

of the worthlessness of a liturgy? Such evidence of an approximation to his own views would not make him love them or their service better than before. On the contrary, it would deepen his prejudices. He would find fresh evidence to fix his conviction that the whole was a heartless form, used because the people had been educated to use it, and because it was in accordance with their habits and tastes.

But let this same person go into a congregation where the service is carried out in the true spirit—that is, where it is made to express all that it was intended to express and all that it is capable of expressing; let him see the clergyman perform his part in a manner which shall indicate that he is employed in the most solemn of all duties that can engage the human mind and heart; that he deeply feels all that his lips are made to utter, expressing by his manner and voice that he is conducting a service which is nothing less than the public worship of the Most High God; let this stranger, when he looks about him, behold a devout congregation, every member of which, old and young, is paying the utmost attention, all rising at once and listening devoutly to the exhortation, all kneeling together and making confession of their sins to God in tones full, earnest, and distinct; let him behold them again, rising as one man and joining universally and heartily with uplifted voices in the praises of the Church; let him hear the music of many tongues coming upon his ear, as the sound of many waters; let him hear alike the voices of "old men and maidens, young men and children," all unite in a common song of thanksgivings to God for His mercies; let him see that same congregation quietly resume their seats, and intently listen to the instruction of God's Word, and again, with their ministers, bow down upon their knees, and join with him in the prayers, which the Church has provided for the use of all who practice in her courts; let this prejudiced person satisfy himself that there is no idler, no gazer, no lounge, no sleeper in the courts of the sanctuary, but that all without a single exception, have come up to the House of God to "worship Him in the beauty of holiness;" let this stranger be gently startled with the loud amen, sounding forth in tones, such as come from the depths of the heart; and when the services are concluded, let him note the unbroken stillness that fills the house and seems to say that every soul within its walls is holding silent communion with Heaven, imploring a blessing upon the services of the occasion; and what would be the effect of all this upon the prejudiced visitor? Would he love the Church less by seeing more of her spirit carried out in her services? We think not. If anything of the Spirit of God, acting directly upon his mind and heart, would convert him to Episcopacy, so far as the beauty, propriety, and expediency of her services are concerned, it would be just such an illustration as this.

There are very few congregations in our Church which do justice to her Liturgy. We attribute to prejudice against her forms what belongs chiefly to the manner of employing them. It is truly distressing to witness the faint responses, which are made in some of the churches, so low that the officiating minister is hardly able to know whether there be any response or no. It is vain to publish our Liturgy, while we murder it in cold blood, by suffering it to freeze to death. We need a reformation in this matter, and we hope to see a revival of something like the true spirit of devotion, manifested in such a use of the Liturgy, as shall commend our services to others while they are made to minister, in a greater degree, to her own spiritual improvement.—*Christian Witness.*

The poor of the world want not so much theory as practice; not so much tears as dollars; not so much kind wishes as loaves of bread; not so much smiles as shoes; not so much "God bless you!" as jackets and frocks.

### RELIGION IN DAILY LIFE.

But then comes this inquiry:—"My work, as pointed out by my station, is not what is called God's work—it is man's work. If man's work is anywhere it is with me—yet it is my duty. As head of a business; partner in a firm; mistress of a house; servant in another's home; or employed in another's affairs—mine is man's work. Man's feet and turmoil about me, not God's cause. Can I think of God only while I do it? Should I not be dreaming instead of working? How can the higher life you speak of in sermons be marked out for me?"

Then, why do all St. Paul's most exalted revelations to us, not only of higher earthly life, but of heavenly life, wind up into advice—tender, kind, sympathetic advice—to wives, husbands, children, servants, masters? The idea of living out of God's world in order to live to God is quite a later idea—I will not call it a bad one—but it is a later one. The way in which living to God was first conceived was altogether life of the world, and in the world filled with the freshness of the thought that you might do your work for God—call it God's because no one else has a final claim on it—make it God's, by offering it up in its plainest details in Him, and saying to Him that as it was all you could do for Him, though you would fain do more, "would He accept this simple offering?" And He would. Nothing so welcome as the sweet incense of obedient days.

A very holy person once said, "That the most excellent method he had found of going to God was that of doing our common business (as far as we are capable) purely for the love of God. That God never failed offering us His grace in each action. That He Himself distinctly perceived this offer, never failing to do so, unless he had wandered from a sense of God's presence, or had forgot to ask His assistance. That our sanctification did not depend on our changing our works, but in doing for God's sake what we commonly do for our own."

This is the way to live. Not to shut the door as it were of the Presence Chamber of God, while you go about your work elsewhere, forgetting Him, till hours, and ministers, and proper times summon you to appear in your best mind before Him. But to do all in the presence of God, and ask Him to be present at all. This would soon teach you secrets in your own heart which are not known to you now.—*Archbishop Benson.*

### THE REV. ADAM TOWNLEY, D.D., CANON OF HURON.

This gentleman passed peacefully away at his residence, Upper Town, Paris, on Thursday, the 10th inst., after an illness of a few days, in the 80th year of his age. The day following his decease was the anniversary of his 80th birthday.

For several years the venerable clergyman has been suffering from an affection which threatened at any moment to end his life. His years and infirmities precluded the possibility of a cure, and he lived on suffering an occasional prostration, which more than once, brought him to death's very door. His last visitation, an especially severe one, afforded no hope of yielding to the physician's skill. The patient himself knew it and met the knowledge with Christian fortitude and resignation, at the same time making with all thoughtfulness whatever the little provision regarding his worldly affairs that remained to be made. As illustra-

tive of his kindly consideration, one of his orders shortly before he died was for the payment of a sum of money, representing in cents the number of his years, to the Sabbath School fund of the Baptist Church, to which, in this way, he had for many years been a contributor. "I will not live to pay it myself on my birthday," he said, "but let them take it away with my blessing." And as the remains lay in the coffin, the placid slumber-like look on the aged, wrinkled face bore testimony to the fact that kindly thoughts must have occupied the dying patriarch's mind even as the summons came to call him home.

Dr. Townley was born at Blackburn, in Lancashire, Eng., February 11th, 1808, son of Rev. James Townley, D.D., President of the English Wesleyan Conference for the year 1829, and it is believed was re-elected to the position. Dr. Townley entered the ministry of the Methodist Society at an early age, and in that connection preached for some years in England and this country.

His views underwent a change, and in 1840 he applied for Holy Orders in the Church of England and was ordained Deacon and Priest successively by the then Bishop of Toronto, the Hon. and Right Rev. John Strachan, D.D. His first appointment was to the Curacy of Thornhill, of which Rev. George Mortimer was Rector. About the year 1843 he was appointed Incumbent of Port Maitland and Dunnville, where he remained nearly twelve years. His ministry there was highly valued, and he is still remembered by the older members of the Church, and on the occasion of the laying of the corner stone of the new and beautiful church at Dunnville in September last, Dr. Townley was asked by the Rector and congregation to officiate at the ceremony, with which request he was able to comply, and this was the last public official act of his life.

Dr. Townley came to Paris in the year 1855, and with the exception of a few brief visits to England, spent the balance of his life in this place. For twenty-three years he was Rector of St. James's Church. In 1877 he resigned, and though since then in feeble health he has taken great interest in all that concerned the Church of which he was a minister, as well as in all questions that occupied the public mind.

Dr. Townley was a man of strong convictions, wielded a vigorous pen, and wrote on a great variety of subjects secular as well as religious, but especially as they affected either religion or morals. He was an active member of the Provincial and Diocesan Synods, and took a prominent part in the discussions of these bodies.

He was made Canon of Huron by Bishop Hellmuth, and received the degree of D.D. from both Hobart College, Geneva, and Bishop's College, Lennoxville, Que.

Of him, indeed, it might appropriately have been said in contemplating the still form in the casket.

After life's fitful fever  
He sleeps well!

The funeral took place on Monday. A most impressive service was held, a full choir taking part in the solemn musical exercises. The Incumbent of St. James, Rev. A. Brown, B.A. conducted the service, assisted by the following clergymen:—

Rev. Canon Tremayne, of Etobicoke; Rev. G. Sanders, of Aylmer; Rev. D. J. Caswell, of the Mohawk Reserve; Rev. G. C. Mackenzie, M.A., R.D., of Grace Church, Brantford; Rev. J. L. Strong, of St. Jude's, Brantford; Rev. R. Ashton, of the Mohawk Indian Reserve; Rev. W. Hoyes Clark, St. Barnabas' Church, Toronto; Rev. Canon Newman, London; Rev. A. Anthony, of Tuscarora.

The Holy Communion was celebrated at the desire of Dr. Townley and of his family, a large number of the congregation partaking thereof.