

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 10, 1888.

[No. 19.]

—THE—

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Toronto, Dec. 16, 1882. Dep. F. Works, Ont.
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LESSONS for SUNDAYS and HOLY-DAYS.

May 10... WHITSUN-DAY.

Morning—Deuteronomy xvi. to 18; Romans viii. to 18.

Evening—Isaiah xl.; or Ezekiel xxxvi 25. Galatians v. 18,
or Acts xviii. 23 to xix. 21.

THURSDAY, MAY 10, 1883.

A PROBLEM FOR A DISSENTER.—On the 29th ult. Dr. Thomas, Baptist, preached before the St. George's Society, Toronto. He took as a text "He hath not dealt so with any nation." From this he drew out a comparison between the calling of God to the Israelites and their being divinely ordained to a sacred function among the nations, and the calling of God to the Anglo-Saxon-Norman-Celtic combination" who, said Dr. Thomas, "are a peculiar people with a special mission from Providence." Now, here is a problem:—

From the dawn of civilisation up to day, the work of evangelising England as a nation has been the work of the Catholic Church of England. For over thirteen hundred years, when the Anglo-Saxon-Dane-Norman combination was forming, England knew only one Catholic and Apostolic Church. God used this Church from the first to teach his will to England and up to day, that Church alone recognizes and strives to fulfil God's call to Christianize England. That is all clear. Now, Dr. Thomas is in this position; he admits that God gave England to the Church, he admits the Divine Mission of the Church, and therefore the duty of England to "hear the Church" as a Divinely sent Teacher, yet he, Dr. Thomas is one of a small band of people who proclaim themselves so much wiser and so much holier than God's own Church, that they separate themselves from her services, and do not hesitate to speak of the Church founded by God, with words of disdain! If the Baptists are right, the Almighty made a sad mistake in giving the foremost nation of the world, to be taught by the Catholic Church of England! But we believe in the Supreme Wisdom, and do not believe in sectarian unwisdom.

IGNORANCE OR MALICE, OR BOTH?—The bitterness of the Baptists towards the Church we have spoken of before. There is nothing equal to it except the hatred between Irish Romanists and Orangemen. But it is one thing for a Baptist divine to indulge in this hatred in the hearing of Baptists who seem to delight in vulgarity of this kind, and quite another thing to take advantage of a national anniversary to spit out splenetic bigotry about the Church in the hearing of Churchmen. That is simply an outrage of the street rowdy type, and we say so in spite of the preacher being a D.D., and all the rest of it. At the Methodist Metropolitan, Dr. Thomas, preaching to Englishmen, many of them Churchmen, said: "In the Churches of Rome, Russia, and Ritualistic England self only is taught, and there is nothing said about self in the teachings of the Apostles." Now, Dr. Thomas, that is a vile slander, an untruth of the basest kind, a falsehood full of the malice of bigotry. There is no Church which teaches self-denial so thoroughly as "the Church of Ritualistic England;" indeed, it is a reproach against her, used by the Baptists of England, that the Church places self-denial much too high, so high as to obscure faith. We trust Churchmen, members of St. George's Society, will not give another fanatic the chance of insulting them and their country.

THE OLD ORDER CHANGETH.—In our earlier days, a young man who joined a set of ringers had to pay his "foot ale," and the only ceremony of induction he went through was getting tipsy with his comrades at the nearest beer house. The ringers never went to service: we have seen them hundreds of times troop across the churchyard as soon as their work ceased and go into a public house, until turned out by the Wardens, or left, as these officers thought well. Read the following, and thank God, that the wave of revival in ceremony and seriousness has reached as high as the belfries.

THE BELL RINGER'S OFFICE SACRED.—The Vicar of Beetham, (Rev. G. W. Cole), immediately after evensong left his stall and proceeded with one of the choirmen to the tower during the singing of Hymn 242, 'We love the place, O God,' his object being to admit a probationer into the office of Ringer. After inquiring of the conductor whether the young man was a fit and proper person for the office, and asking the candidate whether, being willing to undertake the post, he would obey the rules and make his daily conduct worthy of his sacred office, the Vicar laying his hand upon the rope admitted him in a few well-chosen words. The bells were then rung, after which, all kneeling, two Collects were said, and during the singing of an Easter Hymn the two returned to the choir. In preaching from the text taken from the 1st Lesson, which spoke of the investiture of Eleazar with Aaron's sacred robes, the Vicar quoted those beautiful lines 'The Ringer's Priesthood,' and referred to the great change for the better which was coming over everything connected with the bells and those who rang them. The war of restoration coming in at the porch had proceeded up the chancel, had lifted the altar to a place of higher dignity, wrecking on its way the three-decker; but often it had not been high enough to reach the belfry in the tower. Being cared for by nobody, too often ringers cared for nobody in return. Ringers' Associations were now common; he had been the president of two companies. By the sound of yonder tenor he had declared at his recent induction that the bishop had placed him as their vicar there. Might they never ring to all others, and then themselves go away from service! The effect of bells upon Napoleon was told. Though it was new, he believed no one in that full church would hesitate to allow, that, in the simple service which had been held good had been done by impressing the new ringer with the sanctity of his office, and gaining for him the prayers of that large congregation. Hymn 308, 'When morning gilds the skies,' was then sung, and the Blessing delivered from the altar. Yet some would prefer foot-ale times to this!

DISGRACEFUL JOURNALISM.—Last week but one we alluded to the scandalous language used by the *World*, as an evidence of the growing corruption of the upper classes. *Church Bells* has a similar paragraph. "The *World*, with more than questionable taste, is making merry over the coincidence that in the case of the late Sir George Jessel, as Master of the Rolls, 'a Jew was prayed for in company with the Queen and Royal Family and Lords of the Privy Council' (sic), while 'on Good Friday in the collect he was necessarily classed with ordinary Jews, Turks, infidels, and heretics.' It is possible in these days, and we believe actually occurs, that the editor of a Society journal may be prayed for among 'The High Court of Parliament,' while, without doubt, many persons mentioned in his columns must, if their Christianity be genuine, also feel called upon to include him as a subject for their prayers in a familiar petition of the Litany, and there was surely no greater anomaly in praying that a judge in his public capacity might give righteous judgments, and that in his private capacity he might be brought home to the true faith. When the newspapers presumably written for the clubs are compelled to have recourse to such paragraphs as that to which we have referred, Society

journalism would seem to have reached a painfully low condition."

A SOLEMN CEREMONY.—On Sunday afternoon, April 22nd, four men were baptised and confirmed at the Central prison. They were prepared and presented by the Rev. Charles Darling, who for the past two months has each week visited the prison for that purpose. On the day of confirmation the full choir of St. Matthias took part in the service, which was one of great interest. The large chapel was quite filled with the prisoners, who seemed to appreciate fully the solemnity of the occasion, and as the choir, preceding the bishop, passed up the building singing the Old Hundredth as a processional, the 300 men or more all stood up, and throughout the service were reverent, and apparently much impressed, those who received the holy rite being more especially so, if they may be judged by their earnest and serious demeanour. The Bishop gave a capital address upon the subject of confirmation, which was listened to with marked attention by all present. The order of service was even-song to the third collect. Mr. Softley, to whom much praise is due in inaugurating the class, read the first lesson: then followed the confirmation. The hymns sung were taken from Moody and Sankey, in order to allow the men to join in the service as much as possible. The recessional hymn was "How sweet the name of Jesus sounds." The next thing to expect is a resolution by the Ministerial Association, condemning this ministrations. This extraordinary body has been doing its utmost to exclude the Church from shepherding its unhappy sheep who have fallen into the grip of the law. The treatment meted out by these persons to Mr. Softley, the indefatigable lay agent who has worked so bravely in the prison on behalf of Christ, and His Church, and his strayed ones, has been disgraceful. He has been snubbed, thwarted, insulted, his work stopped, his mission reviled, his zeal sneered at, his Church condemned, because a certain body of dissenters wished to monopolize this field of work, or failing that to compel the Church to submit to their orders and rules! Yet with such contumely shown us, we must not stand aloof, but in all humbleness bear the yoke of sycophants.

HOWLING THE PSALMS.—The Bishop of Manchester says that he has been "in churches where the Psalms were howled so that he could hardly hear his own voice." He alludes to churches where the Psalms are chanted. This expression has given great comfort to some of our good anti-Psalms singing friends, but why is not clear. We have heard the Psalms read as a duet between Parson and Clerk; we could walk in a few minutes to a number of churches where they are read almost as a solo by the parson, with the alternate verses omitted; and others where they are supposed to be chanted by choir and people, but are not; and others where a fair show exists of really chanting the Psalms. It is all a question of management. Singing the Psalms does not keep people silent any more than reading them, nor otherwise, but we infinitely prefer to hear Psalms "howled" by a rough congregation, than to be amongst people who make no response to the invitation, "Come, let us sing unto the Lord."

A SATISFACTORY CONFESSION.—At the Baptist Union held on 3rd inst., Mr. Lailey said, "In 1878 they had 48 missionaries, and now have only one-half that number; and of Baptist churches which required aid in important places, eight are without pastors, and two who united in a pastor are vacant. In this list are not represented destitute and partially destitute Baptist churches." At the same meeting Prof. Newman said, "Baptists above all others were in need of higher education,"—which is very, very true, and always will be! Perhaps Mr. Lailey's figures are thus accounted for? Higher education is fatal, and the want of it, too, is fatal to the narrowest and bitterest of sects; so they are in a bad case.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protection against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

ST. PETER NEVER BISHOP OF ROME.

WE have called the attention of Churchmen, more especially those few who seem disposed, for the sake of peace, to resent any exposures of the false history and false doctrine upon which the claims of the Papacy are based, to the very significant fact that the most keen, determined, persistent and aggressive attacks upon Rome are being made by those papers which are extremely "High." We need not point out, it is a fact as notorious to scholars, as that SHAKESPEARE wrote Hamlet, that the vast body of anti-Papal literature, so well nigh the whole of it indeed that few well read men could name an exception, came to aid the Church from those who are slanderously said to have leanings towards Rome. Possibly, however, there is a sense in which this is true, for the bravest, the most skilful of the foe are those who close with their antagonists, who are set to scale the ramparts, while those who stand at a safe distance are not deemed competent for the struggle. So in this sense those who are reproached as being so near to Rome may turn upon their less brave, less skilful comrades and say with pride, that it were a better, a nobler fate to die fighting under the very walls of the enemy, than to live at a safe distance to sneer at noble deeds of courage, at which cowards can only sneer.

The whole fabric of the Papal system is built up like an inverted pyramid, or a spinning top, upon a small point, that point being the claim of the Bishop of Rome to supremacy over all other Bishops, because St. PETER was the first Bishop of Rome and exercised that supremacy. The following is the way in which the organ of the extreme High Churchmen of England knocks from under the Papacy this small base, and the base being withdrawn the whole superstructure comes toppling over like a spinning top when the peg comes out. The extract is from the *Church Times*, and appears as an answer to a perplexed enquirer;—"The matter becomes simple enough when you remember that the Romans have elected to stake their whole case on these points: that St. PETER was given absolute supremacy and jurisdiction over the whole Church; that he became Bishop of Rome in A.D. 42, sitting there till his martyrdom A.D. 67; that he constituted the Popes his successors in the attributes of infallibility and supremacy; and that the actual Pope is his legitimate heir. But it is absolutely certain from Scripture that St. PETER never was given, and never attempted to exercise, jurisdiction over other Apostles (in fact, he appears thrice as himself under that of St. JAMES); that he had never been in Rome down to A.D. 68, the date of St. PAUL's arrival there, as the Roman Jews then had only heard vague rumours about Christianity (Acts xviii. 22); that he most probably had not been in Rome down to A.D. 66, the date of St. PAUL's Second Epistle to TIMOTHY, as there is no mention of him there, though the circumstances require it, if a fact; there is no hint or suggestion of St. PETER's being Bishop of Rome, save in one heretical and repudiated work (the

"Clementines"), till two hundred years after the asserted fact; no scrap of evidence ever has been adduced to show that St. PETER either could or did transmit any special power he may have had; and, finally, there have been so many breaks and irregularities in the Roman succession, that the title, if it ever existed, was destroyed centuries ago.

EXTREMES MEET.

NO two men in the Church at home are wider apart in certain matters, than Bishop RYLE and our old and beloved friend, the Rev. GEORGE BODY, Canon-Missioner of Durham. They might, without straining the facts, each be said to represent the opposite poles of the Church. Yet when they come together to discuss such a practical question as the necessity for increasing evangelistic agencies in order to overtake the work of the Church, these men, the alpha of Evangelicalism, and the omega of Catholic zeal, meet and find that they are of one mind and of one heart, seeing eye to eye, all minor differences being fused in the passion fire of zeal for souls.

The question of extending the diaconate being the subject under debate at Convocation, the Bishop of LIVERPOOL said he was perfectly satisfied that unless some further means of evangelization for large and overgrown parishes were provided, the prospects for the Church of England were most perilous. Increased lay agency was the great want of the Church at the present day, but there were many difficulties in the way of carrying out of the proposal which Canon JACKSON had brought forward. If the report of the committee were adopted there would, it appeared to him, be two classes of ordained men under the same name, both called deacons, and the greater part of the laity would see no great difference between them. He doubted, as other speakers had done, whether any large number of persons would be ready to become permanent deacons, for in Liverpool he failed to see any great number of persons who were likely to do so. Men were so closely engaged with their work or business that the time they had to give to purely Church work would be very little. Great difficulties, would also, he thought, arise from the working together of the two classes of deacons, who, he was afraid, would not always work together in perfect harmony. There might also be great jealousy excited in the minds of the people from that cause, for the permanent deacon might be a more popular preacher than the man who hailed from Oxford or Cambridge. In addition, there would be great difficulty in the matter of ordination, for there might have to be one standard for the permanent deacons, and another for the other class of deacons. Would they not also find that in creating such a class of deacons they would be creating men who, at the end of five or six years, would wish for something else, and who, finding that they could not go up higher in the Church of England and become ordained priests, would be apt to start places of worship of their own? Such a thing might happen, and they might create a large number of dissenting ministers by establishing a different class of deacons. He would rather multiply the number of ordinary deacons, and encourage men from the Universities to enter the Church, than vote for the resolution. After briefly referring to the mission which Mr. MOODY is at present conducting in Liverpool, the Bishop concluded by saying he wished the Church could find some means of secu-

ring the services of lay evangelists, for he believed the work of the Church of England would greatly be promoted by such means.

Canon BODY, in supporting the amendment, said that what was wanted was that which the Bishop of LIVERPOOL had sketched out—a liberal extension of the number of lay evangelists. It seemed to him that the duty of every organized Church was to find a distinct and organized sphere in which every Christian man might be able, without the violation of ecclesiastical rule, to obey the divine call to work in the Lord's vineyard.

THE SALVATION ARMY.

IT is a matter of sincere regret, that the Salvation Army movement has turned out to be, in some respects, anything but what its name indicates. The delirious actions of many of its members have turned sympathy into disgust. Evidence is now coming in on all hands, that the excited meetings held up to late hours have led to licentiousness, as such meetings have done before under other auspices of a dignified character, not religious only, but those held for social purposes. Late hours and excitement, with a relaxation of the wise, prudential, conventional laws of modesty, which are a protection to both sexes, such as obtains on these occasions, invariably lead to mischief, and a religious meeting held under such conditions, is just as certain to develop this evil as a ball, probably more so. At the late convocation in England, the following business took place in relation to the Salvation Army. The report needs no comment; the judgment of such men as the BISHOPS OF OXFORD and LICHFIELD will carry irresistible conviction to every intelligent mind.

The next business on the paper was a "Statement by Committee on the Salvation Army."

The ARCHBISHOP said the Committee had met, but in the face of the overwhelming business which had been presented to the members on other affairs there had been no time for the research which would be necessary before a report could be made. Since the Committee had been constituted several documents had been issued on the working of the "Army," and his view was that it would be better for the Committee to take up the position of a Committee of Inquiry. As the matter stood no report was to be presented.

The BISHOP OF WINCHESTER remarked that the "Army" was held to be doing an important work in some parts.

The BISHOP OF OXFORD said that the "Army" called for holiness of life on the part of its members, but its action had led to deplorable consequences and to unholiness of life. It was impossible to suppose that there could be holiness of life when young persons of both sexes were called together in exciting meetings, held up to a late hour at night, and then permitted to go away without moral control. His lordship thought that attention should be called to the deplorable consequences of this working of the organization, some of which he mentioned.

The BISHOP OF LICHFIELD stated that he had formed an opinion of profound distrust regarding this "Army," and all he saw of it had strengthened his convictions. He was convinced that not only was the "Army" doing no spiritual good, but that its course was likely to lead to a reaction which would be most dangerous to religion. The action of the "Army" was based upon extravagance, and it was maintained by an enlargement of this extravagance, a specimen of which was seen in one of

the "captains" reaching for ten minutes while standing on his head.

The BISHOPS OF ROCHESTER and GLOUCESTER and BRISTOL also expressed their dissatisfaction with the moral aspect of the movement.

The BISHOP OF HEREFORD stated that he was convinced that the work which was being done in his diocese was a very pernicious one, and he read the copy of a bill issued by the "Army" containing most extravagant language.

The BISHOP OF CHICHESTER also added to the complaints of the action of the "Army," and the BISHOP OF EXETER said that there was sufficient evidence to justify the Church in declining to work with the "Army."

Eventually it was decided to discharge the committee, and it was reconstituted on a new basis, to consider if the Church should take any steps to meet the need in respect of the present unsatisfactory spiritual state of large masses of the population, especially in the large towns.

PAPERS BY AN ORGANIST.

No. 1.—ON UNITY IN THE CHURCH SERVICE.

BY H. G. COLLINS, ORGANIST ALL SAINTS', TORONTO.

THE Church, according to Scriptural authority, has laid special emphasis upon the facts on which the Christian Gospel is based, by bringing them prominently out in the arrangement of the ecclesiastical year. Those in charge of the details of services can materially aid and strengthen this teaching by judicious and well-studied selections of canticles, hymns, and anthems, appropriate to the special instruction of the day, and of music that accords with and fitly illustrates the words.

Touching the music it may not be out of place to remark, that secular music, up to the time of the Reformation, principally emanated from the Church, and was consequently solid and good. Take, for example, the old English Madrigals, for there were no composers of note, who were not employed and had not been trained within the Church's fold, and within the sacred limits of the chancel and choir. Now the case is different; secular music is all-pervading and much of it is light, frivolous and sensuous; there should, therefore, be the most jealous care exercised that the courts of God's house are strictly preserved from music simply intended to please and not to enoble. By judicious choice of these variable parts of the service open to change, the dullest congregation becomes impressed with a sense of unity; the instruction intended to be conveyed is forced upon their attention again and again; but how does it often happen? We have canticles out of their proper season, hymns selected at random, anthems the same, and the less said of the appropriateness of the organ music the better.

Let us take two particular Sundays in illustration. On Septuagesima Sunday the first lesson assigned for morning and evening prayer, are on the creation, the second lessons treat on the new heavens and earth. The Epistle is on the heavenly race, illustrated by a reference to the Greek games, and the Gospel is on Church work. Here are grand themes. The canticle *Omnia opera* should certainly be sung, as it has special reference to the creation. The hymns should continue the theme:—what could be more appropriate than the following: 294, "The strain upraise of joy and praise; Alleluia;" 295, "Songs of praise the

angels sang;" 292, "Praise the Lord, ye heavens, adore Him;" 168, "There is a book, who runs may read;" 227, "For thee, O dear, dear country;" 228, "Jerusalem the golden;" 233, "Jerusalem on high;" 429, "O heavenly Jerusalem." These numbers are from Hymns Ancient and Modern, but any hymn book could supply a good selection. Then, if there is a well-trained choir, the anthem might be, "The heavens are telling," or "Achieved the glorious work," from HAYDN'S Creation; or if the choir be not so ambitious, some simple anthem bearing on the subject might be sung.

With regard to organ voluntaries, there is not the same necessity to be particular, as the congregation as a whole are not generally conversant with airs from the Oratorios, but there are still quite a number who would greet with pleasure and mentally acknowledge the appropriateness of many airs from the above-mentioned work on this Sunday. The writer remembers how Dr. MONK, the organist of York Minster, was always accustomed to play, on this day, the "Representation of Chaos," and how this was looked forward to and thoroughly enjoyed by numbers of the professional and amateur musicians of the old cathedral city.

Let us take one more example—Palm Sunday. Here there seems to be intended a two-fold impression. The first lessons give a description of the great storm in Egypt, the plague of locusts and the announcement to PHARAOH of the last most dreadful visitation of the Almighty in the destruction of the firstborn, thus showing God's power and His punishment of sin and disobedience. The second lessons, the Collect, Epistle and Gospel all refer either to the crucifixion of our Blessed Lord, or to the memorable scenes immediately preceding; thus strongly bringing before us sin and its punishment, and the great sacrifice provided for mankind. With such wonderful subjects and thoughts, what appropriately beautiful hymns, what anthems and organ music could not be chosen? It is needless to particularize; but reference might be made to the great "Hailstone Chorus" from Israel in Egypt; "Hosanna in the highest,"—STAINER; "Blessed is He that cometh"—CALKIN; "O Lamb of God"—GOUNOD; and the beautiful and touching music in the Messiah. Who should be at a loss? Thus would direct teaching be sustained, there would be a feeling of unity, nothing would break the flow of the theme, but the singing and the organ would assist in carrying out the impression and render the service perfect in design. This appeals so strongly to the mental judgment, and is besides so feasible and practical, that the writer trusts that both those who select the hymns and those who have charge of the music in our churches, will first find out the special truths taught and facts recorded in the Collect, Epistle, Gospel, and lessons for the day, and then as far as possible arrange that the musical part of the service shall accord.

With regard to the canticles, it may not be out of place to remark that the *Jubilate*, the *Cantate Domino*, and the *Deus Misereatur* were not in use in the ancient Church where they now are; they were not even in CRANMER'S "English Liturgy" of 1549, but were added afterwards, to avoid repetition when the alternative canticles occurred in the lessons for the day. The *Benedicite* or the "Song of the Three Children," taken from the Greek continuation of Daniel, chap. iii. is of very ancient use in the Church service. This canticle was retained by CRANMER in 1549 and was appointed to be used during Lent instead of the *Te Deum*, though this

injunction was afterwards removed and its use became optional.—This canticle can only be satisfactorily set to a chant, and in "The Book of Common Prayer noted," which was published in 1550, the chant given for it by MARBECKE, is the same as that in the Sarum Breviary, and is peculiarly suitable.

During the Lenten season, and also during Advent, being in both cases, seasons of preparation, the proper canticles for use are the *Benedicite* and *Benedictus* in the morning service and the *Magnificat* and *Nunc Dimittis* at Evensong.

"IN FELLOWSHIP."

BY EARL NELSON.

THE keystone of the Christian belief was the Resurrection of Christ, and hence of our bodies also. And those who hold this firmly, as the early Christians did, must live in the reality of the fellowship of the world unseen.

The fellowship on earth was in the first ages, by the community of goods, made as complete as it was possible for any fellowship to be. But to any true believer in our Blessed Lord and his Resurrection the fellowship with the world unseen must be quite as complete and real as the other.

Our Lord, in answer to the Sadducees, showed that this was the faith of the true believer under the older Covenant, God ever having revealed Himself to them as the God of Abraham, of Isaac, and of Jacob. And the great I AM THAT I AM, from everlasting to everlasting could not be the God of the dead but of the living. But these early Christians had some of them seen, and all of them had heard, the witness of those who had seen and talked with our Blessed Lord after He had risen from the dead. Some of them had heard from His own mouth the assurance that when He ascended up into the heavens He went to prepare a place for them, and they had just witnessed the fulfilment of His other promise in the pouring out upon them the gift of the Holy Ghost. Hence it was the natural sequence of a real belief in our blessed Lord, and in the teaching of the Apostles concerning Him, that the union of the Church at rest and the Church militant should be complete and most intimate, all forming into one body under Christ the risen Head.

It is evident from the lives of the first martyrs that have come down to us; from the extant Apologies issued at the times of persecution; from the direct testimony of heathen historians; from the Epistles of the New Testament and the Acts; that the first Christians lived a life of faith in the full realisation of the unseen world around them; to them things spiritual were very real, although unseen by mortal eye, or unfelt by personal experiences. They realized that heaven had indeed been opened; that the angels of God were ascending and descending upon the Son of Man. "They endured as seeing Him Who is invisible." In suffering martyrdom they did but go up higher, fighting for the faith as in the presence of that great cloud of witnesses who were not dead but only gone before. They realized that they had indeed "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn, who are enrolled in heaven, and to God the Judge of all, and to the spirits of the just men made perfect, and to Jesus the Mediator of a new Covenant, and to the blood of sprinkling that speaketh better things than that of Able."

The very errors which subsequently grew up out of these beliefs, and the fear of which has so terribly clouded over and weakened the faith of Protestants in the reality of the unseen world, supply the strongest proofs of the reality of the original pure belief upon which the errors were founded. For we who look upon them as errors, or those who hold them to be but natural developments, may equally use them as proofs of the existence of the original belief. The exaggerated teachings about purgatory; the sale of indulgences; the trade in masses for the souls of the faithful—all used as a means for amassing worldly wealth and worldly power—are in themselves as anti-Christian as anything we can well imagine. But this is no reason

why we should fall into as great an error of unbelief in the world unseen. There was a nucleus of truth from which these errors and corruptions came, and if we would win the victory which the first converts achieved we must carefully preserve the truth, while vigorously protesting against the accretions of error.

How fearfully removed is the spirit of the present age from the spirit which the first Christians exhibited from their practical belief in the doctrine of the Resurrection of the Body and in the reality of the world unseen!

Charles Wesley kept this belief alive in many of his beautiful hymns, which ever teach the continual intercession of our Lord before His Father's throne; the real grace given through the Sacraments; the complete unity between the Church on earth and the Church in heaven.

But with many of our people it is, I fear, but too true that a belief in anything supernatural, unseen and unfelt, has well-nigh ceased to exist. A friend of mine, having asked his curate to keep the feast of St. Michael and All Angels in an outlying district, which had been given up practically to Nonconformist ministrations for some years, answered "How can I do so when my people look upon belief in angels as a papal superstition?" And yet the Old and New Testaments are full of angels, from the first chapter to the last. So, too, without touching here on the full teaching with regard to the blessed Sacrament, it is too true that a revolt against a too carnal view has resulted in a denial of the reality of all spiritual blessings.

There is, thanks be to God, a real living faith in many, but the ordinary faith that is put before Sacraments, and fails entirely to realize the existence of the world unseen, falls very far short of St. Paul's definition, and rests too much in the proof of outward excitement and inward feeling in place of that "substance of things hoped for," that "evidence of things not seen," described by the Apostle. The want of the full realization of the existence of the world unseen is one of the great causes of our disbelief in the outward unity of the Church, and the consequent loss of many Christian blessings. It is not to be wondered at that the first age of Christianity was an age of miracles, an age of brotherly love, an age of unity, because it was so essentially an age of faith. It is well to protest against error, but it is also well ever to offer up the prayer of the Apostles, "Lord, increase our faith."—*Church Bells.*

THE SHEFFIELD RITUAL CASE.

THE Archbishop of York has sent the following monition to the vicar of St. Matthew's Sheffield:—

"William by Divine Providence, Lord Archbishop of York, Primate of England, and Metropolitan, to the Rev. George Campbell Ommanney, vicar of St. Matthew's Church, in the town of Sheffield, and diocese of York.

"Whereas you have intimated to me your intention of disregarding my directions, or the main part of them; and whereas you are bound by your solemn declaration that you observe the Prayer-book, and by your oath of canonical obedience that you obey the same,—

"Now, therefore, I do require and admonish you, under the said solemn declaration, voluntarily entered upon by you, to do and observe the following things:—

"1. That in future you use pure wine, and not wine mixed with water, in the Holy Communion.

"2. That you use ordinary wheaten bread in all celebrations of the Holy Communion, and not bread pressed so as to resemble wafer bread.

"3. That you so proceed in the acts for Holy Communion that the congregation may see your acts.

"4. That you refrain from prostrating yourself or bowing low over the elements at the time of the celebration.

"5. That you refrain from making the sign of the cross over the elements at the time of the celebration.

"6. That the ceremonial elevation of the paten and the cup should be discontinued.

"7. That no person not licensed by me shall officiate in any manner at the Holy Communion, whether such person be called server or by any other title.

"8. That the washing and cleansing of the vessels used in Holy Communion shall not take place in the service, but in some place apart.

"And I call upon you to observe these things in virtue of your promise of canonical obedience; and I further require you on or before the first day of May, 1888, to make a return to this monition, and give your assurance of obedience to the same, and I pray that the benediction of the Most High may rest upon you in your labours.

"Dated at Bishopthorpe, the 6th day of April, 1888."

This monition led to a prolonged correspondence between the Archbishop and Mr. Ommanney of the usual style characteristic of all these disputes, viz., a painful want of straightforwardness and promptness on both sides. It is highly discreditable to the Archbishop that he allowed the dispute to drag on for months, and to be conducted by letters, instead of seeing Mr. Ommanney at once, when complaints were made, and settling the matter one way or other immediately. Sheffield is only an hour's journey from York, and trains run constantly, so that it does seem a miserable business for letters to be passing to and fro for so long a time when any day between breakfast and lunch, there might have been paid a visit one to the other, and his return home after a conference and arrangement. It is also melancholy to find Mr. Ommanney sneering at the Archbishop and accusing him of untruthfulness, by saying in a letter to his Grace:

"I should not have troubled you with this letter (for its length I must apologise) had I not felt that the statements of a letter, popularly dignified with the name of 'monition,' should have been more accurate and in accordance with the facts, and that their inaccuracy was likely to prejudice my case."

It is manifest that this gentleman sets off the height of his ritual by the lowness of his manners.

It is also a matter of regret that in reply to some visitors from another town Mr. Ommanney should have talked of his fighting to free the Church of England from State control, which is sheer nonsense, as there is no corporate body in the realm of England, secular or ecclesiastical, which is not subject to the State. Our sympathies go strongly out to those who are seeking to elevate the internal legislative and disciplinary authority of the Church in all matters relating to doctrines, ritual and conduct: that reformation is in the near future. But violence, contempt for episcopal rule, braggadocio defying the State, seem to us to indicate a distrust in the divine guidance of the Church by her Divine Leader.

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THE JERUSALEM BISHOPRIC.

SOME sad memories will be kindled in the minds of persons of more than one way of thinking by the following paragraph, which we extract from the telegraphic despatches appearing in last Monday's papers:—

"Berlin, Saturday.

"Prussia has renounced the treaty concluded with the British Government in 1845 respecting the Bishopric of Jerusalem, and in consequence of that renunciation Jerusalem will cease to be the see of an Evangelical Bishop. It is said that no German clergyman can now be found who will, being already ordained, undergo the ceremony of consecration in the Anglican Church necessary to qualify him for the bishopric. The German parishes and Church institutions in Jerusalem will in future be under the control of a German ecclesiastic, and the English churches and clergymen will come within the jurisdiction of the Bishop of Malta."

There are two or three errors in the above, but the general conclusion we have some reason to believe to be as stated. The treaty between England and Prussia was made not in 1845 but in 1841. In that year the late King of Prussia, brother of the reigning monarch, proposed to the Church of England through the Queen's Government that a Bishopric should be established at Jerusalem, not with a view to proselytising among the Greek and Latin Christians of the East, but to minister to the English and German population of Palestine. It was arranged that the income should be found by the two nations jointly, and that the occupant of the see was to be nominated alternately by the two governments, but was, of course, to possess English orders, and to have the general superintendence of the clergy of the two Communions. There was no proposal of English and Lutheran divines exchanging duties, but there was undoubtedly a hope of a union of Protestants, by bringing Lutheranism under Anglican Episcopacy.

Hence some of the English divines who were earnest believers in a "high" view of our Orders eagerly welcomed the proposal, but others regarded it with indignation as directly schismatical, an intrusion into a see which was already filled by a Bishop of the Eastern Church. Readers of Dr. Newman's *Religious Autobiography* will remember how he reprints the protest which he made at the time, and how he declares that the establishment of the Jerusalem Bishopric was one of the two causes which drove him from the English Church. We may therefore say, without fear of contradiction, that there will be some who will remember the establishment of the Bishopric with regret. But we also express an emphatic conviction that it had far less to do with Newman's movement than he himself suspected; that he would have turned Romanist though the Jerusalem Bishopric had never been heard of; that his perversion was, in fact, a foregone conclusion long before.

But regret will also follow the abandonment of the Bishopric in the minds of those who hoped to see a wide extension of Episcopacy, and possibly an organic union of Protestants as the ultimate result. We have read the expression of such hopes in some German letters printed in Darmstadt twenty years ago. And, further, there will be disappointment in the minds of some who hoped that the Bishopric of Jerusalem, in spite of all disclaimers, would be the means of winning members of the Greek and Roman Churches over to Protestantism.

The history of the new see, told in a few words, amounts to this: The first nomination was made by England, and the Bishop selected was Dr. Alexander, a Jew by birth, and well skilled in Hebrew literature. He was consecrated by Archbishop Howley in 1841, the late Dr. M'Caul preaching the sermon. In a few years he died, and the Prussian Government nominated M. Gobat, a Swiss pastor, who had however received deacon's orders in the English Communion, and was acting as a chaplain at Malta. He was ordained Priest and Bishop immediately in succession, and his Episcopate was anything but happy. Bitter complaints were made that he was endeavouring to win over Latins and Greeks, and a strong protest was issued by well-known chiefs of the High Church party in England that this was not the object for which the Bishopric was established, and that nothing but evil would result from it. The four primates—Sumner, Musgrave, Whately, and Beresford—issues a counter-manifesto, expressing their confidence in Bishop Gobat's wisdom and good faith. We have, however, seen some of the evidence, and are constrained to believe that the Bishop largely transgressed the bonds of good faith and feeling.

In truth, his episcopate was an unfortunate one for the prospects of the see, and by the time of his death it had gone down greatly in the eyes of the religious world. On the advice of the late Primate the English Government then nominated Dr. Barclay, but he did not live long. He died about a year and a half ago, and the Prussian Government has not yet filled up the vacancy. Instead of doing so it has communicated to the English Government the suggestion that the endowment fund should lapse, on the ostensible ground that the movement had failed to fulfil the hope of union between the English Church and the Lutheran Communion. The statement in the telegram above quoted, that no German clergyman can be found who will undergo consecration, is an error, for there was never any thought of consecrating any one but an English priest. The real difficulty has been, that the German clergy are dissatisfied at not being allowed to minister at English altars, and are unwilling to qualify by undergoing the Bishop's ordination.

We believe that great efforts have recently been made to induce the German Government to allow things to remain on the original footing, but we presume, if this telegram be correct, that negotiations have failed. We confess to some regret; we do not know whether our readers are aware that a very similar arrangement exists in London. In the *London Diocesan Calendar*, among the clergy appear the names of two or three Lutheran ministers, who are attached to some German congregations in the metropolis, and who are under the supervision of the Bishop of London. Of course it would have been impossible to alter the arrangements so as to recognise the validity of the German orders, and we presume that on this rock the negotiations were wrecked. We very much fear that German Protestantism is drifting further and further away from the old standards of faith into the latitudes of free-thinking, and feel that, if union with the English Church could have been brought about, a great step would have been taken towards the preservation of Orthodoxy among the Reformed Communions, and, by consequence, the reunion of Christendom. For however grave be the differences between the Lutheran creed and our own, let it not be forgotten how much we of this century owe to the pious and scholarly writings of such men as Bengel, Olshausen, Delitzsch, Hengstenberg, Tholuck. It saddens us to fear lest

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the next generation of Continental students may forsake them for the dangerous guidance of Strauss and his fellow-infidels. In England the outlook of our theology is hopeful; the religious feeling of the nation is in our own opinion strongly reverent, and the people are firmly convinced that the teaching and ordinances of the Church are as helpful to morals and to freedom of the conscience as they are venerable in age and beautiful in construction.

The telegram once more errs in stating that our clergy in Jerusalem will for the future be under the jurisdiction of the Bishop of Malta. There is no such Bishop. Probably the Bishop of Gibraltar is meant. He has the supervision of the rest of the clergy in the Mediterranean.

So many mistakes crowded into one paragraph lead us to hope that after all the statement may be untrue, and that even yet the Prussian Government may decide to give the plan one more opportunity by exercising its right and nominating a fresh Bishop.—W.B. in Church Bells.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—*St. Matthew's Church.*—A gratifying success attended the concert given in the Music Hall last week by Miss MacAdams, in aid of the harmonium fund of St. Matthew's Church. The audience was large, the performance in every respect satisfactory, the choruses well rendered and the tableaux very effective. Special interest was, of course, manifested in the performances of the children, the scene of the "May Pole" with little ones dancing round it in chorus, being exceedingly pretty. It is safe to say that the concert was one of the most attractive ever given in the hall.

The Cathedral.—On Sunday, April 22nd, a prominent member of the Cathedral congregation, Henry Stewart Scott, at the ripe age of 75 years passed into his rest. The deceased was of very high type of Christianity, such a Christian in fact, as the Church of England contemplates and seeks through out her whole ecclesiastical economy to produce. Rare indeed, it is in these days to find so complete a specimen of her workmanship. Mr. Scott gave to the Church, and that with no niggard hand, his time, his thoughts, his means and the best efforts of his singularly ripe judgement. For more years than it is necessary now to recall he worked assiduously as the corresponding Secretary of the Colonial and Continental Church Society, and by his unremitting attention to the work he raised the standard of education in the rural districts of this large diocese, and made himself thoroughly familiar with the wants and difficulties of each locality. He took an active and kindly interest in the Ladies' Protestant Home, and the Finlay Asylum, and acted as Secretary-Treasurer to the National Schools. The present satisfactory state of the funds of the Diocese of Quebec may be traced without much difficulty to the continued efforts of Mr. Scott, and other laymen, several of whom are, we rejoice to say still with us. He attended the last special meeting of the Provincial Synod in Montreal, and took an active part in the election to the Algoma Missionary Diocese. During the whole of his illness he was assiduously attended by the Rev. Mr. Housman, and Mr. Rawson, by the Lord Bishop, and his clergy, and frequently by those of the other denominations in the city, in fact all classes evinced the deepest anxiety for his recovery. The mortal remains of the deceased were on Tuesday, conveyed to their last resting place Mount Hermon Cemetery, after the burial service of the Church had been held in the Cathedral. The service was read by the Lord Bishop of Quebec, and the Rev. G. V. Housman. Rev. Messrs. Fothergill and Ker occupied seats in the chancel. The Mayor of Quebec and several members of the council attended the funeral, and a very large number of prominent citizens. The cortege was a remarkably long one, and as it left the church the "Dead March in Saul," was very beautifully played by the organist, Mr. E. A. Bishop.

SHERBROOKE.—*St. Peter's.*—A reception in honour of the Rev. and Mrs. Buxton B. Smith, the new rector of St. Peter's Church, was given on Wednesday evening April 25th, inst. at "Mountfield" the beautiful residence of Hon. Justice Brooks. The gathering was a brilliant one, and both the Judge and Mrs. Brooks were indefatigable in their efforts to make the reception pleasant and agreeable. It is needless to

add that these efforts were crowned with success. The heartiness of the reception of the new rector by the congregation of St. Peter's, is manifested by the fact that the whole congregation propose assembling in the new church hall, on the evening of May the 4th, to extend to him a cordial and limited welcome.

MAGOG.—*St. Luke's.*—The church here has received from the ever generous Mr. Ralph Merry, a valuable gift in the lot of land above A. H. Morris's store, considered to be the finest in the village. It is offered as a site for a parsonage, and is valued at \$2,000. We hope soon to see a parsonage built upon it.

MONTREAL.

MONTREAL.—*Ordination.*—At the ordination held in Cowansville on St. Mark's day, Messrs. Robinson, Rodgers, Cross and Webber, of the Diocesan School, were ordained deacons. Instead of the sermon, usual on such occasions, addresses were delivered bearing on the office and work of the clergy. Canon Davidson pointed out the Scriptural and historical position of the Church in the matter of orders, and was followed by Archdeacon Lindsay, who presented the candidates, and who in a most earnest and thoughtful address dwelt on the practical side of clerical life. The Archdeacon pointed out the growing importance that is everywhere attached to work in towns and villages, sometimes (he was afraid) to the neglect of the duty the Church owed to those who reside along the highways and by-ways, miles from either town or village. He advised the newly ordained deacons to make it a rule of their ministry not to permit themselves to be made the centre of every little social or pleasure party their people might choose to organize; but to remember that their duty was to preach the Gospel of Jesus Christ, that above and before all things. The Bishop followed the Archdeacon in a short address, in which he urged the candidates to bear in mind that they were ambassadors of Christ, praying men in Christ's stead to be reconciled to God. The Bishop's words were full of sympathy and love, and must have impressed, with their earnestness, all who heard them. Morning Prayer was said by Rev. Messrs. Smith (Waterloo) and De Grouchy, Milton; the Litany by Mr. Kerr, Dunham; the lessons by Rev. Messrs. Davidson and Merrick. The Bishop was assisted in the Holy Communion by the Archdeacon, Rev. Mr. Webber being Gospeller. The latter gentleman remains for the present at Cowansville; Mr. Cross goes to St. Luke's, Montreal; Mr. Robinson to Iron Hill; and Mr. Rodgers to Lacolle, in the room of Rev. Robert Acton, who has been appointed to the mission of Portage Du Fort, vacant by the resignation of the Rev. Mr. Motherwill.

NEW CANONS.—Rev. Frederick Robinson, M.A., incumbent of Abbotsford, and the Rev. John Empson, M.A., clerical secretary of the Synod of Montreal, have been appointed Canons of the Cathedral. These appointments will give great satisfaction to the whole Diocese.

ONTARIO.

RENFREW COUNTY.—This county is benefitted by the Bishop of Ontario's recent ordination in having an addition of three priests to its number of clergy, viz., S. Daw, of Beachburg, F. Bliss, of Mattawa, and W. Mackey, of Rockingham. In each of these missions good work has already been done by these clergy while in deacon's orders, and now that they have been raised to the priesthood, we may look for a larger measure of divine favour accompanying their labours to build up the spiritual wants of the Church of God. In the former mission, that of Beachburg, Mr. Daw has thoroughly reviewed church life, converting what was six months ago a deserted and almost forsaken mission into a thriving and most promising centre of church work. Two churches are in course of erection and a third in contemplation. The two other missions, Mattawa and Rockingham, are actually new fields of labour, the present incumbents being the first sent to build up these outposts. Mr. Mackey has thoroughly organized work in Rockingham, and has a church in course of being erected, having been there but six months. At Mattawa where Mr. Bliss has been labouring for twelve months, a church and parsonage, the former with but a nominal debt, testify to his activity. Of this latter mission we have recently had full and admirable reports, especially of the Bishop's visit and confirmation, so that it is needless to speak further. We specify but these three parishes as an illustration of the life of the church, in one mission where thought to be dead, and in two others where her voice had not previously been heard. Other examples might fittingly be given, but they are suggested by the advancement of their respective incumbents to the

priesthood. May the blessing of the Holy Spirit be bestowed in still greater measure upon the efforts made here, as well as elsewhere, to build up and strengthen the people in their faith of Christ and His Holy Church. The next census returns will show a different result in this county, which is fast becoming so important a centre of Church work as to require its separation from Lanark and erection to an independent Rural Deanery. But the Bishop who is ever on the alert, and has quite recently instituted a capital method of keeping correct and minute statistics, will doubtless see to this in proper time.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending May 2nd, 1888.

MISSION FUND.—*Parochial Collections.*—Streetsville \$29.75; Churchville, \$20; Cavan, \$142.65; Innisfil, \$111.75; Holy Trinity, Toronto, \$260.20; Credit, balance, \$22.50; North Orillia and Medonte, \$8.69; Uxbridge, \$57.73; Brampton, \$79.85; Bradford, \$50; Grafton, \$53. *Missionary Service.*—Credit, St. Peter's, \$21.60; Dixie, \$5.31; Port Credit, \$2.59; Churchville, 89 cents. *Missionary Meetings.*—Brooklin and Columbus, \$2.05; Woodbridge, \$4.35. *July Collection.*—St. John's, Toronto, \$6.00. *Thanksgiving Collection.*—St. John's, Toronto, \$21.77. *January Collection.*—St. John's, Toronto, \$10.69; Cannington, \$10. *Annual Subscription.*—Henry Rowsell, \$100; Rev. James Simpson, Port Hope, \$10.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund.*—Perrytown, \$5; Credit, \$11.60; Midland, \$2.50; Port Perry Sunday School, \$1; Woodbridge, \$5.90; St. John's, Port Hope, \$35.15; St. Philip's, Unionville, \$4.65. St. Luke's, Toronto, for Mission Fund, \$25.80; Algoma Fund, \$26.95. St. Peter's, Toronto, for Diocesan Missions, \$108; Domestic, \$54; Foreign, \$18; for Indian Missionary, \$10; toward education of an evangelist, South India, \$25. Lindsay, Diocesan, \$3.60; Domestic, \$2.95; General, \$8.82; Mission Boxes, \$9.70.

WIDOWS' AND ORPHANS' FUND.—*2nd Annual payments.*—Revs. C. B. Bell, \$15.53; T. C. DesBarres, \$13.92; G. A. Anderson, \$7.20; E. W. Murphy, \$7.20; Thomas Ball, \$7.62; Dr. O'Meara, \$7.20; J. W. R. Beck, \$7.20; John Davidson, \$7.80; C. E. Thomson, \$7.20; W. R. Forster, \$10.92; Canon Morgan, \$15.53. *Annual Subscription.*—Henry Rowsell, \$25.00, *October Collection.*—Cannington, \$10.

DIVINITY STUDENTS' FUND.—*April Collection.*—St. Mark's, Parkdale, \$1; Streetsville, \$3.30; St. Paul's, Uxbridge, \$13.10; Orillia, \$11.60; St. Stephen's, Vaughan, \$1.10; St. Philip's, Unionville, \$1.50; Cavan, St. Thomas', \$3; St. John's, \$1, Christ's, \$2.25, Trinity, \$1.50; Mulmur, St. Luke's, \$2; Trinity, Adjala, 54 cents; St. David's, Everest, 67 cents; Tecumseth, Trinity, 40 cents; St. John's, 50 cents; St. Paul's, 62 cents; Christ's, 48 cents; Churchville, 75 cents; St. John's, Toronto, \$6.00; North Orillia and Medonte, St. Luke's, \$2.15; St. George's, \$1.50; St. John's, Port Hope, \$6.65; Aurora, \$3.26; Oakridges, \$3.46; Grafton, \$4; Whitby, \$4.01; Guildford (Dysart), 90 cents; Manvers, St. Mary's, \$1; St. Paul's, \$1; St. Alban's, 50 cents; Brampton, \$3.46; Fenelon Falls, \$2.91. *Annual Subscription.*—Henry Rowsell, \$10.

ALGOMA FUND.—*Annual Subscriptions.*—Henry Rowsell, \$25; Rev. James Simpson, Port Hope, \$10. *Parochial Collections.*—Holy Trinity, Toronto, \$1.78.

COLLECTION FOR JEWS.—Tecumseth, \$1; St. John's, Toronto, \$5; Lindsay, \$23.78; Fenelon Falls, \$3.36.

HOLY TRINITY.—*A Splendid Report.*—We have much pleasure in drawing attention to the Wardens' Easter report this year for Holy Trinity Church, Toronto. There was a breaking away from this congregation sometime ago, of the whole of the large choir, which was esteemed the best in the city; and with them went a number of friends who desired an ultra and illegal ritual. Let us see the result. Last year "the receipts were \$6,903.17, the largest sum contributed in one year by upwards of \$1,500." The sum of \$1,287.46 has been paid into the Synod for the Diocesan mission fund. Besides the large sum of nearly \$7,000 given for the Church, the sum of \$2,122.85 was collected for the purposes of the Fuel and Clothing Club, which is organized "as an inducement to the poorer classes to exercise thrift and foresight." Thus not less than \$9,026.02 was raised for parochial purposes last year. We notice that there are a number of working committees to carry on special parochial work, in which some twenty-two laymen are engaged. There are also a Dorcas Society, District Visitors, Fuel, &c., Club, Churchwomen's Guild, and Young Men's Association, all in active operation. Of Baptisms 157 were celebrated last year, the largest by far in any city parish. It may not be known that this church was built by the funds of an unknown donor of \$25,000, on condition that it

was kept for ever free. We commend the above to the attention of those who dread making the plunge from the pew system to the nobler one of reliance on free-will offerings. It seems to go without saying, but may well be said, that the pastoral work in Holy Trinity parish is done with the untiring diligence, zeal and systematized regularity which is inspired by earnest and loving devotion to Christ and His Church. The parish, too, minds its own business and prospers accordingly.

PARKDALE.—Every effort is being made to lessen the heavy debt resting upon the church in this parish. It is much to be regretted that it has been found necessary to resort to entertainments to assist in this important work; may God put it into the hearts of His people to give freely of their substance for the maintenance of His house. Among other entertainments, an exhibition of Dissolving Views, by Prof. Charles Richardson, was given in the Town-hall, a few evenings ago. The scenes were taken from a trip round the world, commencing at New York and ending at Niagara Falls. While all the views were much admired, those of China and Japan were particularly fine.

NIAGARA.

HAMILTON.—*Ascension Church.*—At the weekly meeting of the Total Abstinence Society, on Monday, 30th ult., twelve new names were enrolled. In the absence of the president, the Rev. Hartley Carmichael, through family sickness, Mr. Adam Brown occupied the chair.

Christ Church Cathedral.—On Sunday, 29th ult., the Rev. Dr. Mockridge preached at a special service the annual sermon to a large attendance of members of I. O. O. F. of the city, Dundas, and other neighboring places.

ORDINATION.—The Bishop of Niagara intends holding his next ordination on Trinity Sunday, at the cathedral church.

ANCASTER.—A grand bazaar will be held on the 24th inst., in the Town-hall. Proceeds will be given in aid of the Sunday-school building, in connection with St. John's Church, of which the Rev. W. R. Clark, M.A., is rector.

GUELPH.—*St. George's Church.*—The Bishop of Niagara, on Sunday the 29th ult., administered the rite of Confirmation to fifty-five candidates duly prepared and presented by the rector and curate, the Ven. Archdeacon Dixon, B.A., and Rev. E. Irving. After this important service, the hymn, "O Jesu, I have promised," was sung. The congregation was very large. The Bishop preached on the subject of "Prophecies Fulfilled."

ACTON.—The Bishop of Niagara left Guelph on Monday morning for this place, where he again held confirmation.

ACTON.—The Bishop of Niagara, says the *Free Press*, arrived in Acton from Guelph on Monday the 30th., to hold a confirmation in St. Alban's Church that evening. The sacred edifice was completely filled with those desirous of witnessing the administration of this apostolic ordinance. Thirteen candidates were presented by Rev. W. J. Pigott, incumbent of the church, who certified that they had been duly examined, after which they were confirmed. After the ceremony His Lordship delivered a very affecting address.

GUELPH.—*St. George's.*—The attendance at the services on Ascension Thursday, were smaller than usual on account of the heavy rain. There were present, however, several at the early communion and also at the mid-day services. The hymns had reference to the festival. The sermon by the Archdeacon was from the text "It is expedient for you that I go away." The preacher dwelt fully on the Ascension of Christ as necessary to the descent of the Holy Spirit, and then on the result of the Pentecostal miracle in giving a wonderful force and impetus to the growth of Christianity. At the time of the crucifixion there were only a handful of timid and desponding adherents, but after the descent of the Spirit 3,000 were added to the fold, as the result of Peter's sermon in one day. On Tuesday evening about three hundred of the members of St. George's Church met in the school room for the purpose of organizing an Association, the object of which should be,—1st. To unite persons on the principles of the Church for the promotion of personal religion and moral and intellectual improvement.—2nd. To organize branch societies for the promotion of temperance, social intercourse and active Church work.

—3rd. To consider the advisability of carrying on a parish magazine in connection with the association. After considerable discussion the meeting adjourned to meet again next week.

HURON.

BROOKE AND METCALFE.—The incumbent finding his strength inadequate to his labours of so wide a field, has found it necessary to seek a charge involving less physical work. At the vestry of St. Mary's Church it was moved by Mr. Thomas Moyle and seconded by Mr. John Hughes, that this vestry desires to express itself as entirely satisfied with the Rev. Edward Softley as a clergyman, a gentleman, and a friend. Carried unanimously. At a general meeting of the parishioners, held in St. Paul's Church, Kerwood, the Rural Dean in the chair, a similar resolution was moved by Mr. Alexander Cowan, seconded by Mr. R. Moyle, and carried unanimously.

APPOINTMENT OF THE BISHOP OF HURON AS SUFFRAGAN.—The Bishop of Ripon (Dr. Bickersteth) has addressed the following pastoral to his archdeacons and clergy:—"My Rev. and dear Brethren,—For many months past it has pleased God to afflict me with illness, which has disabled me from the discharge of my public duties as Bishop of this large diocese; so far as the business could be transacted in private or by correspondence, I trust that my absence has not been materially felt, and by the kind assistance of my right reverend brother, Bishop Ryan, the public duties of my office have been effectively and ably discharged without interruption. But the time has arrived when the diocese may reasonably expect that some more definite arrangement should be made for the performance of the duties of the episcopate. I have prayerfully and anxiously considered whether I ought not to resign. With a view to guide me to the right decision I have sought the advice of many of my brethren the clergy, and of eminent medical authorities. All the opinions, however, which I have received are strongly opposed to the idea of resignation, so long as a probability remains that a period of rest may, by God's blessing, be the means of enabling me to resume my accustomed work. Yielding to their earnest advice, I have petitioned the Crown to grant me a Suffragan-Bishop. Her Majesty has most graciously acceded to my request, and arrangements are now in progress by which I trust that in a short time the Right Rev. Dr. Hellmuth, at present Bishop of Huron, will become Suffragan for this diocese, under the title of Bishop of Hull. I sincerely commend him to your sympathy and prayers. To some of you he is already known, and I am persuaded the more fully you become acquainted with him the more you will learn to appreciate his many claims of piety, talent, and zeal, to your confidence and affectionate regard.

THE WESTERN UNIVERSITY.—A meeting of the Senate of the Western University was held at the Chapter-house on Friday, 27th April, Bishop Hellmuth, Chancellor, in the chair. The Bishop gave a report of his recent visit to England, during which he succeeded in adding to the funds of the University, the sum of \$16,000, and he hoped, when residing in England, to be able to collect and send to the Senate larger sums, as his interest in it would not cease. A review was given of the standing of the University and of the work accomplished, and a prosperous future for it predicted. The statutes relating to the Medical Faculty were read a second time and passed. The resignation of Rev. Prof. Sage was received with regret, and the Rev. Mr. Morris, of England, appointed in his stead. A finance committee, consisting of Rev. Canons Innes and Smith, and Messrs. John Beattie, J. F. Hellmuth and E. B. Reid, bursar, was appointed to transact business and report to the Senate. Dr. A. G. Fenwick was appointed representative of the Senate at the Medical Council of Ontario. Rev. E. Davis was appointed Senator in the place of Rev. R. H. Starr, who had resigned. A cordial vote of thanks having been tendered to the Bishop for his efforts in behalf of the University, His Lordship pronounced the benediction, and the meeting adjourned.

CONFERRING THE DEGREE OF BACHELOR OF ARTS IN THE WESTERN UNIVERSITY.—A Convocation for the conferring of degrees was held at the Western University on Friday, 27th ult. After prayers by the Provost, the Bishop of Huron, Chancellor of the University, delivered an appropriate address. This first Convocation, he said, was a day of small things, but everything must have a beginning. The Universities of Oxford, Cambridge, and of Dublin sprang from small beginnings. Canada is a young country, and although there had been many difficulties in their way, God had blessed their efforts. The medical staff had performed their duties in an able manner. They had been assiduous in their work. He hoped

to see a friendly rivalry between this and other Colleges. In the Medical and Arts courses he found everything that was encouraging; and he hoped they would continue increasing in strength. The Toronto University commenced with eleven students. In the Western University there have been sixteen students in medicine, and seven in arts. It was his duty today, as Chancellor of the University, to confer the degrees, and the standard would not be in any way lower than that of the Toronto University. He urged every one who desired to advance the good of the country, to aid, as far as in his power, the education of the people. When they considered that the population of the diocese of Huron was one fifth of the people of the Dominion, they might be blamed for not commencing the University earlier than they did. Mr. Sutherland was presented to the Bishop by Very Rev. Dean, Boomer Provost, in Latin, and the Bishop replied in the same language. Mr. Sutherland then received the Degree of Bachelor of Arts from the Bishop, kneeling, and the ceremony was concluded amidst applause. After a few congratulatory remarks and a prayer that the blessing of God might rest on the work that had been begun in him, the Bishop pronounced the benediction.

ALGOMA.

GRAVENHURST.—The Rev. Thomas Lloyd, acknowledges with many thanks the receipt of six dollars from C. O. D. to aid the *Barkway, Purbrook and 8th Con. Draper Churches.*

ROUSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the sum of \$1 towards the Parsonage Fund, name unknown. A continued supply of church papers sent to his parishioners by Mrs. J. Dykes, Galt. "Good Words" from Miss Ley, Cobourg, Ont. Also "The Guardian," "Banner of Faith" and "Our Work" from England, names unknown.

THE BISHOP'S TOUR WITH REV. W. CROMPTON.—*Continued.*—During the afternoon the members of St. Mark's had a social gathering strictly confined to themselves and the Bishop. It would be utterly useless for me to attempt giving a true description of this meeting and that for two reasons. First, because, so far as I could make out, the Bishop was everywhere at once, with everybody at once, stealing the hearts of young and old with his geniality and kindness of manner, at such a rate that no eye could follow him. My second reason is, perhaps, the best. I was not in the room amongst them. I sat in the vestry and could only judge of what "our new Bishop" was doing with my people, by the sparkling eyes, reddened cheeks and hearty smile they one and all brought with them when they came to me. His Lordship came to mix with them and he did it freely, heartily and lovingly. One man came to me and said, "that man's picture would make any house bright," and I know the Bishop will need a small fortune devoted to the purpose if he is to supply the photo to all who want it "just to hang up in the house." Business was not however neglected. They promised to raise amongst them \$65 if not \$75 a year towards a stipend, and this combined with what is furnished at Burk's Falls, Cyprus and Berriedale, which will compose the intended mission for a clergyman, will be a very material assistance. We have not only a good church at Emsdale but also three acres of land for a "Glebe" at some future time, and two acres of good ground as a cemetery. The whole being "Church" property securely deeded to the Bishop in trust and entirely free from debt. Any man who has the love of souls in his heart, or whose heart is constrained by the love of Jesus to come and watch for souls, could not do better than come and take up this mission. The country is a beautiful one, even if it is in Muskoka, a healthier one it would be impossible to find. There is a church at every station, and some well educated people at all. Although Burk's Falls was not a place four years ago, and is really in the bush, it is not three days removed from civilization in the ordinary sense, it is not much less than forty miles from Callender on the C. P. R., to which there will be a road opened up this year, and, whoever comes to live there, would be puzzled when there to realize that "he is in the backwoods." Monday evening, we held a public meeting when the Bishop gave an address on the affairs of the diocese and kindly distributed the prizes to the Sunday-school scholars. In the course of this meeting we could hear the storm once more raging furiously, and at last, the question became a serious one. How were we to get to our respective resting places for the night? Some had to go two, some four, some seven and none less than one mile, storm or no storm. At last, after consultation one with another all proper arrangements were made for the care of the women and children. The Bishop

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and myself were taken in charge by Mr. Ralph Simpson and, packed on his sleigh with a miscellaneous company we got once more to the house of Mr. Churchwarden Hamilton not at all sorry to be "out of it." Tuesday morning, Jan. 23rd., was clear, calm and bright, but alas! we were snowed up! Not only what track there had been was vanished, but in many places the fences themselves were hidden; it was hopeless to attempt moving with our rig under the circumstances, so we sat down to letter writing in order to be ready should we be so fortunate as to catch a mail and thus relieve the anxiety of our friends, which, naturally, was great after such a storm as had gone over the country. About 11 o'clock we saw a team slowly ploughing its weary way along, and word was brought to us, that three teams had passed over the way we wished to travel and we determined we would make the attempt. We however, were now convinced that it would be an impossibility for us to carry out our original programme in its entirety. We started from Mr. Hamilton's a little after one o'clock, noon, that gentleman going before us with his team. Our progress was very, very slow, but we could get along. When we arrived at Mr. Laxton's, we fancied the track was somewhat more passable, and so shook hands with Mr. Hamilton and allowed him to return home, a journey back of seven miles. After a short interview to cheer and comfort Mr. Laxton and his family, the Bishop and I once more set our faces towards Midlothian, our next stopping place. Darkness was now coming on very fast, the roads became worse and worse every yard we moved and at last, upon turning a corner in the dark, we found ourselves fixed in a very high snow-drift. I knew this turn well, even in ordinary winters there are drifts in it, but this winter it was not drifts, but one long heavy drift. It was impossible to turn the rig round, and even if it had been neither of us for a moment thought of turning back. Then occurred what may be styled an "Unique episode in a Missionary Bishop's Tour." We could just manage to see the top outline of the horse. The Bishop sprang out one side of the cutter, and I got out the other. His Lordship then, being the younger, longer, and stronger man bravely faced the drift step by step making a track, the horse kept her nose close to his back, whilst I . . . pushed behind. The episode may seem somewhat amusing but I can assure those who read it, it was awfully hard work, and when we got through that drift, not less than sixty yards, we were thoroughly exhausted, and would gladly have taken a little rest. But Master Jack Frost is a most efficient "Bobby," and as he had managed to creep down to some 34 degrees below zero, he made us promptly move on, as we had no desire to be frozen as we stood. The moon now came out with her gentle silvery light and made bush and branch and little hillock sparkle as if adorned with myriads of jewels. The scenery was beautiful to look at, and cheered us not a little, but we could not help thinking of some young and old folk who were waiting to see their new Bishop, and their person who had never yet disappointed them. I knew their anxiety would be very great. Alas! I had to disappoint this time, the snow was deeper, the drifts were larger and our progress slower every mile. We thought so, at any rate, whether it were the actual fact or not. When we were within three miles of our destination we met some people, whom I recognized as part of my flock. Their conduct was very touching to me; in their anxiety to get assurance that I was safe and sound, they did not seem to notice my expression "this is your new Bishop." His Lordship was highly amused. These people had waited patiently hour after hour for our coming and at last had concluded there must have been an accident. Having decided we could not go to Nipissing this tour, the Bishop most kindly consented to remain a day or two in the neighbourhood in order that we might arrange for another meeting. About 8.30 p.m. we got to the hospitable shelter of Mr. Churchwarden Briggs' house, having managed our 17 miles in seven hours and a half. We soon had plenty of willing hands to unpack the cutter and almost carry us indoors, in the midst of the bustle one young voice exclaiming "I told you he would come." Our welcome was all that could be desired. Mrs. Gutridge, Mr. and Mrs. Briggs, Mr. and Mrs. Simpson, and a host of youngsters around lending ready hands to take off wraps, mufflers and all the "et ceteras" of winter travelling. After a good wash and viewing what had every appearance of a most comfortable tea, the Bishop remarked "there were worse places in the world than a backwoods' home after such an experience as ours had been. Thursday Jan. 25th. The Sunday-school scholars and members of the congregation of St. Peter's Church, Midlothian, had their deferred social meeting with their Bishop. I wish I could convey that scene to the minds of my readers, I mean what little I saw of it. To say that the Bishop was "at home" amongst the youngsters is saying but a small thing. He soon had them at home with him. He has, evidently, the art of getting

hold of children, and not children only, for the parents, one and all, were just the same. Every now and then some of them would come to me in the vestry and tell me "oh! he's such a nice man." After a cup of tea, we held a sort of a public meeting at which a goodly number were present. The children recited several pieces, and the manner in which they did so, reflected the greatest credit upon Mrs. Briggs their superintendent. The Bishop distributed the Sunday-school prizes. When His Lordship learned that one of the oldest of the children then before him had asked the question "what is a church" only four years ago, and heard them recite their pieces, (not merely as gabble but with no little discrimination, and sing their hymns, his own feelings were evidently stirred to their depths, and the commencement of his address showed this clearly to all. His words of loving kindness, cheerfulness and encouragement will be treasured in those young hearts and must hereafter bear good fruit. After writing many letters on the Friday, His Lordship ventured forth, and calling to mind his early days in the "bush" took an axe and showed "how he could cut firewood too." Saturday Jan. 27th. We drove early to Magnetewan Village and became the guests of Mr. Hugh Irwin the churchwarden. In the afternoon the Church authorities met His Lordship and earnestly begged that he would send them a resident clergyman. St. George's Church is now plastered and furnished with service books, surplice, stole, altar linen, communion vessels, lamps and good altar cloth. There is a grand opening here for an active lover of his church. St. George's Church is pleasantly situated on the banks of the Magnetewan River. There is a small house also, close to the church, which could be made a residence with little expense. The whole is in trust to the Bishop, and entirely free from debt. Saturday night another storm set in and was raging still on Sunday morning Jan. 28th. But for all that a congregation of 56 adults assembled, we had a nice service, splendid address, two babies baptized, nine communicants and an offertory of \$4.72 which was given to Diocesan Fund. In consequence of this fresh storm we expected to find more drifts on our way, and our expectations were not in the least disappointed. We started back to Midlothian immediately after dinner. The horse had to walk nearly every step of the ten miles and it was dreadfully cold. At 6.30 p.m. we met in St. Peter's Church, Midlothian, for evening prayers, having a congregation of seventy-seven souls. During the service His Lordship baptized a young woman and baby. I presented four for confirmation, of which the newly baptized was one, we had ten communicants, and an offertory of \$2.87, a very good one from poor people so short of money as these are, indeed many a day they never see money at all. The Bishop gave earnest expression to the pleasure and gratification he himself had had in his visit to Midlothian. His Lordship visited a poor sick boy whilst he was here. Mr. Simpson, a member of St. Peter's congregation offered to give all the pine required to fence round the churchyard, but, alas! I do not see any chance of our taking advantage of his liberal offer, desirable though it is we should do so, for the cutting the pine, mails, &c. &c., would cost not less than \$75, and, we have it not, nor see any prospect of it. The members have offered to till, plant and beautify this God's acre, if they could get it fenced, and I wish I could set the young people to work. They are willing to hunt the bush for young trees, plant them, give them labour, time and all they can do, but not having the money to get the lumber round the church yard, they can only wish. It does seem very hard that for lack of \$75 the children cannot be encouraged to adorn the place of their sanctuary and resting place of their dead. Monday Jan. 29th. we got to Dufferin Bridge early. During the day His Lordship held a meeting of members on church business. He also asked me to take this again as one of my stations until he could appoint a clergyman for the district to be formed. I consented and at once arranged to add a porch, vestry and east end apse to the little building and make it more like a church. They have a surplice and altar cloth, but no linen, vessels, stole or service books. His Lordship held service in the Church of St. John's, when we had 77 adults present and nine communicants. Tuesday Jan. 30th. We arrived at St. Paul's little church, Seguin Falls, in time for service at 10 o'clock a.m. There was a congregation of 49. Two little ones were baptized, we had eleven communicants and an offertory of \$2.50 for Diocesan Fund. Immediately after service the Bishop held a church meeting on business, and partook of luncheon with the members. I could only give him one hour and a half for this, and on time, called for him at the church with the cutter and started for Rosseau, where we arrived about 6.30 p.m., and received a most hospitable welcome from Mr. and Mrs. Pratt, at the Rosseau House. Wednesday Jan. 30th. We left Rosseau very soon after 8 o'clock a.m. this morning in the midst of a blinding snow-storm.

We halted by the way at Ullswater for two hours, and got to Beatrice by 6 p.m., the storm raging worse than ever. But a congregation of 33 met us in St. Mary's Church Hall. After service the Bishop held a business meeting and did all that lay in his power to encourage the members to persevere and to believe that there is a "Good time coming" when in God's good time they may again have regular services. His Lordship was particularly pleased at the report of the Sunday-school which is still kept steadily together by the superintendent Mr. O'Hara. Thursday Feb. 1st. we started very early. Mr. O'Hara kindly going ahead to break track. We went round by Port Sydney in order that the Bishop might see the place and the beautiful little church. We had the pleasure of dining with Mr. and Mrs. Ladell and family, and after dinner drove our next twelve miles, making 26 miles this day, to The Cedars where the Bishop was to stay as our guest for two or three days. Sunday Feb. 4th. We had morning service at St. Mary's Church, Aspdin. The congregation numbered 46, and two children were baptized. I presented two males and two females for confirmation. We had sixteen communicants and the offertory for the Diocesan Fund \$4.17. Mr. Churchwarden Johnson and his lady took us in to luncheon, after which we drove to St. George's Church, Lancelot. Here we had a congregation of 32 and six communicants, offertory 97 cents. The Bishop had a chat with the members present and then we drove back to dinner at The Cedars. We had evening service in St. John's, Stisted, our own little log church, when His Lordship was pleased to become one of the congregation. It was a quiet, joyful, happy conclusion to a long and dangerous tour of nearly one hundred and eighty miles. The offertory \$3.30 was given to Diocesan Fund. Monday Feb. 5th. The Bishop and I shook hands, mutually pleased with our work. He was then driven to Ilfracombe.

Correspondence.

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

ALGOMA.

SIR.—Notice being requested in DOMINION CHURCHMAN, I have to respectfully ask for room to make the following acknowledgements, viz.:—A large box of clothes for distribution from C. W. A. S., Toronto; also \$5 from "a reader of DOMINION CHURCHMAN," Picton; and a cheque for £17 s7. sterling from friends in Bristol, England. I must also beg you to allow me to ask the forbearance of my numerous friends for my apparent neglect of them of late. My powers are only human, and work and correspondence have accumulated to such a degree, that I find it impossible to respond as promptly as they wish and I desire. If they will kindly have patience with me, I will attend to one and all in their turn. I returned yesterday from a ten days' tour and was far from well; and when you hear that one part of my experience during my journey has been to go twice through water running like a mill-stream, and above my knees when on horseback, for upwards of 150 yards, I think you will not be surprised at my being somewhat out of my usual state of body. The worst of all was, I had, perforce, to ride upwards of fifteen miles and allow my clothes to dry on me as I rode. Nothing but the earnest prayers so frequently offered here and in England, would I am certain have preserved me in that time of no small peril. With a grateful heart for the favours and blessings granted me. I remain &c.,

WILLIAM CROMPTON,

Travelling clergyman, Diocese of Algoma.

May 1st. 1888, Aspdin P.O.

Always be punctual; never make an appointment you cannot keep; and never break one, unless from positive inability to keep it. In the latter case, explain and apologize with as little delay as possible.

"HILL'S MANUAL."—We desire to call the attention of our readers to the advertisement, in another column, under the above heading. The fame of this great book is already world-wide; yet the new edition (just out of press), will greatly increase its justly earned reputation, and becomes especially useful and valuable to all Canadians.

STILL THEY COME!—Go and see the latest importations in jewellery, solid silver goods, and electroplated ware at Woltz Bros. & Co's. Diamond and Jewellery House 29 King Street East, Toronto. A visit is solicited and this obliging firm will take pleasure in showing you through their wonderful establishment. They consider it no trouble to show their goods.

Children's Department.

TO DAY AND TO-MORROW.

Don't tell me of to-morrow ;
Give me the boy who'll say,
That when a good deed's to be done,
"Let's do the deed to-day."
We may all command the present,
If we act and never wait ;
But repentance is the phantom
Of a past that comes too late.

Don't tell me of to-morrow ;
There is much to do to-day
That can never be accomplished
If we throw the hours away.
Every moment has its duty ;
Who the future can foretell ?
Then why put off till to-morrow
What to-day can do as well ?

Don't tell me of to-morrow ;
If we look upon the past,
How much we have left to do,
We cannot do at last.
To-day ! it is the only time
For all on this frail earth ;
It takes an age to form a life,
A moment gives it birth.

JACK'S REVENGE.

Jack Rogers was an orphan. His mother died when he was a little fellow about six years old ; and when, a few years later, his father was lost at sea one fearful night, the friends and neighbours who looked after Jack thought they could not do better with him than send him to sea.

The poor lad had had rather a hard time of it in the little seaport town, where he was taken care of by an old friend of his mother, a well-meaning woman, but burdened with a large family, a hasty temper, and small means. She had provided for Jack's wants as well as she could, but the boy was not very comfortable there ; and when it was proposed that he should go to sea, he was delighted with the idea of change, although he knew very well that life on board ship was not so very pleasant as some boys imagine who live miles away from the sea, and have never seen a ship except in harbour.

Jack hoped at first that he might be cabinboy on a large vessel, perhaps a man-of-war, but that could not be managed, and he was obliged to be content with a berth on a small trading vessel, where he was to help the cook, and be at everybody's beck and call ; but as Jack was a good-tempered, merry fellow, he soon grew happy in his new circumstances. Of course he had a good many rough and unkind words, and sometimes blows given him ; but the person who treated him worst of all was the cook, with whom he unfortunately had a great deal to do. The man had a very hasty temper, and continually complained and scolded the boy for everything that went wrong. Yet Jack's merry face, though sometimes overcast, never really lost its good-humoured look. He tried hard to do as he was told, and to learn how to make himself useful.

One day, when they were out on a voyage, the cook was taken ill,

and the next day was so much worse that he was unable to attend to his duties, and the captain was rather perplexed to know who was to take his place. Jack begged to be allowed to do so ; and although at first the captain laughed, he consented, and the boy began his preparations for making the soup. He worked away with a will, and very soon the sailors knew, by the cloud of steam and the pleasant odour which found its way to the deck, that the soup bid fair to be as good as usual ; and when the men sat down to their well-cooked meal, they declared that the boy knew how to cook better than his teacher.

The sick man was surprised to find how well Jack had learnt his duties, but he felt more inclined to scold than ever ; and when he saw the lad coming to him with a basin of something steaming hot, he thought that it was merely an unkind joke, and that Jack was taking some soup to him just because he knew that he was too ill to drink it.

But Jack was not so mean as that. He had learnt something better than revenge. He knew that the cook was unkind to him, and was in fact his enemy ; but he had read in his Bible, "Love your enemies," and he thought the best way to show love was by kind actions. So he made a basinful of nice hot gruel for the sick man, and carried it to him. But the cook had turned away and pretended to be asleep, and Jack left the gruel close beside him, and crept away softly that he might not wake him.

As soon as he had gone, the man opened his eyes and saw the gruel. It was just what he wanted, and he was surprised to think that the boy whom he had treated so badly should act so kindly to him. He could not understand it, but he ate the gruel ; and when the boy went in to see if he was awake, he handed him the empty basin and asked, "Why did you bring me that ?"

"I thought it would do you more good than soup."

"Well, you're a queer fellow," was the only reply. And although the cook could not quite understand the reason of Jack's thoughtful conduct, that kind act was engraven on his memory, and he thought a good deal more about it than Jack did, and from that day he was less unkind to the boy.

A MOTHER'S SMILE.

A dear little child, about two and a half years old, was lying in bed one morning looking in her mother's face, who in turn was gazing fondly on the child. Neither spoke for awhile, when the little one smilingly said, "You're talking to me, mamma." "No, darling," said her mother, "I did not say anything." She quickly replied, "Yes, mamma, you is talking to me wive your eyes, and you say, 'Oh, you dear little girl, how I do love you.'"

A CONTENTED CHILD.

During a time of famine in France a rich man invited twenty of the poor children in the town to his house, and said to them, "In this basket is a loaf for each of you, take it, and come back every day at this hour till God sends us better times."

The children, seizing the basket, wrangled and fought for the bread. Each wished to get the largest loaf, and at last went away without thanking their friend. Francesca alone, a poor but neatly-dressed girl, stood modestly apart, took the smallest loaf which was left in the basket, and gracefully kissed the gentleman's hand, and went away to her home in a quiet and becoming manner. On the following day the children were equally ill-behaved, and Francesca this time received a loaf that was scarcely half the size of the others. But when she got home her sick mother cut the loaf, and there fell out of it a number of bright silver coins.

The mother was alarmed, and said, "Take back the money this instant, for it has no doubt got into the bread by some mistake."

Francesca carried it back, but the benevolent gentleman declined to receive it.

"No, no," said he "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my good child. Always continue thus contented, peaceable and unassuming. The person who prefers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find throughout life blessings in this course of action still more valuable than the money which was baked in your loaf of bread."

TOMMY'S LESSON.

"I thought when a boy was big enough to have a slate and book and go to school, he was big enough to take care of himself and go the way he wanted to. So I did not go straight down the road, as my mamma told me, but I climbed the fence to go across the field. By and by something said, 'Bow-wow-wow !' And there was a big dog running right at me."

"Didn't I run ! That dog almost caught me before I got to the fence, and I tumbled over, and scratched my arm and broke my slate and tore my collar, so I had to go home to mamma."

"She said, 'Ah, Tommy, boy, people never get to old to go in the right way instead of the wrong one. The straight path is the safe path. Remember that.'"

"And that is all the lesson I learned in my first day at school—'cause I didn't go.'"

TAKEN OUT OF BED.

Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir,—I have to thank you for the great relief received from your "Favourite Prescription." My sickness had lasted seven years, one of which I was in bed. After taking one bottle I was able to be about the house. Respectfully,
AMANDA K. ENNIS, Fulton, Mich.

OLDEST TREE IN THE WORLD.

The oldest tree in the world, says "Knowledge," so far as any one knows, is the Bo tree of the sacred city of Amarapura, in Burmah. It was planted 288 B. C., and is therefore now 2,170 years old. Sir James Emerson Tennet gives reasons for believing that the tree is of this wonderful age, and refers to historic documents in which it is mentioned at different dates, as 182 A. D., 223 A. D., and so on to the present day. "To it," says Sir James, "kings have even dedicated their dominions, in testimony of belief that it is a branch of the identical fig-tree under which Buddha reclined at Urumelya when he underwent his apotheosis." Its leaves are carried away as streamers by pilgrims, but it is too sacred to touch with a knife, and therefore they are only gathered when they fall. The king oak in Windsor Forest, England, is 1000 years old.

Under the present management of the International Throat and Lung Institute, those who unfortunately are suffering from Consumption, Asthma, Bronchitis, Catarrh, Catarrhal Deafness, or any diseased condition of the air passages, can avail themselves of the advantages of receiving treatment by the Specialists of this Institute, which is acknowledged to be the best of the kind in America—in fact, the only one where the above diseases alone are treated. Consultation free. Also a trial of the Spirometer, the wonderful invention of Dr. M. Souville of Paris, ex-aide Surgeon of the French Army. Those unable to come to the Institute, or see our surgeons, who visit all the principal towns and cities of Canada can be successfully treated by writing, inclosing a stamp for a copy of our International News, published monthly, which will give you full particulars and references, which are genuine. Address International Throat and Lung Institute, 173 Church Street, Toronto, or 13 Phillip's Square, Montreal.

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successfully treated by World's Dispensary Medical Association. Address, with stamp for pamphlet Buffalo, N. Y.

Every person, to be a real success in this life, must have a specialty ; that is, must concentrate the abilities of body and mind on some one pursuit. Burdock Blood Bitters has its specialty as a complete and radical cure of dyspepsia, liver and kidney complaints, and all impurities of the blood.

SNAKES AS LIFE DESTROYERS.

The loss of life in India due to the ravages of venomous snakes is almost incredible. Yet Consumption, which is as virulent and fatal as the deadliest Indian reptile, is winding its coils around the thousands of people, while the victims are unconscious of its presence. Dr. R. V. Pierce's "Golden Medical Discovery" must be used to cleanse the blood of the scrofulous impurities for tubercular consumption is only a form of scrofulous disease. "Golden Medical Discovery" is a sovereign remedy for all forms of scrofulous disease, or King's Evil, such as tumors, white swellings, fever sores, scrofulous sore eyes, as well as for other blood and skin diseases. By druggists.

Thousands upon thousands of dollars have been spent in advertising the celebrated Burdock Blood Bitters, but this fact accounts only in part for its enormous sale. Its merit has made it what it is—the best blood medicine ever devised by man.

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Security Three to Six Times the Loan without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of References. Send for particulars if you have money to loan.

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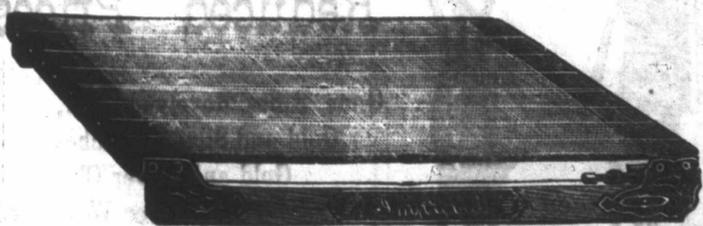
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Each watch sent on a week's free trial and the full amount returned to any one dissatisfied, all delivered safe and free to the purchaser, carriage paid by us with key, instructions and guarantee inclosed with each watch, the dollar taken in payment at its full value of 4s. 2d. against our English prices.

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THE BEAUTIFUL MISS GERTY.

THERE, mamma, I should like a lady-doll for my birthday."

Little Kitty said this as she stood beside her mother. In a week's time Kitty would be five years old, and of course she was thinking a great deal about her birthday and the presents her parents would give her.

"Why a lady-doll?" said her mother.

"Because I have a baby, and a sailor boy, a naughty Nancy with short hair and little petticoats just like mine, and it would be so nice to have somebody quite grand and grown up."

Mamma laughed and said, "Well, we'll see."

When Kitty opened her eyes on her birthday she saw something at the foot of her bed, and in a moment more she clasped in her arms the most charming doll she had ever seen. Its hair was put up in plaits and rolls like her dear mamma's, it had pink cheeks and blue eyes, and a silk dress trimmed with lace.

Kitty determined to call it "the beautiful Miss Gerty," and when nurse came to wash and dress her, she was still admiring her new treasure.

"Now, Miss Kitty," said nurse, "you won't pout over getting up to-day, I hope. I am sure you wish to be fresh and nice for breakfast, and you can't be clean unless you are washed."

For once Kitty got through her toilet without a tear.

The day so well begun proved a happy one. Some little girls came to play with Kitty in the afternoon, and in the evening, as a great treat she was allowed to sit up to late dinner.

Nurse had just taken off her stuff frock to put on a white one, when she was called away, and Kitty caught up the beautiful Miss Gerty.

"Why, my dear," she said, "I believe that you have never been washed, and nurse says that you can't be clean unless you are washed. Oh, well, perhaps I shall just have time to do you."

Off went the silk dress on the floor, and in a minute more the beautiful Miss Gerty was standing in a bowl of water, while Kitty grasped the big sponge ready to give her a good sousing.

"Stop, Stop!" cried nurse. "What are you doing? You'll spoil your doll."

Kitty was so amazed that she stopped short.

"But Miss Gerty must not be dirty," she said. "Why will water spoil her? You say it is so good for me."

"Because she is not made to be washed," said nurse, "and you are."

Nurse took up the poor doll dried her directly, and managed so well that both Kitty and Miss Gerty were dressed in time for dinner.

You may think from all this that Kitty was quite a good little girl,

and so she was; but she was quite a naughty little girl also. She had a very quick temper, and would stamp and scream when she felt cross. This brought her into sad trouble, and one day, in a fit of passion, she threw the beautiful Miss Gerty on to the floor, and cracked her neck so badly that her head nearly came off.

Then indeed Kitty was very sorry, and ran to tell her mother about it.

"Oh, what shall I do!" she said. "I get angry all over just in a minute. I struck nurse, and I have broken my precious Miss Gerty. How I do wish I could be good, but the naughtiness sticks and sticks to me."

"Only Jesus can make you good, my darling," said her mother. "Jesus can take our sins away and wash us clean in His most precious blood."

That was a strange and wonderful washing to think of. Kitty stood silent while her mother tied up Miss Gerty's neck with ribbon and made her right and beautiful again.

"Mamma," she said earnestly, "I do wish that my badness could be washed right away."

And then her mother taught her a little prayer: "Wash me, and I shall be whiter than snow."

Do you wonder whether Kitty did grow up a good girl? I am sure she did, if she went on praying, for Jesus always hears the prayers of little children.

BIRTHS, MARRIAGES & DEATHS.

* Birth.

SWEET—On Sunday the 29th of April, at the parsonage, Liracombe, Muskoka, Ontario, the wife of the Rev. A. S. O. Sweet of a daughter.

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NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Formation of Basins near St. Gabriel Locks," will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, THE 6th DAY OF JUNE next, for the formation of TWO SLIPS or BASINS, on the north side of the Lachine Canal at Montreal.

A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after TUESDAY, the 22nd day of MAY next, at either of which places printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms. An accepted bank cheque for the sum of \$2,000 must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the time and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Dept. of Railways and Canals, Ottawa, 21st April, 1888.



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HEAVENLY VISITORS.

"Let me in," said the Sunbeam,
As it flickered through the wood,
And found a tiny hillock
Where some purple violets stood—
"Let me in to bring you light and
warunth,
I'll do you only good.
Let me in," said the Sunbeam,
As it flickered through the wood.
"Let me in," said the Raindrop,
As it gently pattered down
On the dry grass of a garden,
In the hot and dusty town.
"Let me in to the rootlets
That are growing parched and brown.
Let me in," said the Raindrop,
As it gently pattered down.
"Let me in," says God's Spirit,
In accents soft and low,
To human hearts made cold and hard
By sinfulness and woe,—
"Let me in, for I will bring you joy
That angels cannot know,
"Let me in," says God's Spirit,
In accents soft and low.
O blessed rain and sunshine!
Could grass and flowers find voice,
How gladly they would greet you,
And how would they rejoice!
And shall the hearts of mortals
Refuse a welcoming word
To the "still small voice" that tells
them
Of the coming of their Lord?

THE SEA OF AZOF.

The Don enters this sea by thirteen
months. In many respects this river
resembles the Nile. The Sea of Azof
is diminishing in volume, and may one
day perhaps become a vast marsh. A
curious phenomenon occurs here during
particular seasons: when the east wind
blows violently the sea retires in a re-
markable manner. On these occasions,
the people who live at Taganrog can
pass dryshod to the opposite coast, a
distance of nearly fourteen miles. But
this is a hazardous journey, involving
sometimes the fate of Pharaoh; for
when the wind changes, which happens
at times very suddenly, the waters re-
turn with great speed to their usual
bed, and many lives are lost. The sea,
however, is so shallow at Taganrog,
that vessels drawing from eight to ten
feet of water cannot approach the town
within ten miles, except about midsum-
mer, when the water is deepest, and the
sea crowded with small craft.
Taganrog commands a fine view of
the Sea of Azof. It was founded by
Peter the Great, but its situation allows
of commerce being carried on during
three months only. Were it not for its
want of deeper water, Taganrog would
eclipse Cherson and Odessa.

APELLES AND THE SHOEMAKER.

Apelles, who flourished in the time
of Alexander the Great, never per-
mitted a day to pass without drawing
at least one line in the exercise of his
art. He was accustomed, when he had
completed any one of his pieces, to ex-
pose it in some public place to the view
of the passers by, and seating himself
behind it, to hear the remarks that
were made. On one of these occasions
a shoemaker censured the painter for
having given one of the slippers a less
number of ties than it ought to have.
Apelles, knowing the man must be cor-
rect in the line of his own calling, cor-
rected the error. The next day the
shoemaker passed again, and, embold-
ened by his success, began to criticise
one of the legs, when Apelles indignantly
put forth his head, and desired him
to confine his decision to the slippers.

TRUSTWORTHY TESTIMONY.

PROMINENT ENGLISH OPINIONS UPON AN
IMPORTANT SUBJECT OF GREAT VALUE
TO EVERY READER.

The day for pretenders has passed.
Men are judged by what they can do,
not by what they say they can do. The
reading public of to-day is too discrimi-
nating to be long deceived by the spuri-
ous. If an article have merit it will be-
come popular; if it is unworthy it will
sink into oblivion. For years the peo-
ple of England and America have put to
the severest tests a compound regarding
which most ambitious claims have been
made. Under such ordeals as it has
been subjected to, nearly every known
preparation would have failed, but this
one did not. In England and the United
States to-day, it is the most widely
known and popular of all public prepara-
tions. In verification of which note
the following:

In September last, one of the English
forersters of India returned to London,
England, utterly broken down and de-
barred from further service by reason of
the examining physicians pronounced
incurable kidney disorders and dropsy.
He was comparatively a young man, and
felt depressed over the situation. Inci-
dentally learning, however, of the power
of Warner's Safe Cure, which has at-
tracted so much attention of late, he
began its use. Within three months he
was thoroughly restored to health,
passed medical examination as a sound
man, and is to-day discharging his du-
ties as well as ever in the trying climate
of India.

J. D. Henry, Esq., a near neighbour
of the late Thomas Carlyle, Chelsea,
S. W., London, Eng., became very much
emaciated from long continued kidney
and liver disorders, the treatment he
had sought from the vast medical au-
thorities working only temporary re-
sults. He then began the use of War-
ner's Safe Cure, and in May 15th last
declared, "I am now feeling physically
a new creature. A friend of mine to
whom I recommended the Safe Cure for
kidney, liver and various diseases, also
speaks of it in the highest terms."

R. C. Sowerby, Helensburg, N.B., was
obliged to relinquish his professional
duties because of a severe kidney and
liver complaint. After using a dozen
bottles of Warner's Safe Cure, he says:
"I am to-day better than I have been
for twenty years, and I cheerfully re-
commend the Safe Cure to all who are
suffering from these diseases."

Mr. William Jones, 16 Wellington
street, Camborne, England, says he was
thoroughly treated in St. Bartholomew's
Hospital, London, Eng., for urinary
disorders and weakness. He used War-
ner's Safe Cure, and he says: "I am
like a new man." It cured him of in-
digestion, troubles of the bowels, exces-
sive urination and nervous prostration.
He adds: "I was taking various medi-
cines for over two years from the best
doctors, and all in vain, but after taking
Warner's Safe Cure for only four weeks,
I was brought from death to life."

Mrs. E. Game, 125 Broad Street,
London, W., Eng., suffered for years
from female weakness, sink eruptions
and impure blood, but after using War-
ner's Safe Cure she says: "My health
is better now than it has been for
years."

H. F. West, Esq., 16 Burton Crescent,
W. C., London, from his own experience
"strongly recommends Warner's Safe
Cure to all persons suffering from kid-
ney and liver complaints, as the best
remedy known."

Mr. Henry Maxted, 1 Pennsbury Pri-
vate Road, Wadsworth Road, London,
Eng., was cured by Warner's Safe Cure
of enlarged liver, which produced numb-
ness in his left leg, with a dead heavy
feeling of dizziness on the right side of
his head. "I have recommended it," he
says, "to several of my friends, most of
whom have derived great benefit from it."

Mr. W. Clarkson, Hartington Villas,

Spital, Chesterfield, Eng., used Warner's
Safe Cure for liver complaint, dyspep-
sia, flatulence, vomiting of bile, and
mental depression. January 15th, 1888,
he writes: "After using the eighth
bottle I feel better than for years. It is
an invaluable medicine."

Mr. J. Hiscock, station master, Taff
Vale railway, Navigation station, was
cured of abscess of the kidney, calculus
or stone, discharge of pus, etc., by thir-
teen bottles of Warner's Safe Cure. "I
had long and faithfully tried some of the
ablest medical men in South Wales in
vain, one of them remarking that medi-
cal science has failed to find a remedy
for confirmed kidney disease. The Safe
Cure dissolved and brought away about
two ounces of stone. I can never praise
the Safe Cure too highly."

Mr. Robert Patten, New Delaval, Eng.,
was much overcome by severe inflam-
mation of the bladder. "I had to urinate
about every five or ten minutes with
great pain and suffering. My water was
full of matter and blood. Both kidneys
and liver were affected, and in addition
I had a bad cough and heart trouble (all
presumably the secondary effects of kid-
ney and bladder disorder). He says
that after curing his bladder, kidney
and liver trouble by Warner's Safe Cure,
"his cough and palpitation are quite
gone."

William Simpson, Esq., Daughy Mill,
Kirkcaldy, N. B., suffered for years from
Bright's disease of the kidneys and con-
sequent dropsy. His body was dread-
fully swollen. His appetite was fickle,
he was full of rheumatic pains, his urine
burned in passing and was full of mu-
cous and brick dust sediment; his pulse
was weak, his heart was irregular in its
action, his breathing was very much im-
paired, in short he had all the painful
symptoms of that dreadful disorder. He
spent 17 weeks in the Royal Infirmary,
of Edinburgh, under the skill of the best
physicians, who, having exhausted all
agencies at their command, discharged
him "as incurable." He says: "I
passed water every hour, day and night,
having great pain while doing so. It
was nearly white as milk, with albumen,
and when it stood for an hour the de-
posit was a quarter of an inch thick in
the bottom of the vessel." When in this
desperate condition he began to use
Warner's Safe Cure—the only known
specific for Bright's disease of the kid-
neys. "I have used twelve bottles," he
says, and his health is so restored that
he adds: "I bless the day when I read
that Bright's disease was curable and
for so little cost."

The following persons of quality in
London and other parts of England are
a few of the thousands who have used
and have commended Warner's Safe
Cure, the great specific for kidney, liver,
urinary, female and Bright's diseases:
Hon. Freeman H. Morse, 8 Park Vil-
las East, Richmond.
Captain F. L. Norton, Glingall Villa,
Lee Road, Blackheath, Kent.
Hon. S. B. Packard, 14 Alexandra
Drive, Liverpool.
Hon. A. D. Shaw, United States Con-
sul, Manchester.
The Rev. C. G. Squirrel, Stretton
under-Fosse, Rugby.

Such testimonials from such unques-
tionable sources proves the value of this
remedy, which is sold in every drug
store, beyond the shadow of a doubt.
They prove that it is the greatest of all
modern medicines for these terrible
kidney and liver diseases. What it has
done for one it will unquestionably do
for others, and as such it commends it-
self most warmly to public confidence.

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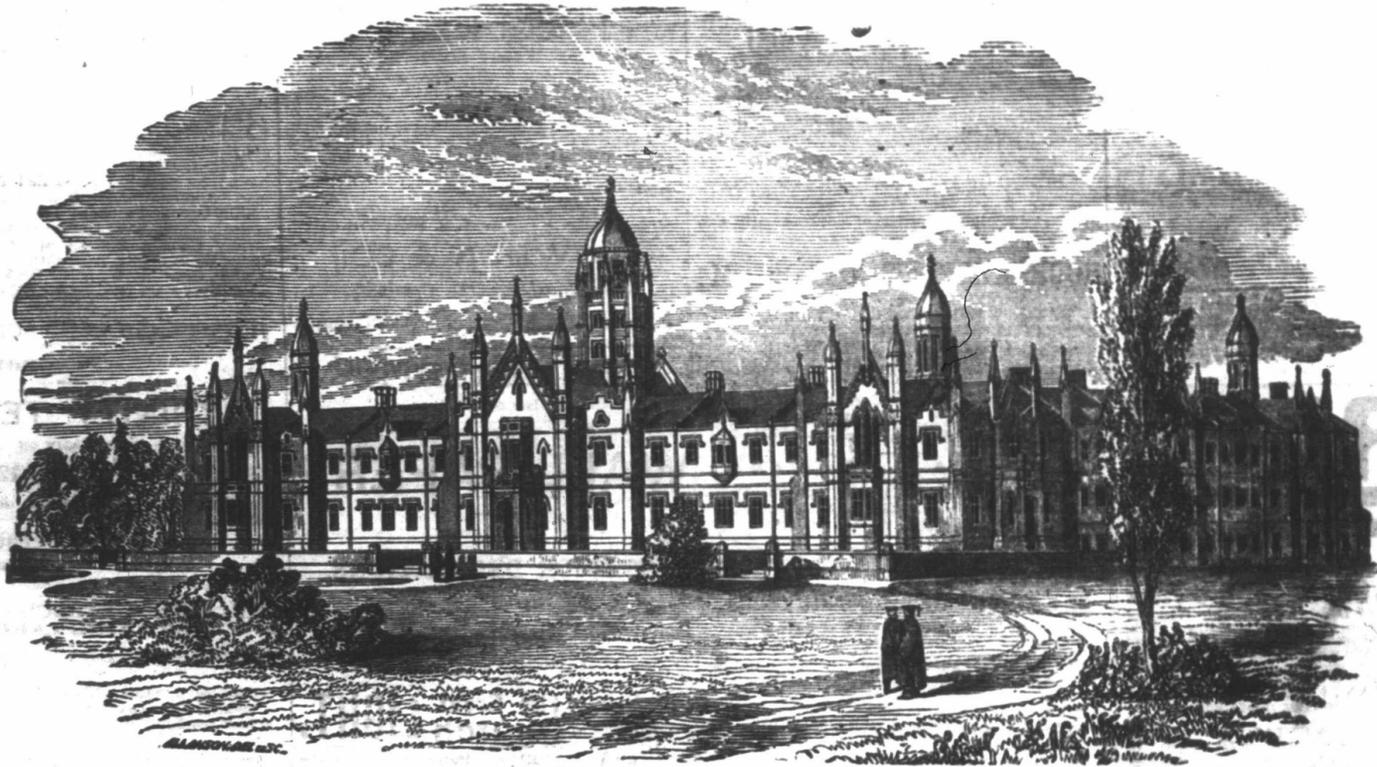
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