

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JUNE 29, 1882

[No. 26.]

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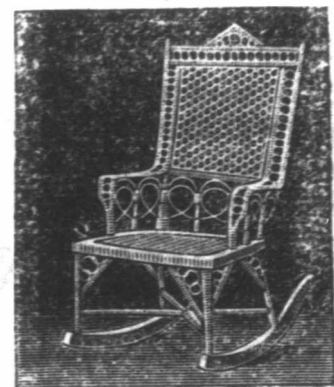
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 A map of the locality together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after **TUESDAY** "the twenty-seventh day of June next," where printed forms of tender can be obtained.
 Contractors are requested to bear in mind that an accepted Bank Cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.
 The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
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 By order,
F. BRAUN,
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 Dept. of Railways and Canals,
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 A map of the locality, together with plans and specifications of the works, can be seen at this office and at Brighton, on and after "Thursday the Eighth day of June next," where printed forms of tender can be obtained.
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Evening... 1 Samuel 13 or Ruth 1. 1 St. John 3.

THURSDAY, JUNE 29, 1882.

A NEW archdeaconry has been created in the diocese of Durham, which is to be called Auckland, and is to comprise the deaneries of Auckland, Stanhope, Darlington, and Stockton. Archdeacon Watkins has been appointed.

The recent appointment of the Rev. Ernest Roland Wilberforce, third son of the late Bishop of Winchester, to the diocese of Newcastle-upon-Tyne, and that of Archdeacon Blomfield as bishop suffragan of Colchester, are hailed with satisfaction by all Churchmen.

On Whitsun-day, the Rev. O. G. Hatherley, archpriest of the Greek Church celebrated the Eucharist in accordance with the Greek ritual in St. Raphael's church, Bristol, which has been closed for several years—the bishop of the diocese having inhibited the Rev. A. H. Ward, for alleged ritualistic practices.

A choral association has recently been formed in the deanery of Bradfield, Oxfordshire, under the presidency of the Rural-dean, the Rev. C. H. Travers, rector of Englefield. The first meeting of the choirs met at Englefield, on the 10th, when choirs numbering 215 voices from eleven out of the twenty-two parishes composing the deanery were present.

At a recent conference in London of the "Church Association" otherwise more correctly denominated "Persecution Company," a resolution was agreed to that the "conference desires to enter its deliberate and emphatic protest against the proposal agreed to by the Convocation of Canterbury, that it should be in the power of the Archbishops to open the prison doors to Mr. Green and such other convicted transgressors of the law of the land as unconstitutional in principle, virtually investing the Archbishops with a power of dispensing with the law, most ruinous in its consequences" to their unholy cause, "and involving a most ignominious and unconditional surrender" &c., &c. They denounced in the strongest and most bitter terms any interference with their sacred right of persecution. It was stated that of the fifteen proceedings under the Public Worship Regulation Act, two had succeeded, two were in progress, and eleven were failures.

The Mansion-house fund for relieving the Russo-Jewish refugees has amounted to about £80,000.

Dr. Littledale's "Plain Reasons against joining the Church of Rome" has now reached its thirteenth thousand. In the last edition, the criticisms of the book entitled "Catholic Controversy," and bearing the name of the Rev. J. D. Ryder, of the Oratory, Birmingham, have been noticed and answered.

The colony of Natal, like Cape colony, seems to have discovered that there are advantages attainable by a close connection with the Empire. The elections recently taken place have shown a decided unwillingness on the part of the colonists to accept the full control of their own affairs, on condition of likewise accepting entire responsibility for their internal and external defence.

The death of the Russian General Kaufmann is considered to be of almost world-wide interest. He was of German extraction, born in 1818. It is not long since his name was the favourite bug-bear of Russophobists. In the successive campaigns which he conducted against Bokhara, Khiva, and Khokand, General Kaufmann greatly increased the Asiatic dominion and influence of Russia, while narrowing the strip of debatable ground which separated her from countries under the control or government of England. He exercised for some years almost unlimited control in Central Asia. He found no resistance in quarter to his advance but the British power; and therefore his whole policy assumed an anti-British character, and his Court at Tashkend was more than suspected of being the source of all the difficulties which have beset British policy in the East for the last fifteen years.

No doubt there is a sort of antiquarian charm surrounding relics. One delights to associate the great departed with something they have left behind, and which has been carefully handed down from generation to generation. Such for instance is the case with the Bible presented by Charles the first of England, to Bishop Junan, when on the scaffold, a few minutes before he was beheaded, which Bible remains as an heirloom, most precious, in the possession of an Oxfordshire family in England. But what satisfaction can there possibly be in a lot of old bones? They are neither useful, nor ornamental; but present a most ghastly aspect to one gazing at them in show cases, as seen in some Roman churches. It is passing strange to see how Rome keeps up this relic traffic even to the present day. The traffic in spurious relics at Rome has been so great that the Pope has been obliged to interfere. Most of these relics are alleged to be bones of saints taken from the catacombs. It is not long since one of these spurious saints was detained in the Custom-house in New York until it could be decided what was the commercial value of the relics. The Pope has now decided that the commercial value was the only one they had, for as relics they were utterly worthless. No bones have been taken from the Catacombs for thirty years, and the various specimens of saints possessed by so many churches and convents in the United States, may be the bones of paupers and vagabonds, which many of the so-called saints were, but of sinners.

No one can deny the great popularity of the late Dean Stanley; his style of writing was so charming and attractive, and while one would prefer to remember what was pleasing in the departed, yet so long as he is held up by many as a model Churchman, it is a solemn duty to show men to the contrary, that they may be warned of the danger of his writings. It must never be forgotten that Stanley was the personal friend of the two greatest infidels of the day, viz., Colenso and Renan; and perhaps, there never was a man before, who dying in the bosom of the Church, strove to do so much injury to her. Had it been in his power he would have chased every vestige of the Christian faith from the Church, and turned every Church building into a curiosity shop. In a review of his "Christian Institutions," written by a presbyterian minister, we find these remarks:—"There is no place found for the Incarnation of a divine Person in human nature. The Catholic doctrine of vicarious suffering and expiation is explicitly denied. The transcendent holiness and primitive justice of God is ignored. The personality of the Holy Ghost is denied, and His work in regeneration and sanctification explained away under the most ordinary natural analogies. It is not the doctrine peculiar to his own national Church to which he was sworn; it is not the accidents of dogmatic speculation or definition, but the very essence of the religion of Christ, common to the faith and life of all Christians, that is here so consistently denied or ignored." These are hard words, and would show that "liberality" might well be known by a much less genial name.

IRREVERENCE IN CHURCH.

OUR remarks on this subject have given great satisfaction, not only in Toronto, but also in other dioceses.

Irreverent conduct in the sanctuary leads to the supposition that those who practise it do not really believe that the place in which they are is the house of God, and ought to be to them none other than the gate of heaven. It is an unmistakable mark of experiencing and believing very little indeed of the result of the Saviour's work. If a man has properly engaged in divine worship, he will not hurry off his knees and begin to shake hands with his earthly friends and neighbours, and talk on subjects irrelevant to the solemn business which has called them together. And yet this is what is too often met with, and when we find a clergyman joining in the same kind of thing it only makes the matter so much the worse, because he at least ought to know better.

We cannot agree with the Rev. R. HARRISON's remarks in a letter in our correspondence columns on this subject. It is mere ordinary gossip that is indulged in; a practice evidently a usual one, and therefore highly reprehensible. We can only say that we are obliged most strongly to condemn such irreverence, which becomes so much the more remarkable in congregations generally supposed to appreciate reverence. In these cases too the evil is increased by the fact that the obstruction caused by this exhibition of levity is so great that a number of the congregation are compelled to remain and witness conduct which gives them a great deal of pain, increased when the

clergyman is thoughtless enough to manifest the greatest possible haste as soon as he can throw off his surplice, to indulge in the same irreverence. There cannot be two opinions among Churchmen as to the culpability of such conduct. And, moreover, we may add that the gossiping practice we refer to rather affords facilities for the "stony British stare" than otherwise; and further, "occasional strangers or visitors" are more likely to "act in a boisterous manner," when the congregation and one of the clergy set them the example.

THAT BOASTED LAY VOTE.

IT has been a custom—an "annual" one—in the Toronto Synod for a certain coterie of laymen to put themselves forward as representing the interest of the lay side of the Church in the diocese of Toronto—as being their champions against the assumed sacerdotal aggressiveness of the majority of the clergy. This claim has been so bold and so persistent, that occasionally a secular newspaper has assumed it to be correct, and reads lectures to bishops and clergy on the folly of opposing the wishes of the "vast majority of the lay members of the Church." The recent session of the Synod saw this cry trotted out with the usual intimidating accompaniments, but it was silenced promptly by a defiant denial of the claim of having a "vast majority of the lay delegates" opposed to the clergy and their professional interests. The facts are clear enough, as shown by the voting. The highest number of lay votes on one side was 69; while the highest lay vote on the other side was 78. The "vast majority" of laymen was, therefore, FOUR!!! "Ridiculus mus!" If we take into consideration the natural carelessness of conscious strength in the so-called "clerical side," and the equally anxious straining after success on the so-called lay side, it might be found that there was no majority of laymen at all on one side or the other but a perfectly equal division of lay support to the majority and to the minority of the clergy. If we, further, examine the voting of the clergy, we find the highest clerical vote to be 61 on one side, on the other side 15. So that out of 76 clergy voting, 61 voted one way, and 15 the other, giving a majority of (46) forty-six—more than ten times the proportion of the lay majority of four the other way! After this we shall hear no more—from the usual quarter—of the vast majority of laymen "arrayed against sacerdotal influence."

IN COMMENDAM.

THIS term, recently brought into notice here in connection with St. James's rectory, is derived from the idea of "commendating" a rectory to the care of some clergyman (who would not under ordinary circumstances have it) for a temporary and special purpose. Sometimes a bishop retained his old living or rectory after consecration, which was called "commendam retinere;" sometimes he took a new one, "commendam capere," to augment his income for the time being. Patrons have the right of keeping a living vacant six months, when the occupant for the time being enjoys "commendam semestris." Sometimes commendams were even called "perpetue," for life. A bishop, or other patrons, had the right of presenting to such temporary or permanent livings. In case the bishop himself is patron, the position is peculiar. Originally and by right of Orders, bishops possess all the livings in their several dio-

ceses, transferring them to the care of priests as they think proper. This right, however, has been often waived to private patrons for the sake of encouraging the endowment and building of churches by private individuals. The commendatory, even if a layman, holds and administers the revenues of the living; indeed a layman is at times appointed for this very purpose, where some of the financial affairs of the living require special attention for the time being. There are several instances of episcopal assumption of "commendam" benefices in the history of the dioceses of Carlisle and Chester—in the latter case especially on account of the smallness of the episcopal income. The essential difference between an ordinary rector and a "rector commendatary" is that the latter is made so, not in due course, but for some special purpose, as in the case of a bishop to increase his income: in the case of a layman to administer the funds: in the case of a priest to provide temporarily for the duties, etc.

A FORGOTTEN EMPIRE.

BIBLICAL studies have become even more interesting than ever, since the ability to read the hieroglyphics of Egypt, and arrow headed characters of Nineveh and Babylon has been attained. The inscriptions of the Tigris and Euphrates have brought to our notice the existence of a language spoken in ancient time, every recollection of which and even the name of it had become entirely forgotten every where. The language is called Akkadian, from the fact that it appears to have been spoken at Akkad, mentioned in the book of Genesis.

A forgotten empire has also recently come to light, a number of its monuments have been discovered. Perhaps the nearest of these to the western world, are those recently discovered at the back of Smyrna, in Asia Minor. A black forest but a few miles from that city, conceals some of the most curious and most interesting monuments in the world, monuments that take us back to a long forgotten day when as yet, the Greeks were destitute of culture and art, when Gyges had not founded his dynasty close by at Sardes, or Croesus ruled over the Lydian empire. These monuments have risen as it were from the dead during the last two years, to tell us of a power which had its seat far away on the banks of the Euphrates, but which carried its armies to the very shores of the Aegean Sea, and assisted the Phenicians in communicating to the natives of the West the civilization of Assyria and Babylon. In various parts of the East, there are found precisely similar monuments, with exactly the same carvings and inscriptions of identically the same character. The inscriptions are composed of a number of curious hieroglyphics, some resembling those of Egypt, others altogether peculiar; but we have positive proof that the race which produced the sculptures used everywhere the same system of writing.

We now know what this race was. It was the people called Hittites in the Old Testament, Khata and Khatti on the monuments of Egypt and Assyria, whom Mr. Gladstone would identify with the Keteians of the Odyssey. Their wars with Egypt are pictured on the walls of the great temples of Thebes and Abu-Simbel, and we may read at Karnak the text of a treaty made by the Egyptian monarch, Ramses the 2nd, the Sesostris of Herodotus, with the King of the Hittites, after long years of inglorious struggle. The Hittites entered into alliance with Egypt upon equal terms,

and the two monarchs agreed not to punish the political offenders who may have fled from the one country to the other during the period of mutual conflict. The Hittite text of the treaty was engraved upon a tablet of silver; and although this was done more than 8000 years ago, it is not beyond the bounds of possibility that the tablet may yet be found. For the northern capital of the Hittite prince has been discovered, and is now being excavated at the expense of the British Museum. It was called by the Hittites Car-Chemish, the city which commanded the fords of the Euphrates, on the high road from Assyria to the West, and the spot where Pharaoh Necho was foiled by Nebuchadnezzar in his attempt to win for Egypt the sovereignty of Western Asia. Its ruins are now called Jerabis, or Jerablus, an Arabic perversion of the Greek Hierapolis, the "sacred city" of the Asiatic goddess. Here, about sixteen miles south of the modern Birejik, was the chief seat of Hittite power and wealth, down to the time when its last king, Pisisris, was overcome by the armies of Sargon, and the Hittite capital became the seat of an Assyrian governor.

THE RECENT TORONTO SYNOD.

LITTLE business was transacted, and scarcely any new legislation adopted at the recent meeting of the diocesan Synod; so that but few remarks are required in that respect. The proposed new constitution which passed last session and required ratification, was decidedly killed—a large majority of the clergy voting against it, and only a majority of six of the laity in its favour, whereas a two-thirds majority of each order was required. The Bishop appeared to have set his heart upon the scheme, but the feeling generally in the Synod was that it would centralize the power too much in Toronto. His Lordship appeared to have forgotten that those whom he called together for consultation might probably have an opinion of their own.

The disfranchisement of the parishes not paying the Widows' and Orphans' assessment was not carried out—a resolution of the Synod to that effect having been passed. The reason assigned for non-payment of the assessment of the W. and O. Fund—that the Synod was acting beyond its power in requiring it—was not the only reason that could have been given; for we know of some parishes where it was found impossible to collect the amount required, although clergyman, churchwardens, and lay representatives were desirous of raising it. The Fund is so important, as a matter of common honesty, that it is to be hoped that any relaxation of the canon will be only needed for a short time, and that the Fund itself will not suffer. If it be understood that the assessment is not absolutely compulsory, surely there cannot be a parish in the diocese that will not do its best for an object so important and so free from any thing of a "party" character.

The speeches made in reference to the Bible Society were somewhat curious, as they showed that not one of the speakers knew anything about the matter. The Upper Canada Bible Society has been in the habit of circulating an English version not exactly in agreement with the version commonly called the "Authorized Version." This Society also appears to recognize the "British and Foreign Bible Society" in England as its parent society. Now there are several reasons why Churchmen should be more than a little cautious in the support they give to this "Parent Society."

We will mention only two. One is that we have a Bible Society of our own, the oldest and the grandest Bible Society in the world—the Christian Knowledge Society—a society in opposition to which the “British and Foreign Bible Society” was started, about a century after our Church Society had been in operation. The second reason we will mention is that the “British and Foreign Bible Society” circulates a number of versions of Scripture not made by any one employed by the Society, but by Romanists, and so decidedly in the interests of Romanism that we can but wonder that any one who glories in the name of “Protestant” should give one cent or even one farthing in support of it. One of the speakers in the Synod seemed to imagine that the “British and Foreign Bible Society” made its own versions of the Divine Record. It may do so in some instances, but in many others it adopts Romish versions already made. In a recent publication issued by this “Parent Society” there are no less than twelve Romish versions noted as having been published by the Society. In these versions, “Do penance” for “repent” occurs upwards of forty times! They teach that the Blessed Virgin Mary is the woman destined to bruise the head of the serpent, and that she is the object of religious homage, trust, and prayer for superhuman succor; and, among other things, they authorize the worship of images and objects deemed sacred. Now while this is the case—and we are prepared to say a great deal more to the same effect—we cannot imagine any “Protestant” if he is a really honest, straightforward man, countenancing the “British and Foreign Bible Society,” or any of its progeny, in any part of the world. For Mercy’s sake, if we are to have Romanism, let us have it pure and simple and under its own name, and not under the disguise of extreme “protestantism” as was seen in CROMWELL’S time, when the noisiest “protestants” were often the most inveterate Jesuits.

The question of the “Bible in the schools,” as we suggested in a previous article, has no practical object in view. At present the use of the Bible in our public schools is not only allowed—it is recommended by authority; and (what few members of the Synod seemed to be aware of) the prayers recommended to be used by the same authority, were drawn up by the late Bishop Strachan. More than this, no Ontario Legislature, for many years to come, will be disposed to sanction. If our people desire to have Christianity certainly taught to the rising generation, we must have our own schools; and, at least, in the towns and large villages, it can be done.

A good deal of discussion took place in regard to the surplus fund of St. James’s, and a resolution in reference to it was passed; but the matter will not be settled for some time to come—the original patents and more recent legislative enactments being equally indefinite, uncertain, and we may almost say, incomprehensible—forming as neat an illustration as anything we ever met with, of “the glorious uncertainty of British Law.”

CHURCH AND STATE (OF ENGLAND).

THE union of the Church and State.—What is it? On what does it consist? When did it begin? By what statutes was it enacted?

There is no answer to these questions because, (1) The Church of England is not by law established. That is to say, she has attained her present position by the force of circumstances not by the enactments of law—*de facto* not *de jure*.

Where are the laws or statutes by which the

Church of England is established? We challenge the production, by the profoundest lawyer, of the statutes or enactments by which the Church is by law established. Of course there are statutory relations between the Church and the State of England, as there are between the State and the dissenting denominations, including the Roman Catholics, in England. If the State has legislated more for the Church than for dissent, such is easily accounted for. The Church is centuries older than any existing form of dissent. The Church had acquired a great social and political influence centuries before any existing sect had seen the light.

Now the State will never allow any wealthy and influential body to exist in her midst without some regulations to guide her in civil matters. These regulations are laid down by civil authority.

It is in these matters that the supremacy of the Crown is admitted. These regulations were especially needful at a time when the Church paid some allegiance to a foreign potentate. Hence we find many Acts of Parliament restraining the Church, but not one granting her liberties over and above the liberties which have been from time to time granted to sundry corporations. Bishops, Crown sovereigns, sit in Parliament, have acted as chancellors, as judges, etc. But these things are not by statute but by usage.

The Church and State grew up together. The former is centuries older than the latter. The Church of England is a thousand years older than the State now known as Great Britain. If the charge were true that by Act of the State the Church had been lifted into a high political position and had been endowed with public lands and rent charges—such might be fairly considered as not unjust—but no such things have happened. The Church has gained her high social influence and her vast properties, in the same manner and subject to the same vicissitudes as the most obscure subject has gained his humble cottage.

The assertions so broadly made and so universally accepted that, (1) The State has established the Church, and (2) the State has endowed the Church at public expense, have not a shadow of foundation. Where is the Act of Establishment? where are the State endowments? Her old endowments were given her before the State existed. Her modern endowments are all by will and donation of private individuals.

Now there is a case of an established religious body, namely the Presbyterian Kirk of Scotland. That body is established in the very way in which the public thinks the Church of England is established, *i.e.*, by law.

The Presbyterian Kirk of Scotland is formally established by Parliament, and the statute so establishing it can be produced. (Act of Parliament, Scotland, A.D. 1560). No such Act can be produced in reference to the Church of England. The unholy alliance does not exist, as between the Church of England and the State of England. The only alliance is one of blood. The Church is the mother of the State. Alas! that evil men should endeavour to set the daughter against her mother, whereas the daughter-in-law is not yet set against her mother-in-law (in Scotland).

WHERE integrity, love of truth, and devotedness to God shine conspicuously, it ill becomes poor frail men to arraign one another for little supposed discrepancies in things of smaller moment; the result of a bias referable to education and outward circumstances.

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent

ROBINSON.—A very successful and pleasant evening was spent by the friends and well-wishers of St. Paul’s church upon Thursday, the 15th June, at the Town Hall. At 7 o’clock a goodly company sat down to a most inviting tea, to which ample justice was done. This very important part of the evening’s entertainment was ably presided over by our kind and patient churchwarden’s wife, assisted by several ladies of St. Mary’s Guild. After the tea an adjournment was made to the upper hall, where the Guild ladies offered for sale numerous valuable articles, evidences of their handiwork. A short but well selected programme of music, recitation, and reading, was next gone through. We were pleased to notice that several of the old favourites were again there. A hearty encore was called for upon several occasions. The thanks of the parsonage building committee are due to all those ladies who provided so many good eatables: to the ladies who contributed to the success of the concert; to the ladies of the guild whose labours on behalf of the church cannot be over estimated; to all others who helped in any way whatever. Proceeds, \$140 for parsonage building.

MONTREAL.

From Our Own Correspondent.

MONTREAL:—St. George’s.—The Rev. Canon Carmichael has accepted the rectorship of this church.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the fortnight ending June 17th, 1882.

WIDOWS’ AND ORPHANS’ FUND.—October Collection: (assessment) Thornhill and Richmond Hill, balance \$24.15; Hastings, Alnwick and Dartford 15.11; Beaverton 5.49; Tullamore, St. Mary’s 76 cents, St. John’s 85 cents, St. James’s 46 cents; Christ church, Stouffville 6.00; Bobcaygeon and Dunsford, balance, 7.37, Batteau, additional, 1.60, Duntroon 2.34, Nottawa 1.32, Singhampton 5.92; Uxbridge, balance, 8.80; Seymour and Percy, balance, 8.77; Minden and Stanhope, balance, 14.00; Grace church, Toronto, 37.56; Cavan, balance, 16.90; St. Stephen’s, Toronto, balance, 22.29; Woodbridge and Vaughan, in full of assessment, 84.05; Mulmur, in full of assessment, 21.00; St. Bartholomew’s and St. Matthew’s, balance 27.40; Dysart, balance 11.75; Etobicoke, St. George’s 15.40, Christ church 7.25; St. Anne’s, Toronto, balance 26.50; Port Perry, on account, 1.13; Perrytown, balance 14.90; Alliston and West Essa, balance 21.52; Tecumseth, balance 12.80; Newmarket, balance 16.19; North Doura, Lakefield, 7.32, Warsaw 81 cents; Sunderland and West Brock, balance 11.41; Shanty Bay, in full of assessment, 5.00; Aurora, on account, 14.64; York Mills, balance, 26.18; St. John’s, Toronto, balance, 42.19; Pickering and Port Whitby, in full, 18.90; Cameron, balance 3.79; Apsley, balance of assessment 1.95; Collingwood 3.30; Omeme and Emily, balance 14.97; North Orillia and Medonte, St. Luke’s 20.00; St. George’s 10.00. Annual subscription: Rev. W. C. Bradshaw, in full of arrears of subscription up to 1st April, 1882, 15.00. For the Widow of a deceased Clergyman:—St. Philip’s, Toronto, 5.00.

ALGOMA FUND.—Whitsun-day Collection:—St. Mark’s, Parkdale, additional 2.18; All Saints’, Toronto, 6.00; Cavan, St. Thomas’s 5.00, St. John’s 3.60, Christ’s 3.00, Trinity 1.55; St. Philip’s, Unionville, 1.75; St. Peter’s, Toronto, 46.18; St. Mark’s, Otonabee, 1.50, Lang 50 cents; Christ church, York Township, 28.75; Credit, St. Peter’s 5.00, Dixie 1.20, Port Credit 2.60; Bowmanville 11.02; Fenelon Falls 2.21; Christ church, Stouffville, 3.00; Coldwater 2.52; Batteau 1.00, Duntroon 1.05; St. Mark’s, Carleton, 5.16; St. Stephen’s, Vaughan, 2.25; North Orillia and Medonte 8.48; Etobicoke, St. George’s 3.12, Christ church 3.98; Alliston 3.00, West Essa 1.22; Whitfield 58c. Honeywood 91 cents, Elba 64 cents; Lindsay 12.30; Collingwood 7.00; Thornhill 3.89; Grace church, Markam, 4.02; St. James’s cathedral, Toronto, 155.00. From Mrs. Jackson, St. Stephen’s, Vaughan, from sale of chickens of her mission hen, 2.50.

MISSION FUND.—Parochial Collections: Scarborough, Christ church, on account, 47.75; Seymour, balance 6.35; Omeme and Emily, on account, 11.00. Thanksgiving Collection.—Cannington 2.00. January Collection.—East Oro 1.86. From Port Perry Sunday-school 2.66.

PAROCHIAL MISSIONARY ASSOCIATION.—St. Philip’s, Unionville, for Mission Fund 4.25; Brooklin and Columbus for Mission Fund 2.50, for Wawanish Home 1.85; Coldwater, for Mission Fund 22.72, for Foreign Missions 4.68; Cobourg, Mission Fund 7.00, Domestic

Missions 1'55, Algoma 2'15, Foreign Missions 15 cents; Penetanguishene, All Saints', Mission Fund 5'95.

NORTH-WEST MISSIONS.—M. E. M. (Otonabee) donation 1'00.

RECEPTION FUND.—Subscriptions:—J. S. Lockie, Toronto, 10'00; Mrs. Stephen Heward 10'00; W. T. Boyd 5'00, J. E. Ellis 5'00, Samuel Taylor 10'00.

DIVINITY STUDENTS' FUND.—April Collection:—East Oro 1'42; St. Stephen's, Vaughan, 1'40; Grace church, Markham, 4'07.

BOOK AND TRACT FUND.—Ivy, North Essa, for library books 10'00; Sunderland and West Brock 5'00.

MEETING OF SYNOD (continued): THURSDAY.—HON. G. W. Allan presented the report of the Committee appointed to consider the memorial of the Upper Canada Bible Society. The work of the Society was heartily recommended, as was also the society for Promoting Christian Knowledge.

The report was adopted.

Dr. Snelling presented a report of the Court on Contested Seats. Mr. J. Canavan was allowed to take his seat, the evidence of his proper election having been presented.

Rev. Septimus Jones presented the report upon duties of churchwardens. The report was made because it had been a very difficult thing to know what were the duties of the wardens.

The clause providing that no one could be eligible for the office except a member of the Church of England provoked a discussion. The clause was adopted.

Upon the clause providing for the date of holding the annual vestry meeting, there was considerable discussion. The clause provided that the election should be held at the annual meeting on Easter Monday or Tuesday, but as Tuesday was not mentioned in the Church Temporalities Act it was objected to. After a number of amendments had been proposed and discussed, the word "Tuesday" was struck out, and an addition, on motion of Mr. John Caretr, passed, providing that if the election does not take place on Easter Monday that it may take place at an extraordinary meeting, as otherwise provided.

Dr. Snelling moved the adoption of the report *pro forma*, and that it be referred to a subcommittee to frame a canon based upon it.

This was adopted, and His Lordship named Dr. Snelling, Dr. Hodgins, A. J. Boswell, Messrs. Chadwick, W. N. Hoyles, and Clarkson Jones, Revs. Septimus Jones, J. Davidson, and J. Pearson as the Committee.

Rev. J. Langtry moved:—"That this Synod hereby records its conviction that the Church of Christ cannot without guilt acquiesce in the practical absence of religious instruction from the Public School system of this country, and feels that the circumstances of the times in which we live and the manifest results of the purely secular system of education, call upon Christian men to take action to remedy this evil. Be it therefore resolved that a committee be appointed to communicate and co-operate with the representatives of the Presbyterian Synod of Hamilton and London, and any religious bodies that may be disposed to co-operate in this object; and to take action, should such co-operation not be secured, to devise a scheme for religious instruction in our schools, and to petition the Legislature for its adoption. The resolution was adopted.

Mr. John Carter's motion for the nomination of the several committees by members of the Synod, instead of the Executive Committee, was referred to the Executive Committee to report.

Rev. A. Sanson then brought up the scheme for a division of the surplus funds of St. James's Rectory, as agreed upon by the sixteen rectors of the city churches. The basis agreed upon was an unanimous one. The amount of estimated surplus was \$14,451'81, the churches were divided into four classes, to receive the following amounts:—Class "A"—Holy Trinity, \$518'77, Trinity East, \$629'90. Class "B"—St. George's, St. Peter's, and St. Paul's, \$882'88 each. Class "C"—Included All Saints', St. Luke's, St. Stephen's, St. John's, St. Ann's, St. Philip's, St. Thomas's, Grace Church, and the Church of the Ascension, \$968'46 each. Class "D" gave St. Matthias's and St. Bartholomew's churches \$1,111'68 each. It was on the principle that the stronger should help the weaker that the whole division was made. They came to an agreement that they should tax the income received from this fund to the extent of three per cent. for the purpose of making a provision for a chaplain for the Hospital. He moved that in accordance with the resolution passed at the meeting of the city rectors the Synod should proceed to distribute the surplus of St. James's rectory among the sixteen rectories of Toronto and the five resident in the township of York, but the share falling to the latter rectors not to be paid over until a legal decision upon the matter should be obtained, which, if it were adverse

to the claim of the York township clergymen should then be paid over to the city clergymen.

Considerable discussion took place upon this subject, and Mr. O. N. Howland moved the reference of the matter to a committee in order to ascertain whether the surplus could not be applied in a manner more beneficial to the diocese, such committee being appointed by the Bishop, and to confer with the city rectors.

Mr. W. H. Howland then moved as an amendment, that as there had not been presented an agreement between the whole of the parties interested, the Synod should not make any division until such time as they were presented with some statement from those gentlemen that the whole of them had arrived at an agreement. It was plain that the matter would not be decided for four or five years. This was lost.

When his Lordship was about to put the original motion a number of gentlemen called for a vote by orders. The rule required that when a vote by orders is called for it must be demanded by four gentlemen of each order. Four laymen called for a vote by orders, but no clergymen desired it.

Major Evans asked that the House should be counted and the roll having been called, it was found that a quorum present, and the original resolution was carried. A protest was given to the Bishop, but as he was not informed at the time of the names of those who supported it, of course the protest could not be received.

Rev. J. P. Lewis, in the absence of the Rev. W. C. Bradshaw, moved for a committee to devise some practical scheme for securing the statistical returns from the various parishes required by the Bishop or Synod. This was carried, and the committee ordered to report.

Rev. Professor Jones moved the resolution of which he had given notice, for a committee of Synod to draw up a new constitution upon the basis of the rejected constitution. He proposed for the committee, Hon. Edward Blake, Hon. G. W. Alban, Chief Justice Spragge, Clarke Gamble, q.c., T. M. Benson, q.c., Alderman Boswell, and Messrs. J. A. Worrell, J. Carter, and N. W. Hoyles; Ven. Archdeacon Boddy, Revs. Provost Body, J. Pearson, S. Jones, J. Langtry, J. P. Lewis, C. J. Bethune, W. S. Rainsford, J. Middleton, and the mover. He spoke at length upon his motion. He wished not to have the work spent upon the old constitution entirely lost. He mentioned the fact of a large number having wished to see the constitution pass, simply because it was known to be the Bishop's wish that it should pass.

A number of gentlemen declined to serve upon the committee, because of their work on the proposed constitution having been rejected.

Considerable confusion was connected with the discussion of this subject, which was postponed.

FRIDAY.—On the motion that the previous day's minutes be confirmed, some objections were raised. The question was as to his Lordship's ruling on the previous day in reference to the necessity of four clergymen having made a request for a vote by orders. But as the names of the four clergymen were not forthcoming when called for, his Lordship's ruling was seen to be correct, and the minutes were confirmed.

On motion of the Rev. A. Sanson, the city and township rectors were appointed a committee to give effect to the resolution of Synod with reference to the St. James's surplus.

Mr. W. H. Howland moved an instruction to the Executive Committee to designate a committee to undertake the procuring of a tract of land in the North-west by means of a subscription from the different parishes, the land to be transferred to the Synod as a permanent endowment for the Widows' and Orphans' Fund, or other funds of the Church. He wished to show that the laity, although sometimes opposed to the clergy, were anxious to put any fund for their benefit in the best possible position. The motion was carried.

Rev. Professor Jones moved his resolution for an instruction to the Commutation Trust Committee to furnish next year in their report a list of the non-commuting clergy in the order of seniority, together with length of service. Adopted.

Mr. J. Carter moved that in order to obtain an efficient administration of the St. James's Rectory, the Bishop, by virtue of his office, be requested to assume the office of rector *in commendam*, until all the legal difficulties of the question should be settled. He said it was not interfering with the prerogatives of the Bishop, but he thought that it was necessary to have some one to administer the affairs of the rectory. After some discussion the motion was withdrawn, as the opponents threatened to count out the house if this was done.

Mr. Barlow Cumberland brought up his motion providing that in future all appointments to incumbencies or missions should be made for a fixed term of years. The motion, with the Rev. J. Langtry's mo-

tion for a periodical permutation of the clergy, was referred to the Mission Board. (Query: Did the motion include the city parishes as well as the rectories and missions?)

On motion, the Hon. Clerical and Lay Secretaries and Mr. A. H. Campbell were appointed delegates to represent the diocese at the consecration in Montreal, of Rev. Dr. Sullivan as Bishop of Algoma.

VOTES OF THANKS.

The Rev. Dr. Sullivan was voted the thanks of the Synod for his admirable address at the missionary meeting.

A vote of thanks was passed to the managers of the Toronto Zoological Gardens for their kind invitation to visit the gardens. The Bishop said he was an ardent supporter of the Gardens, and acknowledged the courtesy of the management.

After the usual votes of thanks the Bishop pronounced the benediction for the session.

TULLAMORE.—On the 20th inst., the Lord Bishop held a Confirmation service at St. John's church in the morning and at St. Mary's in the afternoon—admitting to the full privileges of the Church, at St. John's nine males and eight girls, and at St. Mary's, five males and two girls.

NIAGARA.

From Our Own Correspondent.

JARVIS.—Sacred to the memory of Mary, the beloved wife of James Busbridge, who died in Jarvis, Ont., June 7th, 1882, in the 41st year of her age. Mrs. Busbridge was confirmed at an early age, and always seemed to realize her responsibility as a member of Christ's Church. She was zealous of good works, and ever performed her part in such a quiet and unobtrusive way as to leave no other trace of labour save the blessing by it wrought.

A whisper clear and thrilling
Fell upon her ravished ear—
"Lo, thy harvest song ascending,
Lo, thy golden sheaves are bending
Full and precious round thee here."

HURON.

From Our Own Correspondent.

ORDINATION.—The Bishop of Huron will hold an ordination on Sunday at the Chapter House. Several of the students of Huron will be ordained. The ordination sermon will be preached by the Rev. Dr. Watkins, rector of Holy Trinity parish in the city of New York.

COLCHESTER.—On Friday, the 9th inst., the Bishop accompanied by the Rural-dean, the Rev. H. Banwell and Mr. Golden, proceeded to Christ church, Colchester, where a number of candidates were confirmed. A very instructive address was delivered by the Bishop to the newly confirmed and a large congregation.

KINGSVILLE.—The Bishop having left Essex Centre at 6 o'clock, after the very interesting services there, held Confirmation service at St. John's church, Kingsville, at 7:30 p.m., when a number of candidates for the laying on of hands were presented by the incumbent, Rev. H. Banwell. An impressive address was delivered by his lordship. After service a reception was held at the rectory.

AMHERST.—The Confirmation service was held in Christ church on the evening of the 9th. There was first a baptismal service and then a class of nineteen candidates were confirmed. The church was filled to its utmost capacity, and the Bishop's address was very impressive. Truly great is the progress of the Church in this western world. Despite every obstacle the promise of an ever-abiding presence with those who continue steadfastly in the apostles' doctrine and fellowship is realized though many enquire for 'new paths' and will not see that who are wise in their own eyes, and schisms are daily more numerous and abundant.

ESSEX COUNTY.—The good work in the new town Essex Centre, mentioned ere now in the DOMINION CHURCHMAN, progresses well. Having put their hand to the plough, the Churchmen of the western mission are not going to turn back. The Lord Bishop in his western tour visited this place on Thursday, the 8th inst. He went immediately to the hall, the place of assembling themselves together. It was tastefully decorated. His lordship here confirmed six candidates, and delivered an excellent address, encouraging the newly formed congregation in their labours in behalf of the Church. The offertory was in aid of the building fund. After service the Bishop, accom-

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panied by Revs. A. Smith, incumbent of the mission, and A. T. Falls, Rural-dean, with Dr. Drake, Messrs. Golden and Wilkinson, proceeded to the site for the new church, and in the presence of a large congregation, having invoked the blessing of God upon the work now happily commenced, laid in due form the corner-stone of the new church. In a niche cut in the stone was deposited a document recording the circumstances and canons of the diocese. Appropriate addresses were given by the Bishop and Messrs. J. C. Patterson, Wigle, McGregor, and White. Dinner was served by the promoters of the church building, which was well patronized.

ONEIDA.—On Monday last, one of the most interesting services in this western diocese was held in Oneida, an Onida reserve in the county of Middlesex. The Bishop of Huron admitted to full communion of the Catholic Church, by the Apostolic rite of laying on of hands, thirty-five candidates of the several tribes of Oneida, Muncey, and Chippawa. It was a very pleasing sight to witness the devotion and solemnity of the candidates, who seemed duly impressed with the importance of the promises they were now coming forward to ratify in the presence of the Church. The Bishop addressed the candidates in very happy terms, evidently rejoiced at this additional testimony to the importance of missionary work among the aborigines of the forest. Truly gratifying to that congregation was the declaration that God is no respecter of persons, that Christ tasted death for all, and that they who believe in him shall never perish. At the close of the Confirmation service, one of the oldest Indians addressed the Indians in their native language, after which turning to the Bishop he said: "Glad indeed am I to be spared to thank your lordship for the interest you take in the spiritual welfare of our nation, and to impress upon us our need of embracing Christ as our Saviour and Redeemer; and I pray that my Indian brethren with myself may be worthy of our Christian calling, and never forget our duty towards our heavenly Father and the spiritual advice you have this day given to us." The Bishop was accompanied by Rev. E. E. Newman, incumbent of St. George's, London West; and the candidates were presented by Rev. H. P. Chase.

LONDON.—Chapter House:—The Right Rev. the Bishop of Huron held an ordination in the Chapter-house on Sunday, the second after Trinity, when the following gentlemen were ordained:—Deacons: Messrs. Jones, Shore, Thomas, and Bull, students of Huron College; Priests: Rev. Messrs. Sage, O'Meara, Turnbull, Turquand, Turnbull, and Wylie. The sermon at the ordination service was preached by the Rev. Dr. Watkins, successor to the Rev. Dr. Tyng, Trinity Church, New York. Some of the newly ordained preached at Evensong in city churches—the Rev. M. O'Meara in St. George's, Mr. Thomas in Christ Church, Mr. Turnbull at the Chapter-house, Mr. Jones at the Memorial Church, and Mr. Shore at St. Matthew's.

ANNUAL MEETING OF THE DIOCESAN SYNOD.—The Synod of Huron was convened at the Chapter-house, in this city, on Tuesday, the 20th June. Morning Prayer was said, commencing at 10.30 a.m., after which the Bishop, assisted by the Dean, administered the Holy Communion.

The Synod assembled immediately after divine service, the Bishop in the chair. The usual prayers were said by the Very Rev. Dean Roomer.

The Bishop briefly addressed the Synod, saying that the members had already been made acquainted through the circular calling the Synod together, that owing to the Dominion elections being held on this day an adjournment of the Synod would probably take place. It was apparent that the anticipation was correct, and as he had also to leave for Montreal early next week, to take part in the consecration of the bishop-elect of Algoma, he would be glad therefore, if the Synod were adjourned to a later date.

The Very Rev. Dean Boomer then moved, seconded by the Rev. Dr. Armstrong, that this Synod do now adjourn, to meet in London on Tuesday, the 26th day of September next.

The Bishop put this resolution to the Synod, and called on those to rise who voted in the affirmative, and then on those who voted in the negative.

The Ven. Archdeacon Marsh rose and called in question the proper organization of the Synod before calling the roll.

The Rev. J. T. Wright and Mr. John Wright also essayed to speak against the motion, but the Bishop ruled that a motion for adjournment was always in order, and that upon such motion no debate was allowable.

His Lordship then declared the motion carried, and adjourned the Synod until the 26th September.

The Bishop then pronounced the benediction.

ALGOMA.

From Our Own Correspondent.

REV. E. F. WILSON desires to acknowledge the sum of \$8.00 from "A. M., Pembroke, per Rev. W. (Crompton)," for the Fanquier Memorial Chapel.

RUPERT'S LAND.

From Our Own Correspondent.

SOURIS.—Mr. John Newman begs to acknowledge on behalf of the Church-going people in this district the receipt of a very desirable collection of Prayer Books and hymn books—the kind offering of members of the congregation of St. John Baptist's church, Dixie.

SASKATCHEWAN.

From Our Own Correspondent.

THE winter divinity term of Emmanuel College closed on 28th of April. Examinations on the various subject of study were held in writing during the previous fortnight. Two valuable prizes, the gift of Lieut. Governor Laird, were presented,—the one to the Rev. E. Matheson, the other to Mr. J. F. Pritchard for proficiency in theological studies. One of the native students, a Swux Indian, son-in-law of "White Cap" the Swux chief, was publicly baptized by the Bishop in St. Mary's church, Prince Albert, on Sunday, 30th April. His wife was baptized on the following day. He has been appointed to teach the children of the "White Cap" band at their reserve during the summer, and will return to the College for further instruction next winter. Another native student of Emmanuel College, Mr. David Stranger, a Cree Indian, was ordained deacon by the Bishop in St. Mary's church on Sunday, 8th of May. He has had experience for many years as interpreter and native helper in Indian missions, and for the last two years has been a student of the college. He is licensed as a missionary to the Cree Indians in the district north of Carlton. Another student of the college will probably be ordained deacon in the course of the summer with the view of opening a new mission in the Cypress Hills district. The Bishop is holding a series of Confirmations. He will be at Stanley Mission, English river, about three hundred miles north-east of Prince Albert, on 11th June. The journey will be made in an open boat by the rivers and lakes. He will be accompanied by his chaplain, the Rev. Canon Mackay. The first meeting of the Synod of the diocese of Saskatchewan will be held on Thursday, 31st of August, in the hall of Emmanuel College. Soon after this the Bishop will go to England to endeavour to procure means for carrying on and extending the work of Emmanuel College. As he cannot conveniently be away from the diocese for more than a few months in the present state of rapid change consequent on the formation of new settlements, he will not probably, on this visit, be able to obtain more than a portion of the funds really needful to secure the permanent success of the institution.

BRITISH COLUMBIA.

From Our Own Correspondent.

VICTORIA.—The Easter festival was observed in this city with becoming joy and honour. St. John's church was handsomely decked, and the services were of a festal character.

At the Cathedral great taste was displayed in the decorations. At the back of the altar was a rich hanging of blue satin. On the altar were two vases of flowers, and an altar cross made of exquisite calla lilies, which had been brought from California for the purpose. The altar frontal was of silk, richly worked and ornamented. Flowers adorned the chancel; and the nave, which at the cost of a member of the congregation had been renovated, looked fresh and bright. The services were well rendered, and the congregations large. There were two celebrations, each well attended, and at Evensong there was an immense crowd. A well observed Lent leads to a joyous Easter. This was realized among the faithful here. On Easter morning, when the church, having laid aside her penitential violet, came forth clad "in raiment of needle-work," white and beautiful, in token of her Lord's victory, and decked with nature's loveliest flowers proclaiming their lesson of a Resurrection, her children's hearts were uplifted as they felt "This is the day which the Lord hath made, we will rejoice and be glad in it."

NANAIMO.—The church in this place was peculiarly charming in its appearance at the Easter festival. The ladies of the congregation turned out in full force on Saturday afternoon, and worked hard until late in the evening. The gardens were made to contribute their choicest and best to make the sanctuary

beautiful. A feature in this church is a screen running across the chancel and separating it from the nave. This was beautifully decked. On the altar were two splendid bouquets of flowers and cross, and the reredos was handsomely decorated. There were two celebrations. Matins and Evensong, all well attended. At a children's service in the afternoon a number of Easter cards were distributed, the gift of a gentleman of the congregation. In the belfry hang two bells. It is a custom to ring both on Easter morning. Several lads undertook the ringing, and certainly everybody must have felt the day was an unusual one.

BISHOP RIDLEY has just passed by on his way to his northern diocese. He has about three hundred miles to travel. A very interesting and successful work is being carried on there among the Indians, but think of the self-sacrifice required of those who undertake the task in such an out of the way part of the world.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

Fourth Sunday after Trinity.—No. 31.

IT has been well remarked, in regard to the choice of subjects for this Sunday, that the choice seems to reflect the feelings appropriate to an age of persecution and martyrdom. This consideration adds a very solemn sentiment to those with which we ought to use these Scriptures and prayers—that they were dictated from hearts throbbing with the pains of suffering for our holy religion, and striving against the natural cry for vengeance rising in their human hearts. For the subject of thought, reading, and prayer to-day is (1) mercy towards others, and (2) God's mercy toward us.

Let us first, as usual, examine the Gospel lection. It begins with a command to "be merciful," to make the Divine mercy the standard of our own: to refrain from judging and condemning others; rather to give and forgive: to control our own faults, instead of and before finding fault with our brethren. To all this preceptive teaching there is added the warning that we are destined to be treated by the Almighty in the same manner as we ourselves treat others: if we treat others severely, so will He deal with us; if we treat others mercifully, so will He treat us. There is added, too, the blessed assurance that "every one that is perfect shall be as his Master." What a powerful encouragement to us to persevere in our efforts at the "imitation of Christ."

The Epistle takes a co-ordinate plane of thought, dealing with the subject of Christian suffering, contrasting it (for it is "not worthy to be compared") with the glory of the hereafter. The ideas of the present vanity of life, and bondage of corruption, are coupled with the glorious hope and expectation of being soon rescued from all this, and of experiencing the "redemption of the body." With such thoughts in our mind we are in the mood to pray at the same time to Him "without Whom nothing is strong, nothing is holy, and Who is the Protector of all that trust in Him, that He will increase and multiply upon us HIS MERCY, so that (with such a Ruler and Guide) we may in passing through things temporal finally lose not the things eternal."

The minor festival of the "Visitation of the Blessed Virgin Mary" occurs this year on the 2nd of July. It was a very late introduction into the calendar, and of no great consequence in the Christian year, being only intended to commemorate the Blessed Virgin's visit to Elizabeth, the mother of John Baptist. Its use is, however, so far as it goes, to emphasize the honour due to the Virgin as the mother of our Lord. On the 4th July occurs the minor festival of the "translation" of St. Martin's remains from Candes to Tours, of which city he had been bishop, and "confessed" the faith of Christ by suffering for the sake of religion.

THE CATECHISM.

Q. WHAT THEN ARE THE BENEFITS WHEREOF WE ARE PARTAKERS THEREBY?

A. THE STRENGTHENING. . . . AS OUR BODIES ARE BY THE BREAD AND WINE.

Q. But is not the Holy Ghost the Strengthener?

A. Yes: but He strengthens by imparting to us the gift of Christ's Body and Blood.

Q. But why are these blessings bestowed through the Body and Blood of Christ, rather than by the Spirit alone?

A. Because Christ is the second Adam, and it is a divine fitness that by His Presence in us should be remedied the weakness of that mortal nature we inherit from the first Adam.

Q. What then do Christ's words of eating His Flesh

and drinking His Blood, and dwelling in Him and He in us imply?

A. They must imply some mysterious communication to us of His Human Nature as the Second Adam, in order to undo the evil derived from the flesh and blood of the first Adam, and to sustain the life derived from Himself.

Q. Do the words "strengthening and refreshing of our souls" express all the benefits of Holy Communion?

A. No: for our bodies too derive blessing from it: we pray that "our sinful bodies may be made clean by Christ's Body, and our souls washed through His most precious blood." "That we may receive remission of sins, and all other benefits of His Passion;" and we thank God that He "doth assure us thereby that we are very members incorporate in the mystical Body of His Son."

Q. What is the chief benefit hereby conferred on our bodies?

A. The Blessed Resurrection in the last day: for Christ says, "He that eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day;" and the words of administration are, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life."

Q. Do "the wicked and such as be void of a lively faith" receive any benefit from the Sacrament?

A. No: "in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing." Article xxix.

Q. Is this at all against the truth that the Inward Part is always a real part of the Sacrament?

A. No: the Article but states truly that the benefit of His "dwelling in us and we in Him" is not bestowed on the faithless; while Christ's Body and Blood are yet so present as to make the wicked guilty of their profanation, in not discerning them. See 1 Cor. xi. 27-29.

Q. If we earnestly desire the Holy Communion, but through no fault of our own cannot receive it, have we no share in its blessings?

A. Certainly we have; and the Church assures us that in such case we "do eat and drink the Body and Blood of Christ profitably to our soul's health." See Rubric in *Communion of the sick*.

Q. What is the ordained means of union between the sign and the Thing Signified?

A. The Prayer of Consecration said by the bishop or Priest, who, as the minister of God and the Church, gives thanks, blesses and breaks the bread, and blesses the cup; i. e. consecrates the elements.

Q. Does Scripture assure us of this?

A. Yes; distinctly, in 1 Cor. x. 16, where the Apostle makes the Communion depend upon the outward action, (the blessing and breaking), which Christ enjoined.

Biblical Notes and Queries.

Answer.

The position of the clergyman during Matins and Evensong. Your informant A. P. goes to the Roman Church for example how we should rule ourselves in this matter saying: "Even the Church of Rome," as if that were the standard of Catholic or of Anglican practice in such matters. Thereby "hangs a tale"—the tale of that humiliating spectacle too often seen in the Church of England, whereby the whole genius of our Church is perverted by slavish reference to this foreign communion. When the Church of Rome prescribes a thing it is rather a proof that the thing is not Catholic, and not Anglican. Now the principle of our Church in this matter was clearly enunciated by the "Answer of the Bishops" at the period of the Reformation, viz: "That whenever the clergy are not speaking to the people but to God (as in all prayers, hymns and Psalms) they should all turn another way." If the Eastward position in prayer is right at all it is right in every part of the services: if it is right for the people, it is right for the priest also. In this they are one—he leading, they following.

R. HARRISON.

I would like to answer Anglican Layman's questions in reference to 1st, lay servers, and 2nd, the clergy reading prayers with their backs to the congregation. A reference to the Communion service will show that there is no assistant mentioned except for the confession (which is said by one of the ministers, who may or may not be in Holy Orders), and for the administration, the Service as far as we can judge from the Prayer Book, is taken throughout by one priest. It is however, customary in every church to have assistants at the Holy Communion, and considering the nature of their duties, a lay server is just as lawful as a clerical one, neither being mentioned in the Prayer Book.

As far as the other point is concerned, viz: the

clergy reading the prayers with their backs to the people, I can only point out that as the Prayer Book contains no directions (except in reading the Lessons) they have a perfect right to kneel or stand in any direction they may choose.

R. FLACK.

"Anglican" asks the authority for a lay server at the Eucharist. Lay assistants in divine service are mentioned in many places in the Prayer Book under the name of "clerks." They are mentioned in Matins and Evensong, in the Marriage Service, Communion Service, and Service for the Burial of the Dead. There can be therefore no impropriety or illegality in a clergyman having a layman to assist at the Eucharist. There is no direct order that he shall officiate at the Eucharist, but neither is there that clerks shall accompany the priest at the Litany, and yet in the Communion Service it is directed that the "Priests and clerks kneeling in the place where they are accustomed to say the Litany," etc. The clerk of the last century and a half was an anomaly. The custom of having lay assistants was grounded on the pre-Reformation use of acolytes, who assisted especially at the Holy Communion. There is no especial authority for lay readers and surpliced choirs, yet both are widely used in the Church.

I had the honour to be a "server" for a priest, during a considerable period. My duties were to assist the priest by bringing the alms and oblations, and the wine and water for the ablutions.

CATHOLICUS.

Question.

The bedside of a dying member of the Church of England. He is a father. Present five daughters; two are communicants, but two who have married respectively a Methodist and a Presbyterian husband, belong to their husband's sect. All have been baptized—the two latter have not been confirmed, and have expressed no wish to be confirmed. They wish to partake with their dying father of the Holy Communion. Is the celebrating priest, under the circumstances, justified in communicating them?

C. E. W.

Correspondence.

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

ALGOMA.

SIR,—Yielding to the advice of many friends I went to Montreal during the sitting of the Provincial Synod, and at the pressing invitation of clergymen there present I consented to visit several churches as I journeyed back towards Muskoka. The result of my exertions is very encouraging, and it would be impossible for me to exaggerate the amount of kindness and courtesy of which I was made the recipient. Every congregation (many of whom were taken unawares) responded heartily to my appeal, as the following will demonstrate: viz., at Montreal: St. Martin's \$15.45, St. John's \$7.85; Kingston: St. George's \$36.15, Col. Hewell \$5, Mrs. and Miss Macaulay \$5, Miss F. Dupuy \$1, Miss C. S. Dupuy \$1, the last four were sent me per the Rev. Mr. Kirkpatrick:—Cataraque, Christ Church \$5.24; Shannonville, Trinity church \$3.40; Napanee, St. Mary Magdalene \$3.01; Peterboro', St. John's \$4.87; Belleville, St. Thomas's \$10; Mrs. McAnnany, per Rev. Mr. Burke, \$2; Stirling, \$5.93; Brantford: Grace Church \$13, St. Jude's \$2; Inmate of Blind Asylum, 25 cents; St. Catharines, St. George's church \$39.

I find a whole pile of letters awaiting me after my six weeks' absence, and have gratefully to make the following acknowledgments:—Cheque for £10 stg., Miss Reid; £1 stg., Rev. W. Parker; and £19 stg. from the Misses Paget, England; \$25, H. Rowsell, Esq., Toronto, now resident in England; \$2; "A Montreal Churchwoman;" and \$2 from "A Churchwoman," Toronto, the last desiring that their contributions be acknowledged in DOMINION CHURCHMAN. The sum of \$8 has come from A. M., of Pembroke, who also wished the fact to be mentioned in DOMINION CHURCHMAN, this I have forwarded to Rev. E. F. Wilson, Sault Ste. Marie.

Yours, &c.,

WILLIAM CROMPTON,
Travelling Clergyman, Dio. Algoma.
Aspden P. O., June 9th, 1892.

BRIGHTS DISEASE of the Kidneys, Diabetes and other Diseases of the Kidneys and Liver, which you are being so frightened about, Hop Bitters is the only thing that will surely and permanently prevent and cure. All other pretended cures only relieve for a time and then make you many times worse.

TWO POINTS.

SIR, I shall be glad if you will allow me to insert a few words on two points which seem to me to require something more to be said than has yet appeared in your columns.

1. *Nervous men as extempore preachers.* When I read Mr. Morley's letter, I feared that some nervous men among us might be deterred from becoming more useful in this respect. The fact is, I believe, that the nervous temperament is the best for a public speaker. Only such persons require to prepare their matter carefully in proportion to their degree of nervousness. On the other hand, phlegmatic man does best, produces most effect, by making very little preparation. The excitement and tension of mind caused by the necessity of "thinking upon his legs," introduce a degree of liveliness and energy which the nervous man has naturally. Those who are naturally fluent, fearless, and phlegmatic, can produce little impression without some spur or stimulus such as a nervous consciousness of not having made up their matter or language affords. The preparation which a nervous person needs to and ought to make beforehand, adds to the comparative value of his sermons; while a phlegmatic man, if he prepares beforehand, though he increases the worth of his production, also discounts the force of his manner of delivery, and the consequence is that his discourse, however excellent in matter and composition, falls flat, sounds tame, and has the quality of staleness, even to himself.

2. *Irreverence in Church.* Your strictures upon the conduct seen in some church of the western part of our city, cannot refer to the laudable practice of the members of a congregation greeting one another courteously, or consulting on important matters of religious interest after service. Nothing can be more wretched than a congregation of Christian people, after hearty worship together, marching out with nothing for one another but the "stony British stare." Of course there is a danger of occasional strangers or visitors acting in a boisterous manner; but the presence of one of the clergy both sanctions and secures the propriety of what is done on such occasions. Thus guarded, the custom is a sign of life and social feeling.

Yours, &c.,

RICHARD HARRISON.

THE LOST SHEEP.

A VERY strange robbery took place more than thirty years ago in the village of Winterton, not far from London. In the outskirts of that village among a few trees and a little shrubbery stood a gentleman's house, and the family who resided there being large, a detached room on the ground floor was turned into a bed-room for one of the sons when he was at home from Oxford. One winter's night during his stay with them he went to bed with his window shutters open, as was his usual custom. When he woke in the morning he felt rather cold, and looking round he saw one of the windows open. This surprised him a good deal: he got up, looked round, and soon missed his watch, which he knew he had wound up the night before and laid on the table under the now open window. He hunted about the room for it, but all in vain. Then putting his head out at the window he saw a pail just below turned upside down. Now he understood how his loss had happened. Some rogue must have watched him the night before through a peephole in his window curtains, have seen him lay his watch on the table just below the window, and when he was asleep must have fetched the pail, got up on it, opened the window which had been carelessly left unfastened, and fished up the watch with a hooked stick. The young gentleman went directly to the constable and told him of his loss. He also offered a reward to any one who would give information of the robbery, but all to no purpose. There were no police in those days, and the watch was not recovered.

Years passed, and still nothing was heard about it. The young gentleman, whom we will call Mr. Philip Hodson, left Oxford, was ordained, and after working in a London curacy, went out to Australia to take charge of a large district in the neighbourhood of Sydney. He found much to do there, for the people having lived some time without any means of grace or Christian teaching were dropping into a sort of heathenism, worse to deal with than the idolatry of those who have never known the truth. His two churches were six miles apart, and the population very scattered. He often rode ten or twelve miles to visit a few families living in huts in the bush. If there was a baby to be christened, or a sick person whose conscience was ill at ease, he was warmly wel-

comed, otherwise he used to meet with a rude, chur-lish reception. This did not, however, discourage him. He went to do his Master's work, not for his own pleasure, and the worse the people were, the more did his heart yearn over them.

One summer day Mr. Hodson set out for a long ride. The air was very sultry. The wind, unlike our English breezes, was laden with burning sand and only increased the heat, and when he passed through the wood, the scanty foliage of the gum-trees cast no refreshing shade. Mr. Hodson rode on, however, without any hesitation, only relieving his poor horse sometimes by leading it for a mile. He was bound for a hamlet he had never visited before. Its inhabitants bore a bad character, but he had heard of a sick man lying there, and would not delay finding him out.

When he reached the place, he tied up his horse, asked a child where the sick man lived, and went into the hut she pointed out. It was a wretched place, hardly keeping out wind and weather. An untidy woman was at the wash-tub, two or three children were quarrelling on the floor, while the poor invalid lay stretched on a bed at the further end of the room. He was their lodger, the woman said, had been hurt some weeks back by the fall of a tree, and though, as far as they could tell, no bones were broken, he seemed to have received some inward bruise and to be wasting away. After hearing this Mr. Hodson turned to the man, who certainly looked exceedingly ill as he lay quite still. His eyes were closed, yet there was none of the repose of sleep over his countenance. "Poor fellow," said the clergyman, "I would not disturb him now on any account, yet I should like to see him again, and hear how he is going on. I will call the next day I can come." After a few more words with the woman he turned back to look again at the invalid, whose face seemed familiar to him. The eyes were still shut, but tears were stealing through their lids and flowed down his pale cheeks. Mr. Hodson paused in surprise. He felt sure that the man was not asleep, yet not liking to force himself upon him he took his leave with a determination to come again soon.

He did so, and this time found the patient alone. Half rising from his bed, the poor man cried out eagerly. "Oh! Mr. Philip, have you really come to see me again, and will you ever forgive me?" Then noticing Mr. Hodson's surprised look he went on, "Don't you remember Dick Wild?" "To be sure I do now," said Mr. Hodson when he heard the name, "I thought I knew your face the other day when you shut your eyes and would not look at me. But what am I to forgive you for? I never knew of your doing me any harm." "The watch, sir, the watch!" cried poor Dick; then a violent fit of coughing came on, and it was a long time before he could finish his confession.

The history was briefly this. Dick's father had been gardener to old Mr. Hodson, but had been discharged for idleness and suspected dishonesty a few months before the loss of the watch, and only earned his bread by getting job work for himself and his son. Dick was a sharp, clever lad, but without fixed principle. He had often pilfered in a small way, and was lurking about Mr. Hodson's premises, in the hopes of picking up something, when he was attracted by the light in Mr. Philip's room. He watched the young gentleman lay down the watch and go to bed; the thought of how it might be stolen darted into his mind, and he quickly accomplished it. "I was very miserable when I had got the watch," said Dick; "I'd been very angry before about father's being turned away, but now I thought how kind you used to be to me when I was a boy working in your garden. However, I took the watch home to father; he was terrified at first, and said I should be hung, then as nobody came after me he began to praise me very much and said I should be the making of the family. He took it to London himself the next day and brought home five pounds for it, but he said I was not safe in the place, he must send me off to the country. So he got me into a seedman's shop at Guildford, and bought me some clothes out of the money; but I couldn't settle; I couldn't bear to be quiet—it frightened me to think, if only for a minute. So I turned very wild, spent everything in the skittle-ground and at plays, got into debt, and when the money had to be paid I broke open the till, and tried to make it appear that the shop was broken into from the outside. They found me out, however. I was tried and sentenced to seven years' transportation. A wretched time it was, but it passed. When I was free I came out here to work in the bush, but the tree fell on me soon, and here I've been lying ever since. Oh, Mr. Philip, I know I'm not long for this world! Will you forgive the poor creature that stole your watch?" "Indeed I do," said Mr. Hodson, "as freely as I hope to be forgiven." Then sitting down he talked to poor Dick about the heavenly Father he had offended, and the Saviour who came into the wilderness to seek His lost sheep. "You have strayed far from His fold, but He has come to seek you, He will lay you on His shoulders, and carry you back again. Will you not

give yourself to Him?" Dick Wild's heart had been much softened by lonely suffering, and God's good Spirit had been working in him as he lay on his sick bed. With many tears he confessed his past sins, and Mr. Hodson gave him assurance of God's free forgiveness on his hearty repentance. Only three more weeks of life was granted him, but they were well employed. On his last Sunday evening Mr. Hodson administered the Holy Communion to him, watched all night by his dying bed, and closed his eyes the following morning.

Slowly and full of thought did the clergyman ride home when all was over. "How wonderful are God's dealings!" he said. "Was I really sent to Australia to find out this wandering sheep and lead it home? His ways are indeed past finding out. Thanks be to Him for this mercy."

LET JESUS IN.

"BEHOLD, I stand at the door and knock." A little boy, hearing his father read that passage aloud, rushed away from the window where he was playing, and looking with wondering and eager eyes into his parent's face, said feelingly, "But father, did they let Him in?" Friends, you have heard the knock in some powerful sermon, some faithful warning, or when your cheeks ran down with tears and your very heart-strings were breaking as they lowered the little coffin with your dear little babe into that cold grave. But did you let Him in? Perhaps you say, "I fain would, but cannot." A minister once knocked at the door of a poor, aged, and lone woman, but he received no answer. Louder and louder still he knocked. At length, as he kept his ear close to the door, he heard a feeble voice saying, "Who is there?" "It is I, the minister," was the reply. "Ah, sir," said the woman, "I am lying very ill, and cannot rise to let you in; but if you would come in, just lift the latch and open the door yourself." The good man cheerfully complied, and went in to comfort the dying sufferer with the consolation of the Gospel. Now, my hearers, you say you cannot open the door yourselves. I will believe you. But there is a remedy for your helplessness; ask the Lord Jesus to open the door for Himself and come in. And He surely will. Believe that this? Some of you who once heard the knock of Christ, hear it not now. Well do I remember being startled and kept awake by the boom of the cannon when I went to the Crimea. After a time, however, I grew accustomed to it, and could sleep amidst the roar of the artillery. So it is with many. Jesus knocks at the door in vain. His knocking does not trouble you now as once it did. In vain He pleads with you, telling you that His locks are wet with the dews of night. He is out in the cold, dark, wet night; but you care not. He is threatening to depart and leave you to perish; but you are too drowsy to listen to or care. To-night He may go away forever. The last knock will be given. This may be the last one. What then? Oh! what then?

BEAUTIFUL WORDS TO A BRIDE.

The following beautiful letter was written several years ago by a gentleman to a bride on receiving her wedding cards. It is exquisitely fresh and original, and full of poetry. Though not intended for publication, it found its way into print, and we think it too much of a gem to be lost entirely.

"I am holding some pasteboard in my hands. Three stately pluckings from the bush of ceremony! I am gazing upon a card and a name—a name with which your gentle life began—a name with which your throbbing heart was lost. There was nothing strange about that card. The maiden sign still looks from it, calm and customary, as it looked on many a friendly visit, as it lies in many a formal basket. I am gazing too upon a card where the nearer parent tells the world she will be 'at home' one day, and that is nothing new. But there is another card, whose mingling there puts a fiery tongue into this speechless pasteboard, enameling fate on commonplace. It tells us that feeling is maturing into destiny, and that these cards are but the pale heralds of a coming crisis, when a hand that has 'pressed friends' hands and plucked flowers, shall close down on him to whom she shall be friend and flower forever.

"I have sent you a few flowers to adorn the dying moments of your single life. They are the gentle types of a delicate and durable friendship. They spring up by our side when others have deserted it, and they will be found watching over our grave when those who should cherish have forgotten us; it seems meet to me that a past so calm and pure as yours should expire with a kindred sweetness about it. The flowers and music, kind friends and earnest words should consecrate the hour when a sentiment is passing into a sacrament.

"The three great stages of our being are the birth, the bridal, the burial. To the first we bring only

weakness; for the last we have only dust. But here at the altar, where life joins life, the pair come throbbing up to the holy man, whispering the deep promise that arms each other's heart to help on the life struggle of care and duty.

"The beautiful will be there, borrowing new beauty from the scene; the gay and frivolous, they and their flounces will come to gaze on all its scattered thoughts pant for; and age will totter up to hear the old words repeated that to their own lives have given the charm.

"Some will weep over it as if it were the tomb, and some will laugh over it as if it were a joke; but two must stand by it; for it is fate—not fun—this everlasting locking of their lives.

"—And now can you, who have queened it over so many bended forms, can you come down at last to the frugal diet of a single heart?

"Hitherto you have been a clock, giving your time to all the world. Now you are a watch, buried in one particular bosom, watching only his breast, marking only his hours, and ticking only to the beat of his heart—where time and feeling shall be in unison, until these lower ties are lost in that higher wedlock, where all hearts are united around that great central heart of all.

"Hoping that calm sunshine may hallow your clasped hands, I sink silently into a signature."

THE "GOOD OLD TIMES."

It is a blessed characteristic of memory that it holds fast so much more tenaciously the pleasant things of the past than the unpleasant. But sometimes even this is made the means of harm to ourselves and of injustice to the present. We remember the pleasant experiences of long ago, and compare them with the unpleasantness of the present; and straightway we bewail "the degeneracy of the times." Yet this whole process is unfair and the result unreal, fanciful. Compare the facts of the past, not our memories, with the facts of to-day, and instead of complaints and lamentations our hearts will overflow with gratitude to God for the progress His Spirit is making, and the great physical and spiritual improvement in the condition of man that He has brought about. Take for instance such facts as these: we know of three churches which a century ago openly held a licensed lottery; one of them to pay an immense debt resting upon it, another to build a parsonage and parochial school building, and the third to erect a more imposing steeple and otherwise improve its property. One of these lotteries sold tickets "for the cause of the Lord," for four years before it had raised the desired amount. And all this without any sense of impropriety on the part of members or ministers, or the community at large. Where in evangelical Christendom would such a sacrilege be sanctioned to-day? Among the expenses of building one of those churches, moreover, is found an item for scores of dollars for rum and barrels of beer for the workmen! This was in the "good old times" for which so many are sighing. Would they really wish us to return to them? Would it not be better, instead of decrying the evils of the present, to thank God for the good, and earnestly set to work to correct the evils? Nothing is accomplished by weeping over the days gone by. We live in the Now, thank God! And we work and hope for the still better To-be. It is our fault alone if its speedy coming be delayed.

How It Worked at the Murray House.—Among the cosiest hotels in Ontario, is the Murray House of St. Catharines, kept by Mr. Thomas Sculley, where the writer always stops when in that city. Upon a recent trip the writer was speaking with Mr. Scully concerning his old ailment, weak back, when Mr. S. observed: "I take sincere pleasure in recommending St. Jacobs Oil to all sufferers. I have found it a most excellent remedy myself, and I know of others who have used it with great success. I would not be without St. Jacobs Oil, nor do I believe any sensible man ought. I caught a cold about three years ago, which settled in my back and sorely afflicted me between my shoulders. The pain was almost unendurable at times, especially at impending changes of the weather; and at such times, I used to be incapacitated from attending to my business. I tried electric baths, salt baths, various strengthening plasters, and other such means, without success. Finally I tried St. Jacobs Oil, the Great German Remedy, and was cured at once and permanently. St. Jacobs Oil is a most excellent remedy, and I would not be without it at any price."

Children's Department.

JUST AS GOD LEADS ME.

Just as God leads me I would go:
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray,
So as He leads my path I take,
And step by step I gladly make,
A child in Him confiding.

Just as God leads, I am content
To rest me calmly in His hands;
That which He has decreed and sent—
That which His will for me commands
I would that He should all fulfil,
That I would do His gracious will
In living or in dying.

Just as God leads, I will resign,
I trust to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil.
That which His love ordained as
right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing
The best in kindness sending.

Just as God leads me, I onward go,
Out amid thorns and briars seen;
God does not yet His guidance show—
But in the end it shall be seen
How a loving Father's will,
Faithful and true, He leads me
still.

THINGS TEMPORAL AND THINGS ETERNAL.

WE pray in to-day's Collect that we may so pass through things temporal that we finally lose not the things eternal; and we know that what we pray for may be done. No vain and empty words are put into our mouths in the Church collects. Adverse circumstances may seem, crowded with temptations as our path may appear, let us not doubt that if we make the Lord our ruler and guide we may in His strength so pass through the things of time as to win those of eternity. Others with stronger temptations, greater hindrances, less help, have trodden the dangerous path and reached the goal in safety. All on earth seemed against them, but they have made it the road to heaven. Of such an one would I tell you to-day, and his history, though in part sad, is full of instruction.

An active zealous clergyman on becoming vicar of a London parish set himself to visit every house in it. This was an arduous task, for the parish was large, and contained some streets and courts of the worst character. I do not know that he ever completed it, but he did much. He relieved many who were in distress, warned many sinners, comforted many sad hearts. One day after going through a large house with several families crowded into every storey, he paused before descending. He thought himself at the top of the house, yet was startled by a violent cough proceeding apparently from above. So he went back into the room he had just left and

made inquiries. "Yes, sir," answered a woman, "there is a family living up in the roof, but they're out all but the boy, a poor sickly lad. The only way up is by the ladder and into that trap-door. They've moved it, I see, but there it stands if you choose to go up." So the vicar brought the ladder, placed it against the trap-door, and went up.

He found himself in a dark wretched garret, so low, that even in the middle where the sloping roofs met he could scarcely stand upright. Crouching on a heap of rags, in the furthest corner, sat a lad of about ten years old, pale and very thin. "Well, my boy," said the clergyman, "I am afraid you are very poorly. Your cough brought me up-stairs, or I should hardly have thought of any one living here." "Thank you, sir, for coming, it was very kind in you to take the trouble," replied the boy, with more courtesy than might have been expected in such a place. Mr. Winter (for that was the vicar's name) looked at him with interest, and sitting down on a low bench, almost the only piece of furniture in the room, learned that his name was Jim, that he had been ill for some weeks, spending many hours by himself while his parents were out both by day and during good part of the night. "And how do they get their living, Jim?" asked Mr. Winter. "Oh! sir," exclaimed the boy, flushing very red, "you're a minister, and so I can tell you. Mother goes out with a basket, but father—he steals more than he earns." "My poor boy," said Mr. Winter, "and have you ever stolen too?" "It's what I was brought up to," was the answer. "As long as I can remember I've picked up little things and carried them home to mother, and when I was old enough she taught me how to take gentlemen's pocket-handkerchiefs." A look of pain passed over the clergyman's face. Jim saw it and went on. "I would not do so now, sir, indeed I would not. I had not been to school then." "And have you been since?" "Oh, yes, to the Ragged-school: I learnt 'Thou shalt not steal,' and teacher explained it, and I said to myself I would never take another handkerchief, and I haven't."

"But what did your father say?" "He beat me till he found it was no good; then I was took ill; so he left me alone, for I could not have gone if I'd wished it. I didn't care much for being ill, except for its keeping me from school." "And what else did you learn at school, my poor fellow?" said Mr. Winter. "I didn't stay long enough to get much reading," answered the boy; "I learnt 'Our Father,' and I've said it night and morning ever since; and I think over what teacher said about Jesus dying on the cross for us. I don't think I shall be here much longer, but, oh, sir, I do grieve over father and mother and their bad ways. Can't you come again and talk to them?" "I will, indeed, my dear boy," said Mr. Winter. "When shall I find them at home?" "I can't say for certain," answered Jim, "most likely in the mornings." "Well, I will come to-morrow morning if I can; if not the next," replied the vicar, and after kneeling down by the sick child and praying with and for him he went away.

The next day found Mr. Winter too much occupied to pay the promised visit. On the following morning he went. The ladder was placed against the trap-door, he ascended it, and, glancing round the room, thought it empty. He walked, however, to the further end and looked to the corner where poor Jim had been resting on his former visit. The heap of rags was spread into a sort of bed—a slight form was stretched upon them, and covered with a sheet, which though torn and ragged was the cleanest thing in the room. The clergyman stood still a moment—then he stooped and turned back one corner of the sheet. There lay all that remained on earth of poor Jim. The face bore traces of want and suffering, but a smile dwelt on it as if imprinted by a spirit rejoicing to leave a world of sin and sorrow. Mr. Winter looked upo

the lifeless form in silent awe. "Poor Jim," said he at last, "how wonderful the path by which you were led to eternity! The child of vicious parents, example, training, all round you was bad. But just the help you needed was given. One commandment to follow, one prayer to say, and we may hope you have so passed through the trials of earth as to attain everlasting rest." He replaced the sheet and left the chamber of death, but his thoughts often recurred to poor Jim, and, thinking, he prayed that he too might so pass through things temporal as not to lose the things eternal.

THE SAFE CHANNEL.

A good ship was passing on safely along a dangerous strip of coast where thousands have made shipwreck.

"I suppose you know every rock and sand bar along this coast," said a passenger as he stood on the deck beside the captain.

There was a deep meaning in the glance that he gave from under his shaggy eyebrows as he answered, "I know where they are not."

Ah! that was wherein lay the safety of those who had committed their lives and merchandise into his keeping. He knew where the safe channel lay, and he kept it.

Many think they ought to be learned in the evil habits of this world in order to shun them. It is far better to know what is good, and pursue it. "My soul, enter not thou into their secret." One good man's life is worth ten times more, for a model to work out your own career by, than the lives of ten wicked men whose example you are to shun.

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.

"Responsibility—is it?"

"A man must lay out the work 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 may 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, sure, 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. When He is Master, all goes right."

SUSIE'S LITTLE SISTER.

"MAMMA, if the baby cries so much and won't let us have any good times, I should think you would give her a way."

"Give away your little sister, Elsie!" "Yes, I'm just tired of her noise."

"But if you and I don't love the poor sick baby well enough to take care of her, I don't think anybody would."

"I'd love her if she didn't cry so much."

"Didn't you cry when you hurt your finger yesterday?"

"Yes."

"And when you fell down, and when your tooth ached?"

"Yes, I couldn't help it, mamma."

"Poor little Elsie has the toothache, and she can't help crying either."

"Well, I want a baby to play with, but I don't want Elsie," and Susie Gage walked out of the room with the doll Elsie had broken and the picture book she had torn.

In half an hour she came back to the sitting-room.

"Is Elsie in the crib?" she asked. "Come and see," her mother said, smiling.

Susie broke into a great cry when she saw a strange baby lying there in her sister's place.

"Oh! mamma, where's Elsie?" she exclaimed.

"This is a nice little boy," her mother said. "He is well, and he doesn't cry very often, and—"

"I want little Elsie, mamma! Where is Elsie? You haven't given her away, have you?" and Susie cried harder than she had done for a month.

"Mrs. O'Hara brought the clean clothes a little while ago," Mrs. Gage said, "and I asked her to give me her little boy. Don't you like him?"

"No, no, I don't," Susie sobbed, with her head in her mother's lap. "If you'll only get Elsie back again, I won't strike her when she cries or, pull my playthings away from her, or—anything."

Just then Mrs. O'Hara came back from her errand in the next block.

"You can take Teddie home with you," Mrs. Gage said. "Susie finds that she likes her little sister best, after all, if she is troublesome sometimes."

Mrs. Gage went upstairs and brought the baby down. When Susie saw her she danced with joy, though Elsie was crying again, and Teddie was as still as a mouse.

"I like her forty times the best," she said over and over and over again, "because she's my own little sister. Teddie isn't. Don't you ever give her away, mamma, if she cries forty times harder." And perhaps it is needless to say that mamma never did.

THE CHILD'S GARDEN.

RESTING under a tree, the little girl knew not what to do next. The sun was high, and the day was getting hotter, and she was tired—tired. She almost wished she had not pleaded so hard for leave to make a garden in that waste corner of the ground, where the grass walk ended and the fir wood began.

It lay close by a pond for water-flowers, and a rock-work for plants that did not require much earth. Among the wild weeds that grew in it there was one tall crimson foxglove, and lilac orobis as sweet as musk. These would do well among the flowers, she had thought; and then there were heath and ferns all way back into the wood.

But it seemed now as if the hoe and rake were never to make way. When she began, it looked only like a few hours' work, and yet this was the third morning of her labour. Why? There was a great stone under the soil, and the tools struck upon it. Cover it as she would with spadefuls of red earth; do her best to stick roots in the softer places; water it again and again, the bare, ugly stone was always coming through; and the very first shower showed her that all her work was useless.

The gardener smiled when he was brought; but when he came again, with his iron pick, he set cruelly to work. No advice would he take from the little worker—no entreaty would he listen to. Down he struck, deep into the soil.

How the ground shook as the split rock gave way! How it heaved as roots and shallow earth were cast into the air,—her garden spoiled for altogether, now, she thought.

Nor could she have believed, had she not stood by and seen it, how well an old, kind hand works, and how quickly. He let her help him to smooth all down again into the flat bed, and plant the roots, too, where they now could grow;

and he promised to bring her more plants, some all in flower, and to come and see how she got on; and she tried to do what a child may—to watch and weed a little plot, to dress and to keep it.

What does the Bible mean when it says, "I will take the stony heart out of your flesh?" It means that there is in your heart something that makes it as hard for you to be good as that great stone in that little piece of ground made it hard to turn it into a garden where flowers would grow.

The Lady Manager of Protestant Orphans' Home, Toronto, intends holding a Strawberry festival in the Adelaide Street Rink, on Dominion-day. There are to be many attractions there.

We draw the attention of the readers of the CHURCHMAN to the Messrs. Petley & Co's sale now going on at the Golden Griffin—large reductions upon the original prices of goods, are offered.

We call the attention of our readers to Messrs. H. L. Raymond & Co's., advertisement, 4 Pine street, New York. Those who have business in stocks will note this.

THE elegant saloon-steamer, "Chicora," is sailing between Toronto, Lewiston, and Niagara, making close connection with the N. Y. Central, and Canada Southern Railways. This fine steamer commenced her double trips on Saturday last, many of our readers will doubtless avail themselves of this pleasant excursion.

USELESS FRIGHT.—To worry about any Liver, Kidney or Urinary Trouble, especially Bright's Disease or Diabetes, as Hop Bitters never fails of a cure, where a cure is possible. We know this.

THERE is no more wholesome or delicious fruit on earth than the Wild Strawberry, and there is no more effectual remedy for Cholera, Dysentery, Cramps and other summer complaints of infants or adults, than Dr. Fowler's Extract of Wild Strawberry.

BIRTHS, MARRIAGES & DEATHS.

Not exceeding Four lines, Twenty-five cents.

Death.

BOYD.—On the morning of Monday, June 19, Isaac Chapman Boyd (late Student of Trinity College), eldest son of Robert Boyd, York town ship.

PRODUCE MARKET.

Table with columns for commodity names (Wheat, Do., Barley, Oats, Peas, Rye, Flour, Beef, Do., Eggs, Turkeys, Butter, Hay, Geese, Parsley, Mutton, Hogs, Potatoes, Wool) and prices in cents and dollars.

Mr. R. W. Carmichael, Chemist and Druggist of Belleville, under date of May 31st, 1882, writes as follows: "Your Burdock Blood Bitters have a steady sale, are patronized by the best families here and surrounding country, and all attest to its virtues with unqualified satisfaction.

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THE GREAT GERMAN REMEDY FOR RHEUMATISM.

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

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

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

A. B. FLINT,

35 COLBORNE ST., TORONTO, Has just returned from New York, where he purchased a large lot of PHILADELPHIA CARPETS for cash—good patterns—for 37 1/2c. per yard. TURKISH RUGS, \$1.75c., \$2.75c., \$3.75c., \$4.75c., worth \$1 more, and still we give ten per cent. discount off our wholesale prices. A. B. Flint has bought all the velvets of Alexander & Ried's wholesale stock. Velvetens, all colours at 40c. per yard. Close 2 p.m. Saturdays.

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The steamer Chicora will leave Yonge-street wharf daily at 7 a.m. and 2 p.m. for Niagara and Lewiston, making close connection with Canada Southern and New York Central Railways. Shortest route to Niagara Falls, Buffalo, New York, and all points east, west, and south-west. For tickets and all information apply at R. ARNOLD, Corner Yonge and King streets, W. R. CALLAWAY'S, 20 King-street West, and 25 York-street, or BARLOW CUMBERLAND'S, 35 Yonge-street 24 York-street.

TORONTO, HAMILTON, & OAKVILLE.

STR. SOUTHERN BELLE and GREAT WESTERN RAILWAY.

On and after MONDAY, the 19th instant, tickets will be issued (subject to conditions on same) to and from Toronto and Hamilton by ALL TRAINS on the G. W. R., returning by steamer, and by steamer returning by any train. Rates as follows:—

Toronto to Hamilton and return, or "vice versa," good one day, \$1.25; good three days, \$1.50; Saturday excursion, good by boat Saturday to return by train Monday a.m., \$1; single fare by steamer, 75c. Steamer will leave Mowat's Wharf daily (weather permitting) at 11 o'clock a.m. and 5.30 p.m. For departure and arrival of trains see G. W. R. time table. Season trip tickets and bi-weekly excursions "Saturday and Wednesday" by boat as formerly. WM EDGAR, G. W. R. A & G KEITH, Str. "Southern Belle."



TORONTO HARBOUR.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Toronto Harbour Works," will be received at this office until FRIDAY, the 7th day of JULY next, inclusively, for the construction of works in connection with

Improvements, Toronto Harbour.

Plans and Specifications can be seen at the Department of Public Works, Ottawa, and at the office of the Harbour Master, Toronto, on and after Monday, the 19th inst.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures.

Each tender must be accompanied by an "accepted" bank cheque, made payable to the order of the Honourable the Minister of Public Works, "equal to five per cent." of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender. By order, F. H. ENNIS, Secretary.

Department of Public Works, Ottawa, 24th June, 1882.

HIG PAV to sell our "Rubber Printing Stamps" Samples free TAYLOR BROS. & CO Cleveland, O

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THOUSANDS of references from persons cured. No pay until cured. Dr. J. STEPHENS, Lebanon, Ohio.

Delays are dangerous, particularly in Kidney Diseases, so take at once Dr. Van Buren's Kidney Cure and obtain relief from all your sufferings. Your Druggist keep it.

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The only Institute of the kind in the Dominion of Canada. Permanently Established for the cure of all the various diseases of the Head, Throat, and Chest, viz.:—Catarrh, Throat Diseases, Bronchitis, Asthma, Consumption, Catarrhal Ophthalmia, (Sore Eyes), and Catarrhal Deafness. Also Diseases of the Heart.

Our System of Practice consists of the most improved Medicated Inhalations, combined with proper Constitutional Treatment. Having devoted all our time, energy, and skill for the past fifteen years to the treatment of the various diseases of the

HEAD, THROAT, AND CHEST,

(during which time we have treated over 35,000 cases), we are therefore enabled to offer the afflicted the most perfect remedies and appliances for the immediate cure of all these troublesome affections. By the system of

MEDICATED INHALATIONS,

Head, Throat, and Lung affections have become as curable as any other class of diseases that afflict humanity. The very best of references given from all parts of Canada from those already cured. Consultation free and prices within the reach of all.

It is especially desirable that all who have need of medical aid, either from catarrh, asthma, bronchitis, or consumption, should make early application. The patient at a distance, who cannot come here for treatment, can, after examination, return home and pursue the treatment with success. But if impossible to call personally for an examination, write for a "List of Questions" and "Medical Treatise." Address

ONTARIO PULMONARY INSTITUTE, 135 Church-st., Toronto, Ont. Mention DOMINION CHURCHMAN.

TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on "Wednesday, the Fifth Day of July next," for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after "Wednesday, the Twenty-first Day of June next," where printed forms of Tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:— For the Fenelon Falls work... \$1,000 Do Buckhorn Rapids work... 500 Do Burleigh Falls work... 1,500

And these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882.

Beautiful Hair is one of the most striking and pleasing of characteristics and can easily be obtained by the use of the Cingalese Hair Renewer. Sold at 50 cents per bottle by

J. & R. LAMB, BANNERS.

Silk and Gold Banners, \$5.00 Each. Larger Banners, \$10, \$25, \$50. Silk and Gold S. S. Banners, \$5.00 each. Send for Circular, 59 Carmine St. N.Y.

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25c. Package makes 5 gallons of a delicious, wholesome, sparkling Temperance beverage. Ask your druggist, or sent by mail for \$50. C. E. HIRES, 48 N. Dea. Ave., Philadelphia, Pa. \$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLETT & Co Portland, Maine.

John Hays, Credit P. O., says: "His shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas, Electric Oil the pain and lameness disappeared, and although three months has elapsed, he has not had an attack of it since."

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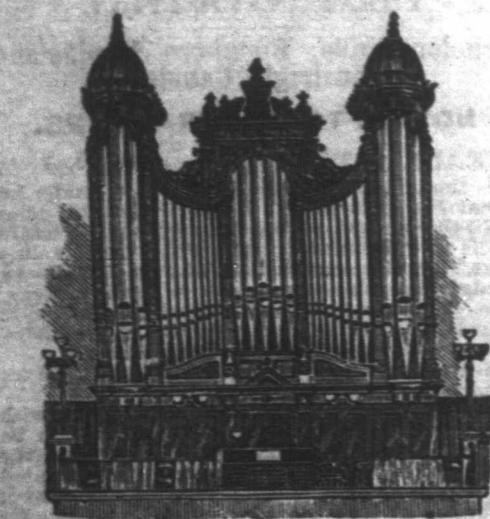
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The Queen City Suspender Company of Cincinnati are now manufacturing and introducing their new Stocking Supporters for Ladies and Children, and their unequalled Skirt Suspenders for Ladies, and want reliable lady agents to sell them in every household. Our agents everywhere meet with ready success and make handsome salaries. Write at once for terms and secure exclusive territory. Address: Queen City Suspender Co., Cincinnati, Ohio.

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Agents wanted. Apply to
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At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of **TEMPORARY REDUCTION** of Premium, and has had the benefit of the same.

This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a **TEMPORARY REDUCTION** for the ensuing five years \$975, equal to 46.81 per cent. of the annual premium.

The cash profits for the five years are \$4263, equal to 41 per cent. of the premiums paid during that period.

The cash profits if used as a **PERMANENT REDUCTION** would reduce all future premiums by \$265, equal to 13.03 per cent. of the annual premium.

The above unsurpassed results are the profits for the **SIXTH FIVE YEARS** of the policy.

The next Quinquennial Division takes place as early as possible after close 1881.

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Nothing can supply the place of a beautiful silky head of natural hair. It is infinitely more comfortable than switches, and other preparations for the hair of unknown foreigners. Hair may be retained, beautified and actually restored by the use of Cingalese Hair Renewer, sold at 50 cents per bottle by

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Full term begins September 6th, 1882. Classical, Scientific, Philosophical and Normal Courses of Study with Music and Art Schools, and school of Education. Faculty & Free Library. Expenses, including Music, \$250 per year. Send stamp for catalogue. ALEX. DOWLING, Secretary Board.

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TRINITY COLLEGE SCHOOL,

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SPEECH DAY,

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Service in the Chapel at 10-30 a.m., with sermon by the Right Reverend C. T. QUINTARD, DCL, Bishop of Tennessee (offertory in aid of the Chapel Organ Fund); distribution of Prizes in the Speech Room at 12 o'clock.

The parents and friends of the boys, the "Old Boys," the clergy and the friends of the school are cordially invited to be present.

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For admittance and particulars apply to the
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EDWARD CHAPMAN, Esq., Secretary.

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This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting and Dancing, while open to all the Languages, (English, Latin, French and German,) the Mathematics, Natural Sciences, Drawing, Needlework, Calligraphy and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition.

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The Lady Principal and her Assistant's earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

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Fees, per Term, \$6 to \$18. Additional for boarders, \$45. To the Clergy, two-thirds of these rates are charged.

Apply for admission and information to
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School for the higher education of Young Ladies in association with The Toronto College of Music. Under the patronage of His Honour the Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gowksi, is NOW OPEN to receive pupils. Director, J. Davenport Kerrison, Esq., (late of Grand Conservatory of Music, New York), assisted by efficient teachers.

Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c. of the College of Music, cannot be over-estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class for Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.

Michaelmas Term will begin **Thursday, September 5th.**

A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address
The Reverend A. LAMPMAN,
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