

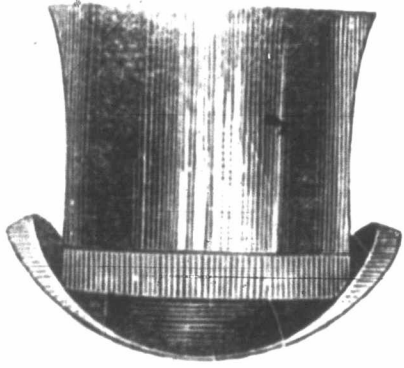
# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, MAY 28, 1885.

[No. 22.]



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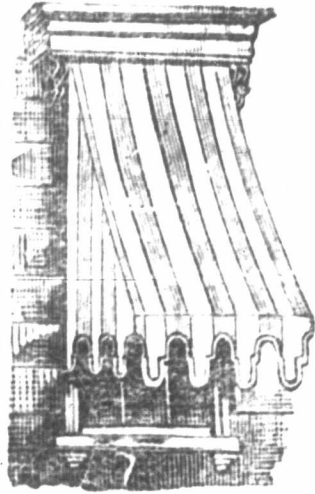
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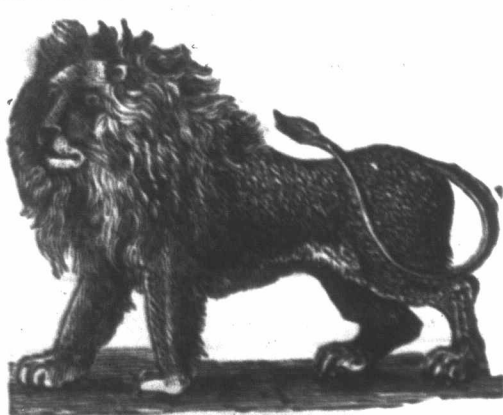
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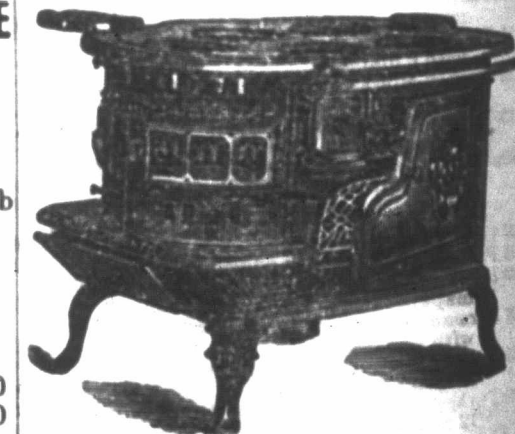
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- May 24th—WHITESUNDAY.  
Morning—Deut. xvi. to 18. Romans viii. to 18.  
Evening—Isaiah xl. ; or Ezekiel xxxvi. 25. Galatians v. 16; or Acts xviii. 24 to xix. 31.
- May 31st—TRINITY SUNDAY.  
Morning—Isaiah vi. to 11. Revelation i. to 3.  
Evening—Genesis xviii. ; or i. to ii. 4. Ephesians iv. to 17; or Matthew iii.

THURSDAY, MAY 28, 1885.

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

THE CANADIANS IN EGYPT.—So much pain has been caused to the friends of those Canadians who served in Egypt as *voyageurs* by persistent attacks made by a certain section of the press upon their conduct and skill, that we deem it well to give the following evidence which honourably frees our fellow countrymen from the slanders to which they have been exposed. We may here remark that the attacks upon these brave men have come from those journals which are avowedly or practically agnostic. There seems to be a natural connection between disloyalty to the Crown and infidelity to God. The agnostic is always an enemy more or less open of established order in Church and State and Society. We note first the honours paid to the remains of Captain Kennedy, late of Winnipeg, at whose funeral the Prince of Wales and Duke of Cambridge were represented, and who each sent flowers to mark their esteem for this Canadian officer. Lord Wolseley also was represented by Colonel Alleyne, R.A., and Major Childers, R.E., his aide-de-camp. The Queen sent a letter to Colonel Alleyne, the officer commanding the *voyageurs*, in which Her Majesty says that she "is greatly pleased by the reports received of the energy and devotion shown by the Canadians in their arduous duties on the Nile." The *Toronto Mail* of the 21st, has an extract from a letter written to her relatives by a lady in England, saying that an officer of high rank who was in Egypt told her husband, also an officer of high rank, that the *voyageurs* had been invaluable and could not have been dispensed with. To crown and confirm these testimonies, General Wolseley has written to the Governor General saying, among many other complimentary things, that "*the Canadian*

*voyageurs* showed great skill, their services were of the greatest possible value, and their conduct throughout excellent." Now our readers are in a position to form an opinion as to the *Week* stating on the authority of a semi-infidel English paper, that our neighbours and fellow countrymen who served on the Nile expedition were "a non-descript crowd of loafers." The same malignant spirit has been shown and is being exhibited in a covert way in regard to our volunteers in the North-West, snarling criticisms of the officers, ungenerous depreciation of the service in general, exaggeration of defects and prominence given to any trifle calculated to cast a slur on any one engaged in suppressing the rebellion, all show that a certain section of our own press have a bad spirit of disloyalty, and these papers are those which are issuing Sunday editions and always ready to sneer at the church and its claims and its work, and to help all who seek her harm.

SUNDAY AND THE JUDGMENT OF STATESMEN.—The judgments we recorded last week were first from the working classes, next from the middle class, we now give the verdict of the highest rank of citizen, the statesman. Lord Beaconsfield voted twice against the opening of museums on Sunday. He said in 1879, "Of all divine institutions, the most divine is that which secures a rest day for man. It is the corner stone of civilization and essential even to the health of the people." Mr. Gladstone said to a deputation in 1869, "The religious observance of Sunday is a main prop in the religious character of the country. From a moral, social and physical point of view, the observance of Sunday is a duty of absolute consequence." Mr. W. H. Smith, M.P., a man of the greatest talent in business, said in 1877, "I attach enormous value to the day of rest, whether working men wished to go to church or not, was not the question, the question is whether they should have the day of rest preserved to them." To the definite and weighty testimonies let us add a word from the leading newspaper of the world, the *Times*, which on June 9th, 1877, said, "We should make a complete breach in the defences which now protect the Sunday as a day of rest by opening such places of public resort as museums and picture galleries, once throw these open on Sundays and it is hard to see what institutions, public or private, we could insist on closing." A paper in the *Churchman* for May by G. F. Chambers, F.R.A.S., is an able protest against any weakening of the defence of the sacred Rest day. We have every confidence in the sound judgment of the people of Canada crushing out hopelessly any effort to break down the least of the barriers between a Sunday of rest and a Sunday of secular excitement, pleasure and its inevitable outcome—a *Sunday of work*.

EDUCATIONAL FACTS.—The usual Parliamentary Return, showing the expenditure from the grant for public education in Elementary Schools in England and Wales, has been issued for the year ended 31st of August, 1884. From this it appears that the total grants last year amounted to £3,110,912—an increase upon the previous year of £264,885—distributed according to denomination, as follows:—On schools connected with the Church of England, £1,418,242; British, undenominational, and other schools, £237,112; Wesleyan Schools, £123,807; Roman Catholic, £150,894; Board Schools, £957,919; Parochial Union Schools, £120; administration, £205,016; organization of districts, &c., £140; grants to School Boards under Act 33 & 34 Vic., £3,160. The average number of scholars in attendance at schools connected with the National Society, or Church of England, was 816,967 boys and 750,856 girls, who earned £1,808,527 in grants; Wesleyan Schools, 71,857 boys and 57,227 girls, earning £109,464; Roman Catholic, 88,984 boys and 88,907 girls, earning £187,702; British, undenominational, and other schools, 187,809 boys and 115,224 girls, earning £212,401; and School Board Schools, 598,795 boys and 517,087 girls, earning £958,009.

EARL NELSON ON STATE CONTROL OF THE ENGLISH CHURCH.—The *Church Quarterly* for April has an article on Dissenting Trust Deeds, Creeds and State control, to which we hope to make more extended reference. Earl Nelson, whose zeal on behalf of Home Re-union is so well known, thus speaks of the article in the *Quarterly*.

A careful consideration of this article wonderfully magnifies the privileges and responsibilities of the old Church of this land. It shows that the zeal and vitality of Protestant Dissent are purchased at the expense of drifting away from its old standpoints, which not only places Dissenters in a false position in relation to their endowments under trust-deeds, but is in itself a dangerous operation to societies which, having drifted from their original standpoints, have no safe anchoring ground to keep them from losing the faith altogether. And as these are bound by the stereotyped dead hand of the man-made trust-deeds, so with the Romans the man-made Curia binds the hands of their popes, who, with all their vaunted infallibility, cannot escape from a system which was raised up to maintain the very temporal power and usurpation which has been the main origin of all the old corruptions from which the Church in this country has been so mercifully set free.

A greater knowledge of Church history has clearly brought home to everybody the great truth that the Church in this land is much older than the reign of Henry VIII. The continuity of the Church has been clearly established. The Reformation has been proved to have been a gradual process, as indeed was also the usurpation of the Papacy, from the evils of which it was the work of the Reformation to deliver us. Hence it comes about that we of the Church of England are free from the shackles which man has created for either the Roman or the Protestant Dissenters, for our title-deeds are the faith once delivered to the saints and handed down from the beginning by the Catholic Church of Christ. I say not this in a boasting spirit, but to magnify our responsibilities and to show what vantage ground for other Christians in this nation and in the world at large to rally around we hold if we only wisely act up to them. It is natural that those who have not our freedom should try to show that we are as much bound as themselves; hence the old accusation, true if the continuity of the Church could not be historically proved, that our endowments, like those of the Dissenter, have in them a dead hand, and that the hand of mediæval corruption.

But I have a bone to pick with the religious Dissenter who is so vehement in his attack upon the Mother Church of England, under the specious veil of a desire to do her good, and to increase her efficiency at the risk, nay, almost certainty, of loss to the body to which he may happen to belong. Under this garb he poses as non-political, and in the cause of religion would justify disestablishment, though he has yet to show that he is as free as we are to bring the influences of Christianity to bear on this nation; and in the cause of religion he would also advocate disendowment, which, unless he asked for concurrent endowment, which he does not, is a barefaced demand, made from a would-be Christian standpoint, to take for secular purposes the endowments which have specially been set apart for God's honour and glory.

Very reliable authority places the number of evangelical preachers in the United States, at 76,760, the congregations at 126,109, and the communicants at 10,561,648. Of various miscellaneous sects the preachers number 38,791, the congregations 10,763, and the adherents 7,169,655. The Roman Catholics report 6,905 priests, 7,663 congregations, and 6,800,000 souls, including their entire population. They are very far from possessing the land, though they love to have people think so. These statistics are for 1884.

THE INDWELLING OF THE HOLY  
GHOST IN THE CHURCH

"YE are the temple of God." "The Spirit of God dwelleth in" or "among you." It is in the Church, as a whole, and not in the individual, that the full majesty of the Spirit's presence is to be witnessed. The "whole body of the Church is governed and sanctified" by the Spirit, in a deeper sense than any individual can be. In spite of human errors, the sensible tokens of the Spirit's presence fill the whole house, wherein, through their successors, Apostles sit to rule and to prophecy until the end of time. In spite of human lukewarmness, tongues of fire, kindling into burning words the souls consciousness of the sublimest truth, and the rushing, mighty wind, endowing a company of feeble peasants with a heaven sent impulse to save and bless humanity, live on through the ages, not as the monopoly of the recipients of such gifts, but as the appendage and endowment of the holy Body. And there are promises attaching to the Spirit's presence, which the Church and she alone, can realize. The Church alone, and not the individual; the Church alone, and not any fragment of the Church; not for instance, even the great Latin Patriarchate, between the tenth and sixteenth centuries, severed already from the East, but not as yet itself further subdivided by the Reformation; only the entire body, acting collectively or by fair and recognized representation, is really warranted in the certainty of guidance into all the truth. (St. John xvi, 13.) And in the same way of the whole body alone, can we say, that through the preserving breath and vital force of the Spirit, it will never fail. (St. Matt. xvi, 18.) Particular Churches, diocesan, provincial, patriarchal, may become heretical; entire continents may be lost to Christ for centuries; much more may individuals, the saintliest, the most gifted, after they have preached to others, themselves become cast away. (1 Cor. ix, 27.) For as the source of her corporate infallibility, as the conservative force which makes her utter failure impossible, the Divine Spirit is given only to the collective Church.—*Canon Liddon.*

THE HOLY CATHOLIC CHURCH.

No. 1.

THERE is no article of the Christian faith about which such diverse opinions are now-a-days held, as that concerning "the Holy Catholic Church,"—it is therefore all the more necessary that all Churchmen, and especially those who undertake to teach the young, should have a sound and reasonable appreciation of the meaning of those words in which, Sunday after Sunday, we express our faith.

Every article of the faith has its practical side, which consists in living up to what we profess to believe, and when we profess to believe in one Holy Catholic Church, the correlative duty is to adhere to it, and support that portion of it in which our lot is cast, both by

personal effort, and by the consecration of our worldly means to its service; and the maintenance, as far as in us lies, of charity towards all our fellow-members of that Church throughout all the world. But though many of us discharge the duty, we nevertheless fail to grasp just and accurate views of that article of the creed upon which that duty rests.

At one time in the history of the Christian Church, there was no difficulty in determining what was meant by "the Holy Catholic Church." Unhappily the discords and divisions of Christians have made that difficult which before was simple to be understood. Still, if we would hold the true faith upon this vital article of the creed, we must be ever reverting in thought to the state of simplicity, and must endeavor to evolve from the past history of Christendom, which of all the conflicting christian societies now really constitute the Catholic Church—and while doing this, we must be careful to discriminate between those who, though members of the Catholic Church, are nevertheless members and adherents of bodies of Christians, which lack the essential elements of the Catholic Church as a visible organization.

It would be far easier to formulate a basis of argument as to what is not the Catholic Church than it would be to agree on what is. For instance, we might agree that neither the Greek nor the Roman, nor the Anglican, nor Lutheran, nor Methodist, nor Presbyterian Churches are *the Catholic Church*. But while we might agree that none of these bodies are alone entitled to that designation, some might be disposed to say that some of them together might be justly so-called, while the extremist on one side would cut off the Greeks and the Romans, the extremist on the other might cut off the Anglicans, Lutherans, Methodists and Presbyterians.

Possibly one way to arrive at a proper solution of the difficulty, would be to try and put oneself in the place of those who, in the Council of Constantinople, added this article to the Nicene Creed, and try and ascertain what they meant when they called upon all Christians throughout the world to profess their faith in one Catholic and Apostolic Church.

Let us ask a few questions of these venerable fathers of the Church: How was the Church of which they were speaking universally governed? Was it in some parts governed on Presbyterian principles, in another on Methodists', in another on Congregational, in another on Baptist principles? Was every part of it subservient to the Bishop of Rome? The merest tyro in ecclesiastical history knows that, at that time, the Christian Church throughout the world was governed by bishops, priests and deacons; that Presbyterian, Methodist, Congregational and Baptist forms of church government had never so much as been heard of—and it is equally patent that the Church which these venerable fathers had in their mind's eye, was not a church which, in all its parts, was subservient to the Bishop of Rome. How can we come to the conclusion that this one Catholic Church of which the fathers

spoke has, in the lapse of ages, become so altered in its character, as to be either now dependent for its very being on the acknowledgment of the supremacy of the Pope, or, on the other hand, to present the appearance of a multitude of discordant sects with no visible bond of unity. Is it the privilege of each generation of Christians to alter the constitution and organization of the Catholic Church, so that it presents one appearance in one age and quite a different one in another? If so where is this prerogative given, and by what charter we should like to know? We confess we know of none. Having ascertained that the Holy Catholic Church, of which the fathers of the church who formulated this article of the creed spoke, was an Episcopally governed church, we may reasonably conclude, as there is no power to alter the apostolic constitution of the church, vested in any man or class of men whomsoever, that the Holy Catholic Church to-day, is governed in the same manner as the Holy Catholic Church was governed when this article of the creed was formulated. We thus arrive at one point in the solution of the question,—in the Holy Catholic Church wherever it is to be found, must be a church with the three-fold ministry of Bishops, Priests, and Deacons. The next point concerning the church, is concerning the Faith it professed. Now the summary of the Faith of the Holy Catholic Church, referred to by the fathers who formulated the article concerning the church, is that which is to be found in what is now termed the Nicene Creed, omitting the interpretation of the words "and the Son" in the article concerning the Holy Ghost. It is also certain that they celebrated the two sacraments of our Lord's appointment. It is equally clear that the church they were speaking of did not profess the creed of Pope Pius IV., nor of Pius IX., for they were not formulated until hundreds of years afterwards, nor were the articles contained in them, so far as they add to the Nicene Creed, even professed to be behind as any part of "the faith once delivered to the Saints," by any Christian in any part of the world in those days.

From these facts we may conclude, that the Holy Catholic Church is one which professes the Christian Faith as set forth in the Nicene Creed, and that celebrates the two sacraments of our Lord's appointment.

Next we may ask, how were individuals admitted to this church of which the fathers speak, and the answer is indisputable that the only way of admission to its fold, was by baptism with water in the name of the Holy Trinity.—H.

THE 'NEWGATE CALENDAR'  
OUTDONE.

THE *Newgate Calendar* must look to its laurels. The latest development of English literature has taken a form which leaves the plain unvarnished tales of that sanguinary record hopelessly in the rear. Judging by certain facts which are before the public, we should be justified in constructing a statement

of the following kind:—The British novel reader does not care to pay more than one shilling per volume for the gratification of his taste. For this sum he likes to obtain the record of as much bloodshed as possible. If a certain degree of veiled or unveiled immorality of another order can be introduced, so much the better. Delineation of character, exposure of existing evils, and a good moral, are absolutely unnecessary. All that is wanted to secure success is a plot which shall centre around some murder, and the skill to unravel this step by step.

If this description be true, then it follows that the greatest success attends that novel which approximates itself most closely to the newspaper account of a mysterious murder case. Indeed, it is open to doubt whether the recent works of this character are at all essentially superior to a plain narrative describing the murder of Constable Cox at Dalston, and the steps by which Orrock was brought to justice. This fact may possibly suggest the following retort: If these novels are thus true to life, where is the harm in their character? But such an argument should not for a moment mislead a schoolboy. Is it the province of art to depict in detail whatever is unlovely, impure, and of evil report in the world? Every man is conscious that a seething mass of infamy and shame is found in all great cities. Because a picture of its orgies and its woes would be 'true to life, would an author be justified in throwing such a work at the world? From the standpoint of the moralist and patriot he would not; yet it is certain that if such a book were allowed to be freely circulated, its popularity would be immense. This assertion may appear to some to be stronger than the circumstances demand, but a closer examination will reveal many facts which bear it out. A novel, dealing with the fleshly school of poetry and painting was lately published, in which the most disgusting details were introduced with sickening frequency. Yet some of the most notable papers applauded it as possessing highly satisfactory credentials, remarkably vivid sketches of character, great insight into humanity, and a variety of other claims upon the general reader. Any fond parent, who on the score of these encomiums placed the volumes on his drawing-room table, would find that he had recommended to his daughter a book in comparison with which the barefaced indecencies of Fielding and Smollett are innocuous. Yet this fact shows that to some extent critics go with the public taste, and that further contributions to the literature of the *demi-monde* would only meet with an equally bland reception.

But, again, it may be urged by some opponents that these stories are advantageous as pointing the moral that crime brings its punishment. *Imprimis*, then this, is not true of many such books; there is no practical triumph for virtue, because their heroes are frequently little better than their villains. In the next place, supposing such a moral to be palpable, it may be justly urged that police-court-records and the *Newgate Calendar*

sufficiently illustrate such simple themes as 'Thou shalt do no murder,' and 'Thou shalt not steal,' without the accessories of art. It is possible we know, as in *Silas Marner*, to work out the story of a wrong in such a way that any reader must rise the better from its perusal. This, however, is quite another matter from making a crime the principal theme, and relying for success simply upon the elaboration of its commission and exposure. Books of this character can aim at satisfying no higher class audience than the prurient folk who love to hear how a condemned criminal ate his last breakfast, and how the trembling wretch faced death.

Yet, if the public disowns this type of novel, its disappearance must soon come about. A demand for heavy doses of amateur detective narratives soon produces, as we have lately seen, a commensurate supply. Let the great body of people, who desire to live cleanly, disown such perversions of artistic talent, and the best results must soon ensue. So long, however, as men and women love to ponder over records of crime, or to read indecencies which they would not permit to be uttered in their presence, there is little hope for the world. Unless they mend their ways, the fame of the *Newgate Calendar* is irretrievably gone, for it will, in comparison with the popular novel, be a tame and ineffective compilation.—*Church Bells*.

We understand that the "Society of the Treasury of God," has commenced their appeal to the laity by issuing their papers to the Members of the Synod of Ontario. And the Secretary, (Brockville, Ontario,) will be glad to supply them to any one who will undertake to do the same in other Dioceses, before the meeting of their Synods. Any one interested in the reform of Church finances will receive a prompt reply, with their Easter appeal, which has not yet reached the Canadian clergy, from want of funds.

#### TO CORRESPONDENTS.

A large quantity of Diocesan News and Correspondence held over for want of space.

#### THE WORSHIP OF JESUS.

BY THE BISHOP OF NIAGARA.

The following forms the concluding part of Bishop Hamilton's first sermon in his new diocese. The worship of Jesus—Son of man and Son of God, and yet invisible, far out of our sight up in heaven at God's right hand—began at His ascension, when His disciples worshipped Him, and this worship has never since ceased. Even in the darkest days of persecution the Christian church has continued, though it was held in dens and in mountains, and in deserts and caves of the earth—to worship Jesus—to offer up to Him as God her loveliest acts of adoration, devotion and homage. And this worship of Jesus, the Saviour of mankind, will never cease. On each Sunday the Christian world assembles everywhere under heaven in order to worship Him. On the day which He had made by rising from the dead—by triumphing over all man's worst foes—the devil, sin and death; and on the particular days in each returning year which tell of His conception and His birth, His fasting and temptation, His death and His ascension, Christians always offer up special acts of worship and adoration and thanksgiving, and never on any day in all the year does the church withhold in her great cathedrals and

in her large parish churches the morning and the evening sacrifice and prayer and praise to Jesus. Let us, my brethren, try to prepare ourselves to bear our part even more intelligently and heartily and devotedly in the worship of Jesus—the God man, our Redeemer and our Advocate. Let us read God's holy word, and listen to sermons with the view to having our minds opened and our hearts enkindled to worship Jesus. Let us allow no ordinary difficulty to hinder us from attending in the courts of our Lord on every day and particularly on Sunday, and above all on the great anniversaries, in order to worship Jesus—in order to offer unto Him our joyful, grateful praise for the great things He hath done for us—the bright hopes and glorious prospects which He hath opened to us. But look at another feature to be seen at once in the attitude of the apostles' minds and in their conduct when our Lord left them to go back to heaven. You will remember that in speaking of His near departure from them, the Lord had commanded them not to depart from Jerusalem, but to await the promise of the Holy Ghost the Comforter there. This command they now obeyed in the most willing, glad spirit, for they returned to Jerusalem with great joy. It may appear to you that obedience in this case was very easy for them; that no other course than returning to Jerusalem would suggest itself to them. But remember no place in the whole world was so dangerous for them at this time as Jerusalem. It was the very centre of their Master's enemies—of those whose enmity was so fierce and unrelenting that it had not rested until His death had been effected in the most cruel, heartless manner. Obedience, then, in this case, for the apostles was beset with perils; but it was obedience to One who had gone to heaven; who was even at the right hand of God, to whom all power in heaven and in earth was given from, and therefore they were not deterred by perils or the dread of them, which is natural to follow. They could trust their Master and their God with their very lives, and so they returned to Jerusalem with great joy. Their joy in their Lord's ascension, in His exaltation and all its untold and inconceivable consequences for themselves and for every member of the human race, this joy overcame and drove out all fear and dread. Only a few weeks before when He spoke to them of His departure—of His leaving them, sorrow had filled their hearts. They have made great progress since—they have learnt that His departure from them in bodily presence would be followed by His coming to them again in and through the presence of the Holy Ghost. They have learnt that His ascension would be the pledge of some mighty blessing, which they could only guess at darkly but could not overrate. They have learnt that His ascension was with the view of preparing a place for them, and that he would come again and receive them to Himself. What they have thus learnt has led them to recognize that they must be on the eve of both learning and receiving infinitely higher and better things when the Holy Ghost is sent down, who is to lead them into all truth. Accordingly, their joy is great. They are able even in the moment of the Lord's separation from them to worship and rejoice, to worship Him with joy and to return to Jerusalem without Him even in the midst of foes and perils with great joy. And look now at this further feature in the attitude of their minds in their conduct. Where and how did they give expression to the joy of their hearts? They were continually in the temple praising and blessing God. If ever any family can be justified in substituting domestic or private affairs for the public worship of the sanctuary of God's own house, surely the little family of our Lord's followers would have been justified in keeping by themselves at this time—in praising and blessing God for the great things which they alone of all in Jerusalem recognized—which the very worship of the temple indicated to be yet future and not to have been actually accomplished and secured. But the apostles carried their great joy into the temple and men were there continually praising and blessing God. The conduct of the apostles in continuing to attend the worship of God in the temple at Jerusalem after our Lord's death and resurrection and ascension would be a subject in itself full of needful and admirable lessons for us. On this occasion I must be content with urging you to do as they did in this one particular. Bring your great joys, no matter from what source they spring, provided only they be right and honest; bring your great joy into God's home. Let your happiness on every occasion find its largest expression in praising and blessing God. You will lose nothing, but rather gain infinitely if you take care that your happy feelings in connection with every glad incident in your lives are employed in lifting your soul higher and nearer to God—in imparting such keenness and life to your praises as will make them pierce the very heavens and enter into the ears of the great Jehovah Himself, who is indeed the bestower of every blessing, the spring of all true and lasting joy. One short word more—Prepare yourselves for the anniversary of your Lord's ascension. Its joy will not spring up in your heart without effort or thought on your part. Let me urge you to think—first that your Lord went

back to heaven—as man—that He has exalted your nature far above all the orders of holy angels to God's right hand; second, that He, the God man is there as the forerunner of the human race—preparing a place for us; third, that He is still capable of being touched with a feeling of our infirmities, as always interceding for us, acting as our advocate with the Father, filling for us the important office of our great high priest in heaven. Think of all the priceless present blessings, and the grand exalted hopes which these facts involved in the Lord's ascension contain for you. Think them over earnestly, and with all that your imagination can help you to conceive, and your hearts must be filled with great joy—a joy which will not be content without worshipping God—which will only find its expression in praising and blessing Him with the prayers and psalms and hymns peculiar to Ascension day; a joy, too, which will not vanish with the anniversary itself, but will overflow into your worship on Sundays and week days, while you are as continually as your circumstances will permit in the temple of God praising and blessing Him

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

QUEBEC.—St. Matthew's Church presented a farewell address and a pastoral staff to the Bishop of Niagara, the late rector. The clergy of the city presented him with a very handsome episcopal ring, while the various organizations connected with the church have also presented him with mementos of the love and gratitude with which they regard their late rector and Bishop of Niagara.

The Rev. F. J. B. Allnatt, B.D., who has been appointed by the Bishop to be rector of St. Matthew's Church, Quebec, celebrated Divine service there Sunday, May 3rd, for the first time, when a large congregation was present. The new incumbent is known throughout the diocese as an excellent Biblical student and scholar, and has caused himself to be regarded elsewhere as a faithful and zealous pastor.

DRUMMONDVILLE.—At a meeting of the Vestry of St. George's Church, Drummondville, a gold headed cane and purse were presented to Rev. F. J. B. Allnatt, prior to his severing his connection with the congregation to assume the duties of the St. Matthew's Church, Quebec. The Reverend gentleman made a touching reply reviewing his twenty years' ministry in Drummondville.

#### MONTREAL.

MONTREAL.—Sermon by Dean Carmichael.—The following is the concluding portion of an eloquent sermon preached to the Prince of Wales' Rifles at St. George's Church, Montreal, by the Very Rev. Dean Carmichael: "And soldiers of the Prince of Wales' regiment, let me impress upon you the inestimable value of each man listening to me cultivating and acting on the feeling that you are part of a body, and that your life, your devotion, your dogged perseverance, your obedience to orders, your bravery is, and ought to be, the natural outcome of your knowledge of that fact. Remember that as your Queen has placed the defence of her Canadian dominions in the hands of the volunteers of Canada, that that fact authorizes you to regard yourselves as the Queen's troops, called to preserve the Queen's rights, and that such a position links you at once for the time being with the regular soldiers of the British army. Hence you are part and parcel of that body before whose onward shock and rush the greatest nations of the earth have quailed—part and parcel of that body, whose record of associated victory has alone been exceeded by deeds of personal bravery, part of that body whose boast has justly been that of its sword, which flashes forth quickly to free the slave has seldom, if ever, been exercised to make one. Remember these things, men; and if under God's will you should be called to join your voices in the shout of battle, remember to shout as the men of Toulouse, or Corunna, or Waterloo shouted—as the men of Alma and Inkermann and Balaclava shouted—soldiers of a country whose standard has never been disgraced. And I would have you to remember also that apart from your temporary position as soldiers of the Queen, that you are members of a military organization

that in Canada, at least, is fast earning a name for itself that cannot fail but to leave its mark on the history of our country. Not for the first time have the volunteers of Canada been called to the front, and not for the first have they willingly responded. But remember that the last few weeks have proved how these often laughed at volunteers, taken suddenly from office and store, and from bench and workshop, from plough and field, have marched as doggedly as the soldiers of the line march, have borne hardships willing, as soldiers of the line are expected to bear them, have faced the cruelest, meanest kind of warfare as soldiers of the line are trained to face it, and have rushed to the charge with that old British cheer of their forefathers on their lips that has never rung out clearly that it has not been the harbinger of lasting victory. Remember that you are part of this body. Their success is yours as yours will be theirs, if the opportunity be given you, and you emulate their deeds. God alone can tell what lies out before you if called on to take your place in lining the front of battle. It is well, however, to be prepared, and he is none the less soldier of his Queen who seeks first to be the soldier of Christ. None the less was Hedley Vicars the soldier of his Queen, when wounded sore and carried off the field to die he said, "Cover my face and leave me alone with my Saviour." None the less. None the less was Gordon a true-hearted soldier of his Queen. When seeking alone to save a country from the sword, he wrote and spoke and walked and lived and thought as if he were in the old Garden of Eden talking to his God. None the less. Nay, bravest after all is he who bares his head in prayer as a soldier of the Cross and says, "Lord, forgive me. Lord, fit me to see Thee to-night if needs be," and then covers his head as a soldier of his Queen and waits in silence the call of duty, the call that leads to victory, or it may be death."

Bishop Bond administered the rite of confirmation to twelve persons in St. Patrick's Church, Bolton Centre, on May 6th.

The Ladies' Missionary Society of St. George's Church met yesterday afternoon to organize for the purpose of supplying the Prince of Wales' Rifles with whatever necessaries the society may be able to gather. Arrangements were made to collect useful articles and comforts from the congregation.

Sunday 17th, at four o'clock the Prince of Wales' numbering about two hundred and thirty men, commanded by Col. Bond, attended divine service at St. George's Church, this being their last parade before leaving the city; they were accompanied by the veterans of the corps, who marched in front of the regiment to the music of fife and drum band. They numbered about 150 men, and were under command of Major Stevenson. They were in civilian dress, each wearing a badge of olive green color inscribed, "P. W. R. Veteran Association, 1885." The battalion were accompanied by their regimental band, which played alternately with the band of the veterans. Their line of march was along Notre Dame, St. James, Victoria Square, Beaver Hall Hill, and Dorchester streets to the church, and they were followed along the route by crowds of citizens, which gathered strength as they proceeded until, when they reached Dominion Square, it was uncomfortably crowded in the immediate vicinity of the church. A large congregation was in attendance. The sermon was preached by the Very Rev. Dean Carmichael, Rev. Canon Ellegood, Rev. Mr. Hood and Rev. Mr. Trotman assisting in service. Dean Carmichael took for his text 1st Corinthians xii. 25-26:—

"That there should be no division in the body, but that the members should have the same care one of another.

"And whether one member suffer, all suffer with it, or whether one member be honoured, all rejoice with it."

After the service the veterans and battalion reformed and marched back to the armory, where after a short address by Col. Bond they were dismissed.

#### ONTARIO.

CAMDEN EAST.—The parsonage has been commenced and if all is well, will be completed by the fall.

TEMPERANCE IN THE SENATE.—May 7.—The Senate yesterday adopted Senator McMillan's amendments to the Canada Temperance Act, giving doctors the power to sell liquor for medicinal purposes, and striking out the clauses making provision for the imposition of a fine on all doctors convicted of giving permits for liquor for other than medicinal purposes. Senator

Almon's amendments giving veterinary surgeons the power to grant certificates for intoxicating liquors to be used as medicine in the practice of their profession, and to exempt ales, porter, lager beer, cider and light wines containing not more than 12 per cent. were also carried, and several amendments were made which apply only to British Columbia.

BROCKVILLE.—A Tithe Society has been formed in Trinity Church, Brockville, the members of which pay in their tithes every Lord's day, and meet at the end of every month to apportion the money to the various needs of the church, parochial, diocesan and general.

TYENDINAGA.—Messrs. W. J. Hill, Samson Green and Solomon Loft, representing the Mohawk Indians of Tyendinaga district, went to Kingston on Wednesday for the purpose of interviewing Bishop Lewis. They carried with them a petition signed by over 100 members of that parish, praying for Rev. G. A. Anderson, who is at present stationed at Penetanguishene, and who formerly laboured among them. Three half breeds, Arch. Culbertson, Frank Ross and David Smith, went on a similar mission, having with them a petition with about 70 names attached. These desire the Bishop to appoint any clergyman he pleased. The Bishop's decision was that Mr. Baker will leave the reserve as soon as another field is open for him, and that Rev. Mr. Anderson, of Penetanguishene, will meanwhile take charge of the Upper Canada Church in the reserve. Mr. Baker retaining the Lower Church.

BELLEVILLE.—St. Paul's Church.—The Rev. Dyson Hague, M.A., has been appointed to the incumbency of St. Paul's Church, Belleville. Mr. Hague will be much missed in connection with the work of St. James' parish, Toronto, where he has worked hard for some time as curate and secured general esteem.

The Bay of Quinte Clerical union was held in Napanee on Tuesday and Wednesday of last week. There was a good attendance of the clergy. The addresses and discussion were very interesting, there will be a fuller report next issue.

NAPANEE.—The Salvation Army.—A letter was read from Ven. Archdeacon Bedford Jones, complaining that the evening service in his church had been disturbed by the parading of the Salvation Army, with the drum beating and singing, and asking that it be prohibited. After some discussion it was moved by Coun. Henwood, seconded by Coun. Gibbard, that the communication be referred to a special committee composed of the Mayor, Reeve and Deputy Reeve, with instructions to wait on the officers of the Salvation Army and ask them not to parade on Sabbath where they will interfere with the services in churches. Carried.

Special form of Prayer by the Archdeacon.—Almighty God, Who alone canst order the unruly wills and affections of the sinful men; assuage we beseech Thee, the miseries of the war which Thou hast permitted to break forth in our Dominion, and set it bounds which it shall not pass. Purify us, we humbly pray Thee, from all sin in our share of this present strife, and bring it in Thy mercy to a speedy conclusion. Meanwhile for our soldiers in arms we implore Thy protection and support; for all who suffer, the wounded, the dying, the bereaved, Thy comfort and succour; for those gone forth to minister to souls and bodies, endurance, skill and tenderness. And in Thy gracious providence so overrule the course of events that our present anxieties may be relieved, and the day soon come when we shall offer Thee thanks and praise for the restoration of the blessings of peace in our borders. All this we humbly ask in the name of the Prince of Peace, Jesus Christ, our Saviour. Amen.

KINGSTON.—Mission Board Meeting.—The Mission Board of the Diocese of Ontario met on the 6th inst. Present: The Lord Bishop of Ontario, the Ven. Archdeacon of Ottawa (chairman), Ven. Archdeacon of Kingston, the Revs. H. Pollard, Wm. Lewin, R. L. Stephenson, W. B. Carey, G. W. White, G. W. Groat, A. Spencer (Clerical Secretary), Messrs. Dr. Henderson, Q. C., S. Keefer, R. T. Walkem, Q. C., Dr. Wilson, James Reynolds, A. J. Matheson, H. Hartney, Dr. Smythe, J. B. McGuin, W. T. Benson, M. P., R. V. Rogers (Lay Secretary).

Mr. Walkem announced that the capital of the Labatt bequest, some \$2,500, had been paid into the Mission Fund.

The following financial statement was submitted, showing that the receipts for Mission Fund were \$8,804, out of which \$4,900 had been paid to Missions and Pensions, \$494, Expenses, and \$4,617 for overdue balance, leaving still \$1,408 overdrawn. The grants to be given to various parishes, are as follows:

- \$100—Amherst Island, Cumberland, Leeds Rear, Nepean, Franktown.
- \$150—Landsdown Rear, Edwardsburg, North Augusta, Lanark, Osgoode, Eganville, Fitzroy Harbour, Moulinette.
- \$200—Marysburg, North Frontenac, Marmora, Mountain, Archerville, Madoc, Piantaganet, Gloucester, Shannonville, Stafford, Sterling, Selby.
- \$250—Beachburg, Finch, Kitley, Loughboro, Landsdown Front, Tamworth, Lombardy.
- \$300—Clarendon, Pittsburg, North Hastings.
- \$400—Maberly, Combermere.
- \$600—Clara.

The scheme for division of the diocese is substantially as follows: That the present Episcopal fund should be divided, two-thirds to remain with the diocese of Ontario, and one-third to go to the proposed diocese of Ottawa; that each new diocese should raise \$20,000, so that the diocese of Ontario, as then constituted, shall lease an Episcopal Fund of \$61,000, and the diocese of Ottawa will lease a Minimum Fund of \$40,000; that the Bishop be requested to visit England to solicit aid from the societies; that all confirmation candidates be invited to contribute fifty cents each to Endowment Fund of the new Sees; and that a printed appeal for a subscription of at least \$1 be sent to every adult member of the church.

The treasurer reported an increase of over \$200 in the contributions to the fund of domestic and foreign missions during the past year.

The Widows and Orphans' Fund was found to have materially benefited by the appeal made in its behalf, showing a balance to credit of \$787 after satisfying all claims.

The committee appointed to make arrangement for the church conference to be held on Wednesday evening during the session of the Synod, are: Ven. Archdeacon of Kingston, Revs. W. B. Carey, K. L. Jones, H. Pollard, Messrs. J. S. Muckleston, the Clerical and Lay Secretaries and Mayor Smythe.

The Synod is to meet on Tuesday, June 9th. There will be matins at 8 o'clock in St. George's Cathedral, followed by Holy Communion, and sermon at 10.30. The Synod will meet for the transaction of business in the Synod Hall, at 8 o'clock p.m.

OTTAWA.—The Rev. T. Owen Jones, Goderich, Diocese of Huron, has been appointed rector of St. George's Church of this city.

TORONTO.

TORONTO.—During the past year the St. Peter's Church congregation raised nearly \$1,500 for missionary purposes. Considering the size of St. Peter's congregation this is a very creditable showing, and ahead of any church in the diocese.

The Synod of Toronto will meet in All Saints School House on Tuesday, the 9th of June.

NURSES FOR THE WOUNDED VOLUNTEERS.—Dr. Bergin has informed Mr. J. F. Thomson that the services of the corps of volunteer nurses organized by him, will be accepted in connection with the forces in the North-West. The following are the names of the ladies who are ready to depart as soon as they receive word that they are required:—The Mother Superior and Sisters Aimee, Helen and Sophie, of the Sisterhood of St. John the Divine, Miss McKenzie, Miss Kate Rogers, Miss Matheson, Miss Pearson, and Mrs. Francis. Several of these ladies hold certificates as nurses in medical institutions in England and the United States. In addition to the above named, there are fourteen more nurses who have volunteered to serve when called upon.

UPPER CANADA BIBLE SOCIETY.—The forty-fifth anniversary of the Upper Canada Bible Society was held on the 20th May. Hon. G. W. Allan presided. The chairman said he had pleasure in welcoming all to the annual meeting of the Upper Canada Bible Society, where he had hoped their hearts would be stirred within them by the words of eloquence they would hear. The report about to be presented was a most encouraging one. It was gratifying to find that the Society had supplied testaments to the brave volunteers who were doing their duty in the North-West. Deeply as they must deplore the loss of many valuable lives, and the sorrow and mourning brought into many a household, aye, and the suffering and death

which those misguided men, who had risen in arms against their sovereign, had entailed upon themselves, yet might they not thank God for the unflinching, unselfish devotion to duty, which our volunteers had displayed. It was gratifying to hear that, in the cases of those who had fallen, there were parents and friends who had the deep consolation of knowing that the son or brother taken from them was not only faithful to his earthly sovereign, but was a good soldier of the Lord Jesus Christ, and that he was ready when the last great summons came, to answer to the call of duty, which led him to the soldier's grave. He trusted that one result of the rebellion would be, to induce Christians to double their efforts to send forth the gospel of peace to the North-West. In conclusion he paid a tribute to the services rendered to the Society by the late permanent secretary, Mr. Robert Baldwin, who was now retiring from the position.

The receipts were reported as \$80,000, and issue of Bibles and Testaments 85,725. The usual routine resolutions were carried and officers elected, Senator Allan being President. Dr. Ridway delivered an address on the Bible its own last witness.

Rev. Professor Clark, Trinity College, moved "that the constantly increasing demand for the Bible, both at home and abroad, constrains to thankfulness, and inspires with hope, and this Society resolves with divine aid, to continue its work of promoting Bible circulation with renewed energy." In an able address he spoke briefly of the attacks made on the Bible from the social and political side, and from the scientific standpoint. Many of the great objections to the Bible had been swept away, people recognizing it now as the medium which bound together the two great elements of civilization—law and liberty. The better the Bible was understood, the more people penetrated to its central realities, the less they were embarrassed by these mere external things which were so often in danger of being shaken, the more it would be found how insignificant were those differences which separated Christian bodies, and how eternal and important were the points on which all were agreed.

The meeting closed with the doxology and benediction. The attitude of the Society towards the new version of the Bible was not alluded to.

DEATH OF MR. T. S. PLUMB.—It is with the deepest regret that we record the sudden death of Mr. T. S. Plumb, eldest son of Senator Plumb, of Niagara, who died on the 20th May. The deceased was born at Albany, N. Y., in 1850. He was educated in England, at Rugby and Oxford, where he took an excellent degree. He was subsequently called to the English bar, on coming to Canada, joined the firm, with Mr. John Hoskins, of which he was a partner at the time of his death. He was married to a daughter of the late Mr. Foster Elliott, of New Orleans, who survives him with two children, a boy and a girl. He was a man of great industry and ability, and was fast winning a prominent place in the profession.

OMEMEE.—An interesting and solemn service was held in Christ Church, on Monday, 18th May, when the Lord Bishop of Toronto administered the holy rite of confirmation to twenty-three persons. Evening prayer was said by the rector of Emily, Dr. Smithett, assisted in the lessons by Mr. Dean, lay reader, under the Rev. Mr. Soward, of Galway and Minden missions. The whole service was of a very impressive character. In addressing the candidates, his Lordship referred to the appropriateness of the season—Ascension-tide—to the work of renewal of baptismal covenants, and future self consecration to the service of God, on the part of those young persons present. The Saviour was then set forth in all His fulness as our triumphant King, as our representative head of the first fruits, and as the all prevailing advocate with the Father in our nation; before the Eternal Throne. He too was the generous Bestower of Gifts upon His people to-day, and notably the memorial of His precious death and sacrifice in the holy eucharist. The service of song, under the efficient leader Mr. John Shendry, and assisted on this occasion by Mr. Knight, of Lindsay, was excellent.

St. Anne's Sunday School met for the last time in the school-house on Sunday, May 17th. The superintendent at the close of the lessons, handed over to the Rev. W. H. Clark, those children whose parents may wish them to join St. Barnabas. Rev. Mr. Ballard will reorganize St. Anne's Sunday-school in the church. The late superintendent has issued the following farewell to the teachers of the school:

My dear fellow teachers.—Partings are always sad, I therefore write what I could not say on Sunday last, how I feel that any success which has, under God, attended St. Anne's Sunday-school in the past, has been due to the devoted and Christian spirit of the teachers and scholars. Where the missionary spirit

exists there must be life. The Bishop has acknowledged your efforts in the mission cause, and since we must part I could not have wished a more appropriate lesson than we had for our last Sunday together, that in which we saw how our risen and ascended Lord requires of us to be witnesses for Him. May this be the life work of each of us. And now in the words of the great apostle of the Gentiles, "I commend you to God, and to the work of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Your faithful friend,

G. B. KIRKPATRICK,  
Late superintendent.

Toronto, May 18th, 1886.  
We understand that the school has contributed \$66 to missions within the last two years, besides helping for a number of years to support an Indian girl in the Wawanosh Home, and has always been self supporting.

St. Phillip's Branch of the C. E. T. S.—The annual meeting of St. Phillip's branch of the Church of England Temperance Society, was held in the school house on Friday evening last, the vice-president in the chair. The reports from the secretary and treasurer were read and adopted. The chairman made a brief address, and the following officers were elected. President, Rev. J. Fielding Sweeney, (ex officio); vice-president, Mr. T. Mortimer; delegates, Messrs. W. Wilson, and J. T. Jones; secretary, Mr. H. Mortimer, jr.; treasurer, Mr. W. Wilson; committee, Mrs. Sweeney, Mrs. Curran, Mrs. Budge, Mrs. Grieves, Mrs. G. M. Evans, the Misses Lamb, M. B. Smith, A. Eastman, M. Bell, Messrs. T. White, J. L. Scully and T. Bonnell; Organist, Miss M. B. Smith. The secretary was instructed to write to the president expressing sympathy for him in his illness. After the transaction of some other business the meeting adjourned.

NIAGARA.

RECEPTION OF BISHOP HAMILTON.—The reception accorded to Bishop Hamilton was a complete success. Over one thousand people were presented to the Bishop and Mrs. Hamilton, without any trouble or confusion. Clergymen, churchwardens, and lay delegates from the different parishes in the city, took charge of those who desired to be presented, and assisted materially in promoting their comfort. All the prominent members of the English Church in the city were present, besides many from the denominations. A number of clergymen and delegates from other places in the diocese were present. The outside clergymen there were:—Rural Dean Bull; A. Boultsbee, Cayuga; R. S. Locke, Norval; Canon Bell, Burlington; T. Geoghegan, West Flamboro; W. R. Clarke, Ancaster; C. R. Lee, Thorold; George Forester, Dundas; O. J. Booth, St. Catharines; T. Smith, Tapleystown. Rev. G. J. Bull, James C. Munson, and Rev. S. Lyle, of this city, was also present. The address, which was read by Mayor Mason runs as follows:

To the right reverend father in God, by divine permission Bishop of Niagara.—My Lord:—We, the clergy and laity of the Church of England in the city of Hamilton, on the occasion of your coming to us as our Bishop, desire heartily to welcome you with the assurance of our loyalty and respect, both to your office and your person. We beg to assure your lordship, that your coming has been earnestly and anxiously looked for by us, and that in no portion of your diocese will your lordship find more willing helpers in any good work than among the churchmen and churchwomen of Hamilton. Citizens as we are, of a city known as the Ambitious city, we covet for our Church a foremost place in all the activities of faith, hope and charity. Your lordship's life and labors as a parish priest, assure us that no effort on your part will be spared to promote the spiritual welfare, the highest interests of this portion of the Church of God committed to your care. In the exercise of your episcopal office among us, we trust that you will ever find that though divided into many congregations, we are one in faith, one in hope, and one in heart and affection, one, above all, in an earnest prayer for you, that the divine blessing may rest upon you, and keep you ever fearless and faithful in the future, as we know you have been in the past. Praying that you may be long spared to preside over us, and that your cares and labors amongst us, may be sweetened by divine grace, and solaced by our loving co-operation, we remain your lordship's faithful servants.

This address was signed by the clergymen, churchwardens and lay delegates of the six congregations in the city, as follows:

Christ Church Cathedral.—C. Mockridge, D.D., Geo. Roach, Valancey E. Fuller, J. J. Mason, H. T. Ridley, M. O'Reilly.

Church of the Ascension.—Hartley Carmichael, M.A., Adam Brown, D. G. Greer, F. W. Gates, Henry McLaren.

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The Mission the 6th inst, the Ven. Archdeacon ewin, R. L. t. W. Grouh, Dr. Hender-Dr. Wilson, rtney, Dr. M.P., R. V.

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*St. Thomas' Church.*—W. B. Curran, M.A., Wm. Bowman, R. R. Morgan, R. T. Steele, F. E. Kilvert, W. F. Burton.

*All Saints.*—Rev. Lestock DesBrissy, Jos. Wilson, T. F. Ross, F. H. Mills, W. Porter.

*St. Mark's.*—R. G. Sutherland, M.A., G. E. Mason, Joseph H. Wilson, T. D. Walker, E. Tinsley.

*St. Luke's.*—W. Massey, M.A., J. Hortnam, John Day, R. P. Leslie.

*The reply.*—Bishop Hamilton said in reply:—My dear friends: Your words of hearty welcome to me as your bishop, and your assurance that I shall find in you willing helpers in every good work, is most acceptable. I could not ask for more, and I assure you that I will treasure up the statements of your kind address. I know well, that if your hearts and minds are resolutely bent upon it, you can and you will secure that foremost place in all activities of faith, hope, and charity, which you covet for the Church of England in this province. You could not be present in the cathedral of our Metropolitan at Fredericton, to listen to the solemn pledges which the Church claimed from me, when I was consecrated to be your Bishop. It is therefore, not unreasonable that you should hear me now affirm my determination to use to the utmost, every gift which God the Holy Ghost has divided unto me in promoting the spiritual welfare, and all the interests of all the churches committed to my care.

Feeble and insufficient as I feel myself at times to be, for the large responsibilities laid upon me, I fear no failure while you sustain me by unceasing, earnest prayer. Disappointments, which must occasionally wait upon the best laid plans, will have no effect upon me while I retain the love you have so generously tendered to me on my first coming among you; and while I know that the difficulties and trials of my work, do not rob me of your confidence, but serve only to quicken your sympathy with me. Fearless and faithful—such every leader and ruler among men should be; such, above all others, must a Bishop be. These are qualities which secure the confidence of men, but they also make large demands upon them—their loyalty and their readiness to concede, to yield up their own preferences, their own established, and it may be, darling prejudices. I would fain hope that if you find me fearless in maintaining the principles of the great Church of England, which has given me my commission as a Bishop, you will also have reason to find me faithful. Loving I certainly will be towards all without exception, even those who may differ widely from me; nor will I allow myself to forget, as I strive to maintain the dignity and the character of my office, the spirit which the Great Head of the Church has enjoined on those who exercise authority in His Church; "He that is greatest among you let him be as the younger, and he that is chief as he that doth serve."

As I understand that members of other Christian bodies, who are citizens of Hamilton, are here to welcome me to-night, I may be permitted to tender them my thanks. "A good report of them which are without" is one of the qualifications for the office of a Bishop laid down in Holy Scripture. This good report I rejoice in bringing with me from not a few of the citizens of Quebec, the scene of my past labors. Their good will and their kindly confidence, are stored up among the treasures of my life. The same good will and kindly confidence, I do not doubt, will be extended to me here by many who do not yield allegiance to the Church of England, and who see things in a light other than that in which they present themselves to me. I would like them all to know that I am not indifferent to the esteem of all those amongst whom I am to live and labor for the future, and I am determined to win it by all legitimate means, and especially by being true to my own convictions and faithful to the great Church of England.

Tendering you once more my thanks, I am, dear friends, your faithful friend and Bishop,

CHARLES NIAGARA.

Hamilton, May 12th, 1885.

The Bishop added that he had not expected to see so many present, and he was afraid that he would not recognize many of those who had been presented to him again. But he trusted that they would never fail to recognize and greet him when they met him, and he hoped in time to know them all, as he had been known to the citizens of Quebec. Loud applause greeted the conclusion of his remarks.

**PRESENTATION OF EPISCOPAL ROBES.**—The Bishop of Niagara made the following reply when he was presented by the ladies of Hamilton with new robes. "Mrs. Martin, and, I hope I may call, you my dear friends: I wish I could thank you for your kind and magnificent gift as I would, but, unfortunately, I am not a man of many words, and I find it difficult to say all that I would desire, although my heart is overflowing. I hope the time will come when you will all be my personal friends. I can hardly take this as a manifestation of any strong personal feeling for me, but rather as a gift to the holder of the sacred

office among you to which I have been called. I am glad to be among you, proud to be here to-night, and there is a deep feeling of gratitude in my heart for my predecessor, who must have had your sincere esteem and affection, when you will welcome his successor with the cordiality and kindly spirit which you have shown to me. Again I must thank you for your kindness to myself and Mrs. Hamilton, whom I am sure is deeply grateful to you all. I look upon this splendid gift as the intimation on the part of the ladies to strike an alliance with me. I have always found the ladies most excellent lay helpers, and I consider this magnificent gift an earnest that you will uphold me, and give all the assistance in your power, in every good work. Mrs. Martin and ladies, I thank you again for this princely gift and for your kind welcome to me to-night. These robes will be associated with the most sacred moments of my life."

The robes are of an unusually magnificent character, and are from the famous establishment of Pratt, the celebrated clerical outfitter of London, England. They consist of six different pieces—a purple cassock and sash, six the linen rochet, black satin chimere and scarlet convocation robe. They are the most elaborate episcopal robes that could be procured, and form a remarkably handsome and magnificent gift.

**INSTALLATION OF BISHOP HAMILTON.**—The ceremony of installing the Bishop took place in Christ Church Cathedral on the 10th May. There was a very large congregation present, the edifice being crowded to the doors. The ceremony occurred just before the morning service. A procession consisting of the Bishop and Archdeacon McMurray, preceded by the clergy and followed by the surpliced choir, proceeded to the western door, and the archdeacon knocked for admittance. Dr. Mockridge, the rector, inquired from within "Who is there?" and the reply came, "The Bishop of Niagara, who prays the rector in charge to install him." The door was then opened and the procession entered in the same order as before, advancing up the centre aisle and singing hymn 355 (A. and M.). After reaching the chancel the commission install the Bishop was read, after which Rev. Dr. Mockridge took the Bishop's hand and conducted him to his seat on the right hand of the chancel, saying: "I do now induct, install and enthrone the Right Reverend Father in God, Charles, Bishop of Niagara. The Lord preserve thy going out and thy coming in, and mayest thou remain in justice and sanctity and adorn the place delegated to thee by God, and may He who is abundant in grace strengthen thee through His dear Son faithfully to walk as chief shepherd of His flock."

Prayers were offered for the success of the Bishop in the work upon which he had entered. The regular morning service was then begun.

His Lordship prefaced his discourse in the cathedral with the following significant statement: "In order to avoid the possibility of any disappointment or misunderstanding with reference to the effect of the ceremony of installation which took place this morning, I desire that all shall know my relationship to this church is to form the subject of an agreement or concordat between me and its authorities. I desire, also, that it shall be known that I hold myself absolutely free to render my ministrations where and when and how my own judgment may recognize that the interests of the churches committed to my care shall be best conserved and promoted."

#### HURON.

**ORDINATION.**—The Right Rev. the Bishop of Huron, proposes to hold ordination on Trinity Sunday, May 31st, in St. James' Church, London South, and the following candidates for Holy Orders are expected to present themselves:—For order of deacon: Messrs. Edward William Hughes, Samuel Fralick Robinson, Orlands Henry Bridgeman, James Walter Hodgins, Arthur Kent Griffin, Octavius Edgelow, Frank G. Newton. For order of priest:—Rev. Charles Mills, B.A., Rev. John Wesley Armstrong, Rev. Edward Hutchison, Rev. John R. Newell, Rev. John W. Fairlie. For the order of the perpetual diaconate:—Mr. Robert Ashton. All priests and deacons will be needed to supply vacant missions and parishes; nor are there, we believe, second or third year students to supply future college vacancies. All other professions are overstocked, but the aspirants for the ministry are very few. Mr. Ashton will be the first set apart in Huron for the perpetual diaconate.

**EASTWOOD.**—The incumbent of Eastwood, Rev. E. B. Hamilton, has been appointed chaplain to the 28th battalion of Canadian volunteers. Mr. Hensall, M.P. P., for Perth, says the 28th Perth battalion will be among the next to be called out for active service, and that they are well prepared to do their duty.

**ONONDAGO.**—Mr. Edgelow, who has officiated as lay reader in St. James Church, Paris, goes to temporarily relieve Rev. J. W. Armstrong, of Trinity Church, Onondago, next week. On Trinity Sunday he will be ordained to the diaconate in London South.

**LONDON WEST.**—A very successful concert was given in St. George's Hall on Tuesday night, under the auspices of the Church Guild. The attendance was very large, and many visitors from the city were present, and many of them, including Dr. Sippi, Mr. Jones, and Miss Raymond added no little to the pleasure of the entertainment. In the very name "Guild," there seems to be a magnetic influence.

**MEMORIAL CHURCH.**—The annual meeting of the "Women's Aid Association," was held in the school-room on Wednesday afternoon, May 6th. There was a good attendance of members present and the meeting was very interesting. Mrs. Richardson, president, occupied the chair, and after the opening proceedings, Mrs. Baines, the secretary, read the sixth annual report. "This association," she said, "as you are aware, was formed to help the Church and Christian work generally. One special branch has been collecting subscriptions towards the building fund. This has been faithfully carried out by the ladies who undertook the work. The total amount raised by various means throughout the year, is \$1,205. After some discussion, the following were elected officers for the next year:—Mrs. Richardson, president; Mrs. Tilley, first vice-president; Mrs. Baines, Secretary; and Mrs. T. H. Smallman, treasurer. The meeting was closed with the benediction."

**BRANT COUNTY.**—At a late meeting of the Sunday School Association of the county of Brant, the president stated that he had visited twenty Sunday Schools in the city of Brantford, and nine in the surrounding vicinity. The characteristics of these schools he said are Methodists, seven; Baptists, three; Church of England, two; Presbyterian, two; Mission schools, five; Union schools, six; Congregationalist, one; Independent, one; African, B. M. E., one. It may be reasonably asked, can this be a fair representation of the denominations of that city and its vicinity? Only one fourteenth of the Sunday Schools Anglican! If a large proportion of the Church families must patronize the Union and Mission schools, and be on the down hill road to dissent from the Anglican Church, we hope the promised impetus to our Sunday Schools will not be confined to our diocesan city.

#### ALGOMA.

The examination of candidates for Holy Orders took place at Gravenhurst on the 8th and 9th May, under the superintendence of the Rev. A. Osborne, Examining Chaplain to the Bishop of Algoma. The candidates were the Rev. J. Greeson, the Rev. W. B. Magnan, the Rev. R. W. Plante for priest orders, and Messrs. G. H. Gaviller, and A. J. Young for deacon orders. The examination was most searching, but it is very satisfactory to know, that a high average was obtained by each candidate, thus placing Algoma in a sound position in regard to the ability of her priests and deacons. The Rev. J. Greeson preached on Friday evening, May 8th, on "The Historic Faith." The Rev. R. W. Plante preached on Sunday evening on "Worship." The Rev. W. B. Magnan preached in the morning. Thanks are due to Mr. and Mrs. Marter, Mr. and Mrs. King, Mr. and Mrs. Kemp, for the entertainment of the candidates as belonging to the "household of faith."

#### RUPERTS LAND.

**NORTH-WEST.**—The Rev. Mr. Quinney, (from Corporal Sleigh's Diary, Fort Pitt.) April 5th. (Sunday.)—Men on fatigue most of day. Mr. Quinney (Episcopal clergyman) held short service in barracks; Indians heard shouting on hills during night; shots fired.

April 13th.—Mr. Maclean and Francis Dufresne taken prisoners. Mr. Maclean wrote down to his wife to come out and give herself up and all the Hudson Bay Co. employees to do the same. The Hudson Bay employees, 22 in number, gave themselves up to Big Bear. The prisoners in hands of Big Bear number about forty (40) and include Rev. Charles Quinney and wife.

The Bishop of Rupert's Land has tendered a plot of ground in St. John Cemetery, Winnipeg, for the burial of citizens who may fall in the battle, as is



token of sympathy with those who die in the discharge of their duty. The bodies of Lieut. Swinford and Private Ferguson have been interred there.

BATTLEFORD.—Church Parade.—On Sunday, April 10th, there was a church parade. Rev. Mr. Taylor conducted the service in camp, the band of the Queen's Own being present. Allusions were made in the sermons to the recent engagement.

ATHABASCA.

The annexed sketch of this field of missionary labour in the far North-West, from a discourse by the Lord Bishop of the diocese, will doubtless be of interest to many readers. The new diocese of Athabasca lies between the 55th and 60th parallels of latitude, or exceeding in depth by more than one parallel of latitude the present Province of Manitoba. The Rocky Mountains form the western boundary, its eastern boundary being still undefined. The immense area of country contained within these bounds, with its wandering Indians seeking a precarious subsistence by hunting, and the occupants of the Hudson Bay Company's forts trading with them, at present its only population, was at present his (Bishop Young's) field of labor. The chief means of communication are the rivers. The Peace River, being the third largest river in Canada, ranking next to the McKenzie River, through which its waters are emptied into the Arctic Ocean, and the St. Lawrence, his work would require his travelling some 700 miles along this river, and some 300 along the lower waters of the Athabasca. In the midst of these vast solitudes, the forts are like oases in the desert. If any one wishes an evidence that man is a sociable creature, he cannot find stronger than the pleasure experienced by the traveller when, emerging out of an unpeopled wilderness, he mingles once more with fellow-countrymen at these forts. The speaker would not forget this pleasure after a long and solitary time on the Peace River, between Smoky River and Vermilion. For six days his companion and himself had travelled without hearing the sound of a human voice beside their own. It is also in the neighborhood of these forts that, as a rule, the missionary gets the best opportunities for intercourse with the Indians. After being scattered for months in twos and threes among the plains and woods, they gather in bands and bring in the results of their hunting. The Indians consist mainly of "Beavers," the original inhabitants of the Peace River country. Wood Crees also live in friendly relations with the Beavers, and extend further down the river, and are found mingling with the Chippewyans of the district around and south of Lake Athabasca. The Beavers have the character of being a straightforward, truthful people, but physically deteriorating, great mortality prevailing among their children, chiefly from scrofulous complaints. They are greatly decreasing in numbers, though some years ago they were a tribe of considerable size. The Crees are a quieter and more intelligent race, but perhaps not so trustworthy. The chippewyans are a slow but stolid race, not easily moved. The church missions are at Dunvegan, Smoky River, Vermilion and Fort Chippewyan. His Lordship hopes to plant fresh missions at one or two other points, which seem to promise useful fields in missionary labor. Among the Indians mentioned, missionaries have been labouring for some years with more or less success. At present the work, beyond ministering to those engaged in the fur trade, is purely missionary, but there is every reason to believe that the fertile tracts of country on the upper and central districts of the Peace River will sooner or later attract the attention and become the home of European races. In the meantime, the duty devolved upon his Lordship and those engaged with him, of endeavoring to bring the Indian races under the influence of the Gospel of Jesus Christ, and in carrying on this work, he trusted they should have the warm interest of the church at home. Nothing serves more to cheer and encourage those engaged on such pioneer work, amid its many depressing and discouraging influences, than the prayerful sympathy of those from amongst whom they have gone forth, or whose representatives they feel themselves in extending the Church of Christ to earth's remotest bounds.

ENGLAND.

Christ's Hospital, the second of the Blue Coat Boys, is to be removed from London. It was founded by Edward VI. Its endowments, yielding an annual income of over \$25,000, now give a free education to 12,000 boys. Under the re-organization, about double the present number of pupils, and girls as well as boys, will receive its benefits.

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.

THE SOCIETY OF THE TREASURY OF GOD.

SIR.—The Society so named has a long list of Episcopal patrons, on which account, as well as for its excellent aims, it deserves no small respect. But I cannot conceive its patrons committing themselves to the terms of the "pledge."

"I hereby enroll myself a member of the Society of the Treasury of God, and promise to make trial of the principle of devoting one-tenth of my income (or earnings), to the services of God for the space of—

—apportioning it to the various parochial, diocesan, and missionary needs of the church, and I enclose \$1 for membership fee."

If I take be really now under the Christian dispensation "the Law of God," as the Society in its various tracts declares, then the law is to be obeyed in faith; and we are not surely to make trial of compliance (I can't say obedience), for a time, to see how it will work, and whether God will fulfil the promise of temporal reward He made of old time. This is just the equivalent of the profane "prayer test" proposed by unbelievers a few years ago. "To make trial of the principle" of God's law of tithe, if it be His law seems to me just as profane. It is in the sacred phrase "tempting the Lord our God." It must be remembered that this is a very different case from the Church of England Temperance Society, where the pledge is terminable, because there is no divine law of prohibition, and consequently the abstinence is no more lasting than our will. A positive law is another matter. Perhaps others may have something to say on this head in your columns. Yours,

JOHN CARRY. Port Perry.

16th May, 1885.

A WORD TO PRESBYTERIANS.

SIR.—Presbyterians, including under that name, all Christians who reject Episcopacy, appear to be in this dilemma, viz:—

Presbyterianism is either essential to the existence of the church, or it is not.

If it is, then for fifteen hundred years after Christ there was no Christian church? Which is absurd.

If it is not, then they have separated themselves from Christians who adhere to Episcopacy, on a ground which is not essential, and therefore so far as this ground is concerned, their separation is unjustifiable.

If they were to return to Episcopacy, the principal difficulty in the way of their reunion with the Anglican part of the Catholic Church would be removed.

A MUCH NEEDED PUBLICATION.

SIR.—I hope it will be no offence to you, if I express through your columns any gratification at the publication of the new monthly "Church and Home," a copy of which reached me, and for a quantity of which I immediately subscribed. I hail this paper as one which will fill up an "aching void" in our parochial requirements. In every parish there are a number of lukewarm Churchmen who will not subscribe for a Church paper, a number of lean-that-way folks; and a number of poor people, all of whom it is most desirable to interest and instruct in Church and Bible truth by means of a sound Church serial. But hitherto, the expense of any Church papers issued in Canada has been an obstacle in the way of distributing them in any quantity, but this last issue from the press in Toronto, under the wing, it would appear of that sound Church house, Rowsell & Hutchinson, is exactly the thing for our need. Fifty copies for \$7.50, namely fifteen cents a copy—good! Can I do better than, than subscribe myself. Yours, &c.,

May 9th, 1885.

EUREKA.

SERMONS TO THE CHILDREN.

SIR.—There is a widespread complaint over the absence of the children from the preaching service, and there are some who are ready to pronounce against the Sunday-school itself as being somehow responsible for this deplorable alienation. The Sunday-school is a human institution, but the preaching of the Gospel is a divine command. Some ministers seek to remedy the difficulty by preaching a five minutes prefatory sermon to the children, and directing the remainder of the service to the older people. Others still, have adopted the plan of an occasional sermon to the children, expressed in words so high, that the little people, for whose special benefit the

sermon was prepared, cannot reach it, and delivered in such a dry, formal manner as not to interest them. Men and women are but children of a larger growth. The children of the Sunday-school should attend the public preaching in the church with the children of a larger growth. The children are the future hope of the Church. The most effectual method of successful ministerial work is by reaching and entertaining the children. If a pastor can gain the confidence and love of the little ones, his success is guaranteed. Children naturally fear a minister of the Gospel. In many cases the reserve of the minister increases this. If we would occasionally make ourselves as children, we might hope to win them to Christ. Some parents discard all obligation to teach their children, what they profess to regard the truth in respect to the distinguishing doctrines, the worship and government of the Church of England, and large numbers are entirely indifferent on the subject. This is all due to the defective training in the parents themselves. They were never taught, or at least they never learned the teaching of the Church. Generally, those who have wandered from the Church, have never really been taught the right way. The education of the young in the principles of religion, and the knowledge of God's word, is the best antidote for every crime. The religious training of the young, is in a great measure left to the Sunday-school. The family altar and home training, may suffice for those who are fortunate enough to have such, but what of the thousands who have no such advantages. The impressions of early life next vanish, and the streets and lanes of our cities are poor schools for morality. We have an instrumentality of great power in the Sunday-school, but it should never be made to take the place of preaching the Gospel.

May 12th.

PHILIP TOCQUE.

ERRORS OF W. B. ON CONVERSION.

(Continued.)

SIR.—Any learning which ignores historic fact, is learning burlesqued, learning caricatured. If all theologians in every age had kept this carefully and constantly in mind, there should probably never have been any serious divisions among professing Christians. Every heresy and schism with which the Church of Christ has been afflicted and tormented from the earliest days of Christianity to the present hour, can be clearly traced to the ignoring of Scriptural and apostolic historical fact, or that which was taught from the beginning. This is the secret and hidden root of all Romanism, and of every other ism no matter how popular, which is set up in opposition to Catholic truth. So perfectly conscious of this have been the promoters and defenders of such isms, that in many instances a false history has been again and again concocted to suit the particular ism of the hour, in order to strengthen and support its existence. It therefore follows that all theological interpretations of the New Testament Scriptures are false, when not in harmony with that which is Scriptural and apostolic historical fact. To assert that such change as was wrought in St. Peter the apostle, when "he went out and wept bitterly" for that very sudden and impulsive denial of Christ with his tongue, but not from his heart, and which was the result of momentary weakness; and that the vast and wonderful change which took place in Saul the determined and cruel persecutor, when "he trembling and astonished said Lord, what wilt thou have me to do?" were one and the same thing, namely, conversion, is to ignore New Testament historical fact with reference to the respective states and conditions of these two men, immediately before and after the change in each took place; and to ignore their respective relationships to Christ and the Christian church immediately before and after such change in them respectively. These are things which must not be ignored, because it is by them alone that we know on the one hand that St. Paul was in very deed most thoroughly converted, (the word conversion not being used at all in connection with the tremendous change and revolution which was so fully and absolutely wrought in his religious ideas and sentiments). And on the other hand, that no such thing as conversion did take place in St. Peter immediately after his denial, because at the time of his repentance there is nothing disclosed which shows that there was then any revolution at all in his religious ideas and sentiments.

The greek verb which the translators of the authorized version of the New Testament have translated convert and turn, is not in every instance of necessity the exact equivalent of either one of these words, but has been translated by the one or the other according to the New Testament historical fact and circumstances in each case. And neither these translators nor the translators of the new version, have used the word convert at all with reference to the mission of St. John the Baptist mentioned in St. Luke i. 16, and referred to by W. B., but both have used the word turn, and with good reason as shall more fully appear my next letter.

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Family Reading.

HOW TO BUILD A CHURCH.

SCENE.—A drawing room.—Several ladies and gentlemen assembled to discuss ways and means of building a church in their parish.

Mrs. A.—"Heigho! I wish we had a church of our own; and hadn't to hire a hall every time we hold service!"

Mrs. B.—"So do I. Nobody wishes it more than I do."

Mr. C.—"Now then ladies, what do you propose to do? First of all, we require a site; where shall we look for one?"

Mrs. D.—"I propose that some of the rich people in our community be asked to give us one; and if the locality is satisfactory, we can begin to build at once."

Mrs. E.—"That's all very well, and sounds delightfully easy; but who do you suppose would be willing to give us the site? Rich people are not always the most liberal."

Mr. F.—"We have several wealthy people living in the parish, although they do not belong to the church. For instance, there's Mr. Simpson on the hill over there, almost a millionaire, they say; surely he might be induced to help us. Then there's Mr. Bayne, one of the wealthiest men in the country. I heard him say one day that though he never entered a church himself, he always expected his family to attend; so that shows he takes an interest in churches; and I have no doubt if the right person went to him, he would do something handsome, possibly build the whole church himself."

Mrs. A.—"Who do you call the right person?"

Mr. F.—"Our new rector, of course. If anyone could get the money from Mr. Bayne he could. We must request him to call, and see what he can do."

Mrs. G.—"You've forgotten the rich widow who has lately come to the parish. I should think between these three wealthy people, we surely may expect both site and church."

Mrs. H.—"Have you heard that the Methodists have got a grand new site, and are going to build a meeting house at once? And the Baptists have had a whole acre given them for theirs; they are going to have a house for their minister put on it, and a place of worship as well. If we don't take care they will leave us far behind."

Mrs. J.—"How lucky some people are! Oh dear! why don't some rich man come and help us!"

Mr. L.—"Wouldn't it be a good plan if we tried to help ourselves a little, before we ask outsiders?"

Mrs. M.—"Yes, supposing we have a church fair; we might raise heaps of money in that way."

Mrs. N.—"Church fairs are such a worry, and one gets so tired working for them."

Mrs. O.—"I should like a fair immensely; we had one at D. last winter, and made nearly fifteen hundred dollars; and it was such fun too."

Mrs. M.—"Yes, yes, do let us have one; I know of some first rate ways of raising money at fairs. We will have heaps of raffles, and put up the prettiest girls at auction."

Mrs. P.—"Yes, and have political candidates, and all that sort of thing. At D. they made \$800 alone by that."

Mrs. E.—"And wind up with a dance that of itself will attract all the young people, and bring us in lots of money."

Mrs. N.—"A dance by all means."

Mrs. S.—"Yes, by all means let us wind up with a dance."

Mr. C.—"Ladies, I am sorry to dampen your ardour; but I know for a fact, that our rector would never countenance a church fair conducted in such a way."

Mrs. M.—"And pray why not? Where's the harm? So long as we get the money to build our church. What does it matter how we get it? Besides, didn't they have just such a church fair at L., only ten miles off, and made no end of money out of it. I don't see that we need set up ourselves to be better than other parishes."

Mrs. R.—"For my part, I can't see that because other parishes do wrong or foolish things, that we are bound to follow suit. And I am quite sure that none of us would like to do anything in church work contrary to the wishes of our new rector."

Chorus of voices.—"No, no; certainly not; we wouldn't for the world," etc., etc.

Mr. C.—"And we know too that he is always reasonable, and has a good reason for all he does."

Mrs. M.—"Yes, we know all that; still, for the life of me, I can't see why he should be stricter in his ideas than other clergymen."

Mr. C.—"He may be stricter than some; but most of our clergy are more particular than you seem to think."

Mrs. J.—"Well then, I suppose it's of no use our thinking of raffles, political candidates, and pretty girls auctions, and such things, or even a dance. It does really seem too bad."

Mrs. I.—"If I am not mistaken, that church fair at D. created a great deal of ill feeling in the place, and I have heard something of the same sort about the one at L."

Mrs. Y.—"Yes, that is true enough, for I stayed in J. and L. soon after the fairs were held, and heard some very unpleasant things about both of them, things that were a scandal in connection with a church."

Miss G.—"Yes, and I myself know of two friendships completely broken up, on account of certain doings in connection with L. fair."

Mrs. M.—"The very idea! I don't see why people should make such a fuss over trifles! I am sure that those who got up the fairs, meant no harm, and I've no doubt they worked themselves to death over it. The best way is not to take any notice of what people say about these things."

Mrs. C.—"As individuals we might reason in that way perhaps, and shut our ears to the voice of society; but as a church, we cannot afford to do it, nor would it be right, I am sure."

Mrs. D.—"Well then, let us go back to our original proposition of asking our wealthy people to give us a site, and build our church for us."

Mrs. —"See! here comes the rector! let us invite him to our council, and propose that he call upon those three rich people the first thing next week. Mr. C.—You must be our spokesman."

Enter the Rector.  
Mr. C.—"Good afternoon Mr. Trueman, the ladies here, sir, think we may soon have a church built if you would but help us in the matter."

The Rector.—"Certainly; with all my heart. Pray let me hear the ladies' proposal."

Mr. C.—"They want you to call upon two rich gentlemen who live in our parish, Mr. Bayne, and Mr. Simpson; also upon a wealthy widow who has settled here; and to ask them to give us a site and build a church for us."

Chorus of voices.—"Yes, please Mr. Trueman do undertake it; we are so tired of holding our services in that hall."

The Rector.—"You do not dislike it more than I do, ladies, I assure you, and it grieves me to be obliged to reject your proposition. But infinitely more sorry should I be if the rich people you mention were to take you at your word, and build a church for us."

Mrs. J.—"Sorry! Mr. Trueman you astonish me!"

Mrs. D.—"You cannot really be in earnest; I will not believe it, sir!"

The Rector.—"I speak in sober earnestness, and should esteem such gifts as you desire, a positive calamity to the parish. In the first place, what have we done, you and I, or any of us, to deserve that a church should be given to us, without any energy or action on our part? No, no, a church should be built by the people themselves; they should work for it, strive for it, and strive hard too. Do we value things that cost us nothing as much as those which we have labored hard to obtain? By individual effort we must build our church; everybody in the parish should help by soliciting, working, or giving of their own substance towards it. Old, young, rich, poor, man, woman, and child, if possible, should do something however small it may be only a trifle given to buy a single brick, a piece of wood, a pane of glass, or a few

pence collected. By steady persevering effort, not spasmodic, remember. One day hot, the next lukewarm, a third cold, then hot again; but steady, untiring effort. This is the way to build a church acceptable to God. If rich people offer us handsome donations, we shall be only too glad to accept them; but to look for them to give us both site and church—I trust such a calamity will never occur to any parish in which I may be called to labour."

Mr. C.—"May I ask you sir why you call it a calamity?"

The Rector.—"Because under such circumstances it is a great temptation for congregations to become selfish, conceited, and self-satisfied; to sit with folded hands feeding complacently on the honey of their own respectability; with no thought of the needs and wants outside their own parish. They have not been taught the luxury and blessedness of giving; that giving which involves much self-denial and brings its own reward. If we are so much in earnest in our desire to build a church, why not begin the work in spirit now? this day, this very hour. We might open a subscription list, and arrange plans on which money could be raised; lawful, honorable means, worthy of our noble cause. And above all things, let us never forget that "Except the Lord build the house, their labour is but lost that build it."—All who are in favor of what I propose, be good enough to raise their right hand?"

A great show of hands and much enthusiasm.  
Curtain falls.

GOD'S KEEPING HAND.

In Russia wolves abound. In the winter, impelled by hunger, they often attack travellers, and many are the marvellous escapes recorded. But the following incident is more wonderful than anything we ever read.

It is recorded by the "Denver News" (U. S.), 29th November, 1875. A girl named Sutherland, nine years of age, trying to bring some calves home, was led astray by them, and lost her way in the forest. Night, a chilly, perie, November night, came down, and, with strange calmness, she kept slowly walking on till morning broke, not knowing where she was going. At last, in God's providence, she reached a farmer's house, twenty-five miles from her house, and was in safety. Many questions were asked her about how she got through the night. In answer she said, "The wolves kept close to my heels and snapped at my feet; but my mother had told me that if I prayed to God and trusted in Him, He would take care of me, and so I knew the wolves couldn't hurt me, because God wouldn't let them."

God wouldn't let them! Blessed, believing child! Was her strong faith not crowned, like that of Daniel when the lions couldn't touch a hair of his head, by God's direct power being exercised on her behalf?

The Standard gives the following from an address of Dr. G. C. Lorimer, before the Chicago Baptist Social Union:

"A certain Jew when dying requested his partner to bury in his coffin the money belonging to him in the firm. Solomon was outraged by the request, but his rabbi told him he must keep his promise to his dead friend. After the funeral the rabbi asked him if he had been faithful to his trust. He told him that he had.

"Well," said the rabbi, "what kind of money did you put in the coffin? Gold or greenbacks?" "Neither," answered Solomon, "I put my check there."

"Your check!"

"Yes, my check is good!"

"Here was a device with a vengeance, giving absolutely nothing, and yet insinuating that an obligation had been met. So there are professors who give their promise to pay, and repeat their promise, but never pay, and yet feel a silent and sometimes a noisy satisfaction at their own liberality."

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## 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 7th, 1885.

VOL. IV. 1st Sunday after Trinity. No. 28

### BIBLE LESSON.

"Mysterious Visitors."—Genesis xviii. 1, 10.

Having had a special lesson last Sunday on the subject of the Holy Trinity, we resume our regular series to-day. This is one of the lessons appointed by our Church for Trinity Sunday. The appearance of the Lord was for the purpose of renewing the promise of Israel's birth, (ch. xxii. 19,) to stir up Sarah's sensibilities, and to make a special communication about the judgment which the Lord was about to bring on the guilty cities of the plain.

(1) *The unexpected Guests.* Our lesson opens with the Patriarch Abraham sitting in the shade of his tent; one very hot day. It was probably pitched under a close by one of the oak trees at Mamre. The heat of the day was the usual time for rest or sleep in this hot country. Hospitality or kindness to strangers was and still is a distinguishing characteristic in the East.

Suddenly Abraham becomes aware of the presence of three men or three Angels in the form of men. He does not seem to know at first that they were God's messengers to him, but this makes no difference; he hastens with great respect to invite them to rest and refresh themselves, verse 4. Where sandals were worn this was one of the kindest acts to a stranger, see ch. xix. 2; xliii. 24; Jude xix. 21; 1 Tim. v. 10; St. John xiii. 5. They agree to his proposal, and he hastens to provide the best he had to give, verse 8, ministering to them with his own hands. And he was richly rewarded for his hospitality; for who were his visitors? Although he knew it not at the time, one was the Lord Himself; the other two were angels. He who then appeared as a stranger was He who shall say at the last day, "I was a stranger and ye took me in," St. Matt. xxv. 35, see also what St. Paul says, 1 Tim. vi. 18; Heb. xiii. 2. So often blessings come to us unawares if we are fulfilling our duties "heartily as unto the Lord."

(2) *The Positive Promise.* After the meal under the tree was over, a question was asked which must have made Abraham wonder, verse 9. The speaker showed that He knew them, though He seemed to be a stranger. The mention of the changed name of Sarah must have reminded Abraham of the promise given in ch. xvii. 16, and now "the word of promise," (Rom. ix. 9) is renewed that Sarah shall have a son in about a year's time. Sarah from her tent hears, and laughs in her heart, as if it could not possibly be true, but the Lord Jehovah who was conversing with Abraham, verse 13, showed His knowledge of the secrets of the heart, and repeats the promise, verse 14, and rebukes Sarah's doubt by the question "Is anything too hard for the Lord?" compare Job xlii. 2; Jer. xxxii. 17; St. Matt. xix. 26; St. Luke i. 37. That this rebuke stirred her into a more humble, and therefore more trustful condition of mind we may gather from Heb. xi. 2, where she is mentioned as an Old Testament example of "faith."

(3) *The secret revealed.* The two angels having gone on their way, the Lord Jehovah staid still with Abraham, verses 16 and 22. He had something to tell him, about the dreadful punishment He was about to send on Sodom and Gomorrah, verses 17 and 20, for their obstinate sin. This was to be a warning for Abraham, and all who belonged to him, so that they should continue to be faithful and obedient. But why was Abraham so highly privileged in thus being made a "depository" of God's truth? verse 19, compare Psalm xxv. 14. God knew Abraham and acknowledged him for His own, "I know him," see Nahum i. 7; 2 Tim. ii. 19; 1 Cor. viii. 3. He therefore treats him as a friend, St. James ii. 23; St. John xv. 14, 15;

Isaiah xli. 8. Let us observe too Abraham's character. In verse 19, is summed up (a) family religion, compare Joshua xxiv. 15; Deut. vi. 7. (b) Spiritual religion, "They shall keep the way of the Lord," compare Hosea xii. 6; St. John xiv. 15; 1 John v. 2. (c) Practical religion, "To do justice and judgment," compare Lev. xxiv. 22; Eccles. xii. 13; St. James i. 27; Rom. xii. 1. Let us then endeavour to "walk before the Lord," and to be "perfect." So shall we have the great honor of being counted as His friends, St. John xv. 14, 15.

### THE RED INDIAN'S BAPTISM.

There is a school in America, called Hampton College, where young Red Indians are collected for the purpose of educating and christianizing them.

A party of Arizona Indians arrived at the college in February, 1880—a young scout, called Savarps, amongst them. He went through the usual course of instruction, but after a time his health began to fail, and his weakness increased so rapidly, that all hope was relinquished of his being able to return to his home.

Happily, the poor Indian had by this time learned that there was a better home in store for the followers of the Christian's God; and now the dying scout's one anxiety was to be allowed to enter the fold by the door of Holy Baptism.

Autumn leaves were falling, when one day the poor lad lay waiting for the clergyman—his eyes anxiously turned towards the window of his room. He had been wandering in his mind, at intervals, all through the day, but the friend attending on him—Antonito, the son of his chief—could always call back the sick lad's thoughts by speaking to him in his native tongue.

At last, when daylight failed, the desired visitor entered—Mr. Gravatt, rector of St. John's Church, Hampton.

Antonito gently leaned over his friend, and told him who was there. Savarps at once opened his eyes, and tried to sit up, saying firmly, "I want to go to church."

It was no sudden flash of desire on the part of a dying man; only the time was short for the consummation of his long felt wish, and he knew it.

Mr. Gravatt knew it too, and would not delay.

The description of that baptism of the dying Indian comes to us, told by one who was present.

The once fleet and hardy scout—wasted to a shadow, with the death camp on his forehead—lay in his reclining chair, his dusky skin and jet black hair in strong relief against the pillow. Mr. Gravatt gently explained to him once again the meaning of the ordinance. Antonito crouched on the floor at his feet—intensely eager that no idea or word from either side should be lost.

And so water was brought, that the new disciple might be baptized; and the words were said, and the cross signed on his brow.

Then the poor Indian was at peace. "He that believeth and is baptized, shall be saved"—the risen Jesus had said in the Gospel to which he had so gladly listened; and in all simplicity he had believed, and now was baptized. What more did he need?

The hours went slowly by, that autumn night. Death stood within the threshold, but no one was afraid.

Now and again, the solemn silence was broken by the feeble voice of the newly baptized. He was glad at heart in the midst of his suffering and dying, and he must tell out his gladness to his friends. At midnight the voice ceased. The faithful soldier and servant of Christ had reached his life's end; had entered into the joy of his Lord.

Savarps was buried in the Hampton Cemetery—the students all attending, together with the school battalion. Just at sunset, the bugler stepped from the uncovered crowd, and on the mound formed by the earth of the newly-made grave, blew the farewell call—the long good night.

"For a space the tired body,  
Lies with feet towards the dawn,  
Till there breaks the last and brightest  
Easter morn."

### HINTS TO HOUSEKEEPERS.

A CORN CURE, recommended by Dr. Gezou, is as follows: R.—Salicylic acid, 80 parts; extracts of cannabis indica, 5 parts; collodion, 240 parts. The collodion fixes the acid to the part and protects it from friction; the cannabis indica acts as an anodyne, and the acid reduces and loosens the corn so that it comes off in four or five days. The remedy is applied with a camel's-hair pencil, and if the corn is not well cured, the application may be repeated. In four or five days the patient should use a warm foot-bath and rub off the collodion. If any portion of the corn remains, the acid should be applied again, and the treatment continue until the whole of the corn has disappeared.

An embroidered tea-cloth is a *sine qua non*, as many folks think. It may be either embroidered all over in a set pattern or merely bordered with crewel-work. Yellow jasmine or pink convolvulus is suitable for the latter purpose; they give sufficient color without contrasting too strongly with the white ground. Vivid colors are objectionable, as the china generally affords all that is necessary; and we must study to have our cloth decorations harmonize with our cups and saucers, so that we may secure a good tone of color throughout. On entering a room the tea-table, although it does not as formerly occupy the centre of the floor, is yet an object that invites attention, and we shall not be throwing away our time if we make it as attractive we possibly can.

TABLE-COVERS AND SCARVES.—It seems that the fashion for table-covers and scarves is not waning, for they are continually being made, and new devices are employed in their decoration. A pretty one was recently made of dark cardinal sateen, lined with yellow; on each end is a broad band of plush or velvet in the same color, but of a deeper shade; it is finished on each end with tassels, and above the band is a vine in delicate Kensington needle-work; and, by the way, to do one piece of this needle-work well is more satisfactory than to do half a dozen in Kensington painting. This is so easily done that a great many women take one lesson, and then go on "daubing," and fancy that they are really artistic in it. Another table scarf is of felt, and is cut into points all around. The ends have three deep points on each; between the points a tassel is hung. A few inches above the points on each end a scroll of velvet is applied, and the edge of the velvet is out-lined with gilt braid or fine cord. Another, of felt, has a bouquet of autumn leaves in velvet applied, and the ends of the felt are slashed to make the fringe. Yellow sateen makes elegant table scarves, and with broad bands of crimson plush and deep embroidery in various colors above the band, it is toned down so that there is nothing glaring or too pronounced about it.

### BRIEF NOTES.

See that you do honor to the aged. Smooth the way for that mother's feet; they have not many more steps to take. Steady those tottering limbs; they will soon be at rest. Plough not up that face with any more wrinkles; troubles and care have already marked it enough. Thrust no thorn into that aged heart; it will soon cease to beat. "The eye that mocketh its father and refuses to obey its mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

Never think yourself safe because you do your duty in ninety-nine points; it is the hundredth which is to be the ground of your trial.

Death is very different to what many people think it is. I saw a beautiful angel wandering up and down the earth. He touched the aged, and they became young. He touched the poor, and they became rich. He touched the sorrowful, and their faces became radiant with joy. I said, "Who is this beautiful being wandering up and down the earth?" They told me his name was Death.

CONFIRMATION.

1. Confirmation is the sealing of the covenant made at Baptism. In the early Church it followed immediately after baptism.

2. Confirmation was instituted by the Apostles as taught by Christ, and as inspired by the Holy Ghost. It is called in Scripture the "laying on of hands," or "the sealing." After Phillip the deacon had converted and baptized the Samaritans, St. Peter and St. John were sent from Jerusalem to confirm them. This is recorded in Acts viii. 14-17. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet He was fallen upon none of them: only they were baptized in the Name of the Lord Jesus): then they laid their hands on them and they received the Holy Ghost." From this passage it is clear that confirmation is conferred by bishops. St. Paul calls confirmation one of "the principles of the doctrine of Christ" (Heb. vi. 1, 2.) and joins it with baptism, repentance, the doctrine of the Resurrection and of the Judgment, as of equal importance.

3. The benefits of confirmation are a strengthening of the soul by an outpouring of the Holy Ghost

in his seven gifts, and a ripening of his twelve fruits.

GOD'S WORD A MINE.

The wealth of a country does not always lie on the surface. As you are hurried along on the railway, you pass through corn-fields and meadows and orchards; and then perhaps you are away among bare and rugged hills, on which almost nothing will grow, and yet beneath these hills, there may be rich mines of silver, lead, copper, or iron. The country round Edinburgh and Glasgow is very rich in coal, but you do not see the coal on the surface. In order to get at it, men have to dig deep holes, which are called shafts. If you were to go down one of these shafts, you would see men busy hewing out the coal, and sending it up to the surface. In Wales and Cornwall, again, the hills are pierced with tunnels; and if you went into one of these, you would find it leading you far into the heart of the mountains, and there you would see men busy searching for lead and copper ore.

Now the Bible is likened to one of these mines, in which men find a precious treasure. This treasure does not lie on the surface; it must be diligently dug out. You must as it were, get into the heart of the Bible, and you must use the lamp of Bible truth to find this treasure. Jesus says, "Search the Scriptures

for in them ye think ye have eternal life, and they are they which testify of me."

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.

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VOL. I.

MONTHLY PAPER—MAY, 1885.

No. 7.

REV. HENRY GRATTAN MOORE, B.D. - CHURCH SERVICES.

ST. PAUL'S, SHELBURNE.—Sunday.—Morning Prayer at 10.30 a.m., Sunday School 3 p.m. Evensong 7 p.m.

Holy Communion is celebrated on the first Sunday in the month, after Morning Prayer, and on the third Sunday in the month at 8 a.m.

Holy Baptism is administered at any Service.

Friday Evening.—Evensong at 7.30 p.m., Choir practice at 8 p.m.

ST. JAMES', DUNDALK.—Sunday School at 2 p.m., Evensong at 3 p.m.

MR. J. F. BELFRY, TREASURER, In account with the congregation of St. Paul's Church.

Table with columns for Dr. (Balance from Easter, 1884, Regular Collections, Widows' and Orphan's Fund, Mission Fund, Home Missions, Foreign Missions, Algoma Missions, Harvest Home, Christmas) and Cr. (To Offertory as follows, Collected as per Subscription list, Collected for Mission Fund by Miss Gray, Collected for Mission Fund per Mrs. Moore and Miss H. Jelly, To balance on hand).

Table with columns for By J. F. Belfry for book (E. B. Reed for Mission Fund, Widows and Orphans, Home Missions, Foreign Missions, Algoma Missions), Postage, &c (A. B. Noble for Lamp Glass, Irwin Bros., Desk and Chair, Rent of Parsonage, Mr. Timbury for Wood, H. Home offertory applied on building account, Christmas offertory to Incumbent, Rev. H. G. Moore on stipend, for Printing and Music, Advent Services, G. H. Timbury salary as Caretaker, E. B. Reed collections for Mission Fund, E. Berwick & Co. for sundries per account, Balance on hand) and totals.

Table with columns for B. A. RIKY, TREASURER, In account with St. Paul's Sunday School (1884: APRIL 14. By Balance due as per statement, E. A. Taylor for Catechisms 3.00 and post 5c., JULY 19. Paid for Biscuits for Garden Party Canning for Hobby Horses, AUG. 18: Free Press printing for Garden Party, Excursion, Economist, 48 Tickets free to Scholars, 5c., 50c., 14. Mr. Moore for prizes, Mr. Young for S. S. Books, E. Berwick for S. S. Cards; 1885: MAR. 28. Mr. Moore for S. S. prizes, &c.) and totals.

Table with columns for 1884 (JULY 19. To proceeds of Garden Party, AUG. 13. Commission on Excursion Tickets, W. F. Young subscription to S. S. Library) and 1885 (JAN'Y 22. Net proceeds of Festival, APRIL 6. Offertory for year, Balance) and Cr. (APRIL 6. By balance due Treasurer) and totals.

MISSION FUND. Collected by Mrs. Laking and Mrs. Messrole. Rev. H. G. Moore, E. G. Lucas, \$2 each; Geo. M. Cullogh, T. M. Cullogh, \$1 each; C. H. Jewell, James Lainon, A. E. McKinly, George Bailey, Joseph McKittrick, Mrs. Parsons, Mrs. Alway, 50cts each; Salvation Army, Geo. Rutherford, J. Wood, J. McWilliams, John Leslie, Miss Wale, C. Graham, J. R. Marshall, John Gardiner, Thos. Glazier, A. Friend, George Nixon, Herald, Wm. Morrow, The Unknown, Peter McCreghan, A. Duncan, Robert Spicer, S. Whittle, Mrs. Clare, John Higgins, Mrs. Reid, David Pate, W. Bindle, Samuel Mossop, D. M. M., Mrs. Montgomery, Miss Hall, R. J. Clare, K. K., Mrs. Berwick, John Nowell, Mrs. Beaty, Mrs. John Waddell, C. Palmer, Mrs. Sherran, Mrs. Pate, Uncle Joe, Mr. Laking, Sen., F. Nixon, Miss Harris, Mrs. Laking, 25 cts.; A. C. N. Connell, 10 cts. Thanks to G. Timbury and Mrs. Sloan for kind presents brought to the Parsonage.

Vertical text on the left margin, partially cut off, containing various fragments of text from other pages.

## A PARABLE.

"Oh, dear! I'm so tired of Sunday!" So said Willie, a playful little boy, who was longing for the Lord's Day to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present. "I, sir," "And I," "And I," said the children, as they gathered around him.

Then he told them a parable. Our Saviour, when he was on earth, often taught the people by parables.

The parable told the little boys, was of a kind man who had some very rich apples hanging on a tree. The poor man was passing by the house of the owner, and he stopped to admire this beautiful apple tree. He counted these ripe golden pippins—there was just seven of them. The rich owner could afford to give them away; and it gave him so much pleasure to make this poor man happy, that he called him and said:

"My friend, I will give you part of my fruit."

So he held out his hand, and received six of the apples. The owner had only kept one for himself.

Do you think the poor man was grateful for his kindness? No, indeed. He wanted the seven pippins all for himself. And at last he made up his mind that he would watch his opportunity, and go back and steal the other apple.

"Did he do that?" said Willie, very indignant. "He ought to have been ashamed of himself. And I hope he got well punished for stealing that apple."

"How many days are there in a week, Willie?" said his friend.

"Seven," said Willie blushing deeply: for now he began to understand the parable, and he felt a uneasy sensation at his heart. Conscience began to whisper to him, "And ought a boy to be ashamed of himself who is unwilling on the seventh day to lay aside his amusements, if he will not 'remember the Sabbath day to keep it holy?'"

—Parish Visitor.

## HUNTING IN AFRICA.

Dr Livingstone in his book on Africa, tells how some of the tribes conduct the chase. With logs and brush they construct large pits or traps into which the wild animals are driven. The natives go round the neighborhood and start their game, closing in upon them and chasing them towards what appears to the hunted animals as a friendly shelter, when in reality it turns out to be a death-trap. There they struggle for their lives, but the large number of dexterous hunters who surround the pit soon silence in death the frantic cries of their doomed victims.

How many snares and pit-falls there are everywhere, into which Satan seeks to drive his prey, pre-

cious immortal souls! Boys and girls, grown men and women, have to be on their guard, for the enemy is constantly seeking whom he may devour.—Golden Hours.

THE Lord's Prayer is not, as some fancy, the easiest, the most natural, of all devout utterances. It may be committed to memory quickly, but it is slowly learned by heart. A life time will not exhaust all the meaning it contains. A child may repeat the words easily; the best and the wisest can never outgrow it.

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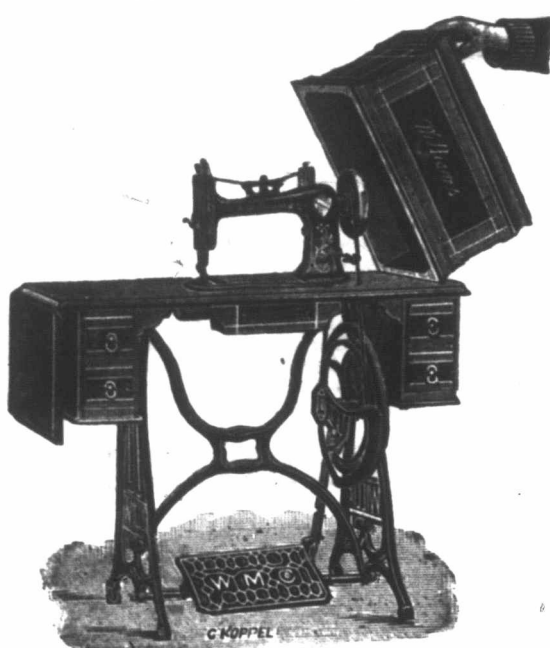
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