

Dominion Churchman.

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THURSDAY, MARCH 1, 1877.

THE WEEK.

EXPECTANCY is still the attitude of Europe. Russia, having issued her diplomatic circular defining her position, is waiting for the opinions thereupon of the several Powers. They, in their turn, are each waiting for the other: for if the sentiments of all are identical, they will be made known simultaneously in a Note of identical import; whereas, if they are conflicting, time is necessary for the consideration and reconciliation of the differences. Turkey has to wait until Europe decides whether she will allow Russia to attack her without protest or intervention. It is well known that to the two Powers more immediately concerned this delay is financially most disastrous. The mobilization of such large armies as modern warfare is waged with, is a very expensive affair. It has been fortunate for the interests of peace that the Czar and the Sultan both are poor. The latter, indeed, may be said some time ago to have failed, and under such suspicious circumstances that the International Bankruptcy Court has withheld his certificate; whilst the former is known to have been for long maintaining a hard struggle with threatening insolvency. Still, a depleted treasury and a loss of national credit are not absolute safeguards against hostilities. The luxury of going to war is the last expense which a penniless nation thinks of denying itself. If the issue of the contest is favourable, milliards of indemnity may cover up all deficits; if unfavourable—well, that contingency is generally kept out of sight—and, so, “with a light heart,” as the French premier said in 1870, the scabbard is thrown away.

It is satisfactory to learn that the negotiations between Turkey and Servia are progressing favourably and that the probability is that peace will be concluded on an equitable basis. If Servia comes out of the trouble without loss of territory or the payment of an indemnity, she will obtain better terms than she deserves; for our sympathy with the Christian population of Turkey should not blind us to the reprehensible character of the unprovoked assault made by Servia upon Turkey. One hardly knows whether to lay most blame upon Prince Milan and his ministers or upon Russia, which instigated the outbreak, and then, in defiance of all international law, avowedly, but in an underhand way, assisted in carrying on war against a nation with whom she professed to be at peace. Each, however, has been foiled. Servia has received a very severe thrashing in the field, while Russia finds that her aggressive policy has but shaken Turkey together, given her army the prestige of success, and rallied all classes to the support of the Government. If the Czar's troops cross the Pruth or the Danube to-morrow, they will

find themselves face to face with an enemy of very different capacity and preparedness from the Turks of 1828, of 1854, or even of six months ago.

In some outward aspects the close of the Conference was a triumph for the Turk. The Great Powers had united to lecture him and to lay down a course for him to follow. But he repudiated their advice and scorned their directions. Thereupon the plenipotentiaries packed up their portmanteaus and went off, signifying thereby the grave displeasure of the Powers. But the Turk beheld this *hégira* of diplomatists with perfect equanimity, rightly judging that it pretended to mean more than it really meant, and so, ostensibly, he remained master of the situation. Our own opinion, however, is that we ought to be thankful to the Turk for acting as he did; for had he acquiesced in the proposed international commission to regulate the affairs of the Principalities, England would have found herself involved in an operation of indefinite extent and very delicate character; whereas, now the Porte has solemnly taken upon itself to do all the Conference recommended. If he does it himself, so much the better; if he fails, Europe can then intervene, with all the more effect. In the meantime it is most desirable that Russia should not be allowed to intervene either on the pretext of protecting Christianity, or of advancing the interests of Pan Slavism. An amusing instance, by the way, occurred lately of the reckless manner in which writers and speakers toss about words of which they imperfectly appreciate the meaning. General Tehernaieff, the late Commander of the Servian forces, has been visiting England, and was described by one correspondent as having “Pan Slavist features;” an assertion which can only be paralleled by maintaining that the Archbishop of Canterbury has a Pan-Anglican nose.

We notice that one newspaper states that Mr. Tooth has been released from Horsemonger Lane Gaol, but the assertion lacks confirmation. It is difficult to see how imprisonment, such as his is, for “contempt” can have such a speedy conclusion. The prisoner most assuredly will not purge himself of contempt by apologizing to Lord Penzance and promising in future to obey the monitions of the Civil Court; and the judge, on his side, can hardly retreat from the position he has once taken. The prosecutors in the Hatchem case have achieved more than they probably intended, and their legal victory is, practically, a moral defeat. It will be obviously impossible to carry through an unlimited number of prosecutions under the Public Worship Act if the result is to be the same as in Mr. Tooth's case. A truce, then, must be proclaimed; but who is to proclaim it? The prosecuting party, flushed with success, is less likely than ever to listen to the counsels of prudence or of charity. The prosecu-

ted ones have taken their stand and will not retreat. The aspect of affairs would be materially changed did the decision of the Privy Council in the Ridsdale case reverse the judgment delivered in the Purchas case—a result sincerely to be hoped for. But failing this escape from an awkward situation, we see nothing for it but for Lord Beaconsfield to consent to the repeal of the Act which has brought about this trouble. That done, we believe that the more sensible part of the clergy and laity would gladly agree to uphold the Bishops if they would assert their authority and restore order and subordination in the church. Merely as an instance of the impetus which the semblance of persecution gives to the persecuted cause we notice a statement that while ten or fifteen members had withdrawn from the English Church Union on account of its decided support of Mr. Tooth, 198 new members had been elected at one meeting.

The Folkstone Ritual case being reserved for consideration by the Court, it may be well, perhaps, not to enter into any consideration of the arguments used by the Counsel on either side. To foreshadow, however, the possible difficulties that are in store for the Church, it may be noted that Dr. Stephens, who of course held a brief for the “aggrieved parishioners,” distinctly enunciates the opinion that, not only is it not compulsory to have the Communion Table against the east wall of the Chancel, but that such a position is absolutely illegal! “If the table,” he said, “was at the east end, it was contrary to the rubric, and would be an ecclesiastical offence; and if the clergyman neglected to have the table properly placed he committed an offence.” Dr. Stephens is a clever man, but his opinions are, fortunately, not yet the law of the Church of England.

As our readers are aware, the special collection for the Mission Fund, authorized by the Bishop at the suggestion of the Mission Board, has been commenced in Toronto, and we are glad to learn that the efforts of the collectors have met with a very fair amount of success. Considering the “hardness of the times,” it could not be expected that money would be as readily forthcoming as in more prosperous seasons; but still the appeal, the necessity and justice of which is universally admitted, has so far been well responded to, and we trust that when all the returns are sent in, it will be found that Toronto has wiped away the discredit which her previous shortcomings have attached to her reputation for liberality. We are sure, however, that the visits of the collectors, the information concerning the Mission Fund which they have disseminated, and the good-humoured ventilation which the subject has received in the process, have done much to remove prejudice and to draw Churchmen closer together. The loss of moral and material power which disunion causes to the Church

is absolutely incalculable, and those who produce schism and sectionalism, either by fostering prejudices on the one hand, or by putting unnecessary stumbling-blocks in the way on the other, do incur a most grievous responsibility. If our differences are rendered less by this effort to raise funds for the Mission Board, the result will be most satisfactory, whether or not the whole amount needed is at once realized.

Some of the more violent of the Democratic party in the United States are inclined, by factious manœuvres, so to delay the conclusion of the Electoral Count, that Congress shall not be able to declare the result before the 4th of March, in which case all the votes given both for Hayes and Tilden would be useless, and provision would have to be made for the temporary occupation of the Presidential chair for one year. But the better men of the party are opposed to any such manœuvre, which it seems most probable will not be adopted. Oregon having been counted for the Republicans by the same party vote as decided the other questions, Hayes may be considered as *de facto* President elect, and, as such, has begun to undergo the burden of shaking hands with the washed and the unwashed; the terrible tax which is laid on high position or popularity in America.

The Dominion Parliament has got to work with more than usual alacrity, the Government having with commendable promptitude, poured in a stream of bluebooks and reports during the early days of the Session, and the Finance Minister having made his Budget Speech at an unusually early date. There are indications that things will be a little more lively this year than has lately been the case. Dullness is certainly wearisome, but personalities, such as excitement produces in our Legislatures, are very unseemly. Cannot a debate ever be carried on without each side making a minute analysis of the moral and political delinquencies of its opponents?

THE THIRD SUNDAY IN LENT.

THE similarity between the teaching of the Church in the seasons of Advent and Lent is prominently shown in the epistle of the communion office for this Sunday. The outcomings of moral evil as exhibited by human nature are mentioned as the works of darkness; which are required by the Gospel of Christ to be put entirely aside, and to be supplanted by those more fruitful works of the Spirit, which will abide and flourish when made manifest by the light. And especially, again, the sin of uncleanness, is dwelt upon which, in pagan times as well as in the present day, there might be strong temptations to palliate, as a venial and trifling offence. And therefore did the apostle in this passage as well as in the epistle for Sunday last enforce a strict attention to the moral duty he required, as of Divine obligation: "Let no man deceive you with vain words: for because of these things

cometh the wrath of God upon the children of disobedience."

The depth of depravity in the human heart is particularly shown in the Gospel. The Lord had cast out another of those evil spirits which, in His day, were permitted to exercise an almost unlimited power over the bodies and spirits of some; perhaps in order to afford opportunities for the manifestation both of His power and of that special object of His coming which was to destroy the works of the devil. But the highest exhibition of Omnipotent energy, and the purest display of holiness, fail to convince men of the truth, who are determined not to be convinced. And therefore the unbelieving Jews attributed the Lord's miracle to the agency of Beelzebub the prince of devils. Their conduct shows the depth of iniquity as well as the intense hardness and the blind infatuation which the soul of man can attain when the back is turned upon the Author of truth and righteousness, and when, "Evil be thou my good" expresses the main principle of action.

The Lord met this way of accounting for His miracles by showing that Satan would not act against himself; and by asking them: "If I by Beelzebub cast out devils, by whom do your sons cast them out?" Some have supposed that the Lord here refers to the seventy disciples who were enabled to triumph because the very devils were subject to them. But in this view the whole force of the *argumentum ad hominem* would be lost. We learn from Irenæus and others that it was the custom of the Jews to cast out evil spirits by invoking the name of God. Irenæus says: "All things are subject to the Most High, and by the invocation of His name, even before the Advent of our Lord, men were saved from evil spirits and all kinds of demons." Josephus informs us that God gave the art to Solomon of exorcising evil spirits, and that he left behind him an account of the means of doing so. And Justin Martyr says to Trypho: "If any of you do exorcise demons by the name of the God of Abraham, Isaac, and Jacob, perhaps he will be obeyed." In the parallel passage of St. Matthew he goes on to show how this wicked practice of the Jews was in danger of becoming the unpardonable sin; the Jews in reality speaking of the salvation wrought out by Christ as the work of the Destroyer of men's souls. But the Lord shows that He is the only One that can cast out Satan, and that all driving out of the Evil One is the work of Christ, as all sin is really the work of the enemy, and comes originally from his instigation. He purifies our nature in His own immaculate Person. He cleanses His Church by the power of His grace; and He sanctifies the soul of the christian in the ministration of the word and sacraments. His power therefore extends over every form of Satan's power, whether physical, mental, or spiritual.

The awful sympathy of human nature with evil, and the increased power of Satan's influence produced by every neglect of resistance to it, are shown by what the Lord fur-

ther says about re-possession, which makes this Gospel so fearfully impressive. The last state of the man who neglects to improve his spiritual advantages is indeed worse, ten thousand times worse than the first! The Lord's words were originally spoken of the generation of the descendants of Israel to whom the Lord came as to His own, but who received Him not. His words also have an application the most pointed to Christian Churches which have fallen into heresy or worldliness; and they urge with fearful earnestness the duty of repenting and doing the first works, lest the candlestick of Divine Truth and the ministrations of the Gospel should ultimately be permanently removed. In the case of the Jews, the sympathies of the nation were towards evil; and after their rejection of Christ and His apostles, their spiritual condition was far worse than it was at the time when the Lord spoke of them as a "generation of vipers." The strong man, once vanquished by the Lord, returned again, because the Jews invited him; and the horrible sins of that generation, between the Ascension of our Lord and the destruction of Jerusalem were indeed a terrible filling up of the nation's iniquities. Their sins of hardness of heart, of blindness, and of cruelty, were probably never exceeded by any age or nation. And, not without reason, has it been suggested that the return of Mohammedism in the East and in India is a return of the strong man armed, with seven others more wicked than himself, to nations where the Church had been received for a time, but was afterwards rejected when a new form of unbelief appeared.

"HEAD OF THE CHURCH."

THERE are few things of more importance in connection with Christianity than correct principles, accurate ideas and expressions respecting the Headship of the Church. That the Lord Jesus Christ should be Head of His Church is one of the main objects of the Christian religion; and the recognition of his right to sustain this position is absolutely essential to any system that can possess the smallest claim to be considered Christianity. It is not therefore without considerable surprise that we find some of our contemporaries, who might be expected to know better, speak of the Sovereign of England as "Head of the Church!" That the present occupant of the British Throne claims to hold that title we have never been informed. But however that may be, it is very certain that such a claim has never been admitted by the Church. Henry the Eighth claimed to be "The Supreme Head on earth of the Church of England." The Parliament accepted the title; but the Church, speaking through Convocation, considered the title as doubtfully consistent with her allegiance to God, and recognized it only "so far as by the law of Christ they could." The subservient Cranmer expressed himself in favour of the claim; but just before his death, he said he only meant that "The King is head and governor of his people which are the visible Church;

Christ is the only Head of the Church, and of the faith and religion of the same." After the repeal of the acts of Henry the Eighth and Edward the Sixth by the statute of 1 Philip and Mary, the title "Supreme Head" was never revived even by Parliament, much less by Convocation, and was especially rejected by Elizabeth. It forms no part of the teaching or institutions of the English Church to recognize the Sovereign as "Head of the Church." The assumption of it by the Sovereign and the ascription of it to him would be equally blasphemous.

The recent proceedings in Lord Penzance's Court have occasioned strange utterances on this subject from some who would otherwise have been supposed familiar with it. The one-sided object of the Court is amply sufficient to condemn it as a court of justice. The fact that its proceedings are confined to putting in force a moiety only of the decisions of a judgment in an undefended case, while other decisions of the same judgment are required to be obeyed by no bishop or clergyman of the Anglican communion, condemns it as Court of Law. But the existence of such a court by no means supposes a claim advanced by the Sovereign to the Headship of the Church, any more than it does the recognition of such a claim by the Church herself.

If the law can be interpreted in so many opposite ways as the judgments of the Privy Council would indicate, Convocation ought to be consulted in remodelling existing regulations. But that Parliament alone is entitled to enact laws and establish courts which have to do with the spiritual functions of the priesthood, just because some people imagine the Sovereign is the Head of the Church! This is the most monstrous fallacy we have ever met with.

THE MISSION FUND OF THE DIOCESE OF ONTARIO.

THE support of our missionaries generally was referred to by us last week, chiefly in reference to the Diocese of Toronto, although our remarks were intended to have a bearing upon the other parts of our ecclesiastical Province. The subject is one which has very justly awakened a large share of interest; for, on the proper and efficient maintenance of the funds established for this purpose, must depend in a great measure the extension of the Church among us, and even her very existence in many parts of the country.

The Venerable T. A. Parnell, Archdeacon of Kingston, has kindly forwarded to us a copy of the very able letter he has lately written to the Chairman of the Board of Missions in reference to the Mission Fund in the Diocese of Ontario, which we give on another page. In the letter he fairly states the difficulties to be contended with, and also proposes what he believes would be a remedy if adopted. It should at least be tried were it only on a small scale; and if found successful, which we have no doubt would be the case, it might be generally adopted in that

diocese, and also in others similarly circumstanced.

The Archdeacon calculates, from present indications, that the deficiency in the Mission Fund by the 1st of December, 1877, will be about \$4,500. As we stated last week, we learn from the circular of the Bishop of Toronto that this diocese alone has a deficit of about \$8,000. And we find that this unfortunate state of deficiency in Mission Funds is by no means peculiar to the Dominion; for we learn that the Church of the United States can also boast of a "distressing debt of \$75,000," owing by its Board of Missions, which they say "drags upon it," and for the liquidation of which a special effort is being made, the diocese of Pennsylvania alone having already contributed \$12,000. A heavy debt owing by a mission board is a serious matter, especially on this continent, where the rate of interest is so much higher than in England. We have heard of a debt of twenty millions sterling owing by one of the missionary societies there. It appeared to cause no very great alarm, and was subsequently liquidated by one or two spasmodic efforts, with the expressed intention, however, of contracting new debts as soon as possible. It was believed that the ability of getting into debt, for such a purpose, was an evidence of the Divine blessing bestowed on their efforts to extend their system. The case, however, is different here, for the reason we have just assigned; and it naturally causes some dismay when it is found that a considerable proportion of a particular sum raised has to be paid out as interest, instead of being devoted to the support of a number of missionaries.

The Diocese of Ontario, from the Venerable Archdeacon's showing, has a just right to feel considerable satisfaction from the fact that, so far, the annual contributions of the people have met the wants of the Diocese; and it is certainly remarkable that "*on no occasion, until at the last meeting of the Board, has an application for assistance been refused on the ground of want of funds.*" We would ask whether any other Diocese in the Dominion can give utterance to a similar statement; and from it we should be inclined to imagine that the Archdeacon has over-estimated the amount of deficiency to be expected by the 1st of December next; and, anything that may be said to the contrary notwithstanding, he has a perfect right to speak of the Diocese as a prosperous one, and to look forward to "a glorious future" that shall be "full of hopeful anticipations, which are sure to be realised, if we be only faithful to our trust."

The Mission Fund is justly referred to by the Archdeacon as the backbone of the Diocese, that it draws out the loving sympathy of our people, and proves their faith. And whether his estimate of the deficiency should turn out to be correct or not, it is undeniably certain that the present state and requirements of the Fund demand the putting forth of all the energy of the Diocese; and if it can be done, it is, no doubt, most desirable that the maintenance of the Mission Fund should be placed "on a more permanent basis than at

present;" although, unless a permanent local endowment for each parish can be secured, there must always be considerable uncertainty in the results realized.

We are glad that Archdeacon Parnell does not recommend giving up Missionary Meeting, especially in the rural districts, and substituting for them Mission Sermons or something of the kind; because in many parts they form the *only* available means of quickening the general work of the church in the neighbourhood, and also the *best* available means of cultivating feelings of sympathy and brotherhood with other parts of the Diocese.

The Archdeacon's plan, as will be seen in his letter, is for every clergyman having cure of souls to be required by Canon to call on every family or parishioner under his charge, and to ascertain how much each family or individual will give per week to the Mission Fund of the Diocese. Then the parish may be divided into districts, and a collector appointed to call monthly and receive the amounts subscribed, a treasurer being appointed to receive the monthly payments and to remit them to the Mission Board.

This arrangement has the merit of simplicity, and in all probability would be eminently successful. It may be tried in other Dioceses, without resorting to a cumbrous machinery to carry it into effect; and would materially aid the carrying out, where it exists, of the Mission By-law, to which we called the attention of our readers last week.

DIOCESAN CONFERENCES.

AMONG the evidences of renewed life and energy in the Church of England which have been so greatly multiplied during the past few years, not the least significant and useful is the Diocesan Conference.

Within a few weeks in the autumn of last year, conferences met in the Dioceses of Winchester, Oxford, Bath and Wells, Exeter, Chester, and Lincoln, and the Archdiocese of York.

Such importance has this movement obtained, that the Bishop of Lincoln (Dr. Wordsworth) delivered, at his last visitation, a series of addresses on the distinct characters and different uses of these bodies and synods, which were afterwards published in a pamphlet. In regard to the former, he says: "The questions of the Conference are of a more mixed character, such as concern the relation of the Church to the State; the tendency of Legislative measures affecting the Church; the maintenance of the Christian ministry; the sustentation of our sacred fabrics and their services; the building, the maintenance, and efficiency of our schools; the support of home and foreign missions."

The composition of these Conferences is two-fold. Part of their members, both clerical and lay, are representative, part are *ex officio*. The great number of clergy in the English dioceses renders it impossible that they should all have seats. The elected clergy number from 134 to 250. In some dioceses an equal, in other a larger, number of laymen are elected. The *ex officio* members are certain dignitaries, and men holding

important diocesan offices, among the clergy; and all members of the houses of Parliament, high sheriffs, and other public functionaries (being churchmen, of course, and in some dioceses they must be communicants) among the laity. And in York, the Diocesan has the privilege of nominating twenty laymen in addition.

Among the noteworthy features of these Conferences, marking very clearly the hold which the Church has upon the laity in England, and the revived interest in her work, not the least important is the standing and character of the laymen who attend them, and take active part in their discussion and business. To give a few illustrations, we meet with such names as Sir Stafford Northcote, one of the leading members of the present ministry; Lords Coleridge and Selborne, and Mr. Cowper Temple, M.P., who took a prominent Parliamentary action upon National Education.

It may be interesting and suggestive to note some of the various topics discussed in the seven Diocesan Conferences mentioned above. Amongst these were: The Reunion of Christians abroad and at home; Missions; Lay help in Church work; Lay preaching; How best to bring religious influence to bear on the labouring classes; Supply of clergy; Children's services; Hymnody; Extension of the Episcopate; Temperance, in three—and Education, in four—Conferences.

At another time we may return to this subject in its relation to our own condition and circumstances in Canada. In the meantime, we would call attention to a circular which appears in another column, in reference to a Diocesan Conference to be held in Toronto, in connection with the Synod of that Diocese, which will meet next June. For the present we will close with a pithy passage from a recent "Literary Churchman," that may be of use to some who, at the first blush, would not be disposed to look on Diocesan Conferences with favour.

"Things get talked out—a mode of instruction both for talkers and hearers infinitely superior to all the mere reading in the world. We were present once when an objection was raised to a Church Congress, on the ground that it did nothing but talk. The reply came promptly from a shrewd bystander, 'Nothing but talk! Why talk is the greatest power in the world!' The remark was true in the sense in which it was intended. Talk teaches, talk forms opinion, talk explodes fallacies, talk produces mutual understanding, talk prepares the way for action. There would not be so much said against talk if it were not felt to be a power, and a great one."

THE BISHOP OF LINCOLN AND TEMPERANCE.

IN his recent Episcopal charge the Lord Bishop of Lincoln refers to the desire that has been expressed to him that he should support the Church of England Temperance Society. He considers the Church herself to be the true Temperance Society, and that temperance cannot be rightly taught unless it be grounded on the

Incarnation of Christ. Her admission to membership at baptism is with a solemn vow of temperance; and she supplies constraining motives for keeping that vow, in the doctrines she teaches, that our bodies are temples of the Holy Ghost, and that whosoever defileth the temple of God, him will God destroy; that they are members of Christ, the Holy One; that they have been bought by His blood; that they will be raised by Him from the dead; and that according as they have been used by us in this world so will they be either miserable and shameful or happy and glorious in the world to come.

He also reminds us that Almighty God enables us by the instrumentality of the Church to keep that vow; because he authorizes and empowers her to dispense grace (which cannot be done by any earthly society) by means of prayer, and the hearing of God's word read and preached, and by the ministration of the Holy Communion of the Body and Blood of Christ. He points out the much greater difficulty in reclaiming the intemperate than in deterring men from becoming intemperate; and that this latter is the special office of the Church, performing that work by the special power and agency with which she is endued by God. He alludes in impressive terms to the privileges and responsibilities of the members of the Divinely instituted temperance society—the Church of Christ.

For the many who are beyond the reach of this teaching, he admits that lower agencies, such as earthly temperance societies, may be used, with the object of bringing the intemperate under the holier influence of the Church. At the same time he points out that temperance and total abstinence when practised solely from earthly motives, such as wealth, character, earthly fame, and when not grounded on the faith, fear, and love of God, and depending on His grace, are not pleasing in his sight, but are dead works, and will receive no reward from Him. He commends total abstinence as sometimes the only hope of reclamation, and also when practised for the sake of others. But he strongly objects to making total abstinence a condition of membership, and communion, especially, for the young. He thinks it conduces oftentimes to self-righteousness, indifference to truth; and tends to the heresy St. Paul protested against in blaming those who forbade to marry, though he commended voluntary celibacy; and when he censured those who commanded "to abstain from meats which God hath created to be received with thanksgiving;" and when he asserted that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

We can hardly be said to believe in the inspiration of Holy Scripture if we proscribe the temperate use of wine. And the Bishop asks, "How is it that Christ chose wine as one of God's creatures to be sanctified for ever in the administration of the Holy Communion; commanding it to be received by all the faithful in every age and country, in that Blessed Sacrament even till He comes again?" The Bishop specially refers to the confusion

caused, in the early Church, by the Manichaeans, with regard to the administration of the Holy Communion; and of what abuses they were guilty in reference to the Eucharistic cup which they condemned; and how the ancient Church directed its censures against them. The Manichaeans did not reject the use of the grape, but they rejected wine. In the words of St. Augustine, "What perverseness is it to feel no scruple as to grapes, and yet to call wine the gall of the Prince of Darkness?" And again, "they regard it as sacrilege to touch wine, as if it were a creature of the Evil One, and therefore an impure thing, although they willingly taste the fruit of the vine." And, therefore, when they came to the Holy Communion, they made a feint of drinking the wine from the consecrated cup, but they secretly ejected it from their mouths! The Bishop refers to these things because of the danger that this same view of the subject may lead to a schism in the holiest of temperance societies, the Church—and this in reference to her holiest act, the Holy Communion. He plainly shows from St. Paul, and from Justin Martyr, that the wine used in the Eucharist in the early Church was intoxicating, and therefore that a reception of the unfermented juice of the grape is not a reception of the Holy Communion.

Various means are referred to by the Bishop in regard to the promotion of temperance. He alludes with satisfaction to the appointment by Parliament of a committee to consider what legislation can do for the same purpose; and thinks very much may be done by preventing adulteration, as, in perhaps the majority of instances, when intoxication takes place, it is not alcohol which has produced that effect, but a chemical drug.

ARCTIC EXPLORATION.

IT must not be supposed that because another expedition has failed to reach the North Pole, that no further attempts will be made. And indeed, if British enterprise is not quickly set to work, the laurels it might have gained may be carried off by some other nationality. Our neighbours south of the lakes are beginning to talk very loudly about the matter. Professor Loomis, of Yale College, has brought together, in a compact form, some reasons which still exist for pushing discovery further on. And Captain Howgate has published a plan by which he thinks the North Pole may be reached. He advises the establishment of permanent stations for observation at the highest attainable latitudes, the observers to be equipped for exploration as favourable seasons occur, until a station can be placed at the Pole itself. A Bill has been placed before the House of Representatives in the United States asking for fifty thousand dollars in order to establish a colony north of the 81st degree of latitude. It has been referred to the committee on naval affairs, and may be favourably received and ultimately acted upon. Arctic seasons vary as do those of other parts of the earth's surface; and when we have a mild winter, it may happen that Arctic navigation may be

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more obstructed on account of the loosening of the masses of ice. Captain Howgate's plan did not originate with himself, although our cousins give it his name. It seems, however, to be as likely to be practicable as any other, especially now that coal has been discovered in a high latitude. The first problem to be solved appears to be, how scurvy can be prevented in the long absence of the sunlight.

BOOK REVIEW.

THE CANADIAN MONTHLY AND NATIONAL REVIEW. February, 1877. Toronto: Published, for the Canadian Monthly Company, by Hart & Rawlinson, 5 King Street West.

Our notice of this excellent "monthly" is late, as we have only just received it. We congratulate its readers on the advantages to be derived from its having recently come into the hands of the spirited publishers, Messrs. Hart & Rawlinson, whose extensive business connections will be of great service to the publication.

The present number is fully equal to any former ones. "Juliet" is continued, with interest well sustained. "The Age in which we Live" brings out, in a lively manner, the fact that the mental energies of the present day are engaged in the pursuit of physical science to the almost total exclusion of subjects which concern human nature. The writer deprecates the utilitarian spirit of the age; and yet he thinks it the best in which we could possibly have lived. "The Art aspects of the Centennial" praises the British collection as the only one worthy of an International Exhibition, and gives some valuable criticisms of a number of the pictures. The writer admits that his "look at the Canadian room" was a "hurried one," and therefore it is not improbable that several really good pictures may have escaped his observation. His general estimate may nevertheless be correct enough, when he quotes the *Tribune* in saying that "Canadian art does not keep pace with the development of the Dominion in other respects." The reason is that in this country there is absolutely no appreciation of art, even among the very few who buy pictures. "Roy Campbell's night in a Cedar Swamp" is a capital little story. "Crime and its Treatment" is deserving of careful perusal. "Swift and the Women who loved him" is remarkably well treated. "Journalism in Petroleum Grove" is a lively and interesting story. "Rain and Rainfall in Canada" is a valuable little contribution to the meteorology of this country. "As long as She Lived" is a continuation of the "Old, Old Story." Under the head of "Fine Art" is an article on "The Toronto Loan Exhibitions of Pictures," in which the writer advocates keeping the Exhibition open longer, refusing to exhibit pictures that have been exhibited within two or three previous years, and furnishing a catalogue of the pictures. Among the works from the Centennial the writer does not mention "The Gulf of Naples," in some respects the most skilfully painted picture in the Exhibition. The remainder of the periodical is occupied with original poetry, and the usual record of current events, with book reviews, notices of music and the drama, and literary notes.

THE SCRIPTURAL HARMONY between private judgment and Church authority, as chiefly apparent from the Four Gospels. By the Rev. William Maw Shaw, M. A., Vicar of Yealand Conyers, North Lancashire. London: Simpkin, Marshall & Co., 1874.

The right of private judgment must, more or less, belong to a being who is accountable for his actions, and who has to be rewarded or punished accordingly; and that right is all the stronger when it happens that the Being who gives the Law, and who is hereafter to be the Judge, employs ministers or ambassadors to make known His will. For, although, we may have no right to sit in judgment on the propriety, the truth, or the justice of His enactments, we are yet called upon to exercise the right of private judgment, to a certain extent, as to the claims which any par-

ticular regulations may possess to having come from Him Who has authority to rule over us, and also as to many details, not expressly provided for, in the Laws given. Or how can we be accountable?

But, on the other hand, the Supreme Lawgiver possesses unlimited authority, a portion of which He has temporarily delegated to imperfect, fallible creatures, which authority, though it may be limited both as to extent and duration, is, nevertheless, for its purpose, as real as His own. That is to say, Christ's ministers have a certain authority, while those to whom they minister have a right to exercise their reasoning powers and their judgment as to the fact of any particular directions being in accordance with the will of Heaven.

Now, it must be evident that, in the ordinary temper of mankind, two principles like these will very often appear to clash; and the line separating the province of each from that of the other, will, very often, be scarcely distinguishable, and must be decided upon in accordance with previous attainments, both spiritual and intellectual.

The writer of this volume, which has been sent to us from England, endeavours, chiefly from the four Gospels, to show the harmony between these two principles; and it is difficult to imagine a more important subject, either for his own or for any other pen. For as he remarks: "Authority is to be heard and respected in the proper discharge of its office; its personal faults and defects are not just grounds for neglecting it.

We are to observe and do what our teachers are authorised to say, because they are our teachers; but we are not to follow their practice when it is inconsistent with their teaching." But, he asks: Who is to decide the inconsistency? In his reply, he says: "As the teacher will be accountable for the real inconsistency between his practice and his teaching, so will the hearer be accountable, not only for following that inconsistency against his better convictions, but also for hastily or passionately assuming an apparent inconsistency in his teacher to be a real one."

The body of the work is a pretty fair examination of those passages in the Gospels which bear upon the subject. In the notes on Confession and on the Priesthood, the writer is not quite so clear. As when he intimates that the "spiritual sacrifices acceptable to God by Jesus Christ are not propitiatory." But all acceptable service rendered to God must be propitiatory, though it does not possess the slightest power to atone for sin or to furnish satisfaction to Divine Justice. And again, he speaks of private absolution after confession made by sick persons being tolerated by the Church "as defensible," but as being "quite alien to her constitution." But how can it be alien to her constitution if she tolerates it as defensible? What is defensible on the principles of her constitution cannot surely be alien to those principles.

The pamphlet entitled "Disclosures of concealed and increasing Romanism," and which is advertised in this number of the *DOMINION CHURCHMAN*, has received the very highest commendations from both the clergy and laity of the Church. Its statements of truth, plainly and kindly yet fearlessly set forth, are unanswerable. It has the great merit of lessening sectarian prejudices against the English Church, and of promoting greater charity among christians generally. As travelling agents are now to be employed in selling it in town and country, it is hoped that the clergy and people of the Church will give due encouragement to its sale. The work is not expected to yield any pecuniary profit to its author, who at the earnest solicitations of friends of the truth, has had it published, and has thereby incurred very considerable personal expense. It is printed in clear good-sized type, in double columns, and on good paper. Considering the amount of interesting and instructive reading it contains, and the importance of the subjects discussed, the pamphlet is cheap indeed, and worthy of a wide circulation among "all who profess and call themselves christians."

To CORRESPONDENTS.—Received: "Beyond"; "Church Education"; St. Matthias "Pastoral Letter"; "The Dunkin Act"; "Proposed Western University."

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

FREDERICTON.—The musical amateurs of this city gave a complimentary concert on Monday evening last, to Professor Cadwallader, organist of Christ Church Cathedral.

CARLETON.—The lecture last week in St. Jude's Schoolroom was given by Rev. G. Schofield, Rector of Simonds. The subject was "The Early British Church."

CHURCH GROWTH.—A very gratifying evidence of Church growth in this diocese appears in two new missions opened within the last six months.

The Province of New Brunswick is divided into counties. These are subdivided into parishes. Generally the ecclesiastical parishes are coextensive with the civil, the exceptions being found in the cities. In the rural parts of the Province, for reasons which are easily understood in colonial dioceses, it has been necessary to place more than one parish under the charge of the same clergyman. In several instances at present a single clergyman has charge of two parishes, while several parishes are dependent solely on the ministrations of the Diocesan Travelling Missionary. But the steady and marked growth of the Church since the appointment of Bishop Medley in 1845, has from year to year produced additional missions and lessened the number of these double charges. This year witnesses a further reduction of two in their number.

The parishes of Stanley and St. Mary's have been separated, and, also, those of Upham and St. Martin's, Stanley and St. Martin's forming the new missions. Both of these parishes are advantageously situated, St. Martin's being about twenty miles from St. John, and Stanley about the same distance from the See town of Fredericton. No appointment has yet been made to Stanley.

St. Martin's forms a part of the coast line of the Bay of Fundy, and is an important parish, as containing the growing ship-building village of Quaco. The people have been fortunate in securing for their first rector the Rev. Mr. Campbell, late curate of Yarmouth, Nova Scotia; and the interest and energy of both people and rector are evident from repairs on the church and active steps taken to build a rectory.

It is but just to say that the foundation on which the new pastor builds has been laid by the self-denying labors of the Rev. S. J. Hanford, retired missionary at Upham.

NOVA SCOTIA.

FOREIGN MISSIONS.—The Board appeals to every member of the Church in the Diocese for means to prosecute its enterprise. It is arranged that contributions may be either general or special: if special it is requested that the name of the Mission should be given. It appears that the Synod resolved at its last session, that contributions to this Fund, without a special designation, should be reserved, to enable the Board to send a Missionary from the Diocese. The Treasurer is Wm. Gossip, Esq., 103 Granville Street. Secretary, Rev. D. C. Moore, Rectory, Pugwash.

HALIFAX.—At a meeting of the Executive Committee of the Diocesan Synod, Feb. 7th., it was proposed to present a bill to the Legislature authorizing the Church Society to transfer its property to the Diocesan Synod. The draft was given to a Committee for further action.

It was also agreed that the Provincial Synod should be requested to confirm the resolution passed at its last session, reducing the number of the representatives of each Diocese from 12 to 8.

A Canon was also proposed requiring the consent of a majority of the House of Bishops to the consecration of any Bishop elect, providing that the dissentient Bishops should signify, to the Diocese concerned, their reasons, in writing, for refusing to consecrate.

MONTREAL.

(From our OWN CORRESPONDENT.)

WATERLOO.—The Ash Wednesday services were conducted in St. Luke's Church by the Rev. J. W. Garland, of South Stukely. The rector, Rev. D. Lindsay, is expected home next month.

BEDFORD.—The amateur troupe from West Farnham gave an entertainment in the town hall here on the 7th inst. It was a great treat, and did much credit to the troupe. The proceeds are to be applied to the parsonage fund of West Farnham.

MONTREAL.—On the evening of the 10th a very entertaining lecture was delivered in St. George's Church school-room, by the Rev. W. B. Curran, of Galt, Ontario, and formerly of St. Stephen's Church, in this city. His subject, "A fortnight in Ireland," was an account of a tour which he lately enjoyed. He made it sparkle with anecdotes, and kept his audience in the best of humor. The proceeds of the evening were to aid St. Stephen's Church Association.

Trinity Church.—This church seems to be rising above her troubles. The action taken by the Most Rev. the Metropolitan to aid her has been successful. The choir is now united, and the sum of money needed is almost if not quite guaranteed.

St. Luke's Church Association held a meeting in the basement of the church on the 10th. The Rev. Mr. Baylis and the Rev. Mr. Rexford addressed the audience, which was very large and attentive.

Bazaar.—The ladies of St. Luke's Church held a bazaar in the Mechanics' Hall for two days, 13th and 14th inst. They did a very successful business.

Lenten Services.—Lent seems to have been entered on with more than ordinary fervour this season in our rural churches. In keeping up the weekday services the clergy assist each other by exchanging duties, and thus stir up greater interest in each parish than otherwise would be taken in these services. The life of the Church is very much in the hands of the clergy. They are God's exponents of His love, mercy, and zeal, for the salvation of perishing sinners. They should show forth those attributes of their Divine Lord with burning hearts—with hearts overflowing with the Holy Spirit, that is engaged, to be with them. The dry bones of every parish would shake if the spirit of the living God were thus in full earnest breathed upon them.

BOLTON CENTRE—Missionary Meetings.—The annual missionary meetings were held in this Mission on Thursday, 15th inst. The clergy present were the Rev. Charles Bancroft, of Knowlton, the Rev. H. Kittson, of Mansonville, the Rev. J. W. Garland, of South Stukely, and the Rev. the Incumbent, F. H. Clayton. The meeting took place in Trinity Church, South Bolton, at 10:30 a.m., and in the Church of the Atonement, East Bolton, at 3 p.m. Both were very interesting and successful. At the close of the meeting in the latter place, the incumbent being taken suddenly ill, the meeting which was appointed for St. Patrick's Church, Bolton Centre, at 7 p.m., was postponed.

This Mission is very large, and requires great care and energy to work it. There seems to be sufficient ground to occupy two clergymen. In no place in the Eastern Townships is there a better prospect for the Church to make a strong and lasting foot than here—an excellent farming country, with rising villages, a railroad well on towards completion intersects it, and it lies in beautiful slopes and luxuriant green hills, above one of the most picturesque sheets of water in the Dominion, viz., Lake Magog. Few missionaries have done a more telling work for the Church than the incumbent of this Mission. He keeps up weekly four Church History classes, to drill his people in the fundamental principles of their faith, and to show them the historical basis on which the Church rests. The Methodists assail him on every side, but he takes now and then one of Wesley's sermons into the pulpit and reads it with his own comments, to prove how they have departed from His teachings and from the Holy Catholic Church; that was always so very dear to his heart.

Donation.—A few days since the gentlemen of Mr. Clayton's Mission gathered at the parsonage to see if he had a supply of wood, and they continued two days working for him till they got him up such a pile as did them much credit, and the ladies came too laden with gifts to Mrs. Clayton, making altogether a very cheerful time at the parsonage.

ONTARIO.

(From our OWN CORRESPONDENT.)

FITZROY HARBOUR.—A concert was held in the school-house on Monday evening, the 12th inst., for the benefit of the organ fund of St. George's Church. The evening turned out to be very stormy. Among those who kindly braved the storm were Mr. Bates, of Arnprior, Dr. and Mrs. Pickup, the Misses Mann, and Mr. Clark, of Pakenham; the Rev. B. Smith, Mr. Meredith, Mr. Arthurs, and Miss Smith and Miss Louise Smith, of Quyon, Diocese of Montreal. The affair was a very pleasant one, and successful considering the violence of the storm, realizing \$40 after deducting expenses.

THE MISSION FUND OF THE DIOCESE OF ONTARIO.

To the Rev. E. J. Boswell, D. C. L., Chairman Board of Missions:

My Dear Dr. Boswell—The question as to what plan can be adopted in order to increase the Mission Fund of our Diocese, so as to enable the Mission Board to meet the many and rapidly increasing calls made upon it, has been the subject of serious thought for some time past. The past history of our young but prosperous Diocese is truly encouraging, and the glorious future that may be ours is full of hopeful anticipations, which are sure to be realized if we will only be faithful to our trust.

During the past thirteen years our Mission Fund has been year by year steadily increasing, so that from a beginning of \$3,000 and a staff of missionaries numbering 14, it has reached in the past year the sum of \$8,133.73, sustaining in a great measure 38 missions, served by as many clergymen. Hitherto the annual contributions of our people have met all our wants, and on no occasion, until at the last meeting of the Board, has an application for assistance been refused on the ground of want of funds.

Our success in the past has been so great that I fear we have come to feel so secure from the thought that "hitherto hath the Lord helped us," that we have in a measure ceased to feel that anxious solicitude for the success of our missionary operations which the subject requires of every true son and daughter of the Church. At least I think I can discern growing symptoms of such a feeling.

The Mission Fund is the backbone of our Diocese. It is one of the strong features in our organization that draws out the loving sympathy of our people and proves their faith; and while the fact of the Board having, in December last, felt the necessity of refusing to make any new grants, is in itself no proof that the Mission Fund is in an unhealthy state, still it surely may well cause us to pause and take in the situation. But is there any reason why we should feel unusually anxious at the present time on looking into the future of our missionary operations?

There surely is, and it seems to me that we have reached that point in our Home Mission work whence by renewed and faithful exertions we can leap forward or by supineness settle down upon our lees. Not only does the present position of the fund require the putting forth of all our energy, but also is it necessary, if the work that lies before us is to be carried on successfully, to place it on a more permanent basis than at present. A glance at the present position of our Mission Fund will I think, be sufficient to show this.

I will take, then, the year from the 1st of December, 1876, to the 30th of November, 1877, as this will include all receipts and expenditure. At that date we started with a debit balance of \$2,000. To this we will add grants made to 38 missions, amounting to \$9,000. Additional grants had, moreover, been made, previous to December, to the extent of \$1,000 and which the Board is at any moment liable to be called on to pay. The

Board also stands pledged to pay annually, for the next three years, the sum of \$400 to the Missionary Bishop of the Diocese of Algoma. Again, by regulation of the Canon an outfit of \$100 is to be paid to every missionary on his first appointment. Let this item be estimated at \$400 for the year. Then there will be the working expenses of the Fund, say \$500. Thus it can be seen that the sum of \$13,300 will be required to meet the liabilities of the Mission Board for the present year.

Now, how is all this to be met? Under our present system this question cannot be answered with any degree of certainty. This is a defect in our working, and the sooner it is remedied the better. But let it be assumed that the missionary contributions for the present year will equal those of last year, say \$8,133.73, including collections for Algoma. To this may be added the grant from the S. P. G., say \$720. This will give the sum total of \$8,853.73 to meet \$13,300. Now, taking the foregoing figures as a close approximation to the real state of the case, is it not as plain as 2 and 2 make 4 that there will, in all probability, be a deficit in our mission fund on December 1st, 1877, of about \$4,500.

But the present is an unusually hard year, as it is said in which to raise money; and if the falling off in the collections made at the missionary meetings this winter may be taken as an index to the parochial collections, it makes the outlook still worse.

I am not an alarmist, nor am I given to taking a gloomy view of anything, but still I cannot but feel that if we are to hold even our present position, as regards the missionary operations of our Diocese, Bishop, clergy and laity must bestir themselves in this matter. It is easy enough to talk about it, but what is required is action.

Now, what we want is to raise more money and place our mission fund on a more secure and permanent basis. But how is this to be done? Not, certainly, by our present hap-hazard system. There is too much uncertainty about it. It is subject to all the fluctuations of the commercial world. Besides, it does not draw out the Christian liberality of the members of the Church, as might be done.

I do not wish to be considered as condemning a system of raising money for the missionary work of the Church, which has for many years been fairly successful. I cannot but feel, however, that it has had its day and done its work, and that something different is required for the future. And this brings me to the main object of this hastily written letter.

In place of the present system of raising the Mission Funds, I would suggest the following plan:

Let the Whitsunday and Advent Sunday collections be done away (the plan I propose will take the place of the parochial collections), retaining only the missionary meetings, which in many ways are productive of much good.

In reference to the two former collections it need scarcely be said, that were one to use all our ingenuity in order to fix on two seasons of the year when the roads are worst, the congregations smallest, and money scarcest, one could not have hit it more effectually. Besides, so many of our clergy are now depending on the offertory (and the number it is to be hoped will keep increasing), that in point of fact those collections came directly out of their own pockets. But the Advent collection is particularly unfortunate. It is so because at that season there is sure to be a special collection for some object or another. Then comes the Christmas offertory for the clergy, which has become an institution in the Diocese. Now some one of these collections must of necessity suffer, and the suffering one is generally the Advent collection.

I have said let the plan of holding Missionary meetings be retained. From this source we can always count on receiving, say \$2,000 per annum. But in place of the other collections, let each clergyman having care of souls be required by Canon to call on every family or parishioner in his parish or mission and having entered their names in a book, kept for the purpose, then ascertain how much each (family or individual) will give per week to the Mission Fund of the Diocese. This done, let him divide his mission or parish

into districts; appointing a collector for each who shall call on every subscriber once a month for the amount subscribed. Let a Treasurer be appointed, say one of the Lay Delegates of the parish, to whom the monthly collections shall be paid over (each month) and who in turn shall remit, quarterly, the money thus received to headquarters.

The plan I propose is simple and could be easily worked, and I firmly believe the advantages arising from it would be two-fold. The contributions of the members of the Church would be doubled and consequently our missionary operations extended, and the whole thing placed on a more permanent and enduring basis than at present.

I will not now go into the question of the Church population of the Diocese of Ontario, nor attempt to show how little is being done compared with the numbers and means of our people, but would merely say that those who have given the subject the least thought will, I think, agree with me that our contributions might easily be increased a hundred per cent if some systematic method is adopted.

The present system is so uncertain it is impossible for the Board, at the beginning of the year, to know to what extent they will be warranted in making grants, nor when made whether the obligations can be met or otherwise; hence our grants are made on the understanding that faith will be kept with the missions if the funds permit.

I am no advocate of the plan of decreasing the present grants to our missions. There has been a great deal of talk for years past about raising the stipends of our clergy, and resolutions have been passed in Synod that the minimum of a clergyman's stipend should be \$800 a year, but as yet the first step has not been taken to bring about so very desirable an arrangement.

Now, I believe, that by some such plan as I propose not only can our present obligations be met and additional missionaries be sent into sections of the Diocese where they are so much needed, but also the means will be at hand to enable the Board to increase many of their grants, particularly in the case of missions receiving \$300, which are of course the poorest and their clergy the worst paid in the Diocese, to \$400.

The plan proposed will, moreover, of itself, train our people up in the Scriptural rule of giving systematically, and not by fits and starts.

I am aware that there is a feeling among many of the clergy that should there be any deficiency in the Mission Fund we have the Sustentation Fund to fall back on. But I would earnestly ask them to consider whether it will not be wiser first to make an effort to increase the Mission Fund before we lay hands on a fund that, if allowed to accumulate, will be a great boon to the Diocese at a future day.

I have just one more suggestion to make before closing this already too lengthy letter. The annual Sunday collections for the Divinity Students' and Widows' and Orphans' Fund might also be abolished by having it understood that these Funds would be a charge on the parochial weekly contributions, say for the former \$500 and the latter \$1,000 per annum.

I now leave this matter with the Bishop, the clergy and the laity of the Diocese, believing that, if the Church will but rise to her duty and high mission, with the help of her Great Head and our own efforts, success will be certain.

Believe me, faithfully yours,

T. A. PARNELL,

Archdeacon of Kingston.

Kingston, Feb. 7th. 1877.

TORONTO.

TORONTO.—The following circular has been addressed to the Clerical and Lay members of the Synod:—

Synod Office, February 15th, 1877.

DEAR SIR,—I am instructed to transmit to you the following resolution of the Executive Committee, adopted at its meeting on the 8th inst.:— "It being proposed to hold a Diocesan Conference on the evenings of the several days on which the Synod shall be in session, in order to ensure, as far as possible, a general interest in the matter,

the Clergy and Laity are invited to suggest subjects for discussion, forwarding them before the 15th of April next, to the Secretary-Treasurer, for the information of a Sub-committee of the Executive Committee, appointed to make arrangements for the Conference." I am, dear Sir, your obedient servant, Wm. P. ATKINSON, Secretary-Treasurer.

SYNOD OFFICE.—Collections &c., received during the week ending February 24th, 1877.

MISSION FUND.—January Collection.—North Essa Christ Church, \$1.19; St. Jude's, \$1.21; Whitfield, \$2.10; Elba, 63 cents; Honeywood, \$1.08; Thornhill, \$4.80; Gross Hill, \$1.50; Shanty Bay \$2.65; Lakefield, \$5.72; Ashburnham and Otonabee, St. Luke's, \$2.37, St. Mark's, \$1.63.

Parochial Collections.—Ashburnham & Otonabee \$31.44.

Annual Subscription.—Archdeacon Palmer, \$20.

On Account of Special Appeal.—City of Toronto, on account district North of Queen Street between Denison and College Avenues, \$57. Yorkville, north of Bloor Street \$52.25.

WIDOWS' AND ORPHANS' FUND.—October Collection

—Vespra, \$1.81 (balance in full of assessment). On account of the Widow of the late Rev. G. S. J. Hill.—Lakefield, \$5.33.

BOOK AND TRACT FUND.—Subscription for Sunday School Books, Creemore \$10.

TORONTO.—St James' Church.—The Rev. W. S. Rainsford is holding special evangelistic services during the fortnight beginning Feb. 26th, at eight o'clock every week evening, except Saturday, with Bible readings in St. James' Sunday-school room, at three o'clock in the afternoon of the same days. The seats are free, and a hearty invitation is given to all.

On Sunday, Mr. Rainsford preached, morning and evening, on both which occasions the church was filled. In the evening the chancel was also full, and many had to stand at the door. The subject of the sermon was "The value of an immortal soul."

On Monday evening the church was also crowded, the aisles being filled with worshippers. A choir of 300 voices was stationed in the chancel to aid the singing. Mr. Rainsford preached an eloquent and powerful sermon on Jonah i. 6, "What meanest thou, O sleeper?" The service closed shortly after nine o'clock.

TORONTO.—St. Matthias.—During Lent daily morning and evening prayer at 9 and 5, has been arranged, together with late even-song on Wednesdays and Fridays. On the 21st inst., the Very Rev. Dean Grasset preached. The service began with a procession of the choir in surplices to the chancel, the altar cloth was purple, the Rev. R. Harrison, the Incumbent, being also vested in a purple stole. The Incumbent sang the prayers, the Very Rev. the Dean preaching (in his surplice) an admirable sermon on "Accepted in the Beloved"; at the close of which, a Litany was sung. A very handsome altar cross was presented to this Church at Xmas. On Friday, Rev. J. H. McCollum preached at the Festal Evensong, being the first service in celebration of St. Matthias' Day, the Dedication Festival of the Parish, and 4th anniversary of its inception. On Saturday there was full morning service, followed by celebration of the Holy Communion. Sunday, within the Octave, was also marked as a Festal Day, and there was an unusually large attendance, both morning and evening. Among the other preachers, Wednesday, Friday, and Holy Week services, are Rev. Messrs. Boddy, Baldwin, Groves, Ballard, Cayley, Mockridge, Green, Givins, Williams, Darling, Maddoch, and Archdeacon Whitaker. A six hour service will be held on Good Friday. The Incumbent, Rev. R. Harrison, has published a Lent circular and Pastoral.

NIAGARA.

(From our own Correspondent.)

NIAGARA.—The ladies of St. Mark's Church, Niagara, engaged in providing for the support of John Daniel, in the Shingwauk Home, Sault Ste. Marie, beg to acknowledge with thanks the receipt

of \$2 anonymously sent to them from St. Catharines.

HAMILTON.—It appears that about \$20,000 is still the debt on the Cathedral. We mention this so that intending donors may not withhold their donations by seeing a mistaken account. The Cathedral at Hamilton is a beautiful building, and every church in the diocese should help to pay off the existing debt on it.

JARVIS.—On the evening of the 24th inst., a number of the members of the village portion of the congregation of St. Paul's Church, met at the Parsonage and presented to the Rev. J. Francis a well-filled purse and handsome china cup and saucer, as a memento of their goodwill and esteem for himself and family, on the anniversary of his birthday. The presentation was wholly unexpected, as only two months before, at Christmas, a very liberal sum was likewise contributed at the offertory, and supplemented by gifts from others not present at the service on that day.

HAMILTON.—As a churchman and an advocate of the "DOMINION CHURCHMAN," I have been most pleased of late to hear, on all sides, an expression of approval and admiration for your paper; and I find no difficulty in agreeing with the general opinion that if ever there was a time when such a journal was required it is now. To look in the secular press those interested in church matters will find next to nothing.

On Sunday, the 18th, the services of the Church of the Ascension were conducted by the Rev. Wm. Bell, of Ancaster. On Monday the Missionary Meeting at St. Thomas' Church was held. Owing partly to its postponement and partly to counter attractions, but principally to the fact of its not being made generally known, the audience was small. The speakers were the Lord Bishop of Niagara, the Rev. Canon Worrell and the Rev. Rural Dean Osler. The speeches were to the point and most warmly received.

The great event of last week was the Anniversary Services, held at the Cathedral. Every evening a different clergyman preached and every evening saw the building crowded. Sunday's preacher was the Bishop of Michigan. On Monday was the Rev. Canon Innes, of London; on Tuesday the Rev. J. Gemley, of London; on Wednesday the Ven. Archdeacon Whitaker; on Thursday the Rev. A. Baldwin, of Toronto; and on Friday the Rev. Canon Robarts. The services on Wednesday and Friday were choral throughout, the music being given by the choir of All Saints Church.

On Wednesday evening, services were also held in St. Thomas' Church and the Church of the Ascension. Some time ago I spoke of two female revivalists, who persist in holding forth and imagine they are doing great service. They have adopted a new plan, now that they fail to draw hearers. They go about to private houses and whoever may be at home is most impudently questioned and preached at. It seems a novel and un-British way of getting at the history of families and one which certainly does no credit to their sex. There is a growing opinion that such people should be treated as public nuisances.

I see your correspondent B. A., of Peterboro', quarrels with my words regarding the Bible and Science. Before long I shall reply to him but not in this column. At present I wish to say that the words quoted from my communication are not Mr. Hebden's but my own, and were simply suggested by the sermon alluded to. I still think that after reading the numberless treatises on science and religion—Mr. Hirschfelder's pamphlet and B. A.'s letter among them—there are many conclusions to be easily arrived at with only a "little thought." ERALC.

HURON.

(FROM OUR OWN CORRESPONDENT.)

The special services at St. Paul's, at first designed to be an eight day mission, were continued for a fortnight; so much had the interest felt in them, not only by members of the Church but by all classes, increased, that the clergymen wisely suffered themselves to be constrained to prosecute

the work for another week. The afternoon Bible readings were very well attended—so well that for the last eight or ten days the numbers were greater than at the regular services of many of the city churches, and, so desirous were people to avail themselves of the opportunity presented, that some were in their seats from one to two hours before the appointed hour. On Sunday, at the morning service, not only was the church filled—aisles, pews, galleries, chancel, and porches—but hundreds went away, unable to gain admittance. The service conducted by Rev. Canon Innes seemed fuller of life than is usual—there was better responding—the Confession seemed more heart-felt contrition—the Thanksgiving from souls more devoutly thankful. And never did a congregation drink in more eagerly the words from the preacher than did that congregation on that, the first Sunday of Lent.

The numbers assembled at St. Paul's at evening service were greater even than in the morning. As many came and could not even get into the porches, as those who got in. The doors were not opened till 6 o'clock, but from 5 o'clock a multitude was assembled around the doors. The hour for service was 7 o'clock. In the church hundreds were glad to stand during the whole service. The vestry room was crowded as well as the chancel—even within the rails. The services were again conducted by Canon Innes. Mr. Rainsford took as his text the words: "Then Elijah came unto all the people, and said 'How long halt ye between two opinions? If the Lord be God, follow him; but if Baal follow him.'" To Mr. Rainsford has been given the power to present to his hearers a life-like picture; the *dramatis personæ* seem when depicted by him to have life and action; and never did he portray a more splendid scene than that evening. On Mount Carmel were assembled the hosts of Israel—on one side the great and mighty of the land—the king in all his glory—the nobles and the priests of the nation. On the other side stood one man, clad in his rough raiment—what a contrast—the one man come up from the wilderness to confront the wealth, the power, the wisdom of the kingdom, and beneath them the waters of the great sea, resplendent in the bright sunshine of the East. It was a time to try the hearts of men. The troubles of the nation had, as a dense dark cloud, fallen upon the people and their hearts sank within them. The prophet conjured them that day to choose between the living God and Baal. How long halt ye between two opinions—or thoughts? But we do not report the sermon. Ere he commenced it, and at its close, he urged those who had chosen the better path to persevere. There is but one standard, he said, by which the world will form their judgment of the result of these meetings—and not only that—but one by which God will try them—and that is the willingness, of those who have been benefited, to work in His service. He requested all those, who had accepted the free invitation to come to God, on the present occasion, or before now, to hand in their names to Rev. Canon Innes by next Wednesday, offering to work as he might direct them in the service of the Lord. If they belonged to other congregations, let them go to their own minister.

Mr. Rainsford left for Toronto on Friday last. He has been the means in God's hands of leading very many—hundreds we may safely say—to choose the better path. All through the services the same solemn earnestness, with the entire absence of any manifestation of excitement, characterized the meetings. The forenoon and afternoon, after the Bible readings and the evening after the even-services, some evenings till midnight, the Rector of St. Paul's with Mr. Rainsford and other clergymen were in the Church, assisting with counsel, consolation, prayer all who desired to be built up in the faith, and all who cried, "We believe—Oh help our unbelief." The good work is not ended—in fact it is, we believe, but the dawning of brighter days. Our clergy are working with all their heart. Rev. Canon Innes establishes weekly Bible readings in Bishop Cronyn Hall for young men. Already sixty at least have joined. The ladies Bible class at the Rectory progresses as usual, and we hope with increased numbers. Very many have acted on Mr. Rainsford's suggestion, and enrolled their names as workers in the Church; and we have no doubt many in the other

congregations will do likewise. Our Sunday schools too will, we believe, feel the influence of the special work. We know, in one at least—St. George's—it is even now felt.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

UFFORD.—Especially do this congregation need a stove, the one at present in the church being a borrowed one and the owner requiring it. The church will have to be closed the remainder of the winter unless some kind friends will assist.

BEATRICE.—On Sunday the 18th instant the Bishop of Algoma conducted Divine service. The people here, with very little external help, have erected and nearly finished a very neat, comfortable church, which was crowded at the service. In the afternoon of the same day his Lordship preached in St. John's, Ufford, to a densely packed congregation, many being unable to obtain admission. Here, too, the people have erected a small but pretty church, which, when finished, will be a credit to their enterprise. A little help would be a great encouragement to the people here, especially as their work is at a complete standstill for want of funds, their own resources being entirely exhausted. Any contribution, however small, will be thankfully received and gratefully acknowledged by the secretary, St. John's Church Building Committee.

FOREIGN MISSIONARY NOTES.

AN ORPHANAGE AT BANDA.—Banda is a large native town in one of the north-west provinces of India. It contains but few English, and though some of these few do what they can to help the missionary and his wife, Mr. and Mrs. Hill, yet being the only missionary to many thousand heathens, he often feels the loneliness of his position a good deal. Among the various efforts for the good of the natives, they have set up a small orphanage which is under Mrs. Hill's special care. They hope that some of these children who are being brought up as Christians and living always with them may become themselves Christian teachers.

JAPAN.—In a former extract from the *Mission Field* the opening of a small mission chapel by the Rev. A. C. Shew at Yedo, was alluded to. A letter written on the 9th August gives a cheering account of the success of his work at Yedo:—"In the two months which have elapsed since the opening of my chapel, fifteen persons have been admitted as Catechumens, and several more will probably be admitted next Sunday. A most hopeful feature is that these converts are, almost without exception, elderly people or the children of converts. Our Sunday school prospers; it now numbers over twenty children, who are both regular in coming and attentive. By the Sunday after next we shall move into a large room over the chapel, which is now being fitted up for the school."

AUSTRALIA; MELBOURNE DIOCESE.—"The characteristics of a diocese like this" (writes Dean Macartney) "is that mission work never ceases. As soon as a district is formed, settled and supplied with the ordinances of the Church, other places are settled and present the same features of spiritual destitution as those which have just been overcome. Daylesford, for example, was the scene of much effort and anxiety, till its Church, schools and parsonage were built, but no sooner are their demands supplied, than a curate is wanted for the surrounding hamlets, and their wants may be imagined when I state that the curate writes to me this morning to say that nine adults are waiting for baptism, and that whole families of children from nine years old and under, are crowding upon him for that holy sacrament. As soon as his position is established, a reader will be required for hamlets which he cannot reach."

MADAGASCAR.—The account of the Bishop's death, which was reported in various newspapers, is fully contradicted by one on the spot, Mrs. Kestell Cornish. He started on a visitation tour as far as Vohimare taking Mr. Bachelor with him.

Mrs. Kestell Cornish writes, Aug. 18th:—"No one can describe what we have all felt for the last three days, hearing the dreadful news that the Bishop and Mr. Bachelor had been murdered. There were always those who did not believe it, and tried to comfort me. Yet it was most trying, and really when the Maronita came back this morning saying they had seen them into the boat to cross to Nossibi, the joy and thankfulness were quite overwhelming. The Queen sent six runners to the N. W. Coast to enquire into the truth of the reports, eighteen people have been examined, and at last a printer said that he heard some Maronita saying it as they passed his house."

INDIA; BURMAH.—The annual Karen meetings have been held. This year they were called the Karen Anglican Church conventions. There were two, one for each of the two great Karen Clans. At one of them there were above 300 persons present, in spite of the distress and famine; at the other not quite so many. Both meetings were still unanimous in their wish to join the Anglican Church and were very orderly and well conducted. The Mission in Rangoon here is growing. Communicants are increasing; one of the Burmese Catechists is a candidate for holy orders. When spoken to upon the subject, he said "that is what I have desired and prayed for ever since I became a Christian eight years ago." He is a superior man, very energetic and a good preacher; his brother is an officer in the King of Burmah's body guard. During the past year the Tamil congregation has roused itself much. About ninety-six people attend church, and a sufficient amount of money has been raised by the congregation to warrant the appointment of a native clergyman. The people seem to have a real interest in the work.

At Main Oung some little trouble has been given by disaffected vagabonds who wanted to set fire to the town but failed. They, however, burnt down the Mission school, and several other buildings. Notice has been given that St. John's Church would be fired next.—*Gospel Missionary*.

The Rev. James A. Colbeck, in an account of the progress of missions in Burmah, writes "I thought to have been in Touorghoo again by this time permanently settled among the Karens, but the death of our revered bishop had frustrated many plans we had made.. The annual Karen meetings have been held."

SOUTH AFRICA; GOLD FIELDS.—The population of this region has very much decreased of late, and trade is in a depressed state, but any day fresh discoveries may be made and this would cause a new rush. When companies undertake quartz crushing the population will be more permanent. There are several families at Pilgrim's rest, the women number about twenty-five. They have to undergo many hardships. They live, with few exceptions, under canvas, their dwellings being formed of sails stretched over framework; they are made more comfortable than might be supposed by being lined inside by blanketing. The climate goes a great way towards making life at the gold fields endurable. It is the most healthful and enjoyable that I have ever experienced in South Africa. The deaths that have occurred have in almost every case been the result of disease contracted elsewhere, especially in the low country towards Delagoa Bay. Two lamentable instances have lately happened to persons venturing into the fever country in the summer months; they have come back but to die. The English Church having no building of its own, service is held in the Good Templar's lodge which is without seats. The Missionary has managed to collect a number of planks, which placed on boxes and supplemented by benches from the Commissioner's Court, seat his congregation. The walls are of wattle-and-daub, with chinks in them that time has made, and the roof is of canvas. Quite lately the Good Templars have put a fly over the canvas; before that the rain came in as through a sieve. The condition of the youth at the fields is unsatisfactory. They are often found engaged in the unsettling occupation of gold-digging when they ought to be at school. I came across four boys who were working a claim in partnership. They have no legal right under eighteen years of age, so their claim is liable to be "jumped" if it should yield well. Taking the disappointments that have

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occurred in church matters into account, and considering the fluctuations and uncertainties of the Fields, the diggers cannot be expected to take the initiative in providing funds for the maintenance of a minister; but if a moderate salary were provided, a good proportion of it would be refunded by collections and contributions. There is no work in the country more important than the case of the workers on these Fields.

BRITISH COLUMBIA MISSION.—The Ven. Archdeacon Wright, writes to *The Net*: "My life as army chaplain after 31 years service must cease on Dec. 9th. next but happily a work for my last years has been provided. The Bishop of Columbia has called me to go out again and help him; I have therefore accepted the Archdeaconry of Vancouver Island. He has also requested me to gather for him £1000 in order that he may carry out at least part of the plan set forth in the following extract from a letter lately received by me:— 'My dear Archdeacon, The letter which I forward will tell you what I want. Three objects are to be advocated. 1. The general fund. 2. The Indian Missions, especially that of Lytton. 3. The Educational Endowment. My hope is to found a college and a collegiate school for boys. Now here is a great and good work for you, my dear friend, to do. We are sorely pressed for means to carry on the Mission; plead for us. There is war against our hallowed Prayer Book. Hardly a week passes but some infidel or heretical lecturer, who has been tramping the States appears here. Then we have the miners and settlers scattered over the country and as you well know the Indians are all about us. The Chinese are also fast flocking in 'Come over and help us.' G. Columbia.

GULF OF ST. LAWRENCE.—*Life in the Magdalen Islands.*—The missionary in charge of the Magdalen Islands, the Rev. James Chambers, gives the following account of a winter's work: "Our winter was ushered in by a series of appalling shipwrecks, and tremendous loss of life and property; but the final loss, and that felt the heaviest, by the Magdalen Island settlers, was that of the schooners with winter provisions. All praise is due to the Government for at once sending supplies of flour. But I must now pass on to speak of work. On arriving last year at the islands I found that there were no Protestant schools. We soon went to work to build one, and late last fall I was enabled to bring together thirty children for instruction. But we want teachers sadly. I purpose this coming winter to have if possible a school upon Entry Island and Grosse Isle. Last winter I sent a number of books and slates to Bryon Island, a young man promising to teach the children for the winter. There are two churches well built and finished—one situated on Amherst, and the other on Grindstone Island. A third, which we can hardly call a church, is situated at Grosse Isle; but it is neither wind nor water-tight, and is altogether unfit for Divine service. This year we are in hopes of making it safe at least. I have kept a Sunday School on Grindstone Island ever since my first arrival, which I trust will prove a blessing. The people are so widely scattered, and the distances are so great between the islands, that it is difficult to meet all the requirements of the mission. All the people, however, have been visited during the winter months, except those on Bryon Island, there being no connection by means of ice, as is the case between all the other islands. Travelling is not unmixed with danger, for all has to be done on ice; at the beginning and close of winter rapid currents in the channels underneath the ice, which in these places is not very thick, and violent storms upon the frozen bay, with blinding drifts, are some of the dangers which one meets with. I have been twice overtaken by these terrible storms, but through God's mercy was enabled to keep a tolerably straight course to the land. During the winter we have had an unusual amount of sickness; eight cases proved fatal. Shut out from the remainder of the world for six months of the year in an icy prison, sickness may be rife, but there is not a doctor upon the whole group of islands, and thus, in a very great degree, the clergyman has to become a medical adviser. I have constant calls, especially from the French; and thank God, several serious cases of sickness of an

inflammatory nature have been cured. But, of course, there are numbers of cases which I know nothing about, and these have to take Nature's course."—*The Net*.

DIocese OF NASSAU.—This diocese is an Island, one composed of the Bahamas and Turk's Islands, with a chain of islands nearly 500 miles in extent and extremely poor. These colonies were formerly a portion of the diocese of Jamaica and received occasional visits from that Bishop, but in 1861 they were erected into a separate diocese under Dr. Caulfield the first Bishop of Nassau. He only survived his appointment a few months, and after a long interval Bishop Venables arrived in the early spring of 1864. Now he too has passed away, cut off at a time when many men are only beginning their Episcopate, but aged and worn as few are at forty-nine. He fell asleep in Jesus on Sunday morning October 8th, 1876. "What a sum of trials and afflictions" says a writer in *The Net*, "were there compressed into a ministry of not many years. A naturally weak frame, a most sensitive temperament, constant infirmities, and many private sorrows; missionary toils such as must have tired the most vigorous constitution, dangers and hardships of all kinds amidst visitations of a vast island diocese; add to this the burdens of a most poor and disendowed See, 'the poorest in the world,' clergy, catechists, churches, school, schoolmasters to procure, and being procured, how to maintain them; a synod to create, conflicting parties to reconcile, the enmity of Dissenters to endure, 'the care of all the Churches'—yes, the 'glorying' of St. Paul may almost literally be applied to the life of Bishop Venables. 'In journeying often * * * in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often.' The doctors who attended his last illness unhesitatingly pronounced that he fell a victim to his incessant work, and that his disease was probably caused and certainly aggravated by mental anxiety, exposure to climate, and by bad and often insufficient food." Not long before he died Bishop Venables asked Dean Knight, of Hartford, to inform the Primate and also the Secretary of the S. P. K. when the end should have come, of his decease; and also of his earnest desire that they would "if possible save the Diocese of Nassau from being blotted out of Christendom." The fear of this seemed to lie heavily upon him. He felt sure that much of the missionary and all the spiritual work of these Islands would greatly suffer if they should no longer have a Bishop of their own. In consequence of the Dean's letter, the three East Indian prelates at present in England, the Bishops of Guiana, Antigua, and Trinidad, held a conference with the Archbishop of Canterbury, at Addington, whence an appeal on behalf of the Nassau Bishopric, signed by the Primate and those three Bishops, has been issued.

British News.

ENGLAND.

NONCONFORMIST MUSICAL SERVICES.—Few things can be more significant (a correspondent writes) than the musical services in Mr. Newman Hall's Church in the Westminster-road. Upwards of £1,200 has been spent on the organ, which is not yet completed. Christmas has been recognized in this chapel in a manner which would have horrified older Nonconformists. The chapel has been decorated with evergreens and illuminated texts, and the hymn, "O Jesu, we adore Thee" to Sebastian Wesley's tune Amelia, has been used during Christmastide. The Psalms in the Anglican calendar were sung, and the "Cantate Domino" and "Deus Misereatur" were sung to settings by Bayley. A Gregorian tune was used for one of the hymns; and the ordinary service was followed on two nights last week by a service of song, when Gounod's "Bethlehem" was sung by the choir, Vincent Novello's arrangement of the "Adeste Fideles," "Good Christian men rejoice," "Hark, the herald angels sing," &c. The tunes used are mostly those from "Hymns Ancient and Modern." On Sunday night there was a midnight choral service.

HULL CHURCH MISSIONS.—The Archbishop of York assisted by thirty clergymen invited from all parts of England have just concluded a most successful ten days mission in the port of Hull. To the Vicar of Pocklington was assigned the important parish of St. John's, containing 10,000 people. This church, which seats 1,650, presented a somewhat novel appearance last Sunday afternoon, being well filled by a congregation consisting of women only, at the same time a sermon was advertised for men only in another church, and the Archbishop preached to 1,200 volunteers. From early morning till late at night the work has been carried on. In addition to their nightly sermons, the mission preachers have daily given addresses on board the man-of-war and other large ships, in the prison, the workhouses, the mills, the factories, and the shops. The midnight meetings have been the means of rescuing many an unfortunate from her evil courses. The Archbishop will address a gathering of working men only, in the artillery barracks to-night. The Rev. J. H. Wicksteed preached three times yesterday—in the afternoon to an immense assembly of children. Last night there was Holy Communion in almost all the churches, for those who had derived benefit from the mission. The number of communicants was very large. During the whole week nearly every shop in the place has been closed an hour before the usual time to enable those employed to attend the services.—*Pocklington Weekly News, Jan. 27, 1877.*

[The Rev. J. H. Wicksteed, Vicar of Pocklington, above mentioned, is a cousin of the Law Clerk of the House of Commons, Ottawa, Ont.—Ed.]

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

"DAY OR PERIOD."

SIR: I see a letter in your last issue signed "B. A.," commenting on the Rev. Canon Hebdon's remarks on the Mosaic Cosmogony. Will you permit me through your columns to add to B. A.'s plain and sensible letter one other fact which is almost entirely overlooked by those who are in the habit of opposing science to revelation.

I make no pretension to geological learning, but I would ask whether some of the phenomena on which the modern science of geology is built may not be accounted for from the great change which took place in the physical condition of the earth at the Fall. That God looked upon all that He had made and pronounced it to be very good, is conceded by all. That at the fall all creation animate and inanimate did in some way partake of the curse is equally plain, from the express language of Holy Writ. The earth which in its original state was fit for man unfallen and immortal, was then changed and adapted to the necessities of man in his fallen and mortal condition. Thus did God in wrath remember mercy. Bishop Jeremy Taylor, in his sermon on the miracles of Divine mercy, has some excellent remarks bearing on this subject. Other and great changes were doubtless wrought by the flood. Once admit the Scripture statement and all is plain; outside it we have nothing but bare speculation—the theory of to-day being contradicted by the discovery of to-morrow.

Your obed't serv't,

PREBYTER ANGLICANUS.

"ROMAN CATHOLIC."

SIR,—I have frequently heard Churchmen, when in the presence of Romanists, apply the term "Catholic" to them and to their Church without the qualifying adjective "Roman." Although this application of the title grates on the feelings of the speakers, they use it out of courtesy to their hearers, wishing to speak of them by the name which they apply to themselves. There is no necessity, however, for thus evading the title *Roman Catholic*; for we learn by Cardinal Vitelleschi's book, to which you called attention last week, that, for purposes of their own, the Curia

which exercised such an all-powerful influence at Rome in 1870, urged at a formal session of the Vatican Council that the word *Romana* should be prefixed to *Catholica Ecclesia*; and the adoption of the proposition destroys Rome's claim—which the Church of England never admitted—to the distinctive title of the Catholic Church.

CATHOLICUS.

Family Reading.

A MORNING HYMN.

FROM THE GERMAN.

O silence marvellous and deep,
How lies the world in peaceful sleep!
The woods alone all trembling sigh,
As if a spirit passed by.

I feel new life within me rise,
While anxious sorrow swiftly flies
Before the dayspring's glorious light,
To hide in darkest shades of night.

With hopes sure fixed on heaven my home,
A pilgrim through the world I'll roam,
And deem it o'er time's stream to be
The bridge which leads, my God to Thee.

And should my harp forgetful praise
Earth's fleeting joys with traitor lays,
Oh! rend its chords, and evermore
In trembling silence I'll adore!

A BEAUTIFUL SENTIMENT.

Shortly before his departure for India, the lamented Heber preached a sermon, which contained this beautiful sentiment:

"Life bears us on like the stream of a mighty river. Our boat glides down the narrow channel—through the playful murmuring of the little brook and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and grasp eagerly at the beauties around us—but the stream hurries on and still our hands are empty. Our course in youth and manhood is along a wilder flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing us, we are excited at home by short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, we cannot be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal."

PRAYER FOR INDIAN MISSIONS.

Bishop Hare, Missionary Bishop of Niobara, has put forth the following prayer as comprising in his opinion the blessings most wanted for the welfare of the Indians and Indian Missions. It may be interpreted, he adds, as indicating the objects which the Mission is working for.

PRAYER.

O most merciful God who hast promised that all those who dwell in the wilderness shall kneel before Thy Son, remember we pray thee, the Indian tribes of our land and all those who have gone to them in Thy Name.

Guide and govern all those who are put in civil or military authority over them, that the people may lead a quiet and peaceable life in all Godliness and honesty.

Establish and strengthen thy church among them that they may all come to know Thee, the only true God and Jesus Christ whom thou hast sent.

Endue its ministers and all their fellow labourers with Heavenly love and wisdom, and make them examples to the flock.

Sanctify the people. Preserve their marriages

in peace and concord; nourish their infants; lead forward their youth; sustain their aged, comfort the weak hearted; gather together the scattered, settle the roving and knit them all together working with their hands the thing that is good in Thy Holy Church; through Jesus Christ our Lord. Amen.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

VII.

THE FOURTH LETTER.

Your views about the Holy Communion have, I must confess, taken me by surprise. I was not prepared for anything so high. Will you forgive me, if I say you seem to me to hold opinions which, though not exactly those of the Church of Rome, are very near akin to them, and would in all probability eventually lead to their adoption. Though you do not, as I perceive, hold Transubstantiation, still, were I to accept all you hold, I should almost feel it easier to go the whole way, than to stop short where you would detain me. For there is less of a mystery to my mind in supposing the elements to be changed, as the Romanist teaches, than in saying that they are not changed, and yet that a real Presence of the Body and Blood of Christ is there. If the change be effected, then all the rest becomes easy. I can see, and handle, and may adore what has been converted, by the consecration of the priest, into that which may then be clearly visible, sensibly tangible, and lawfully adorable.

But while you hold that no change has been wrought in the elements, you believe that the Body and Blood of Christ are really present after the consecration, in a sense in which they were not present before; and that, though we may not adore "the sacrament of so great a thing," as I think the article calls it, still we may and should adore the Great Thing itself—as we would have adored the Incarnate God, had we knelt to Him in the days of His humanity; and as being then nearer to us, and more awfully present, than at any other time in life.

Now this seems far more of a mystery than the Romish doctrine. You have only to get over the difficulty of a miracle in the one case, and then all the rest follows by a natural sequence, without any mystery. But in your case it is all mystery from beginning to end; and to me, mystery seems quite as awful as miracle. The understanding and intellect may not question, must adore. There is an awful Presence after the consecration, which was not before, and to come into that, is like coming of old near the Mount, or up into the Mount with Moses, nearer to the eternal God. How few would dare to draw near, were this generally believed! For my own part, I feel I could not venture.

I have always believed that to partake of the Holy Communion was a most solemn act of worship, the highest we can render, involving great responsibility all our lives. I have always considered careful preparation for it, and careful living after it, great duties, and among the best blessings it bestows. Indeed, it was more the awfulness of failing in either of these that has made me from time to time dread the Holy Sacrament, than any real awfulness in itself, above any other form in our Church. I look upon it as the highest and holiest form of Prayer, but nothing more. And the benefits which I hope to derive from it are simply those which follow from the faithful contemplation of the great work of Christ's Atonement, and that communion with God in prayer to which it leads. I have never been able to see in it any mystery, but simply a solemn service, a kind of love-feast, commemorative of Christ's death, and of His last Supper before His crucifixion; tending, if rightly used, to draw closer all the bands of love which unite us with Him and with each other. For these reasons I asked our late Vicar to give it to us once a month, for I feel the preparation for it good, and the caution which follows after it useful; and I don't like too long time to elapse without these helps to holiness; so wearing is the tear of life with which we have to contend.

But if I held your views, I should think that to communicate once a year would be almost too

frequent. For who could dare to venture suddenly into such a Presence? who may abide the day of His coming, and who may stand when He appeareth? So far from your teaching reconciling me to a weekly celebration, it leads me to quite a different conclusion, simply from the awful reality with which it invests the whole subject. Could I feel with you, my dread would be so great, that I would stand afar off from such a mystery, believing that to come rightly once in my life could be only by a life's long labour for God. Surely these are not the simple surface views which an ordinary reader would gather from the Book of Common Prayer. Think you, are there many in our Church who hold them? Are they not rather the novelties of the Ultra-Ritualists of modern days, than the good old teaching of the times of the Reformation?

Do write at once to me on this subject, and address yourself specially to those difficulties of which I have now spoken, for I dread any departure in our Church from that sound old Protestant faith which she has held for centuries; and I confess that many of these High Church opinions and practices seem to me only a quiet creeping back into the superstitions of the middle ages.

If what I read in the papers of the practices in some of our churches be true, there seems small difference between them and Romish churches. Their vestments, their incense, their elevation of the Host, their whole form and manner of celebration are all so like those of Rome, that a friend of mine, who has been a great deal abroad, and who went the other day to one of their churches, tells me that to the eye there is scarcely any difference perceptible. It was only when he followed them through our own Book of Common Prayer, as well as he could (for several hymns introduced into the service made it no easy matter), that he then felt assured that they were indeed using the Communion Office.

If our Vicar draw on to this, all my forbearance must give way. I could not stand it. No amount of personal worth or piety on his part could reconcile me to such departure from the simplicity of our reformed Church, or keep me back from the most determined opposition to everything that would lead to the introduction of even the semblance of Popery amongst us. So do, pray, in your next letter endeavour to draw clearly the line between us and Rome in these matters. I know your dislike to controversy, and the hardening influence which you feel it has upon our Christian charity. Still there is a point at which we must stand, and make it as plain as words can speak, what we hold, and what we do not hold—where truth ends, and error begins. To that point I feel we have come in this matter. Help me through it.

VIII.

REPLY.

You say the truth when you say that I dislike controversy. It creates around us an atmosphere unhealthy for holiness. And if on ordinary matters of religious teaching this be true, how much more so when it comes into the Sanctuary, and raises its unseemly jangle in the very Presence Itself. However, I admit there are occasions on which it must be resorted to; and then, our only care must be to deal reverently with those matters about which we must dispute.

The difference between us and Rome is very much what you say. Our doctrine on the subject of the Holy Sacrament involves more mystery than theirs does. For even to those who accept transubstantiation in its fullest meaning, there is a materiality in that which they call their God, which takes largely from its awfulness and mystery. If seen, and handled, and brought within the reach of sense, and bounds of space, how much the dread and awe of the Great Presence are removed!

Whereas that Presence, as we hold, though real, is invisible—takes no outward form, is bounded by no material substance, comes not within reach of the senses of man. It is *there*, but *where* no one dare say: save that it is within reach of all present, and that the mode in which it becomes the inward life and renewing of our souls—namely, by imparting to them, for their Divine food, the Body and Blood of Christ—is within the reach of every recipient. *Where it is*—on the altar, in

the bread, in the cup, in the hand, in the lips—I dare not say: *where it is not*, I dare not say either. The attempt to define, draws us into surpassing difficulty.

Take for example all that painful Casuistry—which has arisen (reverently no doubt in intention) from the belief that the elements are changed—as to the manner in which the least fallen crumb of the consecrated Bread should be treated—lowering, as such discussions must do, the very thing they seek to exalt. With reverence the elements should be handled; with reverence what remains should be consumed; with reverence, such as we pay to God's House, or Book, or Day,—those sacred things which belong to Him, and which He makes use of for His mysteries. But not with such reverence as we pay to God Himself. The crumb that, notwithstanding the utmost care, may fall on the floor, or remain on the paten, should be gathered up and reverently eaten, as that which has been dedicated to God's service, and used for a purpose so holy as to be the Sacrament of the Body of Christ. But it is not by us adoringly approached, as if it were God: nor should any unintentional failure in thus consuming it, affect or grieve our consciences.

I kneel always, when consuming the elements, at the close of the service: because such attitude seems most respectful to "the sign or sacrament of so great a thing" as that of which we have been partaking, most solemn in the eyes of others, and most monitory to my own heart, as to how reverent it should be. But I do not by such posture desire to express a belief in any material change wrought in the elements of their consecration.

If any such change has taken place, it must be abiding; and the reserving, carrying about, and adoration of that which remains would naturally follow. But believing, as I do, that the Presence has been with us in a mystery, in connexion with those sacred symbols, I treat them from first to last with the utmost reverence, but render not to them at any time that which if it be not lawful worship, must be superstitious.

The errors of Rome on this subject seem to have arisen from a hopeless effort to define a mystery. Her doctrine, as originally held, was, I have no doubt, the same that we hold, and for centuries the doctrine of transubstantiation was unknown. But schoolmen sought to define, in so doing confused themselves, and, being once bound to dogma, adhered to it. It is this very error which I dread in the Ultra-Ritualists of the present day. Their vestments, their incense, their reverential forms of service and demeanour, I could well bear with; nay more, I could use them, without any feeling of disloyalty to my Church, *if they be lawful, and sanctioned by proper authority*: for I recognise in these things only a deeper reverence for this most holy Sacrament. But I fear that I can perceive underlying all this a doctrine which, if not transubstantiation, is so like it that few can understand the difference. And therefore I dread the movement, particularly as those engaged in it seem unwilling to submit to the godly counsel of those set over them in the Lord.

It is a serious thing to change, even in less important things, the accepted usage of the Church, and that, upon what we must feel to be individual authority. But when the whole movement seems to have a tendency so dangerous, and to draw near quicksands upon which the Church of old, with the best intentions, nevertheless struck; men should distrust themselves more than some of these excellent men seem to do, and tremble lest they touch with too presuming and self-confident hand the ark of the Lord.

As to the mysterious and awful nature of the Sacrament of the Lord's Supper, spoken of in my former letter, terrifying souls from, rather than drawing them near to it, I can only say, that to meet such difficulty there are but two alternatives: either to lower the Sacrament to our level, or to lift our souls up nearer to it.

And with respect to the former of these alternatives, we should ask, first, can we do so? and secondly, if we could, would it be advisable to attempt it?

The answer to the first of these questions involves a reply to one of your inquiries, namely, whether this doctrine of the Real Presence be the doctrine of our Church.

The best evidence on this subject is that found in our Book of Common Prayer. First, in our Catechism, where the inward part or thing signified is said to be "the Body and Blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper." Secondly, in the Communion Office, where such passages as these are found—"Then we spiritually eat the flesh of Christ, and drink His Blood; then we dwell in Christ, and Christ in us."—"Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us."—"We most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ." And thirdly, in our 28th Article, where the Church speaks in an authoritative manner, and says, "To such as rightly, worthily, and by faith receive the same, the bread which we break is a partaking of the Body of Christ; and likewise the cup of blessing is a partaking of the Blood of Christ."

These expressions seem to me to convey in plain English the doctrine of the Real Presence in the Holy Eucharist. You cannot have language more explicit: "Verily and indeed taken;" "Eat the flesh of Christ and drink His blood;" "The bread which we break is a partaking of the Body of Christ." These words could not be rightly used unless the Body and Blood of Christ were there offered to the communicant. If so, there must be a Presence, and its being a *spiritual* presence makes it even more a *real* presence than, if it were a material one, it could be.

Our Church's guards against a carnal interpretation of this expression are sufficiently distinct. The strongest, in the very form of administration itself, where, the bread being offered, the words used are—"Take and eat this, in remembrance that Christ died for thee, and feed on Him in thine heart, by faith with thanksgiving." *The lips "eat" the bread, in remembrance that Christ died for us. The "heart" "feeds on HIM" "by faith,"* who gave His flesh for the life of the world. And in the Article already quoted these plain words are found: "The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner; and the mean, whereby the Body of Christ is received and eaten in the Supper, is faith."

The misfortune is, that these very guards have been sadly misinterpreted in our own Church, through a loose and uncertain meaning which some men give to words. "Spiritual," because a term which describes what is invisible and intangible, is mistaken to mean what is imaginary and unreal; and "faith" is taken to be only a vague admission, or conviction of the mind, with respect to something taught. Whereas "spiritual" is our best word to describe what is not material or carnal, and therefore, so far as we dare think we know, what is heavenly and divine; and "faith" being our great spiritual sense, is the mean by which we lay hold on and partake of "spiritual," that is, divine and real things. So that these words, though used to guard against a *carnal*, were never intended (far otherwise) to deny a *real* Presence in the Sacrament.

That the truth which such a conclusion opens out before us is an awful one, none can deny. But if it be the truth, we must accept, we cannot change, we dare not evade it. And even could we do so, would it be desirable? Is not the whole object of religion to lift us up nearer to God? Near Him one day or the other we all hope to be. Why put it off, as if that were *here* to be dreaded, which *hereafter* we would give worlds, if they were ours, to secure? Does not the shrinking you speak of lie in an unrenewed heart? Is not the ground of our dread more in the consciousness of our own unholiness, than in our belief in the holiness of the Most High? Does not His holiness always attract? Is not the repellant power in our own unholiness? If He deign to admit, and stoop to invite us into His Presence, should we not rejoice to come? And, if we feel that our own rags in that Presence are unseemly, has He not woven for us out of His very life-blood a garment? They, whose life it will be to be near Him hereafter, should draw us

often as near Him on earth as the barriers of humanity will allow.

And fear not least such teaching lead on to popery. Believe me, popery has gained more by a Low, than it has done by a High view of this Sacrament. Men, who want something "real," and who are told that in the Eucharist nothing real exists, turn then naturally to those who profess to give them the reality.

But there is no reality which they can offer, which the Church of England does not offer and give. She offers and gives that which Christ offered and gave when He was on earth. She offers to God the Body and Blood of Christ, as Christ Himself offered it the night before His crucifixion: "This is My Body"—"This is my Blood." She gives to the faithful, as *their* food, that which has been so offered: "Take, eat"—"Drink ye all of it." She does not then assume to offer up a sacrifice freshly made, but she does "offer and present" to God THE SACRIFICE which Christ has once for all made, and pleads its efficacy and fulness. Her act is the highest the Church on earth can celebrate, when her Priesthood, the shadow of the great High Priest, plead on earth, what He is pleading in heaven—the blood of the Atonement.

Here is no sacrificing priest, offering up each time a fresh sacrifice—as if that were to be again and again done by man, which has been once for all done by Christ. But still here is a priest, in the truest sense of the term, presenting to and pleading with God that Sacrifice which is eternal; which his own eyes never saw, but which faith discerns; which his own hands never handled, but which the torn Hands,—that once offered it from the Cross, outstretched in their sacrificial pleading,—are now offering before the majesty above.

Turning towards God, at the "altar," he pleads the Great Sacrifice. Turning toward the people, at the "Holy Table," he offers to them the Supper of the Lord.

"Priest" and "altar" speak of his God-ward office; "minister" and "Lord's Table" refer to his man-ward ministrations. With two exceptions he is spoken of throughout the Office invariably as a "priest,"—and these two are, when he confesses the sins of the people, or delivers the Communion at the Lord's Table. Then he is called "the minister" in each preceding rubric. But when he consecrates, when he offers alms, oblations, prayers at the "altar," then he is always spoken of as "the priest."

You may rest assured our Church never made these fine distinctions of words unadvisedly. She knew what she would teach, and was cautious and guarded in her utterance. If we give up, as some would ask us to do, the term "priest," or never use the word "altar," which, though not found in our Prayer-book, is found in our Bible, (St. Paul using it manifestly in this sense, when he says, "We have an altar whereof they have no right to eat, which serve the tabernacle;" and—not to mention our soundest Church of England divines—even Richard Baxter thus commenting on the passage, "This seems plainly to mean the Sacramental Communion;"—) if, I say, we never use these terms "priest" and "altar," we fail to bring forcibly before the minds of our people one most important aspect of the Eucharist—namely, its "continual remembrance," or perpetual pleading of the sacrifice of Christ. Those two words reminding us, that "the true Bread from heaven," even Christ's "flesh," which "He gave for the life of the world," and which, at the "Table," is ministered to the faithful,—the "priest" had first offered and presented to heaven, "in remembrance of the Sacrifice of the Death of Christ;" (that is, as a remembrance to God, as well as to man) when he consecrated the elements on the "altar." Thus we maintain the reality of each act of faith, as done to God and man; yet imply no idea of a sacrificing priest offering up a fresh sacrifice nor any change in the nature of the elements.

So far from our Church sanctioning the notion that any such change takes place at consecration, the very prayer which dedicates has these words:—"Grant that we, receiving these Thy creatures of bread and wine according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood;"—and the rubrics,

which follow the sentences of administration, speak of the consecrated elements that remain unconsumed as still bread and wine; while the declaration at the close of the Service expressly forbids any bowing to "the sacramental bread and wine there bodily received," or to any supposed "corporeal presence of Christ's natural flesh and blood."

Sounder safeguards against latitudinarianism on the one side, or superstition, and its disowned but I fear frequent companion rationalism, on the other side, could not be. But I must conclude. If I have thought or written anything presumingly or irreverently about this great Mystery, God forgive me!

(To be continued.)

Children's Department.

ALL PUT IT OFF.

Some little folks are apt to say,
When asked their task to touch,
"I'll put it off at least to-day;
It cannot matter much."

Time is always on the wing—
You cannot stop its flight;
Then do at once your little tasks,
You'll happier be at night.

But little duties still put off
Will end in "Never done;"
And "By-and-bye is time enough"
Has ruined many a one.

ONE BY ONE THE FLOWERS DECAY.

One by one the flowers decay,
Scentless leaves bestrew the way;
All the beauty of the bowers
Fading with the passing hours.

Only let a few months glide,
And again in all their pride
Will these gifts of Nature bloom,
And impart a sweet perfume.

So our friends and kindred too,
Daily fading from our view;
Will not from us long remain,
Like the flowers they'll bloom again.

L. M. THORNTON.

WHAT DOES LOVE SAY?

"I say, Edith, won't you come with me? I am going to look for the bird's nest on the Down, which father told me of yesterday; and it is a rare afternoon for a walk."

Edith looked at her brother for a moment and hesitated; she enjoyed a long walk, and of all things she liked looking for bird's nests, though not to touch them; but it was only for a moment. Then she said, firmly, "No, thank you, Tom; you know I have promised to amuse the little ones this afternoon because the servant is gone for a holiday."

"Cannot they amuse themselves?" asked Tom.

"Oh, no! the dear little things; and I have promised, you know. Besides, mother always tells us when we are in doubt what to do, to ask ourselves, 'What does Love say?' and that would help us to decide. So I know quite well Love would say, 'Stay at home.'"

"Oh, well, please yourself; it makes no difference to me," and Tom whistled and walked away.

Yes, it was quite evident he did not trouble himself to please other people, or he would have put off his walk till to-morrow, when his sister could have gone with him.

This thought did just come into Edith's head as she ran up stairs, but she put it away directly; and by the time she got to the nursery her bright looks would never have told anybody she had been denying herself a pleasure. For you know it is no good giving up anything for Love's sake, and then looking like a martyr and telling everybody thereby what a great effort we have made. No! "God loveth a cheerful giver," and not less so when we are surrendering our own will than when

we are giving our money. Suppose others do not know how much it cost us; what then? God has seen it, and He has written it in His book of remembrance—is not that enough?

Edith was only twelve years old, and not particularly clever; but she was so handy with the little ones and so useful, her mother said she was as good as another pair of hands to her. And why was it? Because Love ruled in her heart, and she tried to please Him Who said, "Little children, love one another."

When Edith opened the nursery door there was a general shout and a general rush towards her. "Here she is." "I said she would come." "You know she promised," was the cry from half-a-dozen small voices. For it was a well-filled nursery; and even Edith had some trouble to calm the hubbub which is apt to exist in nurseries at such times as mother is away.

"Well, now, what shall we do?" asked Edith when the confusion had subsided. "Play at leap-frog," shouted Charlie, the only boy. "Birds, beasts and fishes," cried Clara. "Read your new story-book to us," said Emily; and, fortunately, all seem to be agreed that *this* was the best plan of the three proposed.

Then the little group gathered round the kind sister, but there were a good many pauses yet. First, Clara had got Charlie's place; then "nobody could attend if Emily fidgetted so;" then, the little one of all insisted on seeing the pictures before the reading was begun.

Edith managed at last to settle their tiny differences. She did not give a slap here and a scolding there; no, she had a better plan than that for getting and keeping nursery order. A little gentle humoring and a little firmness, a good piece of patience and a quantity of self-forgetfulness, mixed up altogether with love—this was what Edith used. And I am sure you would find it also very useful with your little brothers and sisters.

But they have fairly begun now, and, judging from the quiet happy look of Edith, and the bright faces of the curly heads clustered round her, it is likely to continue all the afternoon. And does Edith think about the breezy downs and the green fields where she might have walked with Tom? Is she sorry that she listened to what Love said, and made the sacrifice? Will she tell her mother what a sacrifice it was? Oh, no! She remembers it is said, "If any man will come after Me, let him deny himself;" but she hardly calls this denying herself, for she finds—what everyone who tries them must find—that acts of love bring their own reward. Besides that, she thinks that Christ's love to little children is such that to every one who shows them kindness for His sake He says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

HOW GEORGE CARRIED THE BURDENS.

One Christmas George found in his stocking, under a package of candy, a tiny "Dew Drop;" not the dewdrop that sparkles on the grass on a summer morning, but a little book, with a pretty Bible verse for every day in the year.

One morning George went all around the house, asking every one what were meant by "burdens."

"Things people have to carry," said John.

"Yes, certainly," said Bridget; "don't you see the great bundle of clothes the washerwoman takes away every week,—that is her burden."

George nodded his head wisely and ran off to school. All along the way he was whispering, "Bear ye one another's burdens. Bear ye one another's burdens." Presently he came to a lot where they were putting up a house. An old man was going to and fro with his hod full of mortar. He looked so tired and sorrowful that George thought: "What a big burden he carries! How can I help him?" So he stopped a moment, saying: "Dear sir, just let me go a few steps with that heavy thing."

The old man looked at him with a surprised smile, and said, "Bless your kind heart, but you could not lift it a step."

"I am very sorry," said George, looking disappointed; "but please take this for your luncheon," offering him a beautiful ripe peach. Cousin Lilly had put into his basket for recess.

"You are the kindest little fellow I ever saw,"

exclaimed the old man, looking as bright as if a great load had gone from his shoulder. George ran on to school, wondering if he could find any one carrying a burden he could share. Just then he overtook little Lucy Grey, with a great package of books and a lunch basket. The tears were running down her cheeks.

"Ho, ho!" thought George; "here is a chance; she has too many books to carry. Let me have either the basket or the books, Lucy."

"No; I'd rather carry them myself," said Lucy, crossly.

"What can be the matter with her?" thought George, too sorry for Lucy to feel offended with her cross way. "Can I do anything for you?" he asked.

"I don't know my spelling lesson; I'll get down to the foot of the class," she said, bursting into a fresh fit of tears.

"But I know it, and I'll help you," said George, brightly. "We have plenty of time before school."

So they stopped under the shade of a great oak tree, and went cheerfully over the long line; George making Lucy shut her eyes, and spell the words just as he did, till soon she cried:

"Why, I know it now, and it just seems as if a great load had gone of my heart."

George smiled, and began to think that might be one way of bearing one another's burdens. All day he was looking out for a chance to help somebody with a heavy load, and now and then there came a chance to speak a kind word, or give a bright smile, or do some little unselfish act. Talking over the day with his mother, as he did every night, she said, "Care, and fear, and sorrow, anything that makes the heart heavy, is like a great burden, and whoever, by word, or deed, or look, makes the burden easier, is doing just as the words of your beautiful text command."

CURONS.

"GOD WILL TAKE CARE OF YOU."

A gentleman walking along one of the streets of a great city, was accosted by a boy who pleaded for a penny. The gentleman was at first inclined to send him away, but something in the boy's face forbade that, so he asked: "What do you want to do with a penny?"

"Buy bread, sir," was promptly answered.

"Have you had nothing to eat to-day?"

"Nothing, sir."

"Boy, are you telling me the truth?" asked the gentleman, looking him steadily in the face.

"Indeed I am, sir."

"Have you a father?" questioned the gentleman, now thoroughly interested in the boy.

"No, sir; father is dead."

"Where is your mother?"

"She died last night. Come with me and I will show you where my mother is."

Taking the hand of the boy, the gentleman followed his guide down a narrow alley, and stopped before a miserable place, which the boy called home. Pushing open a door, he pointed to his dead mother, and said: "There is my mother, sir."

"Who was with your mother when she died?" asked the gentleman, deeply moved.

"Nobody but me, sir."

"Did your mother say anything before she died?"

"Yes, sir; she said: 'God will take care of you, my son.'"

Sooner than his dying mother had dared to hope, God had honored her faith by sending to her son one whose heart was touched with tenderest pity for his condition. The gentleman was a Christian, to whom God had entrusted much of this world's goods, and the little orphan was kindly cared for by him.

God in His Word is called the Father of the fatherless. He has said that none of them that trust in Him shall be desolate, and it is safe to trust in His promises.—*American Messenger*.

If a spider breaks his thread twenty times, twenty times will he mend it. Make up your mind to do a thing, little readers, and you will do it. Fear not, if troubles come upon you; keep up your spirits, though the day be a dark and gloomy one.

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Toronto, April 28th, 1876. I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation. A. N. TORONTO.

Kingston, June 24th, 1876. I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

Sault Ste. Marie, Ont., May 4th, 1876. DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation. I remain, yours sincerely, FRÉD'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876. I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves. T. B. NIAGARA.

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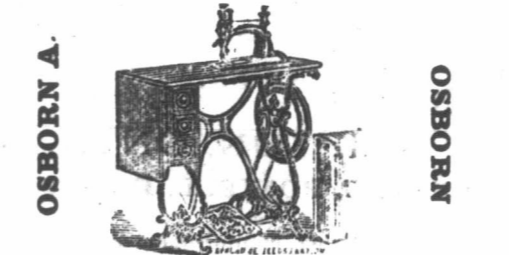
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