

in our vernacular Saxon tongue, plain to all. Of the communicants in St. Paul's one was Mr. —, a deaf-mute. None is more regular in attendance at divine worship, none a more devout partaker of "the most comfortable Sacrament of the Body and Blood" of a crucified and risen Saviour than Mr. —. The Book of Common Prayer affords him the privilege of enjoying the communion of the Church, though the sound of human voice enters not into his unopened ear; and his prayer and praise are without audible expression. Another of the worshippers was J. B., a man past the meridian of life, who has been blind from his birth, but the service of the old Church is familiar to him. For over two-score years has he united in her Liturgy. Every portion of it is dear to his heart. What though he sees not the ambassador who proclaims the glad tidings to man, the Confession, the Creed, the prayers that have rolled from the hearts of his brethren for so many ages have been his from infancy. The entirety has been his heritage. As we saw the learned and the unlearned, those blessed with impunity from the infirmities to which many are subject, we were thankful for the dumb and blind that they also could enjoy the blessing of a Common Prayer.

The congregation of the Chapter House, city, are apprehensive that the Rev. W. H. Ramsay, who has for some time officiated in that parish, may be appointed to St. George's church, Windsor. They are of the opinion that the Chapter House requires a clergyman such as Mr. Ramsay at least as much as Windsor does.

TOWNSHIP OF ST. VINCENT.—St. Thomas's Church.—A special service was held in this church on Good Friday evening, and there was a celebration of the Holy Communion on Easter Sunday. The Church has lately been considerably improved, through the liberality of J. W. G. Whitney, Esq., of Toronto, who at his own expense has erected a vestry, (which has been so much needed). This is by no means the first occasion on which St. Thomas's church has greatly benefited by this gentleman's liberality.

MEAFORD.—Christ Church.—The beauty of this already handsome church is considerably enhanced by a couple of stained glass windows, the kind gifts of A. McLean Howard Esq., of Toronto, and John Arthur Esq., of Meaford. We are glad to state that the special services held during Lent were unusually well attended. There were also large congregations at both morning and evening services on Easter Sunday. The number of communicants being above the average.

ESSEX.—At a vestry meeting in Christ Church on Easter Monday, Mr. B. S. O'Neil and Mr. G. A. Hyndman were elected wardens; Mr. John Spackman and Mr. G. Kemp were elected sidesmen. Mr. Wm. Case was elected Representative to the Synod. The Wardens' account for last year was audited and found correct. The question of building a new church was also discussed, and a committee appointed to make the necessary arrangements for carrying out the scheme.

ST. MARY'S.—Wardens: Messrs. R. Armstrong and A. Carman. Reps.: Messrs. J. E. Harding and George Whiles. Resolved:—That whereas the Standing Committee of the Synod at its meeting of December 8th, 1881, proposed enacting a new, or amending the existing Canon on the discipline of the clergy, concerning the use of the Press in matters relating to the Church, this Vestry is of opinion that inasmuch as the existing Canon provides for cases of crime or immorality, or for any scandalous or disorderly conduct on the part of the clergy, no necessity exists for limiting the use of the Press, which is the bulwark of Protestant liberty, and any interference therewith would be attended with danger. Likewise this Vestry deprecates any interference with the pastoral connection of a clergyman with his congregation, except at the request of either party, and upon good and sufficient cause being shown.

Resolved:—That whereas the Standing Committee of the Diocese of Huron, on the 8th Dec., 1881, passed a resolution reflecting upon the character of the Incumbent of this parish; be it resolved, 1st, That whilst this Vestry recognizes the right of the executive committee to recommend to the Synod any action relating to the Church or its members, it believes it exceeded its jurisdiction in passing judgment upon a clergyman without the authority of the Synod.

2nd: This Vestry adjudges the action of the Standing Committee in such proceeding to be contrary to every principle of justice, in condemning a man before properly charging him with an offence, and hearing him in self-defence.

3rd: That this Vestry believes the charge against the pastor of this congregation of having made unscrupulous and slanderous statements, in the publi-

cation referred to in the resolution of the Standing Committee, to be wholly unfounded.

4th: That after a pastoral connection with the congregation of St. James's church extending over twelve years, this Vestry has much pleasure in testifying to their entire confidence in the Christian character and integrity of their pastor.

ALGOMA.

From Our own Correspondent.

ST. JOSEPH'S ISLAND MISSION.—The Rev. H. Beer desires to acknowledge with gratefulness the receipt of \$5.05 from St. George's parish through the C.W.M.A. Also another sum of \$5 from the same parish. The first amount has been placed in the organ fund, and the second in the fund for purchasing Communion service.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Second Sunday after Easter.—No. 22.

THE COLLECT, ETC.

ON the Second Sunday after Easter the Church takes up specifically the Resurrection—Life, or New Walk of the Christian. Our minds are drawn to remembrance of the fact that Christ's manner of life after his Resurrection was of a higher and more mysterious type than it had been before. His body seems to have left in the grave some of its more gross qualities, its earthliness. He came and went, and changed his appearance after the manner of a spirit rather than the possessor of an ordinary human body. The process of spiritualizing the flesh seems to have begun, if indeed it was not as complete as it could be on earth. Yet He ate and drank with His disciples; and His body could be seen as the same that was crucified, and even touched and handled. We do not really know how far our bodies will be changed after our resurrection; but they shall be fully spiritualized and glorified and rendered incorruptible. Now, this spiritualized life of Christ is the type of an exalted and purified Christian life. We should have a wonderful patience and long-suffering of injuries and insults: some thing quite "superfatural" indeed,—above our natural condition as men.

The Gospel sets before us our Lord as THE GOOD SHEPHERD: so devoted to His sheep that He gives His life for their sakes. Not a hireling was He, who cared not for the sheep; but they were His own. He is our owner. Hence His incomparable affection and devotion to His office. In the words of the Gospel, His far-seeing sight takes in other sheep than these of the Jewish fold under His care—even ourselves, Gentiles of all time and every place. "Them also I must bring," He says, and He is bringing us. Do we not in our hearts hear His voice? He bids us look forward to there being one fold, one Church, as there is acknowledged but one Shepherd who owns the sheep.

The Collect seems to take the idea, from the Epistle and Gospel, of an Eastern shepherd leading forth his sheep to pasture or back to the fold; they follow him, they know his voice, he knows each by some pet name. When he calls any one of them, it comes running with joy. So we pray that like Christ's sheep we may follow—"daily endeavour ourselves to follow the blessed steps of His most holy life." We must go where the Shepherd leads us, walk in His footsteps, hearken to His voice, answer to our names, go when He calls us.

On Tuesday of this week falls the Festival of St. Mark the Evangelist. His greatest work seems to have been among the learned men of Alexandria, where he founded a Church of great power and influence during succeeding centuries. In this place he was martyred, being dragged from the altar of his cathedral to prison, and then back again, till his spirit departed. Not only have we his Gospel, or Evangel, but one of the most famous of the Church's ancient liturgies is connected with his name.

This week also, coinciding with Sunday, falls the minor Festival of St. George the Martyr. His memory is not alone preserved in the Church of England: the Greek churches gave him peculiar honour. He was born in Cappadocia, in the third century, and became a soldier without ceasing to be a soldier of Christ. The association of his name with the realm of England dates from the time of the Crusades, and the splendid exploits of our king Richard Cœur de Lion. That famous king and warrior seems to have caught in the Eastern lands an enthusiastic regard for the warrior-saint of Cappadocia; and to have made his name a favourite battle-cry of the English army. "St. George and the Dragon" probably typifies the soldier of Christ overcoming Satan.

THE CATECHISM.

Q. How many SACRAMENTS hath Christ ordained in His Church?

A. Two only, etc.

Q. What meanest thou by this word Sacrament?

A. I mean an outward . . . thereof.

Q. Why are we first asked the number of the Sacraments?

A. To distinguish the two Sacraments ordained by Christ Himself from all other rites, such as Confirmation or Ordination, which have the nature of Sacraments.

Q. How are they distinguished?

A. Because these two are (1) necessary to salvation; Baptism beginning our union with the Church, and the Eucharist confirming it. (2) Because they are "generally," that is *universally* necessary.

N.B. The catechist should note that "general" and "generally" are in the Bible and Prayer Book employed in an obsolete sense, for universal and usually; and not in the sense customary in the present day. Compare the Prayer Book "general Confession, Supplication, Thanksgiving, Resurrection." See also 2 Sam. xvii. 11, and "general assembly," Heb. xii. 23, compared with the original. Also the military term, "General," because he commands all.]

Q. What exception to this general necessity does the Church make?

A. Where the Sacraments "cannot be had," that is obtained.

Q. Is there any other reason why learners should early hear of the Sacraments?

A. Yes; the Catechism is intended to prepare for Confirmation, as it is preparatory to Holy Communion.

Q. What is the original meaning of the word Sacrament?

A. It meant a pledge or an oath by which a person bound himself solemnly.

Q. How is the word used in early Christian writers?

A. It is used to mean some sacred thing which lies concealed under an outward form, either of words or material things. [Thus Tertullian speaks of our Lord's anointing by the Holy Ghost as "Sacramentum unctioni;" and St. Cyprian speaks of the many Sacraments, meaning sacred truths, which lie hid in the Lord's Prayer.]

Q. How is the word used in later writers?

A. To denote certain visible rites in which God conveys to us certain invisible graces or blessings.

Q. What definition of a Sacrament does the 25th Article give?

A. "Sacraments ordained of Christ, etc. . . certain sure witnesses, and effectual signs of grace and God's good-will towards us, by the which He doth work invisibly in us."

Q. What is an outward sign?

A. A sign that I can see, feel, touch, or taste.

Q. What is a sign?

A. Something intended to remind us of some other thing.

Q. Mention some things called signs in Scripture?

A. Our Lord's miracles, especially His Resurrection, and the rainbow.

Q. If Christ's religion be a spiritual one, why did He ordain outward rites as channels of grace?

A. Because we are not mere spirits, but bodies as well, and Christ designs to sanctify and save our whole nature. ["If thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare; but because the soul hath been locked up in a body, He delivers thee things that the mind perceives, in things sensible." St. Chrysostom on Matt. xxvii. Hom. lxxxii.]

Q. What do the Scriptures mean by "spiritual"?

A. Not what has to do with spirits alone, but with the Spirit?

Q. Is the Christian system one of purely spiritual truth, that is in the first of these senses?

A. No—for its first fact is "the Word was made flesh;" but it is in the second sense; for it is all controlled and animated by the Spirit—it is the dispensation of the Spirit.

Q. Can you further show that the Christian system regards bodies as well as spirits?

A. Christ ordained an outward body of men, to be under an outward government, and distinguished by visible ordinances from other societies; and it has ever had a place amongst the things of time and sense.

Q. But is the Christian state outward only?

A. No: it is a visible kingdom, ruled by and dwelt in by an invisible Spirit: by which Spirit it is united to Christ as its Head.

Q. Is "the outward and visible sign" the sign of a "grace given unto us" before we receive the sacrament?

A. No; but of a grace God intends to bestow upon us in the sacrament.

Q. How do you know that the Catechism means this?

A. Because it says that Christ ordains the outward sign "as a means whereby we receive the same" inward and spiritual grace; and besides this, that "it is a pledge to assure us thereof, that is, that we do receive the thing signified."