

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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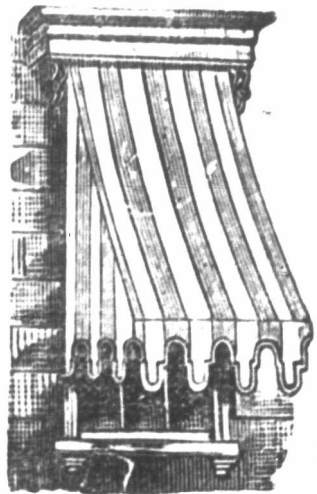
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May 24th—WHITSUNDAY.
Morning—Deut. xvi. 18. Romans viii. 18.
Evening—Isaiah. xl. 1. or Ezekiel xxxvi. 25. Galatians v.
16. or Acts xviii. 24. to xix. 21.

May 31st—TRINITY SUNDAY.
Morning—Isaiah vi. 11. Revelation i. 9.
Evening—Genesis xviii. 1. or i. to ii. 4. Ephesians iv. 32.
17. or Matthew iii.

THURSDAY, MAY 21, 1885.

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

HOW TO PROMOTE GLIBNESS OF SPEECH.—A writer in an English paper expresses in good strong terms his opinion that in training the clergy, there ought to be attention paid to stimulating "glibness" or readiness of speech. He asks whence comes the glibness and readiness of speech which Nonconformists display on our public platforms? In large towns and cities, when the best men are put to the front, the Church can always hold its ground, and appear to advantage. But in smaller towns or large villages, when clergymen who are not officers of the Church, but private, if I may so term it, have to come to the front and stand side by side, before the working classes, with the representatives of Nonconformist Churches, to urge temperance and philanthropic movements on their attention, then, generally, our men do not shine by comparison with the others; but hesitate and often stumble, even in short speeches, in proposing or seconding some resolution. I think the secret of Nonconformist success will be found in training and practice. It is the training of their young men to speak often, whilst but young, in their Sunday-schools, cottage lectures and services, Temperance and Band of Hope meetings, Young Men's Mutual Improvement classes, &c., which gives them the advantage. One important item in their mutual improvement classes I find, often occurring in their programmes, is "Sharp Practice," and may be described as follows:—A few bits of paper, having written on them the titles of everyday subjects of discussion and interest, such as "Fault Finding," "Local Option," "Colonies," "Liberals and Tories," "Recreation," "Preach-

ing," &c., &c., are placed in a box or hat, along with blank papers to make up the number of young men present in the class. Then the box is carried round, and each person draws out a paper. There is much amusement, as each opens his paper—generally delight, in the faces of those who draw blanks—whilst others with a look of consternation exhibit papers which assign to them subjects which they have never considered, perhaps of which they have never read. But no excuse is allowed, everyone who has drawn a subject has to speak or try to speak to it for five minutes, then a quarter of an hour is allowed for discussion, the speeches being strictly limited to three minutes, with right of reply by the first speaker. After two or three attempts at various meetings, it is surprising to see how the timid, irresolute, blundering youth, who could not at first keep going hardly two or three minutes, learns to jump up and fill up his five minutes in very fair style, whilst the more gifted will make a terse, forcible, energetic little speech.

Now this "Sharp Practice" is just the thing to make ready, pointed speakers on general subjects, able to enter at once upon the subject and give their ideas briefly and clearly.

There can be no doubt that this practice would be of some service in promoting glibness, but it would be at the expense of nobler qualities, for mere readiness of speech is a very poor substitute for thought, and the most illiterate hearer soon detects when a glib speaker is talking mere verbal froth.

LOCAL PLETHORA AND LOCAL ATROPHY.—The N. Y. Churchman, in an article on "The Waste places of Zion," speaks very decidedly upon the danger of our building up wealthy parishes, in which there is a plethora of means for every enterprise, and of leaving many places waste for lack of what might be supplied by the superfluity of richer districts. We have this danger in our Canadian cities. "On its human side—regarded as an organic body—ecclesiastical—is not our Church to-day in just these dangers? No one can honestly study the symptoms or make a diagnosis of the disorders which now afflict that body, with a desire really to know their meaning and their cause, without realizing that, whatever the aggregate wealth of the Church, she is poor, because that wealth is effectively kept in her greater parishes where it is least needed, and not distributed or put in the way to do the work which is going undone, for want of it, on every side; without realizing that great as is the functional activity and energy of those great city parishes, the vitality, the life blood of the Church has been drawn to them in perilous excess, and that the Church's very life is threatened from parochial congestion.

How can it be otherwise? It is the established practice of the Church that just as soon as any local portion thereof shall be relieved of the necessity of depending on others and be able to become a source of strength to others, it is separated from them—set apart with distinct, indeed, largely with inconsistent interests of its own—with every temptation to indulge its ecclesiastical selfishness in luxuries, all of which must be and are provided for before, if ever, it tardily and sparingly gives of its superabundance some small portion for missionary needs, for which it is not generally taught to feel any immediate responsibility. But we are told that under the vigorous lead of the Assistant-bishop of New York, the leading parochial clergy of that city at least have organized a most earnest mission for Advent, next to the very waste places of Zion above spoken of. Good! God bless the bishop for this lead, and every city rector who shall join him in this noble effort! It may none the less be most pertinently asked, how are the results of such a mission to be permanently secured to the Church? How is the recurrence of the present and past state of things to be forestalled?

We should like to see some such effort made in this land, so as to bring the waste places before the eyes of those whose parishes are full and abound.

SUNDAY AND THE POPULAR VOTE.—The opinions of the great body of the people, who are commonly spoken of as the working classes, has been tested in regard to Sunday observance with most gratifying results. When the subject was under discussion in the House of Commons in 1882, Mr. Broadhurst, M. P., the well known Trades Union representative, spoke out strongly against opening museums on Sundays. He was called sharply to account for this by a section of his constituents, and a direct appeal was made to test the feeling of the artisans. This resulted in the managers of 2,412 societies, comprising 501,705 members, signing officially a statement approving of Mr. Broadhurst's vote, and condemning the opening of museums and picture galleries on Sunday. Some two hundred and ten of these belonged to the metropolis, where the attractions of such places are so very great, and where also the temptations to so spend Sunday are so keenly felt. Added to this official expression of opinion from societies, the officers of one hundred and sixteen other organizations, having 175,403 members, also signed in their individual capacity, the protest against Sunday opening of museums. Those in favor of such opening numbered only sixty-two societies, having 45,482 members. The result in short being, for Sunday opening 45,482; against it 677,108; or about thirteen to one in favor of the Rest day.

SUNDAY AND THE MUNICIPAL VOTE.—The vote cast for sustaining Sunday observance in museums and other places of resort, by the Trades Societies, has been confirmed by the action of several of the most democratic municipal corporations in England. No institutions are so widely representative of the whole people, as the Municipal bodies, their action is therefore most significant. Out of one hundred and fifty local bodies, only four have ventured to open public places, such as libraries and museums on Sunday, and several having tried the experiment, reversed this policy as contrary to the will of the people. In one case at Swansea, a Corporation band played in the public park, and even this was condemned by the people. At Nottingham, the most democratic town in England, at one time the stronghold of the Chartist party, and now a stronghold of infidelity, there have been three contests turning upon this question. In each one the Sunday observance party were the victors, and at each successive annual fight, the majority was largely increased against Sunday opening, the first vote stood as seven to six; the last as four to one. The example of Nottingham, has told heavily against the party seeking to secularize or rather to abolish the sacred Rest day, and the contest so far as the municipalities of England are concerned, is over, and victory rests decisively with the friends of the Sabbath.

"Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated, or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be sweetly at rest when nobody praises me, when I am blamed and despised. It is to have a blessed home in myself where I can go in and shut the door, and knell down to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is troubled."

A CLERGYMAN was met the other day by a dilapidated looking individual with a flask of whiskey in his pocket, who inquired, "Sir, is this the nearest road to the almshouse?" "No, sir," replied the clergyman, pointing to the bottle, "but that is,"

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

AND furthermore, even upon the grounds of expediency, no lasting good ever comes of loose churchmanship. The Catholicity of the Church is like the Divinity of Christ, it admits of no modification or qualification. If our blessed Saviour be not the Eternal Son of God, He stands self-branded as an impostor. If the Anglo Catholic Church be not, as far as we are concerned, the "one Catholic and Apostolic Church," she likewise stands a self-confessed organized fraud, and, Dissenters knowing this, honestly despise the recreant priest who says one thing and shows by his actions that he believes just the opposite. Many well meaning clergymen imagine that the way to win the Dissenters is to impress upon them the fact that the Church bears no ill will against them, and regards them as Sister Societies. There can be no greater delusion. Impress upon them the lawfulness of schism and you cut the ground from beneath your feet, and renounce all claim upon their allegiance. If men have a right to select what creed they like and set up a church of their own, if our divisions are a beautiful arrangement for adapting christianity to the varying tastes and temperaments of mankind, and a means of provoking one another to good works, as some dear, good silly church-people say, then the natural and logical answer of the dissenter is "well I find my ism suits me, and I'll stick to it and you to yours." But it is not only as it affects our relations with dissenters, but with our own people that this holds good. Unless you build up your people in church principles, what tangible hold have you upon them. If you preach and teach the equality of all sects and denominations with the Church, and the right of free choice in the matter of religions, what are you going to say to your parishoner, who comes to you and says: "I don't like the services of the Church of England," or "I don't find it convenient to attend your Church," or "as long as Mr. So and So attends the Church I won't come, and so I'm going to attend the Methodist Church." Under such circumstances, what can you say, when you have by precept and example taught this man that his remaining with or leaving the Church was a question of mere taste, that there were no vital differences between Catholicity and Methodism, and that people were perfectly free to adopt any form of "orthodox" religion that commended itself to them. You would stand self-silenced. You might feebly attempt to point out the beauties and advantages of a liturgical form of worship, you might touchingly appeal to his personal regard for yourself—as too many clergymen do in other matters—but his logical answer would be "well I respect you as a man and a clergyman, and I believe the "Episcopal" Church teaches sound doctrine; but I feel I can serve my Maker better among the Methodists," etc. And what could you say, nothing but "good bye and God speed you." But, if

you could point out to him the sin of heresy and schism, the authority of the Church, the fact that a man's form of religion is not a matter of taste or choice, and that in leaving the Church he was guilty of a positive sin, that there was a virtue in submission, in bending his wayward, unruly will to his Spiritual Mother,—then you would have some hold upon him, and if he did leave the Church, he would at least feel that he wasn't doing it with your sanction.

Thus we are enabled to perceive the difference between the work of those who build up the Church upon Church principles and those who do so upon their own personal influence. The former builds from the bottom, upon a stable foundation, he gives his people an intelligent principle of action, they have a reason for the faith that is in them, they know where they are and what they are, and so they love and adhere to the Church because she is the Church, and from a high sense of duty irrespective of the clergyman. So strong is their love for their Spiritual Mother, so deep is their reverence for the Church of God, so dearly do they value the priceless heritage that has come down to them, and so alive are they to the sin of schism, that no power on earth can lead or drive them from their Church. This is the case with the clergyman who builds upon Church principles. The second man builds upon himself, perhaps he says with much unction and comfortable self-complacency, that he builds upon "Christ and Christ alone," which means that he builds upon his own private interpretation of the Gospel instead of that of the Church, or upon his preaching, visiting, tact, general management powers, etc., etc. And so the great difference between the work of these men is this, the first man's work will stand, the second man's will not unless continually sustained by some one of equal powers, which is practically impossible. Now, any eloquent, energetic, self-denying godly man will draw a large congregation and following, be he "High" or "Low," but in the case of the low churchman, as soon as he leaves his work will collapse, unless he is followed by some one of equal ability. But with the high churchman or builder upon church principles, his work will stand because the people will continue to attend Church from a sense of duty even if his successor is not equally gifted. But to average men to which class the great bulk of mankind belong (including very probably ourselves) this applies with even greater force. No priest of average powers can afford to let his people wander in every pasture at their own sweet will. If he does he is simply at the mercy of the first able and eloquent dissenting minister who comes along, and can outpreach and outwork him, and unless his people are better churchmen than himself, which is providentially sometimes the case, he will be a failure, although possibly possessed of very respectable powers.

And so we may say that a large number of decently endowed men are not successes because they don't build from the bottom, and preach and teach church principles.

THE DRESS OF CONFIRMATION CANDIDATES.

SEVERAL Bishops in England have recently issued pastorals giving specific directions as to the dresses they require to be worn by candidates presented for Confirmation. There is something not very dignified in such proclamations, nor are they calculated to do any good. The tendency now-a-days to display on such occasions is not one whit greater than it was thirty or more years ago, and the evil fulminated against, has been decidedly exaggerated. The chief offence seems to be the wearing white dresses and a white veil, surely very simple devices of the feminine mind to ensure what is desirable, which is simplicity, and appropriateness, and uniformity. To prevent display of individual fancies, there is no such effective preventative as the encouragement of such a habit as that, now general, of wearing white dresses and white veils. We have seen hundreds of girls presented at one service for Confirmation, including the children of titled persons and the daughters of their servants, between whom it was difficult to distinguish owing to their uniformity of dress. We have also seen many thousand children of the poorest classes in Europe gathered for first Communion, amid whom were also those of high rank, and they all appeared as one family because of their wearing each the same costume. It is a pity to interfere with a popular usage on such an occasion. The costliness plea really has no force, parents can always meet a call like this with ease and pleasure, and the poorest will prefer their daughters to be dressed in white so as to look like their richer neighbours, rather than have their comparative shabbiness made glaring by each one dressing according to her personal fancy. The plea that the dress some Bishops have condemned feeds vanity at a most solemn time, has no basis in fact. The reduction of all the dressing at a Confirmation to a common standard, leaves no opening for offensive comparisons between one girl and another, whereas, if the uniformity is destroyed, there will be a great flutter of curiosity excited by the variety of styles and materials of the dresses, which will really disturb the minds of the candidates and of their friends, not merely at the service but for weeks before. The masculine mind is better exercised on masculine subjects. We fear that our ungentle sex is apt to blunder sadly when dealing with the dress and adornments of the gentler sex. We are satisfied that men judge their sisters harshly in such matters, in deeming to be vanity what is usually the mere instinctive display of refined taste, or love of what is graceful or beautiful, surely most innocent forms of pleasure. The true idea for a Confirmation dress is for it to excite no comments, and to insure this quietude and unobtrusive simplicity, there is no practical way except such uniformity as is generally observed. We have more confidence in a Christian mother's sense of propriety, than in the judgment of the wisest of men.

1, 1886.
ITION

A SLEEPY CHURCH.

ZEAL without knowledge is a thing to be deplored. It often forms the burden of a charge brought, sometimes, we fear, not without reason, by the cool and cautious, against more active men, whose well meant blundering exhibits energy without discretion. But, in the present day, we hear so much of zeal without knowledge, that we are in danger of losing sight of the fact that there may be knowledge without zeal, and that the latter may be even more sinful than the former. There is a great deal of zeal in working which is highly—and may be properly—commended amongst us, whilst the kind of zeal commanded in the Epistle of Jude,—to “contend earnestly for the faith,”—is condemned as contrary to Christian charity, and destructive of the peace of the visible Church, the fact being overlooked that many wolves have crept into the fold, and are “corrupting” souls “from the simplicity that is in Christ.” Our critics tell us that such “contentious zeal will do no good: ’twere better to preach the truth and leave it to drive out the error.” Far be it from us to disparage the preaching of the truth, or to question the power of the Word, when wielded by faith as “the sword of the Spirit;” but we are led to ask: Is that the only weapon in the spiritual armoury? and, Has it hitherto produced the predicted result? We know full well that the tares and the wheat are to grow side by side in the field, until the harvest; but we cannot think that Scripture applies to the toleration of false teachers: that the patience of the Church is to be shown in “bearing them that are evil,” and in neglecting to “try them which say they are Apostles, and are not.” We do not so read the Lord’s message to the Church of Ephesus. This idea of letting things alone, for the sake of peace, has a soporific tendency. If Satan can only lull men to sleep with this narcotic, which produces a most pleasant kind of drowsiness, he knows that his work will go on apace, and the Epistle of Jude, or one verse of it, may be dropped out of the Bible. But, we believe,—and we thank God we can say it,—the heart of these well-intentioned Christians is awake, though the head be sleepy. Let us hope they may be soon thoroughly aroused, even though it require a rough shaking to do it. We speak, of course, of those who have spiritual life, and not of those who merely work from a higher state of nature than others. The lowest state of grace, however sunk in sleepiness, is better than that. We would further remind those who take an interest in controversy, that one sign or result of sleepiness in the Church, is the little power which the preaching of the Word has. Both pulpit and pew suffer alike; both seemed clouded and draped with this sleepy mantle. There is no unction in the sermon. No vibration of the soul at the name of JESUS. Instead of the fragrance of that name, as of ointment poured forth, there is simply the faintest shadow of perfume. There is little reality,—is there any?—in the transactions between the soul and God. Out of Church religious duties may be

carried on, but without any close walking with God. A little worldliness—it may be religious worldliness—creeps into the heart; obedience seems to spring more from a dry sense of duty than from the warmth of the first love; pride and ambition come in; pride—which shews itself, may be, in criticising others, who are unable to help in carrying out certain plans of work prescribed by the critics, because it would involve the abandonment of other work clearly prescribed by the providence of God. The spirit of slumber is apt to beset us all; we shall all do well to beware of it: it is an awful temptation. It is so easy to indulge the idea that the work, and the way we like best, is the right work for us to do, and the way which God marks out. There can be no contending earnestly for the faith when this is the case; though there may be plenty of preaching,—in the pulpit, and out of it,—in season and out of season. We believe there is abundant reason why we should take this warning to heart. Our position is critical. The wolves are busy—very busy in the fold, but the under shepherds take up the work they like best, rather than take the trouble of helping to drive them out. This may go on for a while, but ere long the mischief will become apparent, and perhaps irreparable. Pause a moment, and think: “What will ye do in the end thereof?”—*St. James Chronicle.*

ON THE IMPORTANCE OF KEEPING THE FESTIVALS OF THE CHRISTIAN CHURCH.

IN the course of a thoughtful article on ‘Easter Week’ the *Methodist Recorder* says:—It is not pure gain that our Christian festivals are times of national holiday. Holidays need not, it is true, cease to be holy days, but the cessation of regular work and increased opportunity for recreation is not, as a rule, favourable to devotion. Three out of four Bank Holidays of the year occur in connexion with the Christian festal seasons of Christmas, Easter, and Whitsuntide, and are chiefly associated with closed shops, crowded trains, and an unwonted difficulty of locomotion. Some churches will probably be fuller than usual, at least on the two former of these festivals, but for the greater part of the population these brief breathing spaces are not regarded as valuable because they allow larger facilities for church-going. We cannot wonder at this; we are not about to complain of it. The life of the factory, the shop, the office, is close, confining, and uninteresting. There are few enough opportunities for many who are employed in them to get away into the country for two or three days together, and religion “never was designed to make our pleasures”—such pleasures as these, at least—“less.” The happiness of domestic life at Christmas, the joy in the opening spring-time at Easter, the delight in the bloom and fuller life of nature at Whitsuntide, may all be made an offering to God, which the Father of the Lord Jesus Christ will not disdain to accept. The keeping of days which is characteristic of High Churchmen,

whether Roman, Greek, or Anglican, is part of a system of religion which, in many of its aspects, does not commend itself to us. Ours is the freedom of the spirit, not the bondage of the letter; and we are in no danger of recording in our diary, as Mark Pattison tells us that he did in his Newmanite days, “Saint Remigius was transferred to-day.” St. Paul would have occasion still to say of many who call themselves Christians, “Ye observe days . . . I am afraid of you.” But is there not a danger among English Nonconformists of another extreme, a danger lest these Christian festivals should become merged in national holidays, and the higher associations of these sacred seasons be overborne by, and lost in, the rush after recreation? In a large proportion of Dissenting chapels no Divine worship is conducted on Good Friday. In many, a service will be held, but, instead of a devotional one, to pray,—

“My spirit to Calvary bear,
To suffer and triumph with Thee,”

it is found to be a miscellaneous, and not very orderly, “tea-meeting.” Without drawing a too hasty induction from partial observation, we think it not unnecessary to draw attention to the importance of a due, reverent, intelligent use of these great days in the Church year, great days as they ought to be in the calendar of every believer in the Christian verities. Ours is an historical religion. As such it is now constantly assailed; as such it must be no less vigorously defended. It will go ill with the time and the people when Christianity is regarded as a mere philosophy. There is nothing so stable, nothing so easily apprehended, as facts in history; nothing more significant, fruitful, far-reaching in its issues, than the facts of history upon which Christianity is based. The proportion of articles in the *Apostle’s Creed* which are of this character shows how the early centuries regarded the religion of Christ, and on the simple lines of that creed all our more elaborate ecclesiastical “symbols” are drawn up. Most wisely has the Church Catholic insisted upon the due commemoration of the great truths of our religion; and if Protestant bodies have found it needful to protest against some superstitious additions to the truth, if Dissenting bodies have found it needful to dissent from rites and practices of which they could not approve, neither protest nor dissidence is in place here. The history of the Presbyterian congregations in England in the last century, so many of which passed through Arianism to extreme Socinianism, teaches a lesson the moral of which is not far to seek. Now there may seem to be slight connexion between doctrinal heresy and a failure fully to observe Easter, and we have no desire to exaggerate the importance of our theme. But for the purposes of practical religion, these seasons should be made the most of by ministers and people. As the Lord’s Day is set apart that the spirit of service to God should rule the six days, so one Lord’s Day in the year is set apart that we may have an Easter Day in every week. It is not so easy for us to rise with Christ and set our

affections where He is, that we can afford to slight such an opportunity as Easter affords to know "the power of His resurrection." It is not so easy to realise the nearness of the unseen world, the encompassing invisible cloud of witnesses who once were with us here, and whom we hope to rejoin one day, that we can afford to neglect an opportunity of signalling His triumph, by Whose strength they overcame and entered into rest. It is not so easy for us to anticipate with calm confidence the coming of the king of terrors, that we can afford to let Easter pass without having it more deeply graven on our hearts, that even death, who conquers all, is a conquered foe, and that his is a bondage from which the believer in Christ has been once for all delivered.—*Church Bells.*

SERMON BY PROFESSOR CLARK, M.A.,
TRINITY COLLEGE.

PREACHED BEFORE THE ST. GEORGES' SOCIETY, AND PUBLISHED BY REQUEST.

"Blessed are the merciful; for they shall obtain mercy."—St. Matt. v. 7.

Concluded from last week.

And thus, brethren, we come to see the nature of that true godlike mercy which we are required to exercise as the disciples of Jesus Christ. We are not to regard all men as alike. We are not to slur over follies and sins as though it did not matter how wicked and foolish men might be. But we are to remember human weakness, the power of temptation, our own imperfections, and we are to judge as we are to be judged, we are to do as we would be done by. We are to do to another as we would that others should do unto us. We must be merciful, even as our Father in heaven is merciful. We must be merciful, as we need and expect mercy from God and from man. (1) We must be merciful in our thoughts of others. Perhaps we think this is a very small matter. But it is not so. It is not merely that God searcheth the heart and knoweth the thoughts; but a man is made by his thoughts. As a man thinketh so is he. And so, if we are not merciful in our thoughts, neither our words nor our deeds will be the expression of a true mercy. Let us then guard and watch over our thoughts of others. Let us strive to be fair in our judgments. Let us not be eager to believe the worst. Let us consider all the circumstances of an offender before we proceed to estimate his guilt. Let us remember that for him also Christ died, that the gracious Spirit of God can quicken him to a new life, that he may be numbered with God's saints in glory everlasting; and let us pray that we may be helpers towards that end. So with the needy and the miserable. Let us have compassion. They have not been altogether wise, and they are suffering. Yet we may have loving and pitying thoughts of them, even if we may not acquit them of error.

(2) So we should be merciful in our words. There is an awful power in words. They are the authors as well as the outcome of our thoughts. Many a man has hardened his own heart by rash and censorious speech, which at first was the result of mere thoughtlessness. "Judge not that ye be not judged." Think how we should shrink and shrivel if God uttered the same judgment of us that we do of our fellow-men. And as for the miserable and even the sinful, will words of passion and of harshness ever do them good? The heart that cannot be won by love, cannot be won to goodness.

(3) And then our mercy must go forth in deeds, deeds which proclaim loving patience, consideration, compassion. If we have the true spirit of mercy, we shall not render evil for evil, but, contrariwise, blessing. We shall not take advantage of opportunities which may present themselves for doing an ill turn to those who have injured us. We shall delight to show mercy, as we have ourselves received mercy.

And our mercy will go forth upon the miserable as well as the sinful. "To do good and to communicate forget not," says St. Paul, "He that giveth to the poor lendeth to the Lord." And how many opportunities there are for the exercise of this quality! How many destitute, hungry, naked, having scarcely the very necessities of existence! And here, my brethren, let us remind ourselves of the example which is set before us—of Jesus Christ, who lived and died on earth, "leaving us an example that we should follow in His steps." Is it not our joy and our glory that we

are Christ? Is there any commendation which we should value as highly as that which declared us to be like Christ? Well, it would be difficult to find any single expression that would more exactly represent the mind and spirit of Christ, than this word "mercy." His life was one continuous illustration of the quality which it represents. Forbearance, patience, forgiveness, compassion, beneficence—is not this the whole account of His life on earth?

It is true we have not His power, His resources; and we shall never be required to put forth energies which were beyond our power. But we may all do something. We can weep with them that weep. We can make the burden of life lighter to many a heavy laden brother. We can support the feeble, and comfort the mourning, and, according to our ability, succour and relieve the distressed.

ii. But we must proceed briefly to notice what our Lord says of this character. He says, it is "blessed." "Blessed are the merciful." This character stands here among the great distinguishing marks of the subjects of the kingdom of God, among those godlike qualities in which their real blessedness consists. And surely mercy is a thing most blessed.

1. For, first of all, it is a godlike quality. Of the Most High it is said that "judgment is His strange work; but He delighteth in mercy." When the Hebrew Lawgiver prayed to the Lord, and said: "I beseech Thee, show me Thy glory," what was the answer that he received? As the Lord passed by He declared Himself to be "the Lord, the Lord God, merciful and gracious, slow to anger and of great kindness." And it is true of Him, in every stage of His manifestation, that He hath not dealt with us after our sins, nor rewarded us according to our iniquities. But it was especially in Jesus Christ that His mercy and grace appeared. If we would know something of the height and the depth, of the length and of the breadth of the mercy of God—for we can never wholly measure it—we shall learn what it is possible for us to know in the words and in the works, in the sufferings and in the death of our Lord and Saviour Jesus Christ. To be merciful then is to be godlike. And is it not a high blessedness to be like our "Father in heaven, who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"? Is it not a happiness which the world cannot give nor take away, to be "merciful as our Father in Heaven is merciful?"

2. Mercy, moreover, is also blessed in its effects upon the merciful. We hear people say sometimes that "revenge is sweet." It may be sweet to the taste; but there are some things which at first are sweet and afterwards are most bitter. But, however sweet revenge may be, it has no sweetness in comparison with mercy—no sweetness so pure, so unmingled, so abiding. "It is more blessed to give than to receive." There is in giving a sweet forgetfulness, a flowing forth of love and good-will, which not only fertilizes the field into which it flows, but it turns back to enrich the fountain from which it sprang. But why should I attempt to say in words of mine that which has been expressed once and forever by one of the greatest of the sons of men?

"The quality of mercy is not strained;
It droppeth, as the gentle rain from heaven,
Upon the place beneath: it is twice bless'd,
It bleaseth him that gives and him that takes.
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown.

It is an attribute to God Himself;
And earthly power doth then show likest God's
When mercy seasons justice." (M. V. iv. 1).

3. But there is one special reason for this blessedness, which is noted by our Lord, and upon which we must bestow a brief attention: "Thou shalt obtain mercy."

The fitness of the blessings pronounced upon the possessors of the characters here commended, has often been commented upon. The mourners are to be comforted, the hungering and thirsting after righteousness are to be filled. And even in the case of those beatitudes in which the connexion is less obvious, a careful examination brings out the same principle. So it is here. The merciful "shall obtain mercy." And there are none who feel so deeply their own need of mercy as those who are ready to extend mercy to others. Conscious, hourly conscious of their own innumerable faults, they extend to others the forgiveness of which they feel their own need. Feeling how poor and helpless they are, they are ready to minister to the necessities of others. And what assurance can bring them deeper and purer delight than this: "They shall obtain mercy?" And what is the meaning of this assurance? From whom shall the merciful obtain mercy? From God or from man. It was probably the former thought which was most prominent in the mind of our Lord when he uttered these words. But not to the exclusion of the other, which is often glanced at and enunciated in the Scriptures. Yes, this too is true.

(1) The merciful receive mercy from man. Every one

has proofs of the statement in his own observation and experience. When one who has been extremely censorious, harsh, impatient and unforgiving, falls into any act which seems worthy of condemnation, it is remembered how he had borne himself to others who had offended. The voice of his fellow men at once proclaims: "He deserves no mercy, he shall have no mercy, for he showed no mercy. We cannot justify such sentiments; for there is no man who is more really an object of compassion, or who is more in need of mercy than the unmerciful man. Yet we can understand the feeling, and it has its roots in truth.

On the other hand, it is rarely that one who has shown mercy to others fails of mercy in his own hour of need. It is true, alas, that men too frequently forget a man's good in the day of his calamity—writing our virtues in sand and our vices in brass. It is true that exceptions may be found, in which the good and gentle have all their goodness forgotten, and are shown no mercy when trouble overtakes them. But the principle stands in spite of the exceptions. Selfish and sinful as we are, we can hardly be utterly ungenerous to the generous, unforgiving to the merciful, or hard-hearted to the compassionate.

(2) But far more certain is the principle in its other application. The merciful "shall obtain mercy" from God. But this statement is liable to opposition from the side of other principles of the gospel. How, it may be asked, can we reconcile this statement, in reference to God at least, with these and explicit words in which it is declared that by grace we are saved, that we are justified by faith, and the like? Even if we were unable to answer this question, we should still be equally unable to withdraw the statement of the text, or even the application of it to God as the bestower of mercy, for it is not here alone that this truth is declared. It can hardly be necessary to recall that petition in the Lord's prayer, which we use every day of our life: "Forgive us our trespasses, as we forgive them that trespass against us." But we must not fail to note how this petition alone, of all those which the Lord's prayer contains, is explained and enforced by words spoken directly afterwards. "For, if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." And the same principle is echoed by St. James in the terrible words: "He shall have judgment without mercy, that hath showed no mercy." (ii. 13).

It can be only the unspiritual and superficial who find any real difficulty in these apparently conflicting principles. We cannot be merciful until we have received the mercy of God, for the grace of God is the germ of grace and mercy in ourselves. But then it is equally true that unless we are merciful, we shall not finally obtain mercy. Just as we say that a man is justified by faith, but we mean by that a faith that worketh by love and beareth fruit. In other words, we decide that there is no real faith unless it has these results. So in the present case, God's mercy is free, we are saved by His grace; but then we are quite sure that we are not the children of grace unless we see the fruits of love and mercy springing from it. Our refusing to show mercy will be proof that we have not obtained mercy: it will also be a pledge that we shall not obtain it. You remember the story of the unmerciful servant. His master forgave him a debt of 10,000 talents; and so God in like manner forgives us all our debts. But then the pardoned servant refused to remit to his fellow servant the insignificant sum of 100 pence, then the pardon originally granted to himself was withdrawn. And so God will refuse to confirm His mercy to us in the day of accounts, if we have proved ourselves unforgiving and unmerciful. It is not difficult for those who are taught by the word of the Spirit of God to see how these principles combine. It is incredible that the Spirit of reconciliation should have His abode in the heart which has no place for forgiveness and compassion. But whether we can understand it or not, it is not the less true. Our Lord's words cannot be set aside, whether we can reconcile them with other words or not. And just as He tells us of the blessedness of the merciful, so does he set forth in words of awful warning the woe of the unmerciful. "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked and ye clothed Me not; sick and in prison, and ye visited Me not; and He adds, "Inasmuch as ye did it not to one of the least of these ye did it not to Me; and these shall go away into everlasting punishment.

It is a serious and a solemn thing to look forward to a scene like that which is represented in these words of Christ, and to ask what shall be our own part and place in it. Of one thing, at least, we are sure that we are becoming here that which we shall be throughout eternity. Whether we say that our life is a state of probation for a life which lies beyond

the present, or whether we look upon our whole existence as a progressive education, beginning here in the days of our youth, going on through manhood and old age, and passing over by a natural transition, and by a continually progressive development into the future state of existence beyond the grave, on either theory we are preparing for the life everlasting.

We may go further, and declare with emphasis, whether we meditate upon the words of the text and the kindred passages in Holy Scripture, or whether we study the real meaning of man's better and nobler as of his worse and more degraded life, that there is nothing that will store up treasures for the eternal dwelling place, like the spirit of loving, generous mercifulness which is the very mind of Christ; and nothing that will so heap up wrath against the day of wrath, like that cruel, ungenerous, unpardoning, un pitying spirit, which is the very attribute of the spirit of evil.

And yet, my brethren, who does not know the difficulty of carrying out the spirit of mercy into all our life. We fear to be ready to give and glad to distribute, lest we should be hurting rather than helping the objects of our beneficence. We fear to refuse the most unworthy lest we should be taking from a fallen man, it might be his last chance of recovery. There is no man with the heart of a Christian who has not felt the difficulty of which I am speaking; it is a real one. It is for this reason we can with so great confidence and earnestness commend to the merciful and benevolent, a society whose great object is not merely to collect the funds which are necessary for the relief of the indigent, but which also provides that the gifts of the members of Christ shall bring a blessing and not a hurt to their recipients.

This work, we are assured, is carried on in no carping, suspicious spirit, but in a wise embracing charity which is guided and not restrained by the dictates of a wise and thoughtful prudence. It is a privilege and a high honor, my brethren, which God bestows upon us in making us His almoners, the stewards of His mercies. It is a privilege to be connected with a body representing the noblest aspect of the race to which we belong. Whether as Christians or as Englishmen, let us take the place assigned to us, and do the portion of work which we are called upon to discharge. Doubtless the part of the world's work that any one individual can perform, must always be but small and apparently insignificant, but nothing can be reckoned small or insignificant when it is all that we can do—therefore, when it is all that God requires—and when it is done for Him. The widow's mite was in the eye of Christ a costly sacrifice, because it was all she had. And if we can give no more than a cup of cold water to a disciple, because he belongs to Christ, we shall in no wise lose our reward.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

PRESCOTT.—AS SOON as the first band of volunteers wended their way to the North-West, the rector of this parish, the Rev. W. Lewin called a meeting of the ladies of St. John's Church, to organize a society for the purpose of sending medical comforts, etc., to the sick and wounded soldiers now fighting the battles of our country in the North-West. At the meeting Mrs. McLeod Moore was elected secretary, and the following ladies were appointed collectors: Mrs. Lewin and Miss Jennie McCarthy, Mrs. La Batt and Miss Scott, Mrs. Jno. Daniels and Mrs. Hy. Robinson. A correspondence was opened by the secretary with Dr. Bergin, Medical Director General, from whose replies a few extracts may be both interesting and useful. Dr. Bergin under date April 8th, in reply to the inquiries of the secretary, writes: "I have submitted your letter to the Hon. Minister of Militia, and am instructed in his name to express to you his very warmest thanks for the noble conduct of the ladies of St. John's Church. * * * I may say, that anticipating the formation of such societies as this, and in order that the medical comforts so offered should reach the parties for whom they were intended, the Hon. Dr. Sullivan, of Kingston, has been appointed purveyor, with headquarters at Winnipeg, and that the distribution will be under his direction, in the case of articles intended for special individuals. This will ensure their being properly distributed, and applied according to the intentions of the donors."

Under date of April 19th, in reply to further inquiries of the secretary, Dr. Bergin writes: "I beg to say that gifts of delicacies, such as jams, jellies and other preserves—of under clothing, such as night shirts, flannel shirts, drawers, socks, etc., also old

cotton shirts and slippers, handkerchiefs, etc., would be very acceptable and will be gratefully acknowledged. The city of Montreal has followed in the wake of your old town, and purposes contributing similar articles."

On Tuesday, the 5th inst., the first instalment of the society's work was sent off to Winnipeg, comprising four barrels of useful articles for the hospital, including jams and other preserves and many comforts for the sick. The value of these was estimated at \$125 00. The Grand Trunk Railway kindly undertook to take these things to Chicago free of freight, for which kindness the society felt very grateful. The ladies of the Roman Catholic, Methodist and Presbyterian congregations worked with the ladies of St. John's in this patriotic and charitable work most heartily. It may be added that along with the other things, a parcel was sent by the parents to Sergeant Winter, of Col. Otter's flying column. On the next day the sad news was received that this gallant officer, who carries a medal for the Egyptian campaign and also for Tel-el-Kebir, had been wounded.

TORONTO.

SABREVOIS MISSION APPEAL.—The Rev. J. H. Dixon, incumbent of St. Jude's Church, Montreal, has made a successful canvass of Toronto on behalf of the Sabrevois Mission, which he reports to be doing a good work, but hampered by deficiency of income. Mr. Dixon, we understand, undertook this work as a mere labour of love.

THE RECTOR OF ST. PHILIP'S.—We heard with much regret of the sickness of the Rev. J. W. Sweeny, the much esteemed and hard working rector of St. Philip's, Toronto, but trust ere this reaches our subscribers, that he will have been fully restored to health. The defective supply of clergy is keenly felt when sickness arrests one in his work, especially in free churches where the congregational tie is so largely personal, too much so for the good of either pastor or flock.

ASCENSION DAY.—A very powerful appeal was read on Sunday, the 10th May, from the Bishop of Toronto on behalf of the Domestic Missions of the Church in Canada, towards the support of which the offertories of Ascension Day are to be devoted. The due observance of this great Festival was also urged upon their flocks by many of the clergy, several of whom provided three services at convenient hours for its celebration. The old country custom of a joint gathering of all the local clergy and congregations, with a combined impressive service and sermon especially prepared for this occasion, has always commended itself to us as a desirable custom.

SISTERHOOD OF ST. JOHN.—A sale of ladies' work in aid of the Sisterhood of St. John the Divine, will be held in the Horticultural Gardens, Toronto, on Thursday, 18th June, under the immediate patronage of Mrs. John Beverley Robinson. It is hoped that contributions will be sent in to Mrs. Sweatman, Miss Robinson, and others. The Sisters did a great deal of benevolent work last winter among the poor. A most gratifying feature in this effort to help the Sisters is that it is being helped cordially by ladies connected with all the Toronto Churches, who have again and again showed in their liberality a breadth of charity that their brethren would do well to emulate. It is a common saying that women are not as strong minded as men, but that defect is more than atoned for by their strong hearts, and the church and the world would be blessed indeed if part of men's strength of brain could be exchanged for a little share of woman's sympathy and soul.

SPECIAL SERVICE AT ST. JAMES.—There was a good attendance at the last Wednesday service in St. James' school house. Rev. Canon Dumoulin gave a discourse upon the 121st Psalm. The speaker stated the views which different commentators held regarding the reasons for the application of the title "song of degrees" to the Psalms from the 120th to the 134th. He then pointed out how applicable the lessons taught by this Psalm were at the present time, both as regarded Ascensiontide and the circumstances of the country in relation to the North-West. Towards the close of the discourse the roll of the drums was heard as the Queen's Own passed the school house on their way to drill on Adelaide street. The rector said those sounds reminded them of the great necessity of all, particularly at this time, seeking to invoke divine preservation. The day had brought its tidings that some people, as they went through the streets, called good news, and in one sense they were

such. If there was anything decisive in the encounter that had taken place, and it caused the ending of this unfortunate business, then they might call them by such names. And if they did so what heart was there in the city that could forget the price at which that victory had been secured? Who could estimate except those who lost friends, the price by which the victory had been attained. One duty that they had to perform, was to pray. They should set apart a portion of every day, say five minutes, and if they could not spare that time from their business then two minutes, as a time of special prayer that the troops in the North-West may be preserved from peril, and danger, and death, and that those who belonged to them might be given back to them in health and safety, that this bloody conflict may speedily end, and that the Lord might give them the blessing of peace. Silent pray was then engaged in for those in danger, anxiety, and sorrow, after which the service closed with the benediction.

GIRLS' FRIENDLY SOCIETY.—The annual meeting of the Girls' Friendly Society in Canada was held on the 13th May in the school-house of St. George's Church. This society was originated in England, 1882. It has been firmly established in six of the Canadian dioceses, and doing a quiet but effective work among young women. Its membership is not confined to the Church of England, although made up largely of members of that body. The Metropolitan, and the Bishops of Nova Scotia, Quebec, Toronto, Columbia, New Westminster, Ontario, Huron, Niagara and Algoma are the presidents, and their wives the vice-presidents. In the Diocese of Toronto there are ten branches at work—in Toronto, Peterboro', Uxbridge, Carleton and Ashburnham. The Bishop of Toronto and Mrs. Sweatman are patrons of the diocesan organization, and the council is composed of Mrs. S. G. Wood, President; Mrs. Sullivan, Vice-President; Mrs. Christopher Robinson, Treasurer; Miss Cox, Secretary; and Mrs. Broughall, Mrs. E. B. Osler, Mrs. Cayley, Mrs. Williamson, Mrs. Kenrick, Miss Culverwell, Miss Prowse and Miss Tully, and the branch secretaries and presidents of the diocese. The Toronto Council has to the present time acted as the Central Council for the society throughout the Dominion, and until the society becomes more widely extended will continue so to act. Extra-diocesan work is thus thrown upon the Toronto Council, but the secretary, Miss Cox, is a zealous worker. She is also general secretary, and to her labours the present satisfactory position of the society in Canada is largely due.

The meeting yesterday afternoon was attended by lady delegates from the branches in the city and diocese, and by a few from beyond the diocese.

Rev. John Pearson presided in the absence of the Bishop of Toronto. Revs. J. D. Cayley, W. H. Clarke and W. C. Bradshaw were also present.

Letters of regret at inability to be present, from Mrs. Medley, Fredericton, the Bishop of Niagara, and others, were read.

Annual Report.—Rev. J. D. Cayley read the annual report of the council. Continued success and prosperity during the year was recorded. Two new diocesan organizations had been formed, one for the diocese of Nova Scotia and one for the diocese of Huron. Mrs. Body, the president of the society from its foundation, has resigned that office but accepted a seat at the council. Mrs. S. G. Wood had been chosen to fill the office. One new branch had been formed at Ashburnham, and others were in process of formation in the parishes of the Church of the Redeemer and Grace Church, Toronto. The branches had sent in satisfactory reports.

The chairman was much pleased to hear that the society was in a flourishing condition, because there was in his judgment no work more important for the welfare of society and for the present and future welfare of the Church and for the good of immortal souls, than that of helping to keep others in the way of truth, and purity, and goodness. It was of greater importance to preserve in the right way those who are pure and rising than to reclaim those who have gone astray. He encouraged the society to continued work.

Rev. W. H. Clarke made a few remarks. A discussion then followed, taken part in by the ladies, regarding the best methods of extending the work of the society.

Homes of Rest.—Mrs. Foster, (of Carleton) offered a suggestion which was received with much favour. She was of opinion that something might be done towards providing rooms at different places in the country where girls, while convalescent after illness and requiring change, might be cared for.

The general opinion was that something should be done immediately towards carrying this into effect.

After the matter had been discussed, on the motion of Mrs. Foster an invitation was extended to ladies having country homes to provide temporary accommodation for those requiring rest.

Several matters relating to the work of the branches were discussed.

A vote of thanks to Mrs. Body for the services she had rendered as president was adopted.

The proceedings then terminated.

HOME FOR THE AGED.—An entertainment will be given (D.V.) on Tuesday, May 26th, at 8 p.m., in St. Anne's School House, consisting of vocal and instrumental music. There will be a small quantity of fancy work for sale, and also refreshments. The proceeds will be in aid of the Cottage Home for the aged, No. 7 Grove Avenue. A pleasant evening is expected.

THE SUNDAY NEWSPAPERS.—For the first time since the rebellion broke out, there has come news of moment into the city on Sunday. The occasion was seized for issuing several newspapers. The demand was naturally enormous, the excitement being at fever heat when it was known that our brave fellow citizens had been in the thick of the fight, and that some were wounded and, alas! several killed. The scene at the several news offices was extraordinary, they were literally besieged by thousands of customers. Papers were seized and torn as hungry dogs might tear at morsels of meat, and after all this excitement, the participants simply took home intelligence which they could have gathered from half a dozen lines on a bulletin board! One of the chief officials of a paper issued on Sunday said to us, that no salary would compensate the father of a family for spending Sunday as he was compelled to do, and that he must seek work elsewhere if called on again for such services. That illustrates well the tyrannous action of a loose state of the law, when men, for bread, would be compelled to violate their consciences and outrage their nobler social instincts if their Sundays were not protected by law.

NIAGARA.

PALMERSTON.—The Ruri-deaconal Chapter of Wellington, met here on May 5th and 6th. At evensong on Tuesday evening the Rev. R. T. W. Webb preached. There was a good attendance at the eight o'clock holy communion on Wednesday morning, and at eight p.m. evensong again when three addresses on pressing parochial needs were delivered as follows:—"Giving, a part of worship," Rev. R. S. Radcliffe; "Primitive diocesan," Rev. A. J. Belt, M.A.; General Church work," Rev. Rural Dean Spencer. The meeting was a highly enjoyable and profitable one, the members present sent their loyal greetings to their Bishop. Mount Forest will be the next point invaded by the Chapter.

ARTHUR.—The attendance at holy communion on the day of the Bishop's consecration exceeded that at any other former Saint's Day celebration.

HAMILTON.—The Right Rev. Charles Hamilton was met at Toronto on Saturday, the 9th inst., by a large deputation of clergy and laity of his diocese, who desired to escort him *en route* to Hamilton on his first entrance to the diocese. The official car of the Grand Trunk Railroad has been most kindly allowed by Mr. Stiff, the manager of the passenger department, for their use on the happy occasion. At Oakville station the Venerable Archdeacon McMurray happily greeted the Bishop in his official capacity, Oakville being the first parish entered on the eastern limit of the diocese of Niagara. The first greeting of welcome was as happily acknowledged by the Bishop, who spoke also on behalf of Mrs. Hamilton. Having arrived at the Hamilton city railroad station, a larger representation of the diocese awaited to accompany his Lordship to the cathedral church Sunday School room at 1.30 p.m., where the following address was read by the Rev. Canon Read, in the presence of a large congregation:—

To the Right Rev. Charles Hamilton, M.A., by divine permission, Lord Bishop of Niagara:—

On this your Lordship's first appearance amongst us as our chief pastor, we desire to offer you, on behalf of the clergy and laity of the diocese, our cordial and hearty congratulations upon the exalted and sacred position to which, in the providence of God, you have been called, and to greet you with the assurance of our sincere esteem and respect for your character and attainments. Though personally unknown to a large portion of our people, your Lordship does not come to us altogether as a stranger. The prominent positions which you have occupied as well in another diocese as in the highest council of this ecclesiastical province, and the manner in which your important duties have been discharged with so much zeal and benevolence, have called forth the admiration of the Church and made your Lordship's name well known and revered. It is our fervent prayer that your Lordship may be long spared to do the work of God and His Church in this diocese, and to witness an abundant blessing upon the same. We trust that you and your family may enjoy a large

measure of happiness and comfort both spiritual and temporal in your residence with us. We would further express the earnest hope, that by the aid and guidance of the Holy Spirit resting upon our work and councils, your Lordship may fully experience the satisfaction so often expressed by our late lamented and venerable Bishop, from witnessing the spirit of kindness and unity which pervades the discussions of our Synod, and which so pre-eminently characterized the assembly at which your Lordship was chosen for the high office you now occupy, and that with every other Christian grace this spirit may increase to the honor of God and the salvation of souls.

In reply to the address, the Bishop said:—"I should fail completely to give utterance to the feelings of my heart if I failed to show the appreciation I have of your hearty welcome to Mrs. Hamilton and myself. I followed with great interest the addresses of the late lamented Bishop to the Synod, and I was prepared to find here great encouragement and sympathy in the performance of my duties, from the unity and hearty goodwill that has prevailed among you, and united those of all shades of opinion in the one object of the advancement of God's cause. It is only a few hours since we parted from dear friends, bound to us by the associations of twenty-seven years, but when I heard your address and looked into your faces to see the glance of welcome, I began to wonder if some mistake had not been made by which we had got back amongst the old friends instead of coming among new ones. We cannot expect that the fetters that bound us to our very old friends, forged by the associations of twenty-seven years in the performance of the highest Christian duties, can be found again immediately, but we trust that the ties that already bind us will strengthen into that warm and close personal affection which it shall be our object to attain. I have to ask you to go now into the Cathedral Church to join in three acts of worship; to unite in thanksgiving to God for completing the organization of his Church in this diocese; an act of faith, setting forth and reminding each other of the great truths on which our faith as Christians is founded, and then in earnest supplication for the blessing of God on our work."

The Bishop was interrupted several times by applause. His reply was very much appreciated. The assemblage adjourned to the cathedral, where a short service was led by Ven. Archdeacon McMurray and Rev. Dr. Mockridge. First, the doxology; second, Psalms 34 and 84; third, apostles' creed; fourth, prayers, and the apostle's prayer of benediction.

A public reception was given on the following Tuesday evening, May 12, in the capacious court house, Hamilton, to the Bishop of Niagara, by the congregations of the several churches committed to his charge in the city. The crowded attendance included many welcome Christian friends, who also desired to testify their respect to the new Bishop. The band of the 13th battalion was present, with the kind permission of Colonel Skinner.

HAMILTON.—*Church of the Ascension.*—On Saturday evening, a few hours after the arrival of the Bishop of Niagara, an imported suit of episcopal robes was presented to his Lordship by ladies of the Church of the Ascension, St. Mark's, All Saints' and St. Thomas' parishes. An address was read by Mrs. Edward Martin, of St. Mark's parish, to which the Bishop responded with grateful acknowledgments.

The installation of the Right Reverend Charles Hamilton, M.A., Bishop of Niagara, in Christ Church Cathedral, Hamilton, Ont., took place on Sunday, May 10, at 11 o'clock.

The first Sunday of the Bishop of Niagara, in Hamilton, was very busily occupied. His Lordship preached in three churches, and visiting the Sunday school attached to them respectively, Christ Church, St. Mark's and Church of the Ascension.

RE-APPOINTMENT.—The Lord Bishop of Niagara has re-appointed the venerable Archdeacon Dixon to the office of examining chaplain held by him during the episcopate of the late Bishop.

STONEY CREEK AND BARTONVILLE.—*Welcome Home and Presentation.*—The church people of Bartonville and Stoney Creek were largely represented at the parsonage at the latter place on Thursday evening, 7th inst. The occasion was to greet the Rev. F. E. Howitt and bride, who returned home on the day previous. The following address was read by Mr. John Waller, of Bartonville:

To the Rev. F. E. Howitt, Incumbent of the Church of the Redeemer, Stoney Creek, and of St. Mary, Bartonville, in the Diocese of Niagara:

REV. AND DEAR SIR.—We, the undersigned, in behalf of the churches committed to your care, and other friends, sincerely desire at this time to offer our warmest congratulations and best wishes to Mrs. Howitt and yourself, and also to express on your bridal return a very hearty "welcome home." We

would also express, with much respect and affection, our united and cordial appreciation of your pastorate over us in the Lord. Yours, like that of your predecessor, our dear Rev. C. E. Whitcombe, has been most happily marked with a constant zeal, prudence, faithfulness and piety. The past two years of peace and prosperity enable us to believe that these blessings will not only be continued, but that they will be much promoted by the presence and co-operation of Mrs. Howitt with you. Please accept these few words of congratulation and welcome, together with the accompanying token of our affection, which we trust shall also serve as a memento of our prayers and best wishes on the memorable occasion of the 15th of April last. May you both be spared for many years of happy usefulness in devotion of the work of Christ here on earth, and may we with you, at last, through His merits, meet above at the marriage supper of the Lamb. We are, reverend and dear sir, yours affectionately in the Lord, Walter Greive, W. H. Wodehouse, Churchwarden, Stoney Creek; John Powell, William Hyland, Churchwardens, Bartonville.

May 7th, 1885.

The Rev. Mr. Howitt made a very appropriate acknowledgment of the kind address and handsome testimonial—a clock procured from the enterprising firm of Messrs. Davis & McCullough, of fine marble, and inlaid with granite. The proceedings terminated at 9 o'clock with singing the doxology and pronouncing the benediction.

NIAGARA.—On Sunday last, the members of the Christ Church Band of Hope, were each presented with a handsome medal in the shape of a cross and oval, with the words Church of England Temperance Society on one side and on the reverse, "Whether ye eat or drink, do all to the glory of God," as a badge of their society. The band has started with the encouraging roll call of 104 names. The rector, Rev. Canon Houston, gave them a most appropriate address explaining in language sufficiently simple for the understanding of the youngest member, the object for which they had enlisted in the great temperance army. An address to the members will be given on the 2nd Sunday of every month. The officers are: President, Rev. Canon Houston; Secretary and Treasurer, W. H. Drew; Committee, Sunday School Teachers.

HURON.

If there be one characteristic of our vestries more prominent than others, it is the harmony that as a rule marks all the proceedings at their meetings. There seems to be no difference of opinion among them. To this may be attributed in part to the very sparse attendance even at our Easter vestry meetings. That this absenteeism from our councils may lead to injurious results we have now an instance in the vestry meeting of Trinity Church, St. Thomas. At the Easter meeting, the few malcontents took advantage of their forming the meeting almost solely, and passed a resolution criticising the ministerial labours of the rector. The adjourned vestry meeting was held that day two weeks, and was largely attended, and the action of the malcontents was justly condemned. After some minor business had been transacted, it was moved by Mr. H. F. Ellis, and seconded by mayor Horton, that the resolution passed at a recent meeting, calling upon the Rev. Mr. Ballard to resign, be expunged from the minutes, as it was uncanonical, ungenerous, and unfair to the rector. The motion was carried unanimously. Mr. Horton condemned strongly the action of the former meeting, and stated that the good work of the pastor was more than sufficient to gain the respect of his enemies. Mr. Ballard is a gentleman highly esteemed by the large majority of his congregation and citizens generally, and the action of his very few enemies at the previous meeting received very unfavorable criticism at the hands of the majority of the members of the church.

LONDON.—Wednesday, 29th April.—A special meeting of St. Paul's Church was held to consider the appointment of an assistant minister, Rev. Canon Innes having done all the clerical duties of the parish for the past year. It is more than time for the appointment of an assistant to be made. Accordingly a special meeting was held to consider the question, the rector desiring to consult the members of the vestry as to the proposed appointment. The names of several clergymen were presented but no definite conclusion was arrived at. Messrs. R. Meredith, J. B. Laing, R. W. Smylie, T. H. Marsh, T. G. Meredith and others spoke strongly in favor of obtaining the services of a first class preacher, who would also be a hard worker among the congregation. Such a man should be paid a liberal salary. Mr. R. Bayly thought that a clergyman, having all the perfections which had been suggested, would be difficult to get, and if they did get him they would not be able to keep him very long. If they decided to give a much larger stipend for an assistant clergyman than they had been in the habit of giving, it would be well that the extra amount be

guaranteed in advance, rather than trust to any expected increase in collections. Mr. Smylie said he would be quite willing to be one of a guarantee committee for that purpose, and thought no difficulty would be found on that head. If no suitable man could be found in Canada, why not try in England? He thought they should have a soundly educated Church of England university man; and that such a man might be secured at a salary of from £300 to £400. Mr. Marsh, (people's church-warden,) strongly supported the proposition. Mr. J. B. Laing said the fact is the church was never in better financial position than at the present time. The debt had been wiped off to the extent of some ten thousand dollars; the church had been consecrated and if ever there was a time when the congregation could afford to pay a liberal salary to a first class man, it was the present. Some one having suggested the propriety of getting an assistant at a lower salary. Mr. T. G. Meredith remarked that if they would only give a low salary they had better guarantee that also. The rector stated that it was rather urgent that an assistant minister should be appointed at once. He wanted some holidays this summer, he had none last summer except ten days during which time he had been taking the place of another clergyman. After some further discussion, the rector reminded the vestry that he only wanted an assistant. The consensus of opinion was that in appointing an assistant minister, it is necessary to appoint one of superior education and more than ordinarily commanding powers as a preacher, in order that weight might proceed with the deliverances of the pulpit and the reading desk, and that for such a man a liberal salary should be provided. The meeting adjourned for three weeks, and a committee was appointed to consider the subject in the meantime and bring in a report.

UNITED STATES.

CALIFORNIA, PASADENA.—The following address and a purse of one hundred dollars was presented to Rev. Mr. Macnab, on his return to his parish of St. Catharines, Canada:

"ALL SAINTS MISSION," PASADENA, CAL.—*Rev. and Dear Sir.*—On behalf of those who have enjoyed and profited by your ministrations during the past twelve months we desire to express, in a few brief words, our very deep regret that you are about to leave us. Beginning the discharge of the duties of your sacred office here at a time when circumstances had overcast the prospect of the church among us, your zealous and devoted labors have resulted, by the blessing of God, in the strength and growth of the church to an extent beyond our warmest anticipations of what was possible. We would assure you most earnestly that your name, and that of Mrs. Macnab, who has indeed proved herself a help mate for you in every way, will long be cherished in affectionate remembrance and esteem; and we would venture to express the hope that when at work again in your distant Canadian parish, your memory will recall at times the faces of your many friends in Pasadena and the San Gabriel valley. We would request your acceptance of this purse as a small, but hearty token of our feeling of grateful affection; and, in conclusion, we would pray earnestly that the blessing of the Almighty will always rest upon you and Mrs. Macnab, both personally and in your labor of love in the Gospel. Signed on behalf of the congregation of "All Saints Mission," Pasadena, California. J. M. Radabaugh, warden; W. S. Arnold, treasurer; Chas. Scharff, secretary.

Mr. Macnab thanked the people warmly for himself and his wife, and he could but hope that they all would understand his deep sense of the obligation, and the sincere regrets of himself and wife at the inevitable separation from the many friends they had made during their year's sojourn in the beautiful San Gabriel valley.

ENGLAND.

A BISHOP WARNING THE POPE.—A Jesuit preacher has recently published a collection of sermons upon "the decay of faith." An Irish Roman Catholic Bishop, says the *Morning Post*, has just published a pastoral letter, which is evidently addressed to no less a personage than the Pope, and which purports to treat of the same topic. Bishop Nulty, however, hastens to soar far beyond the causes which in the eyes of the Jesuits tend to unsettle the convictions of devout Romanists. The Irish Prelate does not even touch upon those deadly ills of unregulated reading and mixed marriages which are depicted in such appalling colours to the faithful who meet in the vicinity of Belgrave-square. Perhaps Irish Nationalists cannot be accused of a taste for reading much of any kind except the effusions of *United Ireland*, and are removed by a melancholy ocean from the dangerous attractions of heretical persons of the opposite sex which inspire such concern among the zealous Fathers of the Farm-street Society of St. Ignatius. At any rate, Dr. Nulty roundly intimates to Leo XIII.

that the one thing which can uproot the Holy Catholic, and Roman Faith in the Green Isle, is the suspicion that his Holiness may not be quite sound on the principles of the Land League, and that the Curia is not sufficiently regardful of the supremacy of Mr. Parnell. Bishop Nulty makes no secret of his conviction that the Church may be in danger in Ireland if the authorities of the Church venture to entertain different views upon the binding force of the Decalogue from those professed by the authors of the No Rent Manifesto. If Ireland has been pretty staunch to the Papacy down to the present, Bishop Nulty warns the Pope that he must not be too presuming upon that account. Whole nations, he points out, have before now fallen away from the Roman Communion, and it is quite on the cards that it may be Ireland's turn next, if the Pope does not give emphatic earnest of his resolution never to sacrifice the pure patriots who surround the National League Chief, and who fatten on the National League exchequer, to the demands of a Saxon Government, or even to ordinary considerations of civic order and public morality. If matters in Ireland are to come to a struggle between Roman Catholicism and Mr. Parnell, it is the former, says Bishop Nulty, which will infallibly go to the wall.

To "Boycott" your neighbour, to "moon-light" the land-grabber, and to "remove" landlords, informers, and police, are points in the League charter which had better be respected by the Church of Rome. The finest peasantry in Europe must get absolution on their own terms, or they will do without it altogether, and quietly adopt the principles of Rocheforte, and other Continental admirers and colleagues of the leaders of the Irish movement. As Dr. Nulty frequently earned the applause of the Leaguers by his sympathetic position of Christian principles on such subjects as the ownership of landed property, he is described as an exemplary Prelate in the ordinary discharge of his ecclesiastical functions, but when it comes to Irish Nationalism or British rule, the Pope himself had better be aware of what he is about. "The lessons taught by the experience of several years plainly show," writes the pastor, "that, in the present excited suspicious state of public feeling, grave and dangerous complications and misunderstandings might at any moment crop up between the Irish nation and the Holy See, and no one could calculate, or fix a limit to, the deplorable consequences which might result from them. . . . It would be easy to persuade a jealous and credulous people like ours that the Pope had acted on erroneous prejudices and one-sided information. Considering how desperately bent the nation always seems to be to secure all the social and political ameliorations of its condition that are within its grasp, a fatal misconception of this kind would be quite enough to drive it into an attitude of dogged and sullen disobedience. Neither can I find any solid grounds for believing in a special exceptional Providence which would save Irish multitudes any more than Irish individuals from renouncing their allegiance to the Church in a paroxysm of passion."

Bishop Nulty almost rises to the highest of Luther's invective while burning the Pope's Bull, when he comes to think upon the monstrous impropriety of any Pope daring to thwart any of those social or political views upon which Irish Nationalists are so "desperately bent." Archbishop Croke, who raised £3,000 at the church doors in Tipperary for his political idol, and who had the satisfaction of seeing the sum swell to £37,000 in spite of Papal interdict, will find himself powerfully backed in the Conference at Rome to which the Irish bishops have been summoned. If the Pope fancies he is to be allowed to regulate the discipline of his Irish flock without consulting the League in preference to the canons and the fathers, he will find himself much mistaken. No dogma of infallibility will be allowed to stand between the Papacy and the wrath of the Irish nation in such a contingency. The Pope will be held guilty of acting on "erroneous prejudice or one-sided information," and if he does not apologise for his mistaken estimate of his Irish children, they may totally "renounce their allegiance to the Church." Tried by the test of Socialist covetousness and political passion, the Papacy is warned, that between Parnell and the Vatican, between No-Rent and the Papal authority, it is the allegiance to the Church which will suffer. As the Irish Roman Catholics form the vast majority of the Pope's subjects—nominal subjects it would largely appear—in the British dominions, this exposition of the hollow character of the religion of the masses may justifiably exercise the reflections of English Roman Catholics also. We should like to hear Cardinal Manning on the doctrine of his Episcopal brother of Meath. It seems to us that Roman Catholicism, if it has dallied with Irish revolution, is being bitterly punished for its conduct. To a devout Roman Catholic of the English type, at least, the menaces of Dr. Nulty against the Papal authority in questions which might effect Messrs. Parnell, Healy and O'Brien, and their allies, must be a thousand-fold more offensive than French Jacobinism itself.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

"SOCIETY OF THE TREASURY OF GOD."

MOTTO.—"Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Malachi, iii. 10.

SIR.—The Ascension-tide appeal, of the Missionary Society of the province of Canada, which was read this morning in all our churches, has again brought home to our hearts our miserable shortcomings, and gives me an opportunity of bringing the "Society of the Treasury of God," to the notice of your readers.

Two years ago the Mission Board demanded a minimum sum of \$50,000, for the immediate needs of the Church, and, although that demand was enforced by the most conclusive arguments, and strongest language, it was not forthcoming, and the present figures fall very far short of that amount.

This Ascension-tide, our missionary Bishops content themselves with bare statements of the consequences of our covetousness, but God enforces the appeal by His curse of "Privy conspiracy, and rebellion."

Allow me to follow out the argument of my letter on the curse of God, in the DOMINION CHURCHMAN of April 30th.

"Will a man rob God?" asks Malachi. "Wherein have we robbed Thee?" asks the people. I answer, first, that the English nation sold the property of the English Church to King Henry VIII; and secondly, that since that time, both as a Church and a nation, we have ceased to pay God's tithe, which is this, not only by divine appointment, and perpetual obligation, but because it was most solemnly vowed and dedicated by our ancestors in both Church and State. "We are cursed with a curse," says Malachi, and I add that our ancestors on several occasions called down that curse of God on those who withheld their tithe.

Under the first head, my last letter suggested several curses which we inherit in common with all English speaking people. I now ask whether this curse of rebellion does not come under the second head, and may not reasonably be attributed to the robbery of God's tithes now going on.

Buffalo, small game, fish, all means of subsistence vanished before the advance of what Christian people call civilization, the Indians and Half Breeds, not having been converted to that religion that enjoins the taking of the spoiling of our goods with patience, prefer to fight rather than starve. The result now, is the same as in the day of St. Augustine, viz: we have to pay in taxes, what we refuse to pay in tithe, with bloodshed and miseries of war in addition. If Church people had been living in conformity to God's law of tithe and offering, there would have been ample funds for the conversion of the Indians, and providing for their maintenance during the transition from nomadic to civilized existence.

The Society of the Treasury of God is the outcome of a conviction of many clergy and laity, that after all, God's system of finance is right, and man's devices are wrong. At all events, our periodical appeals, and begging deputations, our mixed mendicants, our socials, services, bazaars, lotteries, (that devil's device to teach our children how to gamble), have all utterly failed to produce funds to enable the Church to obey the last command of her Lord as he ascended up on high.

We have issued circulars to the clergy of western Canada, and are now sending them to the American Church: As soon as we have the funds, we shall supply our own clergy with tracts for their parishes, calculated to educate the laity upon the subject of "tithes and offerings." It will save me much time and trouble if those interested will apply at once.

Considering the short time we have been at work, and that the means have nearly all been supplied by four tithe payers of small income, our success has been great. But we want members, we want money, and above all we want united prayer. Satan has petrified our hearts, and shut up our Church within adamant walls of covetousness. That God is stronger than Satan we know, but there will be no victory for us so long as people agree with their lips, and give us neither their prayers, nor a portion of their tithe to carry on the war. I am, etc.,

O. A. Pocock,
Hon. Organising-Secretary.

Brockville, May 10, 1886.

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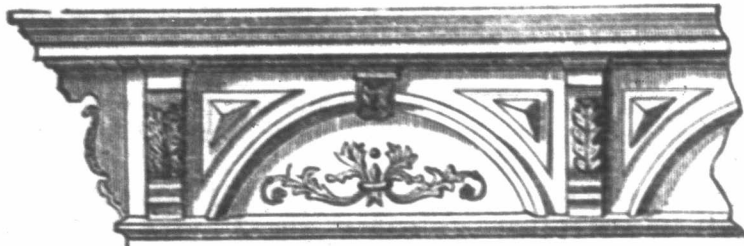
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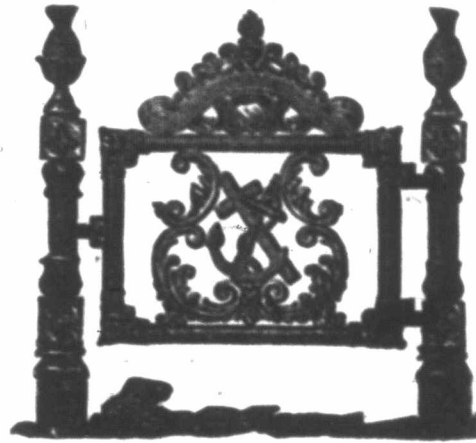
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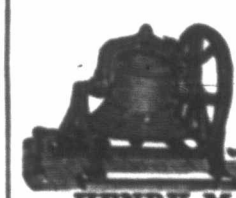
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WHAT IS RELIGION?

BY G. W. SHINN.

If the reader will look over the books on the shelves of a clergyman's library, he will probably be surprised at the great number and great variety which treat of the one subject—*Religion*. He will see, first of all, the Bible in languages in which it was originally written, then great dictionaries giving the meaning of each word, commentaries explaining the different passages, and histories of the many nations mentioned in the Scriptures. Besides these, he will see collections of sermons showing how great preachers have explained the truth; essays, treating in a learned way, of particular points; lectures upon important themes, and numerous volumes narrating the history of the Church, its trials, conflicts and successes, as it has gone on increasing in the world.

"What a task it would be," you exclaim, "if one had to study all these books to gain a clear notion of what Religion is." The clergyman would probably reply to your exclamation somehow thus: "Religion, or Theology as we usually call the systematic treatment of it, is called '*The Queen of Sciences*;' and the other books you see are but the smallest fraction of the great number which contain thoughts of learned men of old time and of these days upon this great subject. Men never will cease to think and speak and write about it, for, in all ages, they have felt that there is nothing more important than its three great points: God, duty, and immortality.

But while it is so great a subject, and deserves so well the thoughts of the most learned, it is also a subject that comes down to the comprehension of even the little child. Its great truth may be impressed upon the mind, may influence his heart, and control his life.

Besides this, it is a subject about which it is not safe to be ignorant. Few can become learned theologians, but all can know something of religion, and to be without some knowledge of it is full of danger. We can readily see how a person may get along tolerably well all his days without knowing anything of chemistry or astronomy, but it is entirely different with respect to this matter. There are three reasons why it is so very necessary to have some knowledge of religion.

First of all, man is a religious being. He has the capacity for being influenced by supernatural truths. His very nature yearns for a religion of some kind. Second. Almighty God has made known His will to man—that is, has given us religious truth, and has commanded us to become acquainted with it. Third. Our happiness here and hereafter depends upon how we are influenced by religion.

Perhaps, after listening to the clergyman as thus he spoke, you would say, "What is Religion? Not that I am entirely ignorant of it, but I would understand it better."

The reply would run about thus:

Of course you are not entirely ignorant of it, for doubtless you have been hearing about it all your life, as far back as you can remember. When you first learn to say a little prayer, kneeling by your mother's knee, or learned to repeat a Bible verse, or a hymn, or part of the Church Catechism, these were the beginnings of your education in religion. Every time you have gone to church since then, every sermon you have heard, every time you have read the Bible, have been additional lessons in religion. But, after all, it is proper to ask, "What is Religion?" You want to have clear thoughts about it, and your question is a good starting point. Here is an answer given by a celebrated clergyman of the Church.

"Religion is the tie by which the soul binds itself to God, its true friend." A tie, a link, a bond between God and man.

Another distinguished writer makes this answer: "Religion is the art of being good and doing good." An art, something to be learned, something that will influence our characters, something that will enable us to benefit others.

Now, if you will put these two answers together, you will get quite a full, clear thought upon the subject. Think of it as a bond that brings you into union with your God, and then as something to be done that your heart and life may be holy.

Think now of yourself as a creature made by the Almighty. You have the capacity for receiving this tie which unites you to Him. You are, it is true, sinful and weak, but He has devised a way by which your sins are pardoned and your weakness is aided, and by which this bond is formed and strengthened between Himself and you. The bond is already formed, although you may not realize it. You will realize it the more you seek to grow in holiness and usefulness.

Whenever, then, you ask an answer to your question, "What is Religion?" you are to think of it as something that is uniting you to God and making your life good. It is as a channel through which from the heart of God there flows life for man.

Union with God, life from God, these are the essential thoughts in all forms of religion. You must not be confused when you learn that there are many forms of religion in the world. None of them can be true except such as God Himself has revealed. Some of these which are false has parts of truth mingled with them, which men have received from tradition or from the ancient scriptures.

That alone is true which God Himself had revealed. Man could not devise a religion which would bind him to God and derive life from God. Such must be the province of the Almighty.

PULLING TEETH.

"Yes," said one of the committee, "the raising of that last thousand dollars was like pulling teeth." We did not dispute his word, we only thought that if he felt he had been compelled to act the dentist, the subscribers must have felt that they had the greater inconvenience of being the patients. Well, admitting that raising money for church purpose is sometimes financial tooth pulling, the fact remains that it must be done, the few must pull and the selfishness of the many must submit to the pain; consequently the practical question is, what is the best way of getting through the operation?

You would think a man had lost his wits if he said: "I've just come from the dentist's; been to have him break off another piece of my tooth; could not stand it to have it all out at once; so he pulls out a small piece every week." And yet that is exactly the way the majority of men manage the tooth charitable. Instead of pulling it out once for all, instead of saying at the beginning of the year, "My income is about so much, I hereby set apart five, seven or ten per cent. for the glory of God and the good of my fellow men," the average man says, "No; I cannot stand that, it hurts too much, I will give as the occasion arises." And the occasion arises just about often enough to keep the jaw of selfishness in a condition of chronic soreness and irritability, and the benevolent dentist and the suffering patient are made to groan in discordant unison.

My dear, tender-jawed, suffering reader, try a new plan with the new year. Pull the whole tooth out at once and be done with it! Perhaps it would be too much to expect you to be as generous as an ancient Jew and pull out a ten per cent tooth. Take one half that size, or even a two per cent tooth to begin with, only in the name of all that is reasonable, do not suffer but once in the pulling of it. When it is out you can divide it as small as you please, and then, instead of hurting, you will find it a pleasure. Said a parishioner of St. Luke's, Brooklyn: "I made up my mind that one-tenth of my income was the minimum sum my conscience would allow me to give. If I should become very wealthy I should consider that altogether too small. Having the total amount settled, I sit down every year and make a memorandum of what I consider to be the relative demands upon me from the various departments of Church work. As the time comes around I meet the demand. I

always reserve fifteen or twenty per cent. for special and unexpected calls never get disappointed. Aside from all questions of conscience in the matter I would not for anything go back to the old way of giving only on call. It is a *real pleasure* to think upon the needs of several objects and to think how far I will be able to relieve them. Then, too, one is so much *more cheerful* in giving in this way. You look into the object more carefully and become more interested in what is being done."—*Trinity Parish Record*.

CONFIRMATION.

BY C. W. G.

"Defend, O Lord, this Thy child, with Thy heavenly grace, that he may continue Thine forever; and daily increase in Thy Holy Spirit more and more, until he come to Thy everlasting kingdom."

Thy child, O Lord, I come to Thee;
A father's aid implore;
Confess my weakness and Thy might
On me Thy Spirit pour.

And let me daily grow in grace
In wisdom and in strength,
Until I feel "to live is Christ,
To die is gain," at length.

I rest content, if only Thou
Will hold me close to Thee;
Nor let my spirit flag—how hard
Soe'er the path may be.

From pride, vainglory, and self-will,
Dear Saviour, keep me free;
My only merit in the love
Thou'st shown in death for me.

This world, its vanity and pomp
I cheerfully resign;
Before that world I bear Thy name,
And on my brow Thy sign.

"Christ's faithful soldier to life's end,"
"Defend, O Lord, Thy child,"
For carnal joys what heart would sigh
On whom his Lord has smiled?

Until I come at last—ah when,
Thou knowest, Lord, not I—
"Unto Thy Kingdom"—is this death?
To dwell with Thee on high!

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the look out against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail if I did. Saul wanted to be his own master and failed Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under His direction. He is regulator, and where He is master all goes right."

"One is my master, even Christ," repeated the young man slowly and seriously; "everybody who puts himself sincerely under His leadership wins at last."

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

MAY 31st, 1885.

VOL. IV.

Trinity Sunday.

No. 27

BIBLE LESSON.

"The Holy Trinity."—Rev. iv. 1, 2.

We have a very solemn lesson to-day. Let us approach it in faith and humility. We saw last Sunday how essential a "right judgment" is, and our subject is one on which we can know nothing except what God tells us. That there are three persons in one God is a great mystery to us, we cannot understand it, but because God makes it known to us in His Word, we reverently believe it. We are reminded of the fact that God is three in one in all the services of the Church. The Prayerbook teaches us it, as often as we use it. After every psalm and canticle, "Glory be to, etc." In the creeds. In the Litany, see first petitions. At baptism we were baptised into the name of the Blessed Trinity, and at the end of the service we are dismissed with "the grace" etc., or the final blessing in the same Holy Name.

(1) *There are three Persons.*—In St. Matt. iii. 16, 17. We have first, the Father speaking, "This is My beloved Son." Second, the Son in the waters of Jordan, baptizeth by John. Third, the Holy Ghost in the form of a dove. In St. Matt. xxviii. 19, our blessed Lord Himself plainly mentions each Person. St. Paul too in 2 Cor. xiii. 14. Again, when God speaks, He sometimes says *Us*, not *I*. Of this we have had two instances in our present series, see Gen. i. 26. Gen. xi. 7. We worship each Person as God, "Such as the Father, such is the Son, and such is the Holy Ghost." We have seen in a former lesson the special work of the Father, creation, Gen. i. 1. Of the Son Redemption, Rev. v. 9. Of the Holy Ghost, Sanctification, 2 Thess. ii. 13. Thus we see that there are three Persons.

(2) *They are one God.*—God is one. This is most undoubted, see Isaiah xlv. 6, xlv. 21, 22; St. Mark xii. 32; 1 Cor. viii. 4. Let us note that the same things are said of each Person. First, creation, "In the beginning God created the heavens and the earth," Gen. i. 1. "By Him (*i.e.*, the Son), were all things created, Coloss. i. 16. "The Spirit of God moved upon the face of the waters," Gen. i. 2. Second, Omniscient, (*i.e.*, Allseeing) (a) "known unto God in all his works from the beginning of the world," Acts xv. 18. (b) "And Jesus knowing all things" St. John xviii. 4. (c) "The Spirit searcheth all things, yea the deep things of God," 1 Cor. ii. 10. And so also we might see that Each is Almighty, Holy and Omniscient, and yet God is One. Then the Father is not the Son, "The Father loveth the Son," St. John iii. 35, see also St. Luke xxii. 42; Heb. vii. 25. The Father is not the Holy Ghost. "And I will pray the Father and He will give you another Comforter," St. John xiv. 16; Rom. viii. 26. The Son is not the Holy Ghost, "If I go not away, the Comforter will not come," St. John xvi. 7; Heb. ix. 14. Here then we have, Father, Son, Holy Ghost, each separate from the other; each God; yet "not three Gods but one God." This is a great mystery to be received, with reverence and faith, even though we cannot understand it. *Three Persons in one God.* Seeing then how great God is, and far beyond our finite understanding; seeing also how much He has done for us, let us in all humility, believe what He has revealed of Himself "where reason fails let faith adore."

Let us make confession of this true faith. If not ashamed of our faith now, the Lord Jesus will not be ashamed of us hereafter, St. Matt. x. 33.

Let us worship this Triune God. Let this "worship" be our delight, and we may be sure that He who has given us this faith will "keep us steadfast" in it, and "evermore defend us from all adversities" here below. And let us not forget our

high privilege in belonging to a church which in all its services, keeps this "true faith" prominent. So while the church in heaven "rests not day and night" Rev. iv. 8, in saying, "Holy, Holy, Holy, Lord God Almighty," we also on earth continually cry, "Glory be to the Father, and to the Son, and to the Holy Ghost," and even in the very words spoken in heaven, when we join in the Sanctus in the Communion Service.

Holy Father, Holy Son,
Holy Spirit, Three in One,
Hallelujahs round Thy throne
Rise eternally—Amen.

WHIT-SUNDAY.

Whit Sunday, or the feast of Pentecost, is so called partly from the light and truth which were shed abroad this day to enlighten the world; and partly from the white garments which were worn by life baptized. In ancient times the holy sacrament of baptism was ordinarily administered on the two great festivals of Easter and Whit-Sunday. And the white robes, or chrysome, which were put upon the Christians at their baptism, were laid up in the churches, and produced in evidence against them, if they should afterwards violate or deny the faith they had professed. The commemoration of this day must ever be one of deep interest to the Christian. It reminds us of the first great outpouring of the Holy Ghost, and teaches us most blessed truths about the Person and work of Him Who from that time forward became the life giving Spirit of Christ's Body the Church. It's through Him we are brought into union with our Divine Lord and Saviour. Through Him we are able to abide in Christ as His living members. Through Him the sacraments receive their efficacy. By Him our hearts are opened to see and know the truth, and all needful grace is given to enable us to fulfil the duties of life in a Christian way. By Him the whole work of Christ in the world is made efficacious, and we are prepared in body and soul for the blindness of those who prove faithful to the end.

TRINITY SUNDAY.

In the ancient Liturgies, this day was looked upon as the Octave of Pentecost. Later on, "the Church," says Bishop Sparrow, "thought it meet that such a mystery as the Trinity, though part of the meditation of each day, should be the chief subject of one, and this to be the day. For no sooner had our Lord ascended into heaven, and God's Holy Spirit descended upon the Church, but there ensued the notice of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church, therefore, having solemnized in an excellent order all the high feasts of our Lord, and after, that of the descent of the Holy Spirit upon the Apostles, thought it a thing most reasonable to conclude these great solemnities with a festival of full, special, and express service to the Holy and Blessed Trinity."

THE TRUE TEMPERANCE SOCIETY.

It must never be forgotten that the Church of Christ is a temperance society instituted by God Himself, and that to it all other temperance societies must be auxiliary. St. Paul gives us the true key when he tells us that temperance is one of the fruits of the Spirit—that is, a Christian grace or virtue. Religion alone can furnish the strength to resist temptation, and save from falling. When men realize this, if they can be brought to repentance and prayer, there may be hope of real reform. Human law and its restraints may be valuable as a help, to a certain extent, the vicious may stand in fear of it, but it does not strike at the root of the evil, it does not reach the heart. No man was ever made better, no man was ever christianized by law. If the great evil of intemperance is ever to be done away with, it is by the preaching of the Gospel, by the spread of its principles, by touching the heart, by the divine law of love, which, while

it denounces drunkenness as sin, is still full of pitying tenderness, knowing that it is human to err and God-like to forgive.

(Churchman,

OUR ABSENT ONES.

"The angel of the Lord campeth round about them that fear Him"

"He who keepeth Israel shall neither slumber nor sleep."

Round the evening board we gather,
Softly fades the waning light;
Where are they, our best beloved?
Far from us they'll rest to-night;
Far from home and far from kindred,
Rude their soldier couch is spread,
Angels! take them to your keeping!
Saviour! shield each slumbering head.

Let Thy pitying eye behold them,
Strangers in a stranger land;
Snares and perils thick beset them,
Keep them with Thy mighty hand.
Deeper, deeper, fall the shadows—
Now the weary day is done—
Light of Lights! shine through their darkness,
Day and night to Thee are one.

While Thine angel campeth round them,
They can lay them down secure,
Sink to rest and fear no evil,
All their tents are guarded sure;
Wherefore are our spirits troubled
While their sentry is the Lord?
While the eye that never closes,
Round their camp keeps watch and ward.

Though the foe may hover nigh them,
Though the wild winds o'er them sweep,
He who keepeth Israel's armies,
Shall not slumber, shall not sleep;
Let not, then, our hearts be burdened!
What can hide them from his sight?
Saviour! take them to Thy keeping—
Far from us they'll rest to night.

THE CHURCH CATECHISM.

Did it ever strike you that the simple, noble, old Church Catechism, without one word about rewards and punishments, heaven or hell, begins to talk to the child like a true English Catechism, as it is, about that glorious old English key word, *Duty*? It calls on the child to confess its own duty, and teaches it that its duty is something, most human, simple, every day, *Commonplace* if you wish to call it so. And I rejoice in the thought that the Church Catechism teaches that the child's duty is commonplace. I rejoice that in what it says about our duty to God and our neighbour, it says not one word about counsels of perfection, or those frames and feelings which depend, believe me, principally on the state of people's bodily health, or the constitution of their nerves and the temper of their brain; but that it requires nothing except what a little child can do as well as a grown person, a labouring man as well as a divine, a plain farmer as well as the most refined, devout, imaginative lady.—*Kingsley.*

—The queer answers given by school children in their examinations, affords the papers much amusement. This is given as a genuine extract from an examination in the Bible. "What do you know of 'lepers' from the Old Testament?" A. "One was David, when he leapt before the Ark. The other was the gentleman, who, with the help of his God, leapt over the wall."

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

NEVER TELL A LIE.

How simply and beautifully has Abd-el-Kader, of Ghilon, impressed us with the love of truth in a story of his childhood! After stating the vision which made him beg leave of his mother to go to Bagdad, and devote himself to God, he thus proceeds:

"I informed her of what I had seen, and she wept. Then taking out eighty dinars, she told me, as I had a brother, half of that was all my inheritance; she made me swear, when she gave it to me, never to tell a lie, and afterwards bade me farewell, exclaiming, 'Go, my son; I consign you to God; we shall not meet until the day of judgment.'"

I went on till I came near Hamandai, when our Kafilnh was plundered by sixty horsemen. One fellow asked me what I had got.

"Forty dinars," said I, "are sewed under my garments."

The fellow laughed, thinking, no doubt, I was joking with him.

"What have you got," said another?

I gave him the same answer. When they were dividing the spoil I was called to an eminence where the chief stood.

"What property have you got my little fellow?" said he.

"I have told two of your people already," said I. "I have forty dinars sewed in my garments."

He ordered them to be ripped open, and found my money.

"And how came you," said he in surprise, "to declare so openly what had been so carefully concealed?"

"Because," I replied, "I will not be false to my mother, to whom I promised I will never tell a lie."

"Child," said the robber, "hast thou such a sense of duty to thy mother, at thy years, and I am insensible, at my age, of the duty I owe to God? Give me thy hand innocent boy," he continued, "that I may swear repentance on it."

He did so. His followers were alike struck with the scene.

"You have been our leader in guilt," said they to their chief; "be the same in the path of virtue."

And they instantly, at his order, made restitution of the spoil and vowed repentance on his hand.—*Christian Penny Magazine.*

HONOR GOD.

There was once a boy working in a factory. He received only two dollars a week; but that was the principal dependence of his poor mother. He was a good boy and always went to God's house on Sunday, as well as on many other days. His employer was not a Christian man. He had a short memory. He forgot God. On one occasion he was in a hurry to get some work done, and he gave notice to his hands on

Saturday that he wanted them to work all the next day. Willie was very much tried to know what to do. He could not bear to think of profaning the Lord's Day. Yet, if he did not go to work, he was afraid he should lose his place, and then what would his poor mother do? At last he resolved to do right, and leave the rest to God.

So he attended service at church with reverence and profit. The next morning, as he was going into the factory to do his work, his master met him.

"Where were you yesterday, sir?"

"I went to church, sir," said Willie.

"Then you may go to church again to-day for I don't want you here," was the reply.

Poor Willie felt very much cast down. When he thought of his mother he could not help crying. But he thought that would do no good, so he wiped away his tears, and set out for a new situation. He called at several places, but the only answer he received was, "We don't want any boys." At last he called on a gentleman, who asked him why he had left his last place. His reply was, "Because I would not work on Sunday, sir." The gentleman was pleased with this; so he engaged him to work, and promised him four dollars a week: So Willie found that God did not suffer him to be the loser by his faithfulness and devotion.

THE NUTTING OF THE SQUIRRELS.

The squirrels gave a nutting. Everybody was invited. Pretty Miss Fanny was to marry her cousin, Grey. The one which gathered the greatest number of nuts was to be the first one to dance with the bride. They hunted the woods all day from sunrise to sunset, and then held the party on the limb of a very large chestnut tree which was over the Indian spring. It was fun to see how fast they could all mount the stairs, which were the trunks and boughs. I never could tell which one it was which gathered the most nuts, for the family are so much alike; though I suppose they can tell one from the other. They had chesnuts, hickory nuts, and walnuts. They had acorns hollowed out for cups; and the caps of the acorns for the saucers. Old Mrs. Squirrel brought out some dried blackberries on an oak-leaf—wasn't it funny? The young squirrels threw the shells at each other, and pulled each other's tails and seemed to have the most fun of any. It was nice and moonlight, and before the moon went down, the party broke up, and the men squirrels saw the lady squirrels all home. The way I came to find it all out, was from seeing the shells all over the ground the next morning under the tree, by the spring.

AN EX-ALDERMAN TRIED IT.—Ex-Alderman Taylor, of Toronto, tried Haggard's Yellow Oil for Rheumatism. It cured him after all other remedies had failed.

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Formerly the square piano was generally used, notwithstanding it was always cumbersome and inconvenient, as compared with the more elegant upright piano. Undoubtedly this was because the former was best as a musical instrument. Improvements in the Upright Piano have latterly given it the preference. One recently made by the Mason & Hamlin Company is likely to give the upright still more acceptance. By an ingenious arrangement, they fasten the strings of the Piano directly to the iron plate, dispensing with any intervention of wood. The result is more perfect vibration of the strings, producing more pure, refined, musical tones, and much greater durability, including freedom from liability to get so easily out of tune.—*Boston Journal.*

HEADACHE.—Headache is one of those distressing complaints that depends upon nervous irritation, bad circulation, or a disordered state of the stomach, liver, bowels, etc. The editor and proprietor of the *Canada Presbyterian* was cured after years of suffering with headache, and now testifies to the virtue of Burdock Blood Bitters.

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A BOY WHO USED HIS EYES.

He lived in Brooklyn, and when he was on the street he kept his eyes open, and he knew what was going on about. More than that he was a kindly boy, for when he saw people in distress he tried to help them. Week before last, while he was playing near his home, a young woman came out of a neighboring house, where she had been calling with her young child, and looked about for her baby carriage, which she had left by the front door. It had disappeared while she was in the house. Calling the boy, she asked him if he had seen it, and upon receiving a reply in the negative, she looked troubled.

"Never mind, ma'am," said the boy: "I'll find it for you," and he started down the avenue, asking each person he met if he had seen anybody with an empty baby carriage. At length he obtained a clew from a fireman, and following it rapidly, reached a second-hand store just as a rough-looking man was trying to sell the carriage.

"Hold on there!" cried the boy to the dealer. "That carriage has been stolen."

"It's a lie!" said the thief. "It belongs to my wife, and she sent me out to sell it."

"All right," answered the boy. "Just come round to the police station and explain it: you'd better. I'll follow you and have you arrested unless you do. I can run faster than you can."

The little fellow stood firm, until a gentleman who was passing inquired into the affair and volunteered to find a mounted policeman.

When the officer arrived, the thief, the boy, and the baby carriage accompanied him to the police-station, where the man acknowledged his guilt, after being recognized as a well known thief of a petty sort.

"Well my little man," said the police captain, after the boy had told his story, "I shall apply to have you appointed on the detective force," and the boy started off to restore the carriage to its owner, feeling that now indeed he had achieved greatness.

THE MAGIC OF SILENCE.

You have often heard, "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed. Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently; but no matter how hard she tried, Dolly finally made her so angry that she would soon speak sharp words too. "Oh what shall I do?" cried poor little Marjorie. "Suppose you try this plan," said her mamma. "The next time Dolly comes in seat yourself in front of the fire and take the tongs in your hand, whenever a sharp word comes

from Dolly gently snap the tongs without speaking a word." Soon afterward in marched Dolly to see her little friend. It was not a quarter of an hour before Dolly's temper was ruffled, and her voice was raised, and as usual she began to find fault and scold. Marjorie flew to the hearth and seized the tongs, snapping them gently. More angry words from Dolly. *Snap* went the tongs. More still. *Snap*. "Why don't you speak?" screamed Dolly in a fury. *Snap* went the tongs. "Speak she said. *Snap* was the only answer. "I'll never come again, never!" cried Dolly. Away she went. Did she keep her promise? No indeed! She came the next day, but seeing Marjorie run for the tongs, she solemnly said, if she let them alone, they would quarrel no more forever and ever.—*Christian Age*.

PATIENCE.

When I was a little child, I learned very early that I never got anything I wanted by crying for it; if I had asked for a toy or cake, and grew impatient because it was not given at once, my mother never gave it to me as soon as she would otherwise have done, and sometimes I did not get it at all. I now think she was very wise, though I did not think so then by any means.

Well, as we grow up and pass from the mother's teaching to that of God's we soon learn exactly the same lesson; we will never obtain what we wish by worrying and fretting about it. We may ask God for whatever we wish for He is our Father, and has bidden us make our wants known to Him, and if the desire is good and proper for us, we shall receive it; but we must wait His time for it, and if withheld longer than we thought when asking, we must remember that it will only be making ourselves and others unhappy, if we worry or fret over it, bringing it to us none the sooner, but possibly causing it to be refused us altogether.

DO NOT RIDICULE CHILDREN.

Children often seem to say very absurd things, for which they are ridiculed or abashed. Nothing, however, can be more cruel than this, for the child has merely done what many a philosopher has done before him—jumped to a wrong conclusion; and if, instead of being ridiculed and made to distrust himself, and avoid the venturing his little speculations before us in future, had we been at the trouble of examining his notions, we should have discovered how naturally, perhaps, the idea had arisen or how ingeniously, through a lack of knowledge, the little mind had put together incongruous things.

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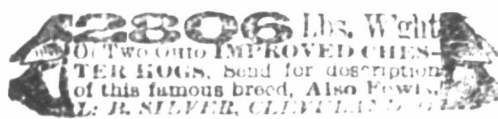
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