

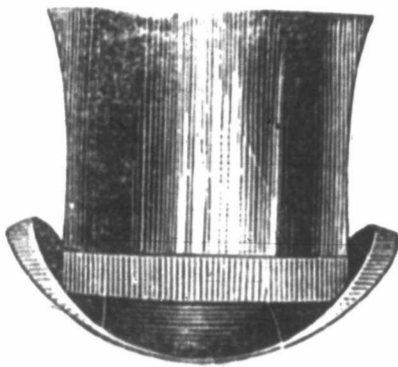
Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, JUNE 4, 1885.

No. 28



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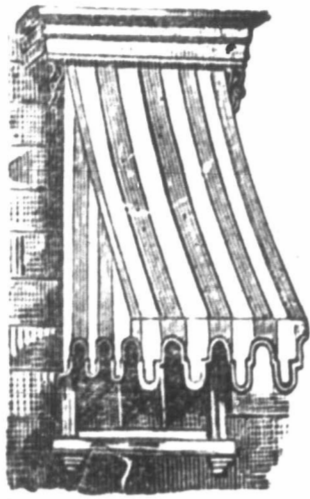
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THURSDAY, JUNE 4, 1886.

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

RELIGION THE TRUE SOURCE OF PATRIOTISM.—Preaching to volunteers from the text, Ps. xlviii. 11-13: "Walk about Zion, and go round about her, and tell the towers thereof. Mark well her bulwarks, set up her houses: that ye may tell them that come after. For this God is our God for ever and ever: He shall be our guide unto death." Dean Vaughan spoke thus eloquently on the service rendered to our hearts and homes by the volunteers, and as to the true basis of patriotism. "But listen to the holy Psalmist as side by side with this 'marking of the bulwarks' he places the 'setting up of the houses' of his Zion. Yes, brethren, it is this word, it is the house and the hearth, it is the dear home and family, each man's own peculiar, which really inspires the movement of which you are to us representative. What a word is there!—how vocal to the man; how audible in the heart's heart—house, hearth, home, family! 'Every family,' St. Paul says, for he, too, was as much man as Christian—he, too, though he left his home and never made himself a new one—'every family in earth and heaven'—for heaven, too, has its families, not unrealisable alone, like families of angels, but tenderly intelligible and real to us, who have friends across the dark river as well as friends on this side of it, in the form of families of 'spirits of just men made perfect'—'Every family,' St. Paul says, 'in earth and heaven, has from God its name.' He is the head and the Father, as well as the God, of all. 'Set up her houses.' It is for them that you drill and muster, for them that you practice with musket and rifle at butt and target, for them that you turn out, when

you would fain rest and enjoy yourself, into all inclemencies of whether and all shapes and forms of discomfort; this, though you maunder not about it in effeminate or sentimental nonsense, is that which makes you submit yourselves to order and discipline, to hardship and loss; this would make you spring forth as one man, if the necessity should arise—from which God save us—to meet the approaching invader, or to meet him, if need be, while he is a great way off, in the land of the diplomatist or the politician. 'Set up her houses,' is the Psalmist's spirit-stirring summons. But the patriot of this 48th Psalm was, before all else, a religious patriot. His was no patriotism of strife and debate, of party and faction, of vanity and selfishness. He knits the last verse of his Psalm to the last but one by a particle of cause and consequence. 'Mark well the national bulwarks, consider the private homes, think of them that come after, for this God is our God for ever and ever; He shall be our Guide unto death.' His patriotism is a religious patriotism; he loves his Zion, because God is his God. This, you will say, was easier for a Jew than a Christian. And for reasons already suggested. His Constitution, in Church and State alike, was a Theocracy. For him Church and State were one. His very Statute-book was a Revelation. His king, while he had one of his own, reigned literally by Divine right. God set up one and put down another. We may grant all this, and yet say that that patriotism, which is not based on religion is a halt and maimed thing. God must be recognised in all the way that He has led us hitherto. God must be recognised in our national history—in our gradual emergence from a condition of heathenism, from a condition of savagery, from a condition of idolatry, from a condition, later on, of tyranny, of lawlessness, of tyranny again, into one Christianity, of civilization, of constitutional rule, of law enforced and self-enforcing, public opinion generally on the side of right, of private property protected and religious liberty guaranteed."

THE CHURCH SPOKEN OF AS AN INTRUDER.—Perhaps one of the most audacious complaints ever made is contained in a statement by a Mr. Richard, M.P., who is the champion of the disestablishment cause. He recently said: "We cannot engage in any work, religious, charitable, educational, social, or political, but we are thwarted and harassed by the exclusive pretensions of the dominant Church of England." A writer in *Church Bells* remarks on this, "'Our path,' forsooth! as if the path had been the Dissenters' from time immemorial, and 'this dominant Church' were a modern intruder! In one of Aesop's fables a man points out to a lion a piece of sculpture, in which a lion is represented as mastered by a man. The lion remarked, that if a lion were to execute such a work he would put the man underneath and the lion uppermost. Will Mr. Richard look at the crossing of the path from a Churchman's point of view? The vicar of a parish was visiting a sick man in a ground-floor room. There was a knock at the street-door, and in walked a Dissenting Minister. He did not belong to one of the 'three denominations,' but he was a regular preacher, and styled Reverend. The vicar was standing at the side of the sick man's bed, in full view of the new-comer. The preacher came up to the other side of the bed, began to make inquiries of the man as to his soul's health, and turned to the vicar for his opinion on the case. The vicar evaded the catechiser, and sat down. After a while the visitor was once more in the street, with the door closed behind him. The vicar then asked the wife whether the preacher had been in the habit of visiting her husband. No, she said, he has not been there for weeks, or months. Now if the parties in this drama had been reversed, and the vicar had been the intruder, there would have been a case for Mr. Richard. But it was the other way. Mr. Richard and his friends might have the

modesty to remember, that in every case the church has been first in the field, first by a thousand years or more, and that churchmen feel quite as acutely as Dissenters when their paths are crossed, although they seek no Act of Parliament to hinder the crossing. To adapt Mr. Richard's own words—'We cannot engage in any work, religious, charitable, educational, social, or political, but we are thwarted and harassed by the intrusive pretensions of Dissenters and their preachers. We read, too, in the Book which Dissenters sometimes speak of as if they alone took it for the guide, that Christ desired His disciples to be visibly united; that His Apostles secured such union in the only possible way, namely, by founding everywhere one church for one place—local churches, churches for places, not for opinions, parish churches, to which all the parishioners as a matter of course resorted; and that they denounced party spirit and division as being, equally with drunkenness and fornication, works of the flesh. Yet because divisions now-a-days cross the path of the local churches in every direction, the fault is not that of the divisions but of the churches, and the crossing must be put down by Act of Parliament!

THE CHURCH OF IRELAND.—At the recent Synod of this Church a letter was read from the Secretary of State in which he spoke of the Church as the "Protestant Episcopal Church in Ireland." This raised a storm and the letter came near being sent back. The Secretaries were instructed to write to the Secretary and tell him that the correct and legal designation is the "Church of Ireland." The Irish *Ecclesiastical Gazette* very justly says, "There is no other Church beside ours which can call itself, with any respect for historical truth 'The Church of Ireland.' If we have not that title, no other Church has it. Our worst enemies are compelled to acknowledge the fact that as a Church we have carried on unbroken the Episcopal succession throughout all the troubled times of the Reformation; while on the other hand the Roman Church in Ireland started its titular Episcopate at the close of the sixteenth century. As a matter of fact there was only one Romish titular Bishop in Ireland on the accession of James I., and on his death in 1594 there was a hiatus of nearly fifteen years before his successor was appointed. It was only at the Roman Synod of Drogheda in the year 1614 that arrangements were made to introduce from Italy, a brand-new Romish Episcopate into this country. It is idle to point out that in no sense could this foreign importation be regarded as in succession to the line of S. S. Patrick and Columbkille. [The modern Roman Catholic bishops and clergy in this country derive their orders from a foreign source, and can therefore only be regarded as dissenters and separatists from the true Church of Ireland. None of them have been consecrated or ordained by any bishops in the line of the ancient Church of S. Patrick, nor can they possibly show themselves to be possessed of any succession from those bishops. So intensely did the great Archbishop Ussher feel on this question of our claim to be regarded as the national Church of Ireland, that he protested in the strongest manner possible against an effort made by Bramhall in Convocation in 1654, to make the English canons binding on us. According to Mant, he argued that such action "would appear to be the betraying of the privileges of a national Church; that it might lead to placing the Church of England in a state of absolute superintendence and dominion over that of Ireland, that it was convenient for some discrepancy to appear, if it were but to declare the free agency of the Church of Ireland, and to express her sense of rites and ceremonies, that there is no necessity of the same in all Churches, which are independent of each other and that different canons and modes might coexist with the same faith, charity and communion."

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THE HOLY CATHOLIC CHURCH.

No. 2.

NOW applying the principles we have evolved to what we see around us at the present day, what is the proper conclusion to arrive at?

We find three large bodies of Christians who possess the first requisite, viz: the three-fold ministry of Bishops, Priests, and Deacons. These bodies which now exist are lineal successors of bodies which, at one time in the history of the church, were in intercommunion with each other. We refer to the Greek, Roman, and Anglican churches. Secondly, they all profess the Faith as set forth in the Nicene Creed, the two latter bodies also profess to believe in the article embodied in the interpolation of the words, "and the Son," to which we have referred. We are not, however, at present concerned with additions to the Faith, we will refer to them hereafter. Thirdly, they all celebrate the two sacraments of our Lord's appointment, viz: Baptism and the Holy Eucharist. The Roman church in the administration of the latter however, departing from the usage of the church of which the fathers spoke. These bodies having so much in common, let us briefly glance at what divides them, and we find that it is because they do not agree as to certain additions which the Roman Church has assumed to make to the ancient creed of the Holy Catholic Church, or they differ in certain practices, which none of them pretend are of the essence of the Christian religion. Now, however, we may regard these misbeliefs and these practices about which there is contention, the question to be considered is, Do these misbeliefs, and adoption of these practices, so utterly nullify all those points of unity which still exist, as to render these bodies no longer entitled to be regarded as constituting the Catholic Church? We should say in all Christian charity they do not. And that although these bodies may contend and be at variance with each and refuse to hold intercommunion, yet for all that, in those positive principles and practices in which they still agree, both with each other and the church of which the fathers spoke, there is still a real and vital unity.

Let us now turn to our various Christian brethren of the manifold denominations of Protestantism, and we are compelled to admit that in them we find no historical continuity of existence extending back more than 300 years of the 18 centuries of Christianity. Not one of them professes to have any historical succession, or continuity with any church existing before the Reformation era, they are professedly new churches, organized on new principles, which had not prior to the Reformation, anywhere prevailed in any part of the one Catholic Church. How, therefore, as organizations of Christians, can they be now deemed parts of the Christian Society the fathers had in view?

None of these bodies have the Apostolic ministry of bishops. None of these accept the

Nicene Creed in its entirety, they all give to the article concerning the church, a meaning its framers could never have intended. Some are vitally heretical concerning the Divinity of Christ. Some reject one and some (e.g. the Quakers) both of the sacraments our Lord appointed. These organizations cannot therefore, as Christian organizations, be considered as forming a part of the Society which the fathers called on Christians to believe in.

The position of individual members of such bodies, will be considered in our next and concluding article.—H

NOTES ON THE SPIRITUAL LIFE.

NO 1

ALL who have even set themselves, with any real earnestness, to live a religious life, have felt the need of helps and counsels, to meet them in their doubts and difficulties, and perplexities. Even when we have no serious doubt, on the subject of duty, or how to act in a certain emergency, it is useful to have our judgment confirmed by that of another, and especially to know what has been thought and said by the acknowledged masters of the spiritual life.

It is, of course, true that we have our Bible; and nothing can ever take the place of that. But experience teaches us that the Bible itself may become more precious to us by our learning how it has affected and influenced others besides ourselves. Accordingly, many books have been written on the subject of the life of grace, which have become classics and which hold a very dear and sacred place in the hearts of God's people, we need only mention "The Imitation of Christ," "The Spiritual Combat" of Senpoli, the "Devout Life" of S. Francois de Sales, "Holy Living" and "Holy Dying," by Jeremy Taylor, William Law's "Christian Perfection," Goulburn's "Personal Religion," to which we might easily add a good many others hardly inferior to them.

These "Notes," which we propose to continue for two or three months, are not intended to take the place of those excellent books which we have mentioned. Our aim is simply to help those who are striving after the life of holiness to have a clearer view of the subject, a more distinct and definite purpose, and to guide them to those helps by which they may surmount the difficulties that stand in their way, and make more wise and diligent use of those means of grace whereby they may grow in grace and in the knowledge of God in Christ.

We begin with religious or spiritual Life, its true idea and significance.

It is very difficult to define this word *Life*, as it is to define all words representing simple ideas which can be resolved into nothing more elementary than themselves. Thus we find one definition which runs as follows: "That state of an animal or plant in which its organs are capable of fulfilling their functions," which is very good, but the word *animal* contains the very idea which it is introduced to define. Mr. Herbert Spencer defines Life to be "corres-

pondence in the environment," and this definition is adopted by Mr. Drummond in his book on "Natural Law in the Spiritual Life." There are some difficulties about the application of this definition. The Supreme authority has declared: This is life eternal, that they should know Thee the only true God, and Him who Thou did'st send, even Jesus Christ." This, then, is life—the heart knowledge of God in Christ, and when this exists, all the energies and manifestations of life will be discerned.

We shall, hereafter, have much to say, if it please God, on the origination and development of this life; but it may be helpful to note the appropriateness of the designation in regard to man's relation to God. Life, it has been noted for many ages, has many forms, from the lowest vegetative life to the highest rational and spiritual. In the lowest plant life we have a very simple organism with the power of nourishing itself from without, then comes the life of sensation and locomotion, then above that comes the life of reason and of definite will and purpose. Where any of these powers are lacking in an existence to which they properly belong, we declare that this existence is dead. We never call a stone dead, for instance, because it has no life. But a lifeless plant or animal or man is dead, because life is needful for the completeness of any of these existencies.

We can now see, without much difficulty, what we mean by spiritual or religious life or death. We mean a life, or the want of that life, which has relation to God. Thus to begin with the life of sensation, a man is dead who has no sense of God, who does not feel that his life is from God and in God's hands, and that it should be lived to God. A man cannot be said to be truly alive to God who has not true knowledge of God; of course, there is a kind of religious life that has no true knowledge of God—the life of the idolator who makes a god in his own image, the life of the mere mystic who loses himself in the infinite, without any definite thought of the Divine attributes, the life of the mere Deist who has a notion of a Creator, who may perhaps be the Ruler of the world, or may be leaving it to go on under the domain of the laws which He has prescribed to it. These and other forms of religious life, are clearly different from the life of which Jesus Christ has spoken, from the life which He came to impart. The spiritual life of the Christian, is that which places his whole nature in a true relation to God as its source, its centre, its support, its controller, its end. To live to God, is to know God as He is revealed in Jesus Christ, holy, wise, loving, omnipotence. It is to know Him as a Father in Christ; it is to come to Him as a child; it is to find one's highest satisfaction and joy in Him; it is to be constrained to render Him a ready and cheerful obedience; it is to find it a sorrow and a misery to disobey Him, not because punishment will certainly ensue, but because it is a grief to resist One who is altogether loving and tender and compassionate; because it is a wrong and an evil to cross the will of One who is absolutely righteous and good. It is to have

the whole nature of Intelligence, Feeling, and Will, under the domain of God. This is life, this is blessedness, this is peace and joy and hope.

We must try to show in our next paper how this life is originated in man. C.

FREDERICK DENISON MAURICE.

BY H. SYMONDS, TRINITY COLLEGE.
FIRST PART.

THE remarkable interest which has been excited throughout English speaking countries, by the publication of the 'Life and letters of Frederick Denison Maurice' who died more than twelve years ago, is highly significant. That the life of a man, who has been declared by one of his friends to be the most Christlike man he ever knew, of whom another said, he was the most beautiful soul whom God has ever, in His great mercy, allowed me most unworthy to meet with upon earth, that the record of the life of such a man should be devoured with such eagerness, that though, an expensive work, three editions have been published in less than 12 months, is surely a sign that—in spite of what may be said to the contrary—men appreciate and seek after, as fully as ever, goodness, holiness, godliness. For, whatever interest may attach to his memory, from his intellectual greatness, from his connection with social movements, or from theological controversy, it is nevertheless certain, that in his life there was nothing secular at all.

To find out what was the will of God, and having found, to do it according to his light and ability, this is the history of his life, and those who work from any other starting point, cannot possibly be interested in it, for they must be incapable of understanding or appreciating it.

The history of his early life and training, is far more interesting than is ordinarily the case with men whose lives are recorded.

I suppose everyone knows he was the son of Unitarian parents. His Father was a Unitarian minister of great ability. Such has been the abundance of magazine articles and critical notices, that everyone also knows, that with the exception of the father, the whole of the large family from the mother downwards, became Trinitarians. But the reason for this change of creed may not have been observed, and I think it is important. It was not in the first place, to the head, that the Doctrine of the Trinity appealed, but rather to the heart. There seems little doubt that in each case, the sense of sin, and the need of a Personal Saviour, was strongly felt.

It was the near approach of death in two cases, which caused them to feel the unsatisfactory nature of a mere intellectual creed to be felt. A certain Edmund Hurry, a nephew of Mr. Maurice's mother, in 1814 burst a blood vessel suddenly. "It is perhaps not very difficult" says the biographer, "to understand that the argumentative, disputative form of opinion which delighted his cousins, would during the months that intervened before his death, be by no means satisfactory to a man whose life was

ebbing out." His illness and subsequent death, became the starting point of the remarkable change of opinions among his cousins. Frederick Maurice himself, most clearly witnesses to the necessity he felt of a mediator between God and man. In 1829, (then 24 years old) he writes to his father as follows: "My heart was not sincerely devoted to God. I fancied so till I had searched it, but then I saw very clearly that self and the world had far the greatest part of it. If I could have conceived of God as anything less than perfect love, I might have found less difficulty in satisfying myself that I was confirmed to the standard which He requires me to attain. But believing Him to be love in the most absolute sense, I felt the difficulty of approaching Him, or even of comprehending His nature, almost infinite, because love divided my heart with a thousand evil passions, and was itself tainted with evil, and corruption like them. The perfect spirituality of God's character I found I had no idea of, though from habit I might bend my knees to him, and use all the phrases which expressed it. Hence the necessity of that perfect spirituality, being embodied to me in a human form; hence the necessity of being able to contemplate Him in whom, and through whom only, I could contemplate God, as the pardoner and remover of that evil in my heart which prevented any spiritual idea of God from being entertained by it, and hence the necessity, when that obstacle was removed, of the Spirit of God dwelling in my heart to enable it to think rightly of and pray rightly to Him." You will have noticed the radical difference between his conception of God the Father, and that of those who look upon Christ as delivering them from an implacable revengeful Being, to whom the name of Father would be inapplicable so far as our notion of the term extends. It was just because God was perfect love and perfect spirituality, that he felt the need of one through whom he might contemplate such a God as the pardoner and remover of the evil in his heart.

Unfortunately for our curiosity, Mr. Maurice has left little account of his thoughts and struggles throughout the years during which his opinions were forming. We do know, however, that he at first followed his mother and sisters in adopting calvinistic ideas. These, however, were abruptly banished by a lady friend. In writing to her when about 21 years of age, he speaks of himself as "a being destined to a few short years of misery here, as an earnest of, and preparation for, that more enduring state of wretchedness and woe, &c." The lady in reply spiritedly writes: "Where is your authority for regarding any individual of the human race, as *destined* to misery either here or hereafter? Such a view is not supported by the letter or the spirit of that Revelation, which alone can be admitted as evidence in the case." She further represents to him that this explanation of the method of God's dealing with men, makes him an arbitrary tyrant. The idea was a new one to him, and meditation thereupon had the effect of abolishing the calvinistic theory once and for all from his mind.

At Cambridge Mr. Maurice seems to have made considerable sensation. He there contracted a lasting friendship with John Sterling, who speaks of himself as spending his time "in picking up pebbles beside the ocean of Maurice's genius." He left Cambridge without taking his degree, being at that time conscientiously deterred from giving his assent to the doctrines and formularies of the Church of England. His intention now was to adopt the profession of law, but for two years his time was spent in literary occupations. At the age of 22 he was a contributor to the "Westminster Review," and to the "Atheneum," of which Magazine he afterwards became Editor.

He gradually came to the determination to take Holy Orders in the Church of England, and went to Oxford to read for his degree. Whilst there he was baptized, the late Bishop of Chester being one of his spousers. This step was naturally a painful one to his father, who himself baptized according to the scriptural formula.

The remark of the celebrated preacher Robert Hall, upon this custom of the elder Maurice, is very apt. "Why sir," said he, "as I understand you, you must consider that you baptize in the name of an abstraction, a man, and a metaphor.

At the age of 29 Maurice was ordained deacon, and immediately after became curate of a small country parish with a non-resident rector. One of the most interesting parts of the Biography, is that which relates to Mr. Maurice's relations to the Oxford movement, and to Dr. Pusey in particular. It is here that his strong individuality first appears in his abhorrence of parties or systems.

He had points of commission with, but differed from High, Low, and Broad Churchmen. He has often been classed with the latter, sometimes I believe as their leader, but it is quite incorrect. If he thought that the High Churchman, and the Low Churchman, confined the working of the living God in the heart of men, to too narrow limits, he thought the Broad Churchism tended to remove that influence from the world altogether, a tendency which, wherever it came from, he fought against with all his soul.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

The offertory on Whit-Sunday at the cathedral was a special one given by the congregation to the Revs Mr. Ridley, assistant minister, as an expression of their esteem, and amounted to \$165. Mr. Ridley has accepted a rectory in the diocese of Huron, and leaves in a few weeks.

LENNOXVILLE.—At the annual meeting of the corporation of Bishop's College on the 25th instant, the most important business, from a public point of view, was the appointment of the Rev. Thomas Adams, M.A., St. John's College, Cambridge, as successor to Rev. Dr. Lobley in the joint offices of Principal of the college, and rector of the college school. As the college already possesses in the Rev. Philip

C. Read a first-class clerical professor, who in addition to his special college work, undertakes also the senior classical form of the school, it was necessary to secure the services of a gentleman specially strong in mathematics, with a view to maintain the high position to which the mathematical work of the college has been brought by Dr. Lobley.

The Rev. Thomas Adams fulfils this condition, as his record of the 19th Wrangler shows. To this he adds high scientific attainments and a practical acquaintance with the results of modern science. When the British Association last met in York, (England,) Mr. Adams was one of the local secretaries, and by his attainments and practical business ability, won the highest encomiums from the leading scientific men of the day. Mr. Adams has also had practical experience and great success in the training of boys. He was for some time senior mathematical master in St. Peter's School, York, where he had charge of a boarding house, and his testimonials show that he exercised a most useful influence over the boys under his charge. Thence he went to the High School at Gateshead as head master, which post he throws up to take the higher work, spiritually and educationally, of both college and school at Lennoxville.

The public generally as well as the governors of Bishop's College, may be congratulated in having secured for so important an educational post a gentleman so eminently qualified in every way as Mr. Adams seems to be.

For the rough and tumble of life in this Dominion men of practical wisdom as well as of high intellectual attainments are needed, and such a man the newly appointed principal of Bishop's College evidently is. In his case, as in so many others, certain talents seem to run in families, for Mr. Adams is nephew to the celebrated senior wrangler and astronomer, who, simultaneously with M. Leverrier, the French astronomer, worked out and discovered a few years ago the planet of Neptune.

Mr. Adams is already well and familiarly known in Montreal through his connection with the British Association, and he will meet with many friends on his arrival in September next.

We trust that under his fostering care both the college and school will maintain and even increase the high reputation the institution has acquired.

The Rev. Dr. Lobley returns to the Old Country immediately after the convocation for the granting of degrees at the end of June, and he will carry with him great regrets at his departure and kind wishes for his future. Such men can ill be spared, but we must consider that they are only lent to us for a time.

MONTREAL.

MONTREAL.—Lieut.-Col. Frank Bond has been in command of the first battalion of Prince of Wales Rifles since September, 1870. He is the eldest son of the Right Reverend Bishop Bond, and was born in Montreal in 1847, and educated at the high school. With perhaps the exception of Lieut.-Col. Stevenson, of the Field Battery, he has the most extensive record of service amongst our militia officers.

MONTREAL CATHEDRAL BAND OF HOPE.—Ninth Anniversary.—An Enthusiastic Meeting.—There was a good attendance last evening at the Queen's Hall, on the occasion of the ninth anniversary of the Cathedral Band of Hope. The chair was occupied by the Rev. J. G. Norton, president of the society. Shortly after eight o'clock the children filed into the hall to the spirited strains of a lively march, and after winding in and out with marvellous precision through the aisles, finally took their places on the platform. The little ones were arrayed in white and carried the splendid banners of the society. The reports were read by the secretary, Mr. R. Binmore, and showed the association to be in a very prosperous condition, and that the work had been greatly extended during the past year.

ONTARIO.

NAPANEE.—Bay of Quinte Clerical Union.—May. 23.—The meeting of the clergy of this important association was attended by a large number of members this week. The following were present:—The Ven. Archdeacon of Kingston, chairman; the Ven. Archd. Daykin, Rural Deans Baker and Carey; Rev. Messrs. Harding, Burke, Forneri, D. F. Bogert, Stanton, Loucks, Serson, Elliott, Foster, Roberts, Bennets and Brown. Public services were held on Tuesday and Wednesday in the church, and private conference in the chapel rooms of Mary Magdalen's. Interesting and instructive addresses were delivered to the evening congregation on Tuesday by Revs. Carey

and Burke, and on Wednesday evening by Revs. R. S. Forneri and Archd. Daykin. The subjects of the addresses respectively were "Continuity of the Church of God." "Divine blessings convey through divinely appointed agencies." "The Lord's prayer, a Christian prayer." "The value of Old Testament types illustrated by that of the prophet Elisha." It is much to be regretted that more of the laity were not present to have the benefit of these highly edifying though informal addresses. At the private conference several important passages of Scripture were discussed, and other matters of interest to the clergy in the parishes and the diocese at large. The meeting was one of the most pleasant and profitable of those that have been held. Notwithstanding the general occupations of house cleaning, and the absence of some leading members from town, the clergy were all hospitably entertained by their church friends. The next meeting will be held in Picton towards the end of August by the kind invitation of the Rev. Mr. Loucks.

BROCKVILLE.—The Bishop of Ontario has appointed Rev. Dyson Hague, one of the assistant ministers of St. James' Cathedral, Toronto, incumbent of the new congregation at Brockville, which has left St. Peter's Church. Mr. Hague officiated last Sunday and was warmly received by the members of his new congregation, which is called St. Paul's. Between fifty and sixty children attended the School in connection with the new congregation last Sunday.

KINGSTON.—On Sunday, June 7th, the Lord Bishop will hold an ordination service in St. Paul's, at which several young men will be admitted to deacon's or priest orders. The Venerable Archdeacon Daykin, L.L.B., of Madoc, will preach the ordination sermon.

MABERLY MISSION.—The Rev. C. E. Radcliffe acknowledges, with many thanks, the following subscriptions.—Maberly Church Building Fund.—Per kindness of Rev. Rural Dean Grout, M.A., Lyn, \$66.00; Miss Warren, Harpers Corners, per quilt, \$2.65; Mrs. T. Bedford Jones, Napanee, \$2.00; Cash in bank to date, \$872.00.—Restoration Fund, St. Stephen's Church, Bathurst, \$76.00.—Grave Yard Fence Fund, \$15.00. For all these refreshing signs of life and interest taken in Church work in this mission, we can, but with grateful and full hearts, thank Almighty God. The energetic lay reader, Mr. P. T. Mignot, was on Whit Sunday presented with a complimentary address and purse of \$16.00 by the choir of St. Paul's Church, Oso, and their friends, in appreciation of his services as choir-master.

DIocese OF ONTARIO.—Meeting of Synod.—Notice is hereby given that the twenty third session of the Incorporated Synod of the Diocese of Ontario, will (D. V.) be held in the city of Kingston as follows:—

Morning prayer will be said in St. George's Cathedral on Tuesday, June 9th, at 8 a.m.

At 10.30 a.m. there will be a celebration of the Holy Communion. The sermon will be preached by the Rev. J. W. Forsythe, M.A., incumbent of Pembroke.

The collection at the offertory will be in aid of the mission fund of the Diocese.

At 2.30 p.m. the lay secretary, and a committee of two, to be appointed by the Bishop, will attend at the Synod hall to receive the certificates of the lay representatives.

At 3 p.m. the Synod will meet at the Synod hall for the despatch of business.

By order of the Lord Bishop.

A. SPENCER, Clerical Secretary.

R. V. ROGERS, Lay Secretary.

Kingston, May 19th, 1886.

N. B.—A meeting of the Mission Board will be held (D.V.) in the committee room on Monday, June 8th, at 8 p.m., for the submission of the annual report.

A meeting of the members of the church, to deliberate on the best means of promoting the interest of the Church, will be held (D.V.) in the Synod hall on Wednesday, June 10th, at 8 p.m.

Diocesan Conference.—In accordance with a resolution adopted at the last session of Synod, (p. 40 journal) the Lord Bishop has signified his intention of holding a conference of the clergy and laity on the evening of Wednesday, June 10th.

The following subjects have been selected by the committee for discussion, and the gentlemen named will either read a paper or give an address upon their respective subjects.

1. The Obligation of the Tithe—Rev. E. P. Crawford, M.A., R. Vashon Rogers, M.A. 2. Women's Auxiliary to the Board of Missions—Rev. H. Pollard, Judge McDonald. 3. The importance of Lay co-

operation in the Spiritual work of the Church—Mayor Smythe, L.L.D., Rev. Wm. Lewin, M.A.

The appointed speakers and writers will be limited to ten minutes; volunteer speakers to six minutes.

The Rev. Dr. Morrison, rector of Ogdensburg and Archdeacon of the Diocese of Albany, has kindly accepted an invitation to be present and address the Conference.

The Lord Bishop of Ontario will take the chair at 8 o'clock.

W. B. CAREY,

Chairman Conference Committee.

PICTON.—One of the prettiest places on the Bay of Quinte is the little town of Picton, with its background of green hills, and the sparkling sheet of water at its feet. And one of the most attractive spots in the neighborhood is where the old English Church, with its churchyard and parsonage, are situated. They present a scene of rural repose and loveliness more like what one sees in England than in Canada. I observed this to a Canadian friend who accompanied me, and he replied that the first occupant of the rectory was an old country clergyman of the best type, and that no doubt the church and its surroundings were a not little indebted to him for their English aspect. We called on the rector, but he was from home. As we walked slowly away, my friend gave me some interesting particulars respecting the present incumbent, the Rev. E. Lukes. He described him as a very able and very laborious parish priest, somewhat too outspoken perhaps for his own good, but highly respected on account of his trusty and straightforward character. My friend went on to speak of a grievous tribulation which had befallen the worthy rector in the past year. It seems he had been the victim of a most unprovoked assault in the open street by a frenzied mechanic, and that in defending himself from the savage attack of the man, he had inflicted some injury upon his arm with his walking-stick. For this the man had been induced to bring an action for damages, and by some unaccountable miscarriage of justice, which, it is hoped, is not a frequent occurrence in this colony, Mr. Lukes was defeated and heavily mulct in damages and costs. But his parishioners, who knew the truth of the matter, greatly felt for his position, though no opportunity occurred for expressing their sympathies till Easter last, when in one of the largest vestry meetings ever held in Picton, by a hearty and outspoken resolution they declared their confidence and unabated attachment to their pastor. This resolution, and the whole conduct of the parishioners throughout the trying ordeal had, my friend said, greatly cheered and encouraged the rector. He added that the parish was in a most prosperous condition, every sitting in the church being taken, and life and animation pervading it. Your correspondent hoped it is no breach of confidence to send the above for publication, while he expresses the pleasure which he derived from his visit to the picturesque town of Picton.

TORONTO.

TORONTO.—Through the kindness of Mr. Howell, who donated 150 yds. of cotton, and of some of the ladies, especially Mrs. Charles Thompson and Mrs. Nevitt, the Church Women's Mission Aid have been enabled to send a box of necessities to the sick and wounded volunteers in the North-West.

A concert given by the willing workers of St. Peter's parish in aid of the library fund of St. Matthew's Sunday school, was held in St. Peter's school house on Wednesday evening last. Great credit must be given to the workers for the energy they displayed in this good work, and it is satisfactory to know that their efforts were crowned with success. The large audience were thoroughly pleased with the entertainment provided for them. The chair having been taken a few minutes after eight, the concert was opened with a glee by the workers, who sang with all their accustomed sweetness, and during the evening met with several enthusiastic encores. Miss McDowell accompanied them on the piano, Mrs. Davis, Misses Sutherland and Lugsdin, Misses Gorrie and Impey, sang several very pleasing songs and duets. Rev. Geo. Nattress helped with a reading, Mrs. Boulter and Miss Kerr played very beautifully a piano duet. This enjoyable evening was brought to a close with a very clever and amusing exhibition of ventriloquism by Mr. Simpson. Each of the workers were during the evening a beautiful rose presented to them by Mrs. Gard, a member of St. Matthew's parish, as an acknowledgment of their great kindness to St. Matthew's Church. St. Peter's Church is to be congratulated on having such a body of worker, and it is very

gratifying to the younger and weaker parish of St. Matthew's to know that they have the active sympathy of these young people.

TORONTO CHURCH SUNDAY SCHOOL ASSOCIATION.—The last meeting of the above Association, for the session of 1884-5, was held on Thursday evening, May 21st, at the School House of the Church of the Redeemer.

The following Sunday Schools belonging to the Association, were represented at the meeting: All Saints, (p.m.); Ascension; Grace Church; Holy Trinity; Redeemer, (22); St. Anne's; St. George's; St. James'; St. Luke's; St. Matthew's, (a.m.) 5, (p.m.) 18; St. Peter's; St. Stephen's.

After an opening hymn, and prayers by the Rev. R. A. Bilkey, the Secretary, Mr. C. R. W. Biggar, read the minutes of the last meeting, which were confirmed on motion of Mr. Geo. A. McKenzie, seconded by Mr. Robert Armstrong.

The following Sunday School attendances were reported: Church of the Redeemer, 306; St. Stephen's (May 10th), 363; Church of the Ascension, (May 10th), 643.

The Treasurer (Mr. H. G. Collins), reported that none of the schools belonging to the Association had yet paid the assessment for the present year. The Secretary said there were accounts on hand amounting to over \$30, and he hoped Sunday Schools would send in these assessments without delay.

Miss Turner then read a paper on "Teaching and management of infant classes," which will be printed in full in next week's "CHURCHMAN."

The Chairman, Rev. Septimus Jones, M. A., congratulated Miss Turner upon her most interesting and practical paper. He was sorry, however, to find that some of the methods therein advocated, had not been tested by the practical experience of the essayist.

What we needed in Sunday School as in other matters were the results of practical experience, not theories. The Secretary, Mr. Biggar, said that as one of those most interested in the success and usefulness of this Association, he was proud of a paper such as the one which Miss Turner had just read. Many of its suggestions were evidently the results of experience, and all of them were such as to commend themselves to infant class teachers. As to the plan of dividing the infant class, and leaving a part of the work to be done by sub teachers, he could speak from an experience of five years as to its good results.

The infant class of the Church of the Ascension Sunday School with an average attendance of about 150, was divided into five sub-classes of about thirty children each. The teacher of each sub class kept the roll book of her division, gave the marks for attendance and lessons, heard the children repeat the lesson learned at home, and kept order while the teacher of the whole class was engaged in reviewing the lesson of the previous Sunday, and teaching the lesson of the day.

In order to aid in teaching the hymns, a card was prepared at the beginning of every quarter, ruled into squares, each square containing a single verse of a hymn, and 200 or 250 copies of the card being printed, a single square was cut off every Sunday, and the same verse given to every child to take home and learn for next Sunday. Thus they had taught the class during last quarter, a hymn for Palm Sunday, ("All glory land and honour") one for Easter, and one for Ascension-tide.

He had recently visited the Sunday School of St. Augustine's Chapel, New York city, which included nearly 1600 scholars, and had there found in operation some of the methods suggested by Miss Turner together with others. There, instead of calling a roll they provided every scholar with a "punch card" the margin of which contained a ruled space for every Sunday of the church year, and the attendance was recorded by two registrars, one of whom punched the card in the proper square with a conductor's punch, while the other took down from the card the register number of the scholar, and afterwards marked the attendance from the record of these numbers. Such a plan might be necessary in so large a school, but with an infant class not larger than those represented in this Association, he preferred Miss Turner's plan of the teacher being early in her place and marking each of her scholars as they came in.

Rev. John Pearson, (Holy Trinity), said Miss Turner's most interesting paper fully justified the request he had made at a previous meeting for papers by the lady members of the Association, many of whom had more Sunday School experience than most of the men. As to sub-dividing the infant class, he had not yet come to any conclusion, but for some time past he had been making an inspection of Sunday Schools, both within and outside the Church of England, and it appeared to him to require an exceptionally clever teacher to maintain, without assistance, the order and interest of a large infant class for a whole hour particularly if this class was placed in the gallery, where the air was more or less heated and impure.

He believed that sub-division of the class into small sub-classes would facilitate the teaching of the Creed,

the Lord's Prayer, and the Commandments, and would also aid in bringing about that personal contact and influence of teacher upon pupils, which seemed to him to be essential to successful Sunday School teaching. The Association then adjourned until the annual meeting, which will be held some time next October.

TORONTO.—Funeral of Lieutenant Fitch.—On the 28th May, the remains of the late Lieutenant Fitch, were interred at the cemetery, Mount Pleasant, Toronto. This most estimable young soldier, was killed in the action at Batoche, in as gallant an attack as ever called forth the bravery of any troops. He was shot through the heart, and, doubtless, fell all unconscious of the wound. The funeral was in all but name a public one, the city poured fourth its tens of thousands of all ranks, anxious to pay honour to one who had died for his country. Scenes like this have their bright side. National unity is cemented usually with blood. The sight of the last covering of one who had died in arms for the nation, stirs profounder, nobler, and holier thoughts and sentiments than can be touched into life by political movements. The deceased was a valued member of the Church of All Saints, giving assistance in his quiet, amiable, unselfish way in the choir and Sunday School. "The only son of his mother," tells a sad tale of bereavement. Consolation in such a sorrow is not for man to bestow, it is a Divine gift. May the Comforter of all stricken souls, give the bereaved family the humble submission and patient endurance under this affliction, and lighten its gloom by strong faith in a joyful re-union in the land of rest.

MARKHAM.—Grace Church was re-opened for divine service on Sunday after Ascension, the 17th inst., having undergone extensive alterations and much needed improvements. Morning prayer was said by the incumbent, the Rev. A. Hart, and the Rev. R. W. E. Greene, of St. James', Toronto, read the lessons and preached the sermon, taking as his text the Gospel according to St. Mark xiii. 34. A goodly number remained to partake of the Holy Communion. In the afternoon the litany was said and a children's service held. After a brief address by the incumbent the Rev. R. Greene gave an excellent address on the use of the tongue. The children joined heartily in the responses and sang the hymns very well indeed. The offertory at this service, \$25, was chiefly the result of the younger scholar's Lenten self-denial, their free will offerings towards the cost of the new school-room. At the evening service the Rev. R. Greene again preached an excellent sermon, on St. James i. 27. At all the services there were large congregations. On Monday evening another service was held, when prayers were said by Rural Dean Fletcher, of Unionville, and Rev. F. Burt, of Scarborough. Very able and interesting addresses were given by the Revs. Canon, Dumoulin, T. W. Patterson, and W. H. Clarke, who had come out from Toronto to show their interest in the work of the church in the country. The offertory on Sunday and Monday was close on \$100. The interior of the church now presents a very fine appearance, considering what it was before, and the amount expended on it; and the committee (Dr. Robinson and Mr. Rolph, especially,) who have had the work in hand, deserve great credit for their efforts. A chancel, 18 ft. x 15 ft. has been added to the church, and a school-room built (frame) 38 ft. x 24 ft. The walls and ceiling have been lathed and plastered over the old, and new wainscoting, seats and windows put in. The three light chancel window, and three of the side windows, are memorial; the others, colored borders with enamelled glass in centre; the whole is the work of Messrs. Jos. McCausland & Sons, Toronto, who have given the utmost satisfaction to their patrons here and the committee. The windows add much to the appearance of the church, and the congregation and visitors have expressed themselves as much pleased with them. Captain Rolph has built the chancel at his own expense, and Mrs. Rolph has presented a rich Brussels carpet for it, and a pair of handsome polished brass alms dishes. Two young ladies of the choir presented a nice Prayer Book. Apart from the memorial windows and articles presented, the whole cost of the alterations is about \$1,500, of which about \$1,200 has been raised or promised in the parish, and the balance, it is hoped, will soon be forthcoming. A pretty little church was built at Stouffville (attached to this parish,) less than three years ago, costing \$1,400, which is now clear of debt. To God be all the praise. May He continue to bless and prosper the work of His Church!

NIAGARA.

The Feast of the Ascension.—May 14th has been again solemnly observed by the Church Catholic. Attention to the great and glorious event, and its direct teaching, is ever fresh and invigorating.

Jesus lives! to Him the throne
Over all the world is given:
May we go where He is gone,
Rest and reign with Him in heaven.
Alleluia!

Frances E. Cox.

As in other dioceses, so in Niagara, this feast seems to obtain an ever increasing observance, by early and late church services. The early celebration, even in rural parishes, is becoming more frequent, while the later services is observed for the sake of continued praise and meditation.

HAMILTON.—Christ Church Cathedral.—The Feast of the Ascension was here duly observed throughout the day, and one very striking part of the devout service at evening, was in the administration of the rite of confirmation by the new Bishop of Niagara, for the first time since he became chief pastor in this diocese. To the Bishop and sixty candidates, it was a most solemn and impressive occasion. We do not hesitate to say that it was a remarkably solemn scene, and that the spiritual edification was most profitable likewise to the vast congregation within the capacious walls of the mother church in Hamilton. The Bishop, like the patriarch Jacob, and like the Apostles Peter and John at Samaria, must impart a devout blessing, of which the laying on of hands is an outward and visible sign.

The Spectator, of the 15th inst., remarks:—"Christ Church Cathedral was crowded to the doors, many stood in the aisles, and many more were turned away at the annual confirmation service last evening. The candidates for confirmation were seated at the head of the church, the choir and clergy march up the centre aisle singing the hymn, Hail the Day that Sees Him Rise, the Bishop being preceded by the Rev. T. Geoghegan, bearing the pastoral staff. The other clergy present were Rev. Rural Dean Bull, Rev. Geo. Forneret, Rev. C. R. Lee, Rev. G. Bull and Rev. Dr. Mockridge. After the first portion of the evening prayer, which was choral, the candidates ranged themselves before the lower steps of the choir, where they were addressed by the Bishop from the words, "He hath ascended up on high and hath led captivity captive, and received gifts from men." He made the words bear upon what should be the practical life of a Christian, and upon the union which should exist between the ascended Lord and all the members of His church. After his lordship's address, the candidates and all the large congregation knelt in silent prayer, and sang on their knees the hymn, Come, Holy Ghost, Our Souls Inspire. The Bishop, accompanied by Dr. Mockridge and Rev. T. Geoghegan, then entered the chancel rails, when the candidates advanced two by two, and knelt before the Bishop who, laying his hand on the head of each candidate separately, said the solemn words of confirmation.

After confirmation, the candidates ranged themselves before the chancel rail, where they were again addressed, in a few solemn words, by the Bishop, after which they retired in order to their seats, when an offertory was taken up, the hymn, My God Accept my Heart this Day, being sung at the presentation of the alms. After the benediction by the Bishop the hymn, Onward Christian Soldiers, was sung to Sir Arthur Sullivan's well known tune, the choir and clergy retiring by procession down the centre aisle."

Bishop Hamilton possess a fine clear voice, and a most reverent manner. His language is always well chosen and his discourses or addresses are full of plain and practical teaching which, we doubt not, will bear much fruit in due season amongst us. Much convenience was felt and manifested by the very large congregation in having copies of the whole service printed for the occasion, at least beginning with the processional hymn, and then with the proper Psalms in order to the end. The singing and responses were therefore well sustained throughout, and impressively rendered.

Rogation Days, which are the three days preceding Ascension day, have again been of much spiritual advantage in many parishes and at many family altars in this diocese. Although seed-time and harvest shall not fail, yet our faith may fail at these times, so prayer should be made for the vigor of faith and trust in God, and to this end that He will still bless and aid the labourers of the field as they sow the seed; and likewise should we pray in behalf of our forces in the North West, that fortitude, patience and faith may be given to them and their families at home and to the settlers of the disturbed districts, the wounded and prisoners, who may yet be in the hands of the cruel rebels.

EPISCOPAL WORK.—Although the late excellent Bishop of Niagara was a most diligent worker, and was full of official employment within a very few days

of his death, leaving little to be done then, yet we find that his successor, the new Bishop, has his hands more than full. Since his arrival in this city he has been incessantly at work. He is like a skillful general endeavouring at once to work, and to plan that he may work on without loss of time to any good cause or to parishes in his diocese. We trust that health and strength may be vouchsafed him for his new and most responsible pastorate in the Lord.

Church of the Ascension.—On Sunday, May 10th, the Hamilton Field Battery and the 13th Battalion attended divine service at the Church of the Ascension. Both corps turned out strong and presented a particularly fine appearance, showing markedly the good effects of the recent drills. Rev. Hartley Carmichael preached an eloquent and appropriate sermon from St. Matt. x. 34: "Think not that I am come to send peace on earth. I come not to send peace but a sword." The sermon was listened to with marked attention and was one which will be long remembered by those who heard it. Rev. G. B. Cooke, of Palmetton, assisted the rector in the services. The excellent band of the 13th was with the troops, and played appropriate airs to and from church. The musical portion of the service was well rendered by the choir of the church, appropriate hymns being used, and the service closed by singing the National Anthem.

The Bishop of Niagara preached at the evening service to a crowded and most attentive congregation. The Bishop's utterances were clear and most edifying in a very marked degree, on the necessity of realizing the personality of our Lord Jesus Christ, and the mystery of His Presence in the congregation of earnest worshippers. We greatly need such instructions in these days.

Church of St. Thomas.—On Sunday, May 17th, the Bishop of Niagara attended divine service at this church, at 11 a.m., and preached to a very large congregation. The sermon was based on St. Mark xvi. 19: "So then after the Lord had spoken unto them He was received up into heaven and sat on the right hand of God." After referring to the ascension as being the completion of our Lord's work, and stating that he had received the highest reward in the position which He now occupies in heaven, his lordship proceeded to speak of the benefits accruing to man from the ascension. First of all he spoke of the fact so often overlooked by not only unbelievers but also Christians, that what men had to glory in was not their intellectual and other attainments, but Christ's incarnation, and the fact that He still retains His human form in heaven. He then urged his hearers to live up to the facts of the ascension, and to put all their trust in Christ. At the conclusion of the service the holy communion was administered by the Bishop.

All Saints' Church.—On Sunday evening, May 17th, the Bishop was present and again preached, enlisting the closest attention on the part of a full congregation.

St. Mark's Church.—The Bishop has attended divine service likewise here, and has spoken heartfelt words of truth and love to the always large and attentive congregation. A mission chapel is to be opened this week in connection with St. Mark's about one mile south-west.

NIAGARA.—The Synod of this diocese met yesterday. Among the notices of motion the following had been received:—That section XXII of the Constitution of the Synod of Niagara be altered to read as follows:—"There shall be appointed annually, on the morning of the second day of the meeting of the Synod, three standing committees, consisting of the Bishop of the diocese, six clerical and six lay members of the Synod, (one half of each order of whom shall be appointed by the Bishop, and the other half by a vote of the Synod, the clerical members to be elected by the clergy, the lay members by the laity,) of whom five shall form a quorum, and who shall be called together by the Secretary-Treasurer, at such stated time as may be appointed for their meeting, or upon the requisition of the Bishop, or any three members of each committee. Said committees shall be designated respectively:—1. Executive Committee. 2. Special Trust Committee. 3. Mission Board. R. G. Sutherland, M.A., Rector of St. Mark's, Hamilton.

HAMILTON.—**St. Mark's Parish.**—On Thursday evening, May 21st, a small chapel of ease was opened in a distant part of this parish. The Rev. R. G. Sutherland, M.A., rector, said the prayers, the Psalms and responses being ably rendered, in Monotone, alter-

nately, by St. Mark's choir. The lessons were read by Revs. Canon Curran and H. Carmichael. After prayers and praise, addresses were delivered by the clergy already named, also by the Rev. W. Massey, and lastly by the Bishop of Niagara, who in excellent terms expressed an earnest pleasure in being present to promote such a good work in the south-west portion of Hamilton.

St. Mark's Church.—On Thursday evening, May 28, the Bishop of Niagara administered the rite of confirmation to a large class.

ST. CATHARINES.—We hail with gladness the return from California, after a long absence, of the Rev. A. Macnab, M.A., to the duties of St. Barnabas' parish, St. Catharines. Mr. and Mrs. Macnab arrived home on Friday, May 22.

HAMILTON.—**St. Luke's Church.**—The Bishop of Niagara attended the Whit-Sunday morning service here, and administered the rite of confirmation to a large number of candidates. It is just one year since the Rev. W. Massey, rector, presented a large class for confirmation to the late Bishop.

CAYUGA.—On Monday evening, the 25th May, the Bishop of Niagara proceeded to this parish, and remained for a pleasant visit of two days. Rev. A. Boulbee, rector.

GUELPH.—**Trinity Sunday.**—Ordination.—The Bishop of Niagara held his first ordination at St. George's Church, Guelph. Rev. Archdeacon Dixon, B. A., rector, and examining chaplain.

HURON.

BOTHWELL.—On Friday evening at a very largely attended gathering of the congregation of Grace Church, at the parsonage, a purse of money, accompanied by the following address, was presented to Rev. Mr. Dixon, who is shortly removing to Tilsenburg:

To our beloved pastor.
Reverend Sir,—It is with feelings of gratitude that we are assembled here to night to show the esteem and love we bear to you and yours. It is with unfeigned sorrow that we are obliged to let you remove to another parish, which is only mitigated by the thought that our loss will be others' gain. We have seen the Christian spirit, and fortitude, with which you have borne difficulties, which lay beyond our power to alleviate. Your kind offices and unceasing care for your flock has laid upon us a debt of gratitude, which we can only hope to defray by following in all Godly sincerity, the steps of that dear Saviour you have so faithfully held up for our example, and thus exhibit the seal of your pastorate, "manifestly declared to be the epistle of Christ administered by you." Your kindness and that of Mrs. Dixon, will long occupy a sacred place in our hearts, and our fervent prayer will ever be for the welfare of you and yours.

And now, beloved pastor, as this may be our last opportunity of bidding you farewell, we ask you to accept this purse, as a token of our love for you. It has never been in our power to recompense you in any due proportion to your services, but "you shall be recompensed in the resurrection of the just."

And now our earnest prayer is that that peace you have so often prayed the Giver of all good to bestow upon us, may fall upon you and yours till we meet in that Kingdom where partings are unknown. Signed, Chas. Clarke, Jas. Dodswell, Wardens; Thos. Burnside, lay delegate. Mr. Dixon briefly responded, and after passing a very pleasant evening the company separated.

INGERSOLL.—**Presentation to Rev. E. M. Bland.**—On the occasion of his departure from Ingersoll, the Rev. E. M. Bland was presented with the following addresses and with a piece of silver and a purse. Address from the congregation of St. James Church:

DEAR MR. BLAND.—After a ministration among us of upwards of seven years, you have been called by that "destiny which shapes our ends, rough hew them as we may," to a more important and responsible field of duty in the city of St. Catharines.

This change your friends of St. James' Church here, view with mingled feelings of regret and gratification; regret that the human friendship, sanctified by spiritual consolation and encouragement, which your going in and out among us in sickness and in health have almost insensibly planted deep and strong in our hearts, should be so suddenly broken.

On the other hand, we cannot but feel gratified that such a prompt and marked appreciation of your usefulness should be exhibited as your unanimous call to one of the most cultivated and influential congregations in the city to which you are removing.

We can only now say good bye, and trust that "good luck will go with thee in thine honor," and we ask you to accept the piece of sterling silver which will follow this address, as in some degree an outward and visible sign of our good will to yourself and your wife, and our desire to be remembered by you in the days to come. Signed on behalf of the subscribers, Wm. Robinson, Joshua Bobler, M. Walsh.

To the Rev. E. M. Bland, Rector of St. James' Church, Ingersoll.

REV. AND DEAR SIR.—Understanding that you are about to take your departure from this vicinity, and feeling that your absence will be a very severe loss to our chapel of St. Michael's, we cannot allow you to depart without making some slight acknowledgment of your most valuable and indefatigable services in the establishment and maintenance of our chapel. Your work has been purely a labour of love, and we ask you to accept this purse, not as remuneration, for we feel it to be utterly out of our power to sufficiently remunerate you for all you have done, but merely as a slight memento of the many happy and profitable hours we have spent together, and as an expression of affection and good will towards you and yours. May you and Mrs. Bland be long spared together, and may your usefulness be as beneficial in the new and extended field of labour to which you are going, as it has been with us, and in the end may you receive that crown of glory bestowed only upon the just, and may you be received into that eternal home with the welcome, "Well done, thou good and faithful servant," is the wish of your parishoners of St. Michael's. Signed on behalf of the congregation, David Robinson, John Worth, Richard Bailie, George Vanstone.

EXETER.—On Sabbath morning last, Rev. E. J. Robinson, Incumbent of Christ Church (having on the two previous Sundays given introductory discourses to a series of sermons on the most beautiful portion of the Scripture known as the Lord's Prayer) took as his text 'Our Father who art in Heaven, hallowed be Thy name.' He showed that a similar form of prayer had been used in the Jewish worship, and the express command was given to all God's people to use this prayer, also that those who contended that praying 'after this manner' was sufficient were mistaken, as the correct rendition of the words 'pray after this manner,' was 'pray thus,' or 'pray so.' He met the objection urged by some against the use of this prayer in public worship, on the ground that vain repetitions were to be avoided by showing that by vain repetitions was meant vain babbling or meaningless words. The sermon was full of interest, and was listened to attentively by the hearers.

The wife of the Incumbent of Exeter has been in precarious health for the past five months, but hopes are now entertained of her recovery.

ALGOMA.

PORT ARTHUR.—**Presentation to Rev. I. K. Mornie.**—The congregation of St. John's Church, Port Arthur, met on 15th May, to bid farewell to the Rev. I. K. Mornie, who is removing to Kingston. The Wardens on behalf of the people, presented Mr. Mornie with a purse of \$300, to which was added \$50 from Fort William, and \$30 from Neebing. These very handsome gifts was supplemented by the following address:—

Reverend Sir:—

You are about to leave us. Your duties here are finished, and soon the familiar voice and presence of our good pastor, will have passed away from us—we presume, so far as our official duties are concerned, forever.

Under these circumstances, the congregation of the church over which you have so faithfully and happily presided for so many years, desired to bear witness to a public expression of the high regard and affection they entertain for you, and for that purpose we are assembled together this evening.

So soon as our object became known, the Masons of Port Arthur, offered us this hall, consecrated to their ancient order; and friends out of the great church on earth, as represented in this place, are here to-night to testify to your worth, and to give expression to their profound regret in parting from you.

Eight years ago you entered upon your duties in what was then a very humble church, and to-day you leave it the wealthiest, largest, and best equipped of all the English Episcopal churches in the diocese of Algoma, and pervaded with a loyal feeling for the church, and a kindly and sympathetic regard for one another.

During this long pastorate you have often been called upon to perform the solemn rites of our church.

With parents, rejoicing over their children, we have stood about you when, through the rites of baptism and the holy ordinance of the Lord's Supper, they have been brought into the mystical union of Christ's church on earth.

At the marriage feast you have presided—consecrating with the wise and solemn admonitions of the church, to true and noble purposes youthful hopes and aspirations; and into our little home circles, when the band had been untimely broken, or the head fallen ripe with years, grieving with us, you have come to us with the ministrations and consolations of that glorious service which soothe the troubled heart, and inspire an undying faith and hope in the immortality of our dead.

The poor and needy, in spirit and body and heart and soul, have found a friend of unwavering kindness and sympathy in you; and while a loyal priest to your church, you have recognized the fact that the phases of man's mind are very various, and his creeds many, that the Church Universal, though a patchwork of varying thoughts, is divinely adapted to differing methods and opinions, while great and glorious and harmoniously bound together in the one common and masterful object of adoration—Christ, its cornerstone.

How can we, then, part from our pastor—nay! more our friend—without thus opening our heart to you that you may see there is no guile in it towards you and yours.

We know you do not leave us because you personally desire to do so; but because of the greater facilities offered you at your new home of educating your family.

You are going back again to the scene of your college days, your foster-mother, your Alma Mater. Beneath her peaceful and soul inspiring influence, surrounded by the humanities and arts and sciences of a seat of learning—a soil congenial to moral culture—you will rear your family in that happy combination of religious and secular wisdom which alone makes true culture, creates living energies, and fits man to become great.

With mingled feelings of joy and sadness, I express to you the emotions which animate this gathering of citizens, who know they are losing a friend endeared to them by many years of intimate association.

My fellow-warden, Mr. Bishop, shares my heart and thought towards you in every word that has been uttered by me, and I have but feebly conveyed to you what the congregation would say could they find a voice to express their thought.

The regard which we have expressed for you is as heartily tendered to your wife, who will be sadly missed in the church and at many a social circle.

On behalf of the congregation I present you with this purse, which you may find opportune in the course of moving and settling.

A. R. LEWIS, Warden.

The following contributions are gratefully acknowledged: per Mrs. Marcus Smith, Ottawa, \$9; "20 Minute Society," Ottawa, per Mrs. Ross, \$18; St. Paul's Sunday School, Uxbridge, (for Shingwauke Home) \$24; St. James', Orillia, \$18.82; per Miss Pabler, Montreal, \$3; the Hon. W. Cayley, Esq., \$50; Mrs. Freer, Winnipeg, \$5. Also, per Mrs. Marcus Smith, 8 boxes and 1 bale; per Mrs. Ross, 1 box; per Miss Peebles, 1 box; Mrs. Jones, Ottawa, 1 box. E. ALGOMA.

The Bishop has removed to Sault Ste Marie, and requests that all communications by mail, or otherwise, be addressed accordingly.

RUPERTS LAND.

MANITOU.—The foundation of the first church in this Parish, was laid on the day before Ascension Day by Mr. Bailey, who has the contract for the building, and is to have it ready for occupation by the middle of June. It will be a neat frame structure, 80 by 24, costing about \$500, and meant to be only temporary, by and by giving place to a larger edifice. Hence it is not proposed to consecrate it, although the Bishop is expected here to formally open it for divine service. The ladies of the parish are making strenuous efforts to hold an extensive Bazaar on Dominion Day, when it is hoped a considerable addition will be made to the building fund. It is the ambition of the Incumbent, the Rev. Mr. Jephson, to be able to pronounce the church edifice paid for in full on the day of dedication. Under the same gentleman's energetic leading, a church is also about to be erected at Pembina Crossing, some eight miles from Manitou. The Rev. John May, now a resident of Manitou, assisted Mr. Jephson in the services of last Sunday, 10th May, preaching

in the evening. He has been asked, and has consented, to repeat his lecture on Evolution on the 20th, proceeds to go to Church Fund. Mr. May has just received the offer of an important parish in Washington territory, and has the matter under consideration. There is little or no church news at present to be expected from the North West. Everybody's thoughts just now point to the Rebel Region which is now getting pretty well peppered. This has been a most wretched business from first to last; and many an anxious heart will be relieved when it is over. It is not likely that Riel will be shot. From the former fate his cowardice will shield him. If caught he will not be hanged. Such is the political situation. How proud a Canadian ought to feel of his country. In Southern Manitoba all is quiet, and seed-sowing is about completed. The air rings with the quack and clamour of wild fowl on their annual return northward; to which the music of the vesper frog replies antiphonally from his slough, *a la baypipe*.

BRANDON.—The Lord Bishop of Rupert's Land visited this place, and on Sunday morning administered the Sacramental rite of confirmation to a large class of young people at St. Matthew's Church, who made their first communions at the celebration, which immediately followed the confirmation. In the course of his address to the newly confirmed, the Bishop took occasion to say a few words to the congregation generally, in which he announced that the Rev. R. Hicks, late curate of the church of the Holy Trinity at Winnipeg, would probably be M. Boydell's successor, as Rector of this Parish. His Lordship spoke in the highest terms of the Rev. Mr. Boydell, who leaves shortly to fill the appointment which he has received as rector of Bracebridge, Ont. With his work and conduct there, the Bishop expressed his entire approval. At evensong his Lordship preached to a large congregation, and the following day returned to Winnipeg.

Notes on the Bible Lessons FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

JUNE 14th, 1885.

VOL. IV. 2nd Sunday after Trinity. No. 29

BIBLE LESSON.

"Abraham's prayer for Sodom."—Genesis xviii. 20, to 33.

We saw in our last lesson, how God made known to Abraham that He was about to punish for their wickedness, the guilty cities of the plain. In Ezekiel xvi. 49, 50, the sin of Sodom is mentioned. The inhabitants were wholly corrupt, yet God will not punish without full proof, verse 21. Here we see the unwillingness of the Lord to punish, compare Ezekiel xviii. 23, 32; Ezekiel xxxiii. 11; 1 Pet. iii. 20; 2 Pet. iii. 9. We may be sure that this terrible news made a deep impression on Abraham. The danger his nephew Lot was in, must have stirred his kindly feeling. Many years before he had gone to his nephew's rescue at the head of an armed force; he now helps him in a different way. Verse 22 tells us that when the two angels departed for Sodom, Abraham remained standing before the Lord. He was encouraged to pray by the words "If not, I will know." He becomes an intercessor, i.e., one who pleads on behalf of others; in this Abraham was a type of Christ, just as Moses in Exod. xxxiii. 11, and Samuel in 1 Sam. vii. 9, were; compare Psalm cvi. 23; Ezekiel xxii. 30. The Lord knew that Abraham wished to address Him, and He was ready to hear him. He is still the same, "always more ready to hear, than we to pray."

The Prayer of the Patriarch. Abraham "drew near." He had "access" to God, he was privileged to approach Him. We, too, are permitted to have "access" to God, not visibly as Abraham was, but spiritually; see Ephes. ii. 18; Heb. x. 22; St. James iv. 8.

Let us see how this prayer of Abraham contains all the qualities of true prayer. (a) It was reverent and humble, verses 25 and 30, the "Friend of God" calls himself "dust and ashes." All God's faithful people are humble before Him, see Job. xlii. 6; Isaiah vi. 5; Ephes. iii. 8; Micah vi. 8; Isaiah lvii. 15. (b) Abraham's prayer was earnest, verse 25, he asked as if he wanted his request granted; he owned that Sodom deserved to perish if a certain number of righteous could not be found in it; just as the dresser of the vineyard, consented that the barren fig-tree should be cut down, if, after one year's trial, it did not bear fruit, St. Luke xiii. 9; compare Col. iv. 12. (c) Abraham's prayer was persevering. He repeats his inter-

cession six times, though each time he seemed fearful of exhausting the Lord's patience, St. Luke xi. 8, 9. So Jacob wrestled all night in prayer till daybreak. Our Lord in His agony prayed three times for deliverance. St. Paul besought God thrice to heal him. Then we have the most wonderful instance of persevering prayer in the Syrophenician woman, St. Matt. xv. 23, etc.

2 The Patience of the Lord. The Lord allowed Abraham to go on speaking. He consented to his repeated requests, and said He would spare Sodom if ten righteous persons could be found in it. God's anger is righteous, He hates sin, but He pities the sinner, verses 20, 21. God does not wish the sinner to perish, Psalm ciii. 8; Joel ii. 13. He gives men opportunities to repent, Ezek. xviii. 32; Rom. ii. 4; Exod. xxxiv. 6. Ten righteous men would have saved Sodom. God's true servants are called the salt of the earth, because just as salt, if it has not lost its savour, prevents corruption, so do they exercise a preservative influence in society, St. Matt. v. 13; Prov. xi. 11. We have many instances of this in the Bible. Joseph, see Gen. xxxix. 3; David, see Isaiah xxxvii. 35; St. Paul, see Acts xxvii. 24.

But if people persist in their wickedness, God must punish them as a warning to others, 2 Pet. ii. 6; Num. xxvii. 10. Let us remember that they who now sin against light and knowledge, and obstinately harden themselves against God, are bringing upon themselves a more fearful judgment than befel Sodom, see St. Matt. xi. 23, 24. The guilt will be measured by the privileges, "unto whomsoever much is given, of him shall be much required," St. Luke xii. 48. Let us see in this lesson the greatest encouragement to prayer. God did not leave off granting, till Abraham left off asking. And let us, like Abraham, ask in faith, see Philip iv. 6. Again, let us pray for others, there is nothing selfish about true prayer. In many cases it is the only way we can help. Our blessed Lord set us an example, few prayers for Himself are recorded, but many for others.

Have we trials and temptations? Is there trouble anywhere? We should never be discouraged, Take it to the Lord in prayer.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

CONTROVERSY.

SIR.—The animated controversy raging between "W. B." and "Layman" re "conversion," has not "converted" me from the settled "conviction," that controversy is about the most wearisome and unprofitable thing to which any reasonable Christian can "turn" his attention; and the jejune use to which he can "convert" his pen. Doubtless, polemics have served a good "turn" in their day, but an overdose tends to "turn" the intellectual stomach, especially when one has no "turn" for this species of belligerency; nor acquiesces in the "conversion" of his "brain-pan" into a verbal arsenal. From the birth-day of Christendom, "turn" where you will, once pleasant grounds meet the eye "converted" into battlefields. Arian, Papist, Puritan, Agnostic, each in his "turn" has had a bad "turn." The fine lance of science, has flashed against the prior lance of revelation; thus "converting" the sacred unity of Eternal Truth apparently into a house divided against itself. It only wanted Darwin to "turn" his attention to the "Descent of Man"; showing how sturgeons have been "converted" into giraffes, and polar bears into whales—when, lo! the whole tribe of sceptics at once take a "turn" at the work of spitting on Genesis and Moses. This somewhat inelegant word, calls to mind poor St. Lawrence on his gridiron: "I am roasted, 'turn' me and eat me." Hitherto, neither "Layman" nor "W. B." has shown any sign of admitting that he is "roasted." Meanwhile *cui bono!* It seems to me there are two species of conversion, the romantic and historic. We must thank Wesley for the former, as we thank Sir Walter for Waverly.

Let me "turn" to Mr. Tocque. If I understand him aright, his estimate of the value of a thorough training in the Greek and Latin tongues to the clergyman, is not very high. I understand him to advocate the use of the terse and forcible Saxon in sermons in preference to the words of Latin or Greek origin. Very good. By how much the greater are a man's classical attainments, by so much the less will he indulge in *sesquipedalia verba*. Is a preacher, ignorant of Greek, certain to catch the true meaning of the Aorist, for example, in the text "They that are Christ's have crucified the flesh?" I once heard of a sermon preached from the supposed text "I am fearfully and wonderfully mad." Yours truly,

J. MAY.

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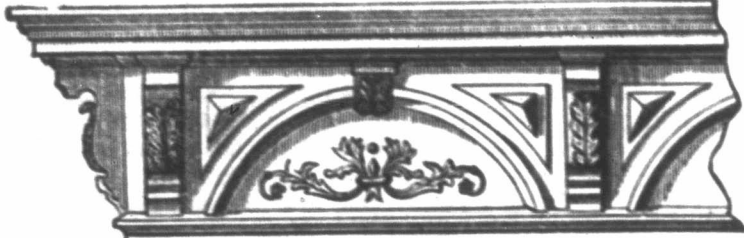
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SOCIETY OF THE TREASURY OF GOD.

THE LAW OF THE TITHE, OR A TENTH OF GOODS EQUALLY BINDING WITH THE LAW OF THE SABBATH, OR A SEVENTH OF TIME ?

On what ground do Christians observe one day in seven as holy to the Lord? There is no command to do so anywhere in the New Testament. It cannot rest upon the old Testament law, for then we would have to observe the seventh day instead of the first day of the week. Christ said nothing about it; the Apostles said nothing about it. The only evidence for it in the New Testament is indirect, viz.—that in the 20th chapter of the Acts, we are told the disciples at Troas came together to break bread on the first day of the week, and again in writing to the Corinthians, St. Paul says, "Upon the first day of the week let every one of you lay by him in store as God has prospered him," implying some observance of the first day; thirdly, St. John writes in the Revelation: "I was in the Spirit on the Lord's day," though this would be no argument by itself. These are all the references to the first day of the week, as in any special way observed by Christians.

History tells us, and the book of the Acts bears out the statement, that the first Jewish converts observed the Sabbath as well as the Lord's Day, and it does not seem to have been until about the time of the destruction of Jerusalem, and the extinction of the Jews as a nation, or until the Judaizing party in the church, had aroused the church to the necessity of making a marked distinction between Judaism and Christianity, that the observance of the seventh day was entirely abandoned and the first day observed instead. The ground upon which the church to-day keeps the first day of the week holy to the Lord, is really that one-seventh of the time to be set apart for the Lord is a law of perpetual obligation, in the same manner as the whole moral law is binding upon Christians as much as it was upon Jews.

Now the basis of this law is really as follows: "Six days shall man work, but the seventh is the Lord's, He has hallowed it to himself." On the very same principle does the law of the tenth rest. All things belong to God, but He has given to man nine parts for his use, and hallowed the tenth to himself. In Leviticus xvii. 30, it is stated as a well known law: "All the tithe of the land, whether of the seed of the land or of the fruit of the tree is the Lord's, it is holy unto the Lord." That is, the Lord claims the tithe as His right, and afterwards He gives His tithe to the Levites for their support in Numbers xviii. 24: "The tithes of the children of Israel which they offer as an heave offering unto the Lord, I have given to the Levites to inherit." The withholding of these tithes is counted equally a sin with the non-observance of the Sabbath, as is proved by Malachi iii. 8-10.

But further, so far as the existence of the law of the tithe is concerned, as ancient law before Moses' time, we have one very striking instance mentioned in patriarchal days in the case of Abraham paying tithes to Melchizedek, Genesis xiv. 20, and that, too, before God had made the covenant with Abraham. So far as evidence of action proves, we have stronger evidence for the law of the tithe than for the law of the seventh day, for there is not a hint of any special observance of the Sabbath previous to the time of Moses, while we have this instance of Abraham, and also the vow of Jacob in Genesis xxvii. 22, as witnesses to the law of the tithe, centuries before Moses.

Moreover we find the law of the tithe an almost universal custom amongst the nations of antiquity. Historians acknowledge that the Arabians and Phœnicians in Asia, the Carthaginians and Egyptians in Africa, the Greeks and Romans in Europe, all paid tithes to their gods. How could this strange unanimity have arisen, unless it had been an ancient and universal law, which was handed down to them with their religion? From history, therefore, as well as from Scripture, it is proved to have been an ancient and universal law connected with religion to pay a tenth of goods to God.

Why did not the Christians of the Apostles' days pay tithes? How do we know they did not? In the first place, so long as the temple stood at Jerusalem, the Jewish converts probably did pay them still into the temple, just as they continued to go to the temple services. But besides, the only statement made about the giving of the first converts to Christianity is that they gave *all*. Acts ii. 44, 45, "And all that believed were together, and had all things common, and sold their possessions and goods and parted them to all men, as every man had need." Acts v. 34, 35, "Neither was there any among them that lacked, for as many as were possessed of lands and houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need." So then if any change was made in the law of the tithe by Christianity, it must have been this, if we are to judge by actions, that Christians should give *all*. But no one ever held that this practice was to be the law of Christ, because as appears in the 5th chapter of the Acts it was a voluntary sacrifice.

St. Paul refers, however, most distinctly to a law ordained by Christ Himself for the support of His church. In 1 Corinthians ix., he speaks of the duty of supporting the Christian ministry, and he refers to the manner in which the ministers of the Jewish church were supported. "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." St. Paul says the Lord Himself has ordained that the ministers of the Christian Church are to be supported, even as the ministers of the Jewish church were. And how was that? By tithes and offerings. Surely a fair conclusion to be drawn is that Christians are to pay tithes for the support of the church. Christ would not be more indifferent to the welfare of His own ministry than He was to the welfare of the ancient Jewish ministry.

That the law of the tithe was considered binding upon Christians by the fathers in the early ages of the Church, is easily proved by their writings. Origen says, "How does our righteousness exceed the righteousness of the Scribes and Pharisees, if they dare not taste of the fruits of the earth before they offer the first fruits to the Priest and separate the tithes for the Levites, whilst I do nothing of this, but only so abuse the fruits of the earth, that neither the Priest, nor the Levite, nor the Altar of God, shall see any of them?"

St. Jerome says expressly that the law about tithes and first fruits was to be understood to continue in its full force in the Christian Church, which he that does not, defrauds God, and makes himself liable to a curse.

St. Augustin also says that a tenth to a Christian is but a small proportion, and refers also to Christ's remark about our righteousness exceeding that of the Scribes and Pharisees.

No one can argue that Christians ought to give less in their support of their religion than the Jews were commanded to give, or than the heathen have given for the support of the worship of their false gods, so the tenth is surely the least reasonable sum a Christian ought to offer to his God and Saviour. Again, it would seem a strange thing indeed, if, in this matter, so strictly enjoined upon the Jews, and spoken of in such strong terms by Malachi, Christians were left to be a law unto themselves.

It follows then by all fair laws of argument, and an undeniable conclusion, that Christians owe at least one-tenth of all they possess or earn to God. Then what a terrible curse must be resting on the Church of Christ to-day, for it is a well-known fact that Christians are not giving one-tenth to God, nor even one-fiftieth. The Church is robbing God; men are mocking God, in praying to Him to bless His Church, and to bless them, while they rob Him of His tithes.

Let me conclude with the earnest, loving appeal and promise of the Holy Spirit, "Prove Me now

herewith, saith the Lord of Hosts, bring ye all the tithes into the storehouse, that there may be meat in Mine House, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE LORD'S PRAYER.

The following beautiful poem is said to have been written by King James I., though by some it is ascribed to Bishop Andrews:

If any be distressed, and fain would gather
Some comfort, let him haste unto
Our Father,
For we of hope and help are quite bereaven
Except Thou succour us
Who art in Heaven.
Thou showest mercy, therefore for the same
We praise Thee, singing
Hallowed be Thy name.
Of all our miseries cast up the sum,
Show us Thy joys, and let
Thy kingdom come.
We mortal are, and alter from our birth,
Thou constant art,
Thy will be done on earth.
Thou mad'st the earth, as well as planets seven,
Thy name is blessed here
As 'tis in Heaven.
Nothing we have to use, or debts to pay,
Except Thou give it us;
Give us this day
Wherewith to clothe us, wherewith to be fed,
For without Thee we want
Our daily bread.
We want, but want no faults, for no day passes
But we do sin—
Forgive us our trespasses,
No man from sinning ever free did live,
Forgive us, Lord, our sins
As we forgive
If we repent our faults, Thou ne'er disdainst us;
We pardon them
That trespass against us;
Forgive that is past, a new path teach us;
Direct us always in Thy faith,
And lead us—
We Thine own people and Thy chosen nation,
Into all truth, but
Not into temptation.
Thou that of all good graces art the giver,
Suffer us not to wander
But deliver
Us from the fierce assaults of world and devil,
And flesh, so shalt Thou free us
From all evil.
To these petitions let both church and laymen,
With one consent of heart and voice, say
Amen.

—God calls all to lead a religious life, but we must be careful not to interpret that call by our self will. Many have no sooner entered upon the pursuit of holiness than they get upon a wrong track which altogether misleads them. Thus a wife takes up devotional exercises which causes her to neglect her family; a daughter whose home duties claim her attention is bent upon the sisterhood life; a man devotes himself to good works while leaving his public or private responsibilities undone or ill done. All this comes from the unfortunate propensity we all have to think more highly of what is out of our reach than of what comes naturally in our way. We like all that which is remarkable, we prefer doing differently to others. Our loss of independence makes us like self-chosen toil rather than that which is obligatory, and that merely because we dislike to submit ourselves. And so the result is that we aim at doing what we have not been called to do.

—Bishop Garret, of Northern Texas, tells the story that in a congregation of cowboys once, he was explaining, just before the creed, knights used to draw their swords, and hold them aloft to show that they were ready to defend their faith with their blade if necessary. He began the creed, but something caused him to look around, and there was one of the cowboys shouting out the belief with a pistol raised aloft in each hand. That was the Texas adaptation of the knightly pledge.

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THE SUN DIAL.

"The spirit shines upon the Word,
And brings the truth to light."

The Bible is like a sun dial—it requires light from heaven to make it of any practical use; that is to say, you might as well expect to learn the true time by holding a candle to a sun-dial, as to learn the mind of God and the way of salvation by mere human reason, unassisted by God's Holy Spirit.

The most brilliant artificial light that could be thrown on a sun dial would be perfectly useless for determining the hour. If the dial were of curious and beautiful workmanship, such a light might be of use to show its beauties, but would be utterly powerless to turn the dial to the purpose for which it was specially constructed; whereas the faintest gleam of light from the sun, though it had to force its way through clouds or mist, if it were only just enough to cast a perceptible shadow, which would indicate the right time, and the purpose for which the dial had been made would be effected. In the same manner the most brilliant human abilities are perfectly useless for determining the spiritual truths of the Bible. They are of use, indeed, to show the beautiful and curious workmanship of the word of God; and learned, but unenlightened men, have written much and well upon this subject, but have shown themselves utterly powerless to use the Scriptures for the purpose for which they were intended; whereas, if the true light from Heaven shine upon them, the wayfaring man, though a fool, shall not err therein. The light may have to force its way through clouds of ignorance, or mists of scepticism, or prejudice; but if the true light from heaven shine, with ever so faint a ray, then the purpose for which the Bible was given us is effected,—the mind of God is revealed, and the soul is made wise unto salvation. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Hence it is St. Paul says, "God who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—*Rev Hely H. Smith.*

PRAYING TO SAINTS.

"Ask what I shall do for thee before I be taken away from thee." 2 Kings, ii. 10.

Of all the errors that have crept into the Church there is perhaps none more natural, and therefore more capable of explanation, than the idea that departed saints may be prayed to with advantage. If "the effectual fervent prayer of a righteous man availeth much," while he is yet on earth, how much more, it may be argued, will it avail when he has joined the spirits of just men made perfect. What apparently can be more natural than to say to a departing friend, "Remember me when you get to Court, use your interest with the King of Kings."

In the first place, there is no instance of, and no encouragement for praying to saints, in the Scriptures, and what is neither commanded or commended is not to be recommended as a Christian practice. But there is something more than negative evidence.

Elijah was going direct to Heaven—there was no question with him, such as might arise in ordinary cases, as to being asleep, and therefore unable to hear until the first resurrection. Elisha was his dearest friend and most faithful follower, and was about to succeed him as the leader of the Prophets. But Elijah did not say to him, "Remember I am now going to Heaven, and therefore if ever you should want anything ask me, and I will use my interest and influence to get it for you."

No; there were but a few minutes more for the two friends to be together on earth, and the departing Prophet said to the one he was leaving on earth, "Ask what I shall do for thee before I be taken away from thee;" evidently it was *now or never.*

Moreover how can it be asserted that the saints in

Heaven hear the prayers that are addressed to them from many places at the same time. Are the saints possessed of the powers of omnipresence or omniscience, which are the acknowledged attributes of the Deity?

BRIEF NOTES.

The life of nature, and the life of grace, are exactly opposite the one to the other. Man, by his sinfulness, has made this so.

Grace calls us to a hard self-denying life. Nature suggests that we should take it easy—like other people.

Grace calls us to prayer—public and private—to continual, fervent prayer—and nature says, "Oh, but all this is unnecessary; it is too much time to give up to the concerns of another world."

Grace calls us to retirement, to self examination, and this especially at seasons like Lent, set apart by the Church for the purpose. It urges people to compare themselves with the standard set before them by Jesus, and to bring even their most secret thoughts into the light of God's countenance, that they may be repented of. Nature says:—"You will do well enough; you are not half so bad as Mr. So-and-so. There are many who will find themselves in much worse plight than you, at the last. Is it necessary to be so scrupulous?"

And grace says:—"Labour, deny yourself for others. Work, while it is day. Work, with sweat of brow, and heart, and brain, and try to lead others into the only safe and narrow way." While nature replies:—"Oh, but this will cost you such a lot of trouble. And, after all, who will appreciate your labours or sympathise with you?"

Reader, to which voice will you listen? Oh, hasten; the night is coming, and your work will be done, and your eternal destiny settled for ever!

Very clear are the commands to repent all through God's Word, and numerous and detailed are the instances recorded of penitents. Very evident, too, is the need of repentance to every thoughtful Christian, whether he looks abroad into the world, or into the deceitful depths of his own heart.

There are two ways of living; two ways of thinking, speaking, and acting. The one, pleasing to God; the other hateful to Him.

There are but two paths—the one leading to heaven; the other ending in hell.

Every baptised Christian is placed in the right path, sets forth on the right course. But, alas! how quickly does he, in most cases, stray into the broad road that leadeth to destruction. And so, in order to get back again from the wrong to the right way, must he not turn back—retrace his steps? This, then, is the first step towards repentance. The sinner must turn right around, and forsake all known sin; and whereas he has been turning his back to Christ, he must now turn his back on the devil, and set himself to follow in Christ's footsteps. Grief there must be; grief and shame too. The broken-hearted confession, the confusion of face, the tears of penitence. But this will avail nothing without a change of heart and life—this turning back of the heart from sin and death.

Repentance is to leave
The sins I loved before,
And show that I in earnest grieve,
By doing them no more.

Oh! if you only had faith to take God simply at His word, you, poor sinner, might be a saved and happy man yet. God can break the evil habit that has bound you. He can snap the chain, and set you free. God can wash you from all the sins and iniquities of your past life. God can give you grace sufficient to make you a holy, and pure, and happy man yet.

The great Duke of Wellington was present when the effect of mission work in the world was being somewhat discussed, and in the main pronounced to be useless and unprofitable.

The matter was at last referred to the Duke, "do not trouble myself with results," he said, "but I cannot ignore the order of our Commanding Officer. 'Go ye into all the world and preach the Gospel to every creature.' Whatever happens, that must be observed."

—At the late Prison Association meeting in Saratoga, Warden Brush, of Sing Sing, said that one cause, greater than any other, that leads to prison, is disobedience in the family. Sometime in life every one must learn to obey, and when I hear a child say to a parent "I won't" when told to do something, I see a candidate for prison. The governor of 1,600 convicts believes that the want of family government and subsequent disobedience of children is the most frequent cause of crime.

—Daily ought we to renew our purposes, and to stir up ourselves to greater fervour, and to say: "Help me, my God! in this my good purpose, and in Thy holy service, and grant that I may now this day begin perfectly."—*Thomas a Kempis.*

—A quaint writer tells of a prayer which was offered: A brother was praying with much noise for faith—soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend near to him, to whom the noisy brother owed a large bill. "Amen" said the quiet friend; "Amen" and give us debt-paying faith, too."

—The truths of religion are not only to be known, but to be obeyed; they are directing, ruling, commanding truths; truths relating to practice. Disobedience to the truth is interpreted as striving against it.

A Jewish legend says that it was when He saw the patient care that Moses took for one stray lamb, that God said—I will make him the shepherd of My people.

PSALM 135.

"I wait for the Lord, my soul doth wait, and in His word do I hope."—*Psalm 135.*

My Saviour, on the word of truth
In earnest hope I live;
I ask for all the precious things
Thy boundless love can give,
I look for many a lesser light
About my path to shine;
But chiefly long to walk with Thee,
And only trust in Thine.

In holy expectation held,
Thy strength my heart shall stay,
For Thy right hand will never let
My trust be cast away.
Yes, Thou hast kept me near Thy feet,
In many a deadly strife,
By the stronghold of hope in Thee,
The hope of endless life.

Thou knowest that I am not blest
As Thou would'st have me be,
Till all the peace and joy of faith
Possess my soul in Thee;
And still I seek 'mid many fears,
With yearnings unexpressed,
The comfort of Thy strengthening love,
Thy soothing, settling rest.

—*Miss Waring.*

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

"PROMISE ME NOT TO SWEAR."

One day a gentlemen observed a group of boys bent on play, strongly urging another boy to join them. He was struck with the very decided "No" which the boy gave to all their entreaties.

Anxious to see the result, he stepped into an entry, where he could hear and see and not be much observed. "That boy has a will to resist the whole band of them," he said to himself. A last effort was made to induce him to go with them.

MUSIC AND KIND WORDS

Dr Rush tells of a writer who claims that all disease may be cured by Music. Palma the celebrated singer, when dunned used to sit down take his instrument and play some airs so delightfully that his creditors would sometimes

not only forgive him what he owed them, but would give him a few guineas to go on playing. Such is the power of music. It even subdues pain. After the battle of Yorktown, it is said a soldier insisted on fiddling all the while his leg was being amputated. It is said that he never moved a muscle from the pain, or missed a note the whole forty minutes.

A soft answer too, turneth away wrath. Kind words tell, and they never die. There is something like soft music in gentle tones and language. Try it and see. The old fable that the flute of a certain player played even the stones into the shape of a wall is, of course, far fetched, but the idea is not bad.

If Bonaparte's soldiers hesitated in a march, he had music played. "Home music" always makes the Swiss soldiers happy. But, of all tender things, words of hearty tenderness are the loveliest, the most touching and of the most influence. What music we fail to make sometimes when we speak harshly. Discord never wins; harmony, gentleness, the music of loving words always do. L.—Young Churchman.

A PRECIOUS LITTLE HERB.

Two little German girls, Brigitte and Walburg, were on their way to the town; and each carried a heavy basket of fruit on her head.

Brigitte murmured and sighed constantly. Walburg only laughed and joked.

Brigitte said: "What makes you laugh so? Your basket is quite as heavy as mine, and you are no stronger than I am."

Walburg answered; "I have a precious little herb on my load, which makes me hardly feel it at all. Put some of it on your load as well."

"Oh," cried Brigitte; "it must indeed be a precious little herb! I should like to lighten my load with it; so tell me at once what it is called."

Walburg replied: "The precious little herb that makes all burdens light is called patience.—Golden Hours.

A FOURFOLD WORK.—Burdock Blood Bitters act at the same time upon the liver, the bowels, the kidneys and the skin, relieving or curing in every case. Warranted satisfactory or money refunded.

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

DIED. On May 25th, at the residence of his son-in-law, Thos. P. Day, Greenock, Bruce Co., William Allardyce, in the 96 year of his age.

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WEST MONO MISSION.

MONTHLY PAPER—MAY, 1885.

No. 5.

VOL. II. Rev. G. B. MORLEY, Missionary in Charge.

"Peace be to this house, and to all that dwell in it."

OFFICERS OF THE CHURCHES.

Herald Angel—Churchwardens, Hugh Bracken, William Jackson. Sidesmen, J. Henderson, Jos. Duke. Organist, Mrs. Morley. S. S. Superintendent, The Missionary.

St. Alban's—Churchwardens, Wm. Jackson, W. Little. Sidesmen, Jas. Doney, W. H. Robinson. Delegate to Synod, W. J. Pigott. S. S. Superintendent, James Doney.

St. Matthew's—Churchwardens, W. S. Thompson, T. B. Lewis. Sidesmen, James McKelvey, Isaac Conn. S. S. Superintendent, Wm. Laverty. Delegate to Synod, F. C. Stewart.

St. George's—Churchwardens, Thos. Allen, J. A. Skelton. Sidesmen, John Hicks, Geo. McBrien. Delegate to Synod, Jas. Woodland. S.S. Superintendent, David Still. Organist, Miss Head.

St. Luke's—Churchwardens, Geo. Moffitt, John Anderson. Sidesmen, Wm. J. Buchanan, T. H. Moffitt. S. S. Superintendent, the Missionary.

Rubric from Prayer Book:—"When any person is sick, notice shall be given thereof to the minister of the parish."

The following statement shows the number of services, average attendance, &c., at the several churches in the Mission from Easter, 1884, to Easter, 1885:

HERALD ANGEL, 48 Sunday services, average attendance 79; 19 Week-day services, average attendance 25; Holy Communion administered 14 times; total number of communicants 15; average attendance 6.

St. GEORGE'S, 45 Sunday services, average attendance 70; 11 Week-day services, average attendance 33; Holy Communion administered 13 times; total number of communicants 25, average attendance 14.

St. ALBAN'S, 46 Sunday services, average attendance 59; 11 Week-day services, average attendance 37; Holy Communion administered 13 times; total number of communicants 19, average attendance 8.

St. LUKE'S, 42 Sunday services, average attendance 25; Holy Communion administered 7 times; total number of communicants 26, average attendance 12.

St. MATTHEW'S, 43 Sunday services, average attendance 74; 9 Week-day services, average attendance 65; Holy Communion administered 10 times; total number of communicants 46, average attendance 18.

The grand total for the Mission is therefore 224 Sunday services, average attendance 72; Week-day services 60, average attendance 43; Holy Communion administered publicly 57 times; total number of communicants 131, average attendance 12; Communion administered to the sick 9 times; 29 Baptisms; 4 Marriages; 11 Burials. Confirmed 18 males, 80 females; number of visits to sick and well 523; sermons and addresses delivered outside of the mission 43.

The work on the new church for St. Matthew's congregation is progressing rapidly, by present appearances there is every probability that it will be opened some time in July.

All the Sunday Schools are now in full working order, Church doctrine and Bible truth are being instilled into the minds of over 140 pupils by a staff of 19 teachers. We regret that St. Matthew's Sunday School, which usually numbers over 45, should be closed for the time being, but should the new building be ready for occupation in July, no time will be lost in re-organizing.

Those who have not as yet paid for their monthly paper, will oblige the Missionary very much by doing so as soon as convenient.

BAPTISM.

On 10th May, Henry Thanda, son of Thomas and Margaret Allen,

A choir has been formed in connection with St. Matthew's, with Miss Annie Laverty, as organist. They are making satisfactory progress, and hope to be in good trim for the Church opening, they practice every Thursday night.

Prayer and Hymn books can be had by applying to the Missionary, for 12c, 15c, 40c and upwards, also a small book of devotion, "A Companion to the altar," published by the S.P.C.K. price 8c. This valuable work ought to be in the hands of, at least, every communicant, don't forget to ask for one.

The building up of the Christian character is like the building up of a coral island—slow, secret, silent.

FERVOUR—What is fervour? It does not mean emotion, Fervour consists in these three things, regularity, punctuality, and exactness—doing our duty to God by rule; doing it punctually at the right time; and exactly, that is, as perfectly as we can.

DRINK—Drunkenness is a vice which fills the goals of England; if you can make England sober, you can do away with nine-tenths of your prisoners.—Lord Chief Justice Coleridge

A CRADLE SONG OF THE FIFTEENTH CENTURY.

FROM A BOOK OF TRANSLATIONS FROM THE GERMAN.

Sweet Jesu Christ, my Lord most dear, As Thou wast once an infant here, So give this little child, I pray, Thy grace and blessing day by day; Oh Jesu, Lord Divine, Guard me this babe of mine.

Since in Thy holy heaven, O Lord, All things obey thy lightest word, Do Thou Thy mighty succour give, And shield my child by morn and eve; Sweet Jesu, Lord Divine, Guard Thou this babe of mine!

Thy watch let angels round it keep Where'er it be, awake, asleep; Thy holy Cross now let it bear. That it Thy crown with saints may wear; O Jesu, Lord Divine, Guard Thou this babe of mine!

Now, sleep, O sleep, my little child, Jesus will be thy playmate mild; Sweet dreams He sendeth Thee, I trow, That full of goodness thou may'st grow; O Jesu, Lord Divine, Guard me this babe of mine!

So He who hath all love and might, Bids thee good-morrow and good night, Blest in His name thou daily art, My child thou darling of my heart; Dear Jesu, Lord Divine, Guard me this babe of mine! Amen

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at a comfort an to have a Closet nor unhealthy, ashes Closets are odes with urine droom, and are e winter season, a well finished Sound, Ont.

BETTER BE SURE THAN SORRY.

"Better be sure than sorry!" said a garden-worker, when his employer expressed a doubt whether it was necessary to cover a certain vegetation to protect it from the frost. "Better be sure than sorry!"

A man who is not sure is very likely to be sorry. He who takes things on trust will be quite likely to be cheated and disappointed at last. The business man who treads in uncertain paths, who is not sure of his course, is very likely to be sorry he has taken it.

Keep on the safe side. Be sure rather than sorry. Do not give yourself the benefit of every doubt. Be lenient to others' faults, but strict regarding your own. If there be an act which in your own mind is doubtful or questionable in its character, take the course of wisdom or prudence. It would be a terrible thing to be mistaken in the final day; it is better to be sure here than to be sorry at the judgment seat of Christ.

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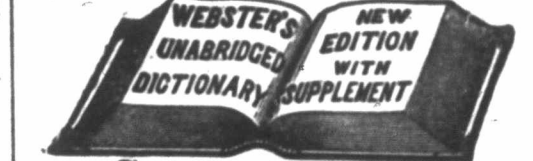
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The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took **AYER'S SARSAPARILLA,** by the use of two bottles of which I was completely cured. Have sold large quantities of your **SARSAPARILLA,** and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public.
E. F. HARRIS,
 River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. **GEORGE ANDREWS,** overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by **AYER'S SARSAPARILLA.** See certificate in Ayer's Almanac for 1883.

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SKIN DISEASES, Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of **BEESEY'S ANOMATIO ALUM SULPHUR SOAP,** an exquisite beautifier of the complexion and toilet requisite. 25 cents by druggists or sent by mail. Address **Wm. Dreydoppel, M'fr., 308 North Front Street, Philadelphia, Pa.**
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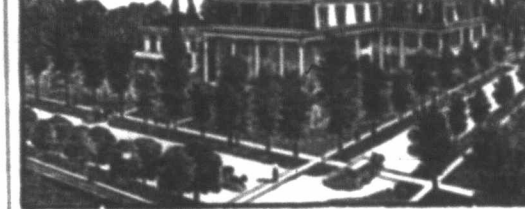
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