

Burlington, whose arrangements were most carefully and laboriously made and energetically carried out. As public chroniclers, we trust we may be permitted to kindly offer a general criticism to this effect: That in all Sunday-school festivals the following principle should be absolute—Provide for the children and let the grown people look after themselves.

There was a considerable sprinkling of clergy—a good many, however, without their Sunday-schools. If the festival fell short of the expectations of the committee, we can only say, it was no fault of theirs. This festival was not of a diocesan character, but from the success which thus attended the gathering of a few country Sunday-schools we may be sure that another year, if indeed the committee could be prevailed upon to renew their arduous and self-denying labors, there would be a hearty co-operation of all the clergy and parishes, and so successful a Sunday-school festival would be given as to popularize the Church without and strengthen her hands within—far more so than what is at the best most unreliable—the numbering of Israel by religious census.

The profits of the festival were devoted to the Sunday-school fund of the parish.

### HURON.

From Our Own Correspondent.

SIMCOE.—The Rev. John Gemley, accompanied by his daughter, left for a few months' tour to Ireland, England, and the metropolis.

ESSEX CENTRE.—The good Church folks of this village still assemble for divine worship in the temperance hall. The Sacrament of the Lord's Supper was administered to them last Sunday by the Rev. E. L. Turquand of Walkerville. This frontier church has been highly favoured by the appointment of Mr. Turquand, and many are continually being added to the Church.

MEAFORD.—On Tuesday, August 8th, the excursion of Christ Church Sunday School took place, some 250 adults and children went by the Steamer Asia to the rising young town of Wiarton. The trip was a delightful one and was immensely enjoyed by all on board the good steamer. It was a fast trip, too, the time being only three hours and a half between Meaford and Wiarton. The excursionists inspected the harbor works, the new railway and then ascended the rocky steeps and took a bird's eye view of the whole situation. They were entranced; they wished we had such a bay here, albeit they wouldn't trade our agricultural country for it. The village was decorated with grand arches by the citizens for the occasion and it will be long before people forget their hospitable reception. The Meaford cornet band supplied appropriate music at intervals and the whole affair passed off successfully. The committee, Rev. C. H. I. Channer and Messrs. Kerr and McCarroll, as well as the officers of the boat, succeeded in their arduous duty of making excursionists happy and comfortable.

## S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Eleventh Sunday after Trinity.—No. 40.

THE COLLECT, ETC.

THE Gospel for this Sunday contains the parable of the Pharisee and Publican in the Temple; the former parading in the Temple of God his own superiority, while the latter can only think humbly of his own sinfulness. The former asks nothing, the latter asks for mercy. The former seems to claim, by implication, the Divine favour without even going to the trouble of expressing to God his desire for it; and under the mere form of thanksgiving comforts himself in his own merits as a possessor of Divine favour. There are those nowadays, formed into a sect, who refuse to acknowledge their need of Divine mercy, and whose prayer, if such they may be called, take the form rather of priding themselves in the occupation of a position above the spiritual needs of those whom they call "sinners."

We find the tone of the epistle beautifully in accord with that of the Gospel—St. Paul's self depreciation and vivid memory of his own short-comings, even to the extent of (as it would appear to his admirers) exaggerating and magnifying his deficiencies. This is the spirit of the contrite and humble publican. He is not content, when he mentions of necessity his excellence in the Apostolic office, with a mere cold and formal "God I thank Thee," but emphasizes, with

most real consciousness of unworthiness, the power and glory as being of God throughout his career.

The collect for the day takes up the thought of the divine mercy, and exalts that attribute of God unto the highest position as an exemplification of the almighty power, nay, as the chief exhibition of that power of God. From this height of contemplation of the wondrous power of divine mercy the soul sinks at once to the depth of personal human weakness and unworthiness, and with a cry from these depths of humiliation, asks for the needful measure of grace for one who, "running the way of God's commandments," seeks to obtain the gracious promises, and become partakers of the heavenly treasure.

This week, occurs the festival of St. Bartholomew, apostle and martyr. This holy man has sometimes been identified with Nathaniel, and is supposed to have been of noble or at least superior birth; but none of these points are quite certain. To Bartholomew, however, is referred the conversion of Northern India, in apostolic days; and he is supposed to have been flayed alive at Albanopolis, in the Caspian Sea.

### THE CATECHISM.

Q. WHAT WERE YOU MADE IN HOLY BAPTISM?

A. In my Baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

Q. Were you born a member of Christ?

A. No.

Q. What is a member?

A. A living part of a living body.

Q. Are the three things mentioned three separate blessings?

A. No; the two latter are included in the first: for being made a member of the Son makes us sons, and as sons we are heirs.

Q. How are we members of Christ?

A. By being members of His Church, which is His mystical body.

Q. Why is the Church called His mystical body?

A. To identify it from His natural body; and because all its members are, in a supernatural and gracious way, united to Christ. (See 1 Cor. xii. 27; Ephes. i. 22, 23.)

Q. Is it right to call this mere figurative language?

A. No; the realities of our spiritual life, and of God's work in the spiritual world, are hereby set forth.

Q. Why is it very important to remember this membership?

A. Because the believing remembrance of this will keep us from sin. (1 Cor. vi. 15, 19, 20.)

Q. What else would this faith work in us?

A. Charity and sympathy. (1 Cor. xii. 11—13; Acts ix. 45.)

Q. What else?

A. Truthfulness. (Ephes. iv. 25.)

Q. If we are members of Christ, what other great thing does this assure us of?

A. Christ's love towards us. (Ephes. v. 25—30.)

Q. Under what figure does our Lord declare our membership?

A. Under the figure of a vine and its branches. (John xv. 1—8.) "I am the true vine. . . Abide in me. . . I am the vine; ye are the branches."

Q. What do you gather from these words?

A. That we are "in" Christ in some mysterious way, just as the branches of a vine are in the vine.

Q. What else?

A. That all our power to do good works comes from Christ, just as the power of a vine branch to bear fruit comes from its being a part of the vine.

Q. What, lastly, do you gather from Christ's words?

A. That those who are grafted into Christ are not sure of continuing in Him to the end, but must strive and pray with all diligence that they may so continue.

### SABBATH CONTROVERSY.

This arose out of the act of Jesus in healing the impotent man on the Sabbath day. The healed paralytic was soon surrounded by a group of questioners. They looked at him with surprise and indignation. It is the Sabbath: it is not lawful for thee to carry thy bed. The man replied, "He that made me whole said to me, take up thy bed and walk." In their malignity they ask, not who is that that made thee whole, but that gave thee the wicked command to take up thy bed and walk? When he had told them they began to persecute Jesus because He did such things on the Sabbath day. It was in answer to this charge that He delivered the divine and lofty discourse preserved for us in the fifth chapter of St. John. Whether it was delivered in the Temple or before some committee of the Sanhedrim, we cannot tell; but at any rate the great rabbis and chief priests who summoned him before them that they might rebuke and punish Him for a breach of the Sabbath, were amazed and awed, if also they were bitterly and implacably infuriated by the words they heard. They

had brought Him before them in order to warn, and the warnings fell on them. They had wished to instruct and reprove, and then perhaps condescendingly for this once to pardon; and lo! He mingles for them instruction and rebuke. They sat around Him in all the pomp of their office to overawe Him as an inferior, and lo! with words of solemn majesty. He assumes the awful dignity of the Son of God. And so their attempt to lecture Him on the sin of working miracles on the Sabbath days—perhaps to punish Him for bidding a healed man take up his bed—proved a total failure. They had summoned him before them to explain His breach of the Sabbath; but so far from excusing the act itself, He sets Himself wholly above the Sabbath as its Lord, nay, even as the Son and Interpreter of Him who had made the Sabbath, and who in all the mighty course of nature and of providence, was continuing to work thereon. The Sabbath is made for man, and so the highest moral law of love swallows up and annihilates the lower law of mere literal and ceremonial obedience.

## Correspondence.

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

### QUERY.

SIR.—In reading over the report of the last Synod, I find a clause amending a clause of the canons on widow and orphans' fund, and to this effect, that it shall not apply to clergymen who were ordained after they were over sixty years of age, or were far advanced in life when they entered the diocese, or who were on the superannuated list of the diocese previous to the year 1881. Now, sir, will you be so kind as to publish through your paper, what clause of the new canon is intended to be affected by the amendment, and also, who are meant by those placed on the superannuated list of the diocese? So far as I am aware there is no superannuation fund belonging to the diocese, and no clergyman superannuated, with one single exception, and that is not from a superannuation fund, but from the general purpose fund. If it is intended to apply to those on the commutation, I can fully understand it, but if not it is a complete mystery to me. Hoping to receive the desired information, I remain,

R. A. ROONEY.

Mulmur West.

[We understand that clergymen are superannuated when the Bishop declares them to be so. The amendment must belong to the canons and by-laws for the widows and orphans' fund, to be found on pages 308-311 of the canons of the Diocese of Toronto.—Ed.]

### MISTAKES OF CHURCHMEN.

SIR.—It appears to me, that one of the most painful things which strikes an earnest working Churchman, is the amount of ignorance there still remains in many of his fellow-Churchmen, in respect of what may be called things of minor importance. For instance, talk of candles on the altar, and it will bring on a fit of hysterics, or develop a storm of fiery indignation. And yet withal there is nothing more certain than that the Church of England orders candles to be used on the altar "two great lights," and this order is essentially peculiar to the Church of England. At the time of the Reformation she attained these "two lights" as her own, in protest against the Roman usage. Hence the cathedrals and college chapels have always retained their use before and since the Reformation to this very day. A great many parish churches at home, in the United States and in the British Colonies, use them. When King George III sent his royal gift to the altar of Quebec Cathedral, he sent two massive silver candlesticks, which may be seen standing on the altar to this present hour. And when, some seventy years ago, Mr. Sherry Sewell built Trinity Church in Quebec, he had exact copies of those same candlesticks made, and placed upon the altar there. Why did the English Church retain her use of the "two great lights" at the Reformation, and why continue the practice to the present day in all her properly ordered places of worship? She answers the question herself; she assures us that she did so as an instruction on the Incarnation, as a protest against superstition, and especially Roman superstition. The following is her injunction, delivered in the reign of that greatest of all Protestant Kings, Edward VI.:—"That such images as they (the clergy) know, in any of their cures to be or to have been abused, with pilgrimage or offering of any thing made thereunto, or shall be hereafter censured unto, they (and none other private persons) shall, for the avoiding of that most detestable offence of idolatry, forthwith take down, or cause to be taken