

The Bishop's Address at the Service was particularly beautiful, and it is difficult for one to imagine how any who witnessed the Service and listened attentively to his Lordship's words, can ever again enter those gates without having some thoughts taken possession of them suggested by what they heard. At 7.30, Evensong was held in Trinity Church, when the Bishop preached one of his powerful and argumentative sermons to an appreciative congregation.

HALIFAX—*St. Mark's*—This Church, which only a few months ago, was raised to the dignity of a Parish Church, has lately undergone a regular transformation. A new porch in strict keeping with the rest of the building, and bearing a double lancet window, has been erected at the north-end of the sacred edifice. This arrangement is not only in itself a wonderful improvement to the Church and a convenience, but also gives additional seating capacity, which was greatly needed. The old porch on the side has been turned into a vestry, while on the other hand, the old vestry is now used as an organ chamber, an arch having been constructed in the wall of the chancel for the reception of the instrument. The chancel itself is greatly improved by the introduction of good substantial choir stalls, lectern, and prayer desk, correctly arranged; a handsome octagon pulpit of ash, with open Gothic-arches of the decorated period, has been placed in the nave. This work of art, the gift of two individuals, is generally admired, and is considered by some to be the prettiest pulpit in the city. It was designed by Mr. Crocker, of the *Church Guardian* office, and executed at the workshop of Mr. Foster, Allen street, on whom it reflects great credit. The young ladies of the congregation are now collecting money to purchase a new carpet for the chancel and sanctuary; and when this is done, the internal arrangements of *St. Mark's* will be complete and most satisfactory. We are glad to observe that the foundations of the Church, piers, walls, etc., have been thoroughly repaired, and the ventilation attended to. The old iron bell which has done duty for many years in dismal tones, has been replaced by a new bell of three hundred pounds weight, from the establishment of Macdonald & Co., Lockman street. The clear sweet tones rang out from the turret for the first time last Sunday—a pleasant surprise to many. It is to be hoped that subscriptions will flow in towards defraying the cost of the new bell, as such a decided improvement must commend itself to all who live at the north-end of the city. It is a pleasure to state, that through the liberality of friends, and the proceeds of a strawberry festival so willingly and energetically undertaken by the ladies of the parish, the greater part of the necessary money towards wiping off the debt has been raised, and we hope the difference will soon be forthcoming.

Family Department.

GOD'S MERCY.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.
There's a welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

There is no place where earth's sorrows
Are more felt than up in Heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is more wonderfully kind.
If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.—*Faber.*

A FEW WORDS TO SUNDAY SCHOOL TEACHERS.

No. II.

In the last number the motive for undertaking the duties of Sunday School Teacher occupied our attention, and the two golden precepts—regularity and punctuality. Another important point is the teaching itself, as regards *manner and matter*.

The work must be done in a spirit of love, for love alone can give *patience*—that great quality in a teacher. In school we meet with a variety of characters: some children are naturally sharp, others dull; some fiery, others sullen; some open, others reserved; some timid and deceitful, others brave and true. Each will require a different mode of treatment. We must try to draw out the good and help them to overcome what is bad in their several dispositions. To do this, we must gain their confidence. We must ever watch our own tempers, for an impatient word or act destroys confidence.

Patience produces trust. Let us, if we have to correct the children, do it with gentleness, remembering that each is an immortal soul, and is being trained for eternity.

In our teaching we should be *definite*. Children cannot grasp what is colourless and abstract. Tell them of a Personal Creator, of a Personal Redeemer, of a Personal Sanctifier, and they will understand you. Lead them step by step to the knowledge and love of the Saviour, and to those means by which, in his Church, He applies to them the Merits of His Passion. Teach them to hate all sin, and to love virtue.

For such teaching, there must be due preparation. We should try to master our appointed subject, else an artless question from some child may baffle us. Pray before you begin to teach.

Besides teaching in school, there are duties in church. Inculcate *reverence*. We must show that we ourselves feel the sacredness and awe of that Presence into which we are brought. Reverence in postures, responses, &c., will lead the children to feel the reality of the *worship*. Again, another point of great moment is, that of the Sunday School Teacher be a regular Communicant, or about to become one. The spiritual cannot grow or be sustained without spiritual food. And if we would lead our scholars to become regular worshippers at the Altar, we must be examples to them in this respect. We would remember their names spiritually before God. The habit, too, of intercessory prayer, will produce sympathy and sincerity in intercourse with them.

Let us pass to a few duties out of school. A visit to the homes of the children is never thrown away. We thus may learn something of their home-life, and evince to their parents our desire not indeed to do their duty for them, but to help them in doing it.

A difficulty which almost all teachers experience is—how are we to retain the elder scholars, more especially the boys? These latter, as they grow up, slip away from us. The formation of Guilds seems to be one of the best ways for holding them fast. The elder scholars will pass from the Sunday School to the Boys' or Girls' Guild, and thus be looked after at the age when care is most needed. A short simple rule of life will aid them; and stated times for meeting will be arranged for instruction, mutual sympathy, and enjoyment. Further, we should throw ourselves, as much as possible, into their amusements and recreations. If unable to join in the game—cricket, football, swing, &c.—let us, by our occasional presence, show that we are interested in their pleasures and enjoyments. By sympathy with what is in itself innocent, we may keep the young from manifold temptations.

Lastly, let me urge the importance of *perseverance*. We may expect from our own experience, that our scholars will be liable to falls, and sometimes they will greatly disappoint us. We must not, however, relax our efforts, or give way to despair; but the weaker they are, and the worse they are, the more we must strive to strengthen and raise them. "Cast thy bread upon the waters, and thou shalt find it after many days," will be verified in the case of many a Sunday School lesson. It may be, that the results of our labour will not be known till teacher and taught confront one another in the light of another and better world!

CATHOLICISM NOT ROMANISM.

Synopsis of a Lecture by the Bishop of Springfield, Reported for the Living Church.

The Rt. Rev. Geo. F. Seymour, D. D., I. L. D., recently delivered a lecture on "The Distinction between Catholicism and Roman-Catholicism." An hour and a half was consumed in the discussion, which was carried on from step to step in a most masterly and scholarly manner; and though singularly forcible, was temperate, and never stooped to personalities. It would be impossible to re-produce the whole lecture, but we give, in substance, some of the points upon which the Bishop dwelt.

He sketched briefly the history of the Church of God—Patriarchal, Jewish, and Christian—showing that the Church was God's creation, and was vindicated as such by miracles. The Jewish Church was prepared by Almighty God to receive His oracles, which were added in succession until the prophecy of Malachi closed the canon of the Old Testament. The Christian Church had its origin on the day of Pentecost, and was in like manner vindicated by miracles, years before one word of the New Testament was written.

The Jewish Church was exclusive, limited, national, belonging to one land and one people. The Christian Church is for all mankind alike, "Go ye into all the world," said the Lord to His assembled apostles, just before He ascended, "and preach the Gospel to every creature." This is her character of Catholicity. The Catholic Church is for all in every land alike. She has her home in every land as much as in any other, so that she cannot be said to belong to one country more than to another.

Romanism contradicts the idea of Catholicity as given by Christ, and Holy Scripture, and the early ages of the Christian Church. Romanism is a reproduction of Judaism in being a local religion, exclusive, confined to one land—Italy—as Judaism was to Palestine. The theory of the Roman Church is that its head is here on earth; and that head is Bishop of Rome. He is inherently the only Bishop, and all the world is his own diocese. This makes Romanism a foreign usurpation in every land

except Italy, and is the fruitful source of the many errors which this false system produces. Modern Romanism, or the system of papal supremacy, is refuted by Rome herself in her primitive and pure condition, when she was the bulwark against heresy, and resisted in the person of Gregory I, the assumption of supreme power by the patriarch of Constantinople.

It is not difficult to account for the development of the papal power, and the astounding spectacle of the assumption it now presents. First: Rome was the greatest city in the world, and it naturally imparted to its Bishop the greatness which belonged to itself. All people naturally looked to him as the first among his fellows. Second: Rome, for the most part, remained orthodox during the three centuries when the great heresies preyed upon the Church. This fact naturally gave her Bishop a great prestige. Third: Of the five patriarchates into which Christendom was divided, four fell under the power of Mohammedanism, leaving Rome the sole survivor, untrammelled by the control of the infidel. Thus she could speak and act while all the others were powerless. Fourth:—During the ages of barbarism, anarchy and misrule, Rome was the only power that could speak, and could make its voice heard and obeyed for right against wrong, for innocence against outrage, and hence Rome was welcomed by the helpless nations of the West, to protect them against the cruel and ruthless warriors and robbers that were preying upon society. Fifth:—Rome was asked by every disaffected Bishop to interfere in his behalf against his metropolitan. So she intruded herself into foreign lands, until at last she claimed as a right what was at first sought as a favor.

From these causes, and others that might be named, Romanism assumed the position which it at present holds. And this position has been irrevocably fixed upon her by the Vatican decrees of 1870. These decrees make the dicta of Gregory VII, and the monstrous claims of Boniface VIII, and the monstrous assumptions of Pious IV, with the dogma of Infallibility added, as *de fide*, so that no one can be a member of the Church of Rome to-day without accepting this entire system. With this system we are at war. It is contrary to Scripture and ecclesiastical history, and we can never accept it until the Bible is a different book, and ecclesiastical history is made up of different facts.

It is a remarkable fact that the great mass of those who most loudly denounce Rome are those who least understand her position; and they concede in word all that she claims to-day, by calling her Catholic, her priests Catholic, her Church Catholic, her people Catholics; and so help her all they can, by word, in conversation, and newspaper paragraph, and even in well considered books that issue from their press, while no intelligent and well-instructed Churchman ever calls a Romanist, in this country, a Catholic, for that would be disloyal to Christ and to the world. No intelligent and well-instructed Churchman is in danger of falling a prey to the wiles of Rome. His true Catholicity protects him against her false pretensions.

F U E L .

No. 4

Just as Miss Murray was in the worst state of vexation at all her difficulty about what the Church was, a little event happened which increased it tenfold. A "Fair" was being held about a couple of miles away, and she, looking better than ever, was going off as happy as could be, when she saw some distance before her the tall, strong figure of Harry Huntley. She instantly thought, he is going to the fair, and I will overtake him; then a thought of conceit passed over her, and she said to herself, perhaps he will think me ignorant and be disappointed in me. Harry had seen Miss Murray, too, and was walking slowly, hoping to accompany her; but when next he looked back she was not there, and he felt as though she thought he was not good enough for her. Mary arrived rather late, having gone a little out of her way, and on reaching the tent of ladies she soon spied Harry's tall, handsome figure above the crowd, but to her vexation he was laughing and talking with Miss Murdock, the school teacher, and actually walked home again with her. Mary felt like refusing to notice him at all, but happily she was prevented from this silly folly by his meeting her eye from the opposite side of a wide table, and though he could not speak, still he bowed to her. They were both disappointed, and were evidently thinking more of each other than of the fair; and Mrs. Murray came to the conclusion there could not have been much to see or Mary would have had more to say about it. One good result of the whole day's disappointment was that the next time Mary met Harry she managed to tell him she really could not say what the Church was, and if ever he found out she would so like to know. This lowering of herself, and asking him, raised her more in his estimation than any explanation she might have given him, and they both went home happier than before. However much Harry might have thought of her, if she had been able to answer his question at the first, she had now taken the best possible way to insure his interest and make him feel he was admired and looked up to. Harry felt that evening as if he had a partner of his thoughts, and used the first opportunity that occurred to get the information they were seeking.

THE WAY TO FLEECE A PARSON.—
DEACON JONES WANTS
SPIRITUAL FOOD.

"The deacon, he's uncommon godly-given. I ain't agoin' to say he's the piouesest man in the town, but I do say there hain't many pioueser, and he is troubled in his mind because our gospel privileges is so poor. We hain't never had no meet'n'-house nor no stated supply. Well, you see one time he said that if the town would give the use of the school-house and keep it hot and lighted for preachin', and pay Elder Loomis one-half, he'd give a piece of land for a buryin'-ground. The town, they took him up, and we had Elder Loomis for six months and it didn't cost neither the town nor the sersiety a great sight, for deacon Jones, he had the Elder take off so much for every stormy Sunday, and for two or three times that he was hoarse and all the folks couldn't hear him,—he was terrible kind o' consumed,—and for one Sunday that he didn't git there till more'n an hour late, owin' to his little boy dyin',—he broke down too in the middle of his sermon that mornin', so the deacon, he thought it ought to be called clear loss. And when he went away, the deacon, he made him take off one-third of the whole amount that they'd agreed to give him because he hadn't got up no revival. Folks sot under him, and sot under him, and terrible few seemed to be fetched under conviction, and them few didn't seem to have no tussle to speak of, and Deacon Jones, he thought Elder Loomis was for lettin' 'em into the church too easy. He wa'n't what you could call a stirrin' preacher, and folks thought that he had too much to say about bein' honest, and denyin' yourself and living for others, and them things that hain't got nothin' to do with religion. Deacon Jones, he's too pioues to put up with that. He said it wa'n't them dry husks of morality but spiritual food that we wanted. The deacon, he's an all-fired smart talker; he can talk the shingles off 'a meet'n'-house when he gits agoin'. But some o' the folks, they said the deacon didn't like to hear so much about honesty, because 't was a tender pint. Most folks run of an idee that it's jest as well to have your eye-teeth cut if you're agoin' to have dealin's with the deacon. But when it comes to religion there hain't nothin' to be said agin him.

Some folks, they tried to get him back in spite of the deacon, but he didn't seem to care a great sight about comin' back. Folks never could make out why."

LENGTH OF THE MISSISSIPPI.

Mark Twain mourns over the diminished length of the Mississippi in this strain: Therefore, the Mississippi between Cairo and New Orleans was 1,215 miles long 176 years ago. It was 1,180 after the cut off, 1722. It was 1,040 after the American Bend cut off some years ago. It has lost 67 miles since. Consequently; its length is only 973 miles at present. Now, if I wanted to be one of those ponderous scientific people, and to prove what has occurred in the long past by what has occurred in a given time in the recent past; or what will occur in the far future by what has occurred in late years, what an opportunity is here. Geology never had such a chance, nor such exact data to argue from. Nor development of species, either. Glacial epochs are great things but they are vague—vague. Please observe. In the space of 126 years the lower Mississippi has shortened itself 342 miles. That is an average of a trifle over one mile and a third per year.

Therefore, any calm person, who is not blind or idiotic, can see in the old Oolitic Silurian period, just 1,000,000 years ago, next November, the lower Mississippi river was upward of 1,300,000 miles long, and stuck out over the Gulf of Mexico like a fishing rod. And by the same token, any person can see that 742 years from now, the Mississippi will be only a mile and a quarter long, and Cairo and New Orleans will have joined their streets together, and be plodding comfortably along under a single mayor and mutual board of aldermen. There is something fascinating about science. One gets such wholesale returns of conjecture out of such a trifling investment of fact.

MINISTRY AND MINISTERS.

We do not humble ourselves by disparaging our ministry, nor exalt ourselves by magnifying it. If it be true that the Fathers of our Church believed themselves to be ordained in an unbroken line of succession from the Apostles themselves; can we doubt that they felt their inferiority to their great forerunners, for the same reason for which the Jews wept over the building of the second Temple? If it be true that they believed the Sacraments to be means of grace ordained by Christ Himself; can we doubt that they felt their own unfitness to minister such holy mysteries ordained for the strengthening and refreshing of mankind?

It is surely a false humility to lower our opinion of such truths as these, lest we should seem to take too much upon ourselves. . . . The highest view of every ordinance of God is the surest argument for our own self-abasement.

This, then, is the summary of our practical duty: to glorify God in His Son, in His Church, and in His Sacraments; and, as we exalt these things which are Divine, to learn, in the like proportion, to abase ourselves.