

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, APRIL 27, 1882.

[No. 17.]

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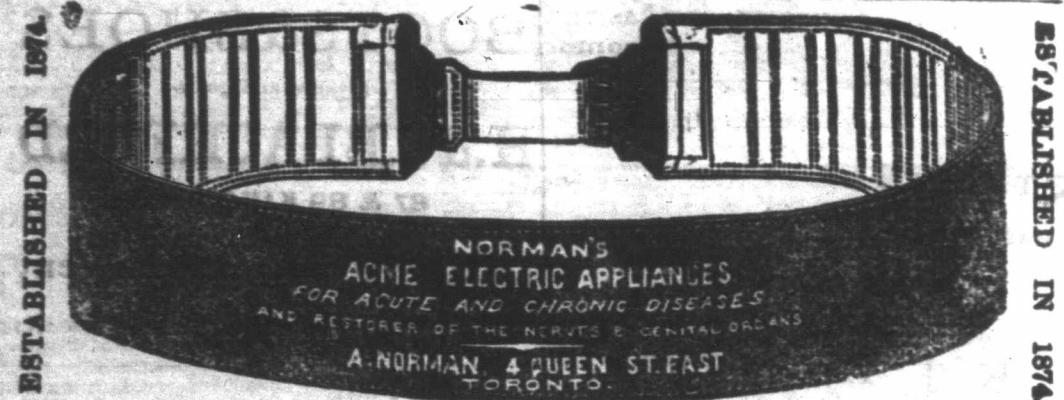
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 The timber must be of the qualities described, and of the dimensions stated on a printed bill which will be supplied on application, personally or by letter, at this office where forms of Tender can also be obtained.  
 No payment will be made on the Timber until it has been delivered at the place required on the respective canals, nor until it has been examined and approved by an officer detailed to that service.  
 Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$50 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted.  
 The cheque thus sent in will be returned to the respective 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.**  
 Dept. of Railways and Canals, Ottawa, 15th April, 1882.

**TELEGRAPH LINES.**  
**SELKIRK TO EDMONTON.**  
**NOTICE.**

**SEALED TENDERS** will be received by the undersigned up to Noon on WEDNESDAY the 17th day of May next, in a lump sum, for the purchase of the Government Telegraph Line (embracing the Poles, Wires, Insulators and Instruments), between Selkirk and Edmonton.  
 The condition to be that a line of telegraph communication is to be kept up between Winnipeg, Humbolt, Battleford and Edmonton, and that Government messages be transmitted free of charge.  
 The parties tendering must name, in addition to the lump sum they are prepared to give for the telegraph line, the maximum rate of charge for the transmission of messages to the public.  
**F. BRAUN, Secretary.**  
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## LESSONS for SUNDAYS and HOLY-DAYS.

April 30... THIRD SUNDAY AFTER EASTER:

Morning... Numbers 22. St. Luke 21, v 5.  
Evening... Numbers 23, or 24. Colossians 2, v 8.

May 1... St. Philip and St. James, Apostles and Martyrs:—

Morning... Isaiah 61. St. John 1, v 43.  
Evening... Zechariah 4. Colossians 3 to v 18.

THURSDAY, APRIL 27, 1882.

A WINDOW has been inserted in the Priory church, Brecon, in memory of the men of the 24th regiment, who fell in the South African campaign.

Bishop Crowther, of the Niger district, Western Africa, is visiting England to confer with certain authorities on matters affecting his diocese.

Arrangements have been made for lay-readers to go through a course of training at Keble College, Oxford, on similar lines to the very successful effort made last year.

The Rev. Arthur Robins and his parishioners are about to place a memorial window in the chancel of Holy Trinity, Windsor, as a thank-offering for the deliverance of the Queen from assassination.

The Archbishop of Canterbury formally admitted seven readers. The Bishop of London recently admitted thirteen laymen into the office of reader, two of whom were generals in the army. The Bishop of Rochester had previously admitted no less than eighty to the same office. Surely it can no longer be said that the Church discourages lay-help of any kind.

The consecration by the Bishop of Rochester of the new chancel of the parish church of Lewisham took place on the Feast of the Annunciation. Mr. Parker, of Lewisham House, defrayed the cost of the alterations in the nave; and the Earl of Dartmouth, lay-rector and patron of the living, has built the new chancel. A beautiful white altar frontal and a very handsome superfrontal of dark purple velvet have been contributed by the ladies of Sydenham.

We believe that there are few Confirmations in which one or two dissenters are not reconciled to the Church, but the proportion thus admitted the other day in the Church of the Ascension, Baltimore, is almost unique—out of fifty confirmed seventeen had been Methodists, two Universalists, two Friends, two Lutherans, four Presbyterians, three Moravians, four Romanists, and one Baptist. Facts like this show us how it is that while the population of the United States has increased

three-fold since 1835, the clergy of the Church have in the same period increased five-fold, communicants nine-fold, and contributions eight-fold.

An old friend of the Church Missionary Society has offered to guarantee for the next five years the sum of five hundred pounds per annum as a mark of his approval of the action of the Society with regard to the Japan bishopric.

A couple of two-light windows have been inserted at the west end of the parish church of Radwinter, near Saffron, Walden. They illustrate by means of four subjects in each window Baptism and the Holy Eucharist.

See what a dissenting paper *The Christian at Work* says:—"Poverty of thought is very quick to fly out of the open window of impoverished prayer; it would be a blessed thing for the Church if some ministers would avail themselves of liturgical prayers instead of the salmagundi of irreverence, familiarity, philosophy, and oblique preaching, and strained metaphor, so often offered in the sacred name of prayer."

We have much pleasure in announcing five additional dissenting ministers who have just renounced schism and returned to the bosom of the Church. Rev. J. R. Mundy, Baptist, Syracuse, New York; Rev. Thomas Hines, Methodist, Maroa, Ill.; Rev. W. H. Goodisson, Presbyterian, Unionville, Ohio; Rev. — Metcalf, Methodist, Sauk Rapids, Min., and Rev. David Cherbulier, Reformed Episcopal. Rev. Joseph Tinton Partin, who has just been ordained deacon by the Archbishop of York, was a few months ago a Wesleyan, and organist of a Wesleyan Chapel at Sheffield. Thus mightily grows the word of God and prevails.

Our Lord said the poor ye have always with you. This is the way New York remembers His saying. The offerings made by the various religious bodies on Hospital Sunday, 1881, were as follows:—

The Church \$17,769-25; Presbyterians \$2,521-71; Jews \$1,368-72; Dutch Reformed \$1,071-74; Baptist \$299-70; Methodist \$157-77; Various \$654-84; Total \$23,843-73.

Thus the Church alone gives nearly three times as much as all the other religious bodies put together for the fourteen general hospitals, and in addition supports at her sole cost, five hospitals in New York, including the only homes for Consumptives and Incurables, and the only Child's hospital in the city. From this picture which looks most like the Bride of Christ? The Church or the sects? Which seems to believe most the words of Him who said—"Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me."

We are glad to learn that the circular of the Archbishop of Canterbury, to which we recently called attention, has already borne good fruit. Large numbers of emigrants are leaving the kingdom furnished with commendatory letters from their parish clergymen. Chaplains have been appointed at the various ports of embarkation, and both at New York and Quebec arrangements are being made for the emigrants to be met on their ar-

rival by a chaplain specially appointed for the work. The Rev. J. Bridger, St. Nicholas church, Liverpool, is the superintendent appointed by the Society for Promoting Christian Knowledge, to organize the scheme sketched out by the Archbishop of Canterbury. He left Liverpool on the 29ult. in the Allan steamer "Circassian" with more than two hundred emigrants who are proceeding to various parts of Canada—many going on to Manitoba. They are a fine class of emigrants, and consist of farmers, agricultural labourers, domestic servants, etc.

*The Living Church* has some remarks on Infant Baptism, showing the great neglect of that sacrament among the Presbyterians and other religious bodies in the United States; and it might also have included Canada, we fear, as guilty of pretty much the same amount of neglect of the initial institution of the Christian religion. The writer says that in the whole Presbyterian body, the infant baptisms for a year average about three and a half to each minister. As to adult baptisms, the official record is that they amount to about half as many as those of infants. He adds:—"To such an extent has the theory of 'sensible conversion' taken possession of the denominations, that Infant Baptism is practically abolished. Its administration is the exception and not the rule. The conception of religion among the sects is inconsistent with the catholic usage and Gospel ordinance of Infant Baptism stated fairly, it reads: 'Unless ye (children) be converted and become like us, ye cannot enter into the kingdom of Heaven.' It is also worthy of note that the lamentable lack of bringing children to baptism attracts the attention of the secular papers; and that these are impressed by the fact chiefly in connection with the Presbyterian body. Not that the Presbyterians are more remiss in this respect than many other Protestant bodies, but because the departure from Standards in their case is more remarkable than in any other. The 'Confession of Faith' teaches that Baptism is 'a sign and seal of regeneration;' and that 'not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized;' that it is 'a great sin to neglect this ordinance;' and that, 'by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.' Baptismal regeneration is as clearly defined by the Presbyterian Standard as in the Prayer Book; and the right and duty to baptize infants of a certain class is taught. But the Presbyterians have long since departed from their standards in this and other particulars. They seem to be as oblivious of the Calvinism on which they were founded, as they are hostile to the 'Sacramentarianism' in which their infancy was cradled."

## APPOINTMENTS TO VACANT PARISHES.

AS this subject is now considerably discussed, especially in connection with the appointment of a rector to St. James's church, Toronto, it is highly desirable that our readers should re-

collect exactly how the matter stands. After a great many discussions, for several years, in the Toronto Church Society, and also in the Synod; and after a number of appeals to the vestries, and many endeavours to stir up an excitement and a contention about it, it was finally arranged in a by-law passed in the year 1871, which was moved by the Rev. the Provost of Trinity College, and seconded by Mr. S. H. Blake, as follows:—

“On the vacancy of any rectory, incumbency, or mission within the diocese, (with the exception of missions sustained, in whole or in part, by the Mission Board, the mode of appointment to which missions shall continue as heretofore) the appointment to the vacancy shall rest with the Lord Bishop of the diocese; it being however provided that, before making such appointment the Bishop shall consult with the churchwardens and lay-representatives of the same, provided that such Lay Delegates are resident within the said parish or mission.”

For this by-law there was a majority of 98 votes out of a total of 189 votes, clerical and lay.

Now one would imagine that it would only be necessary to read this by-law over in order to see at once that it aimed at giving the entire control of every clerical appointment into the hands of the Bishop of the diocese, for the time being, after he had informed himself of anything which five representative men might have to say about it. But if any doubt could possibly exist in the mind of any one, it is only necessary to read the amendments offered to the original resolution, the first of which was that “The nomination to the vacancy shall rest in the congregation; it being however provided that before an appointment is made, the representatives of the vacant parish or mission, elected from year to year for that purpose at the Easter meeting, or in default of such election the churchwardens and lay-delegates of the same, (if such lay-delegates are resident within the said parish or mission) shall consult with the Bishop, for the purpose of his advising them, and stating any objections which he may have against the proposed appointment.” This amendment was lost on the following vote:—clerical, yeas, 6, nays, 93; lay, yeas, 59, nays, 87; or a total nay majority of 115. It was then moved in amendment to the original resolution, “That the following words be added: ‘And that no appointment be made contrary to the expressed wishes of a majority of the delegates.’”—lost. The original resolution was then put to the vote and carried on the following vote: clerical, yeas, 89; nays, 12; lay, yeas, 52; nays, 86. Lost votes, 6. Total majority, 93.

At the recent vestry meeting at St. James's church, Toronto, some strong language was indulged in, and some very extraordinary principles advocated. The resolutions passed, which we gave in our last issue, were not quite so strong as the general current of the speeches there made. All the speeches which had any reference to the matter, were uttered on the principle that the congregation of St. James's had nothing to do with any interests outside their own limits, that they only were to be consulted, and that their wishes must be gratified.

The meeting was composed of many who had no right to take part either in a vestry meeting or a meeting of the congregation, and when the names of those voting were called for on this account, it was found more convenient to bring the meeting to a close.

Some of the good people at St. James's seem to wish to do as they please, although we did not

hear of any protest from them when the congregation at Roach's Point were not allowed to do as they pleased. They also seem to forget that the ground upon which the church is built was not purchased by them, but was a grant from the Crown “for the benefit of the inhabitants of the town of York for ever.” They have not built the church, but the older families who are still residents of the said town of York; and they are not paying off the debt now on the church, but it is being paid off by the proceeds of certain Park lots, secured by Act of Parliament for the “maintenance and improvement of the cemetery and the chapel and buildings erected thereon, only any surplus being at the disposal of the vestry.” Moreover the church was built as a cathedral church, has always been the cathedral church, and as such is in a different position from any other church in the diocese. The Bishop wisely delays before making so important an appointment, especially as his letter states “some questions of law connected with the endowment property have to be first settled.” The matter of division of the endowment will have to come before the Synod, also the cathedral scheme as suggested by his Lordship in his address to the late Synod, and which was “highly approved” by the Synod.

There are, therefore, many grave and important considerations to be thought of, affecting the general interests of the Church, before the matter can be disposed of; and as the by-law has placed the responsibility on the shoulders of his Lordship, after long and grave consideration before many sessions of the Synod, it is only reasonable that he should have sufficient time to weigh thoughtfully all the many interests which are involved, in the carrying out of what must be held to be the deliberate expression of the sentiment of the whole diocese unmistakably expressed by a large majority, both clerical and lay.

We know nothing of the “views” or intentions of the Bishop upon the subject, but we most emphatically assert that any appointment made to fill the vacancy at St. James's, should be made with due regard to the interests of the whole diocese.

CATHOLIC CATECHISM.

No. XIX.

Q. What are the ornaments of the ministers, referred to in the Ornaments Rubric?

A. PRESCRIBED by the Prayer Book of 1549. (By notes at the end of the Prayer Book): A surplice for Matins, Evensong, Baptisms, and Burials. (For the Bishop), a rochette, surplice, or alb, a cope, or vestment, and a pastoral staff. (By Rubrics before the Office of the Holy Communion): A white alb plain with a vestment or cope for the celebrating priest.

Albs with tunicles for assistant priests or deacons. (Rubrics of Ordinal).

The candidates for Deacons' Orders shall put on a plain alb.

The Deacon appointed to read the Gospel shall put on a tunicle.

(At consecration of a Bishop). Bishop-elect: a surplice and cope. Presenting Bishops, the same.

These are specifically described. The stole is nowhere prescribed, but along with the cassock, girdle, biretta, mitre, ring, etc., etc., was in use “in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.”

Q. Are not these vestments peculiar to the age in which the Church of England had fallen into many Romish errors?

Certainly not: for:—

(a) The majority of them are essentially and many of them peculiarly Anglican.

(b) They were retained in the Church of England by the Reformers at each period of the Reformation; and particularly retained by the Reformers of 1661, the date of our present Book of Common Prayer.

Q. Are they then historically symbolical of Roman or of Reformation principles?

They symbolize the principles of the Reformation, whose endeavour was to return to the principles of the pure and primitive Church.

Q. Do they (as some now say) symbolize erroneous doctrines?

Far from it, for

(a) They symbolize those doctrines of the Church of England for which our great Reformers suffered and died.

(b) The 86th Article, to which every ordained priest has now to make particular subscription, says, “The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering, neither hath it anything, that of itself is superstitious and ungodly.”

N.B. The book thus mentioned specifies the vestments as above.

Q. Sum up the doctrine which the Edwardian vestments symbolize?

That the celebration of the Holy Communion is the Scriptural, distinct, and therefore highest act of public worship in the Christian Church.

Q. Why then do some declare these vestments to be illegal?

Because the Judicial Committee of The Privy Council of England has declared them so to be.

Q. Does the Church acknowledge the authority of any State Court to define her doctrines?

Certainly not. See Articles 84 and 87.

Q. To what body alone can members of the Church give allegiance in matters of doctrine and discipline?

To the lawfully convoked Synods of each national branch of the Church of Christ.

Q. What are these bodies called?

In England, the Convocations of Canterbury and York. In Canada, the Provincial Synod.

Q. Have these bodies declared the above vestments to be illegal?

They have not.

NOTES.

HATCH'S BAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

BY REV. CANON CARMICHAEL.

MR. HATCH ON CLERGY AND LAITY.

3rd. I would notice Mr. Hatch's views on ordination.

One pregnant sentence states them clearly. “Of the existence of the idea that ecclesiastical office is itself, and not as a matter of ecclesiastical regulation and arrangement, conferred special and exceptional powers, there is neither proof nor reasonable presumption.” In other words, as a Roman municipal officer was nominated, elected, approved, and declared elected by ordinary municipal law, so the priest was nominated, elected, approved, and declared elected by ecclesiastical law, and his ordination was simply a ceremony of appointment and admission to office.

Now in spite of the terror of “Editorial Evangelical Churchman” criticism, I will gain “readinto” Acts xx. 28, in order to show the difference between the admission of a “Consul designatus” or a “Prætor designatus” to their respective offices, and an elder or Presbyter of God in the Apostolic Church. The latter was appointed by the Holy Ghost, a mode of appointment that Mr. Hatch will scarcely claim for either prætor or consul. Generally—the Roman officers might be made outside of His providence, but the elders of the Ephesus were personally appointed by the Holy Ghost. “Take heed unto yourselves, and to all the

flock, over the overseers, to be purchased with xii. 28; Ephes.

Again, these ly fitted for lous gift as through the presbyters in itself a God the person d the outward plainly confer blessing which (sopurein) by the person de very plainly t cause I put the gift of God, my hands,” gift that is in with the lay Mr. Hatch d 1 Tim. iv. 14 ma bestowed wide latitude give it a wid fine the exact whatever it not possess l and presbyte on of hands, into a flame. Spiritual lite teaching, an bearers. (1 apostolic on post apostol to have be after-ordina Mr. Hatch's ship in the t as that of This view I tural.

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Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

THE Rev. Mr. Wood was presented with a fine writing desk, amply stocked with writing requisites, duly stamped and engraved with his monogram, etc. The offertory at this church was \$500 on Easter Sunday.

Mr. W. Robinson, the well-known talented and first-class organist who for some months past has been giving his highly valued services *gratis* to St. John the Evangelist church, was made the recipient of a testimonial from the wardens and some of the leading persons of the congregation. The gift took the form of an exquisite statue in the finest Italian marble of St. Joseph and the infant Jesus. It was a valuable and *recherche* gift, and its presentation took Mr. Robinson entirely by surprise.

MONTREAL.—Easter items are numerous, but to a correspondent difficult. One has to condense and yet be interesting and just. Whether at the cathedral, where there was a "mission," under Canon Baldwin's direction, the week previous, there was an increase of communicants on Easter morning; or whether there was such an increase elsewhere, one has not the means of knowing. We see noticed in the papers, and hear from those who know, that the finances of St. John the Evangelist are \$1,000 in excess of last year; the vestry has voted an increase of \$300 to the rector's stipend, which, however, only brings it up to the average, as heretofore. The self-denying priest has, for the sake of lessening the debt, been content to receive far below the average. On Easter-day the number of those who communed was very large. At all the services the church was crowded, and as regards the decorations we can but simply say they were chaste, beautiful, and abundant. What with pots of flowers in full bloom around footplace of altar, a magnificent Easter cross on altar, obtained from Boston, resting at the foot of a still larger one that was suggestive of the naked Calvary cross bursting into the glory of an Easter cross, the *tout ensemble* was very effective. The singing, on which great pains had been spent, was very fine, as is expected. And next to what was best of all, the religious tone pervading everything, the offertory was large, being \$500. Large, when it is remembered that it is not a congregation of wealthy, or even ordinarily rich people.

The other churches noted for the special decorations were St. James the Apostle and St. Martin's. In both the decorations were superb and costly, and the music of a very superior character. The Rev. Dr. Lobley preached in the morning in St. James's, and in the evening in St. Martin's. The other city churches had large congregations, eloquent sermons, good music; but nothing in furnishings or decorations specially marking the day to the eye.

HOHELAGA.—*St. Mary's*:—In this church, for the first time, the altar and desks of the sanctuary were furnished with white frontals. The lectern has a richly embroidered one, having a raised cross worked in floss silk and other material. The singing was very good, as the choir is under the direction of Mr. Bryant, some time organist at St. Alban's, Holborn, England. The services in this church, and the finances as well, have greatly improved. Congregations larger, singing better, the building improved, and more interest taken generally in what is done and how it ought to be done. The Easter Monday meeting had an interested attendance.

LONGUEIL.—*St. Mary's Church*:—Rev. Mr. Houghton, rector. It is said a little breeze of an anti-ritualistic character, has been raised here, probably not amounting to more than a row of pins. Perhaps some one (as we have heard was the case in one place) does not like the wardens to go up together and hand to the priest reverently what they have collected, as if that was anything above a matter of mere propriety, and, at the most, something the collectors can decide for themselves. Doubtless in this Longueil church the whole matter is trifling. Such things do not raise the row they once did. It is not in St. John's church but from elsewhere come anti-ritualistic flutterings.

ONTARIO.

From Our Own Correspondent.

RENFREW.—The adjourned meeting of the vestry of St. Paul's church was held on Monday, 17th inst., when the new wardens submitted their report,

which was highly satisfactory. Votes of thanks were passed to the officials for the past year, to the choir, and to the Ladies' Association for their generous aid in putting the church into its present improved condition. The Incumbent, before closing the proceedings, expressed the pleasure he felt in congratulating the vestry on the improved prospects of the Church in this parish.

NAPANEE.—*St. Mary Magdalene*:—The annual vestry meeting was held on Easter Monday. The receipts for the past year were something over \$4,000, nearly double that of last year. A very considerable reduction has been made in the debt upon the church. At the rector's suggestion the following were chosen as a parochial advisory board for the special supervision of the financial affairs of the church: Judge Wilkison, Dr. Cook, Dr. Ruttan, Messrs. R. A. Heliwell, John Downey, and J. B. McGuin. The rector stated that he desired to revive the old Church office of Sidesmen, and make these gentlemen a real assistance to the clergyman and wardens. Thus the sympathy of the laity would be evoked and increased. The retiring wardens were unanimously returned to office: Messrs. A. T. Harshaw and R. G. Wright. J. B. McGuin, Esq., was re-elected Rep. to the Synod. Mr. A. T. Harshaw and Dr. Bristol being the other Reps. whose terms have not yet expired.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending April 15th, 1882.

MISSION FUND.—*Parochial Collections*:—Aurora, \$31.16, Oakridges, 33.45; Perrytown, 12.50; Lloydtown, 27.05, Nobleton, 5.60; Etobicoke, Christ church, 38.40, St. George's, 119.10; Camera, St. George's, 7.25, Cambay, 4.45, Coboconk, 7.75, Rosedale, 1.65; Tecumseth, on account, 51.15; Omeme, Christ church, 20.00; St. James's, Emily, 12.50; Cookstown, 65.00; Stayner, 34.50, Creemore, 38.85, Banda, 25.52; York Mills, balance 19.87; Grafton, 84.00; St. Philip's, Unionville, 48.80; Hastings, 27.25, Alnwick, 21.45, Dartford, 4.80; Credit, 75.00; Waverley, 21.70, Weybridge, 15.35, Wyevale, 3.25, Elmvale, 11.70. *Missionary Meetings and Services*:—Woodbridge, 8.65; Credit, St. Peter's, 27.09, Dixie, 6.30, Port Credit, 4.41; Lloydtown, 2.63, Nobleton, 3.00; Streetsville, 9.60, Churchville, 1.37; Norwood, 2.60, Westwood, 3.15, Frank Birdsall, 2.00, Mrs. D. Birdsall, 1.00; Peterborough, 13.82; Tecumseth, 2.70; Bowmanville, 20.93; Ballynasuder, 1.73; Airly, 2.60; St. Philip's, Unionville, 2.00; Hastings, 4.72, Alnwick, 2.00, Dartford, 1.10. *July Collection*:—St. Luke's, Toronto, 27.82. *January Collection*:—St. Luke's, Toronto, 27.83; Peterborough, 18.00; Tecumseth, Trinity Church, 81 cents, St. John's, 78 cents, Christ Church, 54 cents, St. Paul's, 42 cents; Bowmanville, 6.00; Newmarket, 8.43. *Thanksgiving Collection*:—Peterborough, 18.41; Newmarket, 3.85.

WIDOWS' AND ORPHANS' FUND.—*October Collection*:—St. Bartholomew's, Toronto, 2.51; St. Matthias's, Toronto, in full of assessment, 30.08; Aurora, balance of assessment for 1879, \$11.01, Aurora, balance of assessment for 1880, 5.06, Aurora, 5.25; Peterborough, 39.00; Tecumseth, on account of assessment, 5.89; Bowmanville, 10.00; Omeme and Emily, on account, 12.15; Trinity East, Toronto, 60.22; Brampton, in full of assessment, 18.00; Stayner and Creemore, balance, 2.90. *Annual payments under New Canon*:—Rev. R. H. Harris, 8.93. *For the Widow of a deceased Clergyman*:—Perrytown, 2.25; Clarke, 1.40, Elizabethville, 74 cents; Lindsay, 40.00; Tecumseth, St. John's, 1.64, St. Paul's, 1.61, Trinity, 84 cents, Christ, 1.12; Omeme, Christ Church, 7.00, St. John and St. James's, 6.80; Newmarket, 7.65. From a Friend, Barrie, for the Widows of two deceased Clergymen, 10.00.

DIVINITY STUDENTS' FUND.—*April Collection*:—Port Perry, 5.53; Perrytown, 1.10, Clarke, 50 cents; Omeme, Christ Church, 2.75; St. Philip's, Unionville, 2.32; Hastings, 1.05, Alnwick, 98 cents.

ALGOMA FUND.—Aurora, 1.15; Orillia, 13.13; St. George's, Toronto, 10.05.

THE Secretary-Treasurer of the Churchwomen's Mission Aid acknowledges, with thanks, the receipt of \$1.00 anonymously from Cobourg.

St. Stephen's.—On Easter-day there were four services in this church, all well attended. At the early celebration there were 117 communicants, and at the mid-day 88, making 205 in all. The Rev. P. H. Shortt is still assisting the rector; and as he has proved to be most earnest and zealous in his work, hopes are expressed continually that he may be able to remain permanently in the parish which really requires the labours of two men. A sermon or address was delivered at each service, that in the afternoon being specially for the children of the Sunday-school

stock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." (Acts xx 28; 1 Cor. xii. 28; Ephes. iv. 12.

Again, these Apostolic Church officers were actually fitted for their office, by the bestowal of a miraculous gift associated with dedication to the ministry through the laying on of the hands of apostles and presbyters. The "talent" for ruling, no doubt was in itself a God given trait of the intellect and piety of the person dedicated, but that dedication through the outward and visible sign of the laying on of hands, plainly conferred a "Charisma"—a gift—some special blessing which could be "fanned into a flame" (*anaspurein*) by the devotion, prayer, and earnestness of the person dedicated to the ministry of God. This is very plainly taught in 2 Tim. i. 6. "For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands," and in 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Mr. Hatch does not notice 2 Tim. i. 6, but explains 1 Tim. iv. 14 by endeavouring to underrate the *charisma* bestowed by the presbytery. He states that "a wide latitude" must be given to the word. Well I give it a wide latitude for I would not attempt to define the exact nature of the gift, or analyse it, but whatever it was, it was "a gift" which Timothy did not possess before the laying on the hands of apostles and presbyters, which he did possess after the laying on of hands, and which he could "stir up" or "fan into a flame," and thus increase the force of his own Spiritual life, give power to his own exhortation and teaching, and influence eternally both himself and his hearers. (1 Tim. iv. 13, 15, 16). Thus I hold that the apostolic ordination gave apostolic gifts, and that post apostolic ordination may be reasonably supposed to have bestowed them also (1 Tim. v. 22). As to after-ordinations they do not enter into the question. Mr. Hatch's point being that "presidency or leadership in the Christian Church, was the same in kind as that of contemporary non-Christian Societies." This view I am honestly convinced is wholly unscriptural.

And I also feel that his argument as to the non-universality of the outward sign of the laying on of hands at after ordinations is one of overstrained pleading.

Mr. Hatch cites two cases to prove this point. The rite of "laying on of hands, he says, is not mentioned by Cyprian in his account of the election of Cornelius." Why should it be mentioned? Cyprian wrote with regard to the election of Cornelius, not his consecration. If Mr. Hatch were writing about the election of a Canadian Bishop, he I fancy would say nothing about the laying on of hands, for the simple reason that it does not enter into the mode of election.

His second point is that "the passage of the apostolic constitutions which describes with an elaborate minuteness, the ceremonies connected with the consecration of a bishop, says, nothing of the imposition of hands."

But if the apostolical constitutions omit to notice the rite in connection with a bishop, they do not do so in connection with a presbyter, and deacon, for they direct that in ordaining a deacon the bishop shall lay his hands on him in the presence of the whole presbytery, and the same order is given with regard to presbyters (viii, c. 16).

It is unnecessary for me to notice the portions of this chapter which relate to the stamping out of the rights of the laity, because they are wholly inapplicable to the Canadian Church. Baptism by a layman is valid in case of emergency, laymen are licensed to do a large share of Church work, and their field of labour under episcopal license is increasing every day. They have an equal voice with the clergy in the election of a bishop, and in many dioceses they practically appoint to vacant cures.

A tenderness of feeling for editorial appreciation of space, also precludes me from criticising Mr. Hatch's closing chapters on "the Clergy as a Separate Class," "Councils of the Church," and "the Parish and Cathedral." But I can pass these over without regret, as they are not of such vital importance as the points I have noticed, although they follow naturally on Mr. Hatch's line of thought. I will therefore conclude these papers with a few general remarks on the whole subject criticized, and on the position taken by "the Editor of the Evangelical Churchman" who suddenly ceased to publish papers that had been lying in his hands for weeks, and whose tenderness for my personal reputation is alone to be exceeded by the bitterness of his pen.

To be continued.

If you are ruined in health from any cause, especially from the use of any of the thousand nostrums that promise so largely, with fictitious testimonials, have no fear. Resort to Hep Bitters at once, and in a short time you will have the most robust and blooming health.

and their friends. The singing, under the direction of Mr. John Carter, jr., the organist, was as usual very hearty, as was also "the responding."

**CHURCHWOMEN'S MISSION AID.**—To prevent any misunderstanding which might arise from advertisements which have appeared in the Church papers, we wish to inform our friends and the public generally that the meetings of the above Society for sewing will continue every Friday as usual at two p.m. in the rooms in the Mechanics' Institute. Orders and applications for all kinds of Church work received by the Secretary-Treasurer, Mrs. W. T. O'Reilly, 31 Bleeker St., Toronto.

**CHURCH BOOK AND TRACT SOCIETY, DIOCESE OF TORONTO.**—The following tracts have been published by the Society, and can be obtained from the Secretary, Box 2654, P.O., Toronto. No. 2, Apostolic Succession; No. 3, Lent; No. 10, Rules for Lent; No. 4, Good Friday; No. 5, Ascension Day; No. 6, Woman's Mission Aid; No. 7, Preparation for Confirmation; No. 8, Have you been Confirmed?; No. 9, Advent; No. 11, Good Friday; No. 12, The Church as seen by a Congregational minister; No. 13, Reasons for partaking of the Holy Communion; No. 14, The Church is it visible, or invisible? Nos. 2, 3, 4, 5, 6, 7, 9, 11, and 13, 25c. per 100, No. 7, 50c. per 100; Nos. 12 and 14, 75c. per 100. Specimen copies sent upon application. Clerical subscribers of \$1 per annum to the Society, are entitled to receive back the amount of their subscriptions in publications of the Society. All orders should be accompanied by the price in cash or 3c. postage stamps. Applications for free grants will receive due consideration.

**STAYNER AND CREEMORE.**—Rep.: John Carter.

**MIDLAND.**—Wardens: Messrs. Ed. Tindall, T. Gladstone. Lay Reps.: Messrs. George S. Holmsted, W. C. Young, Barlow Cumberland.

**CAMBRAY.**—The Easter meeting of the congregation at this place was held Monday evening, April 10th, when Messrs. A. B. Coates and Robt. Oxby were re-elected churchwardens.

**COBOCONK.**—The annual Easter vestry of the congregation at this place, was held at the residence of Mr. Ham, on Wednesday evening, April 12th, when Messrs. Moore and Ham were re-elected churchwardens; and Mr. B. Burtchall, lay Representative.

**SCARBOROUGH.**—The Rev. H. B. Owen, F. R. S. L., has been appointed to this parish. We sincerely hope that his health will be much improved by the change, and also that his successor in Newmarket will continue the work which he has so satisfactorily carried on in that parish.

**CAMERON.**—The Easter vestry of the congregation at Victoria Road was held in the Town-hall on Easter Monday, when Mr. Thomas Winter and Mr. W. R. Cavana were re-elected wardens, Messrs. E. Lytle and John Ray, sidesmen, and Mr. Thomas Winter, lay Rep.

**St. George's.**—The annual Easter vestry was held in the church Easter Tuesday, when Messrs. John Cook and Joseph Perrin were again elected; and with the concurrence of the Cambray congregation, Mr. A. B. Coates was elected Representative.

**WOODBRIDGE.**—The services at Christ Church during Holy Week were fairly attended. On Monday evening Rev. O. P. Ford spoke on "The Three Crosses;" on Tuesday, evening he took as his subject "The Three Maries;" on Wednesday evening "The Three Kinds of Wounds" inflicted upon the Saviour. Litany was said at 7:45 a.m. on Good Friday. At 10:30 a.m. and 7 p.m. the Rev. Richard Harrison conducted the services and preached. The congregations were large. "The Story of the Cross" was sung each evening from Monday till Friday. Services were held at St. Stephen's, Vaughan, and at the Anglican Missions at Klineburg, Vellore and Clairville on Good Friday. The altar, reading-desk and pulpit at Christ Church had been stripped of their violet hangings on Maunday Thursday night, and the crimson curtain behind the altar had given place to black, but now, on Easter-even, the joyous white hangings and coverings for the Holy Festival were in their places. From the pulpit depended a beautiful white ante-pendium fringed on its edge with gold-coloured silk, and bearing in handsomely embroidered silken letters of the same colour the words, "Christ is Risen." The Church here is indebted to Mrs. Wil-

loughby Cummings, of Brampton, for this valuable addition to its decorations. At the service on this evening nine persons were baptized—four infants, two young children, a married woman, and two young men. The services were bright and hearty on Easter-day. The choristers wore bouquets, the gift of a lady of the congregation. The congregations were good and the sermons excellent.

The vestry meeting was held on Monday. Messrs. C. J. Agar and T. J. Fielding were elected lay reps. to the Diocesan Synod.

**BATTEAU.**—One of those pleasant little social gatherings, of which we not unfrequently read in these pages, occurred at the Batteau on Easter Monday in the form of a surprise party at the parsonage, which a number of the parishioners took by storm—a storm of hearty congratulations and numerous baskets laden with good things. About six p.m. upwards of twenty-five of the parishioners wended their way to the parsonage, and when the Rev. John Farncomb opened the door he was greeted by a crowd of happy faces, and the appearance of a very fine white cow, gaily decorated with ribbons, a load of hay, a churn, and sundry other articles needed for the dairy. Upon entering the hall, the following address was read:—"To the Rev. John Farncomb, Batteau. Dear Sir,—Your parishioners, desiring to show their appreciation of your services as pastor, and their personal regard for yourself and Mrs. Farncomb, have met at your house this evening to beg your acceptance of an Easter offering, which they trust will prove a very useful gift. It may indeed be called a *free-will* offering, for the contributors, one and all, have come forward with the greatest alacrity, and declared their pleasure at having an opportunity to join in any plan which should benefit one who has laboured among them so faithfully, and whom they esteem so highly; and it is their earnest hope that you may long be spared to continue the spiritual guide and sympathizing friend you have ever been since you came to the Batteau, nearly three years ago. That God's blessing may rest upon all your efforts for good, and bountifully increase the happiness and prosperity of yourself and family is the sincere prayer of your attached friends and parishioners." Mr. Farncomb responded in appropriate terms, and much delight was expressed both by himself and Mrs. Farncomb at the kindly feeling shown towards them by the presentation of so handsome a gift. A very merry party did ample justice to the liberal repast. After a little conversation some games were instituted, and the hours flew swiftly by. A hymn and a few words of prayer brought the evening's proceedings to a close, and if happy faces and good wishes are a true expression of heart's language, Mr. and Mrs. Farncomb would rest satisfied in the assurance that their endeavours to promote the enjoyment of their people had been a decided success.

## NIAGARA.

From Our Own Correspondent.

**HAMILTON.**—*Christ Church Cathedral.*—Very large congregations are now in attendance at this church. On Easter Day the church looked lovely with its floral decorations. The services were bright and hearty, and an offering of over \$620 was laid on the altar. It is hoped that this is the beginning of brighter days for Christ Church. On the Sunday after Easter about forty candidates were confirmed at the evening service by the Rt. Rev. the Bishop. They were presented by the rector in charge, the Rev. C. H. Mockridge, who instructed them through the week in preparation for their first communion at 8 o'clock on the morning of the second Sunday after Easter.

The accounts of the churchwardens will show a large amount of money raised during the year. They are to be presented at the adjourned vestry meeting to be held on the 25th instant.

## HURON.

From Our Own Correspondent.

**St. Jude's.**—Wardens: Messrs. Gilkison and A. Fair. Lay Reps.: Messrs. Gilkison and W. H. Hodson.

**BRANTFORD.**—*Grace Church.*—Wardens: Messrs. Botham and Mason. Lay Reps.: Messrs. Botham, Mason, Dymond, and Blackader. The rector's salary is to be raised to \$1,600 for the coming year, which will be \$200 more than hitherto.

**INGERSOLL.**—*St. James's.*—The Easter services were unusually interesting and impressive. Holy Communion at 8 a.m., with a large attendance; morning and evening services, at 11 and 7, with choral service

and large congregations. Holy Communion was also celebrated at midday. At the Sunday-school valuable and expensively bound prizes were given to a considerable number of the pupils.

The Rev. E. M. Bland presided at the vestry meeting. Wardens: Messrs. H. Crotty, J. L. Perkins. Lay Reps.: Messrs. Hy. Crotty, and Major Hippien. About \$600 was subscribed at the meeting towards liquidating the parsonage debt.

**LONDON.**—*St. Paul's.*—The regular vestry meeting was held on Easter Monday in Bishop Cronyn Hall, when the Rev. Canon Innes, rector, presided. Messrs. J. Labatt and Bayley were elected churchwardens. The Reps. to the diocesan Synod: Messrs. R. Bayley, Jas. Hamilton, and E. B. Reed.

*Christ Church.*—The annual vestry meeting was held in the school-room, on Easter Monday, when the Rev. J. W. P. Smith, rector, presided. Churchwardens: Mr. W. Robinson, and Mr. George Westlake; Reps. to the Synod: Messrs. W. Horton and J. Irwin. An Improvement and Finance committee were elected.

**LONDON SOUTH.**—*St. James's.*—Wardens: Messrs. G. D. Sutherland and R. B. Hungerford. Messrs. William Moore and John Wright were appointed Reps. to the diocesan Synod. A vote of thanks, was cordially extended to Miss Hunt, Mrs. Hyman and Miss Birrell for their assistance in defraying the cost of frescoing the church.

*Memorial Church.*—The vestry meeting was held in the Sunday-school room, when the rector, the Rev. J. B. Richardson, presided. The report of the churchwardens stated that the Church building cost \$15,000. The property of the Church is valued at \$28,000. The title of the church site is vested by deed in the Incorporated Synod of the diocese, it being a condition of the deed that no pew or sitting in the church shall ever be sold or leased, but remain free and unappropriated for ever. The total receipts for the year have been \$4,630, including envelope collections \$1,607; Sunday ordinary collections \$1,021; surplus from St. Paul's rectory endowment \$750; Missionary collections, &c.

The churchwardens for the present year are Mr. V. Cronyn, and Mr. C. E. Hansome. Reps. to the Synod: Messrs. V. Cronyn, F. Rowland, W. L. C. Gill.

**CHATHAM.**—*Christ Church.*—At the vestry meeting Jas. Richardson was appointed as vestry clerk at a salary of \$50 per annum. Churchwardens: A. R. M'Gregor, F. J. Jarvis. Sidesmen: J. Maggs, Jas. Carpenter, W. Singer, Jas. Richardson, Messrs. Moore and Haggert. The present organist and choir leader is to be retained at a salary not exceeding \$300 a year.

**WINDSOR.**—*All Saints.*—The Rev. Canon Caulfield, LL.D., having resigned through ill health this rectory, the Bishop has offered it to Rev. H. H. Ramsey, assistant minister of the pro-cathedral of London. If he decide to accept the rectory of All Saints' his departure will be much regretted, not only by the congregation he has so acceptably ministered to, but also by his many friends in the city.

**MORAVIAN INDIANS.**—Work has been recommenced on the church. Siding and roofing is now going on and the building will be enclosed within a fortnight. The incumbent, the Rev. Mr. Dixon, Bothwell, earnestly solicits further help to meet extra expenses of wages, etc. The following contributions received to date "Farmer" \$5; "J" Brantford, \$1; Friend, Orillia, \$3.50; Friend, New Brunswick, \$1.00.

**WARWICK.**—The annual vestry meeting of St. Mary's church, was held on Monday afternoon.

The rector, the Rev. Mr. Hyland, was in the chair. The churchwardens and treasurer read their reports. The accounts showed a balance on hand of all the church funds. Votes of thanks were given to the churchwardens, to Miss Archer and the members of the choir, and to Mrs. Hyland for her interest in the Sunday-school.

Mr. Edward Archer and Mr. N. Herbert were chosen churchwardens. Mr. Archer was elected lay Rep. to the Synod.

**SIMCOE.**—*Trinity Church.*—This church was decorated on Easter Sunday with a profusion of plants and flowers, and the young ladies who attended to the decorations are deserving of much commendation for their toil, and the manifestation of so much good taste. The congregations were unusually large. In the morning the Rev. Dr. Tibbetts preached from

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St. Luke xxiv. 33, and in the evening from 1 Cor. xv. 55-57. The number of communicants in the morning was very large.

At the vestry meeting the wardens appointed were Messrs. James F. Wilson, and H. H. Groff. The demolition of the old church is to be begun at once, preparatory to the building a new one on the same site.

WATFORD.—The Easter vestry meeting of Trinity church, was held on Tuesday evening, and was well attended.

The wardens submitted their annual report and accounts for the past year, which showed the funds of the church to be in a satisfactory state, there being quite a balance on hand.

A unanimous vote of thanks was tendered to the ladies of Trinity Guild, for the valuable aid they had rendered the church by their efforts. The thanks of the vestry were also tendered to Mrs. Hyland, for her interest in Sunday-school matters.

Mr. Robinson and Mr. Thos. Howden were elected wardens, and Mr. Wm. Howden and Mr. H. Bullard, sidesmen.

Mr. Thos. Robinson was elected lay Rep. to the diocesan Synod.

SIMCOE.—There was a large congregation on Sunday at the closing services in Trinity church. The rector, the Rev. John Gemley, preached an appropriate sermon from the words found in 2 Corinthians v. 1. It was suitable both for the Easter season and to the occasion. At the close of the sermon, the Rev. W. B. Evans, M.A., rector of Woodhouse, was present by request and delivered an address. Simcoe, prior to the appointment of the Rev. Mr. Gemley to this parish, was included in the rectory of Woodhouse. Simcoe has now, we understand, no share in the rectory fund. The Rev. Mr. Evans being the son of the late Dr. Evans, the first rector of Woodhouse and Simcoe, was in every sense the most suitable person that could be found for such a duty. He made historic allusion to the erection and consecration of the present church, and his reference to the two former rectors—his own father and the late Rev. Canon Grasset—was touching and appropriate.

Easter in the Forest City.—The great Festival of the Church has been duly observed here, as throughout the Christian world. The morning of Easter was universal rejoicing. In all our places of worship there were large congregations to participate in the special services of the day of days. In St. Paul's at early service, 8.30 a.m., there was a large number of communicants; also at the noon celebration the number was very large. The congregations both at Matins and Evensong were very large, at the latter especially so, the church being crowded. The Rev. Canon Innes preached an excellent sermon in the morning, from the words of the Royal Psalmist: "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption." In the evening the Rev. A. Brown preached from the text, "Lo, I am with you always, even unto the end of the world." The music was such as is seldom or never heard in this western diocese, except from the choir of St. Paul's. The joyful sounds, with the triumphant Alleluiahs for the risen Lord, must have been felt by every soul in the large congregations.

BERLIN.—At the Easter vestry meeting Messrs. John Fennell and J. W. Connor were reappointed churchwardens, and Mr. Fennell also lay Representative, Messrs. Tyson, Pearce, Wallace, Draper, and Grasset being chosen sidesmen. The wardens' accounts showed that the amount of subscriptions on stipend account, collected and paid over to the incumbent, was slightly in excess of the minimum guaranteed, and that contributions to missions, and the average weekly offertory, were considerably in advance of former years. The Christmas offertory was also much larger than had ever been known before in the parish.

The past year has seen two great improvements, viz., the substitution in the Sunday-school of the "Institute Leaflets" for those furnished by the "Evangelical Churchman," the teachers' meeting on Wednesdays after Evensong, for the united study of the Institute text books; and the holding of daily service in Holy Week. Though rather late in being introduced, it is to be hoped that this laudable practice will become permanent, as the attendance throughout exceeded the most sanguine expectation.

ALGOMA.

From Our own Correspondent.

The Rev. W. Crompton begs gratefully to acknowledge the following:—\$50 from T. G. Whitney, Esq., Toronto, towards the proposed church in Bethune;

\$2 from the Rev. C. H. Mockridge, B.D., Hamilton, per Sec. Treasurer of Niagara Diocese; and \$2 from Miss Ward, England, per Miss Girdlestone, Galt, towards my general fund.

BRITISH COLUMBIA.

From Our Own Correspondent.

NANAIMO.—In this city the Rev. W. Hoyes Clarke is making a commencement of his work. On Sundays the services are well attended, especially in the evening. All along the Pacific coast there is said to be neglect of public worship in the morning. Daily services are held at eight a.m. and five p.m. There is a weekly celebration fairly attended. A guild for boys has just been started. A few rules are laid down which if kept must have a wholesome effect. The desire is to make the guild a means both of edification and amusement, and the ambition of the boys is to have a reading-room and library of their own. Will any friends give assistance by sending books and papers suitable for lads. Any help would be thankfully received.

VICTORIA.—In this city much earnest work is being done during this Lenten season. At its beginning the Bishop sent out on a printed form a scheme of services, addresses, classes, etc., which he had arranged. It began by setting forth that, "The Lenten season of forty days before Easter had been set apart, from early times, for special self-examination, sorrow for sin, and self-denial. During which we should earnestly seek God through His appointed means, in more earnest prayer, meditation upon His word; greater regularity of attendance upon divine worship, Sundays and week-days; works of charity, and more frequent Communion." A number of services and addresses are then announced. From Ash Wednesday until the end of the following week services were held every day, with some especially for the young. At the first, the children were addressed by the Rev. Charles Badgley, and at the following one by the Rev. W. Hoyes Clarke. There were services at 11.30 a.m. and 7.30 p.m. daily during Passion Week. On Good Friday an additional service was held for the young, when the "Story of the Cross" was sung. On Thursday, March 8th, a very successful missionary meeting was held in the Collegiate School. The Bishop commenced the meeting by giving a very interesting statement of the missionary work going on in British Columbia, very earnestly urging upon his people the need of liberal support. He then called upon the Rev. W. Hoyes Clarke, who at the request, of the Bishop gave a short account of missionary work in Canada. He also stated his appreciation of the very difficult task the Bishop had to encounter in his diocese. The population embraced a large number of Indians, and also there were dwelling in our midst a considerable number of Chinamen, still in the darkness of heathenism. In the great labour of making the glorious light of the Gospel of Christ to pierce this heathen darkness there was need of the strongest efforts, and the Bishop in his great undertaking had the highest claim upon the prayers and liberal contributions of the faithful. Judge Crease then made a Churchman-like and manly address. He reaffirmed all that had been said, speaking very kindly of the Canadian who had come amongst them. He believed that in the past they had not done as much as might have been done, and called upon his brother laymen to make up their minds that night to make a fresh beginning of renewed effort and liberality. He pointed out difficulties that had assailed them in the past, but believed they were being surmounted, and that now they were about to begin a new era of missionary life and success. The Rev. Mr. Wright gave a short account of the work laid out for him to do, and with great earnestness asked the prayers and sympathy of the people. The Rev. Mr. Malachi then explained to the people the nature of his work. On Sundays he took services at missionary stations outside the city, and in addition he had the special duty of looking after the spiritual wants of sailors who came into the port. It ought to be said that Mrs. Hill, the Bishop's wife, is a very earnest Churchworker. She, with a number of ladies, by their work and offerings largely augment the mission fund. There are few bishops who have such a difficult labour before them as the Bishop of British Columbia. The Province is a struggling one, and its entire support depends upon the mining operations. It is by no means an agricultural country. Its population is consequently not of that settled character to be found where people farm the soil and make their homes. It is largely heathen, Indians and Chinamen intermingle with Christian white people everywhere. Still, year after year, amid much discouragement, the work has been prosecuted of building up the Church and establishing the Christian faith. The work has been attended with success. May it still go on, and may it be with increased success.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Third Sunday after Easter.—No. 23.  
THE COLLECT, ETC.

THE prevalent tone of the services to-day is that of comfort and exhortation, as to the position and duties of Christians during the bodily absence of Christ. The Gospel for the day contains our Lord's well-known word of preparation for his departure, beginning, "A little while and ye shall not see Me, &c." It is the prediction of natural temporary sorrow, to be followed by a supernatural and permanent rejoicing. An hour, as it were, of sorrow, travail, anguish, pain: to be followed at a certain point, by a continuous period in which all memory of the sorrow is lost in the fullness of the new joy—a joy too, "that no man taketh from you."

From this basis of the Gospel for the day, the Epistle leads on to a consideration of the proper condition or occupation of those "who await the Lord's return." It will be like a meeting when the word comes "Go ye out to meet Him." We—our Lord and His servants—are approaching one another mutually all the time of our sojourn here. We are indeed to consider ourselves as "strangers and pilgrims," so far as this world is concerned. What then? "Abstain from fleshly lusts," "have your conversation (conduct, behavior) honest," submit yourselves to human ordinances for the Lord's sake; with well doing put to silence the ignorance of foolish men. Act as the servants of God, "honour all men, love the brotherhood, fear God, honour the king."

Thus there is introduced to us the idea of "the brotherhood." The Collect takes up for the position of members of this brotherhood, or "Fellowship of Christ's religion"—contemplating their own obligations, and the admission of new members. Outside the Church's pale, we see God's work going on, "showing to them that be in error the light of His truth, to the intent that they return into the way of righteousness;" inside the Church, we perceive, and pray God to make us realize more, the double obligation of (1) "eschewing those things which are contrary to our profession," and (2) "following all such things as are agreeable to the same." It were well for us if we could indeed realize more the sense of belonging to—having been admitted by Baptism—into a distinct Brotherhood, Fellowship, or Profession: and look with pitying interest, loving regard, and the spirit of prayer upon those who are yet excluded from, or have excluded themselves from, the "Household of Faith." There are hundreds of sects, schisms, heresies, all calling themselves Christian: but only one Church—the Holy Catholic Church, founded by Christ and His Apostles, kept up from generation to generation by the organic work of their successors in the ministry. Some parts may be corrupt in doctrine, defective in discipline, or careless in life: let us remember all such in our supplication this week, in the words provided by our Collect.

On the 1st. of May occurs the festival of SS. Philip and James. St. Philip was one of our Lord's earliest adherents—who had been, as Christ Himself expressed it, "a long time with Him." His record of preaching and martyrdom is connected with Northern Asia, Russia, and Phrygia. St. James (the Less) is said to have been a nephew of St. Joseph, the supposed father of Christ. He was the first Apostle or Bishop of Jerusalem, where he suffered martyrdom A. D. 62, being thrown from the pinnacle of the Temple. He was not one of the Twelve.

The Invention of the Cross. "Invention" is the old word for finding or discovering. It is said that the Empress, Helena, in A. D. 325, entered upon a search amongst the heathen temples built over the sacred sites in Jerusalem, for the cross upon which our Lord was crucified; that she found it at last, carried it away, and preserved it most carefully as a precious relic of the sacred past. The 3rd of May is kept in memory of the discovery.

On the 6th of May is mentioned "St. John, Evangelist, ante Port. Lat." This refers to the tradition that St. John, before writing the Revelations on the Isle of Patmos, had been cast into a cauldron of boiling oil "at the Latin Gate," of the city of Rome by order of the Emperor Domitian, and that he suffered no harm therefrom. The Emperor, attributing his extraordinary rescue to magic art, banished him to Patmos, whence he sent forth to the Christian world those glorious visions, &c., contained in the last book of our New Testament.

THE CATECHISM.

Q. What is the fourth petition?  
A. GIVE US THIS DAY OUR DAILY BREAD.  
Q. What is the explanation in the "desire?"  
A. "I pray unto God that He will send us all things that be needful, both for our souls and bodies."

Q. Can you reckon up the things needful for our bodies?

A. Food, clothing, the shelter of a house, medicine and attendance when we are sick.

Q. But is it not our duty to labour for bread?

A. Yes; but it is God who gives seed to the sower, and bread to the eater, Isa. lv. 10; the rain and sunshine are His, St. Matt. v. 45; and He gives in an order which includes our labour, Hosea ii. 21, 22.

Q. Why do the rich need to say this prayer?

A. Because they must have God's permission to use His gifts; because He can withdraw His gifts at any moment; because He can withdraw the power of enjoyment, Eccles. vi. 2—also v. 19; ii. 24; iii. 18.

Q. To rich and poor, then, what means the use of this petition?

A. It is an act of dependance upon God—a committing of ourselves to His fatherly care.

Q. What does the word "bread" teach us?

A. That we should not desire luxuries and superfluities, remembering that such things are dangerous to the soul. Prov. xxx. 8.

Q. What does "daily" teach us?

A. That we are not to labour to heap up riches, that we are not to be anxious about our earthly future, that we are to have full trust in God's providence.

[The Greek *epiousios* is found in this place alone. From its composition, it necessarily refers to the future, and is probably as well rendered as it can be in the margin of the Revised Testament—"our bread for the coming day].

Q. The Desire includes the needs of the soul; what is the Bread of the Soul?

A. The Bread of Life, Jesus Christ, St. John vi. 48.

Q. How do we receive Him as the Bread of Life?

A. In the hearing of His word, and especially in the Sacrament of His Body and Blood.

Q. What does He say to us there?

A. "Take, eat, this is my Body which is given for you."

Q. May we at will separate these two modes of reception?

A. No; but if it is impossible for us, for any reason, to receive the Holy Sacrament, we may assuredly hope that God will not withhold from faithful and longing hearts the grace of the Sacrament.

Q. Does not this petition then imply that we should make no less endeavour to secure the Bread of our souls, than we make for the supply of our bodily needs?

A. Certainly: we are to "labour for that meat which endureth unto everlasting life;" and to beg God to give us opportunity of hearing Christ's word, and of receiving Him in the Holy Sacrament.

THE NOBLEMAN AT CAPERNAUM.

St. John tells us that Christ abode ten days among the open-minded Samaritans of Sychar, where He met the woman whom He won to the truth by unfolding the secrets of her life. And then the Evangelist tells us He went into Galilee, and the Galileans received Him gladly, having seen all the things that He did at Jerusalem at the feast. He adds immediately afterwards that Jesus came again into Cana of Galilee. He had not long arrived when an officer from the neighbouring court of Herod Antipas, who lived at Tiberias, hearing of His arrival, came and urgently entreated that He would descend to Capernaum and heal his dying son. Although our Lord never set foot in Tiberias, yet the voice of John the Baptist had more than once been listened to with alarm and reverence in the courts of the voluptuous king. We know that Manean, the foster-brother of Herod was in after days a Christian. And we know that among the women who ministered to Christ of their substance, was Johanna, the wife of Churza, Herod's steward. As this courtier, (nobleman) believed in Christ with his whole house in consequence of the miracle now wrought, it has been conjectured, with some probability, that it was none other than Churza himself who thus came to Christ.

The imperious urgency of his request, a request which appears at first to have had but little root of spiritual conviction in it, needed a momentary check. It was necessary for Jesus to show that He was not a mere benevolent physician, ready at any time to work local cases, and to place His supernatural powers at the beck and call of any sufferer who might come to Him as a desperate resource. He would teach him that He was no mere magician, who by the touch of His hand or by the use of some occult process could charm away disease. He would show that without the use of any means He could accomplish His will, and so He dismissed him with the assurance that his son lived. The interview had taken place at the seventh hour, i.e., at one o'clock in the day. Even in the short November day it would have been possible for the father to reach Capernaum, for it is not more than five miles distant from Cana. But that father's soul had been calmed by faith in Christ's majestic and unfaltering promise, and prob-

ably wearied out by the haste of his journey to Cana, he slept that night at some intermediate spot upon the road, so greatly had his now unhesitating faith calmed the restless agitation of his soul. The next day his slaves met him, and told him that at the very hour when Jesus had spoken to him the fever had left his son. This was the second time that Christ had signaled his arrival in Galilee by the performance of a conspicuous miracle. The position of the courtier caused it to be widely known, and it contributed no doubt, to that joyous and enthusiastic welcome which our Lord received during that bright early period of His ministry which has been beautifully called the Galilean spring.

Some have strangely confounded this miracle with that of the centurion's servant narrated in St. Matt. viii. and St. Luke vii., supposing them to be different accounts of the same event. But there is almost nothing in its favour, that centurion being a heathen, this nobleman (a courtier) in every probability a Jew; that one pleading for his servant, this for his son; that intercession finding place as the Lord was entering Capernaum, this in Cana; in that the petitioner sending by others, in this himself coming; the sickness there a paralysis, a fever here. But far more than all this the heart and inner kernel of the two narratives is different. The centurion is an example of strong faith, this nobleman of a weak faith; that centurion counts that if Jesus will but speak the word his servant will be healed, while this nobleman is so earnest that our Lord should come down, because in his heart he limits His power, and counts that nothing but His actual presence will avail to heal his sick; the other receives praise, this rebuke at the lips of Christ. Here again being entreated to come, our Lord does not, but sends His healing word. There being asked to speak that word of healing, He rather proposes Himself to come. Here a narrow and poor faith is enlarged and deepened; there a strong faith is crowned and rewarded. By not going he increases this nobleman's faith, by offering to go He brings out and honours that centurion's humility. The Lord is no respecter of persons, and so He will not come, but only send to the son of this nobleman, while He is prompt to visit in His own person the servant of that centurion.

Biblical Notes and Queries.

Question.

Would one of your clerical readers kindly contribute a short article on Conversion, proving whatever he asserts from Holy Scripture. I know for certain that some wild notions on this important subject are held even by many Church people, and do no small mischief. J. C.

At a recent vestry meeting a warden was appointed by the incumbent who is not a member of the Church. On several occasions he has professed himself a Presbyterian. Is this in accordance with the rules of the Church, or is it a matter of no consequence what kind of officers we have in ecclesiastical matters? K.

Correspondence.

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

"CHURCH DOCTRINE—BIBLE TRUTH."

SIR,—My clerical brethren will pardon what may look like egotism on my part, yet is done from a feeling that some will be glad of the information, when I call their attention to the fact that the celebrated Church Manual by the Rev. M. F. Sadler, bearing the above title, has been reprinted by Dutton, of New York, who is selling it in binding equal to the English copy, for 50 cents. The English copy costs, as purchasers of it know, over a dollar. Now here is a copy so cheap that not only can each clergyman possess a copy, but also have two or more copies to lend to enquirers. I know that thus calling attention to this work has done good in the past, helping to build up wavering Churchmen, or Churchmen of low degree, and so have little hesitation in doing so again. I know of no work that does better work for the Church among clergymen and laymen of the Church, than Sadler's books. They are not new. They were in the hands of men long before I was in orders, but they are not now in the hands of those from whom opponents to the Prayer Book as it is, arise. We want to show such how the Prayer Book is the very expression and condensation of Bible truth. And these works of M. F. Sadler do so in most cases con-

vincingly. If they do not convince at once, they set the readers thinking in a new path and with a view of apostolic teaching such as they would not have had otherwise.

Wm. Ross Brown.

MISSION WORK IN ALGOMA.

SIR,—The following, respecting missionary work in the diocese of Algoma, may not be altogether uninteresting to Church people in older Canada. In this mission during the quarter ending the 31st March there have been held fifty-five services with sermons, twenty-two baptisms, three of whom were adults; one marriage, and two burials. An idea of the amount of travelling to be done by the missionary may be formed, when I state that I had to travel over 500 miles in connection with Church services alone. The average congregations throughout the mission represent in the aggregate over 500 worshippers. Church sites have been secured, and log churches are to be erected in Mills and Russee. Building operations on the church at Gore Bay have been suspended since last Fall, owing to lack of funds to continue the work. As the village is growing rapidly, and is destined to become in every way the most important place on the island, it was necessary that this church should be built large enough to meet all requirements. The sums so far expended, in addition to the efforts of the congregation, are £40 stg. received from England, and \$37 from friends in the older dioceses of Canada. We feel deeply grateful for this help from Canadian Churchmen, but cannot help wishing it had been more. In order to finish the building, or at least to advance it sufficiently for use, we propose holding a bazaar on the 12th July. The ladies of the congregation are already at work in this connection, and would earnestly request the assistance of the Church people to this object. Gifts in material or of articles made up, sent during May or before the end of June, would reach us in time.

The mission is greatly indebted to the liberality and kind offices of some clergymen and Sunday-school superintendents for furnishing books, papers, and money for our Sunday-schools. As all our efforts are directed at present to church building, we must still ask for and depend upon this help for supplying our Sunday-schools with what is necessary.

Yours, &c.,

W. MACAULAY TOOKER.

Gore Bay, 1st April, 1882.

TO CHURCH MEMBERS OF THE DIOCESE OF HURON.

GENTLEMEN,—As the time for our diocesan Synod draws on, it behoves all true-hearted Churchmen to use their best endeavours to make sure that the subjects brought before the Synod, receive a fair and honourable investigation. It may sound very important to the Standing Committee, as they sit in Council, to pass resolutions branding honest, clear-sighted men, intent on serious duty, as "Shewing an entire absence of those principles which should actuate Christian clergymen;" or again, as carrying on "proceedings repugnant to the instincts of Christian gentleman." Now, who is the Christian gentleman? The man who tries honestly to do his duty to God, and his neighbour; who, when he is slandered and publicly censured, still holds on to his duty without re- crimination. This is the Evangelicalism of the Old and New Testaments, and ought to be that of this very boastful Evangelical diocese. To thinking men, frothy words devoid of substance, amount to so much gas; and we have heard too much about that already. What we want to know now is, how much truth is there in certain statements which have been so diligently circulated? The Standing Committee has spared no pains to publish far and near, that "unscrupulous and slanderous statements, designed to retard the growth of the Church," have been made; that "numerous letters condemning these slanderous statements have been received by the chairman and Sec.-Treasurer. One individual has been singled out, as a scape-goat, and held up to public scorn and odium. Surely when words so weighty as these, accompanied by action equally weighty, proceed from the legislative body of the Church in Huron, is it not the bounden duty of Churchmen to require that whatever militates against the internal or external prosperity of the Church be examined into. If the charges and statements made are false, let them be refuted, and the author of them punished; if they are not, it is clear that things need to be placed on a different footing, and the victim of persecution be honourably acquitted. I enquired of one of the forty-three members who voted on "The Resolution of Censure," why no action was taken against the Rev. J. T. Wright? I received for answer, "We do not want to dirty our hands!!!" Is it then a clean-handed business to take up a vile reproach against a neighbour, and publicly pronounce him guilty without the shadow



of proof? If it be so, then the Ninth Commandment is superfluous. Or, do these clean handed gentlemen propose to restore a Court of High Commission in 1882? If forty-four commissioners, backed by the Sovereign, found their work impracticable in 1640, is it probable that like proceedings will be more feasible in these days? No, never. A cry of indignation will rise from clergy and laity, which will be heard far beyond the limits of Huron.

Another consideration for laymen is, that as we are all members of one body, we must all suffer together—the laity with the clergy. Will faithful men, will educated men, men of experience and weight of character be found in a diocese where independent action may be punishable with dismissal at a six months' notice, or a six months' salary? Where to utter a public complaint against tyranny and injustice is a signal to reconstruct a wholesome canon into an instrument of torture, even to trenching on the rights of a British subject. Assuredly no wise man would expose himself to this; and as, one by one, the best men draft off to other fields of labour, where they can conscientiously carry out the sacred duties to which they are so solemnly pledged, their places are filled in by youthful clergymen, trained under the auspices of the Huron College, or recruited from the ranks of Dissenters. This is no prophetic warning, the thing is already working in our midst. Who then are the chief sufferers? We, of the laity. That influences are abroad, causing mistrust, and distress in the minds of faithful Churchmen in Huron, is a truth that cannot be gainsaid; and that measures should be taken to allay these vexations, and irritations, must be of paramount importance. Doubt and anxiety have lasted long enough, and altogether too long.

Since then the interests of all are at stake, let vestrymen be urgent to impress on their delegates to do the work of the Church faithfully and without partiality: if there are difficulties, to meet them honourably; and above all, to vote for wise and faithful legislators—men whose names will inspire and restore confidence, instead of the reverse. When honest opinion is checked, and coercion used, by means of packed vestries, and packed legislative committees, no one needs to be told that something very unworthy is going on. Religion and piety are never found walking hand in hand with covert deeds and injustice. Let us all then work in earnest to get this unrighteous scandal cleared out of our midst. It is to the credit of laymen that out of the forty-three votes cast, the lay vote was in the minority; and I trust that whenever work discreditable to Church principles is being carried on, the lay votes will always be in an honourable minority.

JOHN G. DYKES.

Galt, April 14th, 1882.

SACERDOTALISM.

To the Editor of the Evangelical Churchman:

DEAR SIR,—I find that Mr. Blake has got two letters ahead of me. The first of these relating to "Emasculated Plymouthism," I have mislaid, and will have to defer for a future occasion. In the second, dated April the 10th, Mr. Blake describes me as "very disingenuous" and "utterly obtuse." The two letters stand side by side in your columns, and I am quite content to leave it to the judgment of your readers even, who are prejudiced against me, to determine which of them manifests the greater amount of disingenuousness and obtuseness.

In my first letter I asked Mr. Blake "What he meant by a Sacerdotalist." (2.) Wherein does a Sacerdotalist differ in doctrine or in practice from the doctrinal statements and prescribed usages of the Church of England? And (3.) When did I proclaim myself guilty of this offence?

I have never been able to get any answer at all to the second question. To the first Mr. Blake replied, "A Sacerdotalist is one who believes that the minister of Christ is a *hieruus*, a sacrificing and mediating priest." But it appears from his last letter, that that is exactly what he believes himself, for he says, now that "Every true Christian is a priest." And every minister, if he be a true Christian, as a Christian he is a priest, a *hieruus*, as his argument necessarily implies. And the question, be it remembered, is not about the way of becoming, but about the existence of the thing described. So that unless Mr. Blake is prepared to maintain, with a writer in the *Evangelical Churchman* of some years ago, that a man who as a layman is a priest, a *hieruus*, ceases to be such, and is actually degraded by his ordination—unless he is prepared to maintain this, then Mr. Blake has proclaimed himself a believer in this very Sacerdotalism for which he denounces me and others. I confess that to my "obtuse mind" this self-contradiction seems very like foolishness, and indicates very plainly that Mr. Blake does not in the least understand what he is writing about.

In answer to my third question, Mr. Blake replied that in his judgment I had proclaimed myself a Sacer-

dotalist because I said that the Church of England undoubtedly teaches that the priest alone, because of his Sacerdotal powers, has authority to dispense the Sacraments and to bestow absolution." Authority to dispense the Sacraments and to bestow absolution, then, are what he means by Sacerdotal powers. In his last letter he said that "the ministerial office conferred no Sacerdotal powers!" I pointed out that the Church of England certainly professes to confer in a very solemn manner what Mr. Blake above calls Sacerdotal powers, and asked him if he thought she did not. How he would explain the words of Ordination, "Receive the Holy Ghost for the office and work of priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the word of God and of His holy Sacraments." The words are plain enough. If they don't mean what they say, what do they mean? Mr. Blake does not attempt to answer. He goes off into a disquisition about the power of the priest to offer the sacrifice of Christ in the Mass, and tells us that Roman canonists hold that the power of the priesthood is conferred by the words, "Receive thou power to offer sacrifice to God, and to celebrate masses for the living and the dead," which are in the Roman Ordinal, and have been expunged from ours. It is very curious to find Mr. Blake quoting Roman canonists, (though he does not tell us who they are), to prove that the Church of England does not profess to confer upon the priest alone "authority to dispense the Sacraments and to bestow absolution," though his own quotations show that they are not treating of what Mr. Blake has defined as Sacerdotal powers, but "power to offer the sacrifice of Christ in the Mass." Mr. Blake says that the Roman canonists hold that the power of the priesthood is conferred by the second of the formulas which he quotes. But I would ask, if Mr. Blake agrees with these Roman canonists, as his words imply, then will he maintain that the whole Greek Church, which to the present day does not use them, does not believe in the powers of the priesthood, or that the whole Catholic Church, including the Roman, which for over a thousand years did not use them, agrees with Mr. Blake, and does not believe in any powers of the priesthood at all. If Mr. Blake is under any such delusion, the man at the Divinity School who teaches what they call "Patristics" will be able to shew him how greatly he is mistaken. The Bishop of Lichfield, who was Alford's contemporary, and the most scholarly bishop of his time, used to say, that "The man who goes to Alford for his Greek gives the devil a decided advantage over him." I think it is pretty evident from the quotation Mr. Blake has given, that the man who goes to Alford, or Perowne, either, for the interpretation of Scripture, surrenders his own common sense.

What the quotation from Hooker, every word of which I endorse, has to do with the matter under discussion, surpasses the comprehension of my obtuse mind. Perhaps Mr. Blake will not think the following words of the same judicious Hooker quite so wise, though they are manifestly more to the point. He says, Bk. V., cap. 77, "The ministry of things divine is a function which God did himself institute. They (the clergy) are ministers of God, from whom their authority is derived, and not from men. For that they are Christ's ambassadors and His labourers, who should give them their commission but He whose most inward affairs they manage?"... "What angel in heaven could have said, as our Lord did unto Peter, 'Feed my sheep; preach; baptize; Do this in remembrance of Me; Whose sins ye retain they are retained; and their offences in heaven are pardoned whose faults on earth you shall forgive.' The power of the ministry of God translateth men out of darkness into glory; it raiseth men from the earth and bringeth God Himself down from heaven by blessing visible elements; it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls; when it poureth malediction on the heads of the wicked they perish, when it revoketh the same they revive. O wretched blindness if we admire not so great power, more wretched if we consider it aught, and notwithstanding imagine that any but God can bestow it."

Again in Bk. V., cap. 77, sec. 7, in explaining the words of Ordination which I asked Mr. Blake to explain, Hooker says, "What other likelier meaning than that which himself doth mention, as it should seem on purpose to take away all ambiguous constructions, and to declare that the Holy Ghost which He then gave was a holy and Ghostly authority, authority over the souls of men; authority, a part whereof consisteth in power to remit and retain sins."

And "in this," he says, "was fully accomplished that which the power of the keys did impart." And in section 8, "Whereas now, forasmuch as the Holy Ghost, which our Saviour in His first ordination gave, doth no less concur with spiritual vocations

throughout all ages than the Spirit which God derived from Moses to them that assisted him in his government did descend from them to their successors in like authority and place, we have for the least and meanest duties performed by virtue of ministerial power, that to dignify, grace, and authorize them, which no other offices on earth can challenge. Whether, we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our words, judgments, acts and deeds, are not ours, but the Holy Ghost's." These are the words of the judicious Hooker to whom Mr. Blake appeals as being on his side in this controversy. Unless I am greatly mistaken he will find it quite as hard to reconcile them with his notions about *faith only* as anything I have ever written or said. If the words which Mr. Blake quotes from my speech in Synod, as reported in the *Evangelical Churchman*, prove me to be a Sacerdotalist, how can the judicious Hooker escape the same condemnation, though according to Mr. Blake's representations he lived ages before this pestilent Sacerdotal heresy arose.

Yours, etc.,

Toronto, April 20, 1882.

JOHN LANGTRY.

FEAR GOD.

A MAN once went into a field to steal some wheat, taking his little son with him. He put down his bag, and cautiously looked round on every side to see if there was anyone to witness his evil deed. Having satisfied himself that no one was near, he said to his little boy, "We have looked everywhere, there is no one to see us; we are quite safe." The boy answered, looking up, "No, father, you forgot to look there." It was enough; the man went home without committing the theft, and ever afterwards when tempted to an act like this, he heard his boy's simple words, "No father, you forgot to look there."

RATHER fear to do ill, than to suffer for thy ill-doing.

If the mercies which come from God are so sweet, how sweet is God from whom the mercies come!

The Word of Life is best held forth in the works of our life.

A Christian sometimes prayeth to have what he wants; and other times, yea, often, at the same time he prayeth to want what he hath.

If we do not find that in heaven which we did imagine, yet we shall find more than we could imagine.

Love excuseth what is ill done in another; but malice accuseth what is well done in another.

Reason and Faith may walk together, provided Reason give Faith the upper hand.

No gift coming from God is so mean as to be despised; nor is there any so great as to be gloried in.

They are most highly descended who are born from above.

Be careful to do nothing that deserves to be ill-spoken of; and then thou needest not care if thou be undeservedly spoken ill of.

Men are not more happy in having more goods, but in doing more good than other men.

A man should do nothing, which should not be imitated; and a man should imitate nothing, which should not be done.

To maintain an opinion because it is thine, and not because it is true, is to maintain thyself not the truth, and so to prefer thyself before the truth.

DR. Isaac Watts, when broken down by age and infirmity, quoted the sentiment of the aged minister, "that the most learned and knowing Christians, when they come to die, have only the plain promises of the Gospel for their support, as the common and unlearned;" "and so," said he, "I find it. It is the plain promises of the Gospel that are my support; and, I bless God, they are plain promises, that do not require much labour and pains to understand them."

LAI'D ON THE SHELF.—Mr. Thos. Claydon, Shelburne, Ont., writes: "I have been suffering with a lame back for the past thirty years, and tried everything I heard of without success. Not long ago I was persuaded to use St. Jacobs Oil. I purchased a bottle, and, strange to say, before I had used it all, I was perfectly cured. I can confidently recommend it to any one afflicted. No one can speak too highly of its merits." Mr. W. E. Weeckley, also of Shelburne, thus mention a matter of his experience: "I have been a sufferer with rheumatism for years. I was laid up with a severe attack a short time ago, and I can truly say that St. Jacobs Oil produced the quickest relief that I ever experienced. I cheerfully recommend it to every sufferer."

## Children's Department.

### MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest  
Ere you fill them full of flowers;  
Wait not for the crowning tuberose  
To make sweet the last sad hours;  
But while in the busy household band,  
Your darlings still need your guiding hand,  
Oh, fill their lives with sweetness.

Wait not till the little hearts are still,  
For the loving look and phrase;  
But while you gently chide a fault,  
The good deed kindly praise.  
The words you would speak beside the bier

Fall sweeter far on the living ear;  
Oh, fill young lives with sweetness.

Ah! what are kisses on clay cold lips  
To the rosy mouth we press,  
When our wee own one flies to her mother's arms  
For loves tenderest caress  
Let never a worldly bauble keep  
Your heart from the joy each day should reap,  
Cheering young lives with sweetness.

Give thanks each morn for the sturdy boys,  
With a dower of wealth like this at home,

Would you rife the earth for pearls?  
Wait not for death to gem love's crown,  
But daily shower life's blessings down,  
And fill young hearts with sweetness.

Remember the homes where the light has fled,  
Where the rose has faded away;  
And the love that glows in the youthful hearts,

Oh, cherish it while you may!  
And make your home a garden of flowers,

Where joy shall bloom through childhood's hours,  
And fill young lives with sweetness.

### LOYALTY.

"FEAR God, honour the king." Two commands are thus put together in the Epistle for the day, which are equally binding on all; and the close connexion in which they stand shows the high ground on which Holy Scripture would place the duty of reverence and submission towards those set over us by God. There have been times when this duty of honouring the king was too little thought of, but in these more happy days all classes of her subjects are united in a feeling of dutiful and affectionate loyalty to her Sovereign. And how easy is the duty now compared to what it must have been in St. Paul's days. The monarch whom he honoured, for whom he ordered supplications to be made, was the Emperor Nero, a bloodthirsty tyrant, a cruel heathen; ours is a gracious Christian lady, the mother of her people, full of kindness and charity. We may learn a lesson of loyalty to her from the conduct of an English nobleman more than two hundred years ago to her ancestor, Charles I.

James, Earl of Derby, lived in troublous times, when the people were clamouring for more liberty, and the king tried to limit what they already had. As long as he could the earl kept out of the struggle. He went to court as little as he could, and he led a quiet useful life with his wife and children, either on his English estates, or in the Isle of Man, where he was himself a sort of little king.

When, however, the people broke out into open rebellion, and the king was obliged to go to York because London was no longer safe for him, the Earl of Derby was one of the first to join him there, and place himself at his disposal. The king's difficulties were no doubt very great, but he certainly did use the earl hardly, sending him to collect troops, and then taking them from him and sending him to find more. Some men would have taken offence, but not so the loyal earl. He only thought of fulfilling his duty to his king and country, and when nothing was given him to do about the king, he went to his own home at Lathom and fortified it for him. Meanwhile he heard that the rebels were planning at attack upon his own island of Man, which he had always thought of as a last retreat for King Charles in case of his being driven out of England. So off he started to defend it, leaving his wife with a few soldiers to take care of Lathom. And well did she take care of it, brave and true-hearted lady as she was. Three thousand men came to besiege the place, but she held out against them for three months, although ill-provided with men, arms or food, till her husband, having made the Isle of Man secure, came back and brought a body of troops to rescue her.

During the sad years of their monarch's imprisonment in the hands of his enemies, the Earl of Derby and his faithful wife lived on the Isle of Man, holding it in his name, and defying the rebels. When he was slain they acknowledged his son as their king, though he was an exile in foreign lands. Once the rebel general got possession of the earl's children, and wrote him word that he would keep them till the Isle of Man was delivered to them; but he stoutly refused to give it up, but told them that dearly as he loved his children he would never redeem them by disloyalty.

When in 1651 Charles II came to England at the head of a Scotch army to claim his father's throne, the Earl of Derby at once obeyed his call. With difficulty and at some risk he joined him at Worcester, although he did not fully trust the men with whom he came. He fought gallantly by his side in the battle of Worcester, left the field with him when they were defeated, directed him to shelter at Whiteladies and Boscobel, and then turned to go home alone and sorely wounded. He was surrounded by enemies; they promised him quarter, and he surrendered to them; but they were base enough to bring him to trial, declare him guilty of high treason, and condemn him to be beheaded at his own town of Bolton-le-Moors. Meanwhile he was imprisoned at Chester, where his eldest son soon joined him.

One day a messenger came in suddenly, and told him to get ready for his journey to Bolton the next morning at six o'clock. He received this summons to the grave with great constancy, began at once to arrange his affairs, wrote a touching farewell to his wife and younger children, and spent the rest of the day in conversing with his son. The next day the whole party set out for Bolton, riding on horseback. On the journey the earl called Bagaley, one of his gentlemen, to his side, and reminded him of a conversation with his friend the archdeacon, in which he had told him that though the thought of death in battle, sword in hand, troubled him not at all, yet he feared it might somewhat startle him tamely to submit to a blow on the scaffold. "But," he continued, "tell the archdeacon from me, that I do not find in myself an absolute

change in that opinion, (thank God for it!) and I can lay my head on the block as willingly as I ever did upon a pillow."

When they arrived at their resting-place for the night he ate his usual supper, saying he would imitate his Saviour, a supper having been His last earthly meal; and when he went to bed and lay down to rest on his right side with his hand under his face, he said, "Methinks I lie like a monument in the church, and to-morrow I shall really be so." The next morning while putting on a fresh shirt, he called it his winding-sheet, and said that the thought of that last robe had always been in his mind while putting on his clothes. The earl then called for a clergyman to pray with him, and begged him to read the Ten Commandments, and to pause after each one that he might confess wherein he had broken it. He then received absolution and the Holy Communion.

A little later in the morning they went on to Bolton, arriving there between twelve and one; but the scaffold was not ready, for the Bolton men loved their earl too much to give any help in setting it up. So the prisoner was left with his friends till three o'clock, most of which time they spent in prayer. Then, all being ready, he gave his son a last blessing, and was led to the scaffold. The townsmen crowded round him weeping and praying, on which he said to them, "Good people I thank you all. I beseech you to pray for me to the last. The God of Heaven bless you, the Son of God bless you, God the Holy Ghost fill you with comfort." He had prepared an address to the bystanders, and on reaching the scaffold he began to deliver it, but some confusion arising, he left off speaking and gave the paper to his servant. He asked for the axe, looked at it, and kissed it. Then he tried the block, and observing a church in the distance, he had it turned that way that his last look might be towards the sanctuary. Bidding the executioner do his work when he raised his hands, he knelt down and made a short prayer, ending with the Lord's Prayer. After this he laid his head on the block, repeated aloud,

"Blessed be God's glorious Name for ever and ever,  
Let the whole earth be filled with his glory. Amen,"

and raised his hands; but the executioner not being ready failed him, and he had to get up and remonstrate with the man. Again he lay down and repeated the same words of praise, and on his second signal the axe fell, and the soul was released from the body. He died October 15, 1651.

Such was the life, and such the death of James, the loyal Earl of Derby, and not in vain shall we read them if they impress on us his watchword, "Fear God, honour the king."

### A HAPPY LITTLE GIRL.

THE happiest child I ever saw was a little girl whom I once met travelling in a railway carriage. She was only eight years old and was quite blind.

She had never seen the sun, and the stars, and the sky, and the grass, and the flowers, and the trees, and the birds, and all those pleasant things which you see every day of your lives; but still she was quite happy.

She was by herself, poor little thing. She had no friends or relatives to take care of her on the journey, and he good to her; but she was quite happy and content. She said when she got into the carriage: "Tell me how many people there are in the carriage. I am quite blind and can see nothing."

A gentleman asked her if she was not afraid.

"No," she said, "I am not fright-

ened; I have travelled before, and I trust in God, and people are always very good to me."

But I soon found out the reason why she was so happy; and what do you think it was? She loved Jesus Christ, and Jesus Christ loved her; she had sought Jesus Christ, and she had found Him.

I began to talk to her about the Bible, and I soon saw that she knew a great deal of it. She went to a school where the teacher used to read the Bible to her; and she was a good girl, and had remembered what her teacher had read.

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters she was most fond of were the three last chapters of the book of the Revelation. I had a Bible with me, and I took it out and read these chapters to her as we went along.

When I had done she began to talk about heaven. "Think," she said, "how nice it will be to be there. There will be no more sorrow, no-crying, nor tears. And then Jesus Christ will be there, for it says: 'The Lamb is the light thereof,' and we shall always be with him; and besides this, there shall be no night there; they will need no candle nor light of the sun."

I have never seen her since. She went to her home, and I do not know whether she is alive or not; but I hope she is, and I have no doubt Jesus Christ has taken good care of her.

Dear children, are you as happy and as cheerful as she was?

You are not blind, you have eyes, and can run about and can see everything, and go where you like, and read as much as you please to yourselves. But are you as happy as the poor little blind girl?

Oh, if you wish to be happy in this world, remember my advice to-day; do as the little blind girl did—"Love Jesus Christ, and He will love you; seek him early and you shall find Him."

### "I MEAN TO BE A MAN."

A GENTLEMAN once met a boy, seven years of age, on his way to school, and said so him, "Well, my little boy, what do you intend to be when you grow up?"

He had asked this question a great many times before, and some boys told him they meant to be farmers, some merchants, some ministers.

But what do you think was the answer of this little boy? Better than all of them: "I mean to be a man," he said.

It matters very little whether he be a farmer, a merchant, or a minister; if he be a true man, he must be a good man.

### THE SCOTCH THISTLE.

"SUCH a mite as I can do no good," is the general impression of our boys and girls, when they are urged to do what they can for the good work. But smaller, humbler instruments than you, God has made use of to do great works in this world.

A great army, many years ago, invaded Scotland. They crept on, stealthily, over the border, and pre-

pared to a Scottish all silent never dre near. The vance me barefoote sleeping brought l on a bris A roar which r through moment weapon, ly routed tome ado if Scotla

For m Christian was ofte one occalying aw asleep it was seen He sto gained e shining e by her l calm and perfect She r ward, a God see The n no reply immedi other de door of Thus the wea mightie it was o

BRIE LIVER e fear of Hop Bi cure th have be puffed t

WORE destroy by imp but whi the mis relief in lates t and ki stimula action.

Wheat, Do. Barley... Oats Peas... Rye Flour, b Beef, ht Do. for Mutton Lamb Hogs, p Potatoes Carrots Beets t Turnips Onions, Cabbag Beans... Wool, p

"Do the r Perry, Ship, Burdo why n and to and re

pared to make a night attack on the Scottish forces. There lay the camp, all silently sleeping in the star-light, never dreaming that danger was so near. The Danes, to make their advance more noiseless, came forward barefooted. But as they neared the sleeping Scots one unlucky Dane brought his broad foot down squarely on a bristling thistle.

A roar of pain was the consequence, which rang like a trumpet blast through the sleeping camp. In a moment each soldier had grasped his weapon, and the Danes were thoroughly routed. The thistle was from that time adopted as the national emblem of Scotland.

**A ROBBER OVERCOME.**

FOR many years, a very lovely young Christian was laid on a sick bed. She was often unprotected and alone. On one occasion, late at night, as she was lying awake on her bed, her family all asleep in their rooms around, a man was seen by her entering her door.

He stopped a moment after he had gained entrance, her little night lamp shining on them both, from the stand by her bed-side. He looked at this calm and lovely girl, surveying him with perfect tranquility.

She raised her finger, pointing upward, and said, "Do you know that God seeth you?"

The man waited a moment, but made no reply, and then turned and walked immediately out, having opened no other doors than the street door and the door of her chamber.

Thus God interposed and defended by the weakest instrument, but with the mightiest power. What an illustration it was of the forgotten presence of God!

**BRIGHT'S DISEASE, DIABETES, KIDNEY, LIVER OR URINARY DISEASES.**—Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worse cases, even when you have been made worse by some great puffed up pretended cures.

**WORSE THAN WAR.**—"The throat has destroyed more lives than the sword," by imprudence in eating and drinking; but when the health becomes impaired the miserable dyspeptic may find prompt relief in Burdock Blood Bitters. It regulates the bowels, acts upon the liver and kidneys, purifies the blood, and stimulates all the secretions to a healthy action.

**PRODUCE MARKET.**

Toronto, April 27, 1882

	\$ c.	\$ c.
Wheat, Fall, bush.....	1 22	1 23
Do. Spring.....	1 22	1 26
Barley.....	78	85
Oats.....	43	44
Peas.....	78	82
Rye.....	83	84
Flour, brl.....	5 50	5 60
Beef, hind quarters.....	6 50	8 00
Do. fore quarters.....	5 00	6 00
Mutton.....	8 00	9 00
Lamb.....	8 50	9 50
Hogs, 100lb.....	8 50	8 75
Potatoes, new bag.....	1 00	1 15
Carrots bag.....	60	70
Beets bag.....	60	70
Turnips.....	40	45
Onions, bag.....	1 15	1 20
Cabbage doz.....	75	1 00
Beans.....	15	2 25
Wool, 1/2 lb.....	23	24

"DON'T GIVE UP THE SHIP" were the memorable words of Commodore Perry. We repeat, "Don't Give up the Ship," poor despairing invalid, but try Burdock Blood Bitters. It cures others, why not you? It renovates, regulates and tones all the organs of secretion, and restores lost Vitality.

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This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a Temporary Reduction of the ensuing five years \$9.78, equal to 46.81 cent. of the annual premium.

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

The cash profits if used as a Permanent Reduction would reduce all future premiums by \$2.85, equal to 12.68 per cent. of the annual premium.

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