly congregation assembled, and the Bishop delivered an admirable address to the confirmed. Annual confirmation has been attended with this result:—the number confirmed during the last seven years is more than double the number confirmed during the previous seven years, although the population of the town is almost stationary. This is one benefit of small dioceses, over which bishops can be indeed chief pastor.

HURON.

From Our Own Correspondent.

Ordination.—The Lord Bishop of Huron purposes holding an Ordination in the city of London, in connection with the meeting of the Diocesan Synod on Tuesday, June 20th. Candidates for Deacons' or Priests' Orders will please send in their names at once, with the necessary papers, *Si quis*, and *Testamentum*, copies of which will be forwarded on application. Hy. F. Darnell, Principal Dufferin College, Examining Chaplain.

SARNIA.—The new rector is to take charge early in June, and will do so under favourable circumstances, the people are ready to help him in every department of Church work; and if Sarnia does not soon rank as one of the best parishes in the diocese it will not be on account of a small Church population, or of a desire on the part of the members to do their share, and from the already well known energy of the Rev. W. Davis it is felt as if the expectations of the congregation will be speedily realized.

LAMBTON.—The subject of the unequal representation of the Rural-deaneries on the standing committee of the diocese was discussed at the last meeting of the Ruri-decanal Chapter here, when it was explained somewhat as follows:—London with nine resident clergymen, has seven on the Standing Committee; Norfolk with four clergymen, has three on Standing Committee; Waterloo with three clergymen, has two on Standing Committee; Essex with four clergymen, has two on Standing Committee; and Lambton with ten clergymen, has only one on the Committee. It was thought that if the clergy understood the matter

fully, they would give the western and populous deanery of Lambton a fuller representation next year—at least it is worthy of consideration.

MOORETOWN.—A Church school is to be opened in this village next week; it is under the auspices and control of the Rev. Dr. Armstrong, and the prospects of success are good. We are glad to notice so important an event. There is nothing the Church in Canada needs more than the establishment of Church day-schools, which would prove a tower of strength, as well as a valuable nursery for the Church in the future.

OIL SPRINGS.—This mission has been without the services of a clergyman for a long time, but of late by the special request of the Bishop the Rev. Dr. Armstrong, of Moore, has re-opened it, and although living twenty-two or more miles away gives a service frequently, and is gathering the scattered ones together. He is expected to go out next Sunday week and administer the Sacraments of Baptism and the Lord's Supper. Unfortunately for this mission the Doctor has already too much to do and cannot give it as much attention as required, but the people are thankful for small favours, hoping better days will soon come.

ALGOMA.

From Our own Correspondent.

HILTON, (St. JOSEPH ISLAND).—Through the kindness of many friends and by efforts made by ourselves, we have been enabled to purchase a very nice Communion Service for the use of the missions on the Island. The service has arrived safe, and we are well pleased, and again return thanks to the kind friends who helped us. Now we want help to complete the church. H. Beer, missionary.

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

Trinity Sunday.—No. 28.

THE COLLECT, ETC.

THIS Sunday was at first known as "The Octave of Pentecost," though from the earliest times it had been observed in honour of the Blessed Trinity. There is a certain propriety in the arrangement that after the historical commemoration of the work of the Son and Holy Spirit has reached its climax on Whitsunday, our next proceeding should be to render special honour to the Trinity in Unity, all Three Divine Persons concerned in our salvation. In the Eastern Church, however, the day is known as "The Festival of all Holy Martyrs," and even in the Western Church for the most part the Sunday is reckoned from Pentecost. In the Church of England alone, and in one portion of the German Church founded from England, is the special honour of the Trinity emphatically marked as this time of the year—a fact which may serve to mark the origin of our Church observances from St. John, as was claimed by the British bishops in the 7th century. It appears also, that another peculiar usage marked the observances of the Church of England at what we call "Trinity season"—the use of the colour blue. It was so prescribed at the time of the Reformation. Our Church may feel some degree of satisfaction in thus marking emphatically from her earliest days her belief in the doctrine of the Holy Trinity.

The Gospel for Trinity Sunday is the remarkable passage relating to our Lord's conversation with Nicodemus or the "New Birth," concluding with the statement, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man who is in heaven"—asserting that heaven is, as it were, the native place, the home of Jesus the Son of Man, and Son of God.

For the Epistle is read a passage from the Book of the Revelation, describing that wondrous scene of the of the worship of Him who sitteth upon the Throne in heaven—the mingling of the hues of jasper and sardine stone, the emerald rainbow, the four-and-twenty Elders clothed in white, and wearing golden crowns; the seven lamps burning before the Throne, the crystal sea, and the four living creatures. Grandly, indeed, does such an inspired picture uplift our hearts for worthy worship of the Blessed Trinity in Unity.

Trinity Sunday is marked by our Church, by solemn recitation of the Athanasian Creed, as well as by a Proper Preface in the Communion service.

Boniface, whose name occurs in the calendar this week, was that English missionary who founded such good work in Germany in the eighth century. He laboured in Friesland, Hesse, and Saxony, and

became at last Archbishop and Primate of all Germany. His native name was Winfrid.

THE CATECHISM.

Q. "WHAT IS THE INWARD AND SPIRITUAL GRACE?"
A. "A DEATH UNTO SIN. . . CHILDREN OF GRACE."
Q. What is the second part of this answer?
A. An explanation of the first part. The death unto sin and the new birth unto righteousness consists in this: that we who are "by nature born in sin and the children of wrath, are hereby made the children of grace."
Q. What name has the Catholic Church given this death and birth?
A. Regeneration: as St. Paul, "He saved us by the laver (margin of Revised Testament) that is the font, of regeneration," Tit. iii. 5. [This is the only text in the New Testament where "regeneration" is used of a person, and it is here connected with the material instrument of Baptism. The observation is made by Bishop Moorhouse of Melbourne].
Q. Why do we need a new birth or regeneration?
A. Because by our natural birth we derive an evil nature from the first Adam "that which is born of the flesh is flesh;" and for this we need a remedy the exact opposite—"that which is born of the Spirit is Spirit."
Q. What then does the second Adam give us in Baptism?
A. The grace of His holy Humanity, into which we are then engrafted.
Q. Is it through our own personal act we receive an evil nature?
A. No: we inherit it from our parents, as they did from theirs. We receive original sin passively and unconsciously.
Q. Is our regeneration paralleled to our natural birth?
A. It is; we receive it for no action or merit of our own—passively and unconsciously as infants—through the mere grace of God.
Q. Where in Scripture is a death to sin connected with Holy Baptism?
A. In Romans vi. 2, 3. [In this chapter the teacher had better follow the Revised New Testament.]
Q. Is this true of all the baptized?
A. St. Paul expressly asserts it. Romans vi. 3.
Q. What does the Apostle conclude from this?
A. That we are not to continue in sin, but to walk in newness of life. Romans vi. 2, 4.
Q. By what power are we so to walk?
A. By the power of Christ's risen Life—made over to us in Baptism. Romans vi. 4.
Q. Can those who have died to sin in Baptism sin again?
A. Yes: and they are warned against such a falling back.
Q. Is this death a natural or literal one?
A. No: it is mystical or sacramental; we are accounted of God as dead, buried, and risen with Christ; and we are so to account ourselves.
Q. Is not this too great a thing to be connected with an outward rite?
A. No; when we consider that the Word made flesh and dwelling in our material nature ordained the material rite.

THE COMFORTER.

When our Lord told His disciples before His crucifixion that He was going away from them soon, sorrow, as He tells us, filled their hearts. To lighten that sorrow and to remove it finally, He gave them the promise, "I will send you another Comforter, even the Spirit of truth, that He may abide with you forever;" "That He may take of mine and show it unto you;" "May guide you into all truth." And so great was this promised gift that He told them explicitly "It is expedient for you that I go away, for if I do not go away the Comforter will not come unto you." The question that at once arises in our minds, and must have arisen in theirs, was, Who is this promised Comforter? The Master speaks of Him as a person. He everywhere refers to Him as He. He ascribes to Him personal acts. He comes, He goes, He receives, He gives, He pleads, He intercedes with groans which cannot be uttered, acts every one of them what cannot be affirmed of any but a personal agent. He is, moreover, a Divine Person joined with the Father and the Son in the great acts of Blessing and of Baptism, and is set forth equally with them as the great object of worship, and so to lie to the Holy Ghost is to lie to God. To have the Holy Ghost dwelling in us makes our bodies the temples of God, for who else but God—the personal God—could take the place of Him who was proclaimed from Heaven, and declared to be the Son of God with power by the Resurrection from the dead, and make it a gain to them that he had taken His place. Could this be affirmed of any attribute or influence or person even who was not Himself very and eternal God. And yet it will be asked Why is He called the Comforter? First, because by His agency and action we are

grafted into Christ, made one with Christ, members of His body, (see 1 Cor. xii. 12-27. Through His operation Christ is formed within us and becomes our hope of glory, fulfilling His promise, "I will come unto you and dwell with you." If any man love Me he will keep My sayings, and My Father will love him, and We will come unto him and make our abode with him. He comforts us by causing us to dwell in Christ and Christ in us. To be so made one with Him that we are wrapped around with His merits and saved in Him, stand before God accepted in the Beloved.

Secondly, He comforts us by taking the things of Christ and shewing them unto us, convicting us of sin, and so showing us our need of Redemption; and then leading us to recognize and rest upon the completeness of the salvation that He has wrought out for us. He comforts us by convicting us of righteousness, showing us that in spite of the sneers of sceptics and sensualists, there is a righteousness here, the righteousness of God, which was exhibited in Christ, and to which we may attain in Him; and so lifting from our hearts the cloud of sin, and from our souls the burden of moral impotence. He comforts us by convicting us of a judgment to come, in which wrong will be righted and sin abolished, and forgiveness, final and complete, be extended to all who through the operation of the Holy Ghost the Comforter, have been grafted into Christ and built up in their most Holy Father, and kept in the love of God.

Correspondence.

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

S. P. G. GRANT TO ALGOMA.

SIR,—I have before me at present the May number of the Mission Field, the organ of the Society for the Propagation of the Gospel. I find there an account of the monthly meeting of the society, which took place April the 21st; and among other interesting particulars, am pleased to observe that a grant of £1,000 was made for the endowment of the See of Algoma, and £450 for the maintenance of clergy there. The former amount was voted out of a capital sum set apart for missionary bishops in India, which scheme it appears it is not advisable to carry out just now.

We must all be gratified at this substantial indication of deep interest in our Canadian missionary diocese, and will doubtless rejoice that an over-ruling Providence prevented the faithless, retrogressive, and self-condemnatory step proposed by the Bishops at the recent Provincial Synod.

Let this grant be looked upon in connection with the election of Dr. Sullivan to the vacant bishopric (which gives so much solid satisfaction to all parties) as an augury of good, and let steps be taken at once in every Canadian diocese, to complete the endowment and put Algoma on a proper footing.

Yours, &c., W. C. BRADSHAW.

CONTROVERSIAL TRACT SOCIETY.

SIR.—We Churchmen are not half as aggressive as we ought to be. Indeed taking a broad view of ourselves in this Province there seems to be no aggressiveness at all. We are usually quite satisfied, and apparently most thankful, when [we are holding our own. Our people have no idea of taking the warfare into the enemy's camp, or of fighting for their faith and principles; and mixed up as they are with all kinds of dissenters, socially and commercially, they are in general so ill-instructed that they are everlastingly apologising for and minimising the differences between the Church and sectarianism. I am very sure that large numbers of our professed members see little or no difference between the Gospel message of the Church of England and the Gospel as taught by the various forms of Protestant dissent. To them the differences are only matters of individual taste, and not of principle. It is notorious that many have joined us not only for the sake of Church of England respectability, or from some personal quarrel with the minister or the elders, but because of dissatisfaction with one or more of the defects of the meeting-house. They like, fortunately, a sober, reverent form of public worship, while, alas, of the doctrines of the Church they are woefully ignorant. Of course we are glad to welcome all such persons to our Catholic fold, but we must own they are too often a source of weakness. Frequently they are influential and wealthy men. Our own older and poorer members are afraid to offend them. Church doctrine—Bible truth suffers. True, the sober, reverent form of worship is but the shrine of this truth and doctrine. Daily Service, Weekly Communion, the

grace of Baptism, the power and authority of the Priesthood, the Eucharistic Sacrifice, Episcopal Ordination, Apostolic Succession, the Divine Commission, the three Orders, all are there as parts of our Gospel-message. But these are just the things which our verted and weak-kneed brethren do not wish to have made clear, and their truth demonstrated. The result is a general haziness and misconception about Church principles, fraught with disaster, and in the long run sure to be fatal to our body politic. Take away the life-blood, that warm stream of Catholic, Apostolic, and evangelical truth from the veins and arteries of our Prayer Book, and you keep but a skeleton, or a corpse, the sooner to be buried out of sight the better. For its possession very few will care to fight. Sir, it is to this lamentable state of things I fear we are hastening in Canada. The educated clergy, no doubt, hold and understand Church principles. This is not enough. It is the people who have to hold and understand,—so to hold and understand that they will help the clergy and enlarge the borders of the Church by zealously propagating truths which they earnestly believe to be divine, and to have the sanction of God's word and God's Church always. When a man learns to light his house more economically and more effectively than by tallow candles, he does all he can to make his neighbours use coal-oil lamps. We all desire to spread the knowledge of whatever contributes to our own comfort and happiness. This should be true of our Church principles. Churchmen should delight in propagating them.

Now, sir, I have grave doubts as to the pulpit being the place for controversy. For many reasons. 1. The people do not come to God's worship to hear controversial sermons. 2. There is a species of cowardice in attacking those who have no opportunity of defending themselves. 3. There is also a natural English tendency to take the side, which, having no defender, is apparently the weaker. 4. There are such things as bad arguments which are far worse than no arguments at all. 5. In the pulpit mannerism comes in; heated language is possible; exaggeration is apt to overstep the boundary line of strict truth. What is said is lost sight of in how it is said. The argument itself is soon forgotten. The preacher cannot return to the same subject again for a time. So I have no great faith in pulpit controversy. But yet controversy we must have. It is only by controversy carried on in a Christian, tolerant spirit, that we can hope to win our people to the principles we hold, and induce them to share the privileges we enjoy as Catholic Churchmen. We should aim at making all our intelligent members controversialists. Our educated men and women should be trained as missionaries for the Church, and be ready at all times to give good plain reasons why they are not Presbyterians, or Methodists, or Plyms, or Romanists. To this end we should supply them with weapons, and instruct them in their use. Why we have not done so long ago is more than I can say. We have let our soldiers fancy that the fighting is all to be done by their officers. So, to our cost, they have let us do the fighting, and what a pretty mess we have made of it the rampant sectarianism and agnosticism of the country sufficiently prove. I am satisfied that we have hosts of loyal laymen ready to fight for Church principles, if we would only put the weapons in their hands and drill them and train them. But first the weapons. And these should be at once manufactured by the thousand. TRACTS, short, plain, pithy, telling, should be written on all varieties of Church distinctive principles; and exposing the fallacies and dangers of false doctrine, heresy, and unbelief. At present, I am really ashamed to say, we have nothing, or next to nothing, of the kind. Sir, I believe in tracts—of the right sort. In England tracts have done and are doing immense service to the Church. Fas est ab hoste doceri. Heresy and schism make free use of tracts. Why not we? A 100-ton gun like the Prayer Book is, no doubt, a far more imposing looking weapon than a pocket six-shooter, but it is not nearly so serviceable when we are attacked by a mob and the fighting is hand-to-hand. This is just our case. We are surrounded by a mob of enemies fighting hand-to-hand against the truth, and order, and discipline of God's Church. For want of proper organization and suitable weapons, let us not deny it, we are getting worsted. This is why I venture to suggest to my brother Churchmen, through your columns, the formation of a "CONTROVERSIAL TRACT SOCIETY, for the exposition and explanation of Church Principles, and for the refutation of the errors of Sectarianism and Scepticism." I am sure our bishops will gladly be the patrons of such a society. Already one of them, the Bishop of Niagara, has himself written some excellent tracts that might well be scattered broadcast. In Toronto I believe there is a little band of brothers engaged in writing good tracts, not of a controversial nature. But no one individual, no handful of men, can accomplish what I desire to see attained, viz: the printing and circulating almost, if not altogether gratuitously, a popular literature for the propagation of the history and distinctive principles of the

Church of I organized s loyal Chur will I co-op that this present tin
Napanea May
THE AR THE O SC
Sir,—Y lished a S Churchm Rev. Mr. arrived la migrants, active wo "Objects the clerg with thei at Emer opened i by all see a society England, to Liver printed ing that mere. Y matter l urged b name ar zations' Churchr the cour ing the and offi body h matter vigour. Lendon discuss system the mc journal ties of pliance to for lous. followi man ar of Gre "My Laity, Christi people tween ally be "Off month ports (Britial 158,00 "It' should cation Churc in Am the v westw "Th tions It ha bisho our C anxio clergy "T sent i point pel a ledge "a with field the r sever "I hand Colo ther to th in t sett "(poss on t Stat

Church of England. For this we need a strong, well organized society, liberally supported by our real and loyal Churchmen. Surely we have such. Gladly will I co-operate with any who share my conviction that this is one of the most crying needs of the present time.

Yours,

T. BEDFORD-JONES,
Archdeacon.

Napanee,
May 12, 1882.

THE ARCHBISHOP OF CANTERBURY, AND
THE CHURCH OF ENGLAND SETTLERS'
SOCIETY OF RUPERT'S LAND.

Sir,—You will recollect that last spring we established a Society here whose objects were to assist Churchmen on their arrival in this country. The Rev. Mr. Bridger, Emigration Chaplain at Liverpool, arrived last May in Winnipeg with a number of immigrants, and was surprised to find our society in active work. Ten thousand fly-sheets, containing the "Objects" of the organization, and the names of the clergy and leading Churchmen of the diocese with their addresses, were distributed on the trains at Emerson, during the season, and an office was opened in town, where information could be obtained by all seeking it. Mr. Bridger saw how valuable such a society might become if associated with one in England, having cognate objects, and on his return to Liverpool he had many thousand of our fly-sheets printed and distributed among the emigrants leaving that part for the British North-west. He did more. With characteristic energy he brought the matter before the Archbishop of Canterbury, and urged his Grace to give the great weight of his name and influence to the establishment of organizations in England charged with the duty of giving Churchmen about migrating full information as to the country they proposed to reach; and of furnishing them with letters, when desired, to the clergy, and officers of a Settlers' Society, whenever such a body had been established. His Grace took the matter up with his accustomed promptness and vigour. He caused public meetings to be called in London and elsewhere, when the subject was fully discussed, and the enormous benefits of a complete system of help unfolded. The London Times gave the movement its warm support—other powerful journals followed—and those great missionary societies of the Church, whose wonderful network of appliances now enfolds the whole globe, were appealed to for pecuniary aid. The result has been marvellous. The Archbishop in December last issued the following circular, which was sent to every clergyman, man and found its way in thousands to every parish of Great Britain.

"My Reverend Brethren and my Brethren of the Laity,—I am anxious to direct attention, from a Christian point of view, to the vast movement of people which has for some years been going on between Europe and the British Colonies, and especially between England and America.

"Official returns show that during the first nine months of the present year 313,716 emigrants left the ports of Great Britain, nearly 200,000 of whom were British subjects. The destination of more than 158,000 of these emigrants was North America.

"It has been proposed that a systematic endeavour should be made to establish more direct communication than at present commonly exists between the Church at home and the Church in our Colonies and in America, with a view to the Christian welfare of the vast population which is continually passing westward from our shores.

"The proposal is in accordance with recommendations adopted by the Lambeth Conference of 1878. It has obtained the hearty consent of many of the bishops and clergy of the Anglican Communion in our Colonies and in the United States, and I am anxious to commend it to the notice of the parochial clergy of England.

"The scheme, which is still in its infancy, is at present under the management of a joint committee appointed by the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge. Its objects, in outline, are as follows:—

"(a) To supply the parochial clergy of England with accurate information respecting the various fields for emigration, including special reference to the religious and educational advantages which they severally possess.

"(b) To publish in a cheap form, a series of simple hand-books for the use of emigrants to our different Colonies and to the United States, containing, together with other intelligence, correct information as to the clergy, churches, Sunday and day schools, &c., in the various places in which emigrants are now settling.

"(c) To make such arrangements as may be found possible for the due care of emigrants from England on their arrival in our Colonies, and in the United States. This would include the provision of com-

mentary letters from the parochial clergy in England to the clergy in whose neighbourhood the emigrants propose to settle.

"Full information respecting the scheme can be obtained on application to the Rev. J. Bridger, Emigrants' Chaplain, St. Nicholas' church, Liverpool, to whom all communications on the subject should be addressed.

"It is, I think, impossible to exaggerate the importance of this subject, and I therefore commend it to the earnest and prayerful attention of my brethren the parochial clergy of England and the laity of our Church.

"J. CANTUAR."

"Lambeth Palace, Dec. 20, 1881."

The S. P. G. and the S. P. C. K. heartily responded to the appeal of his Grace, and £4,000 sterling were immediately voted to carry out the project. A missionary is to be established at Quebec to receive the immigrants on their arrival from Britain, and give them information and advice as to their progress. A series of "Colonists' Hand-books" is being published: the first one has been devoted to Canada, and is now before me. It was issued a few months ago by the S. P. C. K., and is an excellent resume of the volumes of information already published respecting Canada, and particularly concerning our great North-west. It is a pamphlet of forty-eight pages, contains a good map of the Dominion, *refertoire* of the knowledge indispensable to a settler in this country. It reproduces in full the "Objects" of our society, with the names and addresses of the 110 officers scattered over the whole diocese, any one of whom will afford valuable advice and assistance to all seeking them. These books have been scattered broadcast over the whole of Great Britain, and not a single parishioner of the British Isles need go far to obtain reliable information, good advice, hearty assistance, or warm sympathy from his brother Churchmen of Canada, when he chooses to make the Dominion his home. Mr. Bridger has been appointed Chief Executive officer of the British organization, and an admirable officer he is. Having visited us last year, and having been engaged a number of years as an Emigration Chaplain, he has risen to the vast importance of his work, and is much in advance of even us, who consider ourselves exceptionally energetic. He arrived amongst us a couple of weeks ago, in charge of the *Circassian* party, of whom so much has been said; and gave us most of the information I am now imparting to you. Our Bishop pointed out to him a great defect in the English scheme. He said, "You propose to establish a missionary at Quebec to meet the incoming settlers—but why Quebec? It is here he is needed, and not at Quebec. Quebec is but a station on the road. What the immigrant needs is information as to the part of the country he shall select as his future home, information as to the most expeditious and least expensive mode of reaching the spot, and information as to the land regulations of the Government, the C. P. R., and the Hudson's Bay Company, the great landowners of the North-west. No one in Quebec can possibly give this, and a moment's consideration will convince the English promoters of this most admirable undertaking, that what is imperatively needed is a missionary here in Winnipeg, who will meet the settler, take him in charge, prove himself his "guide, counsellor, and friend;" and turn him over to one of our hundreds of officers, who will see him finally settled in his new home, surrounded by Church friends and Church ministrations, and Church influences. This, and this only, will render the change from Britain to the North-west of Canada as simple, and as little trying as a change from the county of Kent to the county of York in England." This sensible view of the matter struck Mr. Bridger as the correct one, and by his Lordship's directions a full meeting of our Society was held on 20th April last, which was attended by Mr. Bridger, who addressed us at length. The situation was fully discussed, and the following resolutions unanimously passed. The meeting was a very large and full one, and the addresses of the influential men who took part in its proceedings exhibited the warmth and depth of the Church feeling which exists in Winnipeg. It was moved by Mr. Rowan, and seconded by the Ven. Archdeacon Pinkham:—"That this Society has heard with great satisfaction from the Rev. J. Bridger, of the efforts made by the S. P. G. and the S. P. C. K., under the direction of his Grace the Archbishop of Canterbury, in connection with immigration; and pledges itself to further by every means in its power, those efforts." It was then moved by the Rev. Mr. Prichard, seconded by the Rev. Canon O'Meara, and carried:—"That in the opinion of this Society the most practical way of meeting the spiritual wants of the immigrants who are members of the Church of England, and otherwise assisting them, is the appointment of a clergyman to travel in the new townships, visit the immigrants on their farms, find out who are Churchmen, what they will be willing or able to do in aiding the supply of the means of grace, and where the best centres for missions could be established; to ob-

tain at the same time all such information as might be of service for incoming immigrants; and to be in communication with the Society, and under its direction." It was then moved by Mr. Leggo, seconded by Mr. Fonseca, and carried:—"That the Society are of the opinion that owing to the great expense of living in this country, and the very heavy travelling expenses, the proposed clergyman could not be obtained under two thousand dollars per annum; that they would recommend the Mission Board of the diocese to undertake part of the outlay, and would request, through Mr. Bridger, the granting, in view of the mission wants of the diocese, of as liberal a sum in aid, as possible."

You will see by this that the movement of the Church in England, on this very important matter, will probably lead to great results, for it will extend to every part of the habitable globe; and we may, I hope, be pardoned, if we reflect with honest pride, that the vast operations which will doubtless flow from it, were set in motion by the modest little Settlers' Society of the diocese of Rupert's Land. We are now busy in extending our operations. We are establishing a branch office at Brandon, will soon have many thousands of new fly-sheets in the hands of the railway news venders, and have been fortunate enough to secure the valuable aid of one of our leading citizens, Mr. Fonseca, an admirable Churchman, who has kindly given us office room, and the services of an efficient clerk. *Moral*.—If the large hearted generosity of the S. P. C. K. in this matter may be measured by the decimal 100,000., how shall the fostering care of our own diocesan system of the whole Dominion united in the Provincial Mission Board be indicated? *Answer*.—100,000, or in popular language, the generosity by 100,000, the fostering care by the one hundred thousandth part of 1.

The absolute break-down of the present diocesan system of Canada, as exhibited in its utter uselessness when united action is needed, has determined leading Churchmen to organize a system for the whole of our North-west, in which the wretched weakness of your organization will be avoided. Finding as we do, that the Church of the great Dominion of Canada can, under its present disunited diocesan system, assist us only by small fractions, we have resolved that the British North-west, now much larger, and soon to be far wider and infinitely more powerful than the whole of Eastern Canada, shall have such a Church organization as will place the whole power of the Church in a central authority, which will govern the whole metropolitan Province without the trammels of diocesan interference. The Bishop and that broad-minded and large-hearted Churchman the Ven. Archdeacon Pinkham, have this great scheme under consideration, and no more splendid a work for able Churchmen can be thought of, than that of building up a system by which the enormous power of the Church of England, now frittered away in a wretched diocesan system, may be centralized, and made to produce its legitimate results. But more of this anon.

WM. LEGGO.

Winnipeg, 6th May, 1882.

A WISE man will desire no more than what he may get justly, use soberly, distribute cheerfully, and leave contentedly.

To him who is animated with a desire of obtaining approbation from the Sovereign of the universe, no difficulty should seem insurmountable.

Pride hides our faults from ourselves, and magnifies them to others.

Religion prepares the mind for encountering, with fortitude, the most severe shocks of adversity; whereas vice, by its natural influence on the temper, tends to produce dejection under the slightest trials.

ROUGH SIEGE LAID TO HIM.—Mr. James O. Neville, the well known General Import and Export Agent of the "Allen Line," and General Dominion Shipping Agent, 538 Dorchester street, Montreal, is an active member of the Shamrock La Cross Club. "While on a late exhibition trip to the States," said Mr. Neville to the writer, "my old foe, the rheumatism, attacked me, and gave me a rough siege. I suffered with the ailment all through my trip and long after my return home. I tried several remedies and found them entirely useless. Having read the indorsements of well known people who had used St. Jacobs Oil, and been cured thereby, I determined to give it a trial. Upon the first application, I saw at once it was what I required. In two weeks time I was as well as ever, and fully able to attend to my business. I have not had the least suggestion of rheumatism since. It certainly is a remarkable remedy and one that seems to me to be infallible."

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

Children's Department.

MY MOTHER.

THE following piece of poetry is exceedingly touching and beautiful. It was written by a convict in Ohio Penitentiary.

I've wandered far from thee, mother,
Far from my happy home;
I've left the land that gave me birth,
In other climes to roam.
And time, since then, has rolled its
years

And marked them on my brow;
Yet I have often thought of thee—
I'm thinking of thee now.

I'm thinking of the day, mother,
When at my tender side,
You watched the dawning of my youth
And kissed me in your pride.
Then brightly was my heart lit up,
With hopes of future joys,
Which your bright fancies wove
To deck your darling boy.

I'm thinking of the day, mother,
When, with anxious care,
You lifted up your heart to heaven—
Your hope, your trust was there.
Fond memory brings your parting word,
While tears rolled down your cheeks;
The long, last loving look told more
Than tongue could ever speak.

I'm far away from thee, mother;
No friend is near me now
To soothe me with a tender word,
Or cool my burning brow.
The dearest ties affection wove
Are now all torn from me,
They left me when the trouble came;
They did not love like thee.

I'm lonely and forsaken now,
Unpitied and unblest;
Yet, still I would not have thee know
How sorely I'm distressed.
You could not chide me, mother;
You could not give me blame;
But soothe me with your tender words,
And bid me hope again.

Oh, I have wandered far, mother,
Since I deserted thee
And left thy trusting heart to break,
Beyond the deep blue sea.
Oh, mother, still I love thee well,
And long to hear thee speak,
And feel again thy balmy breath
Upon my care-worn cheek.

But, ah! there is a thought, mother,
Prevades my bleeding breast,
That thy freed spirit may have flown
To its eternal rest.
And while I wipe the tear away
There whispers in my ear
A voice that speaks of heaven and
thee,
And bids me seek thee there.

THE DESCENT OF THE HOLY SPIRIT.

THE third great Christian festival has dawned upon us,—the glorious day on which our ascended Lord sent down the promised gift, His Holy Spirit, upon the guides and teachers of His infant Church. Few were the chosen ones on whom He came that day; but the Lord gave the word, and great was the company of the preachers. One room in Jerusalem contained them then; but now their sound is gone out into all lands, and their words unto the ends of the world. The light of the day of Pentecost has kindled the whole earth.

What so fitting, then, at Whitsuntide as to tell of the triumphs of the gospel, the spread of the Church into lands whose very names the Apostles knew

not, but which now are white unto the harvest, or are yielding their first fruits to the spiritual reaper? Such a country is India; a vast empire crowded with Mahometans and idolaters, yet not without its congregations of native Christians and its devoted native clergy. Of one of the latter I am about to speak.

In the ancient city of Delhi, once the capital of the Great Mogul, was born, about ninety years ago, a man named Shekh Saleh. His father, a learned Mussulman, and by profession a school-master, brought up his son in his own belief, and taught him the Persian and Arabic languages. Shekh Saleh seems to have possessed a noble upright nature, and, like St. Paul before his conversion, to have attended to every observance of his religion, and been exceedingly zealous for the tradition of his fathers. He obtained, when old enough, the appointment of moonshee or language-master to an English officer, but got into trouble by bringing over one of the Hindoo servants to Mahometanism. He then enlisted as a soldier under a native chief, but while on duty he saw a young man, who had come to his general on a peaceful mission, murdered in cold blood by his fellow soldiers before his eyes. The treachery shocked him, and, dreading lest he should be called on to take part in such an action, he left the army as soon as possible. The only way of life now open to him was trade, and on this he entered at once, in spite of its being little esteemed by his countrymen. Though still a heathen, he might have shamed some Christians by his ready choice of a sphere of honest labour, safe though lowly, in preference to idleness; and as St. Matthew was called at the plough, so was Shekh Saleh busily employed when the call reached him to follow Christ.

It came thus: the Rev. Henry Martyn, a holy and devoted missionary, after leaving his English home and friends for his Master's sake, was doing his work at Cawnpore in the north of India. There were in Cawnpore, as in other heathen cities, many starving beggars, and Mr. Martyn chose Sunday as his day for relieving them, when, after attending to their bodily wants, he would tell them of the Lord Jesus, the great comforter of the afflicted. While this was his plan, Shekh Saleh came to visit his father, then residing at Cawnpore. Curiosity led him at first to go and listen to the English priest preaching to the beggars, but better feelings took him there again. His mind was awakened, and he began inquiring about the Christian religion, even questioning the pupils of the mission school, till at last he begged his father, to find him employment at Cawnpore that he might stay and hear more of these things. This was done. His father persuaded Mr. Martyn's secretary to engage him as copyist, and soon an Hindostanee New Testament was given him to bind. His heart glowed at seeing the Christian's sacred book; he read it eagerly, and his desire to become a disciple strengthened within him. Still he felt the importance of the step, and hung back even from opening his mind to Mr. Martyn till he found that, from failing health, the missionary was about to leave Cawnpore. Then he delayed no longer, but applied to him at once for teaching and Baptism. The time was, however, too short, so Mr. Martyn took him to Calcutta, and left him there with another clergyman, the Rev. David Brown. By him the new convert was instructed, and, on Whit-Sunday, 1811, publicly baptized by the name of Abdool Messeeh, which means in the Hindoo language "servant of Christ."

Some of his friends, more zealous than prudent, would have had him return at once to his former home as missionary; but he hung back, saying he was yet too ignorant and untaught in the Scriptures. So he lived two years in private, learning, not teaching, only

venturing at least to note down the lessons of a friend and repeat them in his own language to some poor natives. By his means, however, five Mahometans were converted to the Christian faith. Their relatives were very indignant at this, and molested him in many ways, but he bore all with great meekness till his friends advised him to leave Calcutta.

Accordingly the chaplain at Agra, a town in the north of India, took him to that place, instructed him daily in the scriptures, and employed him as a Catechist, in which capacity he laboured diligently for eight years. By this time India had a bishop of her own, and to him Abdool Messeeh's friends applied for his ordination. But things were still unsettled in that long neglected country, and Bishop Middleton demurred to ordaining a native. Abdool Messeeh, therefore, longing to preach the gospel to his heathen countrymen, turned to some Lutheran ministers for sanction. They gave it, and he laboured on at Agra till the good Bishop Heber visited that place in 1825. He remarked the zeal and devotion of the now aged disciple, and offered to ordain him deacon. So Abdool Messeeh followed him to Calcutta, and there received Holy Orders, with three other missionaries.

On his way to Agra he visited his aged mother at Lucknow, and his health being weak and the journey during the hot season trying, a clergyman being also wanted there, he begged to stay instead of going further. This was agreed to by the Church Missionary Society under which he worked, and his labours at Lucknow were not without success. He made one missionary journey to Cawnpore, where first the light of the truth dawned on his soul, and would have gone again, but in the early spring of 1826 he was taken ill. Dr. Luxmore, a physician, with Christian kindness received him into his home and watched him carefully. For this he expressed great gratitude, and rejoiced that Christian brethren now would bury him, at which there would have been difficulty had he died among his relations who were heathens.

His illness increasing, he began calmly to prepare for death. He took leave of his friends, arranged his affairs, and made his will after the English manner. And when this was all over, he said, "Thanks be to God, I have done with this world: and as regards my mother, I commend her to God." He then called to his side a friend who had been with him from the beginning of his illness, folded his hands in prayer, and said, "Oh, Father, Son, and Holy Ghost, be gracious to him!"

The next day he sent for a convert whom he was preparing for Baptism, instructed him for the last time in the Lord's prayer, and promising to baptize him should he recover, telling him at the same time what clergyman to go to in case of his death. Towards evening he grew worse; yet he begged to hear the fourth chapter of St. John, which having been read to him, he said, "Thanks be to God."

Abdool Messeeh had always loved hymns, and had composed several in his own language. His last was as follows:—

"Beloved Saviour, let not me
In Thy kind heart forgotten be;
Of all that deck the field or bow,
Thou art the sweetest, fairest flower.

"Youth's morn has fled; old age come on;
But sin distracts my soul alone;
Beloved Saviour, let not me
In Thy kind heart forgotten be."

He asked the friends who were around him to sing this hymn, and joined his voice to theirs till it faltered in death; and so he peacefully breathed his last on the evening of March 4th, 1826. The next day his body was laid to rest as he had desired, by Christian brethren, with Christian prayer and praise.

Thus lived and died the Rev. Abdool Messeeh, one of the first native clergy-

men of India. There are now many of them, following, we may trust, in his foot-steps. Let us pray that their number may be increased a hundredfold, and that they may be blessed to the bringing that wide country into Christ's kingdom.

ASCENSION DAY.

Or the five great feasts of the Christian Church the one most specially honourable to man is that which celebrates his elevation in the person of God Incarnate to the throne of the universe.

It marks the final triumph of the seed of the woman. It shines out in strange contrast with the manger, with the cross, and with the tomb in the background. No pall of darkness veils the form of the Holy One. He hides Himself in light. A bright cloud receives Him out of sight. For a ray of Heaven darts upon the earth. For a moment the golden gate is open and man enters into the unspeakable joyousness and peace of the city of his God.

Is it not strange that this great day should have fallen into neglect? Men who would not think of labouring on an ordinary Sunday will go to their places of business on Ascension Day without a prick of conscience. Devout women ply their needles and engage in household tasks without a thought that they are trenching upon holy time, dishonouring their God, or robbing their souls of grace.

Yet no Sunday in the year, except Easter, is to be compared with Ascension Day. No day is more truly the Lord's Day than this.

The day of the coronation of the King of Kings, the day when those Hands, pierced by woful nails, first grasped the sceptre of the universe, the day when first began the triumphant pleading of the awful Priest and Victim, is surely a day to be much observed in all our borders.

Would that its heavenly holiness and peace could linger with us all the year

"GIRLS, HELP FATHER."

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy, laying down bright crochet-work. "I shall be glad to do so if you will explain what you want."

"Well, I shouldn't wonder if you can, Lucy," he said reflectively. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master-hand at accounts in my best days, and it does not grow any easier since I have put on spectacles."

Very patiently did the helpful daughter plod through the long lines of figures, leaving the gay worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cozily in his easy-chair enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty "Thank you, daughter, a thousand times!" took away all sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the father. "It's not every farmer that can afford it."

"Not every farmer's daughter is capable of making one," said the mother, with a little pardonable maternal pride. "Nor every one that would be willing

if able," was a sad might be and many of lighter at best willing or claim Girls, cheerful comes, by fretting all the exert as parents

If you be conte than yo it be litt lating a Be conte you are Are day? aggre is perm somethi sing-to Solon man in by little thing e reading time of this is store-ho

Final charact cause i men fal It is so good re did yo you did did last do not you are standu Littl lated; gained reputa

ANSW of Brig betes, is cur or can if they Agu compl the gr ting to acts of Blood. BIRT Not e BER 19th, 1 Emelle son, at "Ho carry t

Wheat Do. Barley Oats Peas Rye Flour, Beef, Do. 1 Di prese vital time fores saves cents

if able," said Mr. Wilber; which last was a sad truth. How many daughters might be of use to their fathers in this and many other ways who never think of lightening a care or labour! If asked to perform some little service, it is done at best with a reluctant step and unwilling air that robs it of all sunshine or claim to gratitude.

Girls, help your father. Give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children.

LITTLE BY LITTLE.

If you are gaining a little every day be contented. Are your expenses less than your income, so that, though it be little, you are constantly accumulating and growing richer every day? Be contented; so far as concerns money you are doing well.

Are you gaining knowledge every day? Though it be little by little, the aggregate accumulation, where no day is permitted to pass without adding something to the stock, will be surprising to yourself.

Solomon did not become the wisest man in the world in a minute. Little by little—never omitting to learn something even for a single day—always reading, studying a little between the time of rising and laying down at night; this is the way to accumulate a full store-house of knowledge.

Finally, are you daily improving in character? Do not be discouraged because it is little by little. The best men fall short of what they wish to be. It is something, it is much, if you keep good resolutions better to-day than you did yesterday, better this week than you did last, better this year than you did last year. Strive to be perfect, but do not become downhearted as long as you are approaching nearer to the high standard at which you aim.

Little by little, fortunes are accumulated; little by little, knowledge is gained; little by little, character and reputation are achieved.

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

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

BIRTHS, MARRIAGES & DEATHS.
Not exceeding Four lines, Twenty-five cents.

Death.

BERFORD.—Entered into life eternal May 12th, 1882, at St. Paul's Parsonage, Almonte, Emelie Rose Bedford, daughter of F. L. Stephen son, and Lily Bedford, aged 9 months. "He shall gather the lambs with His arm, and carry them in His bosom."

PRODUCE MARKET.

Toronto May 23, 1882.	
	\$ c. \$ c.
Wheat, Fall, bush.	1 29 to 1 31
Do. Spring	1 34 to 1 36
Barley	77 to 91
Oats	48 to 50
Peas	63 to 68
Rye	82 to 85
Flour, brl.	5 85 to 5 90
Beef, hind quarters	8 50 to 10 00
Do. fore quarters	7 00 to 8 00

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



ST. JACOBS OIL
TRADE MARK.

THE GREAT GERMAN REMEDY FOR RHEUMATISM,

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

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

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

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

CONFEDERATION Life Association.

THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers:

Policy No. 618, issued in 1872, at age 30, for \$1,000 on the All-life plan. Annual premium \$20.80.

At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of TEMPORARY REDUCTION of Premium, and has had the benefit of the same.

This Policy-holder will, at the ensuing Quinquennial Division, after the close of the year 1881, have a TEMPORARY REDUCTION the ensuing five years \$9.78, EQUAL to 46.81 cent. of the annual premium.

The cash profits for the five years are \$48.63, equal to 41 per cent. of the premiums paid during that period.

The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$8.68, equal to 12.68 per cent. of the annual premium.

The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.

The next Quinquennial Division takes place, as early as possible after close 1881.

President,
HON. SIR W. P. HOWLAND, C.B. K.C.M.G.
J. K. MACDONALD,
Managing Director.

\$1,000 Forfeit.
Immix Cancer Cure, Coaticook, P.Q., Canada.

CANCER CURED

without the use of the knife. The only Permanent Cure in the world.

For particulars enclose two 3-cent stamps to
S. C. SMITH, COATICOOK, P.Q. Canada.

* Highest references.

CURES SWIFT AND CERTAIN.

TORONTO STAINED GLASS WORKS.

William Elliott,
12 & 14 Adelaide St. West.

CHURCH GLASS IN EVERY STYLE

Those answering an Advertisement will center a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

Mr. Wm. Boyd Hill, Cobourg writes: "Having used Dr. Thomas' Electric Oil for some years, I have much pleasure in testifying to its efficacy in relieving pains in the back and shoulders. I have also used it in cases of croup in children, and have found it to be all that you claim it to be."

The North American Mutual Life Insurance Co.

Guarantee Fund. . . . \$100,000
Deposited with Dom. Gov. . . . \$50,000
Hon. ALEX. MACKENZIE, M.P., President.
Hon. ALEX. MORRIS, M.P.P., Vice-President.

THE TONTINE INVESTMENT POLICY of The North American Mutual Insurance Company combines in one form the greatest number of advantages attainable in a Life Insurance Policy. It appeals at once to the intelligence of all who understand the principles and practice of Life Insurance.

All Policies whether on Life or Endowment Rates, are subject to no higher charge in Premium Rates, in taking the "Tontine Investment" form.

The extra benefits of this are conditioned only upon continuance of the Policy for a certain specified term or Tontine period of ten, fifteen or twenty years, selected by the insured himself.

Two things most desired in Life Insurance are the certainty of protection in early death, and profit in long life. These are combined in the "Tontine Investment Policy" of the North American Mutual Life Insurance Coy., which also issues Annuities and all the ordinary approved forms of Life Policies.

Agents wanted. Apply to
Wm. McCABE,
Managing Director.

CANADA STAINED GLASS WORKS
ESTABLISHED 1856.

All Kinds of Church and Domestic Glass
JOS. MCCAUSLAND,
76 King Street West, TORONTO

J. & R. LAMB, BANNERS.

Silk and Gold Banners, \$5.00 Each.
Larger Banners, \$10, \$25, \$50
Silk and Gold S. S. Banners, \$5.00 each
Send for Circular, 59 Carmine St. N.Y.

REFRIGERATORS, ICE CREAM FREEZERS.

WATER FILTERS. WATER COOLERS.
AT THE
Housekeeper's Emporium,

HARRY A. COLLINS,
10 YONGE STREET, WEST SIDE.

New Merchant Tailoring Establishment.

A. MACDONALD.

MERCHANT TAILOR,

353 1/2 Yonge-street Toronto.
(OPPOSITE ELM)
Choice New Goods. Fit Guaranteed. Custom Work a specialty.

D. FLACK AND SON.

385 Gerrard-st. East, Toronto.

DEALERS IN GENERAL GROCERIES,

PROVISIONS, ETC.

GAS FIXTURE MANUFACTORY.

The undersigned are prepared to manufacture all styles of Church Gas Fixtures to order. Estimates and designs furnished on application.
D. S. KEITH & CO.
King St. West, Toronto

H. STONE, SENR. UNDERTAKER
239 YONGE ST.
NO CONNECTION WITH ANY FIRM OF SAME NAME

CHEAPEST BIBLES, furnished Agents on Terms and Cash Premiums.
FORSHER & MCKIN, CASH PREMIUM

CONSUMPTION CAN BE CURED.

Ontario Pulmonary Institute,

No. 135 CHURCH-ST..

Opposite the Metropolitan Church, Toronto, Ont.

M. HILTON WILLIAMS, M.D.,

Graduate of Victoria College, Toronto, and Member of the College of Physicians and Surgeons of Ontario.

PROPRIETOR.

The only Institute of the kind in the Dominion of Canada

Permanently Established for the cure of all the various diseases of the Head, Throat, and Chest, viz.:—Catarrh, Throat Diseases, Bronchitis, Asthma, Consumption, Catarrhal Ophthalmia, (Sore Eyes), and Catarrhal Deafness. Also Diseases of the Heart.

Our System of Practice consists of the most improved Medicated Inhalations, combined with proper Constitutional Treatment. Having devoted all our time, energy, and skill for the past fifteen years to the treatment of the various diseases of the

HEAD, THROAT, AND CHEST,

(during which time we have treated over 33,000 cases), we are therefore enabled to offer the afflicted the most perfect remedies and appliances for the immediate cure of all these troublesome afflictions. By the system of

MEDICATED INHALATIONS,

Head, Throat, and Lung affections have become as curable as any other class of diseases that afflict humanity.

The very best of references given from all parts of Canada from those already cured.

Consultation free and prices within the reach of all.

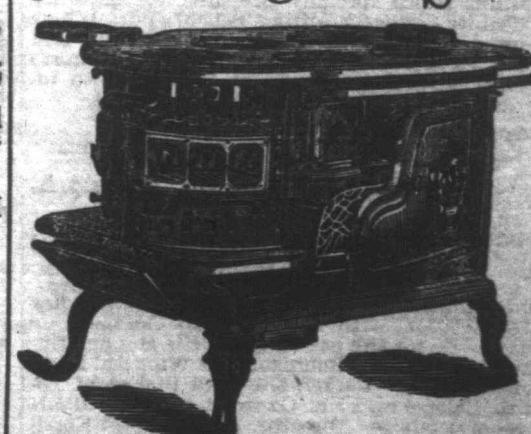
It is especially desirable that all who have need of medical aid, either from catarrh, asthma, bronchitis, or consumption, should make early application. The patient at a distance, who cannot come here for treatment, can, after examination, return home and pursue the treatment with success. But if impossible to call personally for an examination, write for a "List of Questions" and "Medical Treatise." Address,

ONTARIO PULMONARY INSTITUTE,

135 Church-st., Toronto, Ont.

Mention DOMINION CHURCHMAN.

Have You Seen The COMBINATION COOKING STOVE



The only Coal Cook Stove on the right principle in America; the latest and most economical, WHY?

Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use. EVERY STOVE GUARANTEED. Read one of many testimonials:

Mr. Moses.—We have been using one of your Combination Cook Stoves for nearly two months, it has given us satisfaction in every way, is a GOOD BAKER, and the fire has never been out.

243 Yonge-street, Mrs. CHAS. HOW

January 9, 1881.

1st Medal awarded at Toronto, 1880.

F. MOSES,

301 YONGE STREET, TORONTO.

* Patent rights for sale.

\$200-00 REWARD!

Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation Hop BITTERS, especially Bitters or preparations with the word Hop or Hops in their name or connected therewith, that is intended to mislead and cheat the public, or for any preparation put in any form, pretending to be the same as Hop BITTERS. The genuine have a cluster of GREEN HOPS (notice this) printed on the white label, and are the purest and best medicine on earth especially for Kidney, Liver and Nervous Diseases. Beware of all others, and of all pretended formulas or recipes of Hop BITTERS published in papers or for sale, as they are frauds and swindles. Whoever deals in any but the genuine will be prosecuted.

HOP BITTERS Mfg. Co.,
Rochester, N.Y.

