

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 4, 1882.

[No. 18.]

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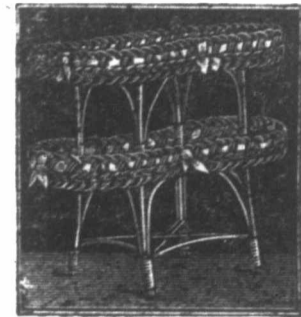
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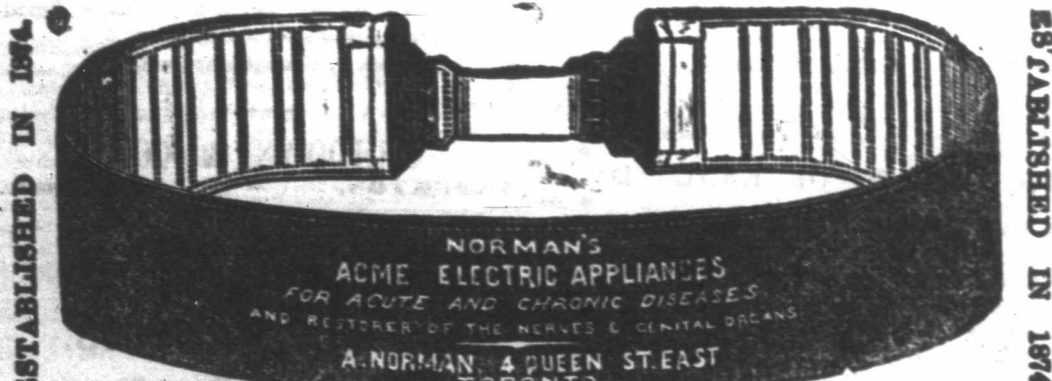
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LESSONS for SUNDAYS and HOLY-DAYS.

May 7. FOURTH SUNDAY AFTER EASTER:

Morning... Deut. 4 to v 23 St. Luke 23, v 50, to 24, v 13.
Evening... Deut. 4, v 23, to 41, or 5. 1 Thess. 4.

THURSDAY, MAY 4, 1882.

THE Irish Church holds a capital fund of \$87,500,000.

The death of Mrs. Rowley Hill, wife of the Bishop of Sodor and Man, took place on the 6th ult.

The Archbishop of Canterbury who has been staying at Terre Blanche, Pegomas, was expected at Lambeth Palace about the 20th ult.

Haydn's Passion Music was sung in the nave of Ripon cathedral during Holy Week, and short meditations were given by Dean Fremantle upon the seven words from the Cross.

On Good Friday the Bishop of Rochester conducted the Three Hours' service at Holy Trinity, Clapham Common, the first English bishop that has thus given, in late years, his formal approval of the observance.

On the 6th ult., after four weeks illness, the death took place of the most Rev. Frederic Barker, Bishop of Sydney and Metropolitan of Australia, from heat paralysis—the first attack of which occurred more than a year ago. He was consecrated Bishop of Sidney in 1854.

On the afternoon of Easter Day a flower service was held in the parish church of Bow. The congregation were asked to bring with them flowers, which were collected at the close of the service and sent to the children's Hospital, Shadwell. The Rev. W. P. Insley, rector, preached on St. Matt. vi. 28, "Consider the lilies."

The singing of Bach's Passion Music as an act of devotion on the Tuesday in every recurring Holy Week is now a firmly established fact at St. Paul's cathedral, and churchmen appear to appreciate it more and more every year. The service is purely religious and not a mere concert room performance. On the last occasion there were about 10,000 persons present.

In Jersey, St. Clement's church is one of the oldest of the twelve parish churches, the date of its consecration being A.D. 1117. After having been closed for more than two years it was re-opened on Wednesday, March 29. The services were choral Matins at mid-day, with proper lessons and psalms, the anthem "Sing a song of Praise," from

Ecclesiasticus. The Rev. Mr. Browne, son of the Bishop of the diocese preached on 1 Cor. iii. 18. Almost all the clergy of the island were present.

A project discussed and abandoned some years ago, for the establishment of a Bishopric of Heligoland, has been revived, and hopes are entertained of its success.

On Easter Day, at Llanelly, Caermarthenshire, 580 communicated—250 at the parish church (Welsh), and 330 at All Saints' (English), being about three-fourths of the number on the roll.

The United States' admirers of the late Dean Stanley have sent to England a contribution of £1064, for one of the windows of the Chapter-House. Independently of this sum the total amount contributed amounts to about £4,000.

On Easter Day, most of the London churches were decorated with flowers and evergreens. Last year at St. John's, Kennington, there were 976 communicants, but this year there were 1,054. There were celebrations at 4-30, 5-30, 6-30, and 8 a.m., as well as at midday. At St. Paul's cathedral the recipients were 385.

At the week-day services in St. Marylebone Workhouse in Holy Week an address on the events of each day was given by the chaplain. On Good Friday there were four services, which were well attended by the inmates, in three of which addresses were given on the seven words from the Cross. On Easter Day, at the 8-30 a.m. celebration, there were seventy-eight communicants.

The devout observance of Holy Week and Easter appears to be increasing especially in the south of England. It is however remarked that while the morning papers in London had long accounts of Church services on Good Friday, and gave them precedence of the holiday reports, the journals of "the evangelical town" of Liverpool devote great space to the holiday aspect of the day, and hardly noticed it as a religious anniversary at all.

Full particulars have been published of the discoveries recently made by Captain Conder on the east of the Jordan. They are of great biblical interest. He has found (among the numerous stone circles, dolmens, and menhirs, already known to exist in Moab) four undoubted great centres, round which the monuments are disposed. These are Mushibiyeh, at El Mareighet, and at Minzeh, south of Hesoon, and in the Ghor, near Kefrein. The first Captain Conder identifies with Bamoth Baal, the second with Baal Peor, the third with "the top of Baal Peor which looketh towards Jeshimon," and the fourth with "the sanctuary of Baal Peor," in the Jordan valley where the Israelites worshipped while in Shittim. The monuments which still stand as they stood in the days of Balak, illustrate the religion of the people whom the Israelites were to overcome; and with this knowledge one may stand where Balaam stood when he saw only a part of the Israelitish encampments; upon Bamoth Baal where he also saw only a part; and upon Baal Peor where he could see them all—"Israel abiding in his tents, according to their

tribes." His discoveries furnish the most striking result of scientific research. He has also obtained a cast of the now famous Phœnician inscription supposed to belong to the age of Hezekiah.

The "Closure" resolution enabling a bare majority of the House of Commons to stop any debate there, was carried by a majority of thirty-nine for the Government, which was ten more than had been expected.

Canon Knox-Little's addresses at the midday services at St. Paul's were eminently successful. The cathedral was filled from one to two o'clock every afternoon with a crowded congregation. Not even on Sunday afternoon, when every nook and corner of the vast auditorium of the great cathedral was occupied, were there more persons present than on each of the six preceding days when "Knox-Little" occupied the pulpit of St. Paul's. The fame of his eloquence and the fervor of his preaching have shown him to be almost the only preacher who has power to make the weekday congregation equal to that of Sunday. After a brief invocation, the preacher began his address at once, and when it closed a large proportion of the audience would return to counting-house or warehouse, when the others would remain to join in the Psalms and Prayers. Canon Knox-Little brought his series of addresses to a close on the 31st, when he discoursed from 1 Cor. iv. 18, "We look not at the things which are seen, &c."

Canon Knox-Little has written to a Manchester correspondent of the *Christian World* denying the accuracy of a statement in that paper, that he had said, in one of his sermons, that "confession to God alone was dangerous." These words, the Canon declares were never uttered by him. He says they do not at all express his opinions on the matter; and those opinions he has for years honestly stated when called upon to do so. He states:—"I hold exactly the permissive view of the Church of England, as expressed in the Communion service, and in the service for the Visitation of the Sick. Confession direct to Almighty God I hold not merely advantageous, but indispensable; and the benefit of any further acknowledgment of sin to God, in the presence of His minister, depends, as the Church of England teaches, on the particular state of an evil. It is most helpful to some; personally, I feel it so to myself. The matter of real importance is, of course, sincere repentance, and a humble and faithful coming to our Blessed Saviour."

The state of Ireland grows worse and worse. The week ending April 6th reports two murders of atrocious wickedness. One of the victims is Mr. Arthur Herbert, of Castleisland, and in this case the outrage was of a singularly coldblooded and atrocious character. It was however comparatively innocent when compared with that which followed it. On Sunday afternoon April 2nd as Mr. and Mrs. Barlow Smythe, of Barbaville House, near Mullingar, were driving home from Collinstown church, with Mrs. Henry Smythe, of Dublin, and Lady Harriet Monck, three men with blackened faces and armed with double barreled guns, stepped out of a plantation and fired a volley into the car-

riage. The balls struck Mrs. Symthe on the head and killed her on the spot. The most vindictive wretch will generally abstain from attacking his enemy in the presence of women; but these miserable things have carried brutality to its utmost bounds; and it appears that Mr. Snythe was all the time unconscious of having an enemy in the world. The occurrence has occasioned a general feeling of indignation and dismay.

A Presbyterian says:—"Historically there can be no question that the use of liturgies has been authorized by almost every Presbyterian church in the world except the American. And in these Churches there is no law against prescribed forms of prayer."

Nine cases representing a portion of the results of the re-searches just on the eve of being resumed by M. Hormuzd Rassam, who left England for Alexandretta and Babylon on the 6th ult., have just arrived in London. The tablets which they contain are for the most part small, and, either whole or in a fragmentary condition, are estimated to reach about 5,000 in number. The texts on the tablets are large beyond precedent as compared with the size of the vehicle on which they are inscribed. The new importation, as far as it has been investigated, consists chiefly of trade documents, and largely of contracts for the supply of corn and other agricultural products. They are dated in the reigns of Samas-sum-ukin and Kandalanu, the Chinladanus of the Greeks, who are contemporary with the latter half of the reign of Assurbanipal, or Sardanapalus, of Assyria, about B.C. 646. The tablets are from Aboo-habba, the site of the ancient Sippara, the Sepharviam of the Old Testament, which is mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians. Sippara, or Pantibiblon, as the Greeks called it, is mentioned by Berosus as having furnished five out of the ten Chaldean kings of the time before the Flood and as the place where Xisuthrus, or Noah, buried the records of the antediluvian world at the time of the Deluge, and from which his posterity afterwards recovered them. The Hebrew term Sepharvaim, which is the verbal equivalent of the "two Sipparas," is applied to twin cities, one of which is situated on each side of the river. The Sippara from which the tablets have just arrived in London have been procured in the Sippara Samas, Tsiparsha Shamas, or Sippara of the Sun-god, as being the place where pre-eminently the sun was a chief object of worship.

DEAN STANLEY.

WE have always felt that the habit of our Evangelical friends in constantly quoting Dean Stanley as a great authority in matters theological was nothing less than criminal. The following scathing analysis of the book in which the Dean sums up his convictions is perfectly fair, and sets him before the public in his true character as an anti-Christian teacher. Dr. A. A. Hodge, the professor of dogmatic Theology in Princeton Presbyterian University, reviewing Dean Stanley's "Christian Institutions" in the *Catholic Presbyterian*, says of that work:—

"These great topics are discussed with the characteristic clearness, and grace, and rich scholarship of the Dean, and in many portions his work is as instructive as interesting. And yet simple fidelity to the common Master and to the common faith of all the historical churches demands

the distinct utterance of our judgment, that from the entire mass, all the characteristic and distinguishing elements of the religion of Jesus Christ are quietly eliminated, and that the residuum barely comes up either in content or in spirit to the baldest historical Socinianism. There is no place found for the incarnation of a Divine person in human nature. The Catholic doctrine of vicarious suffering and expiation is explicitly denied. The transcendent holiness and punitive justice of God is ignored. The personality of the Holy Ghost is denied, and His work in regeneration and sanctification explained away under the most ordinary natural analogies. It is not the doctrine peculiar to his own national Church to which he was sworn; it is not the accidents of dogmatic speculation or definition, but the very essence of the religion of Christ, common to the faith and life of all Christians, that is here so consistently denied or ignored. In the exercise of that power which his practical talents, his acquisitions, and his unparalleled advantages of position gave him, *ex cathedra* of the central Church of all the Protestant world, he finished his life by deliberately substituting the essence of natural deism into the place, and disguising it under the sacred name and symbols of the historical religion of Jesus Christ. Claiming that the essence of Christianity is simple morality, he did this immoral thing. While professing to render a version of Christianity as purely spiritual, he spiritualized away its facts and its doctrines, so that not a fragment of the ancient substance remained."

IN MEMORIAM.

ON Sunday morning the 23rd of April, a very large number of people gathered at St. James's church, Tweed, to attend the funeral of Mrs. Elliott, relict of the late Joseph Elliott, Esq., whose death we chronicled only a few months since. After the decease of her husband, she was confined to her room with a painful and lingering illness, which she bore with great resignation to the Divine will, until Thursday last, the 20th ult., when this truly loving, Christian soul, was released from the body, in the sixty-second year of her age. Like her late worthy partner, she died beloved and regretted by all. The sermon was preached by the Rev. George Gardner, rector, from Rev. xiv. 18: "Blessed are the dead which die in the Lord."

THE NEW BISHOP OF ALGOMA.

AS will be seen from our diocesan intelligence, the Rev. Dr. Sullivan, rector of St. George's church, Montreal, has been unanimously elected to the office of Missionary Bishop of Algoma, vacant by the lamented death of the late much esteemed Bishop Fauquier. We need scarcely say that we congratulate the ecclesiastical Province, and especially the diocese of Algoma, on this accession to the episcopal bench; which we must regard as a valuable one, especially as all sections, schools, and "parties" united in his election. He has usually connected himself with the so-called Evangelical section of the Church, but has always been respected and esteemed by all Churchmen, on account of the moderation and true charity which have always characterized his utterances. Being apparently of a robust constitution, he will be, physically, very suitable for a rugged missionary diocese. His energy and force of character will no doubt be found of great service in the Algoma district; while his fervid eloquence will carry great weight in pleading the cause of Algoma—which we fear will still be required of any Bishop that may be appointed to that diocese. As far as we can now see it appears extremely fortunate that the

Lower House refused to concur in the request of the Upper House to delay the appointment of a Bishop for twelve or eighteen months longer, on account of the uncertainty of support—although such uncertainty ought not to exist; and we trust the new Bishop will prove a worthy successor of the late Bishop Fauquier.

Dr. Sullivan is a native of Ireland, and a graduate of Trinity College, Dublin. He came to Canada as assistant minister at St. George's church, Montreal; Dean Bond, the present Bishop, being rector. He afterwards removed to Chicago, as rector of Trinity Church. When Dean Bond became Bishop, Dr. Sullivan was invited to become the rector of St. George's. He responded to the invitation, although at a considerable sacrifice of income, as he will probably do now in accepting the Bishopric of Algoma. When the diocese of Toronto was last vacant, Dr. Sullivan received strong support for the Bishopric, although he was then too little known to obtain the countenance he would otherwise have received. He was lately invited to accept the incumbency of a church in New York where he would receive about twice as large a salary as that he has had in Montreal; but he has, we understand, declined the invitation.

We are heartily glad that the choice of the Synod has fallen upon a gentleman whom we have every reason to believe will be most energetic in missionary work. We wish him every success in the exercise of the laborious duties of his new office, and fervently pray that the Divine blessing may ever attend his ministrations.

CATHOLIC CATECHISM.

No. XX.

RUBRICS IN THE OFFICE FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION, INTERPRETED BY COMMON SENSE.

Four Rubrics preceding the Order.

1. Is the substitution by the Reformers, for the law of the Roman obedience which made Confession a compulsory pre-requisite to the reception of the Sacrament.

2 and 3 are directions for the right use of ecclesiastical discipline, as relating to a parish priest and his flock. (Compare Article XXXIII.)

4 (a) *The Table*—not to speak here of the propriety of the term *altar*, always used by early writers, used by the Reformers, and to-day in common use by most of the sects,—it is to be noted, that even in the Prayer Book it is never spoken of as a "Communion Table," the table being invariably viewed as *The Table of the Lord*, and not of the communicants. (b) *The mode of spreading the fair white linen cloth*—i. e., the cloth is to be upon the table, and it was not contemplated that the cloth should be a cover enveloping the Lord's Table, after the manner of spreading a dining table for an ordinary meal. The latter plan is an innovation of very recent times, when the covering of the Lord's Table was left to pew-openers and sextons. The object of the linen cloth was not in the eyes of the Reformers (see Bishops Cosins, Andrews, &c., &c.) to convey the idea of a common meal, but to symbolize (all true Ritualism having a common sense meaning) the "linen clothes" in which the Body of our Lord was wound before It was laid in the sepulchre, and which was found there, laid in exact order, after the Resurrection. (c) *A fair linen cloth does not mean only a clean common cloth, but pulcher, beautiful*; as when the Bible speaks of "fair colours" (Isaiah liv. 11) of "one who is fairer than the children of men" (Psalm xlv. 8), "fair jewels" (Ezekiel xvi. 17). The Reformers insist that it shall be "linen" as were the clothes wound about the Saviour's body, and as are represented the habit of His glorified Body in the Transfiguration (St. Mark ix. 8), and the clothing of the Redeemed in the Book of The

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Revelation. (d) *The North side* of the Table means, not the north end, but the north side of the Table's front; for these reasons among others:—

A. In the Prayer Book of the 2nd year of Edward VI., to which the Ornaments Rubric refers, it was directed "The priest standing humbly afore the midst of the altar, shall say, &c., &c." B. The use of curtains (white silk at Durham cathedral) at the north and south ends of the altar, effectually closing the position to end celebration, was a peculiarly English custom, in contradistinction to the Baldachin or canopy which surrounds the altars of foreign churches.

The Rubric before the Decalogue.

The priest is now to "turn to the people" implying that he has before been turned from the people, which cannot be said, without some violation of common sense usage, of a position which is sideways to the people. No direction is given as to saying or singing the responses to the Commandments—hence it is a matter of parochial custom.

The Rubrics concerning the Collect, Epistle, and Gospel.

There is no authority for rising to a sitting posture at the reading of the Epistle. On the contrary, the rubric says the Epistle is to be read immediately after the Collect, which term, interpreted by common sense, indicates that there should be no such pause between the Collect and Epistle, as is necessary when the people change their posture. For immediately is substituted the word then before the reading of the Gospel, at which there is specific direction to the people to stand. All unnecessary changes of posture, making us fairly subject to the sarcasm of strangers, that we are always getting up and down, common sense says should be avoided. The sitting posture is never recognized in the Prayer Book, except, at certain times, for the Bishop.

The Creed is to be sung or said, that is, by common sense interpretation of plain English, "saying" is the alternative, when "singing" is not practicable. The common custom of an ascription "Glory be to Thee O God" before and after the Gospel, unauthorized by direct rubrical direction, shews that for interpretation of undefined customs reference has always been made to the source mentioned in the Ornaments Rubric, viz., the use of the 2nd year of King Edward VI. (1549). Common sense indicates that a Creed or profession of the Articles of the Faith, which is said by the minister (only as one of the people, beginning "I believe") should be recited, all turning the one way.

Rubrics before the Offertory Sentences indicate (1) The public notices; (2) The place of the sermon; (3) The signal for the collection of the alms of the people, which is to be the saying of one or more sentences from the Holy Scriptures.

Rubrics before the prayer for the Church Militant. (1.) This carefully expressed Rubric in its first use of the apparently laboured phrase "reverently bring the alms to the priest, who shall humbly present and place it upon the holy Table" speaks for itself as to the manner in which the offerings should be presented. (2.) It tells us the exact time at which the elements shall be placed upon the Lord's Table. Hence common sense directs, for the purpose of convenience, and to avoid unnecessary pauses during the service, which would result from going to the vestry or elsewhere for the elements, the use of a convenient shelf, side-table, or credence (so-called) on which the elements may be placed convenient to the Lord's Table, before the service begins.

When there is a Communion.

To interpret this, let common sense refer to Nos. 2 and 3 of the Rubrics at the end of the Office, and a fair induction will lead us to the desire of the Reformers, that there should be a Communion every Sunday and Holy day; and by a little further induction, on which we will not insist in this article, every week-day—because, 1. There is a special Collect, Epistle, and Gospel, integral portions of the Communion Office, for every such day; and 2. Without the Holy Communion the divine worship of the Lord's day is no different from that of any other week-day, the same order of Morning and Evening Public Prayer being provided for every day in the year.

The only bars that common sense can find to at least a weekly Lord's day celebration of the Holy Communion, are the want of a minister in priest's Orders, or the want of a sufficient number of communicants to take part therein.

(To be continued.)

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

MR. BRICK of the Methodist connexion, and lately their representative in township of Potton, has resigned that connection, and has been accepted for work under Bishop Bompas, diocese of Arthabaska.

SOME of the clergy of the city are actively interesting themselves in the philanthropic, but much forgotten work, of seeing after the welfare of prisoners in jail, and especially after their discharge from the same.

MONTREAL.—The Rev. S. Thicke has been appointed rector of Knowlton. He has been elected because strongly recommended. The Easter Monday meetings have been generally satisfactory. It is said there is one exception, and that is the parish of Longueuil, where a little agitation, of what is called an anti-ritual character, has been caused. Perhaps a small matter. However it shows there is life there, interest there taken in matters connected with the Church. The congregation in summer is rather of a mixed character, being composed of temporary residents who have come from various congregations, even including dissenters. Among such a motley congregation it is easy to get up an agitation on any thing.

Easter has been followed up in a social way by congregations getting up entertainments of a refining and cheering character. We note a supper or banquet of a very brilliant character given to the clergy and choir of St. John the Evangelist. A concert of a very successful character in point of numbers and array of talent, was given in connection with St. Thomas's church, and another in Hochelaga for St. Mary's.

MEETING OF THE PROVINCIAL SYNOD.—On Thursday, the 27th, the members of the Synod attended service at the cathedral, when the Bishop of Toronto preached an excellent sermon on the work and duty of the Church in connection with the diocese of Algoma. He said it was their duty to repay the Indians in spiritual advantages for the temporal benefits they had lost. During the last eight years, the work there had been marked by the special blessing of God, although the efforts made had been far too feeble. In the afternoon the Bishop of Fredericton, as Metropolitan, stated that the object of the session was the appointment of a successor to the late Bishop Fauquier, for the diocese of Algoma. He nominated Dr. Sullivan, as chairman, and the Bishops left. Canon Norman called the roll, when there were found to be present seventy-six clerical and fifty lay members. The Rev. C. Hamilton was elected Prolocutor. The Rev. Canon Norman and Dr. Johnson were re-elected Secretaries. Dr. Sullivan offered St. George's church for the use of the Synod.

A message was received from the House of Bishops, expressing their opinion that it was not convenient to proceed to the election of a Bishop till next year, because they were not satisfied that adequate provision had been made for the support of a missionary Bishop of Algoma, and they thought it desirable to await the action of the several dioceses in June and July, so as to secure an adequate endowment for the Bishop. The Lower House, after an animated discussion, did not concur in the Bishops' message, however, and requested a conference. A resolution was finally passed, strongly urging the immediate appointment of a bishop, an overwhelming majority concurring in their remonstrance against any delay.

The following message was then received from the Upper House and read by the Prolocutor: "The Metropolitan begs to inform the Prolocutor that the House of Bishops have passed the following resolution, and requests the concurrence of the Lower House: Resolved, that this House is prepared to give effect to the wishes of the Lower

House as expressed in their resolution of yesterday, but that this House deems it expedient that this Synod should pledge itself to use every effort to induce the several dioceses of this ecclesiastical province to contribute such means respectively as will afford an income of \$4,000 per annum for the support of the Bishop of Algoma for a term of five years, and that this House recommends the following scale: Toronto, \$1,000; Huron, \$700; Niagara, \$500; Montreal, \$500; Ontario, \$400; Quebec, \$300; Fredericton, \$300; Nova Scotia, \$300.

The Ven. Archdeacon Jones moved, and Mr. A. H. Campbell seconded, that the House concur in the Bishops' message.

After some discussion Canon Brigstocke, St. John, N. B., advocated concurrence, and said that Fredericton could give \$300 more. \$4,000 was quite small enough for a salary.

The resolution was carried, only three or four votes against it.

Judge McDonald moved, seconded by Canon Carmichael, that a committee, consisting of representatives of each diocese, be appointed to prepare some plan to meet the suggestion of the bishops. In answer to some objections he explained that he wished the members of this committee to put their hands to some sort of engagement so that when they went back to their dioceses they could say that something had actually been done.

Canon Brigstocke supported this, but Mr. Bethune thought it unnecessary, as by the resolution they had already pledged themselves to use their influence to raise the money.

Here another message was received from the Upper House, concurrence in which was requested. It referred to the late Bishop Fauquier, and was as follows:

"The Bishops, Clergy, and Laity of the Church of England in Canada in Provincial Synod assembled, desire to place on record their sense of the serious loss sustained by their missionary diocese of Algoma in the lamented death of its first Bishop, and the high value they entertain of his Christian character, his blameless, self-denying life, and arduous, successful labours during his brief episcopate.

"Frederic D. Fauquier was chosen Bishop of Algoma in 1873, after discharging the pastorate of West Zorra in the county of Oxford, in which he proved himself an exemplary earnest parish priest, and at the time of his election held the office of Archdeacon of Brant.

"His character was conspicuous for guilelessness, gentle kindness, and a sensitively scrupulous conscientiousness; his life, for a devout piety, a holy consistency, and a self-forgetful devotion to the calls of duty and to the demands of his Master's service.

"As Bishop he won the respect and confidence of his clergy to such a degree that they deplore his death as the bereavement of a beloved father, a trusted guide and counsellor.

"With a field of labour of vast dimensions, arduous and difficult, with inadequate support from the Church at large, often cast down, with sore discouragement by this lack of friendly countenance and aid, he succeeded, by patient endurance of hardness and continuance in persevering labours, in multiplying churches and missions, opening stations in the most distant and newly settled districts, and leaving a staff of fifteen missionaries, supplying with Church services ninety regular congregations in a territory which contained but seven clergy and nine Church buildings when it was erected into a diocese.

"Under a deeply humbled sense of the mysterious hand of God in thus suddenly depriving this work of its head, this Synod deplore the loss of so faithful and devoted a missionary and so honoured and successful a bishop."

A resolution of concurrence was at once unanimously passed.

Another message from the other House was here brought in, and turned out to be a nomination of the Rev. Edward Sullivan, D.D., St. George's church, Montreal, for the position of Bishop of Algoma. The announcement was received with loud cheers, and cries of "carried," but Mr. Davidson reminded them that there should be order in the proceedings.

The Prolocutor then appointed the Revs. John Carry and G. B. Howson, and Messrs. A. H. Campbell and H. S. Scott as scrutineers for the ballot, and before voting all the members knelt in silent prayer.

It was then moved that the House adjourn till two p.m., but this was not agreed to as some of the members had to leave at one p.m.

Dr. Sullivan then rose and asked permission to say a few words. He said; "I need scarcely say that the announcement we have just heard has taken me completely by surprise. I had no reason to suppose for a moment that the Bishops thought of nominating me the Missionary Bishop of Algoma. It will be easily understood that though this is a question affecting on the one side the diocese of Algoma, on the other side it affects myself and my family and my whole future history. Would it, then, be fair or right on the part of the Synod, when I am called upon in a moment, to take action, when I have not had a single moment in which to consider whether to say yes or no? The convenience of members of the Synod is certainly of some importance, but having been called together to elect a bishop they ought to consider the wishes of the person called to that post. It was simply on that ground that others asked on my account, for an adjournment till half-past two p.m. I think it is not too much to ask, and if it is not granted I must say, positively, no. It would be a great crime and sin on my part to accept such an office, having a deep and abiding consciousness of my deep and utter unworthiness of it, without having looked into my heart and consulted those whose lives and interests are of more importance than my own. On the motion of Canon Brigstocke an adjournment till two p.m. at once took place.

AFTERNOON SESSION—ACCEPTANCE BY DR. SULLIVAN.

On the lower house reassembling at two o'clock, the balloting for the Bishopric of Algoma was at once proceeded with.

When the scrutineers had finished counting, they reported to the House the result, as follows:

Clerical delegates—Number of votes cast, 66; number necessary to a choice, 34; for Dr. Sullivan, 52; against 14.

Lay delegates—Number of votes cast, 38; number necessary to a choice, 20; for Dr. Sullivan, 38; against, 0.

The announcement was received with loud and prolonged cheers.

Rev. Mr. Brock moved, seconded by Rev. Mr. Armstrong, that the clerical vote be unanimous. This was at once agreed to.

The Clerical Secretary and Mr. A. H. Campbell, then conducted Dr. Sullivan to the platform.

The Prolocutor, giving his hand to the Bishop-elect, said that no words of his could add anything to the expression of opinion of the House. He was sure now that there was a stronger hope in the House for the future of Algoma than ever before. The moral effect of his undertaking the office under all the circumstances of his lot would itself be very great.

Dr. Sullivan, who was evidently much moved, said: "My reverend brethren and brethren of the laity, I can scarcely give utterance to the feelings in my breast. I have designedly remained silent until now, as I had no right to assume that the House was prepared to concur in my nomination by the bishops. The ordeal through which I have passed in the last hour and a half I can most truthfully say has been in one sense the bitterest and most painful of my life. The conflicting emotions which were struggling in my breast for the mastery, I found it most difficult to control. No matter what decision I should come to, my action is sure to be much criticised, and the comments may in some cases be censorious and uncharitable. But one thought I ever strove to keep uppermost in my mind, though it was difficult,—the duty that was laid upon me in the sight of God. In undertaking this duty, very strong and tender ties must be broken, and it is difficult to suppress altogether a human feeling at a time like this, but if the voice of the Church, expressed as it has been to-day, be the voice of God—as I have always been taught, and as I have myself taught, and that voice has been saying, "Who will go for us?"—then, in

God's name, my heart responds, though my tongue trembles to utter the words.—Here am I. (Loud cheers.)

On the suggestion of the Prolocutor, the whole assembly then rose and sang the doxology.

The Bishop-elect having been escorted to the Upper House, the Rev. Dumoulin moved that in view of Dr. Sullivan's sacrifice a conference be requested with the bishops with a view of increasing the salary to \$5,000, or \$4,000 with travelling expenses.

This was seconded by Mr. Bethune and carried, but on Dr. Sullivan's return he particularly requested them not to go any further with the matter, but to let him to take the will for the deed. This was at once agreed to.

PORTAGE DU FORT.—At the vestry meetings the following elections were made: Lay-reps. for St. George's church: Messrs. John Crawford and John Amy. Wardens: Messrs. T. Thacker, jr., and H. Wildman. Lay-reps. for St. James's church: Messrs. C. J. Geddes and H. Porteous. Wardens: Messrs. H. Porteous and W. Rimer. The young men and young women's Easter offerings for the Northwest Missions amounted to \$15. The offertory last year was \$2.05. The children's offerings for the Indian Homes, Algoma, for this Easter amounted to \$16.78. Last Easter it was \$10.42. There is a very pleasant feature about these offerings, that is, they are all given not grudgingly but cheerfully. There appeared to be quite an interest taken in them by the young people of the mission, and the encouragement which the children receive from some parents in making these offerings is very praiseworthy. The following are the names of the children who made offerings with the amount of each. 35 cents each: S. Dagg, Liz. Somerville, N. Gibbens, E. Price, C. Ingram, M. Ingram, M. Connly, M. Eades, E. Clark, F. Wallace, A. Porteous. 25 cents each: M. Dagg, F. Somerville, A. Eades, W. Beckett, W. Somerville, C. McWilliams, M. Thacker, Mary Houston, Kate Houston, Thomas Houston, John Houston. 30 cents each: Tilly Pratt, D. Porteous, B. Wildman. 70 cents each: E. Wallace, S. Wallace. Mary Motherwell, 73c.; H. Wildman, 15c.; E. Wildman, 7c.; E. Amy, 48c.; E. Young, 2c.; L. Amy, 80c.; E. Porteous, 65c.; H. Thacker, 14c.; G. Thacker, 10c.; W. Bennet, 1c.; S. A. Young, 10c.; D. Cowly, 5c.; L. Gibbens, 2c.; W. Le Roy, 5c.; E. McWilliams, \$1; A. Amy, 97c.; A. Wildman, 10c.; G. V. Motherwell, \$1.19; H. Amy, 50c.; E. Cowly, 5c.; L. Thacker, 10c.; J. Young, 10c.; M. Le Roy, 9c.; L. Le Roy, 8c.; E. Colton, 7c.; F. Rimer, 10c.; E. McTiernan, 1c.; C. Ingram, 8c.

COTE ST. PAUL.—The Easter services at the mission Church of the Redeemer have been characterized this year by the good attendance which usually prevails at this queen of festivals, whilst the white hangings and floral decorations within the edifice seemed but to reflect the glorious sunshine and brightness of the day without. Notwithstanding the joyful surroundings, many hearts among that congregation were heavy that Easter morn, for Death was known to be drawing nigh to one greatly beloved by the little community. Still more sad and bowed down were all hearts at the evening service when the announcement was made that Willie Meyer was dead. Faithful for some years past as a chorister, this lad had grown to be as it were a leader among his fellows; regular as a Sunday-school scholar his lessons were always learnt; as a little Christian and Churchman he had become through his exemplary conduct a model to those around him. For years back, although living a mile back in the country, to attend the weekly choir practice, this boy, accompanied by his younger brother, braved the weather, darkness, and at times almost impassable roads, that he might be at his post. It is not then surprising that the lad should have earned the admiration of those among whom he circulated. But his duties were soon to end. In the inscrutable ways of Providence for nigh five months he was destined to lay almost uninterruptedly in great pain upon a bed of sickness; and although his disease was from the first pronounced most dangerous in its character, hope was entertained almost to the very end that aided by his otherwise fine constitution, his indomitable pluck, and with youth on his side, through the mercy of God, recovery might follow; but it was otherwise ordered. On the afternoon of Good Friday he lapsed into unconsciousness, and at three o'clock on Easter-day the summons came, and peacefully the spirit passed away "to the God who gave it." Few deaths at Cote St. Paul have ever produced so wide-spread a sorrow in the Episcopal community as that now recorded. The voice so sweet and strong which led the little choir, in the hymns and canticles of the Church is now hushed here below, and in this respect a blank has been made which it is felt will not be quickly filled.

Willie loved his Church with a fervour surprising in one so young; almost his last expressed wish was that he "might attend the service on Easter-day, even if he had to be carried there and had to be propped up in his accustomed place." When prayer would be offered for him at his own request at his bedside he would repeat "amen," "amen," and on regret being expressed to him that he should have to suffer so greatly, his reply was that was "nothing to what Jesus had suffered." During his illness at the hands of Rev. Canon Norman, his spiritual adviser, he received the Holy Communion for the first and last time. His Christian resignation and happy death imparted the comfortable hope of a joyful resurrection to eternal life. The funeral on Easter Tuesday was very large. The church still clad in its festival garb expressive of "joy and peace in believing," was crowded to the doors. At the words: "I am the Resurrection and the Life," the procession, headed by the rector of the parish, who officiated, passed up the aisle; the choir-boys, some of whom acted as pall-bearers, the Sunday-school children and members of the singing-class taking up their places on either side of the coffin. During the service were sung the hymns: "I heard the voice of Jesus say," "When our heads are bowed with woe," and "Christ will gather in His own."

Had He asked us, well we know
We should cry, "O spare this blow!"
Yes, with streaming tears should pray,
"Lord, we love him, let him stay."

But the Lord doth nought amiss,
And, since He hath ordered this,
We have nought to do but still
Rest in silence on His will.

The large quantities of floral offerings testified to the affection of the people and of the sympathy felt for the highly-esteemed bereaved family. The seat that the deceased had formerly occupied was banked up with blossoming plants. At the close of the service those present were privileged once more to gaze upon the features of their late comrade. The simple legend on the coffin-lid read: "Willie Meyer, died 9th April, 1882, aged 13 years, 7 months, and 13 days."

ONTARIO.

From Our Own Correspondent.

CRYSLER.—The Rev. J. R. Sisson has resigned the mission of Finch, and having obtained leave of absence for three months, purposes visiting England.

KINGSTON.—Ordination Service.—On St. Mark's Day the Lord Bishop of Ontario held an Ordination in St. George's cathedral. There were eight candidates for Ordination. Permanent Deaconate—H. G. Parker, a professor in the Deaf and Dumb Institute, Belleville, who becomes an assistant of Rev. Canon Bleasdale, Trenton; and Major Thomas Bate, of the township of Griffin, county Renfrew, who will be a missionary in the vicinity in which he lives. Deacons—H. T. G. Naires, of St. Augustine College, Canterbury; and C. O'Dell Bayle, of Trinity College, Toronto. Priests—Revs. W. D. Mercer, B.A., McGill College, an associate of the Theological College, Montreal; D. V. Gwilym, S.P.G., Theological College, Newfoundland; T. Bailey, B.A., University of Durham, St. Augustine College, Canterbury; and S. T. Leathley, St. Augustine College, Canterbury. The Rev. J. W. Burke, M.A., preached the sermon. The candidates were presented by Rev. Canon Bleasdale, M.A., Bishop's chaplain.

STAFFORD.—The Easter vestries in connection with the mission of Stafford were held, after due notice being given, in St. Patrick's church on Monday in Easter week after Matins at eleven. Mr. William Kenny was elected minister's churchwarden, and Mr. Russell Woods, congregation's churchwarden. Sidesmen: Messrs. Wm. Rollins, jr., and John Howard. In St. Stephen's church on Tuesday in Easter week after Matins at eleven a.m., Mr. Charles Rath was elected minister's churchwarden, and Mr. James Ross, congregation's churchwarden. Sidesmen: Messrs. Jos. B. Hawkins and John Leach. Rankin Schoolhouse vestry was held on Wednesday, 12th April. Mr. Richard Plummer, minister's churchwarden, and Mr. Thos. Leach, congregation's churchwarden. The offertory in St. Stephen's church on the 2nd April amounted to \$30.50, and in St. Patrick's church, Stafford, on the same day, \$20.50. The amount collected on missionary cards from this mission for this year was \$78.00. On Easter-day nearly fifty persons knelt at the altar to receive their Easter Communion in St. Stephen's church, and on the Sunday after Easter as many received their Easter Communion in St. Patrick's church. *Laus Deo.*

BELLEVILLE.—St. John's Church.—Algoma missionary meeting. The Rev. E. F. Wilson, M.A., addressed a numerous and attentive congregation in St. John's church on Friday evening, the 14th ult., on the subject of the missionary work of the Church in the diocese which he represents. A large map of the district helped greatly to interest and instruct the audience, the places mentioned in the course of the lecture being pointed out by an intelligent Indian boy who accompanied Mr. Wilson. The Rev. gentleman began his address by a feeling allusion to the late noble Bishop, whose death was a sad blow to the diocese. How the work had prospered under his hand during the eight years of his episcopate was shown by the fact that when he was consecrated there were but seven missionaries in the field, while now there are fifteen. When he commenced his work there were but nine church buildings; now there are forty, no less than sixteen of which had been erected by one clergyman, the indefatigable Rev. Wm. Crompton. When the Bishop took charge there were only about fifteen mission stations; now there are about ninety. An interesting account was given of the origin and establishment of the "Shingwauk Home" for Indian boys, which derives its name from a good old Indian chief still living at Garden River, who first suggested and promoted by every means in his power the erection of a "Big Teaching Wigwam" for the children of his people. The Home accommodated seventy boys, and the Wawanosh Home for Indian girls held twenty-six. Mr. Wilson next illustrated the great need there was for more labourers by recounting the journeys and labours imposed on one clergyman in Muskoka. He expressed a fervent hope that the Provincial Synod would be Divinely guided in the choice of a worthy successor to the late Bishop. Mr. Wilson's visit to Belleville was opportune. His lecture was a telling one. It was listened to with deep attention, and will doubtless produce a revival of interest in the work of the missionary diocese. Mr. Burke, the rector of St. Thomas's church, was present, and in the course of a short address upon the subject thanked Mr. Wilson warmly for his visit and lecture.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending April 21st, 1882.

MISSION FUND.—Parochial Collections:—Woodbridge \$32.75, Klineburg 7.80; King 14.10; St. Mark's, Parkdale, for General Mission Fund, 41.18, Widows' and Orphans' 2.00, Diocesan Missions 1.25; Bradford and West Gwillimbury, on account 185.00; Craighurst and Vespra 73.67; Port Perry 38.00. Donation:—Henry Rowsell \$100. July Collection:—Apsley, St. George's \$1.07, St. Stephen's 55 cents. Thanksgiving Collection:—Apsley, St. George's 75 cts., the Parsonage 94 cents, St. Stephen's 40 cents, W. Wilson's 1.28; St. John's, Toronto, 13.00. January Collection:—Apsley, St. George's 1.89, St. Stephen's 29 cents; Brampton 7.07; East Oro 3.17; St. John's, Toronto, 10.00; Craighurst and Vespra 2.53; Grace Church, Markham, 3.87; Grace Church, Toronto, 25.00. Missionary Service:—Brampton 6.15. Missionary Meeting:—Grace Church, Markham, 7.71; Offerings of children of Sunday-school—Maude Rolph 98 cents, Arthur and Oscar Anthony 50 cents, No name given 1.10, Katie Reesor, for Indian Homes, 1.12.

NORTH WEST MISSIONS.—St. Mark's Bible class, Otonabee, \$5.51.

WIDOWS' AND ORPHANS' FUND.—Annual payment under New Canon:—Rev. W. R. Forster \$10.92. Donation:—Henry Rowsell \$25.00. Annual Subscriptions: Rev. George Hallen \$5.00; Rev. Joseph Gander (two years) 10.00. October Collection:—Apsley, St. George's 8.61, St. Stephen's 54 cents; St. John's, Toronto, 18.26; Midland, in full of assessment, 1.50; Bolton and Sandhill, balance of assessment 27.34; West Mono, bal. of assessmt. 3.92; Holland Landing 8.10, St. John's Weston, \$3.96; Keswick 1.58; Cardiff and Monmouth 12.75. For the Widow of a deceased Clergyman.—Apsley, St. Stephen's, additional, 20 cents; St. John's, Toronto, 5.00; Craighurst and Vespra 7.75.

DIVINITY STUDENTS' FUND.—Donation:—Henry Rowsell \$10. April Collection:—Apsley, St. George's 1.08, St. Stephen's 56 cents; Bradford and West Gwillimbury, Christ Church 1.75, St. Paul's 2.26, Trinity 4.82; St. George's, Haliburton, 2.60; Alliston 2.20; West Essa 2.08; Cardiff and Monmouth 76 cents; Gore's Landing 1.92; Harwood 45 cents.

ALGOMA FUND.—Donation:—Henry Rowsell \$25.00. From Church Woman's Mission Aid 16.60.

The Regular Quarterly Meetings of the Synod of the Diocese of Toronto, will be held at the Synod Office, Toronto, on Thursday and Friday, the 11th and 12th May, 1882. Thursday, 11th May: Clergy Trust, 11 a.m.; Land Investment, 1 p.m.; Widows' and Orphans' Fund, &c., 2 p.m.; Executive, 3 p.m.; Sunday-school, &c., 4 p.m. Friday, 12th May: Mis-

sion Board, 10 a.m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2:30 p.m.; Church Music, 4 p.m.

EMILY.—In accordance with the Bishop's pastoral, missionary societies have been organized in the three congregations of this township with promise of success. At an entertainment recently given by the young people of Christ Church, Omemeé, some \$52 was cleared in aid of the Sunday-school library and choir funds of this congregation. The hall was filled, and the proceedings were of a most interesting and satisfactory character.

NORTHUMBERLAND RURI-DECANAL CHAPTER.—The next meeting will be held at Grafton on Tuesday, the 9th day of May. Divine service at eight o'clock, p.m., on which occasion the Rev. F. W. Squire will be the preacher. On the following morning there will be a celebration of the Holy Communion at eight o'clock. Subject for discussion: Hebrews i., Greek text. Those members of the Chapter who propose attending the meeting are requested to write to Archdeacon Wilson to that effect, and to take surplice and stole. Vincent Clementi, B.A., Sec.-Treas. Peterboro, April 28th, 1882.

NEWCASTLE.—On Easter Day the services at St. George's, of which the Rev. Canon Brent is rector, were earnest and inspiring. The church is a very pretty one of early English architecture, and so perfect of its kind, that a glimpse at it would have delighted the master-mind of Ruskin who classed this style of architecture second only to that of Italian Gothic. In and around the sanctuary were very tastefully arranged lovely Passion flowers, lilies, and endless varieties of choice plants, the whole forming a beautiful background which threw into prominence a neat altar-table with a pure white cloth, on which were two vases with flowers. Mr. Fothergill, one of the churchwardens, exhibiting his characteristic liberality, presented the church with a very handsome corona, which, suspended from the chancel ceiling cast a bright clear light down on the choir-stalls. The sermons for the day were full of the facts that the great festival brings before us. The anthems, chants, and hymns, were well sung by the choir. Mr. C. H. Brent, a son of the rector, and Mr. C. E. S. Radcliffe, a divinity student at Trinity College, assisted at the services. The Rev. Mr. Brent is to be congratulated on having such a nice church, such a good congregation, and such warm and hearty services.

NIAGARA.

From Our Own Correspondent.

THE Rev. C. E. Whitcombe has resigned his appointment, offered by the rector, to St. James's, Dundas, and will remain at Stony Creek.

GEORGETOWN.—The adjourned vestry meeting of St. George's church was held on Monday, when the Rev. G. B. Cooke occupied the chair.

The secretary of the building committee reported that the debt on the church had been reduced by the subscriptions of the congregation during the last year over five hundred dollars; and the remainder, which is now comparatively small, was in a fair way of being wiped off.

OAKVILLE.—At the Easter vestry meeting of St. Jude's church after the customary business of the meeting had been completed, the incumbent, the Rev. Canon Worrell, stated that he had secured sufficient funds to enlarge, &c., the church. But a few zealous members thought that the congregation should go further, and erect a new building. Accordingly a committee of four was appointed to canvass the congregation, and report to an adjourned meeting on the 20th ult. The committee rendered the very satisfactory report that subscriptions to the amount of \$6,200 were obtained, with promises of additional contributions. By a unanimous vote it was resolved to erect a new church, and a committee was appointed to procure a plan, &c. At the close of the meeting, as the incumbent stated at Easter his intention of shortly paying a visit to England, Mr. C. Armstrong handed Mr. Worrell a cheque for \$100, which the committee had collected, and added many expressions of good wishes on the part of the congregation, to which the handsome gift testified in so tangible a manner.

FONTHILL.—A mission has recently been held at Holy Trinity church in this place which is the chief station of the Lincoln and Welland travelling mission. The missionary was the Rev. P. W. Smith, of Dunnville whose discourses evidently produced a great effect upon all who heard them. The following is a list of

the subjects touched upon:—1. Preparation for death. 2. The Day of Judgment. 3. The Son of Man seeking to save the lost. 4. Salvation through Christ's death on the Cross. 5. Repentance a condition of our Salvation. 6. How our Salvation is to be worked out. 7. The promised aid of the Holy Spirit. 8. Decision—Farewell address of the missionary. This is a very large mission and included several stations; consequently the missionary in charge has an enormous amount of work to perform. Recently he was engaged in driving long distances, twenty-four days out of twenty-five, upon some of the very worst roads. The Church seems to have been progressing favourably at Fonthill since the commencement of the present year. The number attending the Sunday services now, is far in excess of what it has usually been for some years past. Smithville; another station of this large mission field, judging from the experience of the last three months, seems likely, at no distant date, to add numbers to the Church of God. With the exception of a few months' services, some six or seven years ago, this place has been without a church service hitherto. Now, it appears to be making up for lost time so far as possible. God grant that it may prosper.

At Welland port, also in the same mission, where the dissenting bodies have been alone in the field, for at least twenty-five years, and where there are not three families who adhere to the Church, the attendance at the Church of England service varies from forty to a hundred and twenty. Surely the Lord is stirring up the hearts of the people. "It is the Lord's doing, and it is marvellous in our eyes." "The hand of the Lord bringeth mighty things to pass."

HURON.

From Our Own Correspondent.

In the mission churches of Onondaga and Middeport the Bishop held Confirmation services on the day after the Confirmations in Brantford.

BRANTFORD.—His Lordship the Bishop held Confirmation service on the first Sunday after Easter in Grace Church, and in the evening in St. Jude's church.

MCGILLWRAY.—Grace Church:—Wardens: Messrs. John Baker and J. Crawford Corbett; lay Rep., A. E. Corbett. The debt on the church was reduced to \$180; all other debts were paid, and a small balance remained in hand.

ONONDAGA.—Confirmation services were held on the 17th ult. in Trinity and St. Paul's. Thirty-seven candidates were presented by Rev. J. Ridley, the incumbent. One of the candidates, Mr. Arthur Kent Griffin, was also licensed by the Bishop as lay-reader. Mr. Griffin matriculate at Toronto University, and intends taking his degree at the "Western" preparatory to Holy Orders. Between the morning and afternoon services a reception was held in the Town Hall, where luncheon was served and short addresses delivered. The Revs. G. C. Mackenzie, Rural-dean, T. Martin, and A. Anthony, accompanied the Bishop.

MITCHELL.—Rev. Pierre Bernard De Lom, rector of Trinity Church, was married on April 12th by Rev. J. Selden Spencer in Christ Church, Tarrytown, on the Hudson, N.Y., to Miss Eleanor C. Baynham, daughter of Mrs. Halpin, and grand-daughter of John Dyas, of London, Ont. The bride and groom left for New York that afternoon, and sailed for England on the Spain on Saturday, 15th ult. Mr. De Lom had obtained leave of absence from his parish from his Lordship the Bishop for one year. The parishioners of Trinity at his departure presented him with a very kind address and a well-filled purse. Meanwhile his Lordship will have the parish duly supplied during the absence of the rector.

INGERSOLE.—The holy rejoicing of the Church on her great festival was manifested in this evangelical diocese not merely in this city but throughout its many parishes. It was an especially joyous day in St. James's church here. The services of the forty days' services of humiliation gave place to triumphant services of the Resurrection of the Great King. The Holy Communion was celebrated at eight o'clock a.m., an unusually large number partaking of the "heavenly feast." The Sacrament of the Lord's Supper was also administered at the midday service. At the regular morning and evening services, the choral services were such as our congregations here have seldom the happiness of enjoying. The congregations were unusually large. The rector, Rev. E. M. Bland, preached very impressive sermons at both services.

In the Sunday-school the rector presented a large number of valuable prizes to the pupils who had

been successful in learning certain portions of Holy Scripture and of the Prayer Book that had been assigned to them. The number who were deserving of prizes was found to be much greater than had been expected. There were in three classes not less than twenty-four pupils, who with only one or two exceptions, recited the appointed lessons perfectly. The books presented were valuable, and expensively bound.

LONDON.—Throughout this western diocese in all its parishes and missions there are now annual confirmations, not as heretofore, every third year. The Holy Sacraments are more justly appreciated, and the rites and ceremonies of the church duly observed. His Lordship the Bishop held a Confirmation service on Good Friday in the Bishop Cronyn Memorial Church, when a goodly class of candidates for the laying on of hands was presented by the rector J. B. Richardson. There has been since the opening of the church annual Confirmation service on this day.

On Wednesday after Easter-day there was the service of the laying on of hands in St. Paul's, when his Lordship confirmed twenty-one young "soldiers of the cross" who were presented to his Lordship by the rector, having been diligently prepared during Lent by Revs. Canon Innes and A. Brown, rector and assistant minister of this metropolitan parish.

CHAPTER HOUSE.—At the adjourned Easter vestry meeting on the 17th ult., the report of the churchwardens for the past year showed a balance on hand of \$381-28. It was resolved that the special collections on Communion Sundays be given to the Ladies' Aid Society in aid of the fund for the poor of the parish. It was also resolved that the sum of \$50 be given to the superintendent of the Sunday-school in aid of the Sunday-school funds. At the vestry meeting on Easter Monday Mr. W. P. R. Street had been appointed by the rector, Ven. Dean Boomer, rector's churchwarden, and Mr. George, churchwarden of the people. The lay-reps. elected were Messrs. J. W. Imlach and J. Danks.

St. George's.—Only five years have passed since this pretty little church was opened for divine service, and it is now deemed necessary to enlarge it, or build a new one of twice the dimensions, and use the present building for a Sunday-school and church hall. The church is now free from debt, and a building site has been bought and paid for. A church to hold 400 or 500 will be needed. At the Easter vestry meeting an excellent Church spirit was manifested. A vote of thanks was tendered to the retiring Churchwarden, Mr. S. Gibson, who has for six years been indefatigable in his labours. A vote of thanks to Mrs. Newman, who had for some time voluntarily given her services as organist. A vote of thanks to the Ladies' Aid Society. A vote of thanks to Miss Gower for her kindness in providing ornaments for the church, and her labours of love in its behalf, and to the superintendent and teachers of the Sunday-school. A grant was also given in aid of the Sunday-school funds. Truly the earnest Church spirit evinced by the incumbent of St. George's, Rev. E. E. Newman, is fully reciprocated by the parishioners.

THETFORD.—St. Paul's:—Wardens:—Messrs. J. W. French and Thomas McKeown; lay Rep., Mr. Richard Lean. A resolution was passed expressing regret at the resignation of the Rev. Wm. Johnson, and testifying to his zeal and fidelity as their pastor. At the same time they gave his successor a tangible proof of their esteem, by handing him his first quarterly stipend in advance. Steps were taken to build a vestry-room to the church as soon as possible. Mr. Thomas read an address, which was accompanied by a purse of money, in token of his own gratitude and that of the congregation for the services which Miss Jennie Hall had voluntarily rendered as organist. Mr. Charles Hall, the young lady's father, replied in her behalf.

PARKHILL.—On Thursday evening last a very successful concert was held in the Town-hall, in behalf of St. James' church. Mr. Joseph Marrin, violin; Mr. William Marrin, organ; and Colonel Goodman, guitar, rendered some excellent selections, and were heartily encored.

The vocal music by the Misses Hawkey, Miss Shiner and Miss Phippen, and Messrs. Shinner, Grundy, Dewas, and Dickson, accompanied by Miss Maddocks, was excellently rendered.

Mr. McEachren, of the Canada Presbyterian body, recited "The First Communion of the Reformation," and was deservedly applauded. "The Deceived Irishman," by Mr. Thomas, afforded much merriment to the juvenile portion of the audience.

A lecture, "Getting on in the World," was delivered by Mr. T. L. Rogers. It was of high value both in matter and manner, and was loudly applauded.

Mr. Thomas, as chairman, after a few brief introductory remarks, carried out the programme with laudable promptness. A considerable sum was netted.

Wardens: Messrs. T. L. Rogers, manager of the Exchange Bank, and E. M. Bigg, M.A.; lay Rep., Col. Goodman, Reeve of the town. A testimonial was read, in which the vestry expressed its pleasure on learning that Mr. Thomas had been appointed to the vacancy caused by the resignation of the late clergyman, Mr. W. Johnson, and that he had accepted the appointment.

WATFORD.—Tribute of Respect.—At the annual vestry meeting of St. Mary's church, Warwick village, held on the 10th day of April 1882, the following minute was ordered to be registered by the clerk of the vestry, and a copy of the same sent to the Church and secular papers, and to Mrs. Tanner and family.

Since the last meeting of the vestry of this church, in the inscrutable and all-wise dispensation of Providence, the members of this vestry have been called to mourn the loss of one of its most useful and beloved members, suddenly, while in the enjoyment of long continued health, and when about to enjoy the valuable leisure so industriously obtained, Mr. John Tanner was removed from among us by death.

While bowing in submission to the divine Will, the members of this vestry, cannot refrain from expressing their deep sense of sorrow, and of the great loss sustained in the death of one who served the Church in several offices for many years.

It is a blessed thought that the deceased was a Christian. He followed Christ in all the Commandments and ordinances of his Church. He was a devoted Churchman. He loved the Church of God, and showed his regard for her by his willingness to serve in any capacity where he might be useful. The church-yard for which he cared so long, now cares for his mortal remains. We miss him in all the work of the Church, and in all her services, and we mourn with his wife and children over our loss. And yet while sorrowing for present personal loss, we sorrow not as those without hope. We thank God for the good example we have had in his life, and for the sure hope, that having finished his course, he now rests from his labours, and has entered upon the joy of the Lord.

P. E. Hyland, C. J. Kingston, Edwd. Archer, Committee.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Fourth Sunday after Easter.—No. 23.

THE COLLECT, ETC.

THE Gospel for to-day is very full upon the subject of the coming of the Holy Spirit to fill the place vacated by our Lord's approaching return to heaven, or rather the approaching ascension of His human nature to the throne of the Godhead in heaven. Naturally enough His disciples were dwelling upon the naked fact of His departure, and their consequent loneliness and helplessness, without thinking of His destination. Our Lord checks this self-absorption and gives it a healthier tone by correcting their view of the effect upon themselves of His absence. It was an exceedingly hard lesson to learn—"It is expedient for you that I go away." The work of redemption had arrived at that stage when Christ's personal presence was not so much heeded as that wondrous presence and activity of the Holy Spirit to perfect the work in the Church of Christ and His members individually. Yet, He teaches them, His person, office, and work were not to be lost sight of in this new phase of the Church's life. "He (the Holy Spirit) shall glorify Me." His work would be to a large extent, to shew to us the things of Christ, to make them clear to us to make them ours. The interest of Christ in the "other Comforter" would be evinced by Christ sending Him to take His own place on earth among His people; it would be no independent or separate work from Christ's, but part of the same grand work of God in Three Persons—Blessed Trinity!

The Epistle, taken from that of St. James, opens with the remarkable words "Every good gift, and every perfect gift is from above." We are reminded of the source from all good things, and pre-eminently, all the best things do come—"the Father of Light, with whom is no variableness, neither shadow of turning." It is well to think of this in connection with the subject of the work of the Holy Spirit: His Word, His Sacraments, His Church, His Son, His Spirit—all are God's gift to us, and far higher in rank

(perfect) than the gifts which are also God's—of nature: life and health, and all things. The Word of Truth, the engrafted Word, able to save our souls, is set before us as one of God's greatest gifts to us. Let us "receive with meekness" this gift also: receive it patiently, watchfully, with appreciation.

No wonder, in view of the difficulty to mankind of this right reception of God's gifts, that the Collect opens with a reference to the "unruly wills and affections of sinful men:" no wonder that, feeling our frailty in this respect, we implore the Divine to order our wills and affections in such a manner that we may love the thing which God commands, and desire that which He promises. This, indeed, is the true root of a Godward life—the love of God's will. With this to hold us at anchorage we can fearlessly breast the "sundry and manifold changes of the world;" because then our hearts are surely fixed there, where alone true joys are to be found. Such thoughts, as the Church thinks, are capable of preparing us for the following of our Lord whither He is gone before, as we shall presently, at Ascensiontide, be fully reminded.

THE CATECHISM.

Q. In the fifth petition what does the word "trespasses" mean in the original?

A. Debts. We owe obedience to God, and everything short of that obedience, that is, all sin, is a debt set down against us.

Q. Can our obedience for the future make up for the sins of the past?

A. No: for our obedience, however perfect, is all strictly due; and so the debts of the past still remain.

Q. What then is our forgiveness?

A. The free remission of a debt—as to insolvent sinners.

Q. On what account?

A. On account of the full, perfect, and sufficient sacrifice, oblation, and satisfaction made by our Lord upon the cross. Col. i. 14.

Q. Who receive this forgiveness?

A. Those only who repent and believe the Gospel.

Q. Is there any special condition or limitation?

A. Yes: "as we forgive them that trespass against us."

Q. Are we sure that this limitation is made by Christ?

A. Yes; five times at least. (1) In the body of the Lord's Prayer. (2) In the words immediately after the prayer, returning again to dwell on this clause, St. Matt. vi. 14, 15. (3) St. Mark xi. 26. (4) St. Luke xi. 4. (5) In the parable of the Unmerciful Servant. St. Matt. xviii. 23-35.

Q. What other reasons have we for forgiving others?

A. Christ's example: "Father, forgive them." God's graciousness to ourselves: "As God for Christ's sake forgave you." And our own need of forgiveness.

Q. What limit is there to our forgiving?

A. None: "until seventy times seven." St. Matt. xviii. 21, 22.

Correspondence.

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

VESTRY MEETINGS.

Sir,—Now that it is proposed to have a new constitution for the Synod of the diocese of Toronto, would it not be a fitting time to see if any of our canons also require attention; it seems to me that the one enacted in 1858 for forming vestries in free churches, is very much at variance with the section in the Church Temporalities Act, in which it was intended to supply a deficiency. Under that Act pew and sitting holders form the vestry, but as there were no such holders in free churches, the canon was framed to obviate the difficulty by giving the same power and privileges to all the members of the congregation, being twenty-one years of age, and subscribing themselves members of the Church and habitual worshippers in such church. Thus we see that in a pewed church there is simply a money qualification and nothing more; anyone can claim a vote, be he what he may, even if he never attend the church, so long as he pays for its support, he has a share in the management of its temporalities; on the other hand, in free churches a man may give largely towards their support, but unless he is a member of the Church and an habitual worshipper, he is not allowed a voice in the expenditure of the funds to which he contributes; whereas the habitual worshipper has that right, even should he give nothing. Surely this is not right so far as the temporal affairs of the Church are concerned; the qualification may be too broad in the Statute law, but that I believe can only be altered by the Provincial Synod (see Church Tem-

poralities non for fre might it no bers who c and hold a wardens certainly some acci It would b or some m amendme this very (qualificati

April 21

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Sir,—Y letter fro to be a re inst. Mr by assert dignation ceedings of the k misprint. The p that the DOMINIO lar canor to judge but a da Harding of the w member: wholes (whole C opportu manly, press. no fear executiv the who Your mittee, us what its objec to the c known, Decem an imp that di is two: reach o witness be his l false w always well as already two, w crime (orderly wheth cussior display of the agains: be a c mence again ing th of Wri public staten whose and al the ? prove do so, tien, ness which Cham quest the C Mr. E conce my (accou he pr perin migh man refus speci cano with: by i worl stroy

poralities Amendment Act of 1866), but in the Canon for free churches is it not too restricted? and might it not be amended? so as to allow Church members who contribute to the maintenance of a church, and hold a certificate to that effect from the church-wardens, to have a voice in the proceedings, to which certainly they must be entitled, even though from some accidental cause they not be regular attendants. It would be very easy for the Executive committee or some member of the Synod, to frame such an amendment, which, if adopted, would do away with this very extraordinary difference between the two qualifications.

Yours, &c.,

BASIL R. ROWE.

April 21st, 1882.

HURON STANDING COMMITTEE.

SIR,—Your issue of the 20th inst., contained a letter from the Rev. Freeman Harding. It purports to be a reply to one from me in your issue of the 6th inst. Mr. Harding makes a mistake at the beginning by asserting that I felt a good deal of "righteous indignation over a misprint in the report of the proceedings of the Standing Committee." I felt nothing of the kind, simply because I did not know it was a misprint. Printers, however, do make mistakes.

The principal matter in my letter was a request that the Sec.-Treas. of the Synod should supply the DOMINION CHURCHMAN with the full text of a particular canon, so as to enable the members of the Church to judge of its merits. No reference is made to this, but a dark outline of its purport is volunteered by Mr. Harding, and an assurance given that the gratitude of the whole Church will be due to him, and other members of the Standing Committee, if the provisions contained in it can be fairly met. If so, the whole Church should know what it is, and have an opportunity of discovering its merits by a "full, manly, and independent discussion" through the press. If such a boon to the Church, there need be no fear of publicity, for however important the executive of the Synod may be, its members are not the whole Church.

Your correspondent, as one of the Standing Committee, gives an idea of its nature. He first informs us what it is not, and then what it is. He asserts that its object is not that it may act as "gyves and fetters" to the clergy. All the more needful, then, to make it known, for the prospectus which was put forth at the December meeting, and so widely circulated, created an impression in some minds, that it would tend in that direction. Then we are informed that its object is two-fold. First, "that it may bring within the reach of Church law the clergyman who bears false witness against his neighbour, even if that neighbour be his Bishop or the Standing Committee." Bearing false witness is a breach of the Decalogue, and I always understood the moral law was for the layman as well as for the clergyman. Again, such an offence is already provided for by third clause of canon twenty-two, which makes a clergyman liable to trial for any crime or immorality, or for any scandalous or disorderly conduct. It would be interesting to know whether after the "full, manly, and independent discussion" it received, there was sufficient manliness displayed to bring within its provisions any member of the Standing Committee, who bore false witness against his neighbour, even if that neighbour should be a clergyman or layman. If so, we might commence with the Committee for bearing false witness against me at its meeting of Dec. 8th, 1881, by asserting that I admitted under oath in the Chancery suit of Wright vs. Huron Synod, that I was the author of a publication containing unscrupulous and slanderous statements, which I did not. Mr. Harding is one whose name appears as having borne such witness, and although I publicly challenged him, as well as the other members of the Standing Committee, to prove what they asserted, and gave them a month to do so, they were unable to substantiate their declaration. Again, the Standing Committee bore false witness against me in its resolution of June 20th, 1881, which asserted that I had filed a bill in the Court of Chancery, without first having brought the matter in question before the properly constituted tribunals of the Church, although the Sec.-Treas. of the Synod, Mr. E. B. Reed, had received letters from my solicitor concerning the said matter, asking for a settlement of my claim, previous to filing the said bill. The account of the brazen bull made by Perillus, which he presented to Phalaris, who ordered the first experiment to be made on the body of the inventor, might be worthy of a little consideration. Any layman who would support this part of the canon, and refuse subjection to its provision, would be a poor specimen of a man. Secondly, the object of this canon, according to Mr. Harding, is also to bring within the reach of Church law "the clergyman who by incompetence, or inefficiency, or laziness, or worldliness, or immorality, or any other cause, is destroying the influence of the Church in his own

parish." This is a vivid description of a marvellous canon, and if that "any other cause" does not give the idea of "gyves and fetters" the powers of conception must be reduced to a minimum. The ghosts of Star Chamber and Inquisition would almost seem to have broken the fetters of Hades. Just imagine a clergyman incompetent, inefficient, lazy, wordy, immoral, or anything else destroying the influence of the Church in his own parish. A clergyman need not be a tenth part as bad as this, and the existing canon on the discipline of the clergy would annihilate him. What will the clergy of other dioceses think of their clerical brethren of evangelical Huron, should such a canon be deemed requisite? When we consider the testimony borne by Bishop Hellmuth to the diocese of Huron in 1872 in these words: "I speak from heartfelt conviction, based upon experience, when I say, I believe there is no diocese where the bishop, clergy, and laity, are more united in heart, work and purpose, than in this happy diocese of Huron." The members of the Church elsewhere, clerical and lay, might lament and say, "How is the gold become dim! how is the most fine gold changed!" (Lam. iv. 1). Most of your readers, I think, must be anxious to have the full text of this proposed canon, after the description given of it by a member of the Standing Committee.

Yours truly,

J. T. WRIGHT,

The Parsonage St. Mary's, April 24th, 1882.

A HIGH CHURCH VICAR'S CONVERSION.

SIR,—A Toronto clergyman, of not very mature years or judgment, certainly not a paragon of humility, "has taken the liberty" of sending his brethren, old as well as young, I believe, a copy of a little book purporting to be the story of a High Church vicar's conversion to something as Plymouthist as can well be attained in the English Church. He hopes it may be of service to hoary-headed High Churchmen; and I will allow him the credit of being amiable enough and simple enough to hope it in good faith. "The conversion of a High Church vicar of nine years' standing" to something I won't dignify with the name of Evangelicalism, is an occurrence so rare that it may well be paraded, (though it does look like a pious fraud); especially if it be thought any solace for those who lament the prevalence of the opposite sort of conversion, which has been going on extensively ever since Cardinal Newman ceased writing for the Record. With your permission I shall examine at some length this trifle, since so much has been made of it. An Evangelical layman of renown in Toronto warmly recommended it to me. Let us first take the great unknown before his "conversion," and at his own estimate—saving the designation he adopts for himself. Is every one who calls himself a Christian really one? Is every one who calls himself an Evangelical really such? See the admission on p. 6. Is every one who calls himself a High Churchman really such? I could give some ludicrous illustrations of my questions: "They are not all Israel, which are of Israel." Our "vicar," if he ever existed in the flesh, is a ridiculous caricature of a High Churchman. (1) He says that while he was a High Churchman "he never opened his heart on the subject of his soul to any living being," p. 81. "He would rather have placed a pistol this head and scattered his brains on the ground, and blown his soul straight to hell-fire than have done it"—i.e., told out publicly his religious difficulties. Now, observe, it doesn't take a very great deal of High Churchism to do what the Prayer Book directs, and what I suppose he sometimes read out to his flock, viz: that if we "cannot quiet our conscience, we are to open our grief to some discreet and learned minister of God's word;" and a High Churchman would know that in the primitive Church this confession was an *exomologesis*, or acknowledgment before the whole congregation. "Let no man (says the High Church Jeremy Taylor) think it a shame to confess his sin; or if he does, let not that shame deter him from it." But to prefer suicide and hell to this godly remedy, is not like a High Churchman. The vicar was a sham. (2) By his own confession (p. 39) he was "earthly and sensual;" "he loved the praise of men more than the praise of God":—"I had lived and worked for my people's love; I had not lived and worked for the love of God." But had he been a real High Churchman, he might have learned from Jer. Taylor's chapter on "Purity of Intention," in the Holy Living, a very different temper; or from Bishop Wilson's *Sacra Privata*, that "If God be satisfied with a pastor, it is of little importance whether he please or displease men." (3) He was so indecent that at this "conversion" "he rose from his knees with his eyes, for the first time in his life, wet with tears." But surely this is most unlike a real High Churchman! Bishop Andrews, a pattern High Churchman, left his *Præces Privata* (written in Greek) "all blotted with his tears." Here are some sentences from the

golden book. He asks "a fellowship of her (the Catholic Church's) sacred rites, and prayers, fastings, and groans, vigils, tears, and sufferings." "I am a burden to myself, in that I cannot sorrow more; I beseech from thee a contrite heart, groanings that cannot be uttered, tears of blood." "Woe is me! for the dryness of my eyes." "O Lord, increase the fountain of tears that I have." Henry Hammond wept in the Daily Prayer of the Church. Jeremy Taylor laments, "what tears sufficiently expressive"—"weeping bitterly for the old" sins. In the Convocation Book of Private Prayers, St. Jerome, who was something of a High Churchman, prays, "Grant to me contrition of heart, that before Thy mercy-seat I may pour forth abundant tears for the guilt of my sins." The *Horologion*, suspiciously High Church, has, "I need repentance and contrition, and tears that plead for pardon. . . . I cannot gaze steadfastly upon Thee, nor melt in loving tears." John Keble edits "Grant to me tears of contrition and repentance: for I neither repent nor feel sorry as I ought for my sins, over which I cannot weep." "That I may approach the holy sacrifice with purity of heart and streams of tears." And Hymns Ancient and Modern have "Holy Jesus, grant us tears." All these were real High Churchmen, and the man to whom devout tears were strange for his whole life was only a sham High Churchman. It is your evangelistic religion that excludes the tears of repentance. You can't repent before conversion, and after it you needn't and mustn't. There is no room for it—you can only be "mad with joy." The word repentance doesn't occur, I think, in this precious tractate on Conversion. (4) He confesses that his "respectable morality made him self-sufficient, and prevented his feeling in need of a Saviour," p. 32. True High Churchmen believe the Church Catechism, which teaches us that "we are by nature children of wrath," and "born in sin;" they believe the Article which says that "this infection of nature doth remain even in the regenerate;" and in the Viaticum itself the last Communion of the dying, they pathetically plead nothing but God's " manifold mercies." What an impudent caricature of a High Churchman to represent him as normally unconscious of the need of a Saviour! This is both a sham and a shame. Thrice shame on the "converted" slanderers! But let us look at the vicar after his "conversion." He tells us "he is mad, yes; mad with joy! mad with the Holy Spirit of God!" And indeed for a couple of pages he does rave prettily. But he does not notice the biggest proof of his madness—his blind fancy that High Churchmen are strangers to conversion, name and thing. As if any more gloriously illustrated it both in word and deed! as if it were not prominent in every High Church pulpit and every High Church book! What can one think of the proud and blind uncharitableness that made a "converted" sinner talk so vilely to his congregation as on p. 45. "I give you fair warning . . . I shall attack your self-righteousness, your good works, your false hopes, your fond delusions"—assuming them under his own horrible blindness and hardness of heart! Would not a spark of gracious humility have made him feel himself "the chief of sinners" in his congregation, and compelled him to modesty and gentleness after his own experience? He would not have thought his people so unchristian as himself and he would have distrusted himself rather than them. But I must stop. The vicar's climax of ignorance and uncharitableness is reached when he imagines himself a typical, normal High Churchman—flaunting this name on the title-page. Mr. Editor, I have no faith in a "conversion" which exhibits not the least speck of humility or charity; and I fear the vicar was, if anything, worse after his "conversion" than before.

Yours,

Port Perry April 22, 1882.

JOHN CAREY.

THEY who live most in sin and in most sin, are most dead in sin.

HE that is little in his own eyes, will not be troubled to be little in the eyes of others.

HE that, when he should not, shall, when he would not, have too little to spend.

IT ALWAYS WORKS JUST THIS RESULT.—Mr. John Bonner, proprietor of the celebrated Yonge-street Dry Goods and Gents Furnishing Store, Toronto, tells a most remarkable story of the Great German Remedy. "St. Jacobs Oil cured me of a bad case of neuralgia, of five years standing, when I had given up hopes of being cured, and had tried fifty different so-called remedies. I now keep it all the time not only at home, but here in my place of business; it is an excellent thing and something nobody should be without."

FEAR NOT.—All kidney and urinary complaints, especially Bright's Disease, Diabetes and lived troubles Hop Bitters will surely and lastingly cure. Cases exactly like your own have been cured in your own neighbourhood, and you can find reliable proof at home of what Hop Bitters has or can do.

Children's Department.

"DON'T WANT TO GO TO BED!"

"No! I don't want to go to bed!"
Grows little tired, sleepy Ted:
And 'gainst the wall he firmly stands,
Behind him clenched the dimpled hands.

"I wish it was n't night so soon!
I don't care nothing for the moon!
I don't care if the stars are out!"
So say the red lips with a pout.

"I'm not half way through with all my
play!
I don't like night so well as day!
I wish I was grown-up folks, yes!
I wish nurse was my child. I guess

"I'd make her go to bed, I would,
And scold her—if—she wasn't good."
Begins to droop the little head,
Though Ted "don't want to go to bed!"

But up the stairs at last he goes,
His cheeks flushed red as any rose,
And soon upon his pillow white,
With mamma's kiss for sweet "good-
night,"

The little boy to Dreamland hies,
Nor opens again his clear blue eyes
Till morning sunbeam wake the day,
And call Ted to his merry play.

WHERE MAN'S WILL AND AFFEC- TIONS SHOULD BE PLACED.

IN to-day's Collect we call man's will and affections unruly, and so indeed that have been since they first broke loose in Eden below the fatal tree. Man then disobeyed his Divine Master, and by a just retribution lost the mastery over himself. His affections have ever since, like wild horses defying bit and curb, carried him away at their pleasure, and his judgment and reason have been too weak to restrain them. But if a man is weak God is strong, and if we entreat Him He will lend us of His strength. He will make us love what He commands, and desire what He promises, and will fix our wandering hearts above, where alone true joys are to be found.

This is, however, what we fail to do. Instead of setting our affections on things above we let them cling round earthly things. Some people fix them on money, some on worldly greatness, some on pleasure. You shall hear to-day of one who all her life long, to her own great misery, set them unduly on her fellow-creatures.

Emma Lane was the daughter of a respectable Yorkshire mechanic. She had several brothers but no sisters, and being of a soft caressing disposition, she was never happy as a young girl without a friend to fondle and to lean on. Somehow these friendships, though vehement at the time, were not very lasting; still poor Emma showed such kindness of heart, and power of self-forgetfulness, that one could only regret they were not bestowed more worthily. In point of fact her favourites were generally worse girls than herself, and they often led her into difficulties from which she would otherwise have kept clear.

Before the age of eighteen Emma made acquaintance with a young man named Martin, who admired her, and asked her to marry him. Her parents thought

him an idle, worthless young man, and disapproved the connection; but the poor girl had already made him her idol, and she married him hastily without their consent. For a little time she was in a whirl of delight, but when did an idol bring lasting happiness to its worshipper? Alas! Martin turned out even worse than Mr. and Mrs. Lane had feared, and Emma was too much excited and unsettled at the beginning of their married life to gain any influence over him, and keep him steady to church on a Sunday, and work on week days. He grew yet more idle and restless, quarrelled with one master after another, dragged his wife from place to place in search of work, and finally went off to America, leaving her quite alone at Liverpool, not yet twenty years old, with an infant child to provide for.

Emma wrote most piteously to her mother, who sent her what money she could spare, though she could not help reminding her how entirely she had brought her troubles on herself. Friends also came forward to her assistance at Liverpool, and she was soon able to earn a livelihood for herself and her child by taking care of gentlemen's offices. Her little boy was a motive for exertion; unhappily he became too soon her idol and tyrant. She denied him nothing that he cried for; she slaved and toiled to provide him not only with food and clothing, but with dainties and finery; she half starved herself to pamper his appetite, and it was her delight when she took him out walking on a Sunday afternoon to fancy she was mistaken for a nurse with a gentleman's child. He grew up a fine boy, but so spoiled as to be a nuisance to everybody except his mother.

When he was about fifteen, and had left school for work in the Liverpool docks, his father returned home unexpectedly with a little money he had made in America, and found out his wife and son, she welcomed him kindly, but the boy was jealous of one who claimed a share of the attention which hitherto his mother had lavished on him alone. His father was provoked, and the ill-feeling between them grew into absolute hatred, till, after a year of misery, the boy ran away.

Poor Mrs. Martin grieved bitterly over him, nor had she a very happy life with her husband, who used to reproach her with caring more for the boy than for him. Five years later he died, and she was left a widow with two little girls. You will scarcely believe it when I tell you, that in spite of the ill success of her plans with her son, Mrs. Martin went on in just the same way with her little Ann and Mary, indulging and humouring them in every possible way, and with just the same results. They despised their mother for her weakness, instead of loving her for her tenderness. As they grew up they got work at a factory, and paying her the lowest sum they could for their board, spent all the rest upon themselves in dress and amusement. As to helping her in the work of the house they never thought of it, though they often saw her worn out with fatigue. They left most of their needlework for her to do also, and on a summer evening would take long walks with their companions, come home tired and go to bed, while their mother was still busy with her needle over their clothes.

At last, between disappointment, and worry, and hard work, Mrs. Martin's health broke down, and she was stretched on a bed of sickness. And how painful a one! Neighbours came in out of charity and attended to her from time to time; her own girls scarcely noticed her at all. They continued their work at the factory, and did as little as they could for her in the mornings and evenings. It was discovered afterwards that they ate up the greater part of the dainties, fruit, wine, or jelly, which kind friends sent to the poor invalid. As her illness increased, and she required a little attendance at night, they gave it most grudgingly, complaining how tired they were, and telling their mother that

she did not look so bad after all. One instance of their ill-behaviour to her is almost incredible. The poor woman was lying parched with feverish thirst, and asked one of her girls to get out of bed and give her a drink of tea from the teapot which had been left by the fire. With much trouble Anne was roused. She slowly got up, poured out the tea, and sweetened it. Then she turned round, looked at her mother, said, "I think I want it more than you," and drinking it off went to bed again, leaving her poor mother choking with sobs and tears. The next morning the clergyman called at the house, and Mrs. Martin, quite broken-hearted, poured out all her troubles to him. "Never did mother love children better," she said; "I doted on them, never crossed them, never denied them a thing I could give them. I've toiled for them, night and day, and here 's the end of it. My boy's gone off, I don't know whether he is alive or dead; and as for my girls, they don't treat me as one Christian should another, let alone what 's due to a mother."

Very tenderly did her clergymen comfort her in her heavy sorrow, and then he showed her how she had set her affections unduly on those children, and putting them in the place of God, had made them her idols. "And God is a jealous God," he went on, "He will not let us give the best part of our hearts to any earthly thing. If we do so He often chastises us as He has chastised you, through the very idol we have set up."

Only a few more days were allowed to the poor sufferer. Her clergyman visited her constantly, and he trusted that she did at last turn to Him who alone can satisfy the heart, though in much perplexity and weakness. The remembrance of her death-bed was however always painful to him, though he felt that it read a solemn lesson on the importance of setting our affections on things above, not on things of this world, and on the danger of idolatry even in the purest earthly ties.

A PRETTY STORY.

IN Naples the papers tell a pretty story of the Queen of Italy. It appears that as she was driving to the royal wood of Lacalo the coachman mistook the road, and one of the gentlemen asked a countryman the way. The man, seeing the fine carriage and horses, and all the gay company, thought he was being fooled. "As if you did not know!" he said, with a big grin. The Queen laughed, and assured him that they were lost. Then only did the countryman condescend to point out the way, after which he walked off as if fearing to be laughed at again.

"Give him twenty francs for his trouble," said the Queen to one of her escort, who, going after the countryman, said to him, "Here, my man, is a little present from the Queen of Italy, who thanks you."

"The Queen!" cried the countryman, returning to the carriage. "Forgive me that I did not know thee. But I had never seen thee before. Thou art as beautiful as a May rose. God bless thee." And the carriage drove off.

Now, the countryman, who had once seen the Queen, wanted to see her pretty face again, and the following day presented himself at the palace.

"I know her, you know," he added, mysteriously. "I spoke to her yesterday, and I want to speak to her again."

Thinking he had to do with a madman, the porter was about to have the poor fellow arrested, when the very gentleman who had given him the twenty francs appeared, and recognizing the man told him to wait. He informed the Queen of his presence. "Bring him here, by all means," was the answer.

When the man was for the second time before the Queen he said, "Yes, 't is thou. I thought I had seen a fairy. Thou art just an angel. I did not tell thee yesterday that I had two little

ones without a mother. Wilt thou be their mother?"

"That I will," said the Queen.

"Then there 's the twenty francs thou gavest me yesterday. I thank thee, but I want no money."

And he went away crying and smiling like a child.

The Queen has adopted the two little ones, and they are in an institution under special patronage.

EMMA'S AMBITION.

"O MAMMA!" she said looking up with flushed face; "There is just the loveliest story in here! It is about a little girl who was only ten years old, and her mother went to see a sick sister, and was gone for a whole week; and this little girl made tea and toast, and baked potatoes, and washed the dishes, and did every single thing for her father; kept house, you know, mamma. Now, I'm 'most ten years old, and I could keep house for papa. I wish you would go to Aunt Nellie's and stay a whole month, and let me keep house. I know how to make toast, mamma, just splendidly! and custard; and Hattie said she would teach me how to make ginger cake, some day. Won't you please to go, mamma?"

"I don't think I could be coaxed to do it," said Mrs. Eastman. "The mother of that little girl in the book, probably knew that she could trust her little daughter; but I should expect you to leave the bread while it was toasting, and fly to the gate, if you heard a sound that interested you; and I should expect the potatoes to burn in the oven while you played in the sand at the door. I couldn't trust you in the least."

"Mamma!" said Emma, with surprise and indignation in her voice, "What makes you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?" "Haven't I tried you, dear? Do you it is just three-quarters of an hour since I sent you to dust the sitting-room, and put everything in nice order for me? Now look on those books tumbled upside down on the floor, and those papers blowing about the room, and the dust on the chair, and your toys on the table; while my little girl reads a story about another little girl who helped her mother."

"Oh, well," said Emma, her cheeks very red, "that is different: nothing but this old room to dust. If I had something real grand to do, like keeping house for papa, you would see how hard I would work; I wouldn't stop to play, or to read, or any thing."

"Emma, dear, perhaps you will be surprised to hear me say so, but the words of Jesus Christ show that you are mistaken."

"Mamma!" said Emma again, and her voice showed that she was very much surprised.

"They certainly do. Listen: 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.' And once he said to a man, 'Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; I will make thee ruler over many things.' Can I say that to you this morning?"

God rested not, till He had made man like Himself; and man should not rest, till he be made like God, or partaker of the divine nature.

Success is the blessing of God on a good cause, and His curse on a bad one.

LIVER, KIDNEY AND BRIGHT'S DISEASE.—A medicine that destroys the germ or cause of Bright's Disease, Diabetes, Kidney and Liver Complaints, and has power to root them out of the system, is above all price. Such a medicine is Hop Bitters, and positive proof of this can be found by one trial, or by asking your neighbours who have been cured by it.

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GAIN OR LOSE.

GRACE dies out of a soul where it does not grow. He who does not keep what he is given and seeks to gain more will soon be left without any.

The surest sign of grace is to long for and seek greater gifts of grace to do greater things. Knowledge of God is shewn best in the prayerful seeking for a surer faith, and in the desire to see God as He is.

THE SECRET OF BEAUTY.—No cosmetic in the world can impart beauty to a face that is disfigured by unsightly blotches arising from impure blood.

BIRTHS, MARRIAGES & DEATHS.

Birth. NESBITT.—At St. John's Rectory, Smiths Falls on the 22nd ult., the wife of the Rev. A. C. Nesbitt, Rural-dean of a daughter.

Death. CREIGHTON.—Entered into rest at St. John's Rectory, Cartwright, on the 12th April, Maria Lucy, aged 37 years and 6 months, beloved wife of Rev. John Creighton, and eldest daughter of Rev. Canon Read, D.D., Rector of Crimsby.

PRODUCE MARKET.

Table with columns for commodity names (Wheat, Barley, Oats, etc.) and prices in Toronto, May 4, 1882.

A CURE FOR HEADACHE.—What physician has ever discovered a cure for headache? Echo answers none. But Burdock Blood Bitters by their purifying, invigorating, nervine properties afford a cure in nearly every case.



THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

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

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

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

CONFEDERATION Life Association.

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

Policy No. 618, issued in 1872, at age 30, for \$1,000 on the All-life plan. Annual premium \$30.00.

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

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

The cash profits for the five years are \$42.83, equal to 41 per cent. of the premiums paid during that period.

The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$2.65, equal to 12.68 per cent. of the annual premium.

The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy. The next Quinquennial Division takes place as early as possible after close 1881.

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

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

CANCER CURED

without the use of the knife. The only Permanent Cure in the world. For particulars enclose two 3-cent stamps to S. C. SMITH, COATICOOK, P.Q., Canada.

CURES SWIFT AND CERTAIN.

TORONTO STAINED GLASS WORKS.

William Elliott, 19 & 14 Adelaide St. West.

CHURCH GLASS IN EVERY STYLE.

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

TEMPERANCE REVOLUTION

Publishes temperance literature, in shape and price suited to general distribution. Dollar books for 5 cts. Monthly papers, to individual addresses, 5 cts. a year (18 kinds). Plans to sow whole towns with temperance literature the year round for a song.

50 all Lithographed chromo cards, no. 2 alike, 10 Agts. big Outfit, 10c. G.L. BECARD Co., North 4or

The North American Mutual Life Insurance Co.

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

THE TONTINE INVESTMENT

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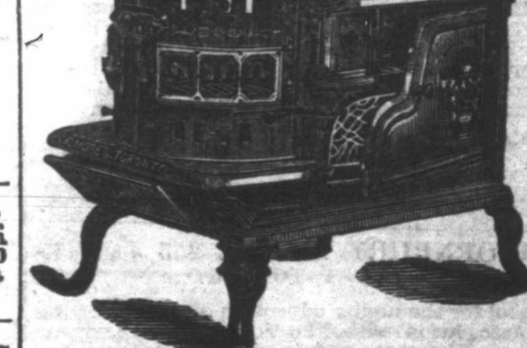
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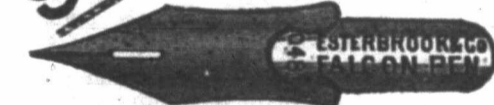
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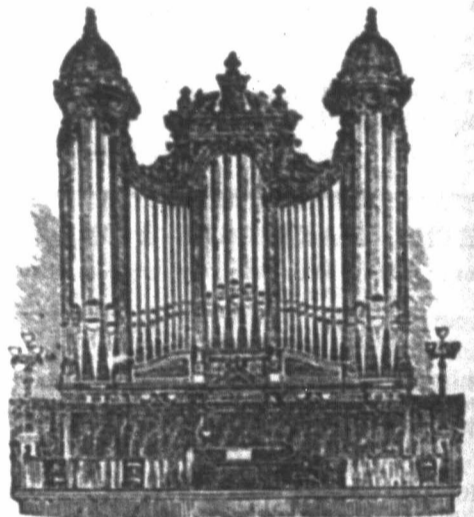
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