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bute the same, always supposing they do so with the sanction and approval of their clergyman. I also notice Bracebridge, with its many poor families, received nothing. And it may surprise your readers to learn that Port Carling, with so few in comparison, received ten or eleven boxes, bales, bags, and barrels, and perhaps the members of the Ladies' Aid in Port Carling who, in answer to repeated appeals of Mr. Podmore, and who were duly organized and authorized by him to receive and distribute the clothing so sent. May I be pardoned for wondering what became of them all, particularly as the members of St. James' church, who needed help, got very little, and that not at all suitable to their cases or needs, while, I am told, some two or three families in one of the outstations who did not need and should have been above receiving charity, got large bundles of the best sent. It may be asked why the ladies of this society did not perform the duties that had been assigned to them. The answer to this is, Mr. Podmore decided to distribute everything without our aid, and without calling us together and explaining his reasons, and dissolving us as a society which he had established by written rules and letters which I still hold; neither of which having been done, I suppose we are still entitled to exist. I must inform those concerned that he has suddenly left the mission in a very unsatisfactory manner, and the mission is entirely left without a clergyman.

Mrs. E. M. PENSON.

Port Carling.

P.S. Mrs. Penson returns thanks to some kind though unknown Friend for the CANADIAN CHURCHMAN, which she receives regularly and appreciates very highly.

"Unauthoritative Tradition."

SIR,—May I recommend in your columns a little book with the above title lately printed by the S.P.C.K.? It was a discourse preached in the university pulpit in 1818 by Dr. Hawkins, the celebrated Provost of Oriel. It can be got at our Depository for 35 cents. In showing that the Christian faith was taught traditionally from the very first, and confirmed by Scripture, it adduces and suggests much that will prove very interesting and profitable to all intelligent readers, lay and clerical. I don't know of a little book that is likely to furnish more satisfaction. The title indicates its anti-Roman character.

JOHN CARRY.

"Clothes."

SIR,—Questions of "clothes" in religion, as it is contemptuously put, are not of the first consequence, and a little scorn of that subject is found a cheap patent of spirituality by many of our Evangelical brethren. What then was my surprise to find the Bishop of Sierra Leone "signalizing the occasion" of a native's admission to Deacon's Orders with some new "clothes." The native did not object, "so (says the Bishop in the *Record*) I got him to have a loose white robe made. Over this I put a plain black scarf, falling diagonally across the body from shoulder to waist, and it was pretty generally agreed that it was very suitable. I had a wish that my first ordination in heathendom should be thus marked, and I am glad to say that my action fell in with a wish that had taken shape before I came, the catechists in Abco Kuta having only a short time before adopted a loose, non-European dress." I see no reason for not quite agreeing with the good Bishop; but the striking thing is the pious aspiration which he adds:—"May this little move be followed up in such a way as to tend to make Christianity take deep root in the country." I am afraid that were the Bishop a High Churchman this would give great scandal, and be quoted for many a day as a sad specimen of religious materialism, and a strange way of preaching the Gospel among the heathen. So great a difference does the right or the wrong side of the fence make!

JOHN CARRY.

Port Perry, 26th April, 1890.

St. Andrew's Brotherhood.

To the Secretaries of the different Chapters of St. Andrew's Brotherhood in Canada:

DEAR SIR,—A communication having been received from the council in the States as to the formation of a Canadian council, a meeting was held in St. James' Cathedral School-house, of the six Toronto Chapters, and it was resolved to call a Convention of Canadian Chapters on Monday, June 9th, 1890, to consider the question of our relation to the organization in the States.

The American Brotherhood suggests two alternatives. Firstly, the Chapters in Canada meeting together, forming a constitution, and appointing a council; then, out of their council and that of the States, an International Council to be formed. Secondly, by altering the wording of their constitu-

tion so as to include Chapters in the Church of England in Canada. You are cordially invited to send representatives, failing these, to give us an expression of your opinion as to the course your Chapter would prefer. It is proposed to invite a member of the American council to be present and deliver an address. Arrangements will be made for the accommodation of delegates while in the city.

Fraternally yours,

F. DUMOULIN,

Secretary of Committee.

Toronto, May 6th, 1890.

Sunday School Lesson.

1st Sunday after Ascension, May 18th, 1890.

"TRUE WORSHIP."

In the Second Commandment God forbids His creatures to worship any idols or false gods. He declares that He is a jealous God, and will not suffer the worship that is His due to be given to any other thing or being whatsoever. He is Supreme over all creation, and in His Triune Personality is alone to be adored and worshipped by all His creatures. In Christian countries there is not much danger of people falling into the idolatry of worshipping stocks and stones, but this is by no means the only form of idolatry. S. Paul tells us that covetousness is idolatry (Col. iii. 5), and the sin of covetousness is not uncommon even in Christian countries, and the haste to acquire wealth is one of the prevailing sins of the age. They who give themselves up to it, soon find they have no time to worship God. Their business occupies all their thoughts—and they become in the sight of God, it is to be feared, worse idolaters than the heathen who fall down before wood and stone, for the heathen sin in ignorance, whereas the Christian sins against light and knowledge. But God will no more suffer His glory to be given to money or money's worth, than He will suffer it to be given to blocks of wood or stone. *The object of our worship must be God alone.* "Thou shalt worship the Lord thy God, and Him only shalt thou serve," (S. Matt. iv. 10).

The manner of worship.—Our Lord says that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," (St. John iv. 24). It is necessary to worship Him in spirit, because it is only when we so worship Him that we can realise that though unseen to our mortal eyes, He is nevertheless present to listen to us. To worship Him in spirit we must think what we are doing. We must realise to ourselves Whom we worship, His majesty, His power, His holiness, His infinite love and goodness. If we think of these things, can we be otherwise than reverent and devout in our demeanour? To worship Him *in truth*, we must honestly and sincerely worship Him—there must be no pretence of worshipping, no gazing listlessly round whilst others are praying. While it is quite true that we may outwardly assume a devout and reverent attitude, and may carefully obey the directions of our prayer books, yet we may at the same time be thinking of other things: our hearts and minds may have no part in our devotions. This is not worshipping God either in spirit, or in truth. At the same time to withhold from Him outward manifestations of reverence, must be almost equally offensive to Him; as to withhold the worship of the soul. He requires the worship of our whole being, not the worship of our souls only, but the worship of our bodies also.

The attitude of the body in worship.—The prayer book contains directions as to the attitude which people are to assume in public worship. These may be shortly summarised as kneeling in prayer, and thanksgiving, and confession of sin, and the declaration of God's forgiveness of penitent sinners; and standing in acts of praise. The New Testament shows that both these attitudes were customary in public worship in the earliest ages of Christianity. Our Lord Himself set the example of kneeling in prayer (S. Luke xxii. 41). His first martyr S. Stephen also (Acts vii. 20), and the Holy Apostles, S. Peter (Acts ix. 40), and S. Paul (Acts xx. 36), and the early Christian converts (Acts xxi. 5), all adopted this posture. (See also Ps. xcvi. 6, *Venite*). Our Lord also recognized standing as an appropriate attitude of prayer (S. Mark xi. 25; S.

Luke xviii. 13, 14). But there is no precedent to be found in Scripture in favour of sitting with the head resting on a board as an attitude of worship. Neither the Scriptures nor the Church have ever sanctioned it, and it is a piece of laziness and irreverence which no person, who desires to give God the honour due to Him, and who is not hindered by bodily infirmity, would be guilty of.

The prayer book also assigns a particular part of the service to the people. They are not to be mere listeners, but active participants. This is a duty which we cannot neglect without loss to ourselves. But the Bible also tells us of another kind of worship we are to offer to Him: "Honour the Lord with thy substance, and with the first fruits of all increase." (Prov. iii. 9), and the sentences which are read at the offertory give us examples of how we are to fulfil His precepts, and that we may realize that our offerings are made to God, the minister is directed humbly to present and place them upon the Holy Table. If we really honour God with our substance, and if we realize that our gifts are made to Him, the smallest coin will not be selected for our offering on such occasions. At the same time we must never suppose that our offerings are measured by God according to our standard of their value; the smallest coin may often have the greatest value in His sight. It is not the amount of the offering in dollars and cents which He regards, but the amount it represents in self-sacrifice, self-denial, and love and gratitude to Him (S. Mark xii. 42). When the rich man attempts to play the part of the poor widow, he must remember that to do so properly, he must cast into the treasury of the Lord *all that he hath*.

Family Reading.

Devotional Notes on the Sermon on the Mount.

18—RECONCILIATION WITH OFFENDED BRETHREN.

S. Matt. v. 23-26: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing."

These words are evidently connected in the mind of the Speaker with those which went before. It is intended to show "that when anger has arisen, such a sin against all moral earnestness must be at once atoned for. The most sacred engagement must be interrupted, if an offence against a brother remains unrepented of; nor must the demand for such haste be deemed extravagant, for who can tell how shortly life may close, and then the injured will appear as the accuser before God." Such are the remarks of Tholuck on this passage; and probably it was intended to produce some such impression upon the mind of the hearer. It is but slowly that the real inward meaning of spiritual truth comes to be clearly discerned, and God in His mercy allows men to receive such portions of truth as they are able to grasp and to use, patiently waiting until by true life and faithful service their spiritual vision grows clearer and wider.

It is a very striking picture that our Lord here places before us; and one that was quite familiar to His hearers. Most, if not all of them, had seen the religious Israelite coming up to the temple court with his offering for presentation before the Lord. Certainly the interruption of such a service could be accounted for only by some pressing necessity. Tholuck refers to Valerius Maximus as recording that, on a certain occasion, a youth who was holding a censer for Alexander at a sacrifice, suffered his arm to be consumed rather than interrupt the sacred ceremonial. And here our Lord tells His hearers that, if any one of them should have actually come to the altar, and was waiting for the priest to present to God the gift which he had